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of the
Holy Bible

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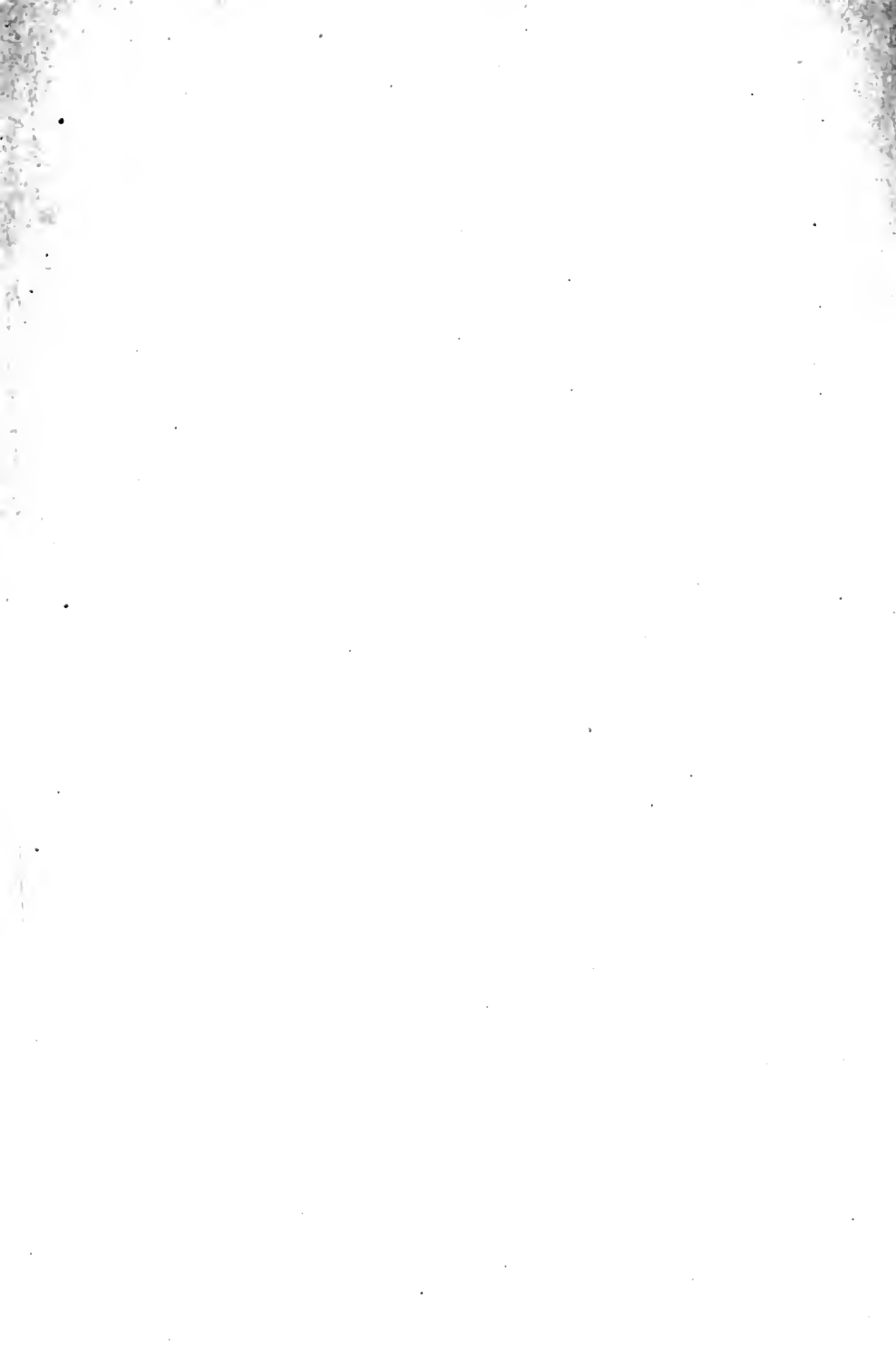
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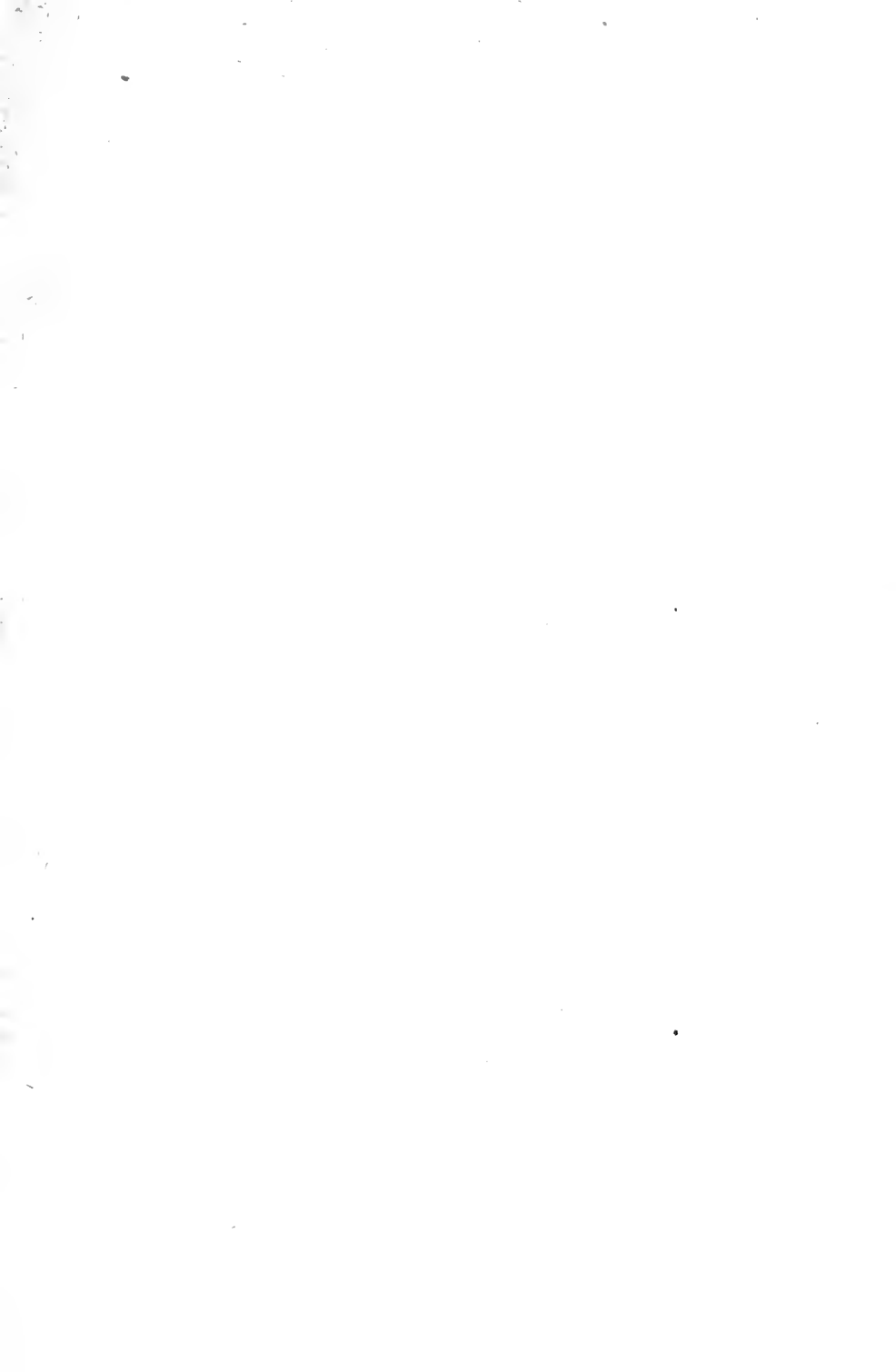
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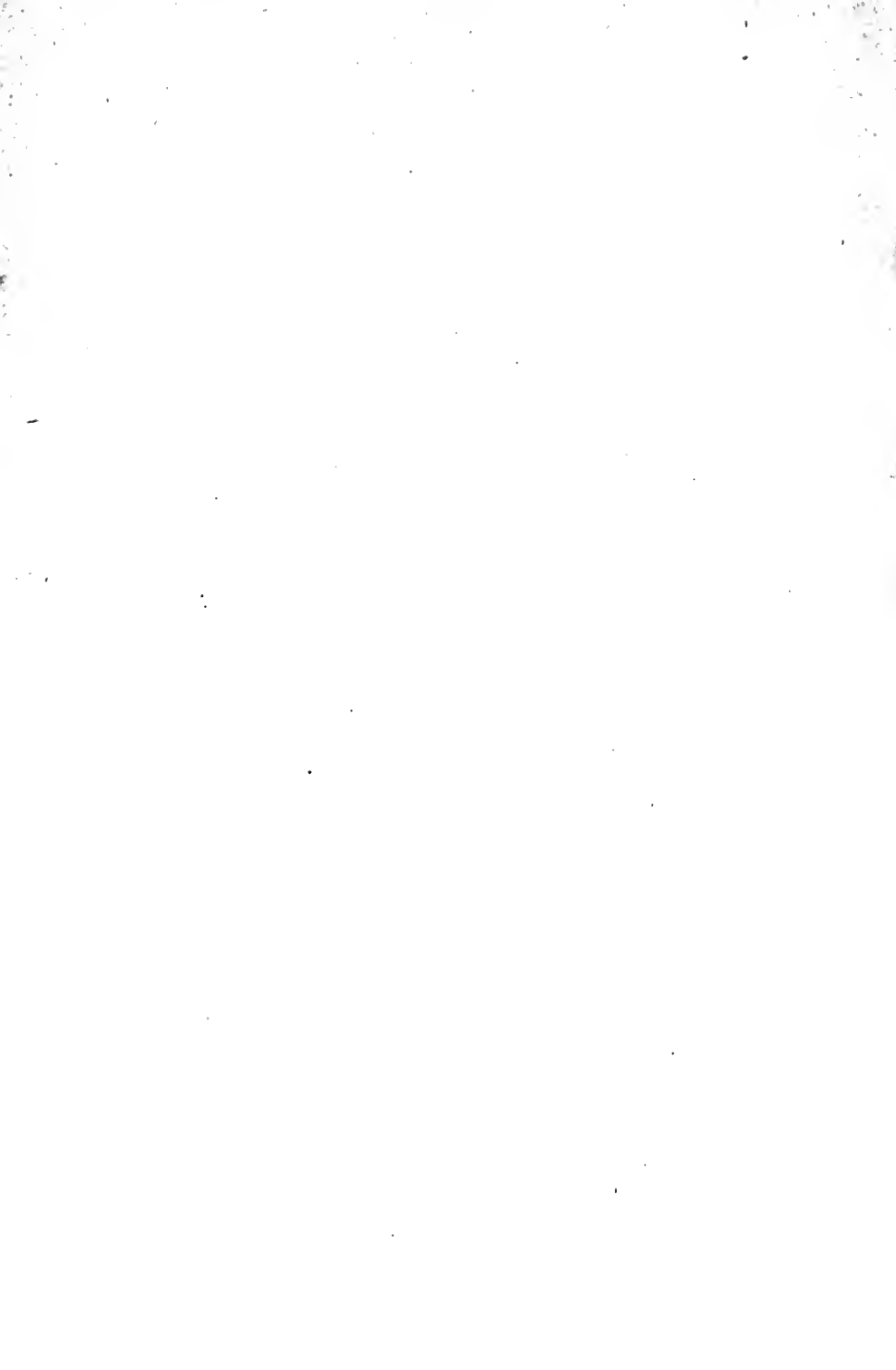
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OLIVE-TREE IN THE GARDEN OF GETHESEMANE.

From a Photograph.

DICTIONARY

OF

THE HOLY BIBLE,

FOR GENERAL USE

IN THE

STUDY OF THE SCRIPTURES;

WITH

ENGRAVINGS, MAPS, AND TABLES.

REVISED AND ENLARGED EDITION.

by ✓
W. W. F.

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P R E F A C E .

ONE of the most cheering tokens of the progress of the gospel in our country and the world is the growing interest in the study of God's Word, which, as experience continually demonstrates more clearly, is the fountain of all the truth and the channel of the only spiritual power that can regenerate man and reform the world. To promote and aid in its study the Tract Society has published many most valuable Bible Helps: among them Dr. Barrows' "Companion to the Bible," and his "Sacred Geography and Antiquities;" "The Bible Text-Book," the "Bible Atlas," two Concordances, Locke's "Commonplace-book of the Bible," the "Family Bible with Notes," Hanna's "Life of Christ," and "The Dictionary of the Holy Bible." Of this latter volume over two hundred thousand copies have been circulated, and it has been the basis of translations into several foreign languages. But since its first publication great progress has been made in Biblical researches: the lands of the Bible have been more thoroughly explored—by the "Palestine Exploration" Companies, the "British Ordnance Survey," and recent travellers; the admirable Bible Dictionary of Dr. William Smith, with those of Fairbairn, Fausset, and others, have made a new era in Bible study; and the Revised Version of Scripture has appeared.

All these recent works have been used in preparing this revised Bible Dictionary, with the purpose to present clearly and briefly the best attainable results of Biblical research, new and old—gathering from many large and costly works all the important information which the pastor, the Sunday-school teacher, or any earnest student of the Bible would require.

A great proportion of the articles have been rewritten, many new illustrations have been added, and improved maps; and in this revised and enlarged form the Dictionary is almost a new work. It is sent forth with the earnest recommendation that the student will use it only as an *aid* in the study of the Bible itself, turning to all the passages referred to, and inspecting them, with the purpose above all so to search the Scriptures as to find Him of whom chiefly they testify, and who alone is "the Way, the Truth, and the Life."

W. W. RAND.

EXPLANATORY.

IN this work the received chronology, in general that of Ussher, is adopted. While no little uncertainty exists as to some ancient epochs, the scientific speculations which would add many thousands of years to the early ages of mankind upon the earth are not confirmed by later researches.

The meaning of Biblical names of persons and places is given in italics where it can be determined; but in many cases it is conjectured from a somewhat uncertain derivation.

In proper names of Greek origin *g* before *e* or *i* is pronounced soft, as in Genesis. But in almost all Scripture names it should be pronounced hard, as in Gethsemane, Gihon.

Ch, in both Hebrew and Greek words, is pronounced like *k*, as in Chloe, Chios, Charran. The exceptions are Rachel, cherub, and cherubim.

In referring to a passage of Scripture, the book is first named by the customary abridged form, then the chapter followed by a *colon*: the verses are separated from one another by *commas*, and from a following reference by a *semicolon*. When a dash is used, all the verses between the one preceding and that following the dash are referred to.

A. V. stands for the Authorized, or King James, Version of the Bible.
R. V. for the Revised Version.

ARABIC WORDS OF FREQUENT OCCURRENCE.

Abu, <i>father</i> .	Khan, <i>inn</i> .
Ain, <i>fountain</i> .	Kh. for Khurbet, <i>ruins</i> .
Bab, <i>gate</i> .	Kubbet, <i>dome</i> .
Bahr, <i>sea</i> .	Kul'ah, <i>castle</i> .
Beit, <i>house</i> .	Kuryet, <i>village</i> .
Benat, <i>daughters</i> .	Merj, <i>meadow</i> .
Beni, <i>sons</i> .	Nahr, <i>river</i> .
Bir, <i>well</i> .	Neby, <i>prophet</i> .
Deir, <i>convent</i> .	Ras, <i>head</i> .
Ghor, <i>a long valley</i> .	Tell, <i>mound or hill</i> .
Hummam, <i>bath</i> .	Tûr, <i>mountain</i> .
J. for Jebel, <i>mountain</i> .	Um, <i>mother</i> .
Jisr, <i>bridge</i> .	Wady, <i>bed of a stream</i> .
Kefr, <i>village</i> .	Wely, <i>saint</i> .

The Arabic definite article, *el*, often changes its final consonant according to the word to which it is attached, as ed-Deir, *the castle*; er-Ram, *Ramah*; esh-Sheikh, *the old man*.

A

DICTIONARY

OF

THE HOLY BIBLE.

A, the first letter in almost all alphabets. In Hebrew, it is called *aleph*; in Greek, *alpha*, the last letter in the Greek alphabet being *omega*. Both the Hebrews and Greeks used their letters as numerals; and hence A (*aleph* or *alpha*) denoted *one*, or *the first*. So our Lord says, "I am *Alpha* and *Omega*, the beginning and the end, the first and the last;" thus declaring his eternity, and that he is the cause and end of all things, and that what he has been and has done is a surety of what he ever will be and do, Rev. 1:8, 11; 21:6; 22:13. Compare Isa. 44:6; 48:12; Col. 1:15-18.

AAR'ON, (*ar'on*), a teacher, or lofty, the son of Amram and Jochebed, both of the tribe of Levi, and brother of Moses and Miriam, Exod. 6:20; born about the year A. M. 2430; B. C. 1574. He was younger than Miriam and 3 years older than Moses, Exod. 7:7; and was the spokesman and assistant of the latter in bringing Israel out of Egypt, Exod. 4:16, 30; 7:19. His wife was Elisheba, daughter of Amminadab; and his sons, Nadab, Abihu, Eleazar, and Ithamar. He was 83 years old when God summoned him to join Moses in the desert near Horeb. Coöperating with his brother in the exodus from Egypt, Exod. 4-16, he held up one of his hands in the battle with Amalek, Exod. 17:9; and approached Mount Sinai with him to see the glory of God, Exod. 24:1, 2, 9-11, though Moses alone ascended to the summit.

Aaron's chief distinction consisted in the choice of him and his male posterity for the priesthood. He was consecrated the first high-priest by God's directions, Exod. 28, 29; Lev. 8; Psa. 106:16; and was afterwards confirmed in his office by the destruction of Korah and his company, by the staying of the plague at his intercession, and by the budding of his rod, Num. 16, 17. He was faithful and self-sacrificing in the duties of his office, and meekly "held his peace" when his sons Nadab and Abihu were slain, Lev. 10:1-3. Yet he fell sometimes into grievous sins: he made the golden calf at Sinai, as an image of Jehovah for the people to worship, Exod. 32; he joined Miriam in sedition against Moses, they presuming, the one as high-priest and the other as a prophetess, to claim like authority to his, Num. 12; and with Moses disobeyed God at Kadesh, Num. 20:8-12. God, therefore, did not permit him to enter the promised land; but he died on Mount Hor, in Edom, near Mosera, Deut. 10:6, in the 40th year after leaving Egypt, at the age of about 123 years, and was buried by Moses and Eleazar, the latter succeeding him as high-priest, Num. 20:22-29; 33:39. The Arabs pretend to show his tomb on the mount still bearing his name, and highly venerate it. In his office as high-priest, Aaron was an eminent type of Christ: being "called of God," and anointed; offering sacrifices; bearing the names of the

tribes on his breast; communicating God's will by Urim and Thummim; entering the Most Holy place on the Day of Atonement, "not without blood;" and interceding for and blessing the people of God, Heb. 6:20. See ABIATHAR, ELEAZAR, HOR, PRIEST.

AAR'ONITES, descendants of Aaron the high-priest, so called, 1 Chr. 12:27; 27:17. 13 cities were assigned to them, in Judah and Benjamin, Josh. 21:13-19; 1 Chr. 6:57-60.

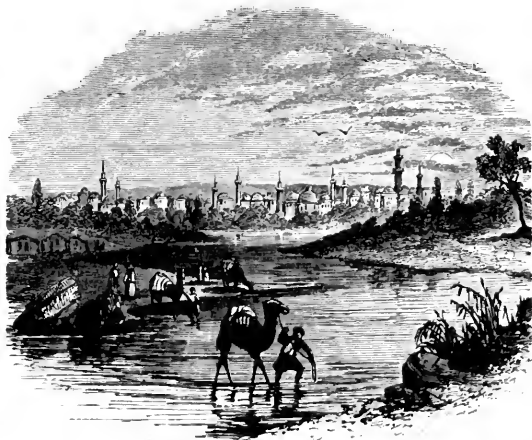
AB, *father*, found in many compound Hebrew proper names: as Abner, father, or possessor, of light; Absalom, father of peace.

AB. The 5th month of the sacred, and the 11th of the civil, year among the Jews. It began, according to the latest authorities, with the new moon of late July or early August. It was a sad month in the Jewish

calendar. On its 1st day a fast was observed for the death of Aaron, Num. 33:38; and on its 9th another was held in memory of the divine edicts which excluded so many that came out of Egypt from entering the promised land; and also of the overthrow of the 1st and 2d temple. See MONTH.

ABAD'DON, or APOL'LYON. The former name is Hebrew and the latter Greek, and both signify *the destroyer*, Job 31:12; Rev. 9:11. He is called the "angel of the abyss," that is, the angel of death, or the destroying angel, Psa. 78:49. Abaddon frequently occurs in the Hebrew, and is translated "destruction," meaning often the world of the dead, Job 26:6; 28:22; Psa. 88:11; Prov. 15:11.

ABAG'THA, *fortune-giver*, a court-officer of Ahasuerus, Esth. 1:10.



RIVER ABANA, NOW BARADA, AND DAMASCUS.

ABA'NA, *perennial*, and PHAR'PAR, *swift*, rivers of Damascus, 2 Kings 5:12. The Abana (or, as in the margin, Amana) was undoubtedly the present Barada, the Chrysorrhoas of the Greeks. It is a clear, cold, and swift mountain stream, rising in Anti-Lebanon, northeast of Hermon, flowing southeast into the plain 23 miles, bursting through a gorge 2 miles northwest of Damascus, turning eastward, skirting the northern wall of the city, and terminating 20 miles east in 2 of 3 large lakes. It is a perennial river, and so copious, that though no less than 9 or 10 branches or canals are drawn off from it to irrigate the plain and

supply the city and the numerous villages around it, the stream is a large one to the end.

The only other independent river of any size in the territory of Damascus is the Awaj, which rises on the southeast slopes of Hermon, crosses the plain 8 miles or more south of Damascus, and enters the southernmost of the 3 lakes above referred to. This is supposed to be the Pharpar of the Bible. As these rivers of Damascus were never dry, but made the region they watered like the garden of Eden for fertility and beauty, Naaman might well contrast them with the Jordan whose waters

are often turbid, and with most of "the waters of Israel," which dry up under the summer sun. See AMANA.

ABA'RIM, mountains *beyond*, or of the *fords*, east of the Dead Sea and the Lower Jordan, "over against Jericho," within the territory of Moab and the tribe of Reuben. It is impossible to define exactly their extent. The mountains Nebo, Pisgah, and Peor were in the Abarim, Num. 27:12; 33:47, 48; Deut. 32:49; 34:1. Ije-abarim, Num. 21:11; 33:44, seems to denote the southern part of the same chain. It is probably referred to in Jer. 22:20, where it is rendered "passages." A Hebrew word, apparently of the same derivation, designates the whole country beyond the Jordan.

AB'BA, a Syriac word signifying *father*, easily pronounced by infant children, and expressing the peculiar tenderness, familiarity, and confidence of the love between parent and child, Mark 14:36; Rom. 8:15; Gal. 4:6. Luther translated *Abba, Pater*, "Abba, dear Father." In the Old Testament God sought for the filial love and trust of his people, Jer. 3:4; but it is through Christ alone that we receive the true spirit of adoption, and learn to call God "Our Father," Luke 11:2; John 17:1, 21; 20:17.

ABED'NEGO, *servant of Nego*; a Chaldean name given to Azariah, one of the three captive young princes of Judah, B. C. 604, who were Daniel's companions at the court of the king of Babylon, Dan. 1:7. Their virtue, wisdom, and piety secured their promotion at court, Dan. 1:3-19; 2:17, 49; and their steadfastness in witnessing for God among idolators, with their deliverance from the fiery furnace by the Angel Jehovah, led many to acknowledge the true God, and rendered these pious youth for ever illustrious as monuments of the excellence and safety of faith in Him, Dan. 3; Heb. 11:34. See DANIEL, FURNACE.

A'BEL, in Hebrew *HEBEL, vapor*; the 2d son of Adam and Eve. His name was a recognition at the outset of the shortness of human life, Jas. 4:14. He became a shepherd, and offered to God a sacrifice from his flocks, at the same time that Cain his brother offered of the fruits of the earth. God received Abel's sacrifice and not Cain's; hence Cain in anger killed Abel, Gen. 4, who was the first martyr, Matt. 23:35. See SACRIFICE. It was "by faith" that Abel offered a more acceptable sacrifice than Cain; that is, his heart was right towards God, and he worshipped Him in

trustful obedience to the divine directions. His offering, made by the shedding of blood, was that of a penitent sinner confiding in the atonement ordained of God; and it was accepted, "God testifying of his gifts," probably by fire from heaven; "by which he obtained witness that he was righteous," that is, justified, Heb. 11:4. His life was short, but not therefore fruitless: for his bright and early example of faith in a divine atonement for sinners has been a beacon-light for all ages since, guiding men to Christ. The first of the human race to die, he was also the first to enter heaven, and a pledge and firstfruits of a harvest none can number. "The blood of Abel" called from the ground for vengeance, Gen. 4:10; but the blood of Christ claims forgiveness and salvation for his people, Heb. 12:24; 1 John 1:7. See SIN.

ABEL is also a prefix in the names of several towns. In such cases it signifies a *grassy place* or *meadow*.

ABEL-BETH-MA'ACHAH, *meadow of the house of Maachah*; a town in the tribe of Naphtali, north of Lake Merom, now probably Abil-el-Karub, in the upper region of the Jordan, in the latitude of Tyre. It was a place of some value, and was besieged in the rebellion of Sheba, 2 Sam. 20:13-22. 80 years afterwards it was taken by Benhadad, 1 Kin. 15:20, and again, after 200 years, by Tiglath-pileser, 2 Kin. 15:29. It is called Abel-maim in 2 Chr. 16:4. Compare 1 Kin. 15:20. Also simply Abel, 2 Sam. 20:18.

ABEL-CARMA'IM, or **KERA'MIM**, *meadow of vineyards*; a village of the Ammonites, 6 miles from Rabbath-Ammon; in the history of Jephthah it is called "the plain of the vineyards," Judg. 11:33.

ABEL-MEHO'LAH, *meadow of the dance*, or **ABEL-MEA**, a town of Issachar, near the Jordan, 10 miles south of Beth-shean. Near this place Gideon defeated the Midianites, Judg. 7:22; and here Elisha was born, 1 Kin. 19:16.

ABEL-MIZ'RAM, *meadow* (or, otherwise pointed, *mourning*) *of the Egyptians*; so called from the 7 days' lamentation of Joseph and his company on bringing up the body of Jacob from Egypt for burial, Gen. 50:10, 11. It lay in the plain of Jericho, between that city and the Jordan. Jerome locates it at BETH-HOGLAH.

ABEL-SHIT'TIM, *plain of the acacias*, in the plains of Moab, east of the Jordan, and near Mount Peor. It was one of the last encampments of Israel before the death of

Moses, Num. 33:49; called also Shittim, Josh. 2:1. Here the Israelites were enticed by the women of Moab and Midian into uncleanness and the idolatry of Baal-peor, and 24,000 died of the plague, Num. 25.

ABI'A, See **ABIJAH**.

ABI'AH, *the Lord is my father*, 2d son of Samuel, who appointed his brother and him judges in Israel. Their corruption and injustice were the pretext upon which the people demanded a king, 1 Sam. 8:1-5.

ABI'ATHAR, *father of abundance*, son of Ahimelech, and 4th high-priest of the Jews after Eli. When Saul sent his emissaries to Nob, Psal. 52, to destroy all the priests there, Abiathar, who was young, fled to David in the wilderness, 1 Sam. 22:11-23, with whom he continued in the character of priest, 1 Sam. 23:9; 30:7. Being confirmed in the high-priesthood on David's accession to the throne, he aided in bringing up the ark to Jerusalem, 1 Chr. 15:11, 12, and adhered to David during the rebellion of Absalom, 2 Sam. 15:35; 1 Chr. 27:34; but afterwards was led to follow Adonijah, thus strangely betraying his royal friend in his old age. Solomon succeeding to the throne, degraded him from the priesthood, and sent him to Anathoth, 1 Kin. 2:26, 27; thus fulfilling the prediction made to Eli 150 years before, 1 Sam. 2:27-36; 3:11-14. Saul, it would appear, had transferred the dignity of the high-priesthood from the line of Ithamar, to which Eli belonged, to that of Eleazar, by conferring the office upon Zadok. Thus there were, at the same time, 2 high-priests in Israel—Abiathar with David, and Zadok with Saul. This double high-priesthood continued from the death of Ahimelech till the reign of Solomon, after which the office was held by Zadok and his race alone. See **ELEAZAR**.

A difficulty arises from the circumstance that, in 1 Kin. 2:27, Abiathar is said to be deprived of the priest's office by Solomon, while in 2 Sam. 8:17; 1 Chr. 18:16; 24:3, 6, 31, Ahimelech the son of Abiathar is said to be high-priest along with Zadok. The most probable solution is, that both father and son each bore the 2 names Ahimelech and Abiathar, as was not at all unusual among the Jews. See under **ABIGAIL**. In this way also we may remove the difficulty arising from Mark 2:26, where Abiathar is said to have given David the showbread, in allusion to 1 Sam. 21:1-6, where it is Ahimelech.

A'BIB, the 1st month of the ecclesiasti-

cal year of the Hebrews; afterwards called Nisan. It answered nearly to our April. Abib signifies *green ears of grain, or fresh fruits*. It was so named, because grain, particularly barley, was in ear at that time. The firstfruits of barley were to be offered on the 15th of Abib; and the barley harvest now occurs in the latter part of April. See **MONTH**. On the 10th of this month the passover was set apart; it was killed on the 14th towards sunset, and eaten the same evening after the 15th had begun. The 7 days from the 15th to the 21st inclusive were "the feast of unleavened bread," closing with a solemn convocation, Exod. 12, 13.

AB'IEL, *father of strength*, I. the father of Kish and Ner, and grandfather of Saul and Abner, 1 Sam. 9:1; 14:51.

II. One of David's 30 mighty men, 1 Chr. 11:32; Abi-albon, 2 Sam. 23:31.

ABIE'ZER, *father of help*, great-grandson of Manasseh, Num. 26:29, 30; 1 Chr. 7:14-18; and founder of the family to which Gideon belonged, Josh. 17:2; Judg. 6:34; 8:2. In this last verse, "the vintage of Abiezer" means the 1st rout of the Midianites by the 300, mostly Abiezrites; and "the gleaning of the grapes of Ephraim" means the capture of Oreb and Zeeb, and other fruits of the victory, gathered by the Ephraimites.

AB'IGAIL, *father of joy*, I., formerly the wife of Nabal of Carmel, and afterwards of David. The issue of this marriage was, as some critics suppose, two sons, Chileab and Daniel, 2 Sam. 3:3; 1 Chr. 3:1; but probably these names were borne by one person.

II. A sister of David, and mother of Amasa, 2 Sam. 17:25; 1 Chr. 2:16, 17.

AB'IHAIL, *father of might*, the wife of Rehoboam, king of Judah, 2 Chr. 11:18; the "daughter"—that is here, the descendant—of Eliab, David's brother.

ABI'HU, *he (God) is my father*, the 2d son of Aaron and Elisheba, Exod. 6:23; Num. 3:2; honored with his brother Nadab, Ex. 24:1; consecrated to the priesthood with his 3 brethren, Exod. 28:41; but shortly after killed by lightning from the Lord, with Nadab, for burning incense with common fire instead of the holy fire that was kept burning perpetually on the altar of burnt-offerings, Lev. 6:9, 12; 10:1, 2; 16:12; Num. 16:46. As this is immediately followed by the prohibition of wine to the priests when ministering in the tabernacle, it is not improbable that Nadab

and Abihu were intoxicated when thus transgressing. Their death is a solemn warning not to presume to worship God except with incense kindled at the one altar which Christ hath sanctified and made acceptable with his blood, Heb. 10: 10-14. It is a dangerous thing, in the service of God, to decline from his own institutions. We have to do with a God who is wise to prescribe his own worship, just to require what he has prescribed, and powerful to punish what he has not prescribed, Col. 2: 20-23.

ABI'JAH, *the Lord is my father*, I., called, in Luke 1: 5, Abia; founder of a family among the posterity of Aaron and Eleazar. When David divided the priests into 24 courses, to perform the temple service in turn, the 8th class was called after him, 1 Chr. 24: 10. To this class Zacharias belonged.

II. Son of Jeroboam the 1st king of Israel. He died young, and much beloved and lamented, 1 Kin. 14: 1-18.

III. Son of Rehoboam the 1st king of Judah, Mat. 1: 7; called, in 1 Kin. 15: 1, Abijah. He came to the throne B. C. 958, in the 18th year of Jeroboam I., and reigned only 3 years. In war with Jeroboam he gained a signal victory, 2 Chr. 13; yet he followed the evil example of his father, 1 Kin. 14: 23, 24. There is some reason for believing that the numbers in 2 Chr. 13: 3, 17 should be, as Josephus and some editions of the Vulgate have them—40,000, 80,000, and 50,000. His mother Maachah, or Michaiah, was probably the *grand*-daughter of Absalom and daughter of Uriel, 1 Kin. 15: 2; 2 Chr. 11: 20; 13: 2.

IV. The mother of king Hezekiah, 2 Chr. 29: 1; called Abi in 2 Kin. 18: 2.

ABILE'NE, a district on the eastern declivity of Anti-Lebanon, from 12 to 20 miles northwest of Damascus; so called from the city ABILA, in a gorge, on the river Abana or Barada, and also called Abilene of Ly-sanias, to distinguish it from others. In the 15th year of Tiberius, Abilene was a tetrarchate under Ly-sanias, Luke 3: 1.

ABIM'ELECH, *father-king*, I., king of Gerar of the Philistines, who took Sarah into his harem, compare Gen. 12: 15; Esth. 2: 3; but being restrained by God in a dream, he restored her to Abraham, and gave him 1,000 pieces of silver as a "covering of the eyes" for Sarah, that is, as an atoning present, and to be a testimony of her innocence in the eyes of all; or as some think, for a veil to hide her beauty, and

"thus was she reproved" for not wearing one. He afterwards made a league with Abraham, Gen. 20, 21.

II. Another king of Gerar, probably son of the former, and contemporary with Isaac. He rebuked Isaac for dissimulation in regard to Rebekah, and afterwards made a new league with him at Beersheba, Gen. 26.

III. A son of Gideon by a concubine-wife, Judg. 8: 31, made himself king of Shechem after his father's death, and slew his father's 70 sons, only Jotham the youngest being left, B. C. 1235. Jotham reproached the Shechemites in his celebrated fable of the trees. Three years afterwards they rose against Abimelech; he defeated them, but perished ignominiously in attacking Thebez, Judg. 9; 2 Sam. 11: 21.

ABIN'ADAB, *father of nobleness*, the same as Aminadab, *b* and *m* being often interchanged in Hebrew. I. A Levite of Kirjath-jearim, in whose house the ark of God, when restored by the Philistines, remained 70 years, 1 Sam. 7: 1; 1 Chr. 13: 7.

II. The 2d son of Jesse, one of the 3 who followed Saul in the war with the Philistines, 1 Sam. 16: 8; 17: 13.

III. A son of Saul, slain in the battle at Gilboa, 1 Sam. 31: 2; 1 Chr. 8: 33; 10: 2.

ABI'RAM, *a high father*; I., a prince of Reuben, who with Korah, Dathan, etc., conspired to overthrow the authority of Moses and Aaron in the wilderness, Num. 16. See KORAH.

II. 1 Kin. 16: 34, a son of Hiel, who perished early because of his father's presumption in rebuilding Jericho. See HIEL.

AB'ISHAG, *father of error*, a beautiful virgin of Shunem, in Issachar, chosen to be a member of the household of David in his old age and cherish him. After his death, Adonijah sought her hand to promote his treasonable aspirations, and was punished by death, 1 Kin. 1, 2.

ABISH'AI, *father of a gift*, eldest son of Zeruiah, David's sister, brother of Joab and Asahel, one of the bravest of David's chivalric order of "mighty men," 1 Chr. 2: 16, always faithful to his royal uncle, and usually a personal attendant. He went with him alone to the tent of Saul, 1 Sam. 26: 5-12; and was a leader in the war with Ishbosheth, 2 Sam. 2: 18, 24, in the war with the Edomites, 1 Chr. 18: 12, 13, and with the Syrians and Ammonites, 2 Sam. 10: 10, 14. In a battle with the Philistines, he rescued David, and slew Ishbi-benob the giant, 2 Sam. 21: 16, 17. He broke through their

host around Bethlehem, and lifted up his spear against 300, and slew them, 2 Sam. 23:14-18; and was with David in the affairs of Shimei, Absalom, and Sheba, 2 Sam. 16:9; 18:2; 19:21; 20:6, 7.

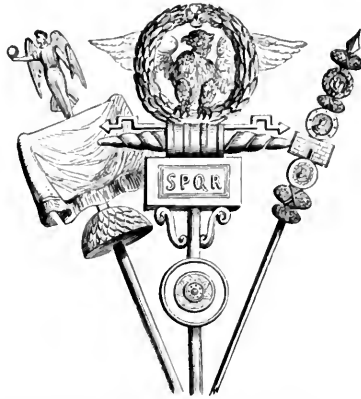
ABISH'UA, *father of welfare*, son of Phinehas, and 4th high-priest, 1 Chr. 6:4, 5, 50. He was probably a contemporary of Eglon and Ehud, Judg. 3.

AB'NER, *father of light*, the son of Ner; Saul's cousin, and the general of his armies, 1 Sam. 14:50. He knew David, and aided Saul in persecuting him, 1 Sam. 17:57; 26:3-14. For 7 years after Saul's death he supported Ishbosheth; but being reprovved by him for his conduct towards Rizpah, he undertook to unite the whole kingdom under David. He was, however, treacherously slain by Joab, either to revenge the death of Asahel, Joab's brother, whom Abner had formerly killed, or more probably from jealousy. David abhorred this perfidious act, and composed an elegy on his death, 2 Sam. 2:8; 3:33. He also charged Solomon to punish the crime of Joab with death, 1 Kin. 2:5, 6. See **JOAB**.

ABOMINA'TION, a term applied in Scripture to objects of great detestation. Idols and their worship were so named, because they robbed God of his honor, while the rites themselves were impure and cruel, Deut. 7:25, 26; 12:31. The term was used respecting the Hebrews in Egypt, Gen. 43:32, Exod. 8:26, either because they ate and sacrificed animals held sacred by the Egyptians, or because they did not observe those ceremonies in eating which made a part of the religion of Egypt; and in Gen. 46:34, because they were "wandering shepherds," a race of whom had for a time grievously oppressed Egypt.

The **ABOMINATION OF DESOLATION** foretold by Daniel, 9:27; 11:31; 12:11, denotes, probably, the image of Jupiter, erected in the temple of Jerusalem by command of Antiochus Epiphanes, 170 B. C., 2 Mac. 6:2; 1 Mac. 6:7. But by the Abomination of Desolation spoken of by our Lord, Matt. 24:15; Mark 13:14, and foretold as about to be seen at Jerusalem during the last siege of that city by the Romans under Titus, is commonly understood the Roman army, whose standards had the images of their gods and emperors upon them, and were worshipped in the precincts of the temple when that and the city were taken. Perhaps, however, it refers to some iniquity of the Jewish zealots near the beginning of the siege, Luke 21:20. See **ARMOR**. The

initials S P Q R are for *Senatus Populusque Romanus*, the Senate and the People of Rome.



A'BRAM, *high father*, afterwards named **A'BRAHAM**, *father of a multitude*, Gen. 17:4, 5; see **NAMES**; the great founder of the Jewish nation, as well as of the Ishmaelites and other Arabian tribes, Gen. 25. He was a son of Terah, a descendant of Shem, and brother of Nahor and Haran, and was born in Ur, a city of Chaldaea, A. M. 2008, B. C. 1996, Gen. 11:27, 28. Here he lived 70 years, when at the call of God he left his idolatrous kindred, Josh. 24:2, 14, and removed to Haran, in Mesopotamia, Acts 7:2-4, accompanied by his father, his wife Sarai, his brother Nahor, and his nephew Lot. A few years after, having buried his father, he again removed at the call of God, with his wife and nephew, and entered the land of promise as a nomad or wandering shepherd, Heb. 11:8. Sojourning for a time at Shechem, he built here, as was his custom, an altar to the Lord, who appeared to him, and promised that land to his seed. Removing from place to place for convenience of water and pasturage, he was at length driven by a famine into Egypt, where he dissembled in calling his wife his sister, Gen. 12. Returning to Canaan rich in flocks and herds, he generously left Lot to dwell in the fertile valley of the Lower Jordan, and pitched his own tents in Mamre, Gen. 13. A few years after, he rescued Lot and his friends from captivity, and received the blessing of Melchizedek, Gen. 14.

Again God appeared to him, promised that his seed should be like the stars for number, and foretold their oppression in

Egypt 400 years, and their return to possess the promised land, Gen. 15. But the promise of a son being yet unfulfilled, Sarah gave him Hagar her maid for a secondary wife, of whom Ishmael was born, Gen. 16; and it is noteworthy, that though Abraham took Hagar at the request of his wife, as Adam did the fruit, Gen. 3:17, great domestic troubles ensued. After 13 years, God again appeared to him, and assured him that the heir of the promise should yet be born of his wife, whose name was then changed to Sarah. He established also the covenant of circumcision, Gen. 17. Here, too, occurred the visit of the 3 angels, and the memorable intercession with the Angel-Jehovah for the inhabitants of Sodom, Gen. 18. After this, Abraham journeyed south to Gerar, where he again called Sarah his sister. In this region Isaac was born, when Abraham was about 100 years old, Rom. 4:19-22, and soon after, Hagar and Ishmael were driven out to seek a new home, Gen. 21.

About 25 years after, God put to trial the faith of Abraham, by commanding him to sacrifice Isaac, his son and the heir of the promise, upon Mount Moriah, Gen. 22. After 12 years, Sarah died, and the cave of Machpelah was bought for a burial-place, Gen. 23. Abraham sent his steward, and obtained a wife for Isaac from his pious kindred in Mesopotamia, Gen. 24. He himself also married Keturah, and had 6 sons, each one the founder of a distinct people in Arabia. At the age of 175, full of years and honors, he died, and was buried by his sons Isaac and Ishmael in the same tomb with Sarah, Gen. 25. See MACHPELAH.

The character of Abraham is one of the most remarkable in Scripture. He was a genuine Oriental patriarch, of free and simple manners, a prince in the land; his property was large, his retinue very numerous, and he commanded the respect of the neighboring people; and yet he was truly a stranger and a pilgrim, the only land he possessed being the burial-place he had purchased. Distinguished by his integrity, generosity, and hospitality, he was most of all remarkable for his simple and unwavering faith, a faith that obeyed without hesitation or delay, and recoiled not from the most fearful trial ever imposed upon man, so that he is justly styled "the father of the faithful," that is, of believers. He is repeatedly distinguished by the honorable title, "the friend of God," 2 Chr. 20:7; Isa. 41:8; Jas. 2:23; and the

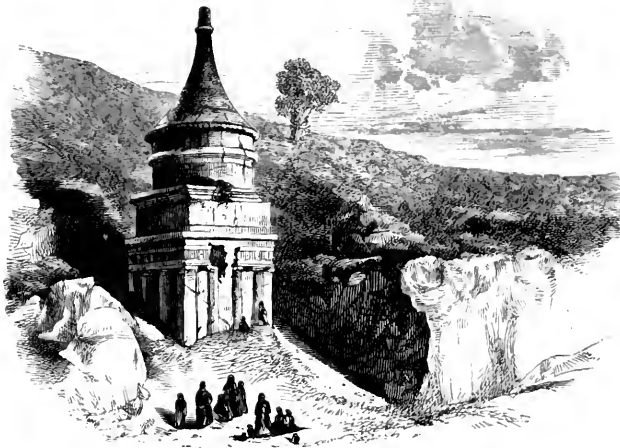
name El-Khulil, *the friend*, is still given by the Arabs both to him and to Hebron his home. No name in history is venerated by so large a portion of the human race, Mohammedans as well as Jews and Christians. He understood and rejoiced in the promise that in his divine descendant the Messiah all nations should be blessed, John 8:56; and as the ancestor of Christ and the father of all believers, the covenant is abundantly fulfilled to him: his seed are as the stars of heaven, and with them he shall inherit the heavenly Canaan.

ABRAHAM'S BOSOM, in Luke 16:22, the state of bliss in paradise which the father of the faithful was enjoying. This is often represented as a feast or banquet, Matt. 8:11; Luke 13:29. *To lean on one's bosom* refers to the Oriental mode of reclining at table, John 13:23. See EATING.

AB'SALOM, *father of peace*, only son of David by Maacah, 2 Sam. 3:3, born about 1033 B. C. He was remarkable for his beauty and for his fine head of hair, 2 Sam. 14:25, which being cut when it incommoded him, used to weigh 200 shekels, an extraordinary weight, suggesting a copyist's error, or that a heavy coronet or other head ornament was included. Amnon, another of the king's sons, having violated his sister Tamar, Absalom caused him to be slain, and then fled to Geshur, where Talmai his grandfather was king. After 3 years, at the intercession of Joab, David permitted him to return to Jerusalem, and at length received him again into favor, 2 Sam. 14. Absalom, however, grossly abused his father's kindness; by many artful devices "stole the hearts of the people," and got himself proclaimed king in Hebron. David retired from Jerusalem; Absalom followed him after a fatal providential delay, and in the battle which ensued he was defeated, and being caught by his head in a tree, was found and slain by Joab, and buried with dishonor, 2 Sam. 18:17, 18; Josh. 7:26. David was much affected by his death, and uttered bitter lamentations over him, 2 Sam. 18:33. See also Psa. 3.

His history affords instructive lessons to the young against the sins to which they are prone, particularly vanity, ambition, lawless passions, and filial disobedience.

The "Tomb of Absalom," as it is called, in the valley east of Jerusalem, is of comparatively modern date, and of unknown origin and purpose. It may possibly mark the site of the monument mentioned in 2 Sam. 18:18.



TOMB OF ABSALOM.

AB'STINENCE. See **FASTING.**

AC'CAD, *band* or *fortress*, one of the 4 cities built in the plain of Shinar by Nimrod, founder of the Assyrian empire, Gen. 10:10. Its site is identified by some travellers with Nisibis, in northern Mesopotamia. By others, with ruins called Akker-kûf, which lie from 6 to 9 miles west of Bagdad. There is here a ruinous structure called Tell-nimrûd, Hill of Nimrod, consisting of a mass of brickwork 400 feet in circumference at the base, and 125 feet high, standing on a mound of rubbish.

ACCEPT', to receive with favor, Luke 4:24. So the penitent and believing sinner is welcomed by God for Christ's sake—"accepted in the Beloved," Eph. 1:6.

AC'CHO, *sun-heated*, a seaport of the tribe of Asher, Judg. 1:31. In the New Testament, Accho is called Ptolemais, Acts 21:7, from one of the Ptolemies, who enlarged and beautified it. The Crusaders gave it the name of Acre, or St. John of Acre. It is still called Akka by the Turks.

Accho, with all the sea-coast beyond it northwards, was considered a half-heathen land by the Jews.

ACCURSED', devoted to destruction, Deut. 21:23; Josh. 6:17, 18. See **ANATH-EMA.**

ACCUSA'TION WRITTEN, a statement of the crime for which one was executed.

ACCU'SER, an enemy or adversary, especially in a court of law, Matt. 5:25; Luke 18:3. So Satan is the public accuser of

God's people, Job 1:6; Zech. 3:1; Rev. 12:10.

ACEL'DAMA, *field of blood*, a small field south of Jerusalem, which the priests purchased with the 30 pieces of silver that Judas had received as the price of our Saviour's blood, Matt. 27:8; Acts 1:19, the "potter's field," to be a burying-place for strangers. Judas is said, Acts 1:8, to have purchased the field, because it was bought with his money. See **JUDAS.** Tradition points out this field on the steep hill of Evil Counsel overhanging the valley of Hinnom on the south. It appears to have been used, after the time of the Crusaders, as a sepulchre for pilgrims, and great quantities of its soil were carried away by Crusaders for burial-places at Rome, Pisa, and elsewhere.

ACHA'IA, *trouble*, used in the New Testament for the whole region of Greece south of Macedonia, including the Peloponnesus, or Morea, and some territory north of the Gulf of Corinth, Acts 18:12; 19:21; 2 Cor. 11:10. It was a Roman province in Paul's time, and was governed by a proconsul, in our version "deputy," Acts 18:12. Achaia proper, however, embraced only the northwestern part of the Peloponnesus. See **GREECE.**

ACHA'ICUS. See **FORTUNATUS.**

A'CHAN, *troubler*, the son of Carmi, of the tribe of Judah; he violated the divine *anathema* and disobeyed the strict charge of the Lord, by purloining some of the

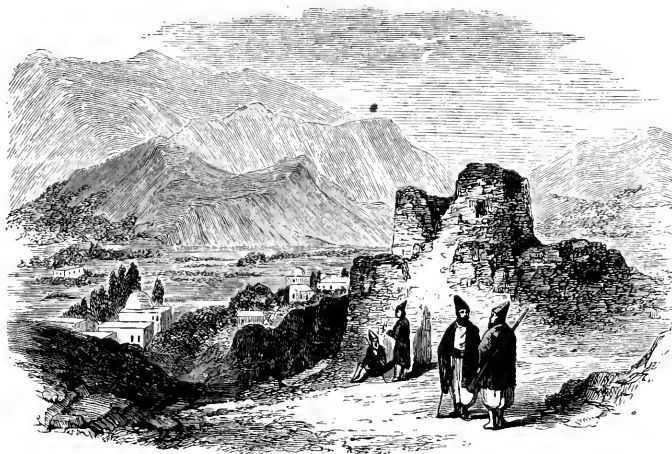
spoils of Jericho which were doomed to destruction. This brought a curse and defeat upon the people. He was discovered by lot, and stoned with all his family, probably accessories, in the valley of Achor, north of Jericho, Josh. 6:18; 7:1-26. He is called Achar in 1 Chr. 2:7. See ACHOR.

A'CHIM, Heb. Jachin, an abridgment of Jehoiachin, the name of an ancestor of our Lord, in the genealogical register five degrees back from Joseph, Matt. 1:14.

A'CHISH, *angry*, king of Gath, a city of the Philistines, to whom David twice fled for protection from Saul. On the first occasion, being recognized and thinking his life in danger, he feigned madness, and so escaped, 1 Sam. 21:10. Several years after, he returned with a band of 600 men, and

was welcomed by Achish as an enemy of Saul and of Israel. Achish gave him Ziklag for a residence; and being deceived as to the views and operations of David, expected his assistance in a war with Israel, but was persuaded by his officers to send him home to Ziklag, 1 Sam. 26-29.

ACH'METHA, Ezra 6:2, supposed to mean Ecbatana, the chief city of Media, inferior to none in the East but Babylon and Nineveh. There were two cities of this name: the northern city, the capital of Cyrus, now Takht-i-Suleiman, was surrounded by 7 walls of different heights and colors. The southern and larger city was a summer residence of the Persian kings after Darius. Travellers identify it with the modern Hamadan, in which many Jews



HAMADAN.

still reside, and where they profess to point out the tomb of Mordecai and Esther.

A'CHOR, *trouble*, a valley north of Jericho, according to Jerome; so called, perhaps, from the troubles occasioned by the sin of Achan, who was here put to death, Josh. 7:26. The prophets allude to it with promises of hope and joy in the gospel era, Isa. 65:10; Hos. 2:15. The northern boundary of Judah reached it, Josh. 15:7; from which it would seem to have lain south of Jericho, which was in Benjamin.

ACH'SAH, *anklet*, the daughter of Caleb, given in marriage with a large dowry to his nephew Othniel, as a prize for taking the city Debir, Josh. 15:15-19; Judg. 1:13.

ACH'SHAPH, *fascination*, a royal city of

the Canaanites, Josh. 11:1, conquered by Joshua, and assigned to the tribe of Asher, Josh. 12:20; 19:25. Dr. Robinson finds its ruins, now called Kesaf, a little southwest of the curve of the Orontes, more than half way from Tyre to the Upper Jordan.

ACH'ZIB, *lying*, I., a city of Asher, from which, however, the Jews were unable to expel the Canaanites, Judg. 1:31. It was afterwards called by the Greeks Ecdippa, and is now named Zib; it lay on the sea-coast, 10 miles north of Acre.

II. Probably called Chezib in Gen. 38:5, a town in the plain of Judah, towards Lachish and Gath, Josh. 15:44. See also Mic. 1:14, where the word rendered *a lie* is also *achzib*.

A'CRE, 1 Sam. 14:14; Isa. 5:10, literally *a yoke*, as much land as a yoke of oxen would plough in a day.

ACTS OF THE APOSTLES, the 5th canonical book of the New Testament, written by Luke as a sequel to his Gospel, and a history in part of the early church from A. D. 30 to 63, Luke 1:1-4; Acts 1:1. It is not, however, a record of the acts of all the apostles, but chiefly of those of Peter and Paul. In his Gospel, Luke described the *founding* of Christianity in what Christ did, taught, and suffered: in the Acts he illustrates its *diffusion*, selecting what was best fitted to show how the Holy Spirit guided and blessed the first followers of Christ in building up his church. Beginning where his Gospel ended, he narrates the ascension of the Saviour and the conduct of the disciples thereupon; the outpouring of the Holy Spirit according to Christ's promise; the miraculous preaching of the apostles, their amazing success, and the persecutions raised against them, with other events of moment to the church at Jerusalem, till they were scattered abroad. He then shows how Judaism was superseded, and how Peter was led to receive to Christian fellowship converts from the Gentiles. The 2d division of the narrative is devoted to the conversion and calling of the apostle Paul, his missionary zeal, labors, and sufferings chiefly among the Gentiles, and ends with his 2 years' imprisonment at Rome.

Luke himself witnessed, to a great extent, the events he narrates. See Acts 16:11; 20:6 to 28:31. His Greek is the most classical in the New Testament; and the view he gives of the spirit of the early church, so many of whose members had "been with the Lord," is invaluable. The book was probably written about A. D. 63 or 64, that is, soon after the time at which the narration terminates. The place where it was written is not known, but may have been Rome. Its genuineness was universally recognized by the early church, and is confirmed by the searching criticism of modern times.

In order to read the Acts of the Apostles with intelligence and profit, it is necessary to have a sufficient acquaintance with geography, with the manners of the times and people referred to, and with the leading historical events. The power of the Romans, with the nature and names of the public offices they established, and the distinctions among them, must be understood, as well as the disposition and political

opinions of the unconverted Jewish nation, which were too prevalent among the Christianized Hebrews.

AD'AM, the progenitor and representative head of our race; formed of the ground, to which (its *redness*) his name refers, and made a living soul by the Creator's breath. The account of the creation, etc., in Genesis, seems to be in 3 parts: the 1st, ch. 1:1 to 2:3, being general and preliminary; the 2d, ch. 2:4 to 4:26, relating to Paradise and the fall, and the family of Adam; and the 3d, ch. 5:1 to 9:29, giving the history of the patriarchs, down to Noah. See CREATION.

Adam alone, of all beings on earth, was made "in the image and likeness of God"—with reason, conscience, the faculty of knowing, loving, and communing with God, etc., and was the greatest and last work of the creation, and received dominion over all that the earth contained. That he might not be alone, God provided Eve as a helpmeet for him, and she became his wife. Marriage is thus a divine institution, first in order of time, as well as of importance and blessedness to mankind. Adam was made a perfect man—complete in every physical, mental, and spiritual endowment; and placed in the garden of Eden on probation, holy and happy, but liable to sin. From this estate he fell by breaking the express command of God, through the temptations of Satan and the compliance of Eve; and thus brought the curse upon himself and all his posterity. Sovereign grace interposed; a Saviour was revealed, and the full execution of the curse stayed; but Adam was banished from Eden and its tree of life, and reduced to a life of painful toil. His happiness was further embittered by witnessing the fruits of his fall in his posterity. Cain his firstborn son, and Abel the second, born in the likeness of their fallen parents, were ere long lost to them—the one slain, and the other a fugitive. They had many other sons and daughters, but the name of Seth alone is given. Adam lived to the age of 930 years, and saw the earth rapidly peopled by his descendants; but "the wickedness of man was great upon the earth." At the time of his death, Lamech, the father of Noah, was 56 years of age; and being in the line of those who "walked with God," had probably heard the early history of the race from the lips of the penitent Adam.

The curse pronounced on man includes not only physical labor and toil on a bar-

ren and thorny earth, and the physical dissolution of the body, but also the exposure of the soul, the nobler part, to everlasting death. In that very day Adam lost the moral image of his Maker, and became subject not only to physical death, but also to God's eternal wrath and curse, which is death in the highest sense of the word, and is the doom which has fallen upon all his race. Such is the view of the apostle Paul, who everywhere contrasts the *death* introduced into the world through Adam with the *life* which is procured for the redeemed through Jesus Christ, Rom. 5. This life is spiritual; and the death, in its highest sense, is also spiritual. So far as the penalty is temporal and physical, no man is or can be exempt from it; but to remove the spiritual and eternal punishment, Christ has died; and he who comes to Him in penitence and faith will avoid the threatened death, and enter into life eternal, both of the body and the soul.

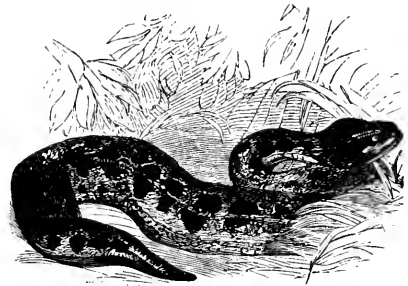
The Redeemer is called "the 2d Adam," 1 Cor. 15:45, as being the head of his spiritual seed, and the source of righteousness and life to all believers, as the 1st Adam was the source of sin and death to all his seed.

II. A city near the Jordan, towards the Sea of Tiberias, near which the waters of the Jordan began to be heaped up to open a dry passage for the Jews, Josh. 3:16.

AD'AMANT, an old English name for the diamond, the hardest of all minerals. It is used for cutting or writing on glass and other hard substances, Jer. 17:1. It is also employed figuratively, Ezek. 3:9; Zech. 7:12. The diamond as a precious stone seems to have been unknown to the ancients, and some other hard and sharp mineral is meant, probably the *smiris* or emery-stone.

A'DAR, the 12th month of the Hebrew ecclesiastical year, and the 6th of the civil year. On the 14th and 15th of this month occurred the celebrated feast of Purim, Esth. 3:7; 8:12; 9:21. It nearly answered to our March. As the lunar year, which the Jews follow, is shorter than the solar year by 11 days, which, after 3 years, make about a month, they then insert a 13th month, which they call *Ve-Adar*, or a 2d Adar. See MONTH.

AD'DER, a species of serpent, more commonly called viper. The word adder is used 5 times in the Bible, as a translation of 4 different Hebrew words, denoting different serpents of the venomous sort. In



Gen. 49:17, it seems to mean the cerastes, or horned viper, of the color of sand, and very deadly bite; accustomed to lie hidden in the tracks in the sand, and dart up on the unwary traveller. In Psa. 58:4; 91:13, it is probably the asp. In Psa. 140:3 perhaps the tarantula, or some serpent that strikes backward. See SERPENT, VIPER.

ADJURE', to put one under oath, so binding him to speak or act as in the presence of God, Josh. 6:26; 1 Sam. 14:24; Matt. 26:63; Mark 5:7. See OATH.

AD'MAH, *earthy*, one of the 4 cities in the plain of Siddim destroyed by fire from heaven, generally believed to be covered by the Dead Sea, Gen. 10:19; 14:2; 19:24, 25; Deut. 29:23; Hos. 11:8.

ADONIZEK, *lord of Bezek*, the title of a Canaanite tyrant of Bezek, east of Shechem. Having taken 70 of the neighboring petty chiefs, he disabled them for war by cutting off their thumbs and great toes, and fed them like dogs. The same barbarous treatment was deservedly meted out to him, when defeated at the head of an army of Canaanites and Perizzites, by Judah and Simeon, Judg. 1:4-7.

ADONI'JAH, *Jehovah is my Lord*, the 4th son of David, by Haggith, 2 Sam. 3:4. After the death of Amnon and Absalom, and probably Chileab, he aspired to the throne, although it was divinely promised to Solomon, his younger brother. Having gained over Joab and Abiathar and other adherents, he at length openly revolted and claimed the crown while David was yet living. The news of this revolt being brought to the king, he caused Solomon to be crowned king at once; upon which the friends of Adonijah dispersed, and he took refuge at the horns of the altar. Solomon dismissed him with only an admonition—a magnanimous course, very different from the prevalent custom in the East. But soon after the death of David he applied for the

hand of Abishag, thus renewing his pretensions to the throne, for which he was put to death, 1 Kin. 1, 2.

ADONI'RAM, *lord of height*, a receiver of tributes under David and Solomon, and director of the 30,000 men sent to Lebanon to cut timber, 1 Kin. 4:6; 5:14. The same person is also called Adoram, by contraction, 2 Sam. 20:24; 1 Kin. 12:18; and also Hadoram, 2 Chr. 10:18. He was stoned to death by the revolted to tribes, having been sent to them by Rehoboam, either to induce them to return, or to test them by gathering the taxes.

ADONI-ZE'DEK, *lord of justice*, the official title of an Amorite king of Jerusalem, who made an alliance with 4 other kings against Joshua. A great battle was fought at Gibeon, where the Lord aided Israel by a terrific hailstorm, and by miraculously prolonging the day. The 5 kings were utterly routed, and hid themselves in a cave at Maktedah; but were taken by Joshua, and put to death, Josh. 10.

ADOPTION is an act by which a person takes a stranger into his family, acknowledges him as his child, and constitutes him heir of his estate. As a national custom, it was more common among the Romans than with the Jews, the Mosaic laws as to tribes, families, and inheritances standing in its way. Jacob's adoption of his 2 grandsons, Ephraim and Manasseh, Gen. 48:5, was a kind of substitution whereby he intended that these his grandsons should have each his lot in Israel, as if they had been his own sons. As he gives no inheritance to their father Joseph, the effect of this adoption was simply the doubling of their inheritance.

But Scripture affords instances of another kind of adoption—that of a father having a daughter only, and adopting her children. Thus, 1 Chr. 2:21, Machir, grandson of Joseph, and father of Gilead, Num. 26:29, gave his daughter to Hezron, and their posterity are reckoned as sons of Machir, the father of Gilead. Nay, more, it appears, Num. 32:41, that Jair, who was in fact the son of Segub, the son of Hezron, the son of Judah, is expressly called "Jair, the son of Manasseh," because his maternal great-grandfather was Machir the son of Manasseh. In like manner we read that Mordecai adopted Esther, his cousin; he took her to himself to be a daughter, Esth. 2:7. So the daughter of Pharaoh adopted Moses, and he became her son, Exod. 2:10. So we read, Ruth 4:17, that Naomi had a

son—a son is born to Naomi; when indeed it was the son of Ruth.

At the present day, adoption is not uncommon in the East, where it is made before a public officer with legal forms.

In the New Testament, adoption denotes that act of God's free grace by which, on being justified through faith, we are received into the family of God, and made heirs of the inheritance of heaven. It is "in Christ," and through his atoning merits, that believers "receive the adoption of sons," Gal. 4:4, 5. Some of the privileges of this state are, deliverance from a fearful and servile spirit; the special love and care of our Heavenly Father; conformity to his image; a filial confidence in him; free access to him at all times; the witness of the Holy Spirit, whereby we cry, "Abba, Father;" and a title to our heavenly home, Rom. 8:14-17; 9:4; Eph. 1:4, 5.

ADORA'IM, 2 mounds, a town in the south of Judah, fortified by Rehoboam, 2 Chr. 11:9. Now Dura, a large village 5 miles west by south from Hebron.

ADO'RAM, see ADONIRAM.

ADORA'TION, see WORSHIP.

ADRAM'MELECH, *splendor of the king*, I, son of Sennacherib, king of Assyria, Isa. 37:38; 2 Kin. 19:37; 2 Chr. 32:21, who, upon returning to Nineveh after his fatal expedition against Hezekiah, was killed by his 2 sons, Adrammelech and Sharezer, through fear, according to a Jewish tradition, of being sacrificed to his idol Nisroch. They then fled to the mountains of Armenia, B. C. 711.

II. One of the gods adored by the inhabitants of Sepharvaim, who settled in Samaria, in the stead of those Israelites who were carried beyond the Euphrates. They made their children pass through fire, in honor of this false deity, and of another called Anammelech, 2 Kin. 17:31. Some think that Adrammelech represented the sun, and Anammelech the moon.

ADRAMYT'TIUM, a large maritime town of Mysia, in Asia Minor, opposite to the island of Lesbos, Acts 27:2. Paul no doubt visited it during his tours in Asia Minor, Acts 16:8; 27:2. It is now called Adramyti.

A'DRIA, in Acts 27:27, is the Adriatic Sea, lying between Italy and Greece, and extending on the south from Crete to Sicily; within it the island of Malta or Melita lies. So Ptolemy and Strabo.

A'DRIEL, *flock of God*, a son of Barzilai, married Merab, daughter of Saul, who

had been promised to David, 1 Sam. 18:19. Adriel had 5 sons by her, who were delivered up to the Gibeonites, to be put to death before the Lord, to avenge the cruelty of Saul their grandfather against the Gibeonites. From 2 Sam. 21:8 it would seem that Michal, David's wife, had adopted the children of her sister Merab.

ADUL'LAM, *justice of the people*, an ancient city in the "plain of Judah," southwest of Jerusalem, probably not far from Eleutheropolis, Gen. 38:1; Josh. 15:35. Its king was slain by Joshua, Josh. 12:15. It was one of the cities rebuilt and fortified by Rehoboam, 2 Chr. 11:7; Mic. 1:15, and was reoccupied by the Jews after the captivity, Neh. 11:30.

When David withdrew from Gath, he retired to the "cave of Adullam," 1 Sam. 22:1. The location of this cave, however, is uncertain. Tradition places it in the hill country, about 6 miles southeast of Bethlehem, the city of David; a large and fine cave at Khureitûn, visited by many travelers. It is capable of holding thousands. Its vicinity to Bethlehem, whence the 3 warriors obtained water for David, agrees with this location of the cave, 2 Sam. 23:13, 14. Lieut. Conder places the cave 13 miles from Bethlehem, in the valley of Elah, near Adullam, where is a row of smaller caves still often used for shelter.

ADUL'TERY is a criminal connection between a married man or woman and any other person than the lawful spouse; and thus it exceeds the guilt of fornication, which is the same intercourse between unmarried persons. As the highest sin of its kind, and so including all other sins of the flesh, it is forbidden in the 7th commandment. Where polygamy was allowed, as among the ancient Jews, illicit intercourse between a married man and a woman who was not married, nor betrothed, constituted not adultery, but fornication.

Fornication may be, in some sense, covered by a subsequent marriage of the parties; but adultery cannot be so healed. Hence God often compares himself to a husband jealous of his honor, Jer. 31:32; and hence the forsaking of the true God is compared to fornication and adultery of the vilest kind, Jer. 3:9; Ezek. 23:36-49.

By the law of Moses, both the man and the woman who had committed adultery were punished with death by stoning, Lev. 20:10. Deut. 22:22-24; John 8:5; or even by fire, Lev. 21:9. See Gen. 38:24. A woman suspected of this crime might, in

order to clear herself, drink the "water of jealousy," as prescribed in Num. 5. By our Saviour adultery only is made a sufficient ground for divorce, Matt. 19:9.

ADUM'MIM, a border town of Benjamin and Judah, not far from Jericho on the road to Jerusalem. This ascent through a desolate and rocky region, Josh. 15:7; 18:17, furnished many lurking-places for robbers, and was the scene of our Saviour's parable, The Good Samaritan, Luke 10.

AD'VERSARY, see **ACCUSER**.

AD'VOCATE, or **PAR'ACLETE**, one that pleads the cause of another. In its technical sense, the office was unknown to the Jews till they became subject to the Romans. See **TERTULLUS**. It is applied to Christ as our intercessor, 1 John 2:1; compare Rom. 8:34; Heb. 7:25; and to the Holy Spirit, as our teacher and comforter, John 14:16; 15:26.

Æ'NEAS, a Greek, or Grecian Jew, at Lydda, healed of palsy by Peter, Acts 9:33, 34.

Æ'NON, see **ENON**.

AFFIN'ITY, 1 Kin. 3:1, relationship by marriage, as consanguinity is relationship by blood. In early ages, good men sought wives among their kindred who worshipped the true God, Gen. 11:29; 24:2-4; 28:2. The degrees within which relatives were forbidden by the Levitical law to intermarry may be found in Lev. 18.

AG'ABUS, *locust*, "a prophet" of the early church, perhaps one of "the 70" disciples of Christ. He foretold the famine, of which Suetonius and others speak, in the days of Claudius, A. D. 44. It was very severe in Judæa; and aid was sent to the church at Jerusalem from Antioch, Acts 11:27-29. Many years after, at Cesarea, Agabus predicted the sufferings of Paul at the hands of the Jews, Acts 21:10.

A'GAG, *flame*, a general name of the kings of the Amalekites, apparently like Pharaoh for Egyptian kings, Num. 24:7; 1 Sam. 15:8. The last one mentioned in Scripture was "hewed in pieces" by Samuel, before the Lord. He seems to have incurred an uncommon punishment by infamous cruelties, 1 Sam. 15:33.

Agagite, in Esther 3:1, 10; 8:3, 5, is used to mark the nation whence Haman sprang, and to account for his hatred of the Jews. Josephus explains the word by Amalekite.

AG'ATE, a precious stone, said to take its name from the river Achates in Sicily, where it abounded. Agates are semi-transparent, and often beautifully veined and

clouded, and present in miniature the picture of many natural objects. The agate was the 2d stone in the 3d row of the high-priest's breastplate, Exod. 28:19; 39:12. In Isa. 54:12 and Ezek. 27:16, a different Hebrew word is used, denoting perhaps the ruby.

AGE. Old age, serene and wise, was regarded as a token of God's favor, Job 5:25; Zech. 8:4. The aged were venerated for their wisdom, Job 15:10; 32:4; and the law required the young to honor them, Lev. 19:32. See 1 Kin. 12:6-16; Prov. 16:31; 20:29.

AGRICULTURE. In early ages men lived a pastoral life, and the change to an agricultural life among the Jews took place on their settling in the land of promise, where each family received an inalienable inheritance, Lev. 25:8-16, 23-35. The soil of Palestine amply repaid the labor and care expended upon it—especially requiring terraces and artificial irrigation. See CANAAN. There are frequent allusions in the Bible to ploughing, sowing, watering, reaping, threshing, garnering, etc.; it was customary to watch over the ripening crop; the firstfruits were devoted to the Lord, as well as tithes of all; and the poor were provided for by the divine law, Lev. 19:9; 23:22; Deut. 24:19-21; Ruth 2:2, 7-9. See PLOUGHING, THRESHING, RAIN, SABBATICAL YEAR.

AGRIP'PA, see HEROD III., IV.

A'GUR, *gatherer*, an inspired Hebrew, author of the 30th chapter of Proverbs, incorporated with those of Solomon.

A'HAB, *uncle*, I., the 7th king of Israel, succeeded his father Omri B. C., 918, and reigned 22 years. No king of the Jews has left a sadder record. His wife was Jezebel, daughter of Ethbaal king of Tyre; an ambitious and passionate idolatress, through whose influence the worship of Baal and Ashtoreth was introduced in Israel. Ahab erected in Samaria a house of Baal, and set up images of Baal and Ashtoreth; idolatry and wickedness became fearfully prevalent, the prophets of God were slain, his worship forbidden, and the king "did more to provoke the Lord to anger than all the kings that were before him." In the midst of this great apostasy, God visited the land with 3 years of drouth and famine; and then, at Mount Carmel, reproved idolatry by fire from heaven, and by the destruction of 450 prophets of Baal and 400 of Astarte. About 6 years later, Ben-hadad, king of Syria, invaded Israel with a great army,

but was ignominiously defeated; and still more disastrously the year after, when Ahab took him captive, but soon released him, and thus incurred the displeasure of God. In spite of the warnings and mercies of Providence, Ahab went on in sin; and at length, after the murder of Naboth, near his palace in Jezreel, his crimes and idolatries were such that God sent Elijah to denounce judgments upon him and his seed. These were in part deferred, however, by his apparent humiliation. Soon after, having gone with Jehoshaphat, king of Judah, to regain Ramoth-gilead from the Syrians, and joined battle with them in defiance of Jehovah, he was slain, and dogs licked up his blood at the pool of Samaria, 1 Kin. 16:29 to 22:40.

II. A false prophet, who seduced the Israelites at Babylon, and was denounced by Jeremiah and burned by Nebuchadnezzar, Jer. 29:21, 22.

AHASUE'RUS, *lion-king*, a royal title, common to several Median and Persian kings named in Scripture. I. The father of Darius the Mede, Dan. 9:1, B. C. 634. The most probable opinion is, that the name here designates Astyages, the last independent king of the Medes, father of Darius, who is the Cyaxares II. of Xenophon, and whose daughter Mandane was the mother of the famous Cyrus. See CYRUS and DARIUS I.

II. Mentioned Ezra 4:6, probably Cambyses, the son and successor of Cyrus, who reigned 9 or 10 years from B. C. 529. He was an unscrupulous despot, and a murderer of his own brother and sister. He conquered Egypt, but was unsuccessful in attempts on Ethiopia and Carthage. His crimes provoked the rebellion in which the pseudo-Smerdis secured the throne. See ARTAXERXES I.

III. The husband of Esther, probably Xerxes, the 2d son of Darius Hystaspis, and father of Artaxerxes Longimanus. He is famous for his invasion of Greece at the head of 1,000,000 of men, and his defeat at Thermopylæ and Salamis, whence he returned, in the 7th year of his reign, to seek comfort in his harem, and to repair the wastes of war by a general taxation, Esth. 10:1. The Hebrew word for Ahasuerus is formed from the Persian name of Xerxes; and the feast in his 3d year, and the enlargement of his harem, Esth. 1:3; 2:1-4, synchronize with facts stated by Herodotus respecting Xerxes. See ESTHER.

AHA'VA, *water*, a town in Chaldea, and

a stream on the banks of which the exiled Jews assembled their 2d caravan under Ezra, when returning to Jerusalem, Ezra 8:15, 21, 31. It may be the modern Hit on the Euphrates, nearly in the latitude of Damascus and Bagdad.

A'HAZ, *possessor*, son of Jotham, and 11th king of Judah. He ascended the throne at 20, or, as some ancient texts have it, 25 years of age, and reigned 16 years, 2 Kin. 16:1, 2, 20, B. C. 741-725. He was distinguished for his idolatry and contempt of the true God; and against him many of the prophecies of Isaiah are directed, Isa. 7, 8, 9. He made his own children pass through the fire to idols; he introduced the Syrian gods into Jerusalem, altered the temple after the Syrian model, and even closed it altogether. Having thus forfeited the aid of Jehovah, he met various repulses in battle with Pekah and Rezin; the Edomites revolted, and the Philistines harassed his borders. He turned yet more away from God in his distress, and sought aid from Pul, king of Assyria. This fatal step made him tributary to Pul, and to Tiglath-pileser his successor. Ahaz was reduced to great extremities in buying off the Assyrians; but became more infatuated still in idolatry, 2 Kin. 23:11, 12, and dying in his impiety at the age of 36, was refused a burial with the kings his ancestors, 2 Chr. 28.

AHAZIAH, *upheld by the Lord*, I., son and successor of Ahab, and 8th king of Israel, 1 Kin. 22:40, 51; 2 Kin. 1. He reigned 2 years, alone and with his father, who associated him in the kingdom the year before his death, B. C. 896. Ahaziah imitated Ahab's impiety, and worshipped Baal and Astarte, whose rites had been introduced into Israel by Jezebel his mother. During his reign the Moabites revolted. Having joined king Jehoshaphat in a commercial enterprise on the Red Sea, his impiety blasted the whole, 2 Chr. 20:35-37. After a fall from the gallery of his house, he sent to consult a god of the Philistines as to his recovery. Elijah the prophet foretold his speedy death—first to the messengers, and again to Ahaziah himself, after 2 companies of 50 had been consumed by fire from heaven.

II. Otherwise Jehohaz, or Azariah, king of Judah, son of Jehoram and Athaliah, and 5th king of Judah; he succeeded his father B. C. 885, 2 Kin. 8:25; 2 Chr. 22:2. He was 22 years of age when he ascended the throne, and reigned but 1 year at Jerusa-

lem. He followed the house of Ahab, to which he was allied by his mother, and did evil. He met his death at the hand of Jehu, while visiting Joram, son of Ahab. The 2 accounts of his death do not necessarily conflict. He seems to have escaped at first from Jehu and concealed himself in Samaria; then to have been seized and brought before Jehu, smitten in his chariot at Gur, and to have expired at Megiddo.

AHI'AH, *brother of the Lord*, son of Ahitub, and high-priest in the reign of Saul, 1 Sam. 14:3, 18. He was probably the brother of his successor Ahimelech, slain by Saul, 1 Sam. 22:9.

AHI'JAH, *brother of the Lord*, in Shiloh, a prophet and chronicler of the times of Solomon and Jeroboam, 1 Kin. 11:29; 2 Chr. 9:29. He is thought to be the person who spoke in God's name to Solomon while building the temple, 1 Kin. 6:11; and again after he fell into sin, 1 Kin. 11:11. He notified Jeroboam of the separation of Israel from Judah, and of the foundation of his house—the ruin of which he afterwards foretold, 1 Kin. 14:1-14. He was fearless and faithful.

AHI'KAM, *brother who stands*, sent by Josiah to Huldah the prophetess, when the book of the law was found in the temple, 2 Kin. 22:12. He and his son Gedaliah, afterwards governor of Jerusalem, nobly befriended the prophet Jeremiah, Jer. 26:24; 39:14.

AHIM'AAZ, *brother of anger*, the son and successor of Zadok, who probably became high-priest in the reign of Solomon. During the reign of David, he revealed to him the counsels of Absalom and his advisers in rebellion, 2 Sam. 17:15-21; and conveyed to him also the tidings of Absalom's defeat and death, 2 Sam. 18.

AHIM'ELECH, *brother of the king*, I., son of Ahitub, and brother of Ahiah, whom he succeeded in the high-priesthood. Some think, however, that both names belong to the same person. During his priesthood the tabernacle was at Nob; where Ahimelech dwelt, with many priests. Here he received David when fleeing from Saul, and gave him the show-bread and Goliath's sword. This act, as reported by Doeg the Edomite, Saul viewed as treasonous; and by the hand of this idolatrous and malignant foreigner he put Ahimelech and 85 other priests of Jehovah to death, 1 Sam. 22—a crime sufficient of itself to forfeit the throne and the favor of God.

II. Also called Abimelech, 1 Chr. 18:16,

probably the same as Abiathar, which see, 1 Chr. 24: 3, 6, 31.

AHIN'OAM, *brother of grace*, I., daughter of Ahimaaz, and wife of Saul, 1 Sam. 14: 50.

II. A woman of Jezreel, wife of David and mother of Amnon, 1 Sam. 25: 43; 27: 3. She was taken captive by the Amalekites, at Ziklag, 1 Sam. 30: 5; but was recovered by David, and accompanied him to Hebron, 2 Sam. 2: 2; 3: 2.

AHI'O, *brotherly*, a son of Abinadab, who went before the ark of God on its way to Jerusalem from his father's house; thus escaping the fate of Uzzah his brother, 2 Sam. 6: 3, 7; 1 Chr. 13: 7.

AHITH'OPHEL, *brother of folly*, a native of Giloh in Judah, originally one of David's most intimate and valued friends and counsellors, Psa. 41: 9; 2 Sam. 16: 23; but upon the defection and rebellion of Absalom, he espoused the cause of that prince, and became one of David's bitterest enemies. Being disappointed that Absalom did not follow his sagacious advice, and foreseeing the issue of the rebellion, he hanged himself, 2 Sam. 15: 12; ch. 17; Psa. 55: 12-14. Ahithophel seems to have been the grandfather of Bathsheba, 2 Sam. 23: 34, compared with 11: 3; and the loss of his friendship may have been one of David's penalties for wronging Bathsheba.

AHI'TUB, *brother of goodness*, I., grandson of Eli, and son of Phinehas, in whose place he succeeded to the high-priesthood on the death of Eli, Phinehas having perished in battle, B. C. 1141, 1 Sam. 4: 11.

II. Son of Amariah, and father of Zadok, 2 Sam. 8: 17; 1 Chr. 6: 8.

AHO'LAH, *her tent*, and **AHOL'IBAH**, *my tabernacle in her*, 2 symbolical names, adopted by Ezekiel, 23: 4, to denote the 2 kingdoms of Samaria and Judah. They are represented as sisters, and of Egyptian extraction. The allegory is a history of the Jewish church.

AHOLIBA'MAH, *my tabernacle is on high*, also called Judith, Gen. 26: 34, a Hittite woman of Mount Hor, one of the 3 wives of Esau. Her 3 sons were heads of families or tribes in Edom, Gen. 36: 18.

AI, *ruins*, called also Hai, Gen. 12: 8; Aija, Neh. 11: 31; and Aiath, Isa. 10: 28. A royal city of the Canaanites, east of Bethel, near which Abraham once sojourned and built an altar, Gen. 12: 8; 13: 3. It is memorable for Joshua's defeat on account of Achan, and his subsequent victory, Josh. 7: 2-5; 8: 1-29. It was rebuilt, and is mentioned by Isaiah.

AI'JELETH-SHAHAR, *hind of the morning*, in the title of Psalm 22, is conjectured to denote the melody to which the Psalm was sung.

A'IN, *eye, fountain*, spelt EN in the English Bible, in compound words, as En-rogel. It is the name of a city of Judah, afterwards assigned to Simeon, Josh. 15: 32; 1 Chr. 4: 32. It was given to the priests, Josh. 21: 16; and called Ashan in 1 Chr. 6: 59.

Also a place in the north of Canaan, west of Riblah, Num. 34: 11.

AIR. The air or atmosphere surrounding the earth is often denoted by the word heaven; so "the fowls of heaven" means the birds of the air.

To "beat the air," and to "speak in the air," 1 Cor. 9: 26; 14: 9, signify to speak or act without judgment, or to no purpose. "The powers of the air," Eph. 2: 2, probably means devils—many Jews, and heathen also, regarding the lower part of the atmosphere as the home of spirits, especially evil spirits. Yet Paul does not say that this is his belief.

AJ'ALON, or Aijalon, *place of gazelles*. I. A town in the tribe of Dan, assigned to the Levites, sons of Kohath, Josh. 19: 42; 21: 24; Judg. 1: 35, and a city of refuge. It was not far from Timnath, and was taken by the Philistines from Ahaz, 2 Chr. 28: 18. It lay on the south side of a fine valley, not far from the valley of Gibeon, and is recognized in the modern village of Yalo, near the road to Jaffa, some 14 miles from Jerusalem. The valley is the place where Joshua commanded the sun and moon to stand still, and they obeyed him, Josh. 10: 12. See also 1 Sam. 14: 31.

II. A town in Benjamin, some 3 miles east of Bethel. It was fortified by Rehobam, 2 Chr. 11: 10. Some regard this as the same place as the above, in possession of different tribes at different times, 1 Chr. 6: 66, 69.

III. In the tribe of Zebulun, the place of Elon's burial, Judg. 12: 12.

AKRAB'BIM, *scorpions*, a point in the south frontier line of Judah, Judg. 1: 36, and in a region infested with serpents and scorpions, Deut. 8: 15. Robinson identifies it with a line of cliffs running across the valley El-Ghor, some 8 miles south of the Dead Sea; it is from 50 to 150 feet high, and 7 miles long. In Josh. 15: 3, it is called Maaleh-acrabbim, the ascent of Akrabbim.

AL'ABASTER, from Alabastron in Egypt; a sort of stone, of fine texture, either the white gypsum, a sulphate of lime, or the

onyx-alabaster, a hard carbonate of lime, having the color of the human nail, and nearly allied to marble. This material being very generally used to fabricate vessels for holding unguents and perfumed liquids, many vessels were called alabaster though made of a different substance,



EGYPTIAN BOTTLES.

as gold, silver, glass, etc. In Matt. 26:6, 7, we read that Mary, sister of Lazarus, John 12:3, poured an alabaster box of precious ointment on Christ's head. Mark says "she brake the box," or the neck of the flask; which may indicate her eagerness in honoring Christ, or that the seal which kept the perfume from evaporating had never been removed—it was on this occasion first opened. See CRUSE, SPIKENARD.

AL'AMOTH, *virgins*, a musical term, indicating probably music for female voices, Psa. 46, title; 1 Chr. 15:20.



ALEXAN'DER, *helper of men*, I., the Great, the famous son and successor of Philip, king of Macedon. He is alluded to in Dan. 7:6; 8:4-7, under the figures of a leopard with 4 wings, and a one-horned he-goat, representing the swiftness and extent of his conquests and his great strength. He was appointed by God to destroy the Persian Empire and substitute the Grecian. In the statue seen by Nebuchadnezzar in his dream, Dan. 2:39, the belly of brass was the emblem of Alexander, and the legs of iron the Roman power. See DARIUS III.

He succeeded his father B. C. 336, and within 12 years overran Syria, Palestine, and Egypt, founded Alexandria, conquered the Persians, and penetrated far into the Indies. It is related by Josephus that he visited Jerusalem, and was appeased by the high-priest Jaddua, Neh. 12:11, 22, whom he had seen in a vision; and that he offered sacrifices in the temple, heard the prophecies of Daniel concerning him, and conferred favors on the Jews in Judæa and Babylonia. He died at Babylon at the age of 32, from the effects of intemperance, and left his vast empire to be divided among his 4 generals. The conquests of Alexander, by giving the Greek language and civilization such an ascendancy in Palestine and the countries around it, wonderfully prepared the way for the diffusion of the gospel. The Septuagint version of the Old Testament, 200 years before Christ, was in general use among Hellenistic Jews; and the New Testament writers found in this widely-diffused language the best means of making this new revelation known to the world. See ALEXANDRIA, TALENT.

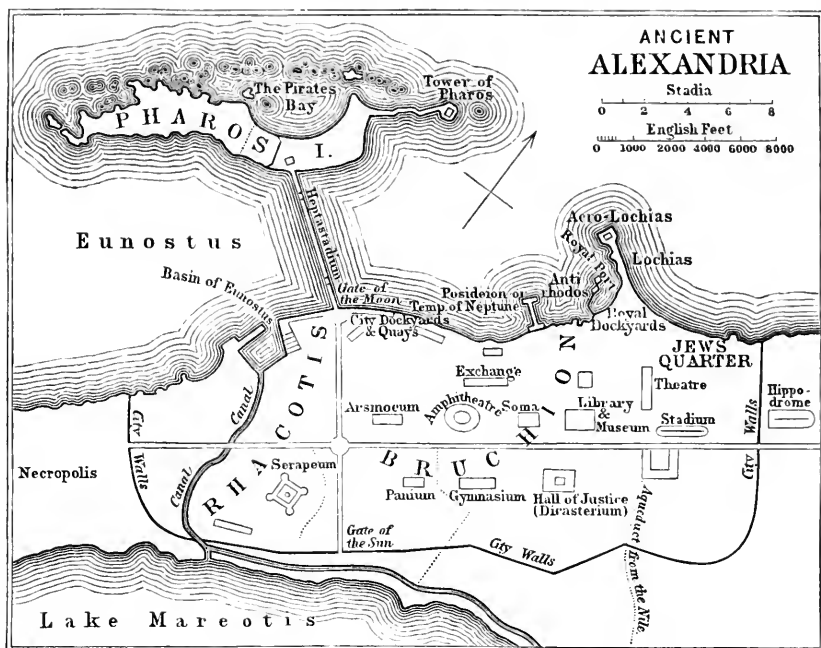
II. Son of Simon the Cyrenian, Mark 15:21, apparently one of the more prominent early Christians.

III. One of the council which condemned Peter and John, Acts 4:6.

IV. A Jew of Ephesus, who sought in vain to quiet the popular commotion respecting Paul, Acts 19:33.

V. A coppersmith, and apostate from Christianity, 1 Tim. 1:20; 2 Tim. 4:14.

ALEXAN'DRIA, Acts 6:9, a celebrated city in Lower Egypt, between the Mediterranean and the lake Mareotis, 12 miles from the most westerly mouth of the Nile. It was founded by Alexander the Great, B. C. 332, and peopled by colonies of Greeks and Jews; it was the early home of Apollos, Acts 8:24. Alexandria rose rapidly to a state of prosperity, becoming the centre of commercial intercourse between the East and the West, Acts 27:6; 28:11, and in process of time was, in point both of magnitude and wealth, second only to Rome itself. The ancient city was about 15 miles in circuit, peopled by 300,000 free citizens and as many slaves. From the gate of the sea ran one magnificent street, 2,000 feet broad, through the entire length of the city, to the gate of Canopus, affording a view of the shipping in the port, whether north in the Mediterranean, or south in the noble basin of the Mareotic lake, connected with the Mediterranean by 2 canals. Another street



of equal width intersected this at right angles, in a square half a league in circumference. A magnificent lighthouse, one of the 7 "wonders of the world," stood opposite the city, on an island named Pharos.

Upon the death of Alexander, whose body was deposited in this new city, Alexandria became the capital of Egypt, under the Ptolemies, and rose to its highest splendor in the reign of the first 3 princes of this name. The most celebrated philosophers from the East, as well as from Greece and Rome, resorted thither for instruction; and eminent men, in every department of knowledge, were found within its walls. Ptolemy Soter, the 1st of that line of kings, formed the museum, the library of 700,000 volumes, and several other splendid works. Clement and Origen were born there. At the death of Cleopatra, B. C. 26, Alexandria passed into the hands of the Romans; and was taken in A. D. 640 by the Saracens under Caliph Omar, and its library destroyed.

The present Alexandria, called Skanderia, occupies only about the 8th part of the site of the ancient city. The splendid temples have been exchanged for wretched

mosques and miserable churches, and the magnificent palaces for mean and ill-built dwellings. But of late it has become a great commercial mart, and is growing rapidly. Many old streets are so narrow that the inhabitants can lay mats of reeds from one roof to the opposite, to protect them from the scorching sun. The population of 240,000 consists of Turks, Arabs, Copts, Jews, and Armenians. Many Europeans have counting-houses here, and exchange European for Oriental merchandise. One of the famous obelisks that for many years stood in its suburbs was removed to London in 1877, and the other to New York in 1880.

The Greek or Alexandrian version of the Scriptures was made here by learned Jews, 72 in number, according to the doubtful story of Josephus, and hence it is called the Septuagint, or version of the 70. The Jews established themselves in great numbers in this city very soon after it was founded. Josephus says that Alexander himself assigned to them a particular quarter of the city, and allowed them equal rights with the Greeks. Philo, who himself lived there in the time of Christ, affirms that, of 5 parts

of the city, the Jews inhabited 2. Jews from Alexandria had a synagogue in Jerusalem, Acts 6:9.

AL'GUM, see ALMUG.

ALL is sometimes used, as the context shows, in a general, not a literally universal sense, Exod. 9:6; Matt. 3:5; 10:22.

AL'LEGORY, a figurative mode of discourse, which employs terms literally belonging to one thing, in order to express another. It is like a prolonged metaphor. Such are Nathan's address to David, 2 Sam. 12:1-14, Psalm 80, and our Lord's parable of the sower, Luke 8:5-15. "Which things are an allegory," Gal. 4:24, means that these events in the life of Isaac and Ishmael have been allegorically applied.

ALLELU'IA, see HALLELU'JAH.

ALLI'ANCE with the heathen, either by family and social intimacy or by entangling political ties, was strictly forbidden to God's peculiar people, Ezra 9:2; Neh. 13:23-27; and in a special degree as to the ancient Canaanites, Deut. 7:3-6; Judg. 2:2, 3. Hebrews, however, sometimes married converts from heathenism, as notably Rahab and Ruth; and they were enjoined to maintain peaceful and friendly relations with other nations. But whenever they went beyond this, idolatry, corruption, and trouble ensued; as from Solomon's alliances with Egypt, 1 Kin. 10:28, 29; 11:1-11. See also 2 Kin. 16:8-10; 17:4-18. See COVENANT.

AL'LOH-BACHUTH', *oak of weeping*; the spot where Rebekah's nurse was buried, Gen. 35:8. See REBEKAH.

ALL TO, an old English expression, giving additional force to a verb. "All to brake his skull," Judg. 9:53, thoroughly broke or crushed it.

AL'MON-DIBLATHA'IM, *covering of two cakes*, one of the latest encampments of the Israelites on their way from Mount Hor to the plains of Moab, next before the mountains called Abarim, Num. 33:46.

AL'MOND-TREE, Gen. 43:11. This tree resembles a peach-tree, but is larger. In Palestine it blossoms in January, and in March has fruit. Its blossoms are pinkish white. Its Hebrew name signifies to *watch* and *hasten*, and to this there is an allusion in Jer. 1:11, 12. Aaron's rod was from an almond, Num. 17:8. In Eccl. 12:5, the hoary head is beautifully compared with the almond-tree, either on account of its whiteness, beauty, and winter blossoming, or the *hastening* on of decay. The golden bowls of the sacred candlestick were made



ALMOND-TREE: AMYGDALUS COMMUNIS.

"like almonds, with their knops and their flowers," Exod. 25:33, 34.



LEAF, FLOWER, AND FRUIT OF THE ALMOND.

ALMS, see POOR and TITHES. Almsgiving is a Christian duty, Acts 10:31; 1 John 3:17, not to be practised ostentatiously, Matt. 6:1-4, nor indiscriminately, 2 Thess. 3:10; but systematically, 1 Cor. 16:1-4, and liberally, 2 Cor. 9:6; Psa. 41:1.

AL/MUG, or **AL/GUM**, a kind of wood which Hiram brought from Ophir for the use of Solomon in making pillars for the temple and his own house, and also musi-



SANDAL-WOOD: SANTALUM ALBUM.

cal instruments, 1 Kin. 10:11; 2 Chr. 2:8; 9:10, 11. Perhaps what is now commonly called Brazil wood, which is also a native of the East Indies, Siam, the Molucca islands, and Japan, and has several species. Its wood is very durable, and is used in fine cabinet work.

AL/OES, or more properly, **ALOE**, a tree of tropical Asia, yielding a rich perfume. Num. 24:6; Psa. 45:8; Prov. 7:17; Song 4:14. It was called by the Greeks Agallochon, and is known to moderns by the names of lign-aloe, paradise-wood, eagle-wood, etc. Botanists distinguish several kinds: one grows in Cochinchina, Siam, and China; and another in Northern India. The tree is represented as large, with an erect trunk and lofty branches. Aloe-wood is said by Herodotus to have been used by the Egyptians for embalming dead bodies, and Nicodemus brought it, mingled with myrrh, to embalm the body of our Lord, John 19:39. This perfume is not the aloes of apothecaries.

AL/PHA, see the letter A.

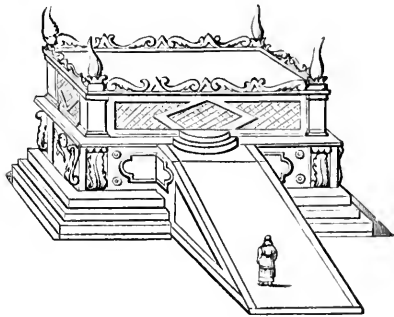
ALPHÆ/US, *changing*, I., father of the apostle James the Less, Matt. 10:3; Luke 6:15; and husband of the Mary regarded by many as sister to the mother of Christ, John 19:25. See **MARY**, I. and III. Comparing John 19:25 with Luke 24:18 and Matt. 10:3, it seems probable that Alphæus

is the same as Cleophas; Alphæus being his Greek name, and Cleophas or Clopas his Hebrew or Syriac name.

II. Father of Matthew, or Levi, the evangelist, Mark 2:14.

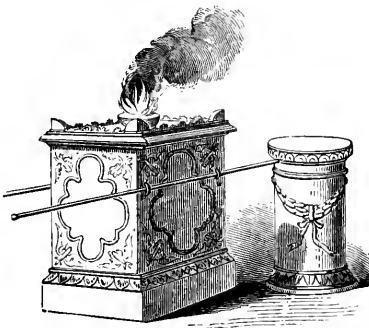
AL/TAR, a table-like structure on which sacrifices and incense were offered, built of various materials, usually of stone, but sometimes of brass, etc. Sacrifices were offered long before the flood, Gen. 4:3, 4; but the first mention of an altar in Scripture is when Noah left the ark, Gen. 8:20. Altars were reared by Abraham, Isaac, Jacob, and Moses. The latter built an altar of earth, Exod. 20:24. If stone was employed, it must be rough and unhewn, probably lest the practice of sculpture should lead them to violate the 2d commandment. It was not to be furnished with steps, Deut. 27:2-6. From the first, the altar seems to have been the centre around which all religious services clustered, even before the Jewish ritual was ordained.

The altars in the Jewish tabernacle, and in the temple at Jerusalem, were the following: 1. The altar of burnt-offerings. 2. The altar of incense. 3. The table of show-bread, for which see **BREAD**.



1. **THE ALTAR OF BURNT-OFFERINGS** was a kind of hollow coffer of shittim-wood covered with brass plates, about 7 feet 6 inches square, and 4 feet 6 inches in height, and was without steps, Exod. 20:26. At the four corners were 4 horns or elevations, Psa. 118:27. It was portable, and had rings and staves for bearing it, Ex. 27:38. It was placed in the court before the tabernacle, towards the east. Its furniture was of brass, and consisted of a pan for the ashes that fell through the grating; shovels; basins for the blood with which the

altar was sprinkled; and forks, to turn and remove the pieces of flesh upon the coals; also flesh-hooks and censers. The fire was a perpetual one, kindled miraculously, and carefully cherished, Lev. 6:12, 13; 9:24. Upon this altar the lamb of the daily morning and evening sacrifice was offered, and the other stated and voluntary blood-sacrifices and meat and drink offerings. To this also certain fugitives were allowed to flee and find protection, Exod. 21:13, 14; 1 Kin. 1:50. The altar in Solomon's temple was larger, being at least 30 feet square and 15 feet high, 2 Chr. 4:1. It is said to have been covered with thick plates of brass and filled with stones, with an ascent on the east side. It is often called "the brazen altar," Exod. 38:30.



2. THE ALTAR OF INCENSE, or Golden Altar, Exod. 39:38, was a small table of shittim-wood, covered with plates of gold; it was 18 inches square and 3 feet high, Exod. 30; 37:25, etc. At the 4 corners were 4 horns, and all around its top was a little border or crown. On each side were 2 rings, into which staves might be inserted for carrying it. It stood in the *Holy* place; not in the Holy of Holies, but before it, between the golden candlestick and the table of show-bread, and the priests burned incense upon it every morning and evening. So Zacharias, Luke 1:9, 11. No other offering was permitted, Exod. 30:9, except yearly at the Feast of Atonement, Lev. 16:18, 19. See TEMPLE.

ALTAR at Athens, inscribed "to the unknown God," Acts 17:23. It is certain, both from Paul's assertion and the testimony of the Greek writers Pausanias and Philostratus, that altars to an unknown god or gods existed at Athens. Diogenes Laertius states that amid the terrors of a plague

sheep were let loose in the streets, and sacrificed at the shrine near which they lay down. If some of these stopped where no altar was nigh, the people would offer them to appease the "unknown God" who abode on that spot, and whose power they hoped would do what their known gods' could not; for many things reveal the consciousness we know they must have had of the need of some God to adore and trust of vaster and nobler attributes than heathenism could boast.

AL-TAS'CHITH, *destroy not*, supposed to be the first words of some familiar refrain, to which the Psalms 57, 58, 59, and 75 were to be sung.

AM'ALEK, *a people that licks up*, son of Eliphaz, grandson of Esau, and one of the princes of Edom, Gen. 36:12, 16. It is not certain that any distinct mention is made in the Bible of his posterity, people called Amalekites being in existence long before, Gen. 14:7; Num. 24:20. A remnant of them may be referred to in 1 Chr. 4:43.

AM'ALEKITES, a powerful people, who dwelt in Arabia Petraea, between the Dead Sea and the Red Sea, Num. 13:29; and it does not appear that they possessed many cities, though one is mentioned in 1 Sam. 15:5. They lived generally in migrating parties, in caves or in tents, like the Bedouin Arabs of the present day, Judg. 6:5. The Israelites had scarcely passed the Red Sea when the Amalekites attacked them in the desert of Rephidim; and for this unprovoked assault on the people of God the doom of extermination was passed upon them, Exod. 17:8-16. They came again into conflict with a part of the Israelites on the border of the promised land, Num. 14:45, and in the days of Ehud and Gideon, Judg. 3:13; 6:3; and after 400 years Saul attacked and destroyed them at the command of the Lord, 1 Sam. 15. A remnant, however, escaped and subsisted afterwards; David defeated them on several occasions, 1 Sam. 27:8; 30:1; 2 Sam. 8:12; and they were finally blotted out in fulfilment of the prediction of Balaam, Num. 24:20. Haman, the last of the race mentioned in Scripture, perished like his fathers, in conflict with the Jews. See AGAG and the book of Esther.

AM'ANA, *confirmation*, the southern part or summit of Anti-Lebanon, adjacent to and north of Hermon, from which the river Amana or Abana poured down towards Damascus, Song 4:8.

AMARI'AH, *the Lord says*, 1., son of Meraioth, a descendant of Aaron in the line of Eleazar. He was the father of Abitub (II.), and grandfather of Zadok, in whose person the high-priesthood was restored to that line, 1 Chr. 6:7, 52.

II. High-priest at a later period, a son of Azariah, and father of another Abitub, 1 Chr. 6:11. In like manner, in the same list there are 3 persons named Azariah.

AM'ASA, *a burden*, 1., David's nephew, the son of Abigail, David's sister, and Jether, an Ishmaelite. His parentage may have led David to show him less favor than his other nephews, and this may have disposed him to join in the rebellion of Absalom. He was the general of Absalom's army, and was defeated by his cousin Joab, 2 Sam. 17, 18. David afterwards offered him a pardon and the command of his troops in the place of Joab, whose overbearing conduct he could no longer endure, 2 Sam. 19:13. But in the confusion of Sheba's rebellion, Amasa was treacherously murdered by his powerful rival, 2 Sam. 20:4-10. B. C. 1022.

II. A chief of Ephraim, who opposed retaining as bondsmen the men of Judah taken captive in a war with Pekah king of Israel, 2 Chr. 28:12.

AMA'SAI, *burdensome*, a Levite, father of Mahath and ancestor of Samuel and Ethan the singer, 1 Chr. 6:25, 35, who joined David with 30 gallant men, while in the desert flying from Saul, 1 Chr. 12:16-18.

AMAZI'AH, *the strength of the Lord*, I., 9th king of Judah, son of Joash, began to reign B. C. 837, at the age of 25, and reigned 29 years in Jerusalem. He did good in the sight of the Lord, but not with a perfect heart. Having established himself in his throne and slain the murderers of his father, he mustered a host of 300,000 men of Judah, and hired 100,000 men of Israel, for a war upon Edom. These hired forces he reluctantly dismissed at the command of God, who gave him the victory without their aid. But this did not prevent him from carrying home with him the idols of Edom, and setting them up as gods. For this defiance of Jehovah he was threatened with destruction by a prophet of the Lord; and soon after went headlong into war with Joash king of Israel, in which he was defeated and humbled, being taken to his own capital as a captive, and obliged to ransom himself by treasures and hostages. Fifteen years after, he was slain by con-

spirators, after flying to Lachish to escape them, 2 Kin. 14:1-20; 2 Chr. 25.

II. A priest of the golden calf at Bethel, who denounced the prophet Amos to Jeroboam II., and sought to banish him into Judah for his fidelity, Amos 7:10-17.

AMBASS'ADORS were sent by the Jews to foreign nations, not as permanent representatives, but only as occasion required, in peace, 2 Kin. 14:8; 16:7; 18:14, as well as in war, Num. 20:14; 21:21; 1 Kin. 20:2, 6. They were usually men of note, and their persons were held sacred, and indignities to them avenged, 2 Sam. 10:1-5; 13:26-31. Ministers are Christ's ambassadors, 2 Cor. 5:20; Eph. 6:20.

AM'BER. The Hebrew word *chashmal* is translated by the Septuagint and Vulgate *electrum*, amber, and may denote either amber itself or a very brilliant amber-like metal, composed of 1 part silver and 4 parts gold, which was much prized in antiquity, Ezek. 1:4, 27:8:2. Others, as Bochart, refer here to a mixture of gold and brass, which exhibited a high degree of lustre. Something similar to this was probably also the "fine brass" in Ezra 8:27; Rev. 1:15.

A'MEN, *firm, faithful, and true*; used as an adjective, an adverb, and a substantive. God is called "the God of Amen"—truth, in Isa. 65:16. So in Rev. 3:14, our Lord is called "the Amen, the faithful and true Witness," where the last words explain the preceding appellation. See 2 Cor. 1:20. In its adverbial use it means certainly, truly, surely. It is used at the beginning of a sentence by way of emphasis, frequently by our Saviour, and is translated Verily. In John's Gospel alone it is often used in this way double: Verily, verily. At the end of a sentence it is often used, singly or repeated, especially at the end of hymns and prayers; as, "Amen and Amen," Psa. 41:13; 72:19; 89:52. This was the custom of the Jews, in private; and of the early Christians, Matt. 6:13; 1 Cor. 14:16. The proper signification of it here is, to confirm the words which have preceded, assert the sincerity, and invoke the fulfilment of them: So it is, So be it, Let it be done. Hence, in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounce the Amen bind themselves by the oath, Num. 5:22; Deut. 27:15, etc.; Neh. 5:13; 8:6; 1 Chron. 16:36. Compare Psa. 106:48.

AMERCE', to punish by a fine, Deut. 22:19. The term implied that the debtor stood

“at the mercy” of the creditor, who could pardon him if he pleased.

AM'ETHYST, a precious stone of a violet-blue color, verging towards a purple. It is seldom uniform in color, and is generally cloudy and spotted with zigzag stripes. It is highly prized, Exod. 28:19; Rev. 21:20.

AM'MI, *my people*, and **RUHA'MAH**, *having obtained mercy*, were figurative names for God's covenant people; the word *Lo, nol*, prefixed, gave these words the opposite signification, Hos. 2:1.

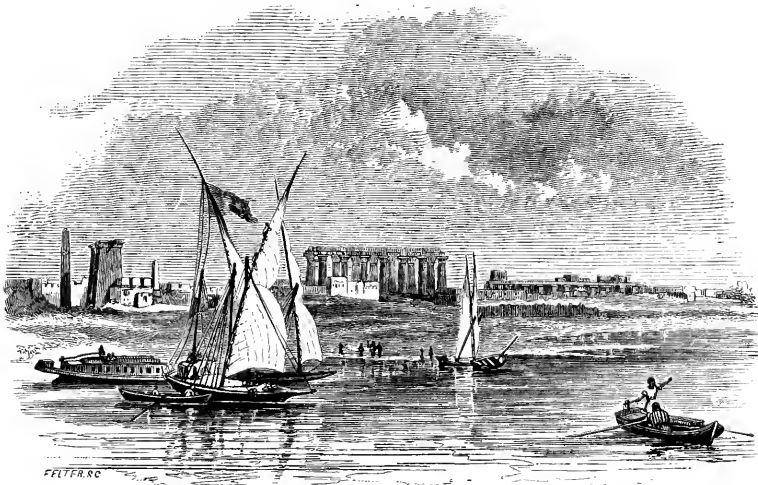
AMMIN'ADAB, *my people is liberal*, I., a son of Aram, a prince of the tribe of Judah, and father of Nahshon. He was one of the ancestors of Christ; and his daughter Elishaba was the wife of Aaron, Exod. 6:23; Ruth 4:20; Matt. 1:4.

II. A son of Kohath, 1 Chr. 6:22. “The chariots of Amminadib,” Song 6:12, were very light and swift, in allusion perhaps to some noted charioteer of that day.

AM'MONITES, the descendants of Ammon, or Ben-Ammi, a son of Lot, Gen. 19:38. Their history throughout is involved with that of their brethren the Moabites. They destroyed an ancient race of giants called Zamzummim, and seized their country, which lay east of Judæa, Deut. 2:19-21. Their territory extended from the Arnon to the Jabbok, and from the Jordan a con-

siderable distance into Arabia. Their capital city was Rabbah (also called Rabbath Ammon, and afterwards Philadelphia), which stood on the Jabbok. Yet in the time of Moses they had been driven out of this region, towards the east, by the Amorites, Num. 21:21-35; 32:33. Moses was forbidden to assail them, Deut. 2:19. They were gross idolaters; their chief idol being Moloch, 1 Kin. 11:5-7; 2 Kin. 23:13. They were a predatory race, fierce and cruel, 1 Sam. 11:2; Amos 1:13; and were early enemies of the Israelites, whom they oppressed in the time of Jephthah, and were defeated by him with great slaughter, Deut. 23:3-6; Judg. 11; and afterwards by Saul, 1 Sam. 11:11; 14:47; and by David, etc., 2 Sam. 10-12; 2 Chr. 20:1-25. The children of Ammon afterwards, at various times, troubled the Israelites, for which the prophets threatened them with divine judgments, Jer. 49:1-6; Ezek. 25:2-10; and they were at last totally subdued by Judas Maccabeus, 1 Macc. 5:6-44.

AM'NON, *faithful*, the eldest son of David, by Ahinoam of Jezreel, 2 Sam. 3:2. He is known only by his guilt in violating his half-sister Tamar; for which Absalom, 2 years after, caused him to be assassinated, 2 Sam. 13, thus also getting an elder brother out of his way to the throne.



LUXOR, A PART OF ANCIENT THEBES, FROM THE RIVER NILE.

A'MON, or **NO-A'MON**, or **No**, a city of ancient Egypt, the seat or dwelling of the Egyptian god Amon, called at Thebes Amen-Ra, Nah. 3:8. Similar is its Greek

name Diospolis, *the city of Jupiter-Amon*. In Ezek. 30:14, 15, 16, it is called simply No; and in Nah. 3:8 and Jer. 46:25 also, the English version has only No. For "populous No" read No-Amon; and for "multitude of No" read Amon of No. The name designates, beyond all reasonable doubt, the city of Thebes, the ancient and renowned capital of Upper Egypt.

The vast ruins of the temples of Luxor and Carnac proclaim the grandeur and magnificence with which the worship of Jupiter-Amon was conducted. The ruins of the ancient city of Thebes, covering 30 or 40 square miles—broken temples and palaces, huge statues, avenues of sphinxes, etc.—are the wonder and delight of modern travellers, for their extent, their vastness, and their sad and solitary grandeur. They are covered with ancient hieroglyphics and historical sculptures, among which one interesting scene is thought to record the exploits of Shishak against Jerusalem in the 5th year of Rehoboam, 1 Kin. 14:25. See WILKINSON, ROBINSON, and OLIN. See EGYPT and SHISHAK.

AM'ON, *builder*, the 14th king of Judah, son of Manasseh, began to reign B. C. 642, at the age of 22, and reigned only 2 years at Jerusalem. He did evil in the sight of the Lord, as his father Manasseh had done, by forsaking Jehovah and worshipping idols. See Zeph. 1:4; 3:3-11. His servants conspired against him, and slew him in his own house; but the people killed all the conspirators, and established his son Josiah on the throne. He was buried in the garden of Uzzah, 2 Kin. 21:18-26; 2 Chr. 33:21-25.

AM'ORITES, *mountainceers*, a warlike people descended from Emer, the 4th son of Canaan, Gen. 10:16. They first peopled the mountains west of the Dead Sea, Gen. 14:7; towards Hebron, Gen. 14:13, and farther south, Deut. 1:7, 19, 20, 44; but afterwards extended their limits, and took possession of the finest provinces of Moab and Ammon on the east between the brooks Jabbok and Arnon, Num. 13:29; 21:21-31; Josh. 5:1; Judg. 11:13. Moses took this country from their king, Sihon, when he resisted the peaceful passage of the Hebrews into the land of promise, Judg. 11:19-22. The lands which the Amorites possessed west of the Jordan were given to the tribe of Judah, and those beyond the Jordan to the tribes of Reuben and Gad. The name Amorite is often taken in Scripture for Canaanite in general, Gen. 15:16;

Num. 14:45 with Deut. 1:44; Amos 2:9. See CANAANITE.

In Ezek. 16:3, God reminds the Jews that they were naturally no more worthy of his favor than the heathen Canaanites.

A'MOS, *a burden*, 1., the 3d of the minor prophets, was a herdsman of Tekoah, a small town of Judah, about 12 miles south of Jerusalem. He prophesied, however, concerning Israel, at Bethel, in the days of Uzziah, king of Judah, and Jeroboam II., king of Israel, about B. C. 800 to 787, and was thus a contemporary of Hosea and Joel. He was a herdsman, and not a "son of the prophets." The first 2 chapters contain predictions against the surrounding nations, enemies of the people of God. But the ten tribes of Israel were the chief subjects of his prophecies. Their temporary prosperity under Jeroboam led to gross idolatry, injustice, oppression, and corruption; for which sins he denounces the judgments of God upon them; but he closes with cheering words of consolation. His holy boldness in reproving sin drew on him the wrath of the priests, who labored to procure his banishment, Amos 7:10-17. In regard to style, Amos takes a high rank among the prophets. He is full of imagery drawn from rural objects and occupations, concise, and yet simple and perspicuous. The authorship and canonical authority of the book are beyond question. Two passages are quoted in the New Testament: ch. 5:25-27 in Acts 7:42; and ch. 9:11 in Acts 15:16.

II. One of the ancestors of our Lord, Luke 3:25.

A'MOZ, *robust*, the father of Isaiah, 2 Kin. 19:2; Isa. 1:1.

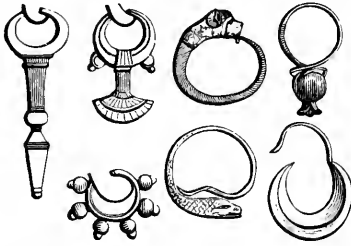
AMPHIP'OLIS, *on both sides the city*, a city of Macedonia, not far from the mouth of the Strymon, which flowed "around the city." It was visited by Paul and Silas, Acts 17:1. The village now upon its site is called Neokhorio, *new-town*.

AM'RAM, *an exalted people*, a son of Kohath, and father of Aaron, Miriam, and Moses. He died in Egypt, aged 137, Exod. 6:18, 20; Num. 3:27. His wife was named Jochebed, and their faith is commended in Heb. 11:23.

AM'RAPHHEL, king of Shinar in the time of Abraham. With 3 other petty kings, he made war upon the tribes around the Dead Sea and the cities of the plain, Gen. 14:1.

AM'ULETS, still so largely used in Africa and the East, were common in ancient times, being worn as ear-rings, Gen. 35:4;

Judg. 8:34; Isa. 3:20; Hos. 2:13; and in necklaces, precious stones being often



clothed with superstitious power. Sacred words arranged in some cabalistic manner, and many other small objects, were thus associated with demoniacal influences and worn as safeguards.

A'NAB, *grape-town*, still found under its old name, in the mountains of Judah, south-southwest of Hebron, Josh. 11:21; 15:50.

A'NAH, *answerer*, of Mount Hor, the father of Aholibamah, one of Esau's wives. While feeding his father's asses in the desert, he is said to have found the "mules," Gen. 36:24, rather "warm springs;" and such springs are still found on the eastern coast of the Dead Sea, called Callirrhœ. Hengstenberg suggests that Anah took his other name, Beeri, *of the wells*, from the springs he found, Gen. 26:34.

A'NAK, plural **A'NAKIM**, *long-necked*, famous giants in Palestine, descended from Arba, founder of the city Hebron, Josh. 21:11. They spread themselves over the south of Judah, the hill country, and several cities of the Philistines. The Hebrew spies were terrified at their sight, Num. 13:33; but in the conquest of Canaan they were destroyed or expelled, Josh. 11:22; 15:14; Judg. 1:20.

ANAM'MELECH, see **ADRAMMELECH**.

ANANI'AS, *protected by God*, I., a Jew of Jerusalem, the husband of Sapphira, who attempted to join the Christians, and pretended to give them the entire price of his lands, but died instantly on being convicted of falsehood by Peter, Acts 5:1-10, a timely warning for the early Christians and for us.

II. A Christian of Damascus, who restored the sight of Paul, after his vision of the Saviour, Acts 9:10-17; 22:12.

III. A high-priest of the Jews, a son of Nebedæus, A. D. 48. It was he before whom with the Sanhedrin Paul was summoned, under Felix, and who ordered an attendant to smite Paul on the mouth. The

apostle's prophetic denunciation in reply seems to have been fulfilled when, as Josephus relates, in the commencement of the siege of Jerusalem, the assassins burned the house of Ananias, and afterwards discovered his place of retreat in an aqueduct, and slew him, Acts 23:2; 24:1.

ANATH'EMA, something *set apart* and devoted irrecoverably to God, sometimes in obedience to his command, sometimes by a spontaneous vow, Exod. 22:20; Num. 21:2; Judg. 11:31. It is understood to denote the irrevocable and entire separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society, Ezra 10:8; or the devoting of any man, animal, city, or thing, to be extirpated and destroyed, Lev. 27. Thus Jericho, Josh. 6:17-21, and Achan were accursed, Josh. 7. The word *anathema* is several times used in the New Testament with this idea of execration, Matt. 26:74; Acts 23:12, 14, 21; 1 Cor. 12:3; Gal. 1:8, 9. Paul, remembering perhaps that Christ was "made a curse" for us, says he could himself suffer in like manner, if it were fitting and would avail for the salvation of his countrymen, Rom. 9:3.

Another kind of *anathema*, very peculiarly expressed, occurs 1 Cor. 16:22: "If any man love not the Lord Jesus Christ, let him be *Anathema*, *Maranatha*." The last word seems made up of two Syriac words, signifying, "Our Lord cometh," that is, the Lord will surely come, and will execute this curse, by condemning those who love him not. At the same time, the opposite is also implied, that is, the Lord cometh also to reward those who love him. See **EXCOMMUNICATION**.

AN'ATHOTH, *answers (to prayer)*, one of the cities given to the priests, in Benjamin; identified by Robinson in Anata, a hamlet some 4 miles north by east of Jerusalem, Josh. 21:18; 1 Chr. 6:60; Ezra 2:23. It was the birthplace of the prophet Jeremiah, Jer. 1:1; 32:7. Its people, however, rejected his words, and sought his life, Jer. 11:21.

AN'CIENT, *aged*. Before printing was invented and while books were scarce, aged men were the repositories of history and all forms of learning and wisdom, Job 12:12. **ANCIENT DAYS** is a title of the Eternal Jehovah, Dan. 7:9.

AN'DREW, *manly*, one of the 12 apostles, was of Bethsaida, and brother of Peter, John 1:40, 44. Being a disciple of John the Baptist, he understood the intimations of

his master as to the Lamb of God, and was the first of the apostles to follow him, John 1: 35-40, and come to the knowledge of the Messiah. Compare Jas. 4: 8. His first step was to lead his brother Simon to the Lord—an example for all young converts. He was afterwards called as an apostle, on the shore of the Sea of Galilee, Matt. 4: 18; and thenceforth followed Christ to the end, Mark 13: 3; John 6: 8; 12: 22. Of his later history nothing is known with certainty. There is a doubtful tradition that after preaching the gospel in Greece, and perhaps Thrace and Scythia, he suffered crucifixion at Patrae in Achaia, on a cross of peculiar form (X), hence commonly known as "St. Andrew's cross."

ANDRONI'CUS, *man-conqueror*, a Jewish Christian at Rome, a relative and fellow-prisoner of Paul, Rom. 16: 7.

A'NER, *a boy*, I., of Hebron, one of Abraham's allies in the pursuit of Chedorlaomer and the rescue of Lot, Gen. 14: 13, 24.

II. A Levitical city, in Manasseh, 1 Chr. 6: 70.

AN'GEL. The original word, both in Hebrew and Greek, means *messenger*, and is so translated in Matt. 11: 10; Luke 7: 24, etc. It is often applied to an ordinary messenger, Job 1: 14; 1 Sam. 11: 3; Luke 9: 52; to prophets, Isa. 42: 19; Hag. 1: 13; to priests, Eccl. 5: 6; Mal. 2: 7; and even to inanimate objects, Psalm 78: 49; 104: 4; 2 Cor. 12: 7. Under the general sense of messenger, the term is applied also to Christ, as the great Angel or Messenger of the covenant, Mal. 3: 1, and to the ministers of his gospel, the overseers or angels of the churches, Rev. 2: 1, 8, 12, etc. In 1 Cor. 11: 10, the best interpreters understand by the term "angels" the holy angels, who were present in an especial sense in the Christian assemblies; and from reverence to them it was proper that the women should have power (veils, as a sign of their being in subjection to a higher power) on their heads. See under VEIL.

But generally in the Bible the word is applied to a race of intelligent beings, of a higher order than man, who surround the Deity, and whom he employs as his *messengers* or agents in administering the affairs of the world, and in promoting the welfare of individuals, as well as of the whole human race, Matt. 1: 20; 22: 30; Acts 7: 30, etc. Whether pure spirits, or having spiritual bodies, they have no bodily organization like ours, and are not distinguished in sex, Matt. 22: 30; though

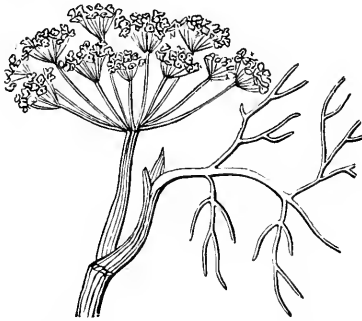
whenever they have appeared to men it has been in a form like that of a man, more or less glorified at times, Gen. 18, 19; Luke 24: 4. They were doubtless created long before our present world was made, Job 38: 7. The Bible represents them as exceedingly *numerous*, Dan. 7: 10; Matt. 26: 53; Luke 2: 13; Heb. 12: 22, 23; as remarkable for *strength*, Psa. 103: 20; 2 Pet. 2: 11; Rev. 5: 2; 18: 21; 19: 17; and for *activity*, Judg. 13: 20; Isa. 6: 2-6; Dan. 9: 21-23; Matt. 13: 49; 26: 53; Acts 27: 23; Rev. 8: 13. They appear to be of *diverse orders*, Isa. 6: 2-6; Ezek. 10: 1; Col. 1: 16; Rev. 12: 7. See CHERUBIM, SERAPHIM. We have only glimpses of them as they are in heaven, 1 Kin. 22: 19; Dan. 7: 9, 10; Rev. 5: 11-14. Their name indicates their agency in the dispensations of Providence towards man, and the Bible abounds in narratives of events in which they have borne a visible part, Dan. 4: 13; 10: 10, 13-21; Zech. 1, 4, etc. Yet in this employment they act as the mere instruments of God, and in fulfilment of his commands, Psa. 91: 11; 103: 20; Heb. 1: 14. We are not therefore to put trust in them, pay them adoration, or pray in their name, Rev. 19: 10; 22: 8, 9. Though Scripture does not warrant us to affirm that each individual has his particular guardian angel, it teaches very explicitly that the angels minister to every Christian, Matt. 18: 10; Luke 16: 22; Acts 12: 15; Heb. 1: 14. They are intensely concerned in the salvation of men, Luke 2: 10-12; 15: 7, 10; 1 Pet. 1: 12; and will share with saints the blessedness of heaven for ever, Heb. 12: 22.

Those angels "who kept not their first estate," but fell and rebelled against God, are called the angels of Satan or the devil, Matt. 25: 41; Rev. 12: 9. These are represented as being "cast down to hell, and reserved unto judgment," 2 Pet. 2: 4. See SYNAGOGUE, ARCHANGEL, SATAN.

ANGEL OF THE LORD, THE ANGEL-JEHOVAH, the usual title of Christ in the Old Testament. Compare Gen. 16: 7-13; 22: 11-18; 31: 11-13; 32: 24-30, with Hos. 12: 3-5; Gen. 48: 15, 16; Exod. 3: 2-6, 14; 23: 20, 21; Judg. 2: 13: 16-22; Acts 7: 30-38. Often he appeared in the form of *man*, as to Abraham, Gen. 18: 2, 22; Lot, Gen. 19: 1; and to Joshua, Josh. 5: 13, 15. Christ thus appears in the Patriarchal, the Mosaic, and the Christian dispensation as the same Jehovah, the "Word" of God, revealing the Father to men, and carrying forward the same great plan for the redemption of his people, Isa. 63: 9.

AN'GER, a violent emotion of a painful nature, sometimes arising spontaneously upon just occasion, but usually characterized in the Bible as a great sin, Matt. 5: 22; Eph. 4: 31; Col. 3: 8. Even when just, our anger should be mitigated by a due consideration of the circumstances of the offence and the state of mind of the offender, of the folly and ill-results of this passion, of the claims of the gospel, and of our own need of forgiveness from others, but especially from God, Matt. 6: 15. Anger is in Scripture frequently attributed to God, Psa. 7: 11; 90: 11; not that he is liable to those violent emotions which this passion produces, but because he punishes the wicked with the just severity of a superior provoked to anger.

AN'GLE, a fishing-hook, Job 41: 1, 2; Isa. 19: 8; Hab. 1: 15.



AN'ISE, a well-known annual herb, resembling caraway, etc., but more fragrant. The plant mentioned in Matt. 23: 23 was no doubt the *dill*, which grows in Palestine, and was tithed by scrupulous Jews.

ANK'LETS, see BRACELETS, RINGS, ARMULETS.

AN'NA, *gracious*, a daughter of Phanuel, of the tribe of Asher, early married, but left a widow after 7 years, and thenceforth devoted to the service of God. She was constant in attendance at the morning and evening sacrifices at the temple; and there, at the age of 84, was blessed with a sight of the infant Saviour, and inspired to announce the coming of the promised Messiah to many who longed to see him, Luke 2: 36-38.

AN'NAS, *one who answers*, a high-priest of the Jews, Luke 3: 2; John 18: 13, 24; Acts 4: 6, along with Caiaphas, his son-in-law. He was first appointed to that office by Cyrenius, or Quirinus, proconsul of

Syria, about A. D. 7 or 8, but was afterwards deprived of it. After various changes, the office was given to Joseph, also called Caiaphas, the son-in-law of Annas, about A. D. 25, who continued in office until A. D. 36 or 37. But Annas being his father-in-law, and having great influence and authority, could with propriety be still termed high-priest along with Caiaphas. It was before him that Christ was first taken on the night of his seizure. He also assisted in presiding over the Sanhedrin which sat in judgment upon Peter and John, Acts 4: 6.

ANNIHILA'TION, see IMMORTALITY, SADDUCEES.



ANOINT'ING was a custom in general use among the Hebrews and other Oriental nations, and its omission was one sign of mourning, Isa. 61: 3. They anointed with oil or ointment the hair, head, and beard, Psa. 104: 15; 133: 2. At their feasts and rejoicings they anointed the whole body; but sometimes only the head or the feet, Psa. 23: 5; Matt. 6: 17; John 12: 3. It was a customary mark of respect to guests, Luke 7: 38, 46; and a symbol of prosperity, Psa. 92: 10; Eccl. 9: 8. The use of oil upon the skin was thought to be conducive to health. Anointing was then used, and is still, medicinally, Mark 6: 13; Jas. 5: 14; but the miraculous *cures* thus wrought by the apostles furnish no warrant for the ceremony just before *death* called "extreme unction," and the papal ceremony so called was not heard of in the church until the 12th century. The anointing of dead bodies was also practised, to preserve them from corruption, Mark 15: 8; 16: 1; Luke 23: 56. Kings and high-priests were an-

ointed at their inauguration, and sometimes prophets, Exod. 29:7, 29; Lev. 4:3; Judg. 9:8; 1 Sam. 9:16; 1 Kin. 19:15, 16, as also the sacred vessels of the tabernacle and temple, Exod. 30:26. King Saul is called "the Lord's anointed," also David and Zedekiah, 1 Sam. 24:6; 2 Sam. 23:1; Lam. 4:20, and Cyrus, who was raised up for God's purposes, though not anointed with oil; so also the high-priest is called "the anointed priest." This anointing of sacred persons and objects signified their being set apart and consecrated to the service of God; and the costly and fragrant mixture appointed for this purpose was forbidden for all others, Exod. 30:23-33; Ezek. 23:41. See CHRIST and MESSIAH. Christians are spiritually anointed by the Holy Ghost unto knowledge and holiness, 2 Cor. 1:21; 1 John 2:20, 27.

ANON', Matt. 13:20, quickly, soon.

ANSWER. Besides the common use of this word in the sense of *to reply*, it is very often used in the Bible, following the Hebrew and Greek idioms, in the sense of *to speak*; meaning simply that one begins or resumes his discourse, Zech. 3:4; 6:4; Matt. 11:25; 12:38; Luke 7:40. It also means to sing in choruses or responses, Exod. 15:20, 21; 1 Sam. 18:7; 29:5, and to give account of one's self in judgment, Gen. 30:33; Job 9:3.

and the chrysalis state. The *termites* or white ants are large and very destructive.

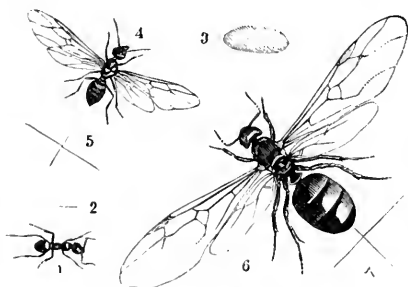


DWELLING OF THE TERMITES.

Most varieties of ants are known to prefer animal or saccharine food; and it is often said that no species has yet been found laying up stores of grain for winter use, for while the frost continues they all lie torpid. The contrary belief, however, was current among the ancients, as many passages in Jewish, Greek, and Roman writers prove; and two species of harvesting-ants have been found in Palestine. Solomon, Prov. 6:6, commends them for toiling as soon and as long as the season permits their labor, and bids us make the same diligent use of life and opportunities, Prov. 30:24, 25. The inferior animals are in many respects wiser than sinful man, Job 12:7, 8.

AN'TELOPE, see under ROE.

AN'TICHRIST, one *opposed to Christ*. John says there were already in his time many having the spirit of antichrist: unbelievers, heretics, and persecutors, 1 John 2:18; 4:3. They were characterized by the denial of the Father and the Son, and of Christ's coming in the flesh, 1 John 2:22; 4:3; 2 John 7. But the apostles and early Christians seem to have looked forward to some one great antichrist, who should precede the second coming of our Lord, standing in some connection with the "little horn" of Daniel 7, and the "beast" of Rev. 13; 19:11-21, and whom Paul calls "the man of sin, the son of perdition," 2 Thess. 2:3. To this passage John alludes, 1 John



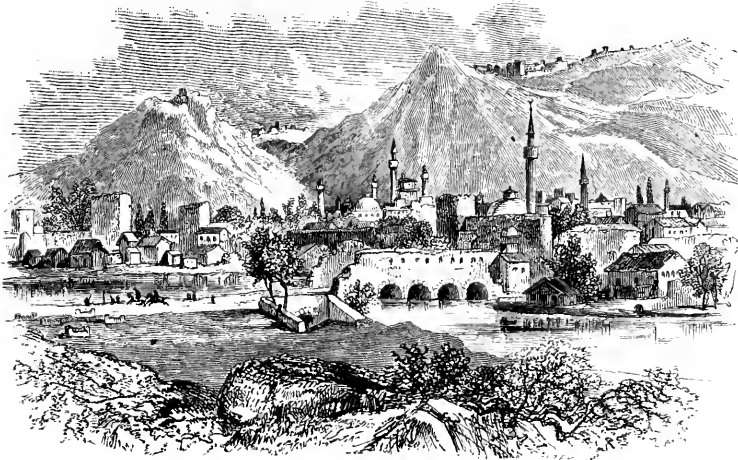
THE BROWN ANT: FORMICA BRUNNEA.

1. Worker. 4. Male. 6. Female. 3. Cocoon.
2, 5, and 7 natural size of 1, 4, and 6.

ANT, a small insect, famous for its industry and economy, for its social habits and skill in building. Some species build habitations truly immense compared with themselves, and able to contain a dozen men. Their roofs are impervious to rain, and they contain numerous stories, galleries, etc., the result of skilful and incessant labor. Ants lavish the utmost care and pains upon their young, both in the egg

2: 18. The antichrist was to come after the removing of an obstacle that "withheld" it—generally believed to be the old Roman empire—and after a certain "falling away;" was to be marked by open iniquity and opposition to God, claiming His attributes, doing pretended miracles, and having great

power to deceive men and gain admiration and worship—whose spirit was already at work in apostolic times. It seems to denote an organized body of men and a corrupt polity, perpetuated from age to age, opposed to Christ, and which he will destroy, Rev. 11; 13; 17.



ANTAKIA (ANTIOCH IN SYRIA), ON THE ORONTES.

AN'TIOCH, *an opponent*, I., a city on the river Orontes, 20, or by the river 40, miles from its mouth, at the meeting of the great mountain ranges of Lebanon and Taurus, and the metropolis of all Syria. It was founded by Seleucus Nicator B. C. 300, and called by him after his father Antiochus. This city is celebrated by Cicero as being opulent and abounding in men of taste and letters. It was at one time a place of great wealth and refinement, as well as luxury and vice, and ranked as the 3d city in the Roman empire, only Rome and Alexandria surpassing it. It was also a place of great resort for the Jews, and afterwards for Christians. It came under Roman government B. C. 64. Here the 1st church among the Gentiles was formed, Acts 11: 20, 21. The distinctive name of "Christians" was here first applied to the followers of Jesus, Acts 11: 19, 26; 13: 1; Gal. 2: 11. It is especially famous as the scene of Paul's first systematic labors in the gospel, Acts 11: 22-26; and the home whence he started and to which he returned on his missionary tours, Acts 13: 1-3; 14: 26; 15: 36; 18: 22, 23. Three general councils were held there in the 3d century, and in A. D. 347

Chrysostom was here born. Few cities have suffered greater disasters. Many times it has been nearly ruined by earthquakes, one of which, in 1822, destroyed one-fourth of its population, then about 20,000. It is to-day a considerable village called Antakia.

II. Another city, also founded by Seleucus Nicator, was called Antioch of Pisidia, because it was attached to that province, although situated in Phrygia. It is memorable for Paul's visits and sufferings, in his 1st and 2d missionary tours, Acts 13: 14; 14: 19, 21; 2 Tim. 3: 11. It is now called Yalobatch.

AN'TIPAS, I. See HEROD ANTIPAS.

II. A martyr in Pergamos, Rev. 2: 13.

ANTIP'ATRIS, *city of Antipater*, a city of Palestine, situated 7 or 8 miles from the coast, in a fertile and well-watered plain between Cæsarea and Jerusalem, on the site of the former city Caphar-Saba. It was founded by Herod the Great, and called Antipatris in honor of his father Antipater. It was visited by Paul, Acts 23: 31. The British Ordnance Survey place it at Ras-el-Ain, 5 miles south of Kefr Sâba.

ANTO'NIA, a square fortress on the east

side of Jerusalem, north of the temple area, with which it had a covered communication. There was a tower at each corner, and it was isolated by high walls and trenches. It was rebuilt by Herod the Great, and named after Mark Antony. Josephus often speaks of it. It was "the castle" from which soldiers came down to rescue Paul from the Jews in the temple; and from its stairs he addressed the multitude, Acts 21: 31-40.



APE, an animal rudely resembling the human race. The tribe may be familiarly distinguished as monkeys, apes, and baboons, apes proper being the tailless Quadrumana. Solomon imported them from Ophir, 1 Kin. 10:22; 2 Chr. 9:21. They were at one time worshipped in Egypt; and still are adored in some parts of India, where one traveller describes a magnificent temple dedicated to the monkey. There may be an allusion to large apes or baboons, literally "hairy ones," in Lev. 17:7; Isa. 13:21; 34:14. See SATYRS.

APHAR'SACHITES, etc., Ezra 4:9; 5:6; named among the heathen subjects of the king of Assyria, transplanted into Samaria after the captivity of the 10 tribes, B. C. 721. The Apharsites, also named in Ezra 4:9, are regarded by Gesenius as Persians.

APHEK, *strength*, I., a city in Lebanon, assigned to the tribe of Asher, Josh. 13:4; 19:30; but not subdued, Judg. 1:31. Its site may be still found on the northwest slopes of Mount Lebanon, called Aphka.

II. A place noted in the wars with the Philistines, 1 Sam. 4:1; 29:1. Perhaps 2 places are spoken of, one where the Philistines encamped before Eli's death—apparently not far northwest of Jerusalem; the other farther north, towards Jezreel and Shunem—a royal city of the Canaanites, Josh. 12:18.

III. A city 6 miles east of the Sea of Galilee, the walls of which fell upon 27,000 Syrians under Ben-hadad, after his defeat by the Israelites, 1 Kin. 20:26-34. Now called Fik.

APOC'ALYPSE signifies *revelation*, but is particularly referred to the revelations which John had in the isle of Patmos, whether he was banished by Domitian. Hence it is another name for the book of Revelation. This book belongs to the *prophetical* writings, and stands in intimate relation with the prophecies of the Old Testament, especially with the writings of the later prophets, as Ezekiel, Zechariah, and particularly Daniel, inasmuch as it is almost entirely symbolical. This circumstance has surrounded the interpretation of this book with difficulties, which no interpreter has yet been able fully to overcome. As to the author, the almost entire weight of testimony is in favor of John, the beloved apostle; and this is undeniably implied in the writer's account of himself, Rev. 1:4, 9, with 1 John 1:1-3, and in the harmony of spirit between this and his other writings. Most commentators suppose it to have been written on the isle of Patmos after the destruction of Jerusalem, about A. D. 96; there is very slight ground for assigning it an earlier date.

It is an expanded illustration of the first great promise, "The seed of the woman shall bruise the head of the serpent." Its figures and symbols are august and impressive. It is full of prophetic grandeur, and awful in its types, shadows, and mystic symbols: seven seals opened, seven trumpets sounded, seven vials poured out; mighty antagonists and hostile powers, full of malignity against Christianity, and for a season oppressing it, but at length defeated and annihilated; the darkened heaven, tempestuous sea, and convulsed earth fighting against them, while the issue of the long combat is the universal reign of peace and truth and righteousness—the whole scene being relieved at intervals by a choral burst of praise to God the Creator, and Christ the Redeemer and Governor. Thus its general scope is intelligible to all read-

ers, or it could not yield either hope or comfort. It is also full of Christ. It exhibits his glory as Redeemer and Governor, and describes that deep and universal homage and praise which the "Lamb that was slain" is for ever receiving before the throne. Either Christ is God, or the saints and angels are guilty of idolatry.

The historical interpretation of its details is very difficult, though some of its most important portions clearly designate the deceitful and tyrannical papal power, in close alliance with Satan. See chs. 13 and 17. "To explain this book perfectly," says Bishop Newton, "is not the work of one man or of one age; probably it never will be clearly understood till it is all filled."

APOC'RYPHA, *concealed*; as applied to books, it means those which assume a claim to a sacred character, but are really uninspired, and have not been admitted into the canon. These are of 2 classes: namely:

1. Those which were in existence in the time of Christ, but were not admitted by the Jews into the canon of the Old Testament, because they had no Hebrew original, and were regarded as not divinely inspired. The most important of these are collected in the Apocrypha often bound up with the English Bible, though without good reason; but in the Septuagint and Vulgate they stand as canonical.

These apocryphal writings are 14 in number, namely, the 2 books of Esdras or Ezra, Tobit, Judith, additions to Esther, the Wisdom of Solomon, Ecclesiasticus, or Jesus the son of Sirach, Baruch, Song of the Three Children, History of Susanna, Bel and the Dragon, Prayer of Manasseh, and the 2 books of the Maccabees. Their style proves that they were a part of the Jewish-Greek literature of Alexandria, within 300 years before Christ; and as the Septuagint Greek version of the Hebrew Bible came from the same quarter, it was often accompanied by these uninspired Greek writings, and they thus gained a general circulation. Josephus and Philo, of the 1st century, exclude them from the canon. The Talmud contains no trace of them; and from the various lists of the Old Testament Scriptures in the early centuries, it is clear that then as now they formed no part of the Hebrew canon. None of them are quoted or indorsed by Christ or the apostles; they have no prophetic element; they were not acknowledged by the Christian fathers; and their own contents condemn them,

abounding with errors and absurdities. Some of them, however, are of value for the historical information they furnish—running down to within a half-century of Christ—for their moral and prudential maxims, and for the illustrations they afford of ancient life.

2. Those which were written after the time of Christ, but were not admitted by the churches into the canon of the New Testament, as not being divinely inspired. These are mostly of a legendary character, with trivial and absurd stories and pretended miracles. The chief of them are The Shepherd of Hermas, and the Epistles of Clement and Ignatius. They have been collected by Fabricius in his Codex Apoc. New Testament, and Tischendorf has edited 22 gospel fragments and 13 epistles.

APOLLO'NIA, a city of Macedonia, between Amphipolis and Thessalonica, a long day's journey on foot, some 30 miles, from the former place, Acts 17:1. Its ruins bear the name of Pollina.

APOL'LOS, a Jew of Alexandria, a learned and eloquent man, who through the Scriptures and the ministry of John the Baptist became a Christian. He visited Ephesus about A. D. 54, and publicly proclaimed his faith in Christ; whereupon he was further instructed in gospel truth by Aquila and Priscilla. Passing thence into Achaia, he preached with great power and success, especially among the Jews, Acts 18:24-28. At Corinth, he for a time watered what Paul had planted, Acts 19:1; 1 Cor. 1:12; 3:6; and was with him at Ephesus when 1 Cor. was written, 16:12. His character was not unlike that of Paul; they were equally grieved at the dissensions of the Corinthians, and at those personal partialities which led many away from Christ, 1 Cor. 3:4-22; 16:12; and they cooperated to the end in serving him, Titus 3:13. Jerome is of opinion that Apollos afterwards returned to Corinth from Crete.

APOL'LYON, see **ABADDON**.

APOS'TLE, a messenger or envoy. The term is applied to Jesus Christ, who was God's envoy to save the world, Heb. 3:1; though, more commonly, the title is given to persons who were envoys commissioned by the Saviour himself. It is the term translated "messengers" in 2 Cor. 8:23, denoting delegates of the churches on a charitable mission, ver. 1-6, 16-19; used in Phil. 2:25, of Epaphroditus; and in the same sense of envoys perhaps, of Barnabas and Paul in Acts 14:4, 14.

In the specific and usual sense of the word in the New Testament, the apostles of Jesus Christ were his chief disciples, eye-witnesses of his glory, Luke 22:28; 1 Cor. 9:1, whom he invested with authority, filled with his Spirit, intrusted particularly with his doctrines and services, and commissioned to raise the edifice of his church. From the nature of the case, the office of these witnesses of Christ's life terminated with them, and could not be transmitted to successors, Acts 1:21, 22. They were 12 in number, answering to the 12 tribes, Matt. 19:28, and were plain, unlearned men, chosen from the common people. After their calling and charge, Matt. 10:5-42, they attended their divine Master, witnessing his works, imbibing his spirit, and gradually learning the facts and doctrines of the gospel. During his ministry he sent them out by twos on preparatory tours in Judæa only, Matt. 10, Luke 9:1-6; and after his resurrection he sent them into all the world, commissioned to preach, to baptize, to work miracles, etc. See John 15:27, 1 Cor. 9:1; 15:8; 2 Cor. 12:22; 1 Thess. 2:13. The names of the 12 are, Simon Peter; Andrew, his brother; James, the son of Zebedee, called also "the greater;" John, his brother; Philip; Bartholomew; Thomas; Matthew, or Levi; Simon the Zealot; Lebbæus, surnamed Thaddæus, also called Judas or Jude; James, "the less," the son of Alphaeus; and Judas Iscariot, Matt. 10:2-4; Mark 3:16; Luke 6:14. The last betrayed his Master, and then hanged himself, and Matthias was chosen in his place, Acts 1:15-26.

The apostles were on a footing of entire equality, no one claiming any authority or primacy over the rest; and none of the 12 was so eminent in endowments and services as Paul, 2 Cor. 11:5, 23-28. They advanced slowly in their comprehension of Christ's mission, Luke 24:25; John 16:12, until the outpouring of the Spirit on them, Luke 24:49; Acts 1:8. In the Acts of the Apostles are recorded the self-sacrificing toils and sufferings of these Christlike men, who did that which was "right in the sight of God" from love to their Lord; and gave themselves wholly to their work with a zeal, love, and faith Christ delighted to honor—teaching us that apostolic graces alone can secure apostolic successes. See PAUL, and the Names of the Twelve.

The "Apostles' Creed," so called, was not written by them, though an admirable compend of the belief of the early church.

APOTH'ECARIES, Neh. 3:8, makers and venders of perfumes and ointments, Exod. 30:25; 37:29; 2 Chr. 16:14; Eccl. 10:1.

APPEALS' were recognized in the Mosaic law, Deut. 17:8, 9, and were allowed to accused persons in the period of the Judges and the Kings, far more than in the less favored heathen nations of old or modern times, Judg. 4:5; 2 Chr. 19:8, 10. Paul as a Roman citizen, though not sentenced, appealed for a trial before the emperor, regarding himself as already condemned if left in reach of the Jews, Acts 25:1-12.

AP'PHIA, Phil. 2, supposed by some to have been the wife of Philemon.

AP'PII-FO'RUM, market-place of Appius, a village or market-town founded by Appian Claudius on the great road (Via Appia) which he constructed from Rome to Capua. Its remains are probably to be found near the present Treponti, situated 43 miles from Rome in the border of the Pontine marshes, where are the ruins of an ancient town. Three Taverns was a village near Cisterna, about 10 miles nearer Rome, Acts 28:15.

AP'PLES OF SODOM, see SEA, III.

AP'PLE-TREES, perhaps *quinces*, are mentioned in Song 2:3, 5; 8:5; Joel 1:12. Many suppose the *citron-tree* to be here meant. The rich color, fragrant odor, and handsome appearance of this tree, both in flower and in fruit, agree well with the above passages, Song 7:8. Thoughts of wise men, well expressed, are like "apples of gold in pictures of silver," that is, like ripe and golden fruit in finely wrought silver baskets, Prov. 25:11.

"Apple" of the eye, literally "the little man" or "pupil" of the eye, Deut. 32:10; Psa. 17:8.

APPREHEND', Phil. 3:12-14, to lay hold upon.

AQ'UILA, an eagle, a Jew born in Pontus, a tent-maker by occupation, who with his wife Priscilla joined the Christian church at Rome. When the Jews were banished from that city by the emperor Claudius, Aquila and his wife retired to Corinth.



CITRON.

They afterwards became the companions of Paul in his labors, and are mentioned by him with much commendation, being found both at Ephesus and at Rome, Acts 18:2, 3, 24-26; Rom. 16:3, 4; 1 Cor. 16:19; 2 Tim. 4:19.

AR, *city*, called also Rabbah and Rabbath-Moab, the capital of Moab, Num. 21:28; Deut. 2; Isa. 15:1. Its supposed site, still called Rabbah, is found upon a hill some 17 miles east of the Dead Sea, and 10 south of the Arnon, midway between it and Kir Moab.

AR'ABAH, *desert*, often translated "the

plain," denotes the valley of the Jordan north of the Dead Sea, Josh. 18:18, and in some passages, south of it, Deut. 1:1; 2:8, to the Red Sea. See CANAAN. "The Arabah" is often referred to in the Old Testament, in connection with the Dead Sea and the Sea of Galilee, Deut. 3:17; 4:49; Josh. 3:16; 11:2, 16; 12:1, 3, 8; and with Gilgal and Jericho, Deut. 11:30; Josh. 8:14; 2 Kin. 25:4. It occurs in the history of David, 2 Sam. 2:29; 5:7; and in the flight of Zedekiah, Jer. 39:4; 52:7. For history and description of this valley, and for the portion south of the Dead Sea, see JORDAN.



A SCENE IN ARABIA.

ARA'BIA is a country of Western Asia, lying south and east of Judæa. It extends 1,600 miles from north to south, and 1,400 from east to west. On the north it is bounded by part of Syria, on the east by the Persian Gulf and the Euphrates, on the south by the Arabian Sea and the Straits of Babelmandel, and on the west by the Red Sea, Egypt, and Palestine. Arabia is distinguished by geographers as in 3 parts—Deserta, Petraea, and Felix.

ARABIA DESER'TA, *the desert*, a vast steppe, or elevated expanse of sand, with occasional hills and a sparse vegetation. It has the mountains of Gilead on the west, and the river Euphrates on the east, and extends far to the south. It comprehends the country of the Itureans, the Ishmaelites, the people of Kedar, and others, who led a wandering life, having no cities, houses, or fixed habitations, but wholly dwelling in tents; in modern Arabic, such

are called *Bedawin*, or Bedouins. When Paul says he "went into Arabia and returned again to Damascus," he meant doubtless the northern part of Arabia Deserta, which lay adjacent to the territories of Damascus, Gal. 1:17.

ARABIA PETRÆA, *the rocky*, lies south of the Holy Land, and had Petra for its capital. See SELA. This region contained the southern Edomites, the Amalekites, etc., whose successors are at present known under the general name of Arabs. In this country were Kadesh-barnea, Gerar, Beer-sheba, Parau, Arad, Hasmona, Oboth, Dedan, etc., also the peninsula of Mount Sinai and the land of Midian. This portion of Arabia, though smaller than the others, is rich in historical associations. The patriarch Job was familiar with its scenery. At Horeb, Moses saw the burning bush, and Elijah heard the "still small voice." In this "great and terrible wilderness" from Mount Sinai to the promised land, the Hebrews spent their 40 years of wanderings.

ARABIA FE'LIX, *the happy*, lies still farther south and east, being bounded east by the Persian Gulf, south by the ocean between Africa and India, and west by the Red Sea. As this region did not immediately adjoin the Holy Land, it is not so frequently mentioned as the former ones. The queen of Sheba, who visited Solomon, 1 Kin. 10:1, was probably queen of part of Arabia Felix; and the Jewish kings obtained gold and flocks from it, 1 Kin. 10:15; 2 Chr. 17:11. This country abounded with riches, and particularly with spices, and comprised the provinces now called Hedjaz, Yemen, Hadramaut, etc. It is much celebrated in modern times by reason of the cities of Mecca and Medina being situated in it.

There are, according to native historians, two races of Arabs: those who derive their descent from the primitive inhabitants of the land, Joktan, etc., and those who claim Ishmael as their ancestor. Southern Arabia was settled in part by Cush and his sons, descendants of Ham, who also peopled the adjoining coast of Africa, and in part by descendants of Shem, particularly Joktan, Gen. 10:25, 26. Ishmael, Gen. 25:13-15, and the 6 sons of Abraham by Keturah, Gen. 25:2, together with the seed of Esau and of Lot, first occupied the parts of Arabia near Judæa, and in time spread over almost the whole country. The changes of 40 centuries render it impossible to distinguish either of these parent sources in

the numerous Arab tribes descended from them. These tribes have traditions and peculiarities of their own, and incessant feuds; yet as a whole they are but one people, distinct from all others. The only general division is into those who dwell in cities, as in Southern Arabia, and those who live in the fields and deserts. The latter are migratory, dwelling in tents and removing according to the convenience of water and pasturage, and are often robbers. Each tribe is divided up into little communities, of which a *sheikh* or patriarch is the head. Such are the *Bedaween* or Bedouins.

In ancient times the Arabs were idolaters and star-worshippers. A form of Christianity made much progress in the 3d century among them. They are now nominally Mohammedans, but their religion sits but lightly on them. Isolated from other nations, and with slight exceptions free from all foreign control, they preserve their ancient manners with singular fidelity, and the study of these throws much light upon Bible narratives. Their language also is still spoken with great purity; and as it is near akin to the Hebrew, it furnishes invaluable aid in the study of the Old Testament.

Respecting the productions and peculiarities of Arabia, see DESERT, PARCHED GROUND, SELA, SINAI, WINDS, etc.

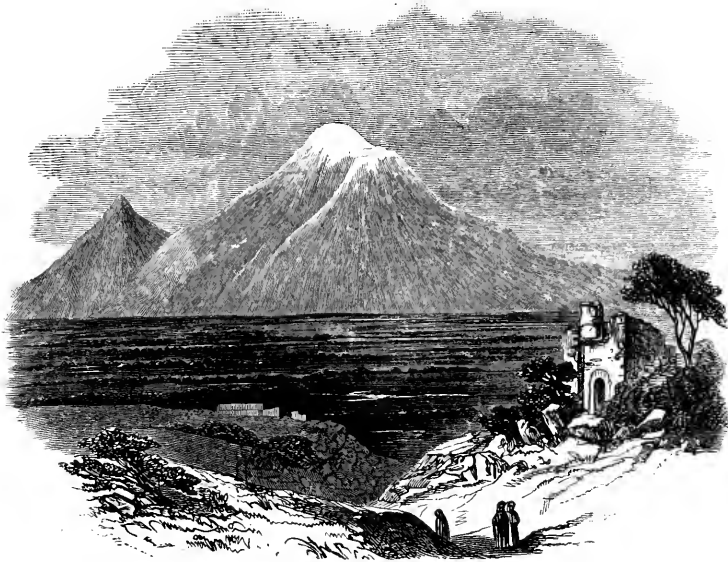
A'RAD, *a wild ass*, a Canaanitish city on the extreme south of Judæa, the inhabitants of which drove back the Hebrews as they attempted to enter the promised land from Kadesh, Num. 21:1; it was afterwards subdued, Josh. 10:41; 12:14; Judg. 1:16. Robinson found its site on a hill about 18 miles south of Hebron.

A'RAM, *high*, I., the name of 3 men in the Bible: a son of Shem, Gen. 10:22; a grandson of Nahor, Gen. 22:21; and an ancestor of our Lord, Ruth 4:19; 1 Chr. 2:10; Matt. 1:3; Luke 3:33.

II. Nearly synonymous with Syria, the Hebrew name of the whole region north-east of Palestine, extending from the Tigris on the east nearly to the Mediterranean on the west, and to the Taurus range on the north. It was named after Aram the son of Shem. Thus defined, it includes also Mesopotamia, which the Hebrews named Aram-naharaim, *Aram of the two rivers*, Gen. 24:10, or Padan-aram, *the plain of Aram*, Gen. 25:20; 48:7. Various cities in the western part of Aram gave their own names to the regions around them: as Da-

mascus (Aram-Dammeseck), 2 Sam. 8:6; Maachah, near Bashan, 1 Chr. 19:6; Geshur, Josh. 12:5; 2 Sam. 15:8; Zobah, and Beth-rehob, 2 Sam. 10:6, 8. Several of these were powerful states, and often waged war against Israel. David subdued them and made them tributaries, and Solomon preserved this supremacy. After

him it was lost, except perhaps under Jeroboam II. See SYRIA, PADAN-ARAM. The Aramaean language, nearly resembling the Hebrew, gradually supplanted the latter as a spoken language, and was in use in Judæa at the time of Christ. It is still used by Syrian Christians around Mosul.



MOUNT ARARAT, IN ARMENIA.

AR'ARAT, *holy ground*, a province in the centre of Armenia, between the river Araxes and the lakes Van and Ooroomiah, 2 Kin. 19:37; Isa. 37:38; sometimes used to denote the whole country, Jer. 51:27. On the mountains of Ararat the ark rested, Gen. 8:4; and from this region men journeyed eastward, Gen. 11:2, to the land of Shinar.

The noble mountain, which is called by the Armenians Masis, by the Turks Agri-Dagh or Steep Mountain, by the Persians Kuh-i-Nuh or Noah's Mountain, and by Europeans generally Ararat, consists of 2 peaks, one 4,000 feet higher than the other, connected with a chain of mountains running off to the northwest and west, which yet do not detract at all from the lonely dignity of this stupendous mass. Its summit, covered with perpetual snow, rises to the height of 16,915 feet above the sea level, and it is a volcano, having been in eruption so late as 1840. The ark probably

rested, not on the peak of Ararat, but somewhere on the lofty plateau in that region.

ARAU'NAH, a Jebusite, residing on Mount Moriah after the Jebusites were dispossessed by David, 2 Sam. 5:6; 24:18. In 1 Chr. 21:18, he is called ORNAN. The divine choice of his land for the temple site, 2 Chr. 3:1, and his readiness to give it freely for this purpose, suggest the probability that he was a convert to the true religion. David seems to have bought the threshing-floor and oxen for 50 shekels of silver, and the whole hill for 600 shekels of gold.

AR'BA, an ancestor of the Anakim, and founder of Hebron, to which he gave its ancient name, Josh. 15:13; Gen. 35:27.

ARCHAN'GEL, *a chief angel*, only twice used in the Bible, 1 Thess. 4:16; Jude 9. In this last passage it is applied to Michael, who, in Dan. 10:13, 21; 12:1, is described as "one of the chief princes," having a

special charge of the Jewish nation, and in Rev. 12:7-9 as the leader of an angelic army.

ARCHELA'US, *prince of the people*, a son of Herod the Great, by his Samaritan wife Malthace. He was educated with his brother Antipas at Rome, and after his father's death was placed over Judæa, Idumæa, and Samaria, with the title of *ethnarch* or *tehrarch*; whence he is said to *reign*, Matt. 2:22. This passage implies that he inherited the tyrannical and cruel disposition of his father; and history informs us that after enjoying his power for 10 years, he was accused before the emperor on account of his cruelties, and banished to Vienne on the Rhone, where he died.

AR'CHERS, see Bow.

ARCHIP'PUS, *ruler of horses*, a Christian minister, closely associated with Philemon and Apphia, saluted by Paul as his "fellow-soldier," Phile. 2, and exhorted to fulfil his ministry at Colosse, Col. 4:17.

ARCTU'RUS, *the Bear's Tail*, the constellation Ursa Major. The "sons" of Arc-turus are probably the stars in the body and tail of Ursa Major, Job 9:9; 38:32.

AREOP'AGUS, *hill of Mars*, the seat of the ancient and venerable supreme court of Athens, called the Areopagites, Acts 17:19-34. This was composed entirely of ex-archons, of grave and blameless character, and their wise and just decisions made it famous far beyond the bounds of Greece. The acting archons, or chief magistrates of the city for the year, had seats with them.



RUINS OF THE AREOPAGUS AND ACROPOLIS.

Their numbers and authority varied from age to age. Here a crowd once assembled to hear Paul preach. The stone seats of the

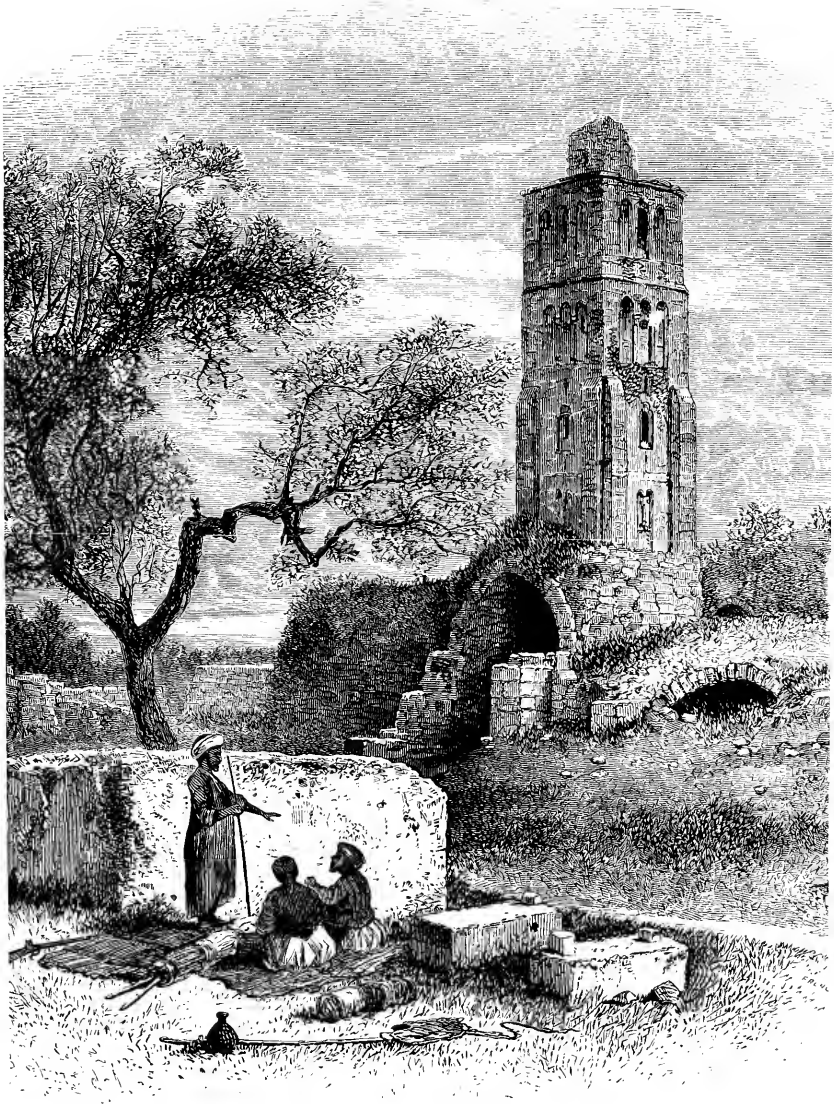
Areopagus lay open to the sky; in the court stood Epicureans, Stoics, etc.; around them spread the city, full of idolaters and their temples; and a little southeast rose the steep height of the Acropolis, on whose level summit were crowded more and richer idolatrous structures than on any other equal space in the world. Amid this scene Paul exhibited the sin and folly of idol-worship with such boldness and power that none could refute him, and some were converted. See ATHENS.

AR'ETAS, a king of Northwestern Arabia, who gave his daughter in marriage to Herod Antipas; but she being repudiated by Herod, Aretas made war upon him and destroyed his army. In consequence of this, the emperor Tiberius directed Vitellius, then proconsul of Syria, to make war upon the Arabian king, and bring him alive or dead to Rome. But while Vitellius was in the midst of preparation for the war, he received intelligence of the death of Tiberius, A. D. 37; on which he recalled his troops, and then left the province. Aretas, either taking advantage of this supineness, or favored by the new emperor Caligula, seems to have got possession of Damascus, over which he appointed a governor or ethnarch, who, A. D. 39, at the instigation of the Jews, attempted to put Paul in prison, 2 Cor. 11:32. Compare Acts 9:24, 25.

AR'GOB, *stony*, a city in Bashan and Manasseh east of the Jordan; also the region around it, afterwards' Trachonitis. This was very fertile, and contained at one time 60 walled towns, which were taken by Jair the son of Manasseh, and called after him, Deut. 3:4, 13, 14; 1 Kin. 4:13. Recent explorers in this region, the Lejah, south of Damascus and east of the Sea of Galilee, find it a vast basin full of basaltic rocks, in which are the remains of scores of Roman towns in a remarkable state of preservation.

A'RIEL, *the lion of God*, one of Ezra's chief men, Ezra 8:16. This word is used, in 2 Sam. 23:20; 1 Chr. 11:22, as a descriptive or perhaps a family name of 2 "lion-like" men of Moab. In another sense, Ezekiel applies it to the altar of God, Ezek. 43:15, and Isaiah to Jerusalem, as the *hearth* on which both the burnt-offerings and the enemies of God should be consumed, Isa. 29:1, 2, 7. See also Gen. 49:9.

ARIMATHÆ'A, or RA'MAH (dual, Ramathaim), *double heights*, a city whence came Joseph the counsellor, in whose new tomb the body of Jesus was laid, Matt. 27:



TOWER AT RAMLEH.

57; John 19:38. We learn from Eusebius and Jerome that this city was near Lydda, a town 24 miles northwest of Jerusalem. It has generally been located at the modern Ramleh, a town near Lydda, of 3,000 inhabitants, in which the route from Egypt to Syria crosses that from Jerusalem to Joppa. But its site is rather to be sought a few miles east of Lydda, in the hills which skirt the plain of Sharon. The 1st book of Maccabees, 11:34, speaks of it as transferred, together with Lydda, from Samaria to Judæa, which may account for Luke's calling it "a city of the Jews," Luke 23:51. It has been supposed to be the same place as the Ramah of Mount Ephraim, the birthplace and residence of Samuel. This was called also Ramathaim-Zophim, 1 Sam. 1:1, 19, from which name the form Arimathæa is readily derived. See RAMAH.

A'RIOCH, *venerable*, I., king of Ellasar, and ally of Chedorlaomer, Gen. 14:1.

II. A captain of Nebuchadnezzar's guard, Dan. 2:14.

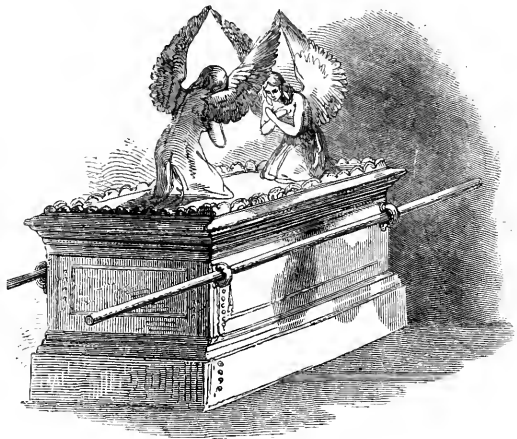
ARISTAR'CHUS, *the best prince*, a native of Thessalonica, a faithful fellow-laborer with Paul, Acts 20:4; 27:2; Phile. 24. His life was endangered in the riot at Ephesus, excited by the silversmiths, Acts 19:29; but having escaped, he continued with Paul, and was a prisoner with him at Rome, Col. 4:10.

ARISTOB'ULUS, *best counselor*, a resident of Rome whose household was saluted by Paul, Rom. 16:10.

ARK OF NOAH, the vessel in which the family of Noah was preserved during the deluge when all the rest of our race perished for their sins. We may regard it as a large, oblong, floating house, with a roof either flat or only slightly inclined, with 3 stories, and a door in the side. There were windows "above," probably in the roof, a cubit in height, Gen. 6:16; 8:13.

The dimensions of the ark, taking the cubit as 18 inches, were 450 feet in length, 75 in breadth, and 45 in height. It was built of light gopher-wood, and made waterproof with bitumen, and was no doubt large enough to accommodate the 8 persons of Noah's family and the animals to be saved in it—namely, of all birds and clean beasts

7 each, and of unclean beasts 2 each, male and female. Many questions have been raised, and discussed at great length by skeptics and others, respecting the form and dimensions of the ark; the number of animals saved in it—whether including all species then existing in the world, except such as live in water or lie dormant, or only the species living in the parts of the world then peopled by man; and as to the possibility of their being all lodged in the ark, and their food during the year. Some of these questions the Bible clearly settles. Others it is vain to discuss, since we have no means of deciding them. Certain it is, that while the Bible eulogizes the faith and obedience of Noah, it shows that his salvation was a miracle of Providence. It was by miracle that he was forewarned and directed to prepare for the flood; and the same miraculous power accomplished all that Noah was unable to do in designing, building, and filling the ark, and preserving and guiding it through the deluge. It has been commonly supposed that the warning came to Noah 120 years before the flood. Compare Gen. 5:32 with 7:6, and Gen. 6:3 with 1 Pet. 3:20. Traditions of the ark are found in most nations all over the globe. See DELUGE and NOAH.



ARK OF THE COVENANT, the sacred chest or coffer in which the tables of the law were deposited, written by the finger of God, and witnessing to his covenant with his people. Exod. 25:22; 34:29. It was of shittim-wood, covered within and without with plates of

gold, nearly 4 feet in length, and 2 feet 3 inches in width and height. On the top of it, all around, ran a kind of golden crown. It had 4 rings of gold, 2 on each side, through which staves were put, by which it was carried. These also were overlaid with the finest gold, and were not to be removed from the rings, Exod. 25:10-22. The lid of the ark, all of gold, was called *the mercy-seat*; and upon its opposite ends were two golden cherubim, fronting each other and the mercy-seat, which they covered with their outspread wings, Exod. 37:1-9. Here God specially dwelt, 2 Kin. 19:15, 1 Chr. 13:6, and shone forth, perhaps by some sensible manifestations, Lev. 16:2; Psa. 80:1. It was his footstool, 1 Chr. 28:2; Psa. 99:5. Here he received the homage of his people, and dispensed his living oracles, Num. 7:89. The great yearly sacrifice of expiation was here offered by the high-priest, Heb. 9:7, in the Holy of Holies, where no one else was allowed to enter. Hence there was no object held more sacred by the Jews than the "ark of God." During their journeys in the wilderness, it was borne by the priests under a purple canopy and with great reverence before the host of Israel, Num. 4:5, 6; 10:33-36. Before it the Jordan was divided, and behind it the waters flowed on again, Josh. 3, 4. The walls of Jericho fell down before it, Josh. 6:4-12.

After this, the ark continued some time at Gilgal, whence it was removed to Shiloh, Josh. 4:19; 10:43; 18:1. Hence the Israelites took it to their camp; but when they gave battle to the Philistines, it was taken by the enemy, 1 Sam. 4. The Philistines, oppressed by the hand of God, returned the ark, and it was lodged at Kirjath-jearim, 1 Sam. 7:1. It was afterwards, in the reign of Saul, at Nob. David conveyed it from Kirjath-jearim to the house of Obed-Edom, and thence to his palace on Zion, 2 Sam. 6; and lastly, Solomon brought it into the temple at Jerusalem, 2 Chr. 5:2. See Psalms 24, 47, 105, 132. It remained in the temple, with all suitable respect, till the times of the later idolatrous kings of Judah, who profaned the Most Holy place with their idols, when the priests appear to have removed the ark from the temple. At least, Josiah commanded them to bring it back to the sanctuary, and forbade them to carry it about, as they had hitherto done, 2 Chr. 33:7; 35:3. The ark appears to have been destroyed at the captivity, or perhaps con-

cealed by pious Jews in some hiding-place afterwards undiscoverable, as we hear nothing more of it; and the want of it made the second temple less glorious than the first.

Besides the tables of the covenant, placed by Moses in this sacred coffer, God appointed the blossoming rod of Aaron to be lodged there, Num. 17:10; Heb. 9:4; a golden vase of manna gathered in the wilderness, Exod. 16:33, 34; and a copy of the book of the law, Deut. 31:26. At a later time these articles seem to have been removed, at least temporarily, 1 Kin. 8:9.

AR'KITES, descendants of Canaan, of the Zidonian branch, who settled a town called Arka, at the northwest foot of Mount Lebanon, Gen. 10:17; 1 Chr. 1:15. The ruins of Arka have been found by Burckhardt and others about 14 miles northeast of Tripolis.

ARM, the symbol of power, Job 38:15; Psa. 10:15; 89:13; Isa. 52:10; Ezek. 30:21.

ARMAGED'DON, *mountain of Megiddo*, Rev. 16:16. Megiddo is a city in the great plain at the foot of Mount Carmel, which had been the scene of much slaughter, Judg. 4, 5, 7; 1 Sam. 31:8; 2 Kin. 23:29, 30. Hence it is referred to in the above text as the place in which God will collect together his enemies for destruction. Compare the figurative name "valley of Jehoshaphat," suggested by the great victory of that king, 2 Chr. 20:26; Joel 3:2, 12; Zech. 14:2, 4.

ARME'NIA, a large country of Asia, having Media on the east, Cappadocia on the west, Colchis and Iberia on the north, Mesopotamia on the south, and the Euphrates and Syria on the southwest. It is an elevated table-land, with a cold but salubrious climate. Lying between the Caucasus and the Taurus ranges, with Mount Ararat towering in its central province, it gives rise to 3 notable rivers, the Euphrates, Tigris, and Araxes. It is only named in Scripture as the place of refuge of 2 Assyrian parricides, 2 Kin. 19:37. The modern Armenian Church resembles strongly the Greek Church, and is sadly debased and corrupt. See ARARAT, MINNI, and TO-GARMAH.

ARM'LET, see BRACELET.

ARMS and **ARMOR**. The Hebrews used in war offensive arms of the same kinds as were employed by other people of their time and of the East—swords, lances, spears, darts, javelins, bows, arrows, and slings. For defensive armor, they used

helmets, cuirasses, bucklers, armor for the thighs, etc. See WAR, SHIELD.

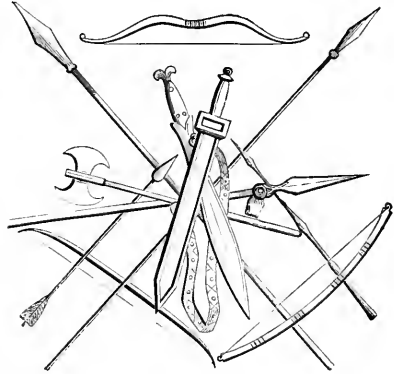


In the accompanying engravings are represented specimens of the various weapons anciently used; also of the several parts of the armor for defence, and the manner in which they were worn: 1. The cuirass, or defence of the body, called in Scripture the coat of mail, habergeon, and breastplate;



it appears to have been made of leather or some pliant material, sometimes covered with metallic scales, and capable of taking the form of the parts of the body it protected; 2. The helmet, usually of tough hide or metal, with its flowing crest; 3. The

shield, target, or buckler, either of wood covered with tough hides, or of metal; 4. The leg-pieces, or greaves, of thick leather or brass. See Eph. 6:11-17. The offensive arms are the bow and arrow; the battle-axe; the spear, dart, and javelin or short



spear; the sling; and the sword with its sheath, the ancient sword being short, straight, and two-edged.

Each Jewish tribe had its own banner. Under ABOMINATION is a cut representing the ensigns of the Roman legions, which the Jews regarded as idolatrous, not only because they had been consecrated to idols, and by heathen priests, but as they had images on them, and were objects of adoration, Exod. 20:4.

AR'NON, *roaring*, a river rising in the mountains east of the Dead Sea, into which it flows, Deut. 2:24. It is now called Wady Modjeb, and anciently divided the territories of the Moabites in turn from those of the Ammonites, Amorites, and Reubenites, Num. 21:13; Josh. 13:16. It flows in a deep and wild ravine of the same name. Burckhardt was 35 minutes in descending to the river bed. Here the heat of midsummer is extreme, and the river becomes almost dried up; but in the rainy season there is an impetuous torrent.

AR'OER, *laid bare*, I., an ancient city on the north side of the Arnon, in the southern border of the tribe of Reuben, Deut. 2:36; 4:48; Josh. 13:9, 12 miles from the Dead Sea. It was in the territory of the Amorites, Josh. 12:2, but seems to have fallen at a later day into the hands of Moab, Jer. 48:19.

II. A town in the tribe of Gad, probably east of Rabbath-Ammon, Josh. 13:25, and

perhaps on the Jabbok, 2 Sam. 24:5. It is mentioned in Judg. 11:33.

III. A town of Judah, to which David sent presents, 1 Sam. 30:28; 1 Chr. 11:44. Robinson found traces of it about 12 miles southeast from Beersheba.

AR'PAD, *support*, a Syrian city, associated with Hamath, 2 Kin. 18:34; 19; Isa. 10:9; 36:19, and with Damascus, Jer. 49:23. Its site is unknown.

ARPHAX'AD, son of Shem, born 2 years after the flood, Gen. 10:22; 11:10; Luke 3:36. Seven generations followed him before Abraham, and yet he lived till after the settlement of Abraham in the land of promise. He died A. M. 2096, aged 438.

AR'ROW, used by the Jews both in hunting and in war; sometimes merely a sharpened reed, sometimes feathered, barbed, and even poisoned, Job 6:4. The quiver hung by the side from the girdle or on the back, projecting above the left shoulder, so that arrows could easily be drawn. The bow was of various forms and materials, and many could be used only by the strongest men, Psa. 18:34. Arrows were used to convey fire to an enemy's house, or to his clothing or person, and the shield was sometimes wet as a safeguard, Psa. 120:4; Eph. 6:16; they were also employed in divination, Ezek. 21:21. The word is applied symbolically to children, Psa. 127:4, 5; to the lightning, Psa. 18:14; Hab. 3:11; to sudden calamities, Job 6:4; Psa. 38:2; 91:5; Ezek. 5:16; and to the deceitful and bitter words of an evil tongue, Psa. 64:3; 120:4.

ARTAXER'XES, *great king*, the name or title of several kings of Persia. I. In Ezra 4:7-24, Smerdis the Magian, who usurped the throne after the death of Cambyses, B. C. 522, pretending to be Smerdis, the son of Cyrus, whom Cambyses had put to death. At the instigation of Rehum, etc., he stopped the rebuilding of the temple. He was murdered, after a reign of 8 months, and was succeeded by Darius, son of Hystaspes.

II. In Ezra 7, probably Artaxerxes Longimanus, the son and successor of Xerxes, who ascended the throne B. C. 466, and died B. C. 427, after a mild reign of 39 years. In the 7th year of his reign, B. C. 459, Ezra led a 2d company of the Jewish exiles back to Jerusalem. In the 20th year, B. C. 446, Nehemiah was sent to Jerusalem as governor, Neh. 2:1; 5:14, etc.

AR'TEMAS, *the gift of Diana*, a faithful minister, cooperating with Paul, Titus 3:12.

ARTIL'LERY, or weapons; in 1 Sam. 20:40, bow and arrows.

AR'VAD, *wandering*, a Phœnician city, on a small rocky island north of the mouth of the river Eleutherus, 22 miles north of Tripolis, now called Ruad, and in ruins. It lay in deep water 2 or 3 miles from the shore, with walls of huge bevelled stones, and was a stronger place than Tyre. The Arvadites also occupied the adjacent coast; were descendants of Canaan, Gen. 10:18; 1 Chr. 1:16; and were noted mariners, Ezek. 27:8, 11.

A'SA, *healing*, the 3d king of Judah after Solomon, son and successor of Abijam, 1 Kin. 15:8. He began to reign B. C. 956, and reigned 41 years at Jerusalem. The first part of his reign was comparatively peaceful and prosperous. He restored the pure worship of God; expelled those who prostituted themselves in honor of their false gods; purified Jerusalem from the infamous practices attending the worship of idols; and deprived his mother of her office and dignity of queen, because she erected an idol to Astarte. In the 11th year of his reign, God gave him the victory over the vast army of the Cushite king Zerah; and the prophet Azariah encouraged him to go on in his work of reform. He convoked the nation, and renewed its covenant with Jehovah. And yet, when Baasha king of Israel opposed this reformation, he sought aid not from God, but from heathen Syria. In the latter part of his life, he became diseased in his feet; and Scripture reproaches him with having had recourse to the physicians rather than to the Lord, 2 Chr. 16:12. Yet his reign was, on the whole, one of the happiest which Judah enjoyed, and the Bible repeatedly commends his piety as an example, 1 Kin. 22:43; 2 Chr. 20:32; 21:12. His funeral rites were celebrated with special magnificence. There was ill-will and strife between Asa and Baasha all their days, as between Rehoboam and Israel, 1 Kin. 15:6, 16.

AS'AH, *a work of God*, son of David's sister Zeruiah, and brother of Joab and Abishai; one of David's 30 heroes, and extremely swift of foot; reluctantly killed by Abner at Gibeon, 2 Sam. 2:18, 23.

Three others of this name are mentioned in 2 Chr. 17:8; 31:13; Ezra 10:15.

A'SAPH, *assembler*, I., a celebrated musician in David's time, a Levite, and one of the leaders of the temple music, 1 Chr. 6:39; 15:17; 16:5; 25:1, 2. This service appears to have been hereditary in his

family, Neh. 7:44; 11:22. He is also called a seer, 2 Chr. 29:30; and his name is prefixed to 12 Psalms (50, 73-83), perhaps written for him or his family to sing. See MUSIC.

II. A recorder of king Hezekiah, 2 Kin. 18:18; Isa. 36:3.

III. Keeper of forests under Artaxerxes, though from his name he appears to have been a Jew, Neh. 2:8.

ASCEN'SION, the visible ascent of Christ to heaven. When our Saviour had repeatedly conversed with his apostles during 40 days after his resurrection, and afforded them infallible proofs of its reality, he led them out to the Mount of Olives, and thence rose to heaven in their sight, there to continue till he shall come again at the last day to judge the quick and the dead, Acts 1:9, 11. The ascension was demonstrated by the descent of the Holy Ghost, as had been promised, John 16:7-14; Acts 2. It was Christ's real human nature that ascended; and he thus triumphed gloriously over death and hell, as head of his body the Church. While he blessed his disciples he was parted from them, the act a last pledge of his perpetual benediction; and multitudes of the angelic host accompanied and welcomed him, Ps. 24:9; 68:17. The consequences resulting from his ascension are: the fulfilment of types and prophecies concerning it; his appearance as the great High-priest in the presence of God for us; his more open and full assumption of his kingly office; his receiving gifts for men; his opening the way to heaven for his people, Heb. 10:19, 20; and assuring his saints of their ascension to heaven after the resurrection, John 14:1, 2.

ASCENT. See AKRABBIM, WALL.

AS'ENATH, *servant of Neth*, daughter of Potiphar, priest or prince of On; given in marriage by Pharaoh to Joseph, as adding honor and strength to his high office. She was the mother of Ephraim and Manasseh, Gen. 41:45; 46:20, B. C. 1715.

AS'ER. See ASHEK.

ASH, Isa. 44:14, conjectured to signify some variety of the pine.

ASH'DOD, a *stronghold*, one of the 5 chief cities of the Philistines, assigned to the tribe of Judah, but not conquered by them, Josh. 13:3; 15:47; 1 Sam. 5:1; 6:17; Neh. 4:7. Here stood the temple of Dagon; and hither the ark was brought after the battle of Ebenezer, 1 Sam. 5:1. It was besieged by the Assyrian general Tartan, Isa. 20:1, and afterwards for 29 years by

Psammeticus, Jer. 25:20. It was called by the Greeks Azotus, and belonged to Judæa in the time of Christ. Here Philip preached the gospel, Acts 8:40. It was a strongly fortified city, on an elevation half way from Gaza to Joppa, and 3 miles from the Mediterranean; and is now a miserable village, called Esdud.

ASH'DOTH PIS'GAH, *springs of Pisgah*, on the east side of the Dead Sea, Deut. 3:17; 4:49; Josh. 12:3; 13:20.

ASH'ER, *happy*, the 8th son of Jacob and 2d of Zilpah, Gen. 30:13; 35:26; own brother of Gad. He had 4 sons and 1 daughter, Num. 26:44-47. On entering Canaan his tribe was the 5th in order, numbering 53,400. The portion of Asher lay along the seaboard, having Lebanon and Zidon on the north, Carmel and the tribe of Issachar on the south, including Dor, and Zebulun and Naphtali on the east. It was fruitful in grain, wine, oil, and minerals, Gen. 49:20; Deut. 33:24, 25. Part of the Phœnician coast was included, Josh. 19:25, 28; but the Asherites were unable to expel the Canaanites, and dwelt among them, Judg. 1:31, 32, to the serious injury of their own piety and patriotism, Judg. 5:17, 18. They are honorably mentioned in the history of David, 1 Chr. 12:36, and of Hezekiah, 2 Chr. 30:11. Anna the prophetess belonged to this tribe, Luke 2:36.

ASH'ES. To repent in sackcloth and ashes, or to lie down among ashes, was an external sign of self-affliction for sin, or of grief under misfortune, Ps. 102:9. We find it adopted by Job, 2:8; by many Jews when in great fear, Esth. 4:3; and by the king of Nineveh, Jonah 3:6. The ashes of a red heifer were used in ceremonial purification, Num. 19; Heb. 9:13.

ASH'IMA, a deity adored by the men of Hamath settled in Samaria, 2 Kin. 17:30.

ASH'KELON, see ASKELON.

ASH'KENAZ, son of Gomer and grandson of Japheth, Gen. 10:3; 1 Chr. 1:6. His descendants are named in Jer. 51:27 with Minni and Ararat, provinces of Armenia. Their land lay towards the Black Sea, and sent colonies into Europe, perhaps giving rise to the name Scandinavia.

ASH'PENAZ, chief of the eunuchs of king Nebuchadnezzar, who had the charge of Daniel and his young companions, and was led to show them favor at his own peril, Dan. 1:3-18.

ASH'TAROTH, *images of Astarte*, a city of Og, in Bashan, east of the Jordan; within the half-tribe of Manasseh, Josh. 13:31,

and a Levitical city, 1 Chr. 6:71, called also Beeshterah, Josh. 21:27.

ASH'TEROTH KARNA'IM, *two-horned Astarte*, Gen. 14:5, an ancient city of the Rephaim, supposed to be found at the modern town Mezareib, on the Haj or pilgrim route to Mecca, some 50 miles south by west of Damascus.



ASHTORETH, FROM A TYRIAN COIN.

ASH'TORETH, plural **ASH'TAROTH**, called by the Greeks Astarte, a goddess of the Phœnicians, 2 Kin. 23:13, whose worship was also introduced among the Israelites and Philistines, 1 Kin. 11:5, 33; 1 Sam. 7:3; 31:10; and was very ancient and widely spread, Gen. 14:5. She is commonly named in connection with Baal, Judg. 2:13; 10:6; 1 Sam. 7:4; 12:10. Another Hebrew name for the same goddess is Asherah, the happy, the fortunate; or more simply, fortune. This is commonly rendered in the English version "grove;" but both these Hebrew names of Astarte often signify wooden images or statues of Astarte, which are said to be set up, broken down, destroyed, etc. In connection with her worship there was much licentiousness. See 2 Kin. 21:7; 23:6. Compare Lev. 19:29; Deut. 23:18. See **BAAL**. Compare Judg. 3:7; 6:25; 1 Kin. 18:19; Jer. 7:18; 8:2; 11:13; 44:17, 18; Ezek. 16.

A'SIA. Asia Minor is the peninsula which lies between the Euxine or Black Sea and the eastern part of the Mediterranean, and formerly included the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. Many Jews were scattered over these regions, as appears from the history in Acts, and from Josephus. The writers of the New Testament comprehend, under the name of Asia, perhaps (1) the whole of Asia Minor, Acts 19:26, 27; but usually (2) only the western part of that country, the region of Ionia, Æolis, and Doris, of which Ephesus was

the capital, and which Strabo also calls Asia, Acts 2:9; 6:9; 16:6; 19:10, 22. Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia.

AS'KELON, *migration*, a strongly fortified city of the Philistines, between Ashdod and Gaza, on the Mediterranean. After the death of Joshua, the tribe of Judah took Askelon; but it subsequently became one of the 5 governments belonging to the Philistines, Judg. 1:18; 1 Sam. 6:17. Samson went down there to slay and despoil 30 men, Judg. 14:19. Christians were cruelly persecuted there in the time of Julian, and it was occupied by king Richard during the Crusades. It is now a scene of desolation, Zeph. 2:4; Zech. 9:5.

ASNAP'PAR, *leader*, the Assyrian satrap, by whom the territory of the 10 tribes was peopled by emigrants from beyond the Euphrates, 2 Kin. 17:24; Ezra 4:10. Ezra styles him "great and noble;" but no other trace of him is left.

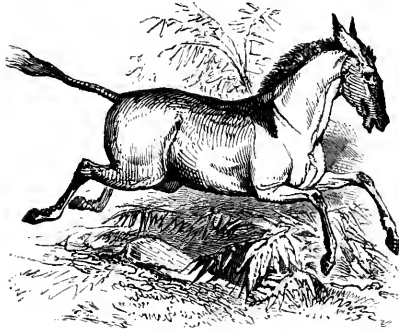
ASP, Hebrew *pethen*, a serpent, whose poison kills almost the instant it penetrates. It is mentioned in Deut. 32:33; Job 20:14, 16; Psa. 58:4; 91:13; Isa. 11:8; Jer. 8:17; Rom. 3:13. A traveller in the desert south of Judah says, "One day we saw in our path an asp, a foot long, coiled up in the attitude of springing. Our Arabs killed it, saying it was exceedingly venomous." There is no reason to suppose these serpents literally deaf; but they might act as if they were, refusing to follow the call and music of the serpent-charmer—as the cobras do at this day in Egypt.

The Hebrew *pethen* signifies distension, and is now generally taken to mean the *haje* or Egyptian hooded-snake, which like the Indian cobra-di-capello swells its neck when excited, and rises on its tail to strike. It is often met in ancient Egyptian sculptures under the name of Kneph. See **SERPENT**.

ASS, an animal well known for domestic uses, and frequently mentioned in Scripture. They were not only used as beasts of burden, Gen. 49:14, and for ploughing, etc., but people of the first quality in Palestine rode on asses. Deborah describes the nobles as those who "ride on white asses," Judg. 5:10. Compare Judg. 10:4; 12:14. And thus our Lord rode in kingly triumph into Jerusalem, Zech. 9:9; Matt. 21:2. The Oriental asses, compared with those of Northern countries, are far more stately, active, and lively. Indeed, they were high-

ly prized, and were preferred for riding, especially the she-asses, on account of their sure-footedness. Hence we so often find mention of she-asses alone.

The domestic ass was a faithful servant, Isa. 1:3, the mainstay of many a poor family, Job 24:3, and a valuable property of the wealthy, Gen. 49:11; Job 1:3.



The wild ass is a well-known Oriental animal, often mentioned in Scripture, Gen. 16:12; Job 39:5; Hos. 8:9, and is a much handsomer and more dignified animal than the common ass. These animals were anciently found in Palestine, Syria, Arabia Deserta, Mesopotamia, Phrygia, and Lycania; but they rarely occur in those regions at the present time, and seem to be almost entirely confined to Tartary, some parts of Persia and India, and Africa. Their habits greatly resemble those of the wild horse. They assemble in troops under the conduct of a leader or sentinel, and are extremely shy and vigilant. See ISHMAEL.

ASSAY', to attempt, Job 4:2; Heb. 11:29.

AS'SHUR, *black*. See ASSYRIA.

AS'SOS, a seaport in Mysia, on the Gulf of Adramyttium, opposite to and 7 miles north of the island of Lesbos; and 20 miles south of Troas, though much farther by sea. Here Paul took ship for Mitylene, Acts 20:13, 14. It is now a poor village, called Beiram.

ASSU'RANCE OF FAITH, Heb. 10:22, is a full and hearty conviction of the truth of the gospel of salvation by Christ's sacrifice. **ASSURANCE OF HOPE**, Heb. 6:11, is an abiding persuasion that we are children of God and heirs in Christ Jesus of eternal life. It must be inwrought in the soul by the Holy Spirit, Rom. 8:15, 16; 1 Cor. 1:22; 1 John 3:24; 4:13, but is greatly dependent on the measure of our penitence, faith,

charity, etc., 1 John 2:3, 5, 29; 3:14, 19, 24. Every believer ought to know that he is alive unto God by the conscious vigor and activity of his spiritual life in holy acts. One may have a prevailing assurance, and yet be at times harassed by doubts and fears; but a confident assurance of salvation, without penitence, love, etc., and the witness of a consistent life, is fatal presumption.

ASSYR'IA, a celebrated country and empire, had its name from Asshur, or Assur, the 2d son of Shem, who went out from Babylon and settled in that region, Gen. 10:11, 22, and appears from the recently discovered monuments to have been deified by the later Assyrians.

Assyria *ancient* and *proper*, lay east of the Tigris, between Armenia, Susiana, and Media. Six provinces were attributed to it by Ptolemy, covering nearly the region of the modern Kurdistan and the pashalic of Mosul. Of these provinces, Adiabene was the most fertile and important; in it was situated Nineveh the capital; and the term *Assyria* seems sometimes to have meant only this province.

Generally, however, the word means the Kingdom of Assyria, including Babylonia and Mesopotamia, and extending to the Euphrates, which is therefore used by Isaiah as an image of this empire, Isa. 7:20; 8:7. In the height of its power it held sway over a large part of Western Asia.

After the overthrow of the Assyrian state, the name continued to be applied to those countries which had been formerly under its dominion, as to Babylonia, 2 Kin. 23:29; Jer. 2:18; and to Persia, Ezra 6:22, where Darius is also called king of Assyria.

The early history of Assyria is involved in obscurity. The most ancient of the Assyrian ruins, recently disintombred, are at *Kileh-Shergat*, 60 miles south of Nineveh, on the Tigris. This was anciently Asshur, and was the first seat of government, probably from 1273 B. C. to 930 B. C. The most famous of the early kings, not mentioned in the Bible, were Tiglath-pileser I. in the time of Samuel, and Sardanapalus, whose son Shalmaneser I. came in conflict with Ben-hadad, Hazael, and Jehu. We know from the sacred narrative that Assyria was a powerful nation, and during the reign of the Jewish kings it was an object of perpetual dread. Pul, king of Assyria, invaded Israel in the reign of Menahem, about 769 B. C., 2 Kin. 15:19, 20. Tiglath-pileser II. assisted Ahaz against a

confederate army formed of the Syrian forces in league with those of the 10 tribes, 2 Kin. 16:1-10. Shalmaneser II. invaded Israel, conquered Hoshea, and made him a vassal, bound to pay a yearly tribute. Hoshea wishing, however, to throw off the yoke, attempted to form a league with Egypt, and refused the tribute. On ascertaining this design of the Israelitish prince, the Assyrians again invaded Israel, reduced Samaria, loaded its king with fetters, and transported the people of the land into Media, putting an end to the separate kingdom of the 10 tribes, 2 Kin. 17:5; 18:9, B. C. 721. The 3 tribes located east of Jordan had already been deported into Media by Tiglath-pileser, when he ravaged Israel to save Ahaz and the kingdom of Judah. Sargon intervened between Shalmaneser II. and Sennacherib; and this latter king came into Judah with a powerful army in the reign of Hezekiah, but was miraculously defeated, 2 Kin. 18:13; 19:35. Esarhaddon, his son and successor, ravaged Judah in the days of Manasseh, and carried the conquered sovereign in chains to Babylon. After this period the empire of Assyria, having stood over 1,000 years and flourished exceedingly for 500 years, began to wane. One of its last monarchs was Sardanapalus, Assur-bani-pal of the recently discovered stone records; and it was he, or perhaps his son Saracus, who on the eve of capture collected his wives and treasures in his palace, and setting fire to the building perished in the flames. The kingdom fell, B. C. 625, into the hands of the Medes, and was divided between them and the Babylonians, and the very name of Assyria was thenceforth forgotten, Num. 24:24; Isa. 10:5-19; Nah. 3:19; Zeph. 2:13-15. Its capital, once the most powerful and renowned city of the Eastern world, and its other cities, perished from history; but their remains, exhumed from the huge mounds that have protected them, signally attest the sacred records. See NINEVEH, CALAH. These sculptured remains concur with the Bible to depict a powerful, stern, and warlike race, familiar with many of the arts of civilized life, but barbarous, sensual, cruel, and idolatrous.

ASTROL'OGERS, men who pretended to foretell future events by means of astronomical observations, Isa. 47:13. It was fancied that the stars and planets had an influence, for good or for evil, on human affairs, and that certain aspects and relative positions of the heavenly bodies were

full of meaning to those who had skill to interpret them, Dan. 2:2; 4:7; 5:7, 11, 25. These superstitions were prevalent among the Chaldeans, Assyrians, Egyptians, Phœnicians, and Arabians, and were closely connected with the worship of the sun, moon, and stars, Deut. 4:19; 17:3; 2 Kin. 23:5, 12; Jer. 19:13; Ezek. 8:16; Zeph. 1:5. They were thus idolatrous in their spirit, robbed God of his glory, and were highly offensive in his sight, Deut. 18:10. See MAGI.

ASTRON'OMY, *the science of the heavenly bodies*, was much studied in Asia in ancient times. The Chaldeans excelled in it. The Hebrews do not appear to have made great proficiency in it, though their climate and mode of life invited to the contemplation of the heavens. Revelation had taught them who created and governed all the worlds, Gen. 1, and the infinite presence of the one living and true God filled the universe, to their minds, with a glory unknown to others, Psalm 19; Isa. 40:26; Amos 5:8. The Bible does not aim to teach the science of astronomy, but speaks of the sun, moon, and stars in the familiar language of mankind in all ages. The following heavenly bodies are alluded to particularly in Scripture: Venus, as morning star, Isa. 14:12; Rev. 2:28; Orion and the Pleiades, Job 9:9; 38:31; Amos 5:8; the Great Bear, called "Arcturus," Job 9:9; 38:32; Draco, "the crooked serpent," Job 26:13; Mazzaloth and Gemini, 2 Kin. 23:5; Acts 28:11. The planets Jupiter and Venus were worshipped under various names as Baal and Ashtoreth, Gad and Meni, Isa. 65:11. Mercury is named as Nebo, in Isa. 46:1; Saturn as Chiun, in Amos 5:26; and Mars as Nergal, in 2 Kin. 17:30. See IDOLATRY and STARS.

ASUP'PIM, *collections*. The "house of Asuppim" was probably a storehouse in connection with the temple, 1 Chr. 26:15; in Neh. 12:25, "thresholds."

ASYN'CRITUS, *incomparable*, Rom. 16:14.

A'TAD, *thorn*, a Canaanite, at whose threshing-floor a solemn mourning was held for a week over the remains of Jacob, on their way from Egypt to Hebron, Gen. 50:10, 11. See ABEL-MIZRAIM.

AT'AROTH, *crowns*. Several places of this name occur in Scripture: one in the tribe of Judah, 1 Chr. 2:54; one or two in Ephraim, Josh. 16:2, 5, 7; 18:13; and one or two in Gad, Num. 32:3, 34, 35. Robinson found traces of one of those in Ephraim, on a hill about 6 miles north by west from Bethel.

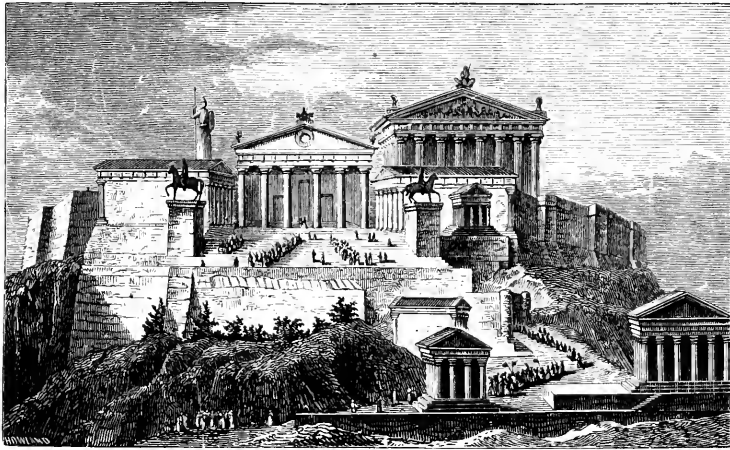
ATHALI'AH, *afflicted by the Lord*, a granddaughter of Omri, 2 Chr. 22:2, and daughter of Ahab and Jezebel, 2 Kin. 11:1. Strangely enough, she was chosen as the wife of Jehoram, son of the pious Jehoshaphat king of Judah. Her pernicious influence drew into idolatry and crime both her husband and her son Ahaziah, 2 Chr. 21:6; 22:3. After their premature death, she usurped the throne, and sought to secure herself in it by the murder of all the seed royal. Only Joash her grandson, then an infant, was saved by his aunt Jehosheba. Six years afterwards he was brought from his place of refuge, and crowned by the bold and faithful high-priest Jehoiada, who at the same time caused the blood-stained Athaliah to be put to death, 2 Kin. 11; 2 Chr. 23; 884-878 B. C.

A'THEISM is primarily a sin of the heart, rather than an error of the intellect. All men are by their fallen nature "without God (literally, atheists) in the world," Eph. 2:12. When the unrenewed mind comes to view a just, holy, and almighty God, con-

scious of its guilt, it spontaneously cries out, "Depart from us; for we desire not the knowledge of thy ways," Job 21:14. "The fool hath said in his heart, There is no God," Psa. 14:1. This atheism of the heart, consciously or unconsciously, produces most of the intellectual atheism in the world, as well as the practical atheism so universally shown by those who profess to believe in God, but act in many respects as though there was no God.

In the common use of the word, all those are atheists who deny the existence of a personal, self-conscious, and infinite Spirit, the Creator and Ruler of the universe. The term includes Pantheists and Materialists, who find no God except matter and its forces, as well as those philosophers who affirm that there is no God whose existence can be known and proved to human reason, and those who say that he exists only in the thoughts of men.

The Bible does not *argue* the existence of God: it assumes and declares it. Those who deny it are "without excuse," Rom. 1:20.



THE ACROPOLIS AT ATHENS, AS IT WAS.

ATH'ENS, *the city of Minerva*, the chief city of Attica in Greece, said to have been founded by Cecrops, 1556 B. C., or 15 years after the birth of Moses. It was situated on the Saronic Gulf, 46 miles east of Corinth, and about 5 miles from the coast. The city was in a plain extending to the sea on the southwest, where it had 3 ports, Piræus being the chief, the passage to which was defended by long and broad walls. Several rocky hills rose in the

plain, the largest of which was the citadel, or Acropolis, 150 feet high. Around this the city was built, most of the buildings spreading towards the sea. The summit of the hill was nearly level, about 800 feet long and 400 wide. The only way to the Acropolis was through the Propylæa, a magnificent gateway at the western end, from which there was an ascent by marble steps to the summit of the hill, where stood, on the left, the temple of Pallas Athene

(Minerva), the protectress of the city. Under the same roof was the temple of Neptune. In the area, on a high pedestal, stood a bronze statue of Minerva 70 feet high. On the right arose the Parthenon, the glory of Athens, the noblest triumph of Grecian architecture. Its ruins, still sublime in decay, are the first object that attracts the traveller's eye. It was of the Doric order of architecture, built of beautiful white marble, and was about 100 feet wide, 226 feet deep, and 70 feet high. Within the temple was a statue of Minerva, by Phidias, celebrated for its exquisite beauty. It was made of gold and ivory, and was nearly 40 feet high. A small valley lay between the Acropolis and the hill, west by north, on which the high council held its sessions; it also separated the Areopagus from the Pnyx on the west or southwest, a small rocky hill on which the general assemblies of the people were held. Here the spot is yet pointed out from which the eminent orators addressed the people. It is cut in the natural rock. In this vicinity also was the *agora*, or market-place, Acts 17:17, south of the Acropolis, with the heights of the Areopagus and the Pnyx on the east and northwest, and a 4th hill, that of the Museum, on the south. It was an open square surrounded by beautiful structures; while on every side altars, shrines, and temples were seen, some of them exceedingly magnificent. This beautiful city was also celebrated for the military talents and the learning, eloquence, and politeness of its inhabitants. It was the very flower of ancient civilization; its schools of philosophy were the most illustrious in the world, and its painters, sculptors, and architects have never been surpassed. Yet no city was so "wholly given to idolatry." In New Testament times, from 140 B. C., it was a Roman city. The apostle Paul visited it about A. D. 52, and among its proud philosophers preached Jesus and the resurrection with fidelity and success, Acts 17:15-34. See AREOPAGUS. At present Athens has a population of about 48,000, chiefly devoted adherents of the Greek Church. It is the capital of the new kingdom of Greece.

ATONEMENT is the satisfaction offered to divine justice for the sins of mankind by the death of Jesus Christ; by virtue of which all true penitents believing in Christ are reconciled to God, are freed from the penalty of their sins, and entitled to eternal life. The atonement by Jesus Christ is

the great distinguishing peculiarity of the gospel, and is presented in a great variety of terms and illustrations in both the Old Testament and the New. The ideas of expiation and of reconciliation are both included in it; and it is spoken of as a ransom, a purchase, a satisfaction, and a substitution. See EXPIATION, REDEMPTION, SACRIFICES. The English word atonement originally denoted the reconciliation of parties previously at variance, Rom. 5:11; 11:15. It is used in the Old Testament to translate a Hebrew word which means a covering, Psa. 32:1, 2; Acts 5:30, 31; implying that by a divine propitiation the sinner is covered from the just anger of God. This is actually effected by the death of Christ; while the ceremonial offerings of the Jewish Church only secured from impending temporal judgments, and typified the blood of Jesus Christ which "cleanseth us from all sin." See PROPITIATION.

ATONEMENT, DAY OF. See EXPIATION.

ATTALIA, a seaport in Pamphylia, at the mouth of the river Catarrhactes, visited by Paul and Barnabas on their way from Perga to Antioch, Acts 14:25. There is still a considerable town there, Satalia or Adalia, with extensive ruins in the vicinity.

AUGUSTUS, *venerable*, the title added by the Roman Senate to that of Caesar or emperor, and given B. C. 27 to C. J. C. Octavianus, the first peacefully acknowledged emperor of Rome. This was 4 years after he gained imperial power by the decisive naval battle of Actium. Augustus was the emperor who appointed the enrolment, Luke 2:1, which obliged Joseph and the Virgin to go to Bethlehem, the place where the Messiah was to be born. He also closed the temple of Janus, in token of the rare occurrence, a universal peace; thus unconsciously celebrating the coming of the Prince of Peace. He died A. D. 14, having 2 years before admitted Tiberius to a share in the government.

In Acts 25:21, 25, Nero is meant.

A'VA, a place from which Assyrians were sent to colonize Samaria in exchange for Jews, 2 Kin. 17:24, 31; apparently the same as IVAH and AHAVA.

A'VEN, *nothingness*, or ON, in Amos 1:5, seems to denote the region around Baalbek, where was a famous idol temple for sun-worship. See HELIOPOLIS, II. In Hos. 10:8, Aven is the same as Beth-aven or Bethel. In Ezek. 30:17, it is HELIOPOLIS in Egypt, which see.

AVEN'GER. See BLOOD, REFUGE.

A'VIM, or A'VITES, descendants of Canaan, Gen. 10:17, on the coast of Palestine from Gaza towards the river of Egypt, expelled by invading Philistines or Caphtorim, before the time of Moses, Deut. 2:23. Some yet remained in the time of Joshua, Josh. 13:3. They are conjectured to have been the same people with the Hivites, of whom traces were found in various parts of Canaan, Gen. 34:2; Josh. 9:7; 11:3.

AZARI'AH, *whom the Lord helps*, a king of Judah, 2 Kin. 15:1-7, in 2 Chr. 26 and elsewhere called *Uzziah*. He began to reign at 16 years of age, B. C. 806. The first part of his reign was prosperous and happy; but afterwards, presuming to offer incense in the temple, he was smitten with leprosy, and continued a leper till his death, 2 Chr. 26:16-23.

This name was very common among the Jews, and was borne by many briefly referred to in Scripture. Three of them were high-priests, 1 Chr. 6:9, 10; 2 Chr. 26:17-20; 31:10, 13, and one a prophet, 2 Chr. 15:1. See also **ABEDNEGO**.

AZE'KAH, a town in the tribe of Judah, about 15 miles southwest of Jerusalem, mentioned in the narratives of Joshua and Saul, Josh. 10:10; 1 Sam. 17:1; taken by Nebuchadnezzar, Jer. 34:7; but afterwards reoccupied by the Jews, Neh. 11:30.

AZO'TUS. See **ASHDOD**.

AZ'ZAH, the same as **GAZA**.

B.

BA'AL, *lord*, I., in the Old Testament denotes an idol of the Phœnicians, and particularly of the Tyrians, whose worship was also introduced with great solemnities among the Hebrews, and especially at Samaria, along with that of Astarte, Judg. 6:25-32; 2 Kin. 10:18, 28. See **ASHTORETH**. The plural, Baalim, signifies images or statues of Baal, Judg. 2:11; 10:10, and sometimes the same god in other places and with other titles. The worship of Baal was very ancient and widespread; we find it among the Moabites in the time of Moses, Num. 22:41; 25:3. Of its prevalence among the Phœnicians and Carthaginians, we have an evidence in the proper names of persons; as, among the former, Ethbaal, Jerubbaal; and among the latter, Hannibal, Asdrubal, etc. Among the Babylonians, the same idol was worshipped under the name of **BEL**, Isa. 46:1; Jer. 50:2; 51:44. There are traces of Baal-worship

found in Northern Europe and the British Islands to this day, in the names of places and in superstitious practices.



HEAD OF BAAL, FROM A TYRIAN COIN.

Idolatri and astrology were associated in the religions of the East. Baal and Astarte are regarded by some writers as representing the sun and the moon; by others, Jupiter and Venus, stars of good fortune; and to symbolize the male and female reproductive forces in nature. The sun was an object of worship among these nations under his own name, as 2 Kin. 23:11.

The temples and altars of Baal were generally on eminences. Manasseh placed in the two courts of the temple at Jerusalem altars to all the host of heaven, and in particular to Astarte, 2 Kin. 21:5, 7. Jeremiah threatens the Jews who had sacrificed to Baal on the house-top, Jer. 32:29; and Josiah destroyed the altars which Ahaz had erected on the terrace of his palace, 2 Kin. 23:12.

Human victims were offered to Baal, as they were also to the sun, Jer. 19:5. See **MOLOCH**.

The children of Israel were prone to serve Baal. See Num. 25:3; Judg. 2:13; 3:7. Under Samuel they put away their idols, 1 Sam. 7:4, and this continued under David and Solomon; but under Ahab, whose wife Jezebel was a daughter of the Zidonian king Ethbaal, the worship of Baal was restored with great pomp, 1 Kin. 16:31; 2 Kin. 11:18.

Joined with other words, Baal signifies local idols. Baal-Berith, the "lord of the covenant," was a god of the Shechemites, Judg. 8:33; 9:4, 46. Baal-Peor, "the lord of Peor," was a filthy idol of the Moabites, Num. 25:3, 5; Hos. 9:10. Baal-Zebub,

"lord of flies," was a god of the Philistines at Ekron. See **BEELZEBUB**.

II. The word **BAAL** also occurs in many compound names of places and persons, usually having some reference to the idol.

BA'ALAH, *mistress*, a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Chr. 13:6. The same as **KIRJATH-JEARIM**.

BA'ALATH, a town in the tribe of Dan, Josh. 19:44, not far from Bethhoron. It may be the Baalath rebuilt by Solomon, 1 Kin. 9:18; 2 Chr. 8:6.

BA'ALBEK. See **HELIOPOLIS**, II.

BAAL-GAD', a city in the valley of Lebanon, at the foot of Hermon; the northernmost point which the conquests of Joshua reached, Josh. 11:17; 12:7; 13:5. It was perhaps the same as Baal-hermon, near or a part of Mount Hermon. According to Schwarz and Robinson, it was the place afterwards called Banias. See **CÆSAREA-PHILIPPI**.

BAAL-HA'ZOR, where Absalom kept his flocks, 2 Sam. 13:23, was near Ephraim, some 8 miles east of Jerusalem.

BA'ALI, Hos. 2:16, 17, means both *my lord*, that is, my husband, and *my Baal*; and its use in the first sense was to be avoided, so as not to suggest the second sense. It also expressed more fear and less love and trust than the name *Ishi*, *my man*, i. e., husband.

BA'ALIS, a *proud lord*, king of the Ammonites in the time of the captivity. He caused the assassination of Gedaliah, then governor of Judah, Jer. 40:14; 41:1-10. B.C. 588.

BAAL-ME'ON, in Reuben, beyond the Jordan, near 'Nebo, Num. 32:38; 1 Chr. 5:8; called also Beth-meon, Jer. 48:23, and Beth-baal-meon, Josh. 13:17. Its ruins are 2 miles southeast of Heshbon. Ezekiel, 25:9, speaks of it as then a Moabitish town.

BAAL-PERA'ZIM, *place of breaches*, a name given by David to the scene of a battle with the Philistines, 2 Sam. 5:20; 1 Chr. 14:11; Isa. 28:21. It was in the valley of Rephaim, not far southwest of Jerusalem.

BAAL-ZE'BUB. See **BEELZEBUB**.

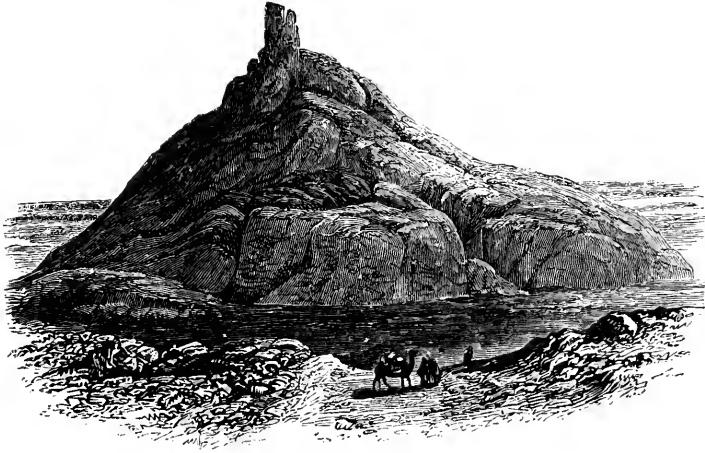
BAAL-ZE'PHON, a town in Egypt, probably near the modern Suez, location uncertain, Exod. 14:2; Num. 33:7.

BA'ANAH, *son of affliction*, and **RE'UBAH**, sons of Rimmon, in the service of Ishbosheth the son of Saul. Thinking to obtain a reward from David, they secretly slew their master while reposing at noon, and carried his head to David at Hebron. They suffered, however, the punishment suitable

for those whose "feet are swift to shed blood," 2 Sam. 4:1-12.

BA'ASHA, *weaster*, son of a certain Ahijah, and commander of the armies of Nadab, king of Israel. He killed his master treacherously at the siege of Gibbethon, and usurped the kingdom, B. C. 953, which he possessed 24 years. He exterminated the whole race of Jeroboam, as had been predicted, 1 Kin. 14:7-14; but by his bad conduct and idolatry incurred God's indignation, 1 Kin. 15; 16:1-7, 12. About the middle of his reign he made war on 'Asa, but was defeated by the aid of Ben-hadad I. of Damascus, 2 Chr. 16. God sent him a warning by the mouth of Jehu the prophet; which was fulfilled in the extermination of his family 2 years after his own death.

BA'BEL, *confusion*, the name of a city founded by Nimrod, in the plain of Shinar. See **BABYLON**. Also of a lofty tower, begun by the descendants of Noah, among whom Nimrod was a leader, about 120 years after the flood; so called because God there *confounded* the language of those who were employed in the undertaking, Gen. 10:10; 11:9. Their object was to concentrate the population and the dominion at that spot; and as this was contrary to the divine purpose of replenishing the earth with inhabitants, and betrayed an ungodly and perhaps idolatrous disposition, God frustrated their designs by miraculously giving to different portions of the people different languages, or different modes of pronunciation and divergent dialects of the original language of man, thus causing them to disperse over the globe. Compare Acts 2:1-11. The tower was apparently left incomplete, but in its vicinity arose afterwards the celebrated city of Babylon. It has been supposed that the tower of Babel was afterwards finished, and called the tower of Belus, within the city of Babylon. Herodotus visited this tower, and describes it as a square pyramid, measuring half a mile in circumference at the base, from which the tower rose in 8 stories, one above another, gradually decreasing to the summit, which was reached by a road winding up around the outside. This tower was used for astronomical purposes, but was chiefly devoted to the worship of Bel, whose temple contained immense treasures, including several statues of massive gold, one of which was 40 feet in height. Here were probably deposited the sacred golden vessels brought from Jerusalem, 2 Chr. 36:7; Jer. 51:44. Its ruins were generally sup-



RUINS AT BIRS-NIMRUD.

posed to be the present Birs-Nimrud, 6 miles southwest of Hilleh, the modern Babylon.

This, however, many regard as the ancient Borsippa; and its distance from the other great ruins, 10 miles, seems to put it beyond the limits of Babylon proper. It is nevertheless a majestic ruin, and its structure may be studied as a type of many other buildings of the same country and age. This temple-tower or pyramid is now an immense mound of sun-dried bricks, laid with bitumen in 7 square receding stages, the lowest 272 feet each side, and 26 feet high; the 2d stage 230 feet each side and 26 feet high, etc., reaching the height of 153 feet in all. It is over 2,000 feet in circuit, and is a ruinous heap, shattered by violence, furrowed by storms, and strewn with fragments of brick, pottery, etc., fused and vitrified by some intense heat. On the top rises an irregular tower 90 feet in circumference and 35 feet high, built of a fine brick—with which the whole mound appears to have been faced. The tower is rent asunder and mutilated at the top, and scathed as if by lightning—a monument, as many believe, of the just wrath of God. —See NEBUCHADNEZZAR.

BAB'YLON, I., a celebrated city situated on the Euphrates, the original foundation of which is described under the word *Babel*, the capital of the Chaldean kingdom. It lay in the vast and fertile plain of Shinar, watered by the Euphrates, which flowed through the city. Its walls are described as 50 miles in circumference, 300

feet high, and 75 feet wide, Jer. 51:44-58. A deep trench ran parallel with the walls. In each of the 4 sides were 25 brazen gates, from which roads crossed to the opposite gates. On the squares thus formed, countless houses and vast gardens were made. The temple of Belus has been described under *BABEL*. Nebuchadnezzar's palace was in an enclosure 6 miles in circumference. Within this were also "the hanging gardens," an immense artificial mound 75 feet high, sustained by arches upon arches, terraced off for trees and flowers, the water for which was drawn from the river by machinery concealed in the mound, Dan. 4:29, 30.

According to Berosus there were 11 Chaldean kings in 224 years, terminating in 1976 B. C.; when Babylon fell under Elamite kings for 458 years, till 1518 B. C. Then followed Arab kings and a long period of Assyrian rivalry or rule, 2 Chr. 33:11, until 747 B. C. From this date, when Nabonassar was king, Ptolemy the geographer gives a complete list of kings and the times of their reigns, the names and dates of which well agree with those compiled by Rawlinson and Smith from 3,000 commercial tablets, recently exhumed. The 5th king in his list, Nardocempalus, 721 B. C., is identified with Merodach-Baladan. Babylon was subjected to Sennacherib, king of Assyria, 702 B. C.; and the name of Esar-haddon his son appears in the list as Asaridanus, B. C. 680. Nabopolassar, independent king of Babylon, appears in 625 B. C., and Nebuchadnezzar his son 604

B. C.; the Egyptian invasion under Necho in 608 B. C. was repelled by Nebuchadnezzar, who afterwards overran all the country to the Mediterranean, and ravaged Egypt itself. He was great in peace as well as in war, and was preëminent as a builder of temples and palaces. Evil-merodach his son, Ptolemy dates at 561 B. C., and Neriglissar his brother at 559 B. C., followed by Laborosoarchod son of the latter, who was the same year, 555 B. C., succeeded by Nabonnedus, father of Belshazzar.

Under Nebuchadnezzar, Babylon reached the summit of her greatness and splendor. She was renowned for learning, especially in astronomy, Isa. 47:10; Dan. 1:4, and for skill in various arts, as the making of carpets and cloths, of perfumes, jewelry, etc. Her location gave her to a great extent the control of the traffic, by the Euphrates and by caravans, between Central Asia and Arabia and Egypt. She was "a city of merchants," Isa. 43:14; Ezek. 17:4; and into her lap flowed, either through conquest or commerce, the wealth of almost all known lands, Hab. 1:6-10. Justly, therefore, might the prophets call her "the great," Dan. 4:20; "the praise of the whole earth," Jer. 51:41; "the beauty of the Chaldees' excellency," Isa. 13:19; "the lady of kingdoms," Isa. 47:5; but also "the tender and delicate," and "given to pleasures," Isa. 47:1, 8. Corruptness and licentiousness of manners and morals were carried to a frightful extreme. Bel, Nebo, Nergal, Merodach, Succoth-benoth, and other idols, were worshipped with rites in which impurity was made a matter of religion. Well might we expect Jehovah to bring down vengeance on her crimes. Indeed, the woes denounced against Babylon by the prophets 170 years before constitute some of the most awfully splendid and sublime portions of the whole Bible, Isa. 13:1-22; 14:22; 21:9; 47; Jer. 25; 50; 51, etc.

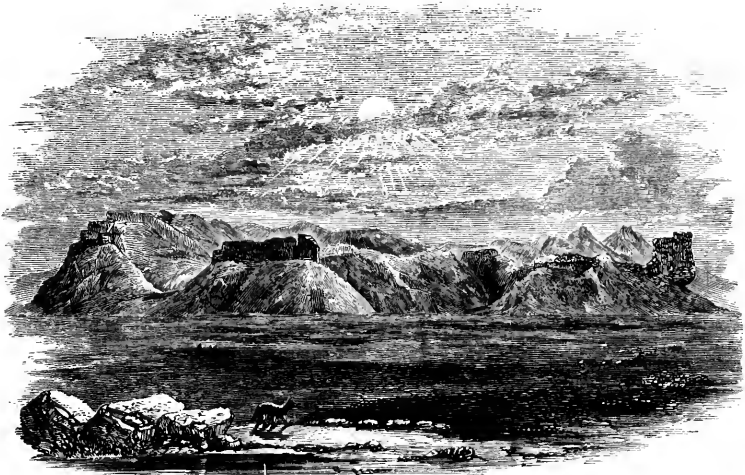
The city did not long remain the capital of the world. Under the reign of Nebuchadnezzar's grandson, Nabonnedus, and his son the Belshazzar of the Scriptures, it was besieged and taken by Cyrus. The accounts of Greek historians harmonize here with that of the Bible: that Cyrus made his successful assault on a night when the whole city, relying on the strength of the walls, had given themselves up to the riot and debauchery of a grand public festival, and the king and his nobles were revelling at a splendid entertainment. Cy-

rus had caused a canal, which ran west of the city, and carried off the superfluous water of the Euphrates into the lake of Nitocris, to be cleared out, in order to turn the river into it, which, by this means, was rendered so shallow that his soldiers were able to penetrate along its bed into the city, Dan. 5: 538 B. C. From this time its importance declined, for Cyrus made Susa the capital of his kingdom. It revolted against Darius Hystaspis, who again subdued it, broke down all its gates, and reduced its walls to the height of 50 cubits. According to Strabo, Xerxes destroyed the tower of Belus. Under the Persians, and under Alexander's successors, Babylon continued to decline, especially after Seleucus Nicator had founded Seleucia, and made it his residence. A great portion of the inhabitants of Babylon removed thither; and in Strabo's time, that is, under Augustus, Babylon had become so desolate that it might be called a vast desert, Jer. 50; 51. There was a town on its site until the 4th century, and many Jews dwelt there, 1 Pet. 5:13. But from this time onward, Babylon ceases almost to be mentioned; even its ruins have not been discovered until within the last 2 centuries; and it is only within the present century that these ruins have been traced and described. These consist of numerous mounds, usually of



A BABYLONIAN BRICK.

brick, deeply furrowed and decayed by time, strewn with fragments of brick, bitu-



VIEW OF BABIL FROM THE WEST, WITH THE KASR.

men, pottery, etc. One of these is described above. See BABEL. Another, 4 miles north by west of Hilleh, and called by the natives Kasr, *the palace*, is supposed to be the ruins of Nebuchadnezzar's famous palace. It is an irregular square, some 8,000 feet in circuit; no plan of the palace can be traced, but portions of the wall remain—of a fine yellow, burnt brick, laid in lime cement. Not very far from this on the north is the great mound called Mujellibeh, or by the natives Babil, 600 feet long, 400 wide, and 140 high. It was probably built in stages, is coated with a fine burnt brick laid in mortar, and is thought by George Smith to be the site of the ancient temple of Belus, rebuilt by Nebuchadnezzar. From these mounds thousands of bricks have been dug, bearing arrow-headed inscriptions as ancient as the time of Nebuchadnezzar, whose name constantly occurs, and containing a full record of Babylonian kings down to the death of Darius Hystaspis. South of the Kasr is another vast mound still more ancient, more than 10,000 feet in circuit. It is called the Amrâm mound; its bricks are inferior to those of the other two mounds, and the names upon them are anterior to Nebuchadnezzar. Many smaller mounds, embankments, etc., are spread over the plains around. The aspect of the whole region is dreary and forlorn. It is infested by noxious animals, and perhaps in no place under heaven is

the contrast between ancient magnificence and present desolation greater than here. The awful prophecy of Isaiah, uttered more than a century before, has been most literally fulfilled, Isa. 13; 14.

The name of Babylon is used symbolically in Rev. 14:8; 16; 17; 18, to mark the idolatry, superstition, lewdness, luxury, and persecution of the people of God which characterized heathen Rome and modern Antichrist. No other city but Rome can be meant by "that great city that ruleth over the kings of the earth," sitting on its "7 hills," "drunken with the blood of the martyrs of Jesus." Some thus interpret 1 Pet. 5:13; but this is only a fanciful conjecture. To use such an enigmatical name, in such a place, instead of the familiar Rome, would have been unnatural; and there is no reason to doubt that the ancient Babylon is meant, since we know that Jews lived there at the time of Christ. See PETER.

II. There was also a Babylon in Egypt, a fort not far from Heliopolis. Some suppose this to be the Babylon mentioned 1 Pet. 5:13, but with no good reason.

BABYLO'NIA, the province of which Babylon was the capital; now the Babylonian or Arabian *Irak*, which constitutes the pashalic of Bagdad. This celebrated province included the tract of country lying on the river Euphrates, bounded north by Mesopotamia and Assyria, and south by

the Persian Gulf. This gulf was indeed its only definite and natural boundary; for towards the north, towards the east or Persia, and towards the west or desert Arabia, its limits were quite indefinite. Both in ancient and modern times, important tracts on the eastern bank of the Tigris, and on the western bank of the Euphrates, and still more on both banks of their united streams, were reckoned to Babylonia, or Irak el-Arab.

The most ancient name of the country is Shinar, Gen. 10:10; Dan. 1:2. Afterwards Babel, Babylon, and Babylonia became its common appellation, with which, at a later period, Chaldaea, or the land of the Chaldeans, was used as synonymous, after this people had got the whole into their possession.

Babylonia is an extensive plain, extending some 400 miles northwest and south-east along the 2 rivers, and about 100 miles wide, interrupted by no hill or mountain, consisting of a fatty, brownish soil, and subject to the annual inundations of the Tigris and Euphrates, more especially of the latter, whose banks are lower than those of the Tigris. The Euphrates commonly rises about 12 feet above its ordinary level, and continues at this height from the end of April till June. To provide means for drawing off the superabundant water, and distributing it to those tracts which were in themselves less watered, the whole land came to be divided up by a multitude of larger and smaller canals, which seem to be the "rivers of Babylon" spoken of in Psa. 137:1. Babylonia also contained several large lakes, partly the work of art and partly formed by the inundations of the 2 rivers. It was therefore a land abounding in water; and Jeremiah might well say of it that it "dwelt upon many waters." Its soil, when well cultivated, is of extraordinary fertility; but now dry and waste lands alternate with still more desolate marshes, Isa. 14:23; Jer. 51:13, 37, 42.

The Babylonians belonged to the Shemitic branch of the descendants of Noah, and their language had an affinity with the Arabic and Hebrew, nearly resembling what is now called Chaldee. Yet the Babylonian empire was apparently founded by Nimrod, a Cushite descendant of Noah, 20 centuries before Christ, and then embraced the cities Babel, Erech, Ur, Accad, and Calneh, Gen. 10:10. See NIMROD. After the building of Nineveh by Ninus, 1237 B. C.,

that city became the seat of power, and continued so until about 606 B. C., when the Assyrian empire gave way to the Chaldaean, and Babylon reached its highest point in fame and power. Upon the return of the Jews from captivity, many still remained in Babylonia, and to their posterity the gospel was early conveyed. Peter wrote his 1st epistle there, 1 Pet. 5:13. The Jews had thriving synagogues in Babylonia, and one of their Talmuds was there composed. See BABYLON and CHALDAEANS.

BA'CA, *tears*, or *weeping*, Psa. 84:6. It is not necessary to understand here that there was really a valley so called, any more than in Psa. 23:4 any one valley in Judaea is meant. Those who are permitted to make the usual pilgrimages to Jerusalem in order to worship Jehovah in the temple, love the ways which lead thither, even though rough and dreary; a vale of tears is to them as a well-watered country.

BAD'GER, a small inoffensive animal, of the bear genus, which remains torpid all winter. It is an inhabitant of cold countries, and is not found in Palestine. Hence many think the "badgers' skins" mentioned Exod. 25:5; 26:14; Ezek. 16:10, and elsewhere, as being used for covering the tabernacle and for shoes, were the skins not of this animal, but of a species of seal found in the Red Sea, and called the dugong. Burckhardt remarks that he "saw parts of the skin of a large fish, killed on the coast, which was an inch in thickness, and is employed by the Arabs instead of leather for sandals." Others, objecting to the dugong as ceremonially unclean, Lev. 11:10-12, think the animal in question was of the antelope species, the skins of which the Jews had obtained in Egypt.

BAG, Dent. 25:13; Luke 12:33. Eastern money was often sealed up in bags containing a certain sum, for which they passed current while the seal remained unbroken, 2 Kin. 12:10. The disciples had a common purse, for the poor, John 12:6.

BAHU'RIM, *young men*, a town of Benjamin, near Jerusalem, on the road to the Jordan. It is several times mentioned in the history of David, 2 Sam. 3:16; 16:5; 17:18.

BA'JITH, *a house*, the site of an idol temple in Moab, where the king offered vain supplications against the Assyrians, Isa. 15:2; 16:12.

BAKER. See BREAD.

BA'LAAM, *lord of the people*, a celebrated diviner, of the city Pethor, on the Eu-

phrates, Num. 22:5. Balak, king of Moab, having seen the multitudes of Israel, and fearing they would overwhelm him as they had just done the Amorites, sent for Balaam, who was famous for his supposed supernatural powers, to come and curse them. Balaam, though eager for gain, was led to ask counsel of God, who forbade his going. Balak afterwards sent other deputies, whom Balaam finally accompanied without the approval of God, who sent an angel to meet and warn him in the way. Here occurred the miracle of Balaam's ass, which is spoken of throughout the Bible as a real occurrence and not a mere vision, Num. 22:22, 35; 2 Pet. 2:16. But instead of cursing, he was constrained by the Spirit of God to bless the children of Israel, in poetic strains of exceeding beauty and power. This he did a second and a third time, to the extreme mortification of Balak, who dismissed him in great anger. Balaam subsequently foretold what Israel should in future times do to the nations round about; and after having advised Balak to engage Israel in idolatry and whoredom, that they might offend God and be forsaken by him, returned to his own land. His bad counsel was pursued; the young women of Moab inveigled the Hebrews to the impure and idolatrous worship of Baal-Peor, for which 24,000 Israelites were slain, Num. 25:1-9; 31:16.

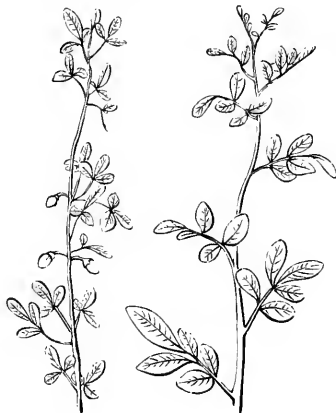
Balaam was probably a descendant of Shem, and possessed many just ideas of the true God. He calls him "the LORD my God," Num. 22:18; and yet he seems to have been only an enchanter and false prophet, like many in the times of the kings of Israel, until he came in collision with the people of God. In this transaction he was made a bearer, against his own will, of the sublime messages of Jehovah; yet his heart remained unchanged, and he died not "the death of the righteous," Num. 31:8, but fighting against Israel, Josh. 13:22. His fearful doom warns us never to disregard the monitions of conscience, nor seek for gain in ways God does not approve, 2 Pet. 2:15; Jude 11; Rev. 2:14.

BALAK, *waste*, king of Moab when the Israelites were drawing near the promised land. Filled with terror lest they should attack and destroy him, as they had Sihon and Og, he entered into an alliance with the Midianites to war against them, and implored the soothsayer Balaam to come and curse them. His fears and his devices were both in vain, Deut. 2:9; Judg.

11:25. See BALAAM. He found he had nothing to fear from Israel if at peace with them, and nothing to hope if at war with them, Rev. 2:14.

BAL'ANCE, or scales, a dual word in Hebrew. Balances were very early in use, to weigh money, before coinage began, Gen. 23:16; 43:21; Job 31:6. They are shown on Egyptian monuments. Stones early gave place to lead for weights, which were carried in a bag, Deut. 25:13, and God made it a matter of religion to have them just and equal, Lev. 19:36; Prov. 20:10. Bread sold by weight was a symbol of famine, Lev. 26:26; Rev. 6:5.

BALD'NESS. It was customary to cut off the hair, or to shave the head, as a token of mourning, on the death of a relative, Job 1:20; Jer. 16:6. This was forbidden to the Israelites, being a heathen custom, Deut. 14:1; yet it continued to mark the close of a Nazarite's vow, Num. 6:2, 18; Acts 21:24. Baldness was treated with contempt, because it exposed a man to the suspicion of leprosy. The cry of the children at Bethel after Elisha, "Go up, thou bald-head," 2 Kin. 2:23, indicated great contempt for him as a prophet of the Lord, and at the same time a scoff at the miracle of Elijah's ascension.



BALM, or more properly, **BALSAM**, the gum from the balsam-tree, the *Opobalsamum*, anciently found in Judæa, and particularly in Gilead, Jer. 8:22; 46:11. It was reckoned very valuable in the cure of external wounds. The true balsam-tree is an evergreen, a native of Southern Arabia and Abyssinia, and is about 14 feet high. It yields its gum in very small quantities.

At the present day, this is collected chiefly in Arabia, between Mecca and Medina, and is therefore sometimes called the balm of Mecca. Its odor is exquisitely fragrant and pungent. It is very costly, and is still in the highest esteem among the Turks and other Oriental nations, both as a medicine and as a cosmetic, Gen. 37:25; Jer. 51:8; Ezek. 27:17.

BA'MAH, plural **BA'MOTH**, *high places*, Ezek. 20:29. Bamoth-baal was a station of the Hebrews near the Arnon, in the border of Moab, Num. 21:20; 22:41; afterwards assigned to the tribe of Reuben, Josh. 13:17; Baal was worshipped there, and it was perhaps referred to in Isa. 15:2. See **HIGH PLACES**.

BAND, Acts 10:1, a military cohort, or regiment, commanded by a tribune.

BANNER. See **ABOMINATION**, **ENSIGN**.

BANQUET. See **EATING**, **FEASTS**.

BAP'TISM is the holy ordinance or sacrament by which persons are admitted as members of the Christian community. It is administered in the name of the Father, the Son, and the Holy Ghost; and is a visible and public profession of faith in Christ and his salvation, of vital union with him, of the obligation to live a new life according to his precepts and in his service, and of the expectation of sharing in his glorious and heavenly immortality. It is not by any means to be regarded as a regenerating ordinance, though significant of regeneration. It was established in the Christian church by Christ and his apostles, as 1 of the 2 only sacraments of his church, Matt. 28:19; John 3:22, 26; 4:1, 2; Acts 8:12, 36; 16:33, and is binding on his followers to the end of time, Mark 16:16. The use of water in this ordinance is grounded in part on its qualities as the great element of purification, Psa. 26:6; 51:2, 7; Isa. 1:18; Zech. 13:1; Acts 22:16, and on the rites of the ancient dispensation, in which "water and blood" were the divinely-appointed symbols of moral renovation and atonement, Lev. 16:4, 16, 24.

The proper subjects of baptism are true believers, and according to Pædobaptists their infant children, which Baptists deny; and the mode, as the Baptists believe, is by immersion only, while Pædobaptists believe sprinkling or pouring equally valid.

BAPTISM "WITH THE HOLY GHOST AND WITH FIRE," Matt. 3:11; Luke 3:16, is perhaps best explained by a reference to Acts 1:5; 2:3, 4; 10:45; 11:13. The bap-

tism of John, Matt. 3:11, required penitence, and faith in God's pardoning love, but preceded the outpouring of the Spirit with his special gifts, and the command to baptize in the name of the Trinity, Acts 18:25, 26; 19:1-6.

In 1 Cor. 15:29, the question in other words may be, Why, when many suffer death for Christ's sake, do others still come forward and publicly confess Christ, thus taking the place of the dead?

BARAB'BAS, *son of Abba*, a noted robber in Christ's time, who was imprisoned and awaiting death for sedition and murder, Acts 3:14. It was a custom of the Romans, for the sake of conciliating the Jews, to release one Jewish prisoner, whom they might choose, at the yearly Passover. Pilate desired thus to release Jesus, but the Jews demanded Barabbas, Matt. 27:16-26; Luke 23:16-25. Thus we see that men can prefer a ruffian to the Lord of glory, and a destroyer of life to Him who heals our sicknesses and saves our souls by giving his own life for ours.

BA'RAK, *lightning*, the son of Abinoam, of Kedesh in the tribe of Naphtali. God summoned him, by means of Deborah the prophetess, to release Israel from the yoke of Jabin, king of North Canaan. Having first secured the attendance of the prophetess, he gathered 10,000 men, and stationed them on Mount Tabor, perhaps to avoid the enemies' 900 chariots of iron, Judg. 4:3. God fought for Israel in the battle which ensued, and the song of Deborah and Barak, Judg. 5, chronicles their victory. Reading the inspired narrative on the spot, one is struck with a vivid sense of its truth and accuracy, finding the same places around him, with the old names, in the order required by the history. Barak is enrolled among those illustrious for faith, Heb. 11:32. See **KISHON**.

BARBA'RIAN, a foreigner. According to the Greek idiom, all other nations, however learned and polite they might be, were "barbarians." Hence Paul comprehends all mankind under the names of "Greeks and barbarians," Rom. 1:14. Luke calls the inhabitants of the island of Malta "barbarians," they being of the Phœnician race, and speaking the dialect of Carthage, Acts 28:2, 4.

BAR'JE'SUS. See **ELYMAS**.

BAR'LEY was sown in Palestine from November to February, and reaped at and after the Passover. The Hebrews frequently used barley-bread, 2 Sam. 17:28;

2 Kin. 4:42; John 6:9, though it was considered inferior to wheat. Compare Num. 5:15; Judg. 7:13; Ezek. 13:19. The modern Arabs ridicule their enemies as "eaters of barley-bread." Barley also was much used as food for cattle, 1 Kin. 4:28.

BARN. Garners, storehouses, and granaries are often spoken of in the Bible, Job 39:12; Psa. 144:13; Matt. 3:12. They were receptacles for grain and other produce, rather than for hay, and were often under ground. In some parts of the East, domestic beasts are lodged on the ground floor of the owner's house, the family occupying the rooms above.

BAR'NABAS, *son of exhortation*, or *Joseph*, was a Levite of the isle of Cyprus, who sold all his property and laid the price of it at the apostles' feet, Acts 4:36, 37. When Paul came to Jerusalem, 3 years after his conversion, about A. D. 38, Barnabas introduced him to the other apostles, Acts 9:26, 27. Five years afterwards, the church at Jerusalem, being informed of the progress of the gospel at Antioch, sent Barnabas thither, who beheld with great joy the wonders of the grace of God, Acts 11:20-24. He afterwards went to Tarsus, to seek Paul and bring him to Antioch, where they dwelt together 2 years, and great numbers were converted. They left Antioch A. D. 45, to convey alms from this church to that at Jerusalem, and soon returned, bringing with them John Mark, Acts 11:28-30; 12:25. While they were at Antioch, A. D. 45, the Holy Ghost directed that they should be set apart for those labors to which he had appointed them, the planting of new churches among the Gentiles. Thus early in the Christian church was the missionary cause instituted: the Holy Ghost charging believers with the duty of consecrating chosen men to carry the gospel to the heathen, of providing what was necessary for the work, and of watching over its progress. They visited Cyprus and some cities of Asia Minor, Acts 13:2-14, and after 3 years returned to Antioch, gathered the church, and rehearsed all that God had done by them. In A. D. 50, he and Paul were appointed delegates from the Syrian churches to consult the apostles and elders at Jerusalem respecting certain questions raised by Jewish zealots; and having obtained the judgment of the brethren at Jerusalem, they returned with it, accompanied by Silas and Barnabas. At Antioch he was led into dissimulation by Peter, and was, in consequence, reprov'd by Paul.

While preparing for a second missionary tour, Paul and Barnabas, having a dispute relative to Mark, Barnabas' nephew, separated, Paul going to Asia, and Barnabas with Mark to Cyprus, Acts 13-15; Gal. 2:13. Nothing is known of his subsequent history.

There is a spurious gospel, in Arabic, attributed to him, but written by some heretical Christian; also another spurious work, probably of the 5th century, professing to relate his labors in Cyprus and his death there; and an epistle, treating mainly of the connection of the Mosaic dispensation with the gospel, but evidently written by some other hand, though at a very early date, probably near the beginning of the 2d century. A complete copy of the original Greek was found by Dr. Tischendorf, appended to the Sinaitic MS. of the New Testament. Its value is that of an ancient witness, not of an inspired authority. Its language constantly accords with that of the New Testament. It shows no trace of pope, tradition, priests, masses, penances, confession, or purgatory—no word about prayers to angels, saints, or Mary. It distinctly recognizes the Christian Sabbath: "Wherefore also we pass the 8th day in rejoicing, wherein also Jesus rose from the dead, and having been manifested, he ascended into the heavens."

BAR'REL, 1 Kin. 17:12; 18:33, the word in Hebrew usually translated *PITCHER*.

BAR'RENNESS was an affliction peculiarly lamented throughout the East, Gen. 16:1; 30:1-23; 1 Sam. 1:6, 19; Isa. 47:9; 49:21; Luke 1:25, especially by the Jewish women, who remembered the promised Messiah, Gen. 3:15, and hoped for the honor of his parentage. The strength of this feeling is evinced by the extraordinary and often unjustifiable measures it led them to adopt, Gen. 16:2; 19:31; 38:14; Deut. 25:5-10. Professed Christians are charged with barrenness, if they are destitute of the fruits of the Spirit, and do not abound in good works, Luke 13:6-9; 2 Pet. 1:8.

BAR'SABAS, *son of Saba*. I. Joseph Barsabas, surnamed *The Just*, was one of Christ's early disciples, and probably among the 70. He was 1 of the 2 candidates for the vacancy left by Judas Iscariot in the apostleship, Acts 1.

II. Judas Barsabas was "a prophet," or preacher of the gospel, and a distinguished member of the Jerusalem church. He was deputed, with Silas, to accompany Paul and Barnabas in a mission of impor-

tance to the Gentile converts in the Syrian churches, Acts 15:22-33.

BARTHOL'OMEW, *son of Talmai*, one of the 12 apostles, Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13. He is named in connection with Philip, and seems to have been the same person whom John calls Nathanael, John 1:45-51, and mentions among the other apostles, John 21:2. See APOSTLE and NATHANAEL.

BARTIMÆ'US, *son of Timæus*, a blind man, to whom Christ gave sight, by the wayside near Jericho, Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43. There were 2 healed, according to Matthew, although Mark and Luke only mention Bartimæus. As to the *time* of the occurrence, we may suppose that Bartimæus heard the approach of Christ, Luke 18:35, and learned who he was on the first day; and encouraged by the mercy of the Saviour to Zachæus, and being joined by another blind man, called to him for help as he again passed by on his way to Jerusalem. The touching narrative of his steadfast faith, and Christ's ready compassion, should encourage all to go boldly unto Jesus.

BA'RUCH, *blessed*, the son of Neriah, of a distinguished family in the tribe of Judah. He was the faithful friend of Jeremiah. About 605 B. C. he wrote down, from the lips of Jeremiah, all the divine messages to that prophet, and subsequently read them to the people, and again to certain princes. These last took the book, and soon made known its contents to king Jehoiakim, who impiously destroyed it. Baruch wrote it down a 2d time as before, with some additions, Jer. 36. He is supposed by some to have accompanied his brother Seraiah to Babylon, with the predictions of Jeremiah respecting that city, Jer. 51:59-64. He afterwards shared the persecutions of the prophet, was imprisoned with him, and forced to go to Egypt with the rebellious Jews, Jer. 43. An apocryphal book is ascribed to him.

Another Baruch is mentioned in Neh. 11:5; and a 3d among the friends of Nehemiah, Neh. 3:20; 10:6.

BARZIL'LAI, *of iron*, I., of Meholah in Simeon; father of Adriel, who married Merab the daughter of Saul, 1 Sam. 18:19; 2 Sam. 21:8.

II. An aged and wealthy Gileadite, a friend of David when he was in exile during Absalom's rebellion. He sent a liberal supply of provisions, beds, and other conveniences for the use of the king's fol-

lowers, 2 Sam. 17:27; 19:32. On David's return, Barzillai accompanied him as far as Jordan, but declined, in consequence of his great age, to proceed to Jerusalem and receive the favors the king had intended for him. See CHIMHAM. David, in his final charge to Solomon, enjoined upon him to show kindness to Barzillai's family, and to make them members of the royal household, 1 Kin. 2:7.

III. A priest who married a daughter of the above, Ezra 2:61; Neh. 7:63.

BA'SHAN, *light soil*, Num. 21:33, a rich hilly district lying east of the Jordan, and between the mountains of Lebanon on the north and those of Gilead on the south, Josh. 12:3-5. It covered the same territory in general as the later Roman provinces: Gaulonitis, now *Jaulan*, bordering on the Upper Jordan towards Hermon; Trachonitis, now *el Lejah*, the rocky tract on the east; Batanæa, now *Bathanyeh*, on the southeast; and Auranitis, now *Hauran*, on the south. Bashan is celebrated in Scripture for its stately oaks, Isa. 2:13, its fine breed of cattle, and its rich pasturage: "Rams of the breed of Bashan," Deut. 32:14; "Rams, bulls, goats, all of them fatlings of Bashan," Ezek. 39:18. Travellers describe the interior as still abounding with verdant and fertile meadows, valleys traversed by refreshing streams, hills crowned with forests, and pastures offering an abundance to the flocks. The Hauran plain is still thickly strewn with ruins of towns and villages, built entirely in or of the native rock. Many of these, though unoccupied for ages, are well preserved; and though built since the time of Christ, their numbers confirm the Bible statement that in the time of Joshua, Argob, one of its chief districts, contained 60 walled towns, Deut. 3:4, 5; Josh. 20:8; 21:27. Bashan was assigned, after the conquest of Og and his people, to the half-tribe of Manasseh, Josh. 12:4; 13:29-31. Solomon drew supplies from this region, 1 Kin. 4:13. It was conquered by Hazael, but Joash recovered it, 2 Kin. 10:33; 13:25.

BASH'EMATH, or **BAS'EMATH**, *fragrant*, I., a daughter of Ishmael, and 3d wife of Esau; mother of Reuel, and of 4 Edomite tribes, Gen. 36:2-4. She is also called Mahalath in Gen. 28:9. It may be that she dropped this name and took the other after the death of Bashemath or Adah, the daughter of Elon and the 1st of Esau's wives, Gen. 26:34.

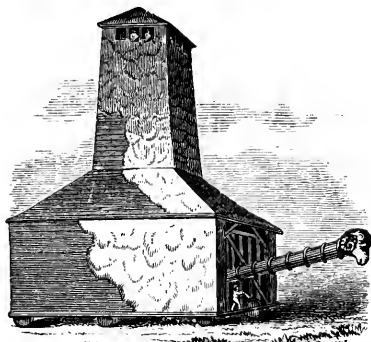
II. BAS'MATH, daughter of Solomon, and wife of Ahimaaz, 1 Kin. 4:15.

BAT, classed among unclean *fowls*, in Lev. 11:19; Deut. 14:18, because of its so-called wings and its flying. These noisome animals still swarm in Eastern caverns, and find a congenial lurking-place in the ruins of heathen temples, Isa. 2:20.

BATH, a Hebrew measure, containing 7 or 8 gallons, liquid measure; and 3 or 4 pecks, dry measure, 1 Kin. 7:26, 38; Isa. 5:10. See tables at the end of this book.

BATHING. See **WASHING**.

BATH-SHEBA. See below.



BATTERING-RAM AND TOWER.

BATTERING-RAM, a military engine for battering walls, 2 Sam. 20:15. A long and solid beam, armed at one end with a metallic ram's-head, was suspended by the middle, and swung violently and repeatedly against the walls of a city or castle, till a breach was made. It was sometimes in the lower part of a wooden tower built upon wheels and sheathed with skins, and was worked by more than 100 men; while the upper part of the tower was filled with batterers and slingers, Ezek. 4:2; 21:22; 26:9. See **WAR**.

BATH'SHEBA, daughter of the oath, the wife of Uriah, and probably granddaughter of AHITHOPHEL, which see; called BATHSHUA in 1 Chr. 3:5. David first committed adultery with her, then caused her husband to be slain, and afterwards took her to wife. These sins greatly displeased Jehovah, who sent the prophet Nathan to David, with the parable of the ewe lamb. David bitterly repented, but was yet punished, 2 Sam. 11:12. Bath-sheba was the mother of Solomon, whose succession to

the throne she took pains to secure, 1 Kin. 1:15, and of 3 other sons, 1 Chr. 3:5. She is afterwards mentioned in the history of Adonijah, 1 Kin. 2:13, in the title of Psa. 51, and among the ancestors of Christ, Matt. 1:6.

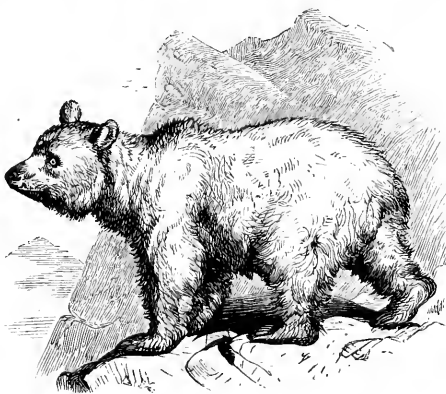
BAT'TLEMENT, a balustrade around the roofs of ancient houses, which were flat, and were much resorted to for fresh air, amusement, or retirement by day, and for sleep at night. The Mosaic law required a battlement for each house, Deut. 22:8, and the spirit of this rule is of very wide application.

BAY-TREE. The laurel of North Africa and the south of Europe; an evergreen tree, a wreath of which has been from time immemorial the symbolical crown of poets and warriors. The word rendered "bay-tree" in Psa. 37:35 seems to mean simply a native tree, green and vigorous.

BDEL'LIIUM is commonly supposed to mean the aromatic gum of a tree growing near the Persian Gulf, etc. It is transparent, and bitter to the taste, yet very fragrant while burning, Gen. 2:12; Num. 11:7.

BEANS, as well as other leguminous plants, are still much used in Syria, 2 Sam. 17:28. They blossom in January, and until March. Pliny alludes to their use with barley, etc., in bread, as in Ezek. 4:9.

BEAR. That bears were common in Palestine appears from many passages in the Old Testament, 1 Sam. 17:34, 36, 37; 2 Sam.



SYRIAN BEAR; URSUS SYRIACUS.

17:8; 2 Kin. 2:24; Dan. 7:5; Amos 5:19. The species known in Syria resembles the common brown bear; it is still met in the recesses of Lebanon. To a sullen and fe-

rocious disposition the bear joins immense strength, considerable sagacity, and the power of climbing trees. Her ferocity, especially when her young are injured, is proverbial. See 2 Sam. 17:8; Prov. 17:12; Isa. 11:7; 59:11; Hos. 13:8.



ORIENTAL HEADS, WITH BEARDS.

BEARD. The Hebrews regarded a thin, scanty beard as a great deformity; while a long, full, flowing beard was esteemed the noblest ornament of personal beauty and dignity. A man's honor was lodged, as it were, in his beard. To insult it by word or act was the grossest indignity; to take it respectfully in the right hand and kiss it was a mode of expressing high esteem and love permitted only to the nearest friends.



BEARDS FROM EGYPTIAN PAINTINGS.

It was cherished with great care, Psalm 133:2; Dan. 10:3. To neglect, tear, or cut it indicated the deepest grief, Ezra 9:3; Isa. 15:2; Jer. 41:5; 48:37; while to be deprived of it was a mark of servility and infamy. Many would prefer death to such a mutilation. These facts explain many passages of Scripture: as the gross insult offered to David's ambassadors, 2 Sam. 10:4-14; the zealous indignation of Nehemiah, Neh. 13:25; the mode in which the feigned insanity of David was expressed, 1 Sam. 21:13, and the grief of Mephibosheth, 2 Sam. 19:24; the treachery of Joab,

2 Sam. 20:9, and perhaps of Judas; also several passages in the prophets, Isa. 7:20; 50:6; Ezek. 5:1-5. The Assyrian monuments show us all their kings, warriors, priests, etc., with full beards, often dressed with elaborate care; while eunuchs are depicted without beards. In Egypt, on the contrary, only captives and other foreigners are usually represented with beards; and Herodotus says the Egyptians only let them grow as a sign of mourning; hence Joseph, when released from prison, shaved before going to Pharaoh, Gen. 41:14. See SHAVING.

BEASTS. This word, used in contradistinction to man, denotes all animals besides, Psal. 36:6; sometimes it means quadrupeds, and not creeping things, Lev. 11:2-7; and sometimes domestic cattle, in distinction from wild creatures, Gen. 1:25; 45:17. They were all brought to Adam to be named. Few are mentioned in the Bible but such as lived in Palestine and the countries adjacent. Beasts suffer with man under the penalties of the fall, Gen. 3:14; Exod. 9:6; 13:15; Ezek. 38:20; Hos. 4:3. Yet various merciful provisions for them were made in the Jewish law, Exod. 20:10; 23:11, 12; Lev. 22:28; 25:7; Deut. 22:4, 6, 7; 25:4. Animals were classed in the law as clean or unclean, with a primary reference to animal sacrifices, Gen. 7:2; Lev. 11. See CLEAN.

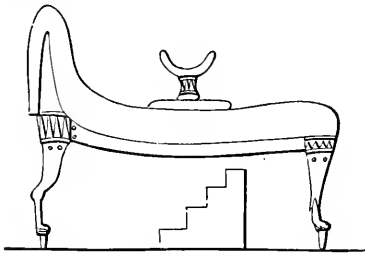
The word beasts is figuratively used to symbolize various kings and nations, Psal. 74:14; Isa. 27:1; Ezek. 29:3; Dan. 7:8; Rev. 12; 13. It also describes the character of violent and brutal men, Psal. 22:12, 16; 1 Cor. 15:32; 2 Pet. 2:12. One Hebrew word commonly rendered beast signifies *living creatures*. In Ezekiel's vision, Ezek. 1, this is applied to human beings or their symbols. In the book of Revelation two distinct words are employed symbolically, both rendered "beast" in our version. One is applied to persecuting earthly powers, Rev. 11:7; 13:1, etc.; the other to superhuman beings or their symbols, Rev. 4:6, etc. This latter might be appropriately rendered "living creature," as the corresponding Hebrew word is in Ezekiel.

BED, in the East, is, and was anciently, a divan, or broad low step around the sides of a room, like a low sofa, which answered the purpose of a lounge by day for reclining, and of a bed by night for sleeping, Exod. 8:3; 2 Sam. 4:5-7. It was furnished with pillows, 1 Sam. 19:13. Sometimes it was raised several steps above the



AN EASTERN DIVAN, OR BED.

floor, 2 Kin. 1:4; Psa. 132:3. It was covered very differently, and with more or less ornament, according to the rank of the owner of the house. The poor had but a simple mattress or sheep-skin, or a cloak



EGYPTIAN BED, WITH HEAD-REST.

or blanket, which also answered to wrap themselves in by day, Exod. 22:27; Deut. 24:13. Hence it was easy for the persons whom Jesus healed to take up their beds and walk, Mark 4:21. Bedsteads, however, were not unknown, though unlike those of modern times. See Deut. 3:11; 1 Sam. 19:15; Esth. 1:6; 7:8; Amos 6:4. The Jews only laid off their sandals and outer garments at night. The bed-chambers for the females were the most secluded rooms of the house, Exod. 8:3; 2 Kin. 6:12.

BEE. Bees are mentioned in Deut. 1:44; Judg. 14:8; Psa. 118:12; Isa. 7:18, etc. Palestine abounded in "milk and honey." Many travellers speak of countless swarms,

not only domesticated, but wild, Matt. 3:4, the latter often filling great cavities in the sides of cliffs, so that many natives get their living by the sale of this "honey out of the stony rock," Deut. 32:13; Psa. 81:16; Ezek. 27:17. On Isa. 7:18 see HISS.

BEEL'ZEBUB, "the prince of the devils," Matt. 10:25; 12:24; Mark 3:22. This name is derived from Baal-zebub, an idol deity among the Ekronites, signifying lord of flies, fly-baal, as though to protect his worshippers from the torment of the gnats and flies with which that region was infested, 2 Kin. 1:2, 3, 16. It is also sometimes written *Beel-zebub*, which signifies probably the *dung-god*. The Jews seem to have applied this appellation to Satan, as being the author of all the pollutions and abominations of idol-worship; and Christ uses it as another name for Satan, Matt. 12:24-30; Mark 3:22-30; Luke 11:14-20.

BE'ER, *a well*, I., a station of the Hebrews in Moab, where God gave them water, Num. 21:16-18; Isa. 15:8.

II. A town in Judah, according to Eusebius and Jerome a few miles west of Jerusalem, near Beth-shemesh. Jotham took refuge there from his brother Abimelech, Judg. 9:21.

BEER'I. See ANAH.

BE'ER-LAHAI'-ROI, *well of him living, and seeing me*, a fountain on the southwest border of Canaan, where Hagar was visited by an angel, and near which Isaac long resided, Gen. 16:7, 14; 24:62; 25:11.

BEE'ROTH, *wells*, a city of Benjamin, near Gibeon, Josh. 9:17; 2 Sam. 4:2, 3. It is now El-Bireh, a village of 700 inhabitants, on a ridge 10 miles north of Jerusalem. It is the customary resting-place for

travellers the 1st night after leaving Jerusalem journeying north, and it is claimed that here the parents of Jesus missed him, as described in Luke 2:43-45, and turned back to Jerusalem.



ANCIENT WELL OF BEER-SHEBA—12 FEET IN DIAMETER.

BE'ER-SHE'BA, *the well of the oath*, Gen. 21:31; 26:31, 33, a city 28 miles southwest of Hebron, at the southern extremity of the Holy Land, while Dan lay at the northern, Judg. 20:1. At Beer-sheba, Abraham, Isaac, and Jacob often dwelt, Gen. 21:31; 22:19; 26:23; 28:10; 46:1. The town that rose here was first assigned to Judah, and then to Simeon, Josh. 15:28; 19:2. Here Samuel established his sons as judges, 1 Sam. 8:2. Elijah rested here on his way to Horeb, 1 Kin. 19:3. It was a seat of idolatry in the time of Uzziah, Amos 5:5; 8:14. After the captivity, it was repopled by the Jews, Neh. 11:27, 30, and continued a large village many centuries after the coming of Christ. Dr. Robinson found its site at Bir-es-Sebâ, on the border of the great desert south of Canaan—the ruins of a small straggling city, and 2 deep stone wells of excellent water, surrounded by stone troughs and bearing the marks of great antiquity, the curbstones being deeply grooved, as if fluted all around, by the action of ropes for many ages.

BEESH'TERAH, a Levitical city, in Ma-

nasseh, beyond the Jordan, Josh. 21:27. It is also called Ashtaroth, 1 Chr. 6:71, and is probably a contraction of Beth-Ashtaroth, *house of Astarte*.

BEE'TLE, in Lev. 11:22, a species of locust.

BEEVES, cattle, including the larger antelopes, Lev. 22:19. It is the old plural of *beef*. See CATTLE.

BEGGING. See POOR.



HIPPOPOTAMUS, OR BEHEMOTH.

BEHE'MOTH, *beasts*, elsewhere so translated, but retained from the Hebrew for the huge amphibious animal described in

Job 40:15-24. Commentators are now generally agreed that it is the hippopotamus, or river-horse, now found only in the Nile and other great rivers of Africa. This is a very large, powerful, and unwieldy animal, which lives in the water, but comes out upon the banks to feed on grass, grain, green herbs, and branches of trees. The appearance of the hippopotamus on land is altogether uncouth, the body being extremely large, flat, and round, the head large in proportion, and the legs short. The length of a male has been known to be 17 feet, the height 7 feet, and the circumference 15; the head 3 feet and a half, and its girth 9 feet; the mouth in width about 2 feet. The general color is brownish; the ears small and pointed; the eyes small and black; the lips thick and broad; the nostrils small. The armament of teeth in its mouth is truly formidable, particularly the tusks in the lower jaw, which are of a curved form, sometimes 2 feet in length, and weighing 6 pounds each. The tail is short and thick; and the whole body is protected by a thick and tough hide, which swords and arrows cannot penetrate.

BE'KAH, *cleft*, a half-shekel; in weight, 5 pennyweights; in money, 25 to 30 cents. This sum each Israelite over 20 years old was to pay as a yearly poll-tax for the temple service, Exod. 30:13.

BEL, the chief idol of the Babylonians. See BAAL.

BE'LA, *a swallowing*, Gen. 14. See ZOAR.

BE'LIAL, *worthlessness*. A man or son of Belial is a wicked, profligate, uncontrollable fellow, Judg. 19:22; 1 Sam. 2:12. It is not a proper name in the Old Testament, but is abstract, and often is translated wicked, as in Deut. 15:9; Psa. 101:3. In 2 Cor. 6:15, Belial is put for the lord of evil, Satan.

BELIEF usually means not only *credence*, but *trust*. "Ye trust in God; trust also in me," John 14:1. "Trust in the Lord Jesus Christ," etc., Acts 16:31. See FAITH.

BELLS. The direction in Exod. 28:33-35 reminded both the high-priest and all present to give their whole mind and heart to the worship of God. Small bells, castanets, etc., were and are still much used in the East. In the latter days, every possession and pleasure of man shall conform to the will of God, Zech. 14:20.

BELSHAZ'ZAR, *prince of Bel*, the last king of the Chaldees at Babylon, reigning

in conjunction with his father Nabonnedus at the time when that city was besieged by Cyrus, B. C., 538. Nabonnedus was closely shut up in Borsippa, a neighboring city; while in Babylon itself Belshazzar made an impious feast, at which he and his courtiers drank out of the sacred vessels which had been carried away from the temple at Jerusalem by Nebuchadnezzar his grandfather. He was terrified by the apparition of the hand which wrote upon the wall; and in the same night was slain, and the city taken by the Medes and Persians under Darius and Cyrus, Dan. 5. The inscriptions on some ancient cylinders found in the ruins of Mugheir remarkably confirm and explain the Scripture narrative. We may thus also understand how Daniel was made "the 3^d ruler of the kingdom," and not the 2^d, Dan. 5:29. See BABYLON, DANIEL, MENE.

BELTESHAZ'ZAR, *prince of Bel*, the Chaldean name given to Daniel at the court of Nebuchadnezzar, Dan. 1:7; 4:8. See DANIEL.

BEN, found in many Hebrew names, means *son*.

BENAI'AH, *built by the Lord*, son of Jehoiada a chief priest, 1 Chr. 27:5, and commander of David's body-guards. Several instances of his rare bravery are recorded, 2 Sam. 8:18; 23:20-23. He adhered to Solomon when some favored the pretensions of Adonijah, slew Joab at the command of Solomon, and was made general of the army in his stead, 1 Kin. 1:36; 2:29-35.

Eleven other Benaiahs are mentioned in the Old Testament, none of them known except from the verse or two where they are mentioned.

BEN-AM'MI, *son of my people*, son of Lot and father of the Ammonites, Gen. 19:36-38.

BENEFAC'TOR, Luke 22:25; in Greek, Euergetes; a title of honor given to several kings, as to Vespasian, and 2 of the Ptolemies.

BEN-HA'DAD, *son of Hadad*, I., a king of Damascus Syria, hired by Asa king of Judah to make war upon Baasha king of Israel, 1 Kin. 15:18-22. He ravaged a large part of Naphtali. From 1 Kin. 20:34 it appears that he also gained some advantages in a war with Omri the father of Ahab.

II. Son and successor of the preceding. In 2 successive years he raised large armies, and made war upon Ahab king of Israel. He was utterly routed, by the aid

of Jehovah, God of the hills and the plains also, 1 Kin. 20. Ahab spared him, contrary to the command of God, and gave him conditions of peace. These do not seem to have been fulfilled; for, 3 years after, Ahab renewed the war and was slain, 1 Kin. 22. After about 9 years, Ben-hadad again invaded Israel, and the prophet Elisha was instrumental in frustrating his plans, 2 Kin. 6:8-23. But once more renewing the war, he laid siege to Samaria, and reduced it to extremities by famine. God sent a sudden panic upon his army by night, and they fled precipitately, 2 Kin. 6:27; 7:6; Prov. 28:1. Shortly before his death, Ben-hadad, being sick, sent Hazael to ask the prophet Elisha, then at Damascus, what the issue would be. The prophet answered that the disease was not mortal, and yet he would surely die; a paradox which Hazael soon after solved by stifling his master in bed, 2 Kin. 8:7-15. 890 B. C. See HAZAEL.

III. Son of the Hazael just named. His father had greatly afflicted and oppressed Israel; but he lost all that his father had gained, being thrice defeated by king Jehoash, 2 Kin. 13; Amos 1:4.

BEN'JAMIN, *son of the right hand*, the youngest son of Jacob and Rachel, Gen. 35:16-18. Rachel died immediately after he was born, near Bethlehem, about 1730 B. C., and with her last breath named him Ben-oni, *son of my sorrow*; but Jacob called him Benjamin. He was a great comfort to his father, who saw in him the beloved wife he had buried, and Joseph whose loss he mourned. He could hardly be persuaded to let him go with his brethren to Egypt, Gen. 42; 43. The tribe of Benjamin was small at first, and was almost exterminated in the days of the Judges, Judg. 20, but afterwards greatly increased, 2 Chr. 14:8; 17:17. It was valiant, Gen. 49:27, and "beloved of the Lord," dwelling safely by him, Deut. 33:12; for its territory adjoined Judah and the Holy City on the south—having for its eastern boundary the Jordan, Ephraim on the north, and Dan on the west. Bethel, Gibeon, Ramah, and Jericho were some of its chief towns, and Jerusalem was within the border assigned to it—which contained about 250 square miles. At the revolt of the 10 tribes, Benjamin adhered to Judah; and the 2 tribes were ever closely united, 1 Kin. 11:13; 12:20; Ezra 4:1; 10:9. King Saul and Saul of Tarsus were both Benjamites, Phil. 3:5.

BE'RA, king of Sodom in the days of Abraham, Gen. 14. B. C. 1913.

BERA'CHAH, *blessing*, a beautiful valley between Tekoa and Etham, where Jehoshaphat and all Judah held a thanksgiving for their miraculous victory over the Moabites and Ammonites, 2 Chr. 20:26. It is still called Bereikut.

BERNI'CE, or **BERENI'CE**, *bringing victory*, eldest daughter of king Herod Agrippa I., and sister of the younger Agrippa, Acts 25:13, 23; 26:30. She was first married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connection being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus.

BERE'A, a city of Macedonia, not far from Pella, towards the southwest, and near Mount Bermius. It was afterwards called Irenopolis, and is now called by the Turks Boor; by others, Cara Veria. Paul preached the gospel here with success, on his 1st visit to Europe; the ingenious Bereceans examined his doctrine by the Old Testament scriptures, and many believed, Acts 17:10, 14; 20:4. It was the home of Sopater.

BERO'THAI, a Syrian town, conquered by David, 2 Sam. 8:8; called Chun in 1 Chr. 18:8. Perhaps the same as Berothah, which Furst and Mislin find in the modern Beyrout; but aside from the name, the indications point to an inland site, or two, nearer Hamath and Damascus, Ezek. 47:16.

BER'YL, the name of a precious stone of a sea-green color, found principally in India, Exod. 28:20; Dan. 10:6; Rev. 21:20. The stone, however, meant in these passages is rather the yellow topaz.

BE'SOM, a broom. Before "the besom of destruction" the hosts of God's enemies are like the dust of the floor, Isa. 14:23.

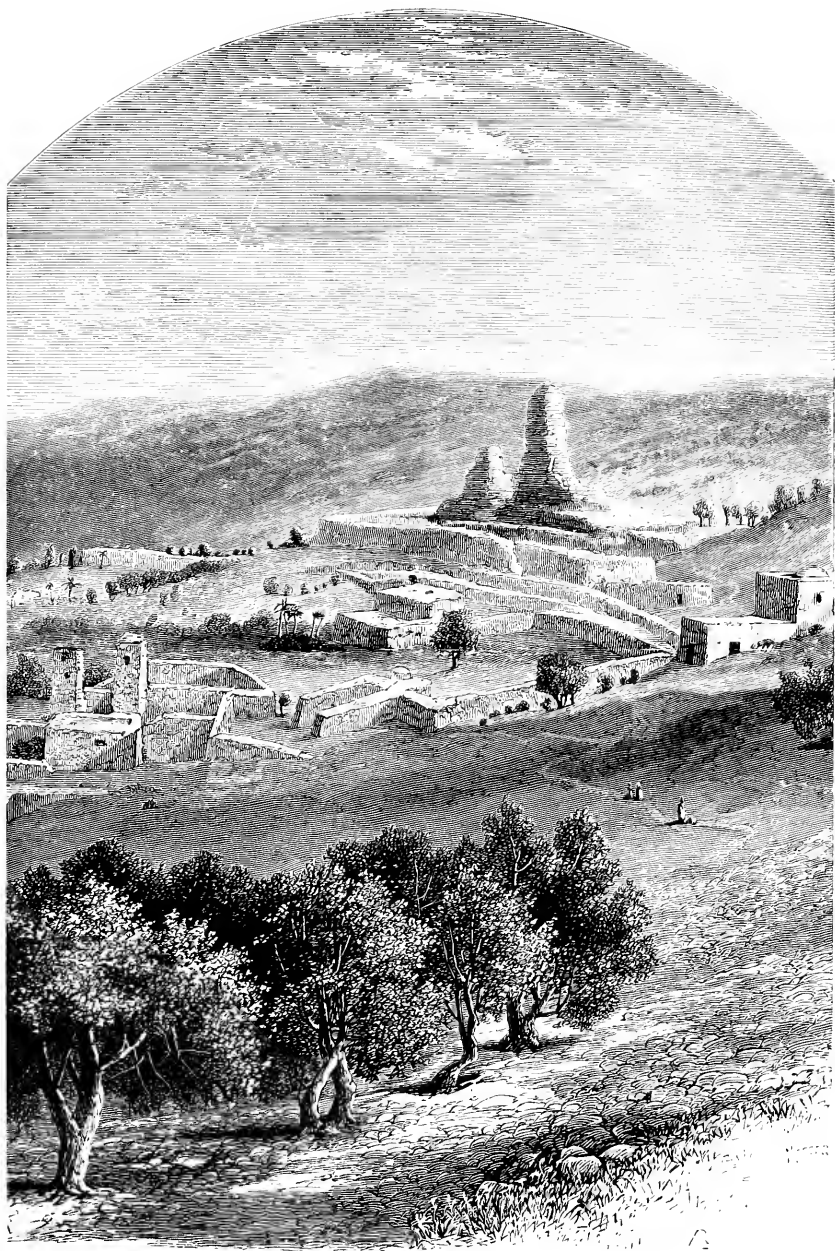
BE'SOR, *cool*, a brook flowing into the Mediterranean 5 miles south of Gaza, passing by Aroer and Beer-sheba, 1 Sam. 30:9-21. It dries up in spring.

BESTEAD', situated. "Hardly bestead," brought into distress, Isa. 8:21.

BESTOW', in 2 Kin. 5:24; Luke 12:17, to lay away in safety.

BE'TAH, *confidence*, or **TI'B'HATH**, a city of Syria-Zobah, taken by David, 2 Sam. 8:8; 1 Chr. 18:8; perhaps the modern Tai-beh, between Aleppo and Tadmor.

BETH, *house*, found in many names of places: sometimes *the place or dwelling*, and at others *the temple*. It becomes *Beit* in modern Arabic.



BETHANY.



BETH-AB'ARA, *place of the ford*, on the east bank of the Jordan, where John baptized, John 1:28. It was perhaps the same as Beth-barah, where a ford was seized to intercept the Midianites defeated by Gideon, Judg. 7:24. This, however, was probably in the region of Bethshean, while Beth-abara was more accessible to "Jerusalem and all Judæa," perhaps opposite the north end of the plain of Jericho. Many of the best Greek manuscripts, and the Revised Version, have Bethany, also unknown, instead of Beth-abara.

BETH'ANY, *place of dates*, a village beautifully situated on the east slope of Mount Olivet, about 2 miles east-southeast of Jerusalem, on the road to Jericho. It was often visited by Christ, Matt. 21:17; Mark 11:1, 12; Luke 19:29. Here Martha and Mary dwelt, and Lazarus was raised from the dead, John 11; here Mary anointed the Lord against the day of his burying, John 12; hence he went on his triumphal entry into the holy city; here he spent several nights of the memorable week of his death; and from the midst of his disciples, near this village which he loved, he ascended to heaven, Luke 24:50. Scarcely any place in that land has witnessed so many scenes of tender interest to the Christian. Its modern name, Aziryeh, is derived from Lazarus. It is a poor village of 20 families.

BETH-AR'BEL, probably afterwards called Arbel, now Irbid. One Arbela lay 25 miles southeast of the Sea of Galilee; the other, now Irbid, was in Galilee, near Magdala. Here were some large and almost inaccessible fortified caverns, in the sides of precipices, the resort of robbers in the time of Herod, who could only be reached by letting down soldiers in large boxes suspended by iron chains. Josephus afterwards fortified them against the Romans. Shalmaneser seems to have taken this place in his war with Hoshea, Hos. 10:14.

BETH-A'VEN, *house of vanity*, or *idols*, a place and desert near Bethel on the east, Josh. 7:2; 18:12; 1 Sam. 13:5; 14:23; a name reproachfully used at times for Bethel itself, after the golden calves were there set up, Hos. 4:15; 10:5: Beth-el meaning the house of God.

BETH-BA'RAH. See BETH-ABARA.

BETH-CAR', *house of the lamb*, in Dan, west of Mizpeh; noted for the defeat of the Philistines, and the Eben-ezer set up by Samuel, 1 Sam. 7:11.

BETH-DA'GON, *temple of Dagon*, I., a

place in the lowland of Judæa, towards Philistia, Josh. 18:41.

II. In Asher, near the sea-coast, between Dor and Mount Carmel.

Robinson found a 3d a few miles east of Nablûs—traces of the worship of Dagon, apparently left by Philistines, 1 Sam. 13:5-7; 29:1; 31:1.

BETH'EL, *house of God*, a city west of Ai, on the confines of the tribes of Ephraim and Benjamin, Gen. 12:8; 28:10-22, on the spot where Jacob slept and had his memorable dream, the name he then gave it superseding the old name Luz, Judg. 1:23. Thirty years after, he again pitched his tent there, and reconsecrated the spot in fulfilment of his vow, building an altar and a pillar, and receiving renewed covenant promises from God, Gen. 35:1-15; Hos. 12:4, 5. Here also he buried Deborah. It was captured by Joshua, and given to Benjamin, Josh. 12:9; 18:22. The Ephraimites, however, expelled the Canaanites, Judg. 1:22-26. Here the ark of the covenant, and probably the tabernacle, long remained, Judg. 20:26; 1 Sam. 10:3. Samuel held his court here in turn, 1 Sam. 7:16. After Solomon, it became a seat of gross idolatry: Jeroboam choosing it as the place for one of his golden calves, from the sacredness previously attached to it, and as well situated to intercept those who would go to Jerusalem to worship, 1 Kin. 12:20. The prophets were charged with messages against Bethel, 1 Kin. 13:1, 2; Jer. 48:13; Amos 3:14; 7:10. The 1st of these was fulfilled by Josiah, 2 Kin. 23:15; and the others in the later desolation of Bethel, where nothing but ruins can now be found. Its site was identified by Dr. Robinson, in the place now called Beitin. It is 12 miles north of Jerusalem, on the southern side of a hill, with a narrow and fertile valley on the east, and the long-travelled road on the west. At the bottom of the hill are the remains of a vast stone reservoir, of an ancient Hebrew age. See BETH-AVEN.

BETHES'DA, *house of mercy*, a pool near the temple in Jerusalem, with an open building over or near it, for the sick who came to try its healing efficacy. John 5:2. Tradition locates this pool in what is now a large dry reservoir, constructed to hold water—360 feet long, 130 wide, and over 75 deep—along the outside of the north wall of the temple area. Robinson, however, shows the probability that this is but a portion of the trench which separated

Mount Moriah from the adjacent hill on the north. He suggests that the true Bethesda may perhaps be "The Fountain of the Virgin," in the lower part of the valley of Jehoshaphat, 850 feet south of the temple area. This pool is of great antiquity, and is fed from ancient reservoirs under the temple. Two flights of steps, 16 and 13 in number, with a platform of 12 feet between them, lead down to the pool; this is 15 feet long, and 5 or 6 feet wide. Its waters rise and fall at irregular intervals, and flow down by a subterranean channel to the pool of Siloam. It is supposed to be the "king's pool" of Neh. 2:14. Bethesda, even if known and accessible to us, has lost its healing power; but the fountain Christ has opened for sin, guilt, and death is high to all and of never-failing virtue. John 5:4, ascribing the troubling of the water to an angel, is omitted in the Revised Version, as an interpolation. See **SILOAM**.

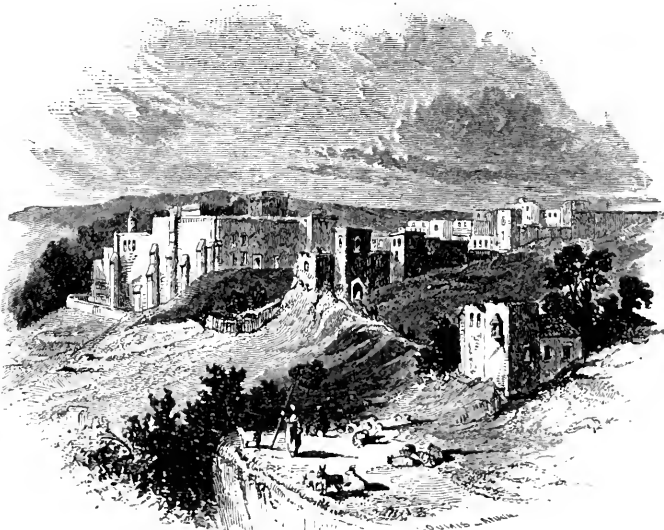
BETH-HAC' CEREM, *house of the vineyard*, conjectured to be the Frank Mountain, between Tekoa and Bethlehem, a height on which a beacon was to be set up on the approach of the Babylonians, Neh. 3:14; Jer. 6:1. This is a solitary conical

hill, on which the Crusaders had a strong fortress.

BETH-HOG' LAH, *partridge-house*, a town of Benjamin, on the border of Judah, Josh. 15:6; 18:19, 21; now Ain Hajla, 3 miles from the mouth of the Jordan, on the way to Jericho. See **ABEL-MIZRAIM**.

BETH-HO' RON, *house of the hollow*, now Beit-úr, the name common to 2 towns in the northwest corner of Benjamin, still distinguished as the Upper and the Lower, Josh. 10:10, 11; 16:3, 5; 21:22; 1 Chr. 7:24. These lay on 2 ridges, with valleys on each side; Beth-horon the Nether being separated from the Upper by a small valley, and a rocky and rough pass up the ridge on which Upper Beth-horon stood, about 12 miles from Jerusalem, and on the usual route to the sea-coast. Down this pass Joshua drove the Amorites, and here Paul passed by night on his way to Antipatris, Josh. 10:1-11; Acts 23:31, 32.

BETH-JESH' IMOTH, *place of deserts*, a city of Reuben, taken from the Moabites, Num. 33:49; Josh. 12:3; 13:20; but retaken by them after the captivity, Ezek. 25:9. It lay not far east of the mouth of the Jordan.



BETHLEHEM, AS IT NOW IS.

BETH'LEHEM, *house of bread*, i. e. a very old and celebrated city, the birthplace of David and of Christ. It was in the tribe of Judah, 5 miles south by west of Jerusalem,

in a fertile region. This also gave it its ancient name, Ephrath, *fruitful*, Gen. 35:16; 48:7; Ruth 1:2; Mic. 5:2. It was beautifully situated on the east end of an oblong

ridge a mile long, running east and west, 2,700 feet above the level of the sea, and affording a fine view in every direction. The hills around it were terraced, and clothed with vines, fig-trees, and almonds; and the valleys bore rich crops of grain. It was fortified by Rehoboam, 2 Chr. 11:6, but was comparatively an unimportant place, Mic. 5:1, and is not mentioned by Joshua or Nehemiah among the cities of Judah. Its memory is delightfully associated with the names of Boaz and Ruth; it is celebrated as the birthplace and city of David, 1 Sam. 17:12, 15; 20:6; 2 Sam. 23:14-17, though little is said of it during his reign, and it is seldom mentioned in later Old Testament history, 2 Chr. 11:6; Ezra 2:21; Neh. 7:26. But above all, it is hallowed as the place where the Redeemer was born. Over that lovely spot the guiding star hovered; there the Eastern sages worshipped the King of kings, and there, where David watched his flock and praised God, were heard the songs of the angelic host at the Saviour's birth, Luke 2:8. Bethlehem is now called Beit-lahm, and contains about 3,000 inhabitants, almost exclusively nominal Greek Christians. In the eastern suburbs stands the "Church of the Nativity," adjoining the Latin Convent, and said to have been built by the emperor Justinian, on the site of Constantine's earlier and inferior church. Twenty feet beneath it is the cave, now lined with Italian marble, where the monks show you the very spot where Christ was born, and that where his manger stood. But there is little ground for the tradition; and the cave is a deep and steep underground vault, and too distant from the town. The "well of Bethlehem" which David longed for, 2 Sam. 23:15, is "by the gate" on the south side—a cistern of sweet water. Half a mile north is the spot pointed out by tradition as Rachel's tomb, Gen. 35:16-20; and about 2 miles southwest are the great reservoirs described under SOLOMON'S POOLS.

II. A place in Zebulun, Josh. 19:15; Judg. 12:10, in distinction from which the city of David was often called Bethlehem-Judah. It is now a miserable village, 6 miles west of Nazareth.

BETH-NIM'RAH, *house of sweet water*, Num. 32:3, 36; Josh. 13:27, and NIMRIM, Isa. 15:6; Jer. 48:34; a fortified town in Gad, a little east of the Jordan, on a water-course leading, from near Ramoth-Gilead, southwest into that river, above Jericho. Its location would answer well for BETH-ABARA.

BETH-PE'OR, *temple of Peor*, a town of Moab, on the east of the Jordan opposite Jericho, in the limits assigned to Reuben, and conquered from the Amorites, Josh. 13:20. It was infamous for the worship of Baal-Peor. In the adjacent valley Moses rehearsed the law to Israel, and was buried, Deut. 4:44-46; 34:6.

BETH'PHA-GE, *place of figs*, a little village on the eastern slope of the Mount of Olives, near to Bethany, Matt. 21:1; Mark 11:1; Luke 19:29.

BETHSA'IDA, *place of fishing*, I., a city in Galilee, on the west shore of the Lake of Gennesareth, a little north of Capernaum; it was the birthplace of the apostles Philip, Andrew, and Peter, John 1:44; 12:21, and was often visited by our Lord, Matt. 11:21; Mark 6:45; 8:22. Robinson locates it at a copious fountain less than a mile north of Khan Minyeh, at a village called Ain Et-Tâbighah.

II. A city in Gaulonitis, north of the same lake, and east of the Jordan. Near this place Christ fed the 5,000, John 6:3, 10. It lay on a gentle hill near the Jordan, separated from the Sea of Galilee by a plain 3 miles wide, of surpassing fertility, Luke 9:10. Compare Matt. 14:13-22; Mark 6:31-45; 8:22. This town was enlarged by Philip, tetrarch of that region, Luke 3:1, and called Julius in honor of Julia, the daughter of Augustus. It is now little but ruins.

BETH-SHE'AN, or BETH-SHAN, *house of rest*, afterwards Scythopolis, was situated on the route from Jerusalem to Damascus, 4 miles west of the Jordan, at the extremity of the valley of Jezreel, an arm of the great plain of Esdraelon, running down from it to the valley of the Jordan in a southeasterly direction. It stood on the brow, just where the former valley drops down by a rather steep descent to the level of the latter. A brook flows by it, from the fountain near Jezreel, alluded to in 1 Sam. 29:1. Beth-shean was assigned to Manasseh, though not at once subdued, Josh. 17:11, 16; Judg. 1:27. The dead body of Saul was fastened to its walls by the Philistines, 1 Sam. 31:10, 12; 2 Sam. 21:12; 1 Kin. 4:12. It is now called Beisan, and is about 24 miles south of Tiberias. It contains 70 or 80 houses. The ruins of the ancient city show it to have been nearly 3 miles in circuit.

BETH-SHE'MESH, *house of the sun*, I., a city of Judah given to the priests, Josh. 21:16; 1 Chr. 6:59; 1 Sam. 6:15. It lay 15 miles west of Jerusalem, near the border

of Dan and of the Philistines, Josh. 15:10; 1 Sam. 6:12; 2 Chr. 28:18. Probably the same as Ir-shemesh, Josh. 19:41. It is memorable for a battle between Judah and Israel, in which Amaziah was defeated, 2 Kin. 14:12-14; and for the return of the ark from Ekron by the Philistines, and the punishment of those who then profaned it, 1 Sam. 6. Some commentators suppose the numbers in verse 19 should be translated "threescore and ten men, even fifty out of one thousand," or 1 in 20 of the men of the city. Its site is identified, and is now called 'Ain-Shems.

II. A celebrated city in Egypt, Jer. 43:13. See HELIOPOLIS.

There were also 2 other towns of this name, in Issachar and Naphtali, Josh. 19:22, 38, suggesting the widespread worship of the sun by the Canaanites.

BETH-SHIT'TAH, *home of the acacia*, near the Jordan; site not identified, Judg. 7:22.

BETH-TAP'PUAH, *place of apples*, in Judah, near Hebron, Josh. 15:53; 1 Chr. 2:43; now Tefûh, 5 miles west of Hebron.

BETHU'EL, *man of God*, son of Abraham's brother Nahor, and father of Laban and Rebekah, Gen. 22:22, 23; 24:50.

BETH-ZUR', *house of rock*, a city in the hill country of Judah, near Hebron, Josh. 15:58. It was fortified by Rehoboam, 2 Chr. 11:7, and assisted in rebuilding Jerusalem, Neh. 3:16. It was famous in the wars of the Maccabees. Josephus calls it one of the strongest fortresses in Judæa; and its site has been identified by Robinson at Beit-sûr, a height commanding the road from Hebron and the south to Jerusalem.

BETROTH'ING, the engagement of a man and woman to marry each other at a future time. Parents anciently often betrothed their daughters without their consent, and even while very young, as is still the case in Oriental countries. Sometimes a written contract was made, in which the bridegroom bound himself to give a certain sum as a portion to his bride. The marriage was not completed until the bride was at least 12 years old; yet the betrothal could be dissolved only by divorce or death, Matt. 1:18-25; Luke 1:27. God speaks of betrothing his people to himself in tender affection, and pledging his word that all his gracious promises shall be fulfilled to them, Jer. 2:2; Hos. 2:19, 20. Of this, ministers are the instruments, through the preaching of the gospel, 2 Cor. 11:2. Hence the following word,

BEU'LAH, *married*, a term applied to the Israel of God, in Isa. 62:4, to signify his intimate and vital union with them.

BEWRAY', disclose, Prov. 27:16; Matt. 26:73; or betray, Isa. 16:3.

BEZAL'E-EL, *in the shadow of God*, an artificer endued by God with special skill for constructing and adorning the tabernacle, Exod. 31:2; 35:30. Aholiab, employed under his direction, was specially skilful in all textile fabrics, as Bazaleel was in metals, wood, and stone, Exod. 37:1 to 38:23.

BE'ZEK, *lightning*, a city of the Canaanites, of which Adoni-bezek was king. The account of its capture by Judah is in Judg. 1:1-8. Here Saul reviewed his forces before going to raise the siege of Jabesh-Gilead, 1 Sam. 11:8; though the natural understanding of this narrative would imply another Bezek, nearer to Jabesh-Gilead.

BE'ZER, *gold ore*, a city of refuge, in the plain country of Reuben beyond Jordan. Its exact site is not known, Deut. 4:43; Josh. 20:8; 21:36.

BIBLE, *the Book*, by way of distinction, The book of all books. It is also called Scripture, or The Scriptures, that is, the writings, Acts 8:32; 2 Tim. 3:16. It comprises the Old and New Testaments, or more properly, Covenants, Exod. 24:7; Matt. 26:28. The former was written mostly in Hebrew, and was the Bible of the ancient Jewish Church; a few chapters of Daniel and Ezra only were written in Chaldee. The latter was wholly written in Greek, which was the language most generally understood in Judæa and the adjacent countries first visited by the gospel. The entire Bible is the rule of faith to all Christians, and not the New Testament alone; though this is of especial value as unfolding the history and doctrines of our divine Redeemer, and his holy institutions. The fact that God gave the inspired writings to men in the languages most familiar to the mass of the people who received them, proves that he intended they should be read not by the learned alone, but by all the people, and in their own spoken language.

The Old Testament contains 39 books. Josephus and the church fathers mention a division into 22 books, corresponding with the 22 letters of the Hebrew alphabet. But we have no sufficient evidence that such a division prevailed among the Jews themselves. They arranged the books of the Old Testament in 3 divisions, called, the Law, the Prophets, and the Psalms or

Writings, that is, the Holy Writings, Matt. 11:13; Luke 24:44. The Law embraces the 5 books of Moses. These are divided into convenient sections to be read through once a year in their synagogues. The 2d division, the Prophets, is subdivided into the *former* prophets, namely, the historical books of Joshua, Judges, Samuel, and Kings; and the *later*, that is, the prophets proper, with the exception of the book of Daniel. The later prophets are once more distributed into the *greater*—Isaiah, Jeremiah (not including Lamentations), and Ezekiel; and the *less*—the 12 minor prophets. Selections from both the earlier and the later prophets are read in the synagogues along with the sections of the Law; but these do not embrace the whole of the prophets, and the arrangement of them differs among different divisions of the Jews. The Holy Writings (Hagiographa) embrace all the remaining books of the Old Testament, namely (according to the Masoretic arrangement), Psalms, Proverbs, Job, Solomon's Song, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles. In the arrangement of the Old Testament books now prevalent, the historical books come first, then the devotional and didactic, and lastly the prophetic. The Jews ascribe to Ezra the honor of arranging and completing the canon of the Old Testament books, being inspired for this work by the Spirit of God, and aided by Nehemiah and other learned and pious Jews of his day. The New Testament writings, 27 in number, were received each one by itself from the hands of the apostles, and were, as their inspired works, gradually collected into 1 volume to the exclusion of all others.

The division into chapters and verses was not made until comparatively modern times, though there appears to have been a more ancient separation into short sections or paragraphs. The chapters now used were arranged probably by Cardinal Hugo, about the year 1240. The division into verses was made in the Old Testament in 1450, and recognized in the Hebrew Concordance of Rabbi Nathan. The arrangement of the verses of the New Testament as we now have them was perfected in the Latin Vulgate, an edition of which with verses was published by Robert Stephens, a learned French printer, in 1551. He also modified and completed the division of the Old Testament into verses, in an edition of the whole Bible, the Vulgate, in 1555. This

division into verses, and even into chapters, having regard more to convenience of reference than to the meaning, must often be disregarded in reading in order to get the true sense.

The genuineness, authenticity, and divine origin of the Scriptures cannot be here discussed. The reader is referred to the treatises of Bogue, Gregory, Keith, McIlvaine, Nelson, Spring, Garbett, Barrows, Christlieb, Tischendorf, etc., published by the American Tract Society.

The first well-known English translation of the New Testament was that of Wickliffe, made about 1370, before the invention of printing, though others had been made, one as early as king Alfred, of parts of the Bible into Saxon. In the time of Edward I., 1250, it required the earnings of a day-laborer for 15 years to purchase a manuscript copy of the entire Bible. Now, a printed copy may be had for the earnings of a few hours. The first printed English Testament was that of Tyndale, in 1526, which was afterwards followed by his translation of the Pentateuch. The first complete English Bible is that of Miles Coverdale, in 1535, printed probably at Antwerp. Matthew's Bible—so called, but supposed to be the work, or compilation chiefly, of John Rogers the martyr—appeared in 1537. Whittingham and some other prelates, who resided at Geneva during the bloody reign of Mary, published there another edition in 1560, hence called the Geneva Bible. At the accession of queen Elizabeth, a new revision was made, which appeared in 1568, and is called the Bishops' Bible. This continued in use till our present English version, made by order of James I., was published in 1611. The first copy of this was made by 47 of the most learned men in England, divided into 6 companies. This copy was then revised by a committee of 12, or 2 from each of the 6 companies; and then again by 2 others. The work of translation and revision occupied between 4 and 5 years; and the faithful, clear, and vigorous standard Bible thus secured is an enduring monument of the learning, wisdom, and fidelity of the translators.

The zeal of Protestants in circulating Bibles in English compelled the Romanists to have somewhat to show; and they issued a version of the New Testament at Rheims in 1582, and of the Old Testament at Douay in 1609. Their present Bible, on the basis of the Douay version, adopts largely the language of king James' Bible, but is in

the main a reproduction of the Latin Vulgate.

The new Anglo-American revised version (R. V. in this volume) was the work of a Committee of eminent British scholars of the Church of England, appointed by the Convocation of Canterbury in May, 1870, and an associate Committee of American scholars organized in 1871. There were some 80 active members in all. The object was, not to make a new translation, but to improve the Authorized Version by removing errors and solecisms, and by embodying the best results of all the Biblical studies since 1611, and the verifications of the original Hebrew and Greek texts, now brought so near to perfection. The New Testament appeared in 1881, and was eagerly hailed by all classes in Christendom. It is acknowledged by scholars as a great advance towards a perfect version of the Word of God. A large part of its changes were anticipated by learned men, and many more are fully approved, while not a few blemishes remain. It is as yet too early to judge whether it will in its present form supersede the familiar and beloved Authorized Version in the hearts and homes of the people. The Revised Version of the Old Testament is now in press.

One of the most remarkable movements of modern times, and that which holds out the greatest promise of good for the coming triumphs of the Redeemer's kingdom, and the temporal as well as spiritual welfare of future generations, is the mighty effort which is making to circulate the holy Scriptures, not only in Christian, but also in heathen lands. In the year 1804, the British and Foreign Bible Society was formed; and the success which has attended its labors has by far exceeded the most sanguine expectations of its founders and supporters. "Their voice has gone out through all the earth, and their words to the end of the world." During the first 80 years of this society, it printed or assisted in printing the Scriptures in 240 languages or dialects, in many of which they had never before been printed, and issued upwards of 100,000,000 copies of the sacred writings, in whole or in part. Other similar associations have followed nobly this glorious example; and of these none has labored with more effect than the American Bible Society, which was formed in 1816, and has now, 1886, issued over 46,000,000 Bibles, New Testaments, and Portions. In all languages and by all known organized

Bible Societies, over 190,000,000 have been issued since 1804.

BIER. See **BURIAL**.

BIG'THAN, *fortune-given*, a eunuch or chamberlain at the court of Ahasuerus, whose conspiracy against that king was frustrated by the vigilance of Mordecai, Esth. 2:21; 6:2. About 455 B. C.

BIL'DAD, *son of strife*, a descendant of Abraham by Keturah, Gen. 25:1, 2. Shuah and his brethren were located in Arabia Petraea; and thus Bildad the Shuhite was a neighbor and friend of Job, and came to condole with him in his affliction, Job 2:11; 8; 18; 25. His chief topics are the suddenness, swiftness, and terribleness of God's wrath upon hypocrites and oppressors.

BIL'HAH, *faltering*, the handmaid of Rachel, given by her to her husband Jacob when herself childless, that she might become a mother through her handmaid. Bilbah was the mother of Dan and Naphtali, Gen. 30:1-8. See **REUBEN**.

BIRDS, like other animals, were divided by Moses into *clean* and *unclean*; the former might be eaten, the latter not. The general ground of distinction is, that those which feed on grain or seeds are clean; while those which devour flesh, fish, or carrion are unclean. Turtle-doves, young pigeons, and perhaps some other kinds of birds, were prescribed in the Mosaic law as offerings, Lev. 5:7-10; 14:4-7; Luke 2:24.

There is great difficulty in accurately determining the different species of birds prohibited in Lev. 11:13-19; Deut. 14:11-20, and the proper version of the Hebrew names. The information we have respecting them may be found under the names by which they are translated in our Bible.

Moses, to inculcate humanity on the Israelites, ordered them, if they found a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only, Deut. 22:6, 7; and in Psa. 84:3 there is an affecting allusion to the safety and happiness of the birds who built their nests within the temple courts, thus putting themselves under the protection of God.

Cages for singing-birds are alluded to in Jer. 5:27; snares in Prov. 7:23; Eccl. 9:12; and migration in Jer. 8:7. Birds of prey are emblems of destroying hosts, Isa. 46:11; Jer. 12:9; Ezek. 32:4; Rev. 19:17-19; and the Lord comes to the defence of his people with the swiftness of the eagle, Isa. 31:5.

BIRTH. See CHILDREN.

BIRTH'DAY. The anniversary of one's birth was celebrated in very early times, Gen. 40:20; Job 1:4, 13, 18, and often with no little pomp. There is no mention, however, of such celebrations among the Jews, except in Herod's case, Matt. 14:6; and this may have been partly in honor of his accession. See Hos. 7:5.

BIRTH'RIGHT, the privilege of the first-born son. Among the Hebrews, as indeed among most other nations, the firstborn enjoyed special privileges; and wherever polygamy was tolerated, it was highly necessary to fix them, Deut. 21:15-17. Besides the father's chief blessing, Gen. 27, and various minor advantages, the firstborn son was, first, specially consecrated to the Lord, Ex. 13:11-16; 22:29; and the firstborn son of a high priest was to succeed his father in that office. Among the sons of Jacob, Reuben the firstborn forfeited this right of the firstborn, Gen. 35:22; 49:3, 4, and God gave it to Levi, Num. 3:12, 13; 8:18. Secondly, the firstborn was entitled to a share of his father's estate twice as large as any of the other brethren received, Deut. 21:17. Compare Elisha's request of the departing Elijah, 2 Kin. 2:9. Thirdly, he succeeded to the official dignities and rights of his father, 2 Chr. 21:3. In some of these privileges there is an allusion to Him who is "the firstborn among many brethren," Rom. 8:29; Col. 1:18; Heb. 1:2-6. Universal dominion is His, and an everlasting priesthood. See FIRSTBORN.

BISH'OP, *overseer*, one who has the charge and direction of anything. The most common acceptation of the word *episcopos* in the New Testament is that which occurs in Acts 20:28; Phil. 1:1, where it signifies the pastor of a church, and is equivalent to *presbuteros*, presbyter or elder, 1 Tim. 5:17; 1 Pet. 5:1, 2. Peter calls Jesus Christ "the Shepherd and Bishop of your souls," 1 Pet. 2:25. Paul describes the qualities requisite in bishops, 1 Tim. 3:2; Tit. 1:5, 7, etc.; Christ himself is their great exemplar.

BITH'AH, *daughter of the Lord*, daughter of a Pharaoh, married to Mered, of the tribe of Judah, 1 Chr. 4:18.

BITH'RON, *ravine*, the region between Mahanaim and the Jordan, with a narrow valley running down to a ford, 2 Sam. 2:29.

BITHYN'IA, 1 Pet. 1:1, a province in the northern part of Asia Minor, on the shore of the Black Sea, having Paphlagonia on

the east, Phrygia and Galatia on the south, and Mysia on the southwest. It was directly opposite to Constantinople. It is famous as being one of the provinces to which the apostle Peter addressed his 1st epistle; also as having been under the government of Pliny, who, in a letter to the emperor Trajan, makes honorable mention of the number, character, and customs of the persecuted Christians there, about A. D. 106; also for the holding of the most celebrated council of the Christian church in the city of Nicæa, its metropolis, about A. D. 325. When Paul attempted to go into Bithynia, the Spirit suffered him not, Acts 16:7.



BIT'TERN, a fowl about the size of a heron, and of the same genus. Nineveh and Babylon become a possession for "the bittern" and other wild birds, Isa. 14:23; 34:11; Zeph. 2:14. It is found among the marshes of Western Asia, resorting to ruined buildings, and uttering a peculiar harsh cry before and after its evening flight. The R.V. reads "porcupine," for "bittern." **BITU'MEN.** See PITCH.

BLACK, a symbol of affliction and gloom, Job 30:30; Jer. 14:2.

BLAINS, Exod. 9:8-10, burning ulcerous eruptions, miraculously caused by the ashes which Moses threw up among the Egyptians. It was the 6th plague, and is called in Deut. 28:27, 35, "the botch of Egypt," perhaps the black leprosy. If

these ashes came from the brick-kilns where the Hebrews had toiled, the pains which the Egyptians suffered would naturally remind them of those which they had inflicted.

BLAS'PHEMY. A man is guilty of blasphemy when he speaks of God, or his attributes, injuriously; when he calumniously ascribes such qualities to Him as do not belong to Him, or robs Him of those which do, *Psa.* 74:18; *Isa.* 52:5; *Rom.* 2:24. The law sentenced blasphemers to death by stoning, *Lev.* 24:12-16; and on this charge both Christ and Stephen were condemned. In a lower sense, men are said to be blasphemed when abused by calumnious and reviling words, *1 Kin.* 21:10; *Acts* 6:11.

BLASPHEMY AGAINST THE HOLY GHOST, *Matt.* 12:31, 32; *Mark* 3:28; *Luke* 12:10. This sin was committed by the Pharisees when they, in violation of their own convictions, wilfully and maliciously ascribed the miracles of the Son of God and the work of the Holy Spirit to the evil one. It is often inquired whether this was the "sin unto death" spoken of *1 John* 5:16, and whether it is committed in these days. However these questions may be answered, certain it is that when one can ridicule religion and its ordinances, when he can make sport of the work of the Holy Ghost in the human heart, when he can persist in a wilful disbelief of the gospel, and cast contempt upon Christianity and "the ministration of the Spirit," he is going to a fearful extremity of guilt, and provoking the final withdrawal of divine grace. While on the other hand the vilest blasphemer, who feels the relentings of godly sorrow for his sins, and the desire to confess them at the Saviour's feet, may be sure of realizing the truth of Christ's word, "Him that cometh unto me I will in no wise cast out."

BLAST'ING. See **WINDS.**

BLAS'TUS, *sprout*, a chamberlain of Herod Agrippa, bribed to favor the men of Tyre and Sidon, *Acts* 12:20.

BLEM'ISHES, imperfections or deformities which unfitted men for the priesthood, and animals for sacrifice, enumerated in *Lev.* 21:18-20; 22:20-24. The great High-priest of our profession offered himself without spot to God.

BLESS'ING. When God blesses, he bestows that efficacy which renders his blessing effectual. His blessings are either temporal or spiritual, bodily or mental; but in everything they really convey the good

which they import, *Num.* 6:23-27. The blessings of men to other men, unless they be inspired prophecies, as in *Gen.* 32:49; *Deut.* 33, or official benedictions, *Num.* 6:23-27; *Deut.* 21:5, are only good wishes, and as it were a prayer to the Author of all good for the welfare of the subjects of them. Blessing, on the part of man towards God, is an act of adoring praise, or thanksgiving for all his mercies, *Psa.* 103:1, or for some special mercy—as for food, for which thanks are rendered to God, or for any other good, *Psa.* 116:13; *1 Cor.* 10:16. See **SALUTATION.**

BLIND'NESS. This distressing malady is very prevalent in the East, where many physical causes unite to injure the eyes: the sun is hot, and in the atmosphere floats a very fine dust, which enters and frets the eye; insects also are very numerous, and both foster and convey eye-maladies. The armies of France and England, while in Egypt, suffered severely from ophthalmic diseases. Blindness is perpetuated as a contagious disease by the filthy habits of the natives. It is of frequent occurrence also on the coast of Syria, one-tenth of the population of Jaffa having lost one eye or both. In ancient times, the eyes of persons hated or feared were often torn out, *Judg.* 16:21; *1 Sam.* 11:2; *2 Kin.* 25:7. Blindness was sometimes inflicted as a punishment, *Gen.* 19:11; *Acts* 13:11; was often threatened as a penalty, *Deut.* 28:28; and was sometimes miraculously sent, and removed, *2 Kin.* 6:18-20; *Acts* 9:9, 18. The Jews were enjoined by the humane laws of Moses to show all kindness and consideration to the blind, *Lev.* 19:14; *Deut.* 27:18. No one affected with this infirmity could officiate as priest, *Lev.* 21:18.

Our Saviour miraculously cured many cases of blindness, both that caused by disease and that which had existed from birth. In these latter cases there was a double miracle; for not only was the organ of sight restored, but also the faculty of using it, which is usually gained only by long experience, *Mark* 8:22-25. The anointing with clay, *Matt.* 9:29; *John* 9:6, cannot have had any healing effect. The healing was wholly miraculous, Christ first imparting faith in his divine power and love, and then enabling the sightless orbs to struggle into vision in their eagerness to behold the Lord.

"Blindness" is often used for ignorance and error, especially our sinful want of discernment as to spiritual things, *Isa.*

42:18-20; Matt. 15:14; 2 Cor. 4:4. The abuse of God's mercy increases this blindness, John 12:40. Blessed are the eyes that find their sight in striving to behold the Redeemer.

BLOOD. The life of all animals was regarded as especially in the blood, Gen. 9:4; Deut. 12:23, which was hence a sacred and essential part of the sacrifices offered to God, Heb. 9:22. It was solemnly sprinkled upon the altar and the mercy-seat, "for it is the blood that maketh atonement for the soul," Lev. 17—the life of the victim for the life of the sinner. It was therefore most sacredly associated with the blood of the Lamb of God, which "cleanseth us from all sin," John 19:34; Eph. 1:7; 1 John 1:7. This is the blood shed on Calvary to ratify and seal Christ's covenant for the redemption of sinners, Matt. 26:28; Heb. 13:20. See COVENANT. Hence the strict prohibition of the Israelites to eat blood, or any meat in which blood remained; a prohibition renewed in Acts 15:29. In direct opposition to this are the heathen customs of drinking the blood of animals and even of men—of eating raw flesh, with the blood, and even fresh cut from the living animal, 1 Sam. 14:32; Psa. 16:4; Ezek. 33:25.

Besides the ordinary meaning of the word blood, it often signifies the guilt of murder, 2 Sam. 3:28; Matt. 27:25; also relationship or consanguinity. "Not of blood," in John 1:13, means, not by virtue of descent from Abraham, or any pious ancestry. "Flesh and blood" are placed in contrast with a spiritual nature, Matt. 16:17, the glorified body, 1 Cor. 15:50, and evil spirits, Eph. 6:12. The cause "between blood and blood," Deut. 17:8, was one where life was depending on the judgment rendered.

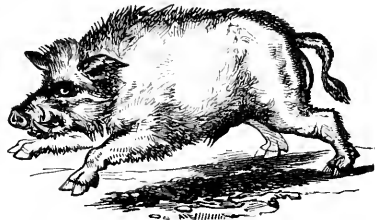
BLOOD-AVEN'GER. The sacredness of human life, and the justice of punishing a murderer by death, are grounded on the fact that man was made in the image of God, Gen. 9:6. Among the Arabs, the nearest male relative of a murdered person was to pursue the homicide until by force or craft he put him to death. The law of Moses expressly forbade the acceptance of any ransom for a life forfeited to justice by taking the life of another, Num. 35:31; but it interfered between an accused person and his pursuer, by providing a sanctuary—at the altar of God and in the 6 cities of refuge—where the accused might be safe until it was proved that he had committed the act wilfully or accidentally, Josh. 20:6,

9. In the former case, he was at once given up to his pursuer for death, Exod. 21:14; 1 Kin. 2:29, 34. In the latter case, he might dwell with safety in the city of refuge; but should he go elsewhere before the death of the high-priest, he was liable to be slain by the avenger of blood, Num. 35:25-28. See REFUGE.

The "issue of blood" was often a chronic disease, Luke 8:43; and the "bloody flux," in Acts 28:8, was the dysentery.

BLUE. See PURPLE.

BOANER'GES, *sons of thunder*, a name given by our Saviour to James and John the sons of Zebedee, Mark 3:17, on account of their power as preachers, or of the traits shown in Matt. 20:20-23; Luke 9:53, 54.



BOAR. The wild boar is considered as the parent stock of the common hog. He is a furious and formidable animal. The tusks are larger and stronger than in the tame herds. The color is iron-gray, inclining to black. His snout is long, and his ears are short. Wild boars are found on Mount Carmel, and near the Sea of Tiberias. The destructive ravages of the animal are referred to in Psa. 50:13. See SWINE.

BO'AZ, *alacrity*, Ruth 2:1, a wealthy Bethlehemite, a descendant of Judah, through whom is traced the regular succession of Jewish kings, Matt. 1:5. His conduct in the case of Ruth proves him to have been a man of fine spirit and of strict integrity. He admitted the claim which Ruth had upon him as a near kinsman, under the Levitical law married the poor gleaner, and thus became one of the ancestors of David, and also of David's Son and Lord. He was the father of Obed, Obed was the father of Jesse, and Jesse of David. The whole narrative is a beautiful picture of the simplicity of the age, when artificial courtesies had not usurped the place of natural and sincere expressions of love.

BOAZ was also the name of one of the 2 brazen pillars which Solomon erected in

the porch of the temple, the other being called JACHIN. These columns with their chapters were about 35 feet high, 1 Kin. 7:15, 16, 21.

BO'CHIM, *weepings*, a place near Gilgal, where the angel of the Lord reproved Israel for their remissness, Judg. 2:1-5.

BODY, Matt. 26:26. "This *represents* my body." See Gen. 41:26. Christ did not offer his body to be eaten; he was still alive. "Body of this death," Rom. 7:24, may allude to a practice of ancient tyrants—binding a corpse to a criminal, to torment, infect, and consume him.

BOLLED, Exod. 9:31, swollen out ready to blossom.

BOND, BOND'AGE. See SLAVE.

BOOK, means primarily any writing, Isa. 29:11, 12; a bill of divorce, accusation, or sale, a letter, a register, or a volume.

Several sorts of materials were anciently used in making books. Plates of lead or copper, the bark of trees, brick, stone, and wood were originally employed to engrave such things and documents upon as men desired to transmit to posterity, Deut. 27:2, 3; Job 19:23, 24. God's laws were written on stone tablets. Words cut in stone were sometimes filled in with melted lead, Job 19:24. Inscriptions were also made on tiles and bricks, which were afterwards hardened by fire. Many of these are found in the ruins of Babylon. See BABYLON, NEBUCHADNEZZAR. Thus in excavating at Koyunjik a royal Library was found, the floor covered to the depth of a foot or more with terra-cotta tablets, stamped on both sides with minute Assyrian characters. These were all numbered, and constituted regular treatises on history, astronomy, astrology, law, religion, language, mathematics, etc.—a full encyclopædia "for the use of the people." In forming these Libraries Assyria seems to have followed the lead and copied the books of Babylonia, where the ancient Accadian language was used and cuneiform characters, translating the books with the aid of grammars and dictionaries still in part extant. These unique Libraries pour a flood of light on the history, science, and daily life of those days. They give legends of the creation and the deluge, mention the division of time into weeks, months, and years, the day of rest, and the dates of many events recorded in the Bible, and strikingly confirm its antiquity and truth. They show that a certain knowledge of God and di-

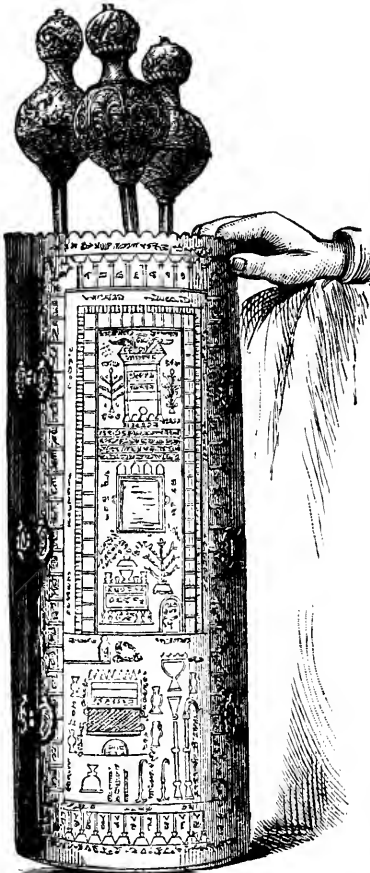
vine things was then common among mankind. Nothing has yet been found in them implying a beginning of authentic history earlier than about 2400 B. C. The divine providence is wonderfully shown in the use and the preservation of these "books in stones."



ANCIENT BOOKS, PENS, AND INKSTAND.

In later days tablets of box-wood and of ivory were common among the ancients: when they were of wood only, they were often coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen, Jer. 17:13; and what was written might be effaced by the broad end of the style, Luke 1:63. Afterwards, the leaves of the palm-tree were used instead of wooden tablets, and also the finest and thinnest bark of trees; hence the word *liber*, which denotes the inner bark of trees, signifies also a book. As these barks were rolled up, to be more readily carried about, the united rolls were called *volumen*, a volume; a name given likewise to rolls of paper or of parchment. The ancients wrote likewise on linen. But the oldest material commonly employed for writing upon appears to have been the *papyrus*, a reed very common in Egypt and other places, and still found in Sicily and Chaldaea. From this comes our word paper. At a later period, *parchment* from skins was invented in Pergamos, and was there used for *rolls* or *volumes*, Psa. 40:7; Zech. 5:1; 2 Tim. 4:13; 2 John 12. The pen for writing on these soft materials was a small brush, or a reed split at the end, Jer. 36:23. The ink was prepared with lampblack, coal of ivory, various gums, etc., and the writing was sometimes permanently fixed by fire. Scribes carried their inkhorns hanging to their girdles, Ezek. 9:2. The making of paper from *linen*, in its modern form, was first known in Europe about A. D. 1300. The art of printing was introduced about 150 years later. See LANGUAGE.

An ancient book, therefore, had the appearance of a thick roll of some paper-like substance, Ezek. 2:9, written usually in



CASE HOLDING THE PENTATEUCH ROLLS.

parallel columns on one side only, and read by gradually unrolling it by means of 2 small rollers, one at the beginning and the other at the end of the volume, Isa. 34:4; Luke 4:17-20. The writing was without separation into words or sentences, and in capital letters only. A roll was sometimes sealed, being first tied or wrapped about with a cord, on which the wax was dropped, and stamped by a signet, Isa. 29:11; Dan. 12:4; Rev. 5:1-3.

That writing was practised very early, may be inferred from allusions to the art

in Gen. 5:1; Exod. 17:14; Job 9:25; 19:23; 31:35. The Egyptians were accustomed to it from the earliest known ages.

Ancient writers, instead of writing their books with their own hand, often employed amanuenses. St. Paul notes it as a particular circumstance, in the Epistle to the Galatians, that he had written it with his own hand, Gal. 6:11. To other letters he only affixed his salutation with his own hand, 1 Cor. 16:21; Col. 4:18; 2 Thess. 3:17. The amanuensis who wrote the Epistle to the Romans has mentioned himself at the close, Rom. 16:22. See LETTER, EPHEBUS.

BOOK OF THE GENERATION is used, in Gen. 5:1; Matt. 1:1, in the sense of a genealogical record. See GENERATION.

BOOK OF THE WARS OF THE LORD, Num. 21:14, was probably a sort of military journal, formed of detached odes.

THE BOOK OF JASHER, 2 Sam. 1:18, may perhaps have been a collection of national ballads, one of the forms most used for perpetuating history in ancient times.

THE BOOKS OF THE CHRONICLES of the kings of Judah and Israel were apparently national annals, 1 Kin. 14:19, 29.

BOOK OF LIFE, OR OF THE LIVING, Psa. 69:28, perhaps refers to the custom of princes, of keeping a list of persons in their service, etc. So God is represented as inscribing the names, acts, and destinies of men in volumes; and the volume of those who are chosen to salvation is "the book of life," Phil. 4:3.

BOOTH, a shelter, made usually of poles fixed upright in the ground, and covered over with green boughs, Gen. 33:17; Job 27:18. The great Feast of Tabernacles, or booths, had its name from the circumstance that the Jews were directed by their law to dwell in booths during the 7 days of this feast, Lev. 23:40-42; Neh. 8:14. See TABERNACLE and GARDEN.

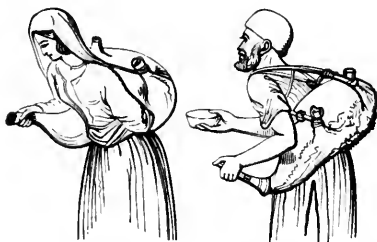
BOO'TY. Spoils taken in war were to be shared equally by those who fought and those who guarded the camp, Num. 31:27-32. The Lord's portion was first deducted from the whole; and in after times the king appropriated a large part to himself.

BOR'ROW. The Hebrews are said to have "borrowed" of the Egyptians, Exod. 3:22; 12:35. The original word denotes simply *asked*. As they were known to be taking a final leave of Egypt, it is plain that the Egyptians did not expect the things asked for to be returned. They asked for them by divine direction, and they un-

doubtedly received much less than a fair compensation for their many years of hard service.

BO'SOM. The Orientals wore long, wide, and loose garments; and when about to carry anything that their hands would not contain, they used a fold in the bosom of their robe above the girdle, Luke 6:38. See GIRDLE and GARMENTS. The expression naturally came to be used even when the article was too large to be so carried. Thus in Isa. 65:6, 7, "measure their work into their bosom." Our Saviour is said to carry his lambs in his bosom, which beautifully represents his tender care and watchfulness over them, Isa. 40:11. See ABRAHAM'S BOSOM, EATING. In Prov. 19:24; 26:15, the word is mis-translated "bosom" which is rendered "dish" in 2 Kin. 21:13, and "pan" in 2 Chr. 35:13.

BOS'SES, the thickest and strongest parts, the projecting points, of shields, Job 15:26.

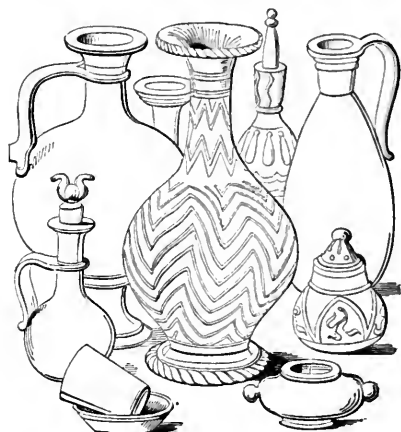


GOAT-SKIN WATER BOTTLES.

BOT'TLE. The engraving shows the form of an ancient goat-skin bottle, out of which a water-carrier is offering to sell a draught of water. After the skin has been stripped off from a goat or kid, and properly dressed and tanned, the places where the legs had been are closed up; and where the neck was is the opening left for receiving and discharging the contents of the bottle. These were readily borne upon the shoulder, Gen. 21:14. See also Josh. 9:4, 13; Jer. 13:12. They were liable to be much injured by exposure to heat and smoke, Psa. 119:83, and to lose their contents by evaporation under the hot sun on a journey, and were often oiled on the outside as a safeguard.

By receiving the liquor poured into it, a skin bottle must be greatly swelled and distended; and still more, if the liquor be wine, by its fermentation while advancing to ripeness. Hence the propriety of putting *new* wine into *new* bottles, which being

in the prime of their strength, may resist the expansion of their contents, and pre-



EGYPTIAN BOTTLES, ETC.

serve the wine to maturity; while old bottles may, without danger, contain old wine, whose fermentation is already past, Matt. 9:17; Luke 5:38; Job 32:19.

Such bottles, or skins, are still universally employed in travelling in the East, as well as by the public water-carriers, and for domestic uses. They were made, for storage in wine-cellars, of the hides of oxen or camels. But the smaller ones, of goat or kid skins, were more generally used for water as well as wine. The ancients, however, were acquainted with the art of making earthenware, and had a variety of elegant bottles, vials, and vases for domestic and toilet purposes, made of the precious metals, of stone, glass, porcelain, and alabaster, Isa. 30:14; Jer. 19:1, 10, 11; Lam. 4:2. See CRUSE, VINE, TEARS.

BOW, a weapon much used in ancient times, both for hunting and for war. It was made of wood, horn, or steel, Gen. 27:3; Psa. 18:34; and the foot was sometimes used in bending it. It was carried in a case when not used, Hab. 3:9. The Benjamites were celebrated for their skill in the use of this weapon, 1 Chr. 12:2; 2 Chr. 14:8; 17:17. See ARMS. The phrase, "a deceitful bow," to which the people of Israel are compared, Psa. 78:57; Hos. 7:16, means an ill-made or twisted bow, which does not shoot the arrow as it is aimed. In 2 Sam. 1:18, the words "the use of" are not in the Hebrew. The use of the bow in war had long been common among the

Jews, Gen. 48:22; and to "teach them the bow" is by some supposed to mean, teach them the song of THE BOW, the lamentation over Saul and Jonathan, which follows; so called from the mention of the weapon in verse 22, as the first 5 books in the Bible take their title in Hebrew from some of the first words in each. See ARROW.

BOW'ELS are often put by the Hebrew writers for the inner man, just as we often use the word heart as the seat of mercy, tenderness, compassion, etc., 1 Kin. 3:26; Isa. 63:15; Jer. 31:20; Col. 3:12; 1 John 3:17; and in many cases the Hebrew or Greek word is so translated in our Bible, as it should have been in others, by "heart," "affections," etc., Col. 3:12; Phile. 7, 12, 20; 1 John 3:17.

BOWING. See SALUTATIONS.

BOX, in 2 Kin. 9:1, 3, means flask, or bottle, as in 1 Sam. 10:1 it is a vial. See ALABASTER.

BOX-TREE, a well-known beautiful evergreen, growing in many parts of Europe and Asia. Its wood is highly prized by engravers. The Hebrew word is employed in Isa. 41:19; 60:13; and Ezek. 27:6, and probably denotes the box, though it is thought by many to have been a species of cedar. It is used as an emblem of the abiding grace and prosperity of the church of God.

BOZ'RAH, *inclosure*, I., Gen. 36:33, a city of Edom, Isa. 34:6; 63:1, and the region around it, Jer. 49:13, 22. It is associated with Teman, and with the Red Sea, Jer. 49:20-22; Amos 1:12. Its site is found in the modern El-Busaireh, midway between Kir Moab and Mount Hor, south by east of the Dead Sea. This is a village of about 50 houses, on a hill crowned by a small castle. The ruins are those of a considerable city.

II. Bozrah of Moab, Jer. 48:24, may be the same place with BEZER. It is found by Porter in Buzrah, 60 miles south of Damascus, now a petty village amid vast ruins of temples, towers, and dwellings, mostly of the Roman period, but some apparently of the ages before Joshua.

BRACE'LET, properly an ornamental circlet for the wrist, or for the arm above the elbow; but one term so rendered sometimes signifies an ornament worn on the leg, Num. 31:50; Isa. 3:16, 19. Armlets were worn even by men, Song 5:14, sometimes as a badge of royalty, 2 Sam. 1:10. In the Nineveh sculptures the Assyrian kings have armlets on the arms and brace-

lets on the wrists, of elegant forms and apparently set with jewels. Bracelets were of a great variety of materials and forms; were usually large, and often of great value, Gen. 24:22.

The women of Syria and Arabia at this day wear rings above their ankles, to which are fastened many other lesser rings, which make a tinkling noise, like little bells, when they walk, Isa. 3:16. These rings are of gold, silver, copper, glass, or even of varnished earth, according to the condition of the wearer. The princesses wear large hollow rings of gold, within which are inclosed little pebbles, that tinkle. Modern Hindoo ladies wear a profusion of armlets, sometimes of the most costly materials, and forming their chief wealth. See RINGS.

BRAM'BLES. See THISTLES.

BRANCH. As trees denote, in figurative language, great men and princes, so branches, boughs, and plants denote their offspring. Christ is called "the Branch," the "Rod out of the stem of Jesse," and the "Branch out of his roots," Isa. 11:1; 53:2; Zech. 3:8; 6:12; being a royal descendant of the princely house of David, Jer. 23:5; 33:15. The word branch also illustrates the union of believers with Christ, John 15:5, 6. It is used in Ezek. 8:17 as a symbol of idolatrous worship, probably in allusion to the carrying of fragrant boughs in honor of idols.

BRASS is early and frequently mentioned in the English Bible, Gen. 4:22; but there is little doubt that copper is intended, brass being a mixed metal—copper and zinc. Compare Deut. 8:9; Job 28:2. The ancients knew nothing of that particular compound, though well acquainted with bronze—copper and tin—of which arms, mirrors, and ornaments were made. Copper was used for many purposes about the temple, Lev. 6:28; Num. 16:39; 2 Chr. 4:16, 18; for filters, Judg. 16:21; 2 Kin. 25:7; for armor, 1 Sam. 17:5, 6, 38; for musical instruments, 1 Chr. 15:19; and for money, Matt. 10:9. "Brass" is used to describe drought, insensibility, baseness, and obstinacy in sin, Lev. 26:19; Deut. 28:23; Isa. 48:4; Jer. 6:28; Ezek. 22:18. It is also a symbol of strength, Psa. 107:16; Dan. 2:39; Zech. 6:1. See COPPER.

BRA'VERY, Isa. 3:18, brilliance or finery.

BRAW'LER, a noisy, quarrelsome fellow, Tit. 3:2.

BRAY'ING. See MORTAR.

BRA'ZEN SEA. See SEA.

BRA'ZEN SER'PENT, an image in brass prepared by Moses, resembling the fiery serpents so destructive to Israel in the desert, and set up in the midst of the camp in the view of all, that whosoever would evince penitence, faith, and obedience by looking to it might live, Num. 21:6-9. Our Saviour has shown us that this was typical of himself and of salvation through him—a gratuitous salvation, free to all, on the easy terms of faith and obedience, John 3:14, 15. The scene of this great salvation was a little south of Mount Hor, on the west side, Num. 21:4; 33:38-41. Much labor has been spent in the effort to find some reason why the serpent—the symbol of wisdom, and also of evil—was set up as a type of Christ: but the brazen serpent appears to have been chosen simply as in the likeness of the fiery serpents; and it was “lifted up” in view of all, as Christ on the cross is freely offered to all mankind. The brazen serpent was long preserved, as a memorial of the gracious miracle wrought in connection with it; but being regarded as an object of worship, it was broken to pieces by king Hezekiah, as Nehushtan—a mere piece of brass, 2 Kin. 18:4.

BREACH'ES, Judg. 5:17, harbors.

BREACH OF PROMISE, Num. 14:34, the results of God's indignant *turning away* from men.

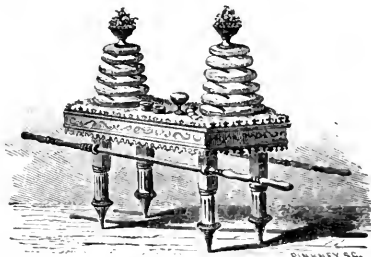
BREAD, a word which in Scripture is often put for *food* in general, Gen. 3:19; 18:5; 28:20; Exod. 2:20; Lev. 11:3. Manna is called *bread* from heaven, Exod. 16:4. Bread, in the proper and literal sense, usually means cakes made of wheaten flour, Gen. 18:6; barley being used chiefly by the poor and for feeding horses. The wheat was ground daily, in small stone mills; the flour was made into dough in a wooden trough, and subsequently leavened, if there was time, Exod. 12:34; Hos. 7:4. It was then made into cakes, and baked.

The ancient Hebrews had several ways of making bread: they often baked it under the ashes and embers upon the earth, Gen. 18:6, upon round copper or iron plates, or in pans or stoves made on purpose. The Arabians and other Oriental nations, among whom wood is scarce, often bake their bread between 2 fires made of cow-dung, which burns slowly. The bread is good, if eaten the same day, but the crust is black and burnt, and retains a smell of the fuel used in baking it. This explains Ezek. 4:9, 15. A “cake not turned” would be ruined by the neglect, Hos. 7:8.

The Hebrews, in common with other Eastern people, had a kind of oven (*tannoor*), which is like a large urn, open at the top, in which they made a fire. When it was well heated, they mingled flour in water, and this paste they applied to the outside of the urn. Such bread is baked very quickly, and is taken off in thin pieces, like our wafers, Lev. 2. Bread was also baked in cavities sunk in the ground, or the floor of the tent, and well lined with compost or cement. A fire was built on the floor of this oven; and the sides being sufficiently heated, thin cakes were adroitly stuck upon them, and soon baked. Domestic bread-making was women's work throughout, 1 Sam. 8:13; Matt. 24:41, but in the large towns there were public ovens, and bakers by trade, who were wont to occupy the same street; as is still customary in the East, as among us, with men of every trade, Jer. 37:21; Hos. 7:4. Pharaoh had his chief baker, Gen. 40:2.

The Hebrews did not cut their bread, but broke it, Lam. 4:4, hence the expression so usual in Scripture, of “breaking bread,” to signify taking a repast. In the institution of the Lord's Supper, our Saviour broke the bread which he had consecrated; whence “to break bread,” and “breaking of bread,” are used for celebrating the Lord's Supper. See under EATING.

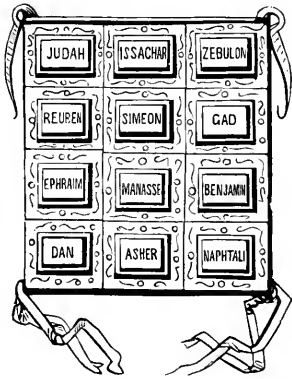
“Cast thy bread upon the waters,” Eccl. 11:1, may be merely an exhortation to generous and trustful charity, or may also contain an allusion to the custom of sowing rice or grain on a soil overflowed for the time with water, as in the valley of the Nile.



THE TABLE OF SHOW-BREAD.

SHOW-BREAD, Heb. *bread of presence*, was bread offered every Sabbath day on the golden table which stood before God in the holy place, Exod. 25:30; 12 cakes of unleavened bread, offered with salt and frankincense, Lev. 2:13; 24:5-9. The old cakes remained till replaced by the new;

hence the name, "the continual bread," Num. 4:7, and the "hallowed bread," 1 Sam. 21:4-6. The show-bread could be lawfully eaten by none but the priests; nevertheless, David having received some of these loaves from the high-priest Ahimelech, ate of them without scruple in his necessity, 1 Sam. 21:1-6; and our Saviour quotes his example to justify the disciples, who had bruised ears of corn, and were eating them on the Sabbath day, Matt. 12:1-4. The table of show-bread from Herod's temple seems to have been faithfully copied on the Arch of Titus at Rome. See CANDLESTICK.



BREAST'PLATE, or "breastplate of judgment," Exod. 28:15, 30, a piece of embroidery, about 10 inches square, Exod. 28:15-40, of very rich work, which the high-priest wore on his breast. It was made of 2 pieces of the same rich embroidered stuff of which the ephod was made, having a front and a lining, and forming a kind of purse or bag. The front was set with 12 precious stones, on each of which was engraved the name of one of the tribes, and the high-priest thus bore "the judgment of the children of Israel upon his heart before the Lord"—a "memorial" of their acceptance through his atoning sacrifices. According to Josephus and the Seventy, these jewels were the Urim and Thummim. Probably they still exist somewhere—symbols of the eternal fidelity of God. They were placed in 4 rows, in the order of their encampment in the wilderness, Num. 10:14-27, and divided from each other by the little golden squares or partitions in which they were set. At each corner was a gold ring answering to a ring upon the ephod, these 4

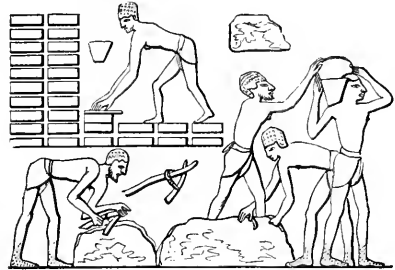
pairs of rings serving to hold the breastplate in its place on the front of the ephod, by means of 4 blue ribbons, one at each corner. See also ARMS and ARMOR.

BREATHED on them, John 20:22, communicating the Holy Spirit. Compare Gen. 2:7.

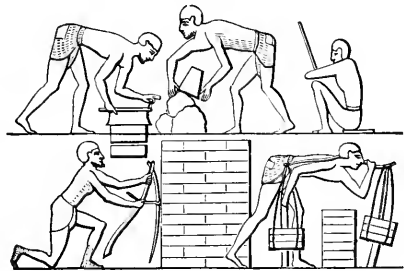
BREECH'ES, Exod. 28:42, short drawers worn by the priests.

BRICKS were usually made of clay dried and hardened in the sun, Gen. 11:3, though brick-kilns were sometimes used, 2 Sam. 12:31; Isa. 65:3; Jer. 43:9; Nah. 3:14. The tower of Babel was constructed of brick, cemented with bitumen. The bricks or tiles used were often a foot square and 3½ inches thick; and great numbers of them are found, both in Babylonia and Egypt, impressed with some royal or priestly stamp. See BABYLON, NEBUCHADNEZZAR, EGYPT, etc.

Brick-making was the labor in which the Hebrews in Egypt were most oppressed.



On the monuments of Egypt all the parts of this hard and ancient task-work are painted—the carrying, tempering, and moulding of the clay, and the drying and piling of the bricks—all done by foreigners



BRICK-MAKING, UNDER A TASKMASTER.

under the orders of taskmasters. Many bricks bear the stamp of Thothmes III.,

contemporary with the Hebrews in Egypt. The straw was probably mixed with the clay to compact it. See Wilkinson's "Ancient Egyptians."

BRIDE and BRIDE/GROOM. See MARRIAGE and SOLOMON'S SONG.

BRI'ERS. See THISTLES.

BRIG'ANDINE, a coat of mail, Jer. 46:4; 51:3. See ARMS.

BRIM'STONE, or sulphur, a mineral substance, highly inflammable, and burning with a suffocating smell. Sodom and the other cities of the plain were destroyed "by brimstone and fire," Gen. 19:24; Deut. 29:23; and this awful catastrophe is often used in Scripture as an emblem of the temporal and eternal judgments of God upon the wicked, Job 18:15; Psa. 11:6; Isa. 30:33; 34:9; Rev. 21:8. Crude brimstone or sulphur is found by Arabs and travelers, washed ashore around the Dead Sea, in pieces sometimes as large as apples.

BRING ON THE WAY, sometimes to accompany one part way on his journey, and sometimes also to provide him the means for his journey, Gen. 18:16; 2 Cor. 1:16; Tit. 3:13.

BROID'ERED, 1 Tim. 2:9, braided or plaited.

BROOK. See RIVER.

BROT'ER. signifies in Scripture the son of the same parent or parents, Matt. 1:2; Luke 6:14; a near kinsman, Gen. 13:8; 14:16; one of the same stock or country, Matt. 5:47; Acts 3:22; Heb. 7:5; a fellow-man, an equal, Matt. 5:23; 7:3; one beloved, 2 Sam. 1:26; Christians, as sons of God, Acts 9:30; 11:29, and as disciples of Christ, Matt. 25:40. It is a favorite Hebrew idiom to express some close resemblance: Job says, "I am a brother to dragons," Job 30:29. In Matt. 12:46-50; 13:55, 56; Mark 3:31-35; 6:3; John 2:12; 7:3; Acts 1:14, the brothers of Christ are so mentioned, in connection with his mother and sisters, as almost to require us to believe they were children of Joseph and Mary, younger than Jesus. Christ's neighbors at Nazareth say of him and his family, "Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joses and Simon and Judas? and his sisters, are they not all with us?" Matt. 13:55, 56. The expressions in Luke 2:7, "her firstborn son," and in Matt. 1:25, "knew her not till she had brought forth her firstborn son," and the fact that they lived together probably 30 years, most naturally imply that they afterwards had other

children. The theory that these "brethren" of Christ were identical with his *cousins*, the sons of Mary a sister of the Virgin Mary and Alphaeus, has many difficulties; the "brethren" of Christ are always associated with his mother—10 times—not with the other woman; they did not believe on him till after his death, John 7:5 (compare Psa. 69:8), whereas his cousins were 2 of them probably apostles, and the "brethren of Christ" are plainly distinguished from the apostles, Acts 1:13, 14; 1 Cor. 9:5; Jude 17. So once, when his *disciples*, including his cousins, were standing around him, his *mother and brethren* came to see him, Matt. 12:46-50. If these were *cousins*, Christ must have said, "Who is my mother and who are my cousins? . . . Whosoever shall do the will of my Father in heaven, the same is my cousin, and sister, and mother." Equally absurd is it to substitute "cousins" for "brethren" in Matt. 13 above quoted. Christ's brothers are mentioned 15 times, and the term used is always *adelphos*, brother; never *anepsios*, cousin, nor *suugenes*, kinsman. Against these arguments, the tradition of the early Fathers, who soon began to regard marriage as a defilement, are of little account; also "the brethren" and the cousins bearing the same names, for the names were very common, and might well recur in 2 related families; and the objection that Christ on the cross gave his mother into John's care is removed by the facts that he is supposed to have had means, and that Christ's brothers had been unbelievers.

BRUIT, rumor, Jer. 10:22; Nah. 3:19.

BUCKLER. See SHIELD.

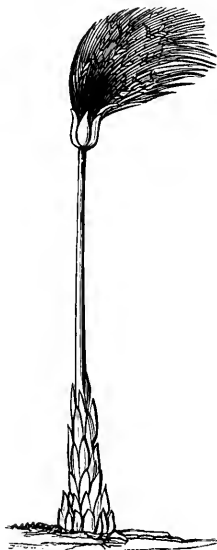
BUF'FET, to strike or beat with the fist, Matt. 26:67; 1 Cor. 4:11; 1 Pet. 2:20.

BUL, in 1 Kin. 6:58, the 8th month, usually called MARCHESHVAN, which see. Solomon's temple was finished in Bul.

BULLS OF BASHAN, pasturing in a fertile region and with but few keepers, became strong and fierce, and might "compass about" an intruder, and trample him under foot. They are symbols of powerful, fierce, and numerous foes, Psa. 22:12; 68:30; Isa. 34:7. See Ox.

BUL'RUSH, or papy'rus, a reed formerly growing on the banks of the Nile, and now in Palestine around the Upper Jordan, and in Abyssinia, in marshy ground, Job 8:11, to the height of 10 or 12 feet, Isa. 35:7. The stalks are pliable, and capable of being interwoven very closely, as in the construction of arks, Exod. 2:3, 5, and vessels of

larger dimensions, Isa. 18:2. Boats of this material were very common in Egypt.



The inner bark of this plant, platted and cemented together, furnished a writing material, whence our word *paper*; and the pith was sometimes used for food. See *Book*.

BUR'DEN, a weight or load, on body or soul; often used figuratively, to denote afflictions, failings, sins, Psa. 38:4; 55:22; Gal. 6:2; services under the law, Matt. 23:4; official responsibilities, Exod. 18:22; Deut. 1:12; and especially prophetic messages, not always of a threatening character, Isa. 19:1. In this last sense the Hebrew word may be rendered "oracle," "divine declaration," or "prophecy," as in Prov. 30:1; 31:1. See Jer. 23:33-40.

● **BUR'IAL**. The Hebrews were at all times very careful in the burial of their dead, Gen. 25:9; 35:29. To be deprived of entombment or burial was thought one of the greatest marks of dishonor or causes of unhappiness, Eccl. 6:3; Jer. 22:18, 19; it being denied to none, not even to enemies, Deut. 21:23; 1 Kin. 11:15. Good men made it a part of their piety to inter the dead. Indeed, how shocking must the sight of unburied corpses have been to the Jews, when their land was thought to be polluted if the dead were in any manner exposed to view, 2 Sam. 21:14; and when

the very touch of a dead body, or of anything that had touched a dead body, was esteemed a defilement, and required a ceremonial ablution, Num. 19:11-22.

Only 3 cases of burning the bodies of the dead occur in Scripture: the family of Achan, after they were stoned, Josh. 7:24, 25, the mangled remains of Saul and his sons, 1 Sam. 31:12, and perhaps the victims of some plague, Amos 6:10. It was customary for the nearest relatives to close the eyes of the dying, and give them the parting kiss, and then to commence the wailing for the dead, Gen. 46:4; 50:1; in this wailing, which continued at intervals until after the burial, they were joined by other relatives and friends, John 11:19, whose loud and shrill lamentations are referred to in Mark 5:38. It is also a custom still prevailing in the East to hire wailing women, Jer. 9:17; Amos 5:16, who praised the deceased, Acts 9:39, and by doleful cries and frantic gestures, aided at times by melancholy tones of music, Matt. 9:23, strove to express the deepest grief, Ezek. 24:17, 18.

Immediately after death the body was washed, and laid out in a convenient room, Acts 9:37-39, and sometimes anointed, Matt. 26:12; it was wrapped in many folds of linen, with spices, and the head bound about with a napkin, Matt. 27:59; and each limb and finger wrapped separately, John 11:44, as the mummies of Egypt are found to have been. Unless the body was to be embalmed, the burial took place very soon, on account both of the heat of the climate and of the ceremonial uncleanness incurred. Rarely did 24 hours elapse between death and burial, Acts 5:6, 10; and in Jerusalem to-day burial, as a general rule, is not delayed more than 3 or 4 hours. The body being shrouded, was placed upon a bier—a board resting on a simple handbarrow borne by men—to be conveyed to the tomb, 2 Sam. 3:31; Luke 7:14. Sometimes a more costly bier or bed was used, 2 Chr. 16:14; and the bodies of kings and some others may have been laid in coffins of wood, or stone sarcophagi, Gen. 50:26; 2 Kin. 13:21. The relatives attended the bier to the tomb, which was usually without the city; and spices and aromatic woods were often burned at the burial, 2 Chr. 16:14. A banquet sometimes followed the funeral, Jer. 16:7, 8; and during subsequent days the bereaved friends were wont to go to the grave from time to time, to weep and to

adorn the place with fresh flowers, John 11:31, a custom observed even at this day. See **EMBALMING**, **MOURNING**, **SEPULCHRE**.

BURN'ING. This most cruel mode of execution was anciently common, and was not unknown to the Hebrews. See Gen. 38:24; Lev. 20:14; 21:9; Jer. 29:22; Dan. 3:6.

BURNT-OFFERINGS. See **SACRIFICE**.

BUSH'EL, used in the New Testament to express the Greek modius, which was about a peck by our measure.

BUT'LER, a court-officer in charge of the wines, etc., of Eastern monarchs, in constant attendance, obliged to taste their wines before giving them out, as a pledge that no poison was mixed with them, but usually confided in, and often of much influence. Pharaoh's chief butler in Egypt, Gen. 40; 41, Rabshakeh with Sennacherib, Isa. 36, and Nehemiah with Artaxerxes, Neh. 1; 2, are examples.

BUT'TER. The Hebrew word usually rendered *butter* denotes, properly, sour or curdled milk, Gen. 18:8; Judg. 5:25; Job 20:17, a favorite beverage in the East to the present day. Yet butter must have been known to the Hebrews. Though usually liquid in those hot climates, it is much used by the Arabs and Syrians of our own times, and is made by pouring the milk into the common goat-skin bottle, suspending this from the tent-poles, and swinging it to and fro with a jerk, until the process is completed. Still it is not certain that the Hebrew word rendered butter ever denotes that article. Even in Prov. 30:33 we may render, "The pressing of milk bringeth forth cheese;" elsewhere the rendering "curd," or "curdled milk," would be appropriate; and in Job 29:6; Psa. 55:21; Isa. 7:15, 22, "cream."

BUZ, *despised*, 2d son of Nahor and Milcah, and ancestor of the Buzites, who lived in Mesopotamia or Ram, and afterwards perhaps in Arabia Deserta, Gen. 22:21; Job 32:2; Jer. 25:23.

BY-AND-BY, Matt. 13:21; Mark 6:25; Luke 17:7; 21:9, means immediately.

C.

CAB, a Hebrew measure, the 6th part of a seah, and the 18th part of an ephah. A cab contained 3 and one-third pints of our wine measure, and 2 and five-sixths pints of our corn measure, 2 Kin. 6:25.

CA'BUL, probably *displeasing*, I., a name given by Hiram king of Tyre to a district in Northwestern Galilee containing 20 cit-

ies, which Solomon gave him for his help in building the temple, 1 Kin. 9:13; the term implying his dissatisfaction with the gift.

II. A city of Asher, 8 or 9 miles east of Akka or Acre, Josh. 19:27.

CÆ'SAR, originally the surname of the Julian family at Rome. After being dignified in the person of Julius Cæsar, it became the usual appellation of those of his family who ascended the throne. The last of these was Nero, but the name was still retained by his successors as a sort of title belonging to the imperial dignity. The emperors alluded to by this title in the New Testament are **AUGUSTUS**, Luke 2:1; **TIBERIUS**, Luke 3:1; 20:22; **CLAUDIUS**, Acts 11:28; and **NERO**, Acts 25:8; Phil. 4:22. Caligula, who succeeded Tiberius, is not mentioned.

CÆSARE'A, often called Cæsarea of Palestine, on the coast of the Mediterranean Sea, 60 miles from Jerusalem, between Joppa and Tyre, Acts 10:23, 24; 21:8. It was anciently a small place, called the Tower of Strato, but was rebuilt with great splendor, and strongly fortified by Herod the Great, who formed a harbor by constructing a vast semicircular breakwater, adorned the city with many stately buildings, and named it Cæsarea, in honor of Augustus. It was inhabited chiefly by Greeks, and Herod established in it quinquennial games in honor of the emperor. This city was the capital of Judæa during the reign of Herod the Great and of Herod Agrippa I., and was also the seat of the Roman power while Judæa was governed as a province of the empire. It was subject to frequent commotions between the Greeks, Romans, and Jews, so that on one occasion 20,000 persons are said to have fallen in one day.

It is noted in gospel history as the residence of Philip the evangelist, Acts 8:40; 21:8; and of Cornelius the centurion, the firstfruits from the Gentiles, Acts 10; 11:1-18. Here Herod Agrippa was smitten by the angel of God, Acts 12:20-23. Paul several times visited it, Acts 9:30; 18:22; 21:8, 16; here he appeared before Felix, who trembled under his appeals, Acts 23:23; 24; here he was imprisoned for 2 years; and after pleading before Festus and Agrippa, he sailed hence for imperial Rome, Acts 25:26; 27:1. It was the birthplace and home of Eusebius the church historian, early in the 4th century. It is now called Kaiseriyyeh, and is only a heap of ruins ten-

anted by snakes, scorpions, lizards, wild boars, and jackals.

CÆSARE'A-PHILIP'PI, a city 3 or 4 miles east of Dan, near the eastern source of the Jordan; anciently called Paneas, now Bannias, from an adjacent grotto dedicated to Pan, from which one of the sources of the Jordan flowed. It stood where the mountains southwest of Hermon join the plain above Lake Huleh, on an elevated plateau surrounded by ravines and water-courses, and its walls were thick and strong. It was enlarged and embellished by Philip the tetrarch of Trachonitis, and called Cæsarea in honor of Tiberius Cæsar; and the name Philippi was added to distinguish it from Cæsarea on the Mediterranean. Our Saviour visited this place shortly before his transfiguration, Matt. 16:13-28; Mark 8:27-38; Luke 9:18, 27. After the destruction of Jerusalem, Titus here made the captive Jews fight and kill each other in gladiatorial shows. In the time of the Crusades it underwent many changes, and is now a paltry village amid extensive ruins, among which is a vast castle on the high ground, parts of which date back far into Old Testament times.

CA'IAPHAS, *depression*, high-priest of the Jews, A. D. 25 to 36. He was a Sadducee, and a bitter enemy of Christ. At his palace the priests, etc., met after the resurrection of Lazarus to plot the death of the Saviour, lest all the people should believe on him. On one of these occasions, John 11:47-54, he counselled the death of Christ for the political salvation of the nation; and his words were, unconsciously to him, an inspired prediction of the salvation of a lost world. These plots against Christ, Matt. 26:1-5; Mark 14:1; Luke 22:2, led to his seizure, and he was brought first before Annas, formerly high-priest, who sent him to Caiaphas his son-in-law. See ANNAS. Caiaphas examined Christ before the assembling of the Sanhedrin, after which the trial went on, and Christ was condemned, mocked, and transferred to Pilate for sentence and execution, Matt. 26:57-68; Mark 14:53-72; Luke 22:54-71; John 18:13-27. Not content with procuring the death of the Saviour, Caiaphas and his friends violently persecuted his followers, Acts 4:1-6; 5:17, 33. But a few years after the ascension of Christ, and soon after the degradation of Pilate, Caiaphas also was deposed from office by the Roman proconsul Vitellius. Like Balaam of the Old Testament, he is a melancholy instance of light

resisted, privilege, station, and opportunity abused, and prophetic words concerning Christ joined with a life of infidelity and crime and a fearful death.

CAIN, *possession*, the firstborn of the human race, Gen. 4:1, an agriculturist, and the first murderer. See ABEL. His crime was committed against the warnings of God, and he despised the call of God to confession and penitence, Gen. 4:6-9. His punishment included an increase of physical wants and hardships, distress of conscience, banishment from society, and loss of God's manifested presence and favor, Gen. 4:16. But God mingled mercy with judgment, and appointed for Cain some sign to assure him that he should not suffer the death-penalty he had incurred at the hand of man, for God only was his judge. He withdrew into the land of Nod, east of Eden, and built a fixed abode, which he named Enoch, after one of his sons, Heb. 11:4; 1 John 3:12; Jude 11.

CAI'NAN, *possessor*, or Kenan, I., son of Enos, and father of Mahalaleel, Gen. 5:9; 1 Chr. 1:2. He lived to be 910 years old.

II. Son of Arphaxad and father of Salah, Luke 3:36. This Cainan, however, is not named in the 3 Old Testament genealogies, Gen. 10:24; 11:12; 1 Chr. 1:24, nor in most ancient versions, but occurs in the Septuagint in the above two passages in Genesis, and was perhaps copied thence by Luke.

CAKE. See BREAD.

CA'LAH, *old age*, a very ancient city of Assyria, built by Asshur or by Nimrod, Gen. 10:11, 12. It was at some distance from Nineveh, and Resen lay between them. It is thought by Porter and Kalisch to be the place now called Kaleh-Sherghat, on the west bank of the Tigris, 60 miles south of Nineveh. Here have been disinterred some of the oldest Assyrian monuments yet found, the name of Asshur being among the inscriptions. It was the capital of the Assyrian kingdom many years, before Nineveh.

CAL'AMUS. See CANE.

CA'LEB, *a dog*, I., son of Jephunneh, of the tribe of Judah, who was sent, with one man from each of the other tribes, to search out the promised land, Num. 13; 14. B. C. 1491. Of all the 12, Caleb and Joshua acted the part of true and faithful men; and they only, of all the men of war of Israel, were permitted to enter Canaan, Num. 14:6-24, 38; 26:65. He was one of the princes appointed to divide the conquered territory

among the tribes, Num. 34:19. Hebron was given to him as a reward of his fidelity, according to the promise of God, Deut. 1:36; Josh. 14. Though 85 years old, he still retained his vigor, and soon drove out the Anakim from his inheritance. He gave a portion also with his daughter Achsah to Othniel his nephew, who had earned the reward by his valor in the capture of Debir, Josh. 15:13-19; 21:12. This region was for some time called by his name, 1 Sam. 30:14, and lay between Hebron and Carmel in the south of Judah.

II. A son of Hur, whose children peopled the country about Bethlehem, etc., 1 Chr. 2:50-55.

CALF, the young of the cow, a clean animal much used in sacrifice; hence the expression, "So will we render the calves of our lips," Hos. 14:2, *i. e.*, offer as sacrifices the prayers and praises of our lips, Heb. 13:15. The stall-fed or fattened calf was considered the choicest animal food, Gen. 18:7; 1 Sam. 28:24; Amos 6:4; Luke 15:23.

In Jer. 34:18, "they cut the calf in twain, and passed between the parts thereof," there is an allusion to an ancient mode of ratifying a covenant; the parties thus signifying their willingness to be themselves cut in pieces if unfaithful, Gen. 15:9-18.

THE GOLDEN CALF worshipped by the Jews at Mount Sinai, while Moses was absent in the mount, was cast by Aaron from the earrings of the people. It was in imitation probably of the idol Mnevis, worshipped in On, Egypt, as a gilded calf. It was a hollow figure perhaps, or a wooden figure coated over with gold. This calf they intended as a symbol of Jehovah, Exod. 32:5, and its story is a most significant admonition to worship God *in spirit* and beware of all material forms and "aids to devotion," however plausible. Its worship was attended with degrading obscenities, and was punished by the death of 3,000 men.

The golden calves of Jeroboam were erected by him, one at each extreme of his kingdom, that the 10 tribes might be prevented from resorting to Jerusalem to worship, and thus coalescing with the men of Judah, 1 Kin. 12:26-29. Thus the people "forgot God their Saviour," and sank into gross idolatry. Jeroboam may not have intended to institute a new religion, but to adapt the old to his political exigencies—making the calves as symbols of Jehovah, whose prophets his priests still claimed to be, 1 Kin. 22:6. Yet Jeroboam is scarcely

ever mentioned in Scripture without the brand upon him, "who made Israel to sin," 2 Kin. 17:21. The prophet Hosea frequently alludes to the calf at Bethel, to the folly and guilt of its worshippers, and to the day when both idol and people should be broken in pieces by the Assyrians.

CALL ON THE NAME OF THE LORD, means to pray to him as God, Gen. 12:8; Psa. 79:6; 105:1. This is its meaning also when Christ is spoken of—he is worshipped as Jehovah, Acts 2:21; 7:59; Rom. 10:12; 1 Cor. 1:2. In Gen. 4:26 organized public worship is intended.

In some passages a person is "called" thus and so, to intimate emphatically that he *is*, and is to be acknowledged, what he is called, Isa. 9:6; 56:7; Matt. 1:25. A divine "call" signifies the designation of individuals or nations to certain functions, privileges, or penalties, Exod. 31:2; Isa. 22:20; 42:6; also the invitation of the gospel to sinners, Matt. 9:13; 11:28; 22:3, 4; Rom. 8:28-30; 2 Tim. 1:9.

CAL'NEH, called Calno, Isa. 10:9, and Canneh, Ezek. 27:23, one of Nimrod's cities, Gen. 10:10, afterwards called Ctesiphon; it lay on the east bank of the Tigris opposite Seleucia, 20 miles below Bagdad. Ctesiphon was a winter residence of the Parthian kings. Nothing now remains but the ruins of a palace and mounds of rubbish. Rawlinson, however, locates Calneh at Niffer, on the east bank of the Euphrates, 60 miles southeast of Babylon—the site of some place of importance.

CAL'VARY, Luke 23:33, or **GOL'GOTHA**, the latter being the Hebrew term, *place of a skull*, the place where our Saviour was crucified, near by Jerusalem. John 19:20, but outside of its walls, Matt. 27:33; Mark 15:22; John 19:17; Heb. 13:12. In the same place was a private garden, and a tomb in which the body of Christ lay until the resurrection, John 19:41, 42. The expression "*Mount Calvary*" has no evidence to support it beyond what is implied in the name Golgotha, which might well be given to a slight elevation shaped like the top of a skull, and the probability that such a place would be chosen for the crucifixion. It is very doubtful whether the true localities of Calvary and the tomb are those covered by the present "Church of the Holy Sepulchre," a vast structure north of Mount Zion and within the modern city, built on the site which was fixed under the empress Helena, A. D. 335, by tradition and a pretended miracle. Some Biblical geog-

raphers adhere to this location; but Robinson and many others strongly oppose it, on the ground of the weakness of the tradition, and the difficulty of supposing that this place lay outside of the ancient walls. See JERUSALEM. Dr. Fisk, while visiting the spot under the natural desire to identify the scene of these most sacred events, felt it to be just possible, and that was all, that the spot shown him might be the actual scene of the crucifixion; that the rock shown him might be a part of the rock riven by the earthquake; that the stone column he saw, half concealed by iron-work, might have been that to which our Lord was bound when scourged; that the small fragment of rude stone seen by the light of a small taper, through a kind of iron filagree, might have been the stone on which he sat to be crowned with thorns; that the spot overhung with lamps, and covered with a white marble sarcophagus, with a kind of domed structure in the centre, might have been the place of our Lord's burial and resurrection: but when he saw the near juxtaposition of all these things, and knew that in order to provide for the structure of the church the site had to be cut down and levelled: when he reflected that on the very spot a heathen temple had stood, till removed by the empress Helena to make room for this church; and, moreover, when he considered the superstitious purpose all these things were to serve, and the spirit of that church which thus paraded these objects of curiosity, he could not bring himself to feel that they were what they professed to be.

Let us be thankful that though the exact scene of Christ's death is now unknown, there can be no doubt as to the fact. "He died, and was buried, and the third day rose again, according to the Scriptures." Then the old ritual passed away, Satan was despoiled, man was redeemed, God reconciled, and heaven opened to all believers.

CAMBY'SES. See AHASUERUS, II.

CAM'EL, *carrier*, a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It is 6 or 7 feet high, and is exceedingly strong, tough, and enduring of labor. The feet are constructed with a tough elastic sole, which prevents the animal from sinking in the sand; and on all sorts of ground it is very sure-footed. The Arabian species, most commonly referred to in Scripture, has but one hump on the back; while

the Bactrian camel, found in Central Asia, has two. While the animal is well fed,



THE SWIFT CAMEL, OR DROMEDARY.

these humps swell with accumulated fat, which is gradually absorbed under scarcity and toil, to supply the lack of food. The dromedary is a lighter and swifter variety, otherwise not distinguishable from the common camel, Isa. 60:6; Jer. 2:23. It cannot travel more than 8 or 9 miles an hour, but can maintain this speed hour after hour. Within the cavity of the camel's stomach is a sort of paunch, provided with membranous cells to contain an extra provision of water; the supply with which this is filled will last for many days while he traverses the desert. His food is coarse leaves, twigs, thistles, which he prefers to the tenderest grass, and on which he performs the longest journeys. But generally, on a march, about a pound weight of dates, beans, or barley will serve for 24 hours. The camel kneels to receive its load, which varies from 500 to 1,000 or 1,200 pounds. Meanwhile it is wont to utter loud cries or growls of anger and impatience. Though generally docile, it is often obstinate and stupid, and at times ferocious; the young are as dull and ungainly as the old. The ordinary camel's average rate of travel is about 2 and one-third miles an hour; and it jogs on with a sullen pertinacity hour after hour without fatigue, seeming as fresh at night as in the morning. No other animal could endure the severe and continual hardships of the camel, his rough usage, his coarse and scanty food. The Arabians well say of him, "Job's beast is a monument of God's mercy."

This useful animal has been much em-

ployed in the East from a very early period, Gen. 12:16; Exod. 9:3. The merchants of those sultry climes have found it the only means of exchanging the products of different lands, and from time immemorial long caravans have traversed year after year the almost pathless deserts, Gen. 37:25. The number of one's camels was a token of his wealth. Job had 3,000, and the Midianites' camels were like the sand of the sea, Jud. 7:12; 1 Chr. 5:21; Job 1:3. Rebekah came to Isaac riding upon a camel, Gen. 24:64; the queen of Sheba brought them to Solomon, and Hazeal to Elisha, laden with the choicest gifts, 1 Kin. 10:2; 2 Kin. 8:9; the Cushites had them in abundance, 2 Chr. 14:15; and they were even made serviceable in war, 1 Sam. 30:17. The camel was to the Hebrews an unclean animal, as it does not fully divide the hoof, Lev. 11:4; yet its milk has ever been to the Arabs an important article of food, and is highly prized as a cooling and healthy drink. Indeed, no animal is more useful to the Arabs, while living or after death. Its flesh is coarse-grained but palatable, especially when young and well fed. Out of its hair they manufacture carpets, tent cloth, and large sacks for corn. Of its skin they make huge water-bottles and leather sacks, also sandals, ropes, and thongs. Its dung, dried in the sun, serves them for fuel.

CAMELS' HAIR was woven into cloth in the East, some of it exceedingly fine and soft, but usually coarse and rough, used for making the coats of shepherds and camel-drivers, and for covering tents. It was this that John the Baptist wore, and not "soft raiment," Matt. 3:4; 11:8. Modern dervishes wear garments of this kind; and this appears to be meant in 2 Kin. 1:8; Zech. 13:4.

The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. 19:24, was a proverb to describe an impossibility. The same phrase occurs in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. See also the proverb in Matt. 23:24, which illustrates the hypocrisy of the Pharisees by the custom of passing wine through a strainer. The old versions of the New Testament, instead of "strain *at*" a gnat, have "strain *out*," which conveys the true meaning.

CAMP, ENCAMPMENTS, 2 Kin. 6:8; Rev. 20:9. These terms usually refer to the movements of the Israelites between

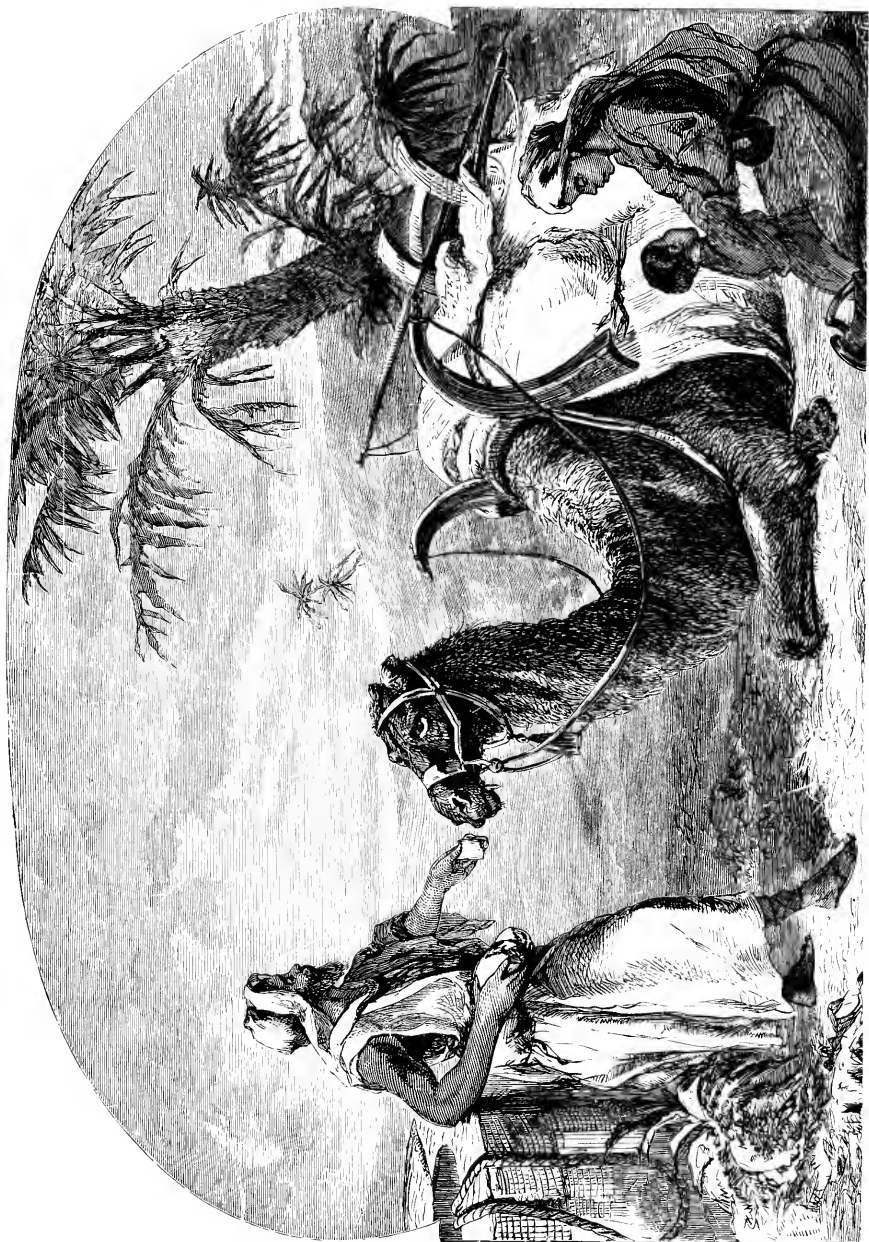
Egypt and Canaan; and many passages of the Levitical law relate to things done "within" or "without the camp," Lev. 10:4, 5; 14:3; 24:14. Compare John 19:17, 20; Heb. 13:11-13. The whole body of the people consisted of 600,000 fighting men, besides women and children, Num. 1:2; and was disposed into 4 battalions, so arranged as to inclose the tabernacle in a square, and each under one general standard. In the tabernacle was the ark, with the pillar of cloud and fire over it, and the priests' tents around it, Num. 2; 3. The mode in which this vast mass of people was arranged, with the most perfect order, cleanliness, and subordination, must excite general surprise. Balaam, standing on the heights of Moab, viewed the imposing spectacle with admiration and awe. "How goodly are thy tents, O Jacob! the Lord his God is with him," Num. 23; 24.

The order appointed for the removal of the hosts of Israel from one encampment to another is detailed in Num. 9; 10. The names of 41 encampments are given in Num. 33; from the first in Rameses, in the month April, B. C. 1491, to the last on the brink of the Jordan 40 years later. See EXODUS and WANDERINGS.

Travellers in the desert chose a spot of rising ground, and by a spring of water if possible, and were wont to pitch their tents in the centre of a circle formed by their camels and baggage, which served as a barrier against an assault. A similar mode of encamping was practised by large caravans, and by armies, 1 Sam. 17:20; 26:5, margin.

CAMP'PHIRE, in Sol. Song 1:14; 4:13, is not the gum camphor of our apothecaries, but the cyprus-flower as it is sometimes called, the *Lawsonia Alba* of botanists, the Henna of the Arabs, a whitish fragrant flower, hanging in clusters like grapes, on a bush 4 to 6 feet high. Oriental ladies make use of the dried and powdered leaves to give their nails, feet, and hands a reddish orange tinge. The nails of Egyptian mummies are found thus dyed. See EYE-LIDS. The flowers of the el-Henna are fragrant; and being disposed in clusters, the females of Egypt are fond of carrying it in their bosoms.

CA'NA, the birthplace of Nathanael, the city in which our Lord performed his first miracle, and from which he soon after sent a miraculous healing "down" to the nobleman's son at Capernaum, 18 miles off, John 2:1-11; 4:46-54; 21:2. It was called Cana



THE CAMEL AT REST.



of Galilee, now Kana-el-Jelil, and lay 8 miles north of Nazareth. This is Robinson's view. The commonly received site, Kefr Kenna, is nearer Nazareth. Cana is now in ruins.

CAN'ANAAN, *low*, I., the 4th son of Ham, and grandson of Noah, Gen. 9:18. His numerous posterity seem to have occupied Zidon first, and thence spread into Syria and Canaan, Gen. 10:15-19; 1 Chr. 1:13-16. The Jews believe that he was implicated with his father in the dishonor done to Noah, Gen. 9:20-27, which was the occasion of the curse under which he and his posterity suffered, Josh. 9:23, 27; 2 Chr. 8:7, 8.

II. The land peopled by Canaan and his posterity, and afterwards given to the Hebrews. This country has at different periods been called by various names, either from its inhabitants or some circumstances connected with its history. (1.) "The land of Canaan," from Canaan, the son of Ham, who divided it among his 11 sons, each of whom became the head of a numerous tribe, and ultimately of a distinct people, Gen. 10:15-20; 11:31. This did not at first include any land east of the Jordan, Num. 32:26-32. (2.) "The land of Promise," Heb. 11:9, from the promise given to Abraham that his posterity should possess it, Gen. 12:7; 13:15. These being termed Hebrews, the region in which they dwelt was called (3.) "The land of the Hebrews," Gen. 40:15; and (4.) "The land of Israel," from the Israelites, or posterity of Jacob, having settled there. This name is of frequent occurrence in the Old Testament. It comprehends all that tract of ground on each side of the Jordan which God gave for an inheritance to the Hebrews. At a later age, this term was often restricted to the territory of the 10 tribes, Ezek. 27:17. (5.) "The land of Judah." This at first comprised only the region which was allotted to the tribe of Judah. After the separation of the 10 tribes, the land which belonged to Judah and Benjamin, who formed a separate kingdom, was distinguished by the appellation of "the land of Judah," or Judæa; which latter name the whole country retained during the existence of the 2d temple, and under the dominion of the Romans. (6.) "The Holy Land." This name appears to have been used by the Hebrews after the Babylonish captivity, Zech. 2:13. (7.) "Palestine," Exod. 15:14, a name derived from the Philistines, who migrated from Egypt, and having expelled

the aboriginal inhabitants, settled on the borders of the Mediterranean. Their name was subsequently given to the whole country, though they in fact possessed only a small part of it. By heathen writers, the Holy Land has been variously termed Palestine, Syria, and Phœnicia. Its population in its most prosperous days was 4 or 5 millions; now one and a half millions.

Canaan was bounded on the west by the Mediterranean Sea, north by Mount Lebanon and Syria, east by Arabia Deserta, and south by Edom and the desert of Zin and Paran. Its extreme length was about 180 miles, and its average width about 60; and it contained 10,000 square miles—more or less, at different periods. Its general form and dimensions Coleman has well compared to those of the State of New Hampshire. At the period of David, vast tributary regions were for a time annexed to the Holy Land. These included the bordering nations on the east, far into Arabia Deserta; thence north to Tiphshah on the Euphrates, with all Syria between Lebanon and the Euphrates. On the south it included Edom, and reached the Red Sea at Ezion-geber.

The land of Canaan has been variously divided. Under Joshua it was apportioned out to the 12 tribes. Under Rehoboam it was divided into the 2 kingdoms of Israel and Judah. It afterwards fell into the hands of the Babylonians, the Greeks, the Syrians, and the Romans. During the time of our Saviour, it was under the dominion of the last-mentioned people, and was divided into 5 provinces: Galilee, Samaria, Judæa, Peræa, and Idumæa. Peræa was again divided into 7 cantons: Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, Peræa, and Decapolis. At present, Palestine is subject to the sultan of Turkey, under whom the pashas of Acre and Gaza govern the sea-coast, and the pasha of Damascus the interior of the country.

The surface of the land of Canaan is beautifully diversified with mountains and plains, rivers and valleys. The principal mountains are Lebanon, Carmel, Tabor, Gilead, Hermon, the Mount of Olives, etc. The plain of the Mediterranean, of Esdrælon, and of Jericho, are celebrated as the scenes of many important events. The chief streams are the Jordan, the Leontes, the Arnon, the Sihor, the Jabbok, and the Kishon. The lakes are the Asphaltites or Dead Sea, the Lake of Tiberias or Sea of Galilee, and Lake Merom. These are

elsewhere described, each in its own place.

The general features of the country may here be briefly described. The northern boundary is at the lofty mountains of Lebanon and Hermon, some peaks of which are 10,000 feet high. Around the base of Mount Hermon are the various sources of the Jordan. This river, passing through Lake Merom and the Sea of Galilee, flows south with innumerable windings into the Dead Sea. Its valley is deeply sunk, and from its source to the Dead Sea it has a descent of 2,000 feet. See ARABAH and JORDAN. The country between the Jordan valley and the Mediterranean Sea is in general an elevated table-land, broken up by many hills, and by numerous deep valleys through which the wintry torrents flow into Jordan and the sea. The table-land of Galilee may be 900 or 1,000 feet above the Mediterranean. In Lower Galilee we find the great and beautiful plain of Esdrael, extending from Mount Carmel and Acre on the west to Tabor and Gilboa, with branches, to the Jordan, on the east. From this plain the land again rises towards the south, Mount Gerizim being 2,849 feet, Jerusalem 2,593, and Hebron 3,040 above the sea. On the sea-coast, below Mount Carmel, a fertile plain is found; towards the south it becomes gradually wider, and expands at last into the great desert of Paran. From this plain of the sea-coast the ascent to the high land of the interior is by a succession of natural terraces; while the descent to the Jordan, the Dead Sea, and Edom is abrupt and precipitous. The country beyond the Jordan is mountainous; a rich grazing land, with many fertile valleys. Still farther east is the high and desolate plateau of Arabia Deserta.

The soil and climate of Canaan were highly favorable. The heat was not extreme except in the deep river beds and on the sea-coast; and the climate was in general mild and healthful. The variations of sunshine, clouds, and rain, which with us extend throughout the year, are in Palestine confined chiefly to the winter or rainy season. The autumnal rains usually commence in the latter part of October, and soon after the first showers wheat and barley are sowed. Rain falls more heavily in December, and continues, though with less frequency, until April. From May to October no rain falls. The cold of winter is not severe, and the ground does not freeze. Snows a foot or more deep some-

times occur, and there are frequent hail-storms in winter. The barley harvest is about a fortnight earlier than the wheat, and both are earlier in the plains than on the high land; altogether the grain harvest extends from April to June. The first grapes ripen in July, but the vintage is not over till September. In this month and October the heat is great; the ground becomes dry and parched; verdure has long before disappeared; pools and cisterns begin to dry up; and all nature, animate and inanimate, looks forward with longing for the return of the rainy season.

The soil of Canaan was highly productive. The prevailing rock is a chalky limestone, abounding in caverns. It readily formed, and was covered with, a rich mould, which produced, in the various elevations and climates so remarkably grouped together in that small region of the world, an unequalled variety of the fruits of the ground. Olives, figs, vines, and pomegranates grew in abundance; the hills were clothed with flocks and herds, and the valleys were covered with corn. The land of promise was currently described as "flowing with milk and honey." Yet the glowing description given by Moses, Deut. 8:7-9, and the statements of history as to the vast population formerly occupying it, are in striking contrast with its present aspect of barrenness and desolation. See CENSUS. The curse brought down by the unbelief of the Jews still blights their unhappy land. Long ages of warfare and misrule have despoiled and depopulated it. Its hills, once terraced to the summit, and covered with luxuriant grain, vines, olives, and figs, are now bare rocks. Its early and latter rains, once preserved in reservoirs, and conducted by winding channels to water the ground in the season of drought, now flow off unheeded to the sea. The land, stripped of its forests, lies open to the sun—which now scorches where it once fertilized. And yet some parts of Palestine still show an astonishing fertility; and wherever the soil is cultivated, it yields a hundred-fold. Indian corn grows there 11 feet high, and grapes are still produced that almost rival the clusters of Esbcol. Intelligent travellers agree in confirming the statements of Scripture as to its ancient fertility. See HEBREWS, JUDÆA.

CONQUEST OF CANAAN. Various arguments have been adduced to justify the conquest of Canaan, and the extermina-

tion of its inhabitants by the Israelites; as that the land had been allotted to Shem and his sons after the flood, and the sons of Ham were usurpers; that they first assaulted the Jews; that Abraham had taken possession of the land ages before; that the Canaanites were akin to the Egyptians, and implicated in their guilt and punishment as oppressors of the Hebrews. Whatever justice there may be in any of these reasons, they are not those which the Bible assigns. The only true warrant of the Jews was, the special command of the Lord of all. They were impressively taught that the wickedness of those nations was the reason of their punishment, which the forbearance of God had long delayed, and which was designed as a warning to them and all mankind against idolatry and its kindred sins. It was these sins the Jews were to abhor and exterminate; they were to act as agents of God's justice, and not for the gratification of their own avarice, anger, or lust, the spoil in many cases being doomed to destruction. They were led into Canaan by a miracle; the first city in their way was captured by a miracle; and God's hand was often seen in their aid. The narrative of the conquest is given in Deut. 1-4; Joshua; and Judges 1. The Canaanites were not wholly destroyed. Many of them escaped to other lands; and fragments of almost all the nations remained in Judæa, subject to the Israelites, but snares to their feet and thorns in their sides. It must be observed, also, that full notice was previously given them to quit their forfeited possessions; a solemn writ of ejection had been issued by the great Proprietor, and if they resisted, they incurred the consequences.

CANAANITES, Gen. 10:18, 19, the descendants of Canaan. They were descendants of Ham, while Abraham and his kinsmen were Shemites; yet the language of each seems to have been understood by the others. Their first habitation was in the land of Canaan, where they multiplied extremely, and by trade and war acquired great riches, and sent out colonies all over the islands and coasts of the Mediterranean. When the measure of their idolatries and abominations was completed, God delivered their country into the hands of the Israelites, who conquered it under Joshua. See the previous article. The following are the principal tribes mentioned.

1. The **HIVITES** dwelt in the northern part of the country, at the foot of Mount

Hermon, or Anti-Lebanon, according to Josh. 11:3, where it is related that they, along with the united forces of Northern Canaan, were defeated by Joshua. They were not, however, entirely driven out of their possessions, Judg. 3:3; 2 Sam. 24:7; 1 Kin. 9:20. There were also **Hivites** in Middle Palestine, Gen. 34:2; Josh. 9:1, 7; 11:19. See **HIVITES**.

2. The **CANAANITES**, in a restricted sense, inhabited the Jordan valley and the plains west of the Jordan and on the coast of the Mediterranean Sea, Num. 13:29; Josh. 11:3; 13:2, 3.

3. The **GIRGASHITES** dwelt between the Canaanites and the Jebusites; as may be inferred from the order in which they are mentioned in Josh. 24:11.

4. The **JEBUSITES** had possession of the hill country around Jerusalem, and of that city itself, of which the ancient name was Jebus, Josh. 15:8, 63; 18:28. The Benjamites, to whom this region was allotted, did not drive out the Jebusites, Judg. 1:21. David first captured the citadel of Jebus, 2 Sam. 5:6.

5. The **AMORITES** inhabited, in Abraham's time, the region south of Jerusalem, on the western side of the Dead Sea, Gen. 14:7. At a later period, they spread themselves out over all the mountainous country which forms the southeastern part of Canaan, and which was called from them the "mountain of the Amorites," and afterwards the "mountain of Judah," Deut. 1:19, 20; Num. 13:29; Josh. 11:3. On the east side of the Jordan also they had, before the time of Moses, founded 2 kingdoms, that of Bashan in the north, and another, bounded at first by the Jabbok, in the south. But under Sihon they crossed the Jabbok, and took from the Ammonites and Moabites all the country between the Jabbok and the Arnon; so that this latter stream now became the southern boundary of the Amorites, Num. 21:13, 14, 26; 32:33, 39; Deut. 4:46, 47; 31:4. This last tract the Israelites took possession of after their victory over Sihon. See **AMORITES**.

6. The **HITTITES**, or children of Heth, according to the report of the spies, Num. 13:29, dwelt among the Amorites in the mountainous district of the south, afterwards called the "mountain of Judah." In the time of Abraham they possessed Hebron; and the patriarch purchased from them the cave of Machpelah as a sepulchre, Gen. 23; 25:9, 10. After the Israelites entered Canaan, the Hittites seem to have

moved farther northward. The country around Bethel is called "the land of the Hittites," Judg. 1:26. See HITTITES.

7. The PERIZZITES were found in various parts of Canaan. The name signifies inhabitants of the plains, from their original abode. According to Gen. 13:7, they dwelt with the Canaanites, between Bethel and Ai; and according to Gen. 34:30, in the vicinity of Shechem. See PERIZZITES.

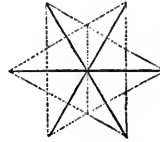
Besides these 7 tribes, there were several others of the same parentage, dwelling north of Canaan. These were the Arkites, Arvadites, Hamathites, and Zemarites. There were also several other tribes of diverse origin within the bounds of Canaan, destroyed by the Israelites; such as the Anakim, the Amalekites, and the Rephaim or giants.

SIMON THE CANAANITE. See ZELOTES.

CAN'DACE, *prince of servants*, an Ethiopian queen, whose high treasurer, probably of Jewish birth, was converted to Christianity under the preaching of Philip the evangelist, Acts 8:27. A. D. 30. The Ethiopia over which she ruled was not Abyssinia, but that region of Upper Nubia called by the Greeks Meroë; and is supposed to correspond with the present province of Atbara, lying between 13 and 18 degrees north latitude. Extensive ruins found in this neighborhood, and along the upper valley of the Nile, indicate high civilization among the ancient Ethiopians. Pliny and Strabo inform us that for some time before and after the Christian era Ethiopia was under the government of female sovereigns, who all bore the appellation of Candace. Irenæus and Eusebius ascribe to Canda-

ce's minister her own conversion to Christianity and the promulgation of the gospel through her kingdom.

CAN'DLE, often used in the Bible, A. V., for *lamp*, Job 18:6; Prov. 31:18; Luke 15:8. Candles were unknown in the East. See LAMP. A light in the house is an emblem of prosperity, Job 21:17, being often kept burning all night.



1



GOLDEN CANDLESTICK: PLAN AND ELEVATION.

CAN'DLESTICK. In the tabernacle, the golden "candlestick"—or rather candelabrum or lamp-stand—stood on the left hand of one entering the Holy Place, opposite the table of show-bread. It consisted of a pedestal; an upright shaft; 6 arms, 3 on one side, and 3 on the opposite side of the shaft; and 7 lamps surmounting the shaft and arms. The arms were adorned with 3 kinds of carved ornaments, called cups, globes, and blossoms. Its lamps were supplied with pure olive oil, and lighted every evening, Exod. 25:31-40; 30:7, 8; 37:17-24; Lev. 24:1-3; 1 Sam. 3:3; 2 Chr. 13:11. In the 1st temple there were 10 candelabra of pure gold, half of them standing on the



SPOILS OF JERUSALEM, FROM THE ARCH OF TITUS AT ROME.

north, and half on the south side, within the Holy Place, 1 Kin. 7:49, 50; 2 Chr. 4:7; Jer. 52:19. In the 2d temple there was but 1, resembling that of the tabernacle. This

was carried to Rome, on the destruction of Jerusalem; it was lodged in Vespasian's temple to Peace, and copied on the triumphal arch of Titus, where its mutilated

image is yet to be seen. See the beautiful and significant visions of the candlestick by Zechariah and John, Zech. 4:2-12; Rev. 1:12, 20.

CANE, or **CAL'AMUS**, SWEET, Song 4:14, an aromatic reed mentioned among the drugs of which the sacred perfumes were compounded, Exod. 30:23. The true odoriferous calamus or grass came from India; and the prophets speak of it as a foreign commodity of great value, Isa. 43:24; Jer. 6:20; Ezek. 27:19. See **REED**.

CAN'KER-WORM, in our Bible, A. V., is put where the Hebrew means a species of locust, perhaps in the larva state, Joel 1:4; Nah. 3:15, 16.

CANON, *a straight rod*; hence a *rule* or *standard*, by which the rectitude of opinions or actions may be decided. In the latter sense it is used in Gal. 6:16; Phil. 3:16, and by the Greek fathers. As the standard to which they sought to appeal on all questions was the will of God in the Scriptures of the Old and New Testaments, they came naturally to apply this term to the collective body of those writings, and to speak of them as the *canon* or *rule*. Canon is also equivalent to a list or catalogue, in which are inserted all those books which contain the inspired rule of faith and practice.

In order to establish the canon of Scripture, it must be shown that all its books are of divine authority; that they are entire and incorrupt; that it is without addition from any foreign source; and that the whole of the books for which divine authority can be proved are included. See **BIBLE**.

CAN'TICLES. See **SOLOMON'S SONG**.

CAPER'NAUM, *village of Nahum*, a chief city of Galilee in the time of Christ, not mentioned before the captivity in Babylon. It lay on the northwest shore of the Sea of Galilee, about 5 miles from the Jordan, and on the frequented route from Damascus to the Mediterranean. It was a "city," and a revenue station, Matt. 9:1, 9; 17:24. This seems to have been the residence of Christ, during the 3 years of his ministry, more than any other place. The brothers Andrew and Peter dwelt there; Christ often taught in its synagogues, one of which was the gift of a Roman centurion, Luke 7:5, and wrought mighty works there—the healing of the centurion's servant, Matt. 8:5, the man with an unclean spirit, and Peter's wife's mother, Mark 1:21-34, the paralytic, Mark 2:1, and the nobleman's son, John 4:46, and many others. On its wa-

ters the miracles of the tribute-money and of the stilling the tempest occurred, Matt. 17:27; John 6:17-21; and it is called "his own city," Matt. 4:12-16; 9:1; Mark 2:1. Its inhabitants were thus "exalted unto heaven;" but their unbelief and impenitence cast them down to destruction, Matt. 11:20-24. The very name and site of Capernaum have been lost. Dr. Robinson locates it at Khan Minyeh, on the northern border of the fine plain of Gennesaret, where ruins of some extent still remain, and a copious fountain not far from the sea; Capt. Wilson and other authorities, at Tell Hûm, 3 miles to the northeast, where the remains of a large Jewish synagogue and other ruins are found; and others still, with less probability, at the Round Fountain, near the south end of the plain, 3 miles south of Khan Minyeh and a mile and a half from the lake.

CAPH'TORIM, descendants of Mizraim, and kindred to the Casluhim, near whom they probably originated on the northeast coast of Africa. These last two people are both named as ancestors of the Philistines, Gen. 10:14; Deut. 2:23; Amos 9:7; and it is probable that a colony made up from both drove out the Avim from the country on the southeast coast of the Mediterranean, and occupied it under the name of Philistines, which it is generally agreed means strangers. They were there in Abraham's day, Gen. 21:32, 34, but whether they came directly from Egypt, or from Cyprus, Crete, or Cappadocia, is not agreed.

CAPPADO'CIA, the largest ancient province of Asia Minor, having Pontus on the north, Mount Taurus, separating it from Cilicia and Syria, on the south, Galatia on the west, and the Euphrates and Armenia on the east. It was watered by the river Halys, and was noted for its fine pastures and its excellent breed of horses, asses, and sheep. There were many Jews residing in it, Acts 2:9; and Christianity was early introduced there, 1 Pet. 1:1, among a people proverbial for dulness, faithlessness, and vice. See **CRETE**. Several celebrated Christian fathers flourished in this province, as Basil and the 3 Gregories; and their churches may be traced as late as the 10th century.

CAP'TAIN, a military chief, or in some cases a civil officer; often a military tribune or commander of 1,000 men, John 18:12; Acts 21:31. In Gen. 39:1, etc., probably it describes Potiphar as head of the executors of the king's orders; in Luke

22:4, 52; Acts 4:1; 5:24, it means the leader of the nightly temple-guard of priests and Levites, as in 2 Kin. 11:19; 25:18; in Acts 28:16, it was apparently the Prætorian prefect, over the emperor's body-guard. Applied to Christ in Heb. 2:10, it is not a military term, but means "author" or source, as in Heb. 12:2.

CAPTIVES, taken in war, seem anciently to have been looked upon as justly liable to death, and hence to any treatment less dreadful than death. Their necks were trodden upon, Josh. 10:24, in token of abject subjection, which illustrates Psa. 110:1. They were sold into servitude, like Joseph. They were mutilated, like Samson, Adonizedek, or Zedekiah. They were stripped of all clothing, and driven in crowds to adorn the victor's triumph, Isa. 20:4. Large numbers of them were selected, often by a measuring line, 2 Sam. 8:2, and slain, 2 Chr. 25:12. This was sometimes done with designed cruelty, 2 Sam. 12:31; 1 Chr. 20:3. See CUT in NINEVEH. See also 2 Kin. 8:12; Nah. 3:5, 6; Zech. 14:2. A whole people was sometimes sold into slavery, or transplanted to another country. The Romans in some cases bound a living captive to a dead body, and left them to perish together—a practice which may illustrate the apostle's cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

CAPTIVITY. God often punished the sins of the Jews by captivities or servitudes, according to his threatenings, Deut. 28. Their first captivity, however, from which Moses delivered them, should be considered rather as a permission of Providence, than as a punishment for sin. There were 6 subjugations of the 12 tribes during the period of the Judges. But the most remarkable captivities, or rather expatriations of the Hebrews, were those of Israel and Judah under the regal government. Israel was first carried away in part about 740 B. C., by Tiglath-pileser, 2 Kin. 15:29. The tribes east of the Jordan, with parts of Zebulun and Naphtali, 1 Chr. 5:26; Isa. 9:1, were the first sufferers. Twenty years later, Shalmaneser carried away the remainder of Israel, 2 Kin. 17:6, and located them in distant cities, many of them probably not far from the Caspian Sea; and their place was supplied by colonies from Babylon and Persia, 2 Kin. 17:6-24. Aside from certain prophecies, Isa. 11:12, 13; Jer. 31:7-9, 16-20; 49:2; Ezek. 37:16; Hos. 11:11; Amos 9:14;

Obad. 18; 19, etc., which are variously interpreted to mean a past or a future return, a physical or a spiritual restoration, there is no evidence that the 10 tribes as a body ever returned to Palestine.

To Judah are generally reckoned 3 captivities: 1. Under Jehoiakim, in his 3d year, B. C. 606, when Daniel and others were carried to Babylon, 2 Kin. 24:1, 2; Dan. 1:1. 2. In the last year of Jehoiakim, when Nebuchadnezzar carried 3,023 Jews to Babylon; or rather, under Jehoiachin, when this prince also was sent to Babylon; that is, in the 7th and 8th years of Nebuchadnezzar, B. C. 598, 2 Kin. 24:12; 2 Chr. 36:8, 10; Jer. 52:28. 3. Under Zedekiah, B. C. 588, when Jerusalem and the temple were destroyed, and most that was valuable among the people and their treasures was carried to Babylon, 2 Kin. 25; 2 Chr. 36. This was 132 years after the final captivity of Israel. The 70 years during which they were to remain in captivity, Jer. 25:11; 29:10, are reckoned probably from the date of the first captivity, B. C. 606. Besides the 3 occasions above named, several other invasions and partial captivities are alluded to in 2 Kin. 15:19; 17:3-6; 18:13; 25:11.

While in Babylonia, the Jews were treated mildly, and more like colonists than slaves. They had judges and elders who governed them, and decided matters in dispute juridically according to their laws. The books of Nehemiah and Daniel show us Jews in high positions at court, and the book of Esther celebrates their numbers and power in the Persian empire. There were priests among them, Jer. 29:1, and they preserved their genealogical registers and many of their rites and customs. The prophets labored, not in vain, to keep alive the flame of true religion.

At length the 70 years were fulfilled, and Cyrus, in the 1st year of his reign at Babylon, B. C. 536, made a proclamation throughout his empire permitting the people of God to return to their own country and rebuild the temple, Ezra 1:11. Nearly 50,000 accepted the invitation, though a large proportion preferred to remain, Ezra 2:2; Neh. 7:7. This company laid the foundation of the 2d temple, which was completed in the 6th year of Darius, B. C. 516. Fifty-eight years after, Ezra led a small company of 7,000 from Babylonia to Judæa. He was succeeded as governor by Nehemiah, who labored faithfully and successfully to reform the people, and many of the good fruits of his labors remained until the time

of Christ. The Jewish character and language were changed by their sojourn for so long a time among foreigners, Neh. 8:8; and it is noteworthy that we hear little of idols or idolatry among them after the captivity.

Probably none among the posterity of Jacob can now prove from which of his 12 sons they are descended. Both Judah and Israel being removed from "the lot of their inheritance" in Canaan, and dispersed among strangers, the various tribes would naturally amalgamate with each other, the envy of Judah and Ephraim would depart, and the memory of Abraham, Moses, and David would revive, Ezra 6:16, 17; 8:35; Ezek. 37:26-28. They are called the "dispersed among the Gentiles," John 7:35, and 2 of the inspired epistles were written to them, Jas. 1:1; 1 Pet. 1:1.

The last captivity of the Jews, A. D. 71, after they had filled up the measure of their iniquity by rejecting Christ and the gospel, was a terrible one. According to Josephus, 1,100,000 perished at the siege of Jerusalem by Titus, and nearly 100,000 captives were scattered among the provinces and slain in gladiatorial shows, doomed to toil as public slaves, or sold into private



bondage. The cut represents the medal of the emperor Vespasian, A. D. 71, in memory of the capture of Jerusalem. Under the emperor Hadrian, A. D. 133, a similar crushing blow fell on the Jews who had again assembled in Judæa; and at this day they are scattered all over the world, yet distinct from the people among whom they dwell, suffering under the woe which unbelief has brought upon their fathers and themselves, until the time come when Christ "shall turn away ungodliness from Jacob," Rom. 11:25, 26.

CAR'BUNCLE, a precious stone, like a large ruby or garnet, of a dark red color,

said to glitter even in the dark, and to sparkle more than the ruby. The word is put to represent 2 different Hebrew words, one of which, Exod. 28:17; Ezek. 28:13, is commonly thought to mean the emerald; and the other, Isa. 54:12, may mean a brilliant species of ruby.

CAR'CHEMISH, *fort of Chemosh*, usually identified with Circesium, a fortified city on the east side of the Euphrates, where the river Chaboras enters it. In Isa. 10:9, it appears as taken by some king of Assyria. It was attacked by Pharaoh-necho king of Egypt, near the close of Josiah's reign, B. C. 609, 2 Chr. 35:20. Three years afterwards Necho was signally defeated by Nebuchadnezzar, Jer. 46:1-12. In later times it was held as a frontier post of the Roman empire on the east. Rawlinson places it at Hierapolis, near Bir, much farther up the river.

CAR'MEL, *the park, or, fruitful field*, I., a city of Judah, on a mountain of the same name, 9 miles south by east of Hebron, Josh. 15:55; 2 Chr. 26:10. Here Saul, returning from his expedition against Amalek, erected a trophy; and here Nabal the Carmelite, Abigail's husband, dwelt, 1 Sam. 15:12; 25; 27:3. Its ruins indicate that it was a large place.

II. A celebrated range of hills, 12 miles long, running northwest beside the plain of Esdraelon, and ending in the promontory south of the Bay of Acre, Josh. 19:26. Its greatest height is about 1,810 feet; at its northeastern foot runs the brook Kishon, and a little farther north, the river Belus. On its northern point now stands a convent of the Carmelite friars, an order established in the 12th century, and having various branches in Europe. Mount Carmel is the only great promontory upon the coast of Palestine. The foot of the northern part approaches the water so that, seen from the hills northeast of Acre, Mount Carmel appears as if "dipping his feet in the western sea;" farther south it retires more inland, so that between the mountain and the sea there is an extensive plain covered with fields and olive-trees. Mr. Carne traversed the whole summit, which occupied several hours. He says, "It is the finest and most beautiful mountain in Palestine, of great length, and in many parts covered with trees and flowers. On reaching, at last, the opposite summit, and coming out of a wood, we saw the celebrated plain of Esdraelon beneath, with the river Kishon flowing through it; Mounts Tabor



MOUNT CARMEL AND HAIFA.

and Little Hermon were in front (east); and on the right (south) the prospect was bounded by the hills of Samaria." From the southeast side of this ridge, a range of low wooded hills on the south spreads and rises into the high lands of Samaria. Those who visit Mount Carmel in the last part of the dry season find everything parched and brown, especially at the western end; but at other seasons its exuberance of vegetable and animal life shows how just were the allusions of ancient writers to its exceeding beauty, Isa. 35:2, its verdure of drapery and grace of outline, Song 7:5, and its rich pastures, Isa. 33:9; Jer. 50:19; Amos 1:2. The rock of the mountain is a hard limestone, abounding in natural caves, Amos 9:3. These have in many cases been enlarged, and otherwise fitted for human habitation; and the mountain has been in various ages a favorite residence for devotees. It is memorable for frequent visits of the prophets Elijah and Elisha, 2 Kin. 1:9-15; 2:25; 4:25; and especially for the destruction of the priests of Baal upon it, 1 Kin. 18. This took place at the western end of the ridge, Mar Elyas, a high and bold point sloping down to the plain. There is still a well on the hillside, at a spot now called El-Maharakah, *the burning*; and the ancient Ki-

shon is now known as the Nahr el-Mukatta, *river of slaughter*. It flows into the sea east of Carmel and Haifa.

CAR'NAL, *fleshly, unholy*; in contrast with spiritual and holy. It describes all unrenewed men—born of fallen parents, and not born anew of the Holy Spirit, Rom. 7:14.

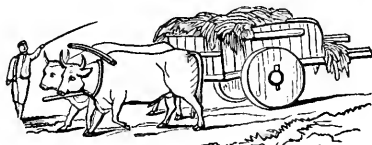
CAR'PENTERS, and their tools and work, are often mentioned in the Bible; and a high degree of skill in many kinds of woodwork was early attained, and shown in the building of the ark, the tabernacle, the temple, royal palaces, and even the carving of idols, Gen. 6; Exod. 27; 2 Chr. 3; 9:11; Isa. 44:13. This trade of civilized life was honored among the Jews, and is for ever endeared to all its Christian members by the fact that our Lord himself was one of them—a workingman, Matt. 13:55; Mark 6:3.

CAR'PUS, *fruit*, a disciple and friend of Paul at Troas, 2 Tim. 4:13.

CAR'RIAGE, the baggage which formed the burden of a man or beast, 1 Sam. 17:22; Acts 21:15. Once or twice it seems to indicate a circular trench or rampart of baggage, etc., around a camp, 1 Sam. 17:20; 26:5, 7.

CARTS or **WAGONS**. The roads in Palestine are now generally impassable by any

wheeled vehicle; and the chief use of the cart drawn by cattle, 2 Sam. 6:6, was on a limited scale for agricultural purposes, such as forcing the ripe grain out of the ear,



A MODERN SYRIAN CART.

bruising the straw, removing the produce of the fields, etc., Isa. 5:18; 28:27, 28. Wagons were used to carry Israel into Egypt, and for the conveyance of the ark, Gen. 45:27; Num. 7:3-9. They were often drawn by heifers, etc., 1 Sam. 6:7, and were usually low, and on solid wooden wheels, sometimes iron-shod.

CASEMENT, Prov. 7:6. See **LATTICE**.

CASIPH'IA, the home of many of the exiled Jews, was probably in the direction of the Caspian Sea from Babylon, Ezra 8:17.

CAS'LUHIM, descendants of Mizraim, See **CAPHTORIM**.

CAS'SIA, the bark of an odoriferous tree, from which came one ingredient of the holy oil or ointment, Exod. 30:24; Psa. 45:8; Ezek. 27:19.

CAST'AWAY, worthless, like the dross of metals, 1 Cor. 9:27. In heathen countries infants are often exposed and left to perish, Ezek. 16:5.

CAS'TLE, Acts 21:34, the Tower of Antonia, a fortress in Jerusalem. See **TEMPLE**.

CAS'TOR and **POL'LUX**, twin sons of Jupiter and Leda, and guardians of seamen, according to Greek and Roman mythology. Ships often had their images on the prow, and bore their names, Acts 28:11.

CAT'ERPILLAR, some locust-like insect, now undistinguishable, Deut. 28:38; 1 Kin. 8:37; Psa. 78:46; 105:34; Isa. 33:4. See **LOCUST**.

CATH'OLIC. This term is Greek, signifying *universal*. The true church of Christ is called *catholic*, because it extends throughout the world, and during all time. In modern times the Church of Rome has usurped this title, improperly applying it exclusively to itself.

The "Catholic epistles" are 5, so called because they were addressed to the church *in general*, and not to any particular church. They are, 1 epistle of James, 2 of Peter, 1 of John, and 1 of Jude.

CAT'TLE. See **GOAT**, **OX**, **SHEEP**, **ASS**, **CAMEL**, **HORSE**.

CAUL, Lev. 3:4, 10, 14; 4:9, a lobe of the liver; in Hos. 13:8, the membrane inclosing the heart; in Isa. 3:18, network for the hair.

CAUSE'WAY, 1 Chr. 26:16, 18, supposed to be the "ascent," 2 Chr. 9:4, by which men went from Zion to the west side of the temple area. If it was first of wood, "terraces," 2 Chr. 9:11; the later structure was stone. See **WALLS**.

CAVE. Judæa, a limestone country, abounds with subterranean caverns of various dimensions, often giving rise to small rivulets. These were used as dwellings, places of refuge for men and cattle, and tombs. It was in a cave that Lot resided after the destruction of Sodom, Gen. 19:30. Petra, in Idumæa, was a city of caves, and its early inhabitants, expelled by the Edomites, were a troglodite race, called **HORITES**, or *cave-men*, Num. 24:21; Song 2:14; Jer. 49:16; Obad. 3. In the vicinity of Hebron, the poor still live in caves while pasturing their flocks. Natural cavities were sometimes enlarged, and artificial ones made for refuge and defence, Judg. 6:2; 1 Sam. 13:6; Isa. 2:19; Jer. 41:9. The caves of Machpelah, of Adullam, of Engedi, of Carmel, and of Arbela still exist. See **SELA**, **SEPULCHRE**.

CE'DAR of Lebanon, a noble evergreen-tree greatly celebrated in the Scriptures, Psa. 92:12; Ezek. 31:3-6. These trees are remarkably thick and tall; some have trunks from 35 to 40 feet in girth, and 90 feet in height. The cedar-tree shoots out branches at 10 or 12 feet from the ground, large and almost horizontal; its leaves are an inch long, slender and straight, growing in tufts. The tree bears a small cone, like that of the pine. This celebrated tree is not peculiar to Mount Lebanon, but grows upon Mounts Amanus and Taurus in Asia Minor, and in other parts of the Levant, but does not elsewhere reach the size and height of those on Lebanon. It has also been cultivated in the gardens of Europe; 2 are at Chiswick in England, 1 in the Jardin des Plantes in Paris, and there are possibly more young cedars in England than in Palestine. The beauty of the cedar consists in the proportion and symmetry of its wide-spreading branches and cone-like top. The gum, which exudes both from the trunk and the cones or fruit, is soft like balsam; its fragrance is like that of the balsam of Mecca. Everything about



THE CEDAR OF LEBANON: CEDRU'S LIBANI.

the tree has a strong balsamic odor; and hence the whole grove is so pleasant and fragrant that it is delightful to walk in it, Song 4:11; Hos. 14:6. The wood is exceedingly durable, Psa. 92:12; not subject to decay, nor to be eaten of worms; hence it was much used for rafters, and for boards with which to cover houses and form the floors and ceilings of rooms. It was of a red color, beautiful, solid, and free from knots. The palace of Persepolis, the temple at Jerusalem, and Solomon's palace were all partly built with cedar; and "the house of the forest of Lebanon" was perhaps so called from the quantity of this wood used in its construction, 1 Kin. 7:2; 10:17.

Of the forests of cedars which once covered Lebanon, comparatively few are now left, Isa. 2:13; 10:19, though there are still many scattered trees and groves in various parts. Rev. H. H. Jessup, American missionary, and Dr. Post, visited 11 different groves, 2 of them numbering thousands of genuine cedars. The largest and most ancient trees, formerly thought to be the only ones, are found in a grove, lying a little off from the road which crosses Mount Lebanon from Baalbek to Tripoli, 6,400 feet above the sea, and 3,000 feet below the summit of the mountain on the western side, at the foot indeed of the highest summit or

ridge of Lebanon. This grove consists of a few very old trees, perhaps as old as the time of Christ, intermingled with 400 or 500 younger ones. See LEBANON.

Besides the true cedar of Lebanon, the word cedar in the Bible appears to mean sometimes the juniper, Lev. 14:4, 6, 49-52; Num. 19:6; and sometimes the pine, Ezek. 27:5, and perhaps 1 Kin. 5: 6; 7; 9:11; and the yew.

CE'DRON. See KIDRON.

CEIL'ING. The ancients took great pains to ornament the ceilings of their best apartments: making them sometimes of a sort of wainscoting, in squares or complicated figures; and sometimes of a fine plaster with beautiful mouldings, tinted and relieved by gilding, small mirrors, etc., 1 Kin. 6:15; 2 Chr. 3:5; Jer. 22:14. Hence "ceiled houses," Hag. 1:4. Such ceilings were used, according to Layard, in the palaces and temples of Nineveh; and are found at this day in the houses of Damascus.

CEN'CHREÆ, a port of Corinth, now named Kenkries, whence Paul sailed for Ephesus, Acts 18:18. It was a place of some commercial note, and the seat of an early church, Rom. 16:1. It was situated on the eastern side of the isthmus, 8 or 9 miles east of the city, on the Saronic Gulf. The other port, on the western side of the isthmus, was Lechæum.

CEN'SER, 2 Chr. 26:16, 19, a vessel in which fire and incense were carried, in certain parts of the Hebrew worship. Little is known of its form. The censer for the



daily offering was at first made of copper, Num. 16:39. That used on the great day of Atonement was made of pure gold, 1 Kin. 7:50; Heb. 9:4.



In the daily offering, the censer was filled with coals from the perpetual fire, and placed on the altar of incense where the incense, was sprinkled on the coals, and burning diffused its fragrance far and wide, Exod. 30:1, 7-10. On the day of Atonement, in the Holy of Holies, the censer must have been

held in the hand, and probably by a handle, Lev. 16:12, 13.

The censers of the Egyptians had long handles, like a human arm and hand, upon the palm of which the incense-cup stood. Those of the Greeks and Romans had chains, by which they were carried, like those now used in the Romish service.

The golden "vials" full of odors, Rev. 5:8, were censers, or vessels of incense.

CEN'SUS. There are 4 formal numberings of the Jews reported in the Bible: one at Mount Sinai, Exod. 38:26, when the number of men over 20 years old was 603,550; one in the 2d year after the exodus, Num. 1-3; one just before their entrance into Canaan, Num. 26; and one in David's reign, 2 Sam. 24:1-9; 1 Chr. 21:5; 27:24, when the men numbered at least 1,300,000. Comparing with this the vast armies raised by subsequent kings, 2 Chr. 13:3, 17; 14:8, 9; 17:14-19; 25:5, 6, and adding 3 times these numbers for the women and children, we learn that the population of the Holy Land in its prime was more dense than in most thickly settled countries of our own day; and the statements of Josephus are of the same purport.

CENTU'RION, a Roman officer com-

manding a hundred soldiers; similar to "captain" in modern times. Several centuries are mentioned with honor in the New Testament, Mark 15:39; Luke 7:1-10; Acts 27:1, 3, 43; and the first fruit to Christ from the Gentiles was the generous and devout Cornelius, Acts 10.

CE'PHAS, a rock, a Syriac or later Hebrew name given to Peter by Christ, John 1:42. The Greek *Petros* and the Latin *Petrus* have the same meaning. See **PETER**.

CE'SAR. See **CÆSAR**.

CH, in words derived from Hebrew and Greek, usually proper names, is to be pronounced like K. As in Chaldaea, Chloe, Archippus; pronounced Kalde'a, Klo'e, Arkip'pus. In Cher'ubim and Rachel, however, it is pronounced as in chest, chief.

CHAFF. See **THRESHING**.

CHAINS, of iron or brass, were either fetters or handcuffs, Judg. 16:21; 2 Sam. 3:34; 2 Kin. 25:7; Acts 12:6, 7. Chains of gold were worn as ornaments by women, Song 1:10; 4:9; and by men also, Num. 31:50; Prov. 1:9; but especially as official badges of honor, Gen. 41:42; Dan. 5:16; Ezek. 16:11. They were a part of the temple furnishing and the priestly dress, Exod. 28; 2 Chr. 3.

CHALCED'ONY, a precious stone, resembling the agate; of various colors, but often a light brown or blue, Rev. 21:19. It is named after Chalcedon, in Bithynia, opposite Constantinople, and is much used as a material for cups, vases, and other articles of taste.

CHALDÆ'A, a country in Asia, the capital of which, in its widest extent, was Babylon. It was originally of small extent; but the empire being afterwards very much enlarged, the name is generally taken in a more extensive sense, and includes **BABYLONIA**, which see.

CHALDÆ'ANS. This name is taken, 1. for the people of Chaldaea, and the subjects of that empire generally; 2. for philosophers, naturalists, or soothsayers, whose principal employment was the study of mathematics and astrology, by which they pretended to foretell the destiny of men born under certain constellations.

The Chaldæans were originally a warlike people, apparently Cushite in origin and language, dwelling in the south part of the plain of Shinar, Job 1:17. As the Assyrian monarchs extended their conquests towards the west, the Chaldæans also came under their dominion. A very vivid and

graphic description of the Chaldean warriors is given by the prophet Habakkuk, who probably lived about the time when they first made incursions into Palestine or the adjacent regions, Hab. 1:6-11. In the reign of king Hezekiah, B. C. 713, a king of Babylon is mentioned, the first of whom we read after Nimrod and Amraphel. About 100 years later we find the Chaldeans in possession of the kingdom of Babylon. The first sovereign in the new line appearing in history was Nabopolassar. His son Nebuchadnezzar invaded Palestine, as foretold by Jeremiah and Habakkuk, Ezra 5:12; Jer. 39:5. He was succeeded by his son Evil-merodach, 2 Kin. 25:27; Jer. 52:31. After him came, in quick succession, Neriglissar, Laborosoarchod, and Nabonnedus with Belshazzar, under whom this empire was absorbed in the Medo-Persian. The Chaldeo-Babylonian dynasty continued probably less than 200 years. See **BABYLON**.

The ancient Chaldeans seem to have retained their old Cushite language for scientific uses, and to have been the learned and priestly class when merged with the Babylonians and Assyrians. As such they are spoken of in Dan. 1:4; 2:2-12.

CHALDEE LANGUAGE. See **LANGUAGE**.

CHAM'BER. See **HOUSE**. Chambers sometimes denotes constellations or regions in the heavens, Job 9:9; Psa. 104:3, 13. For "chambers of imagery," Ezek. 8:12, see **NINEVEH**.

CHAM'BERING, licentiousness, Rom. 13:13.

CHAM'BERLAIN, 2 Kin. 23:11, an officer who had charge of a king's lodgings and wardrobe. In Eastern courts eunuchs were generally employed in this office, Esth. 1:10, 12, 15. In Acts 12:20, an officer high in the king's confidence. This title in Rom. 16:23 probably denotes the steward or treasurer of the city.

CHAME'LEON. See below.

CHAM'OIS, not the well-known mountain goat of Southern Europe, but probably a variety of wild sheep, resembling a goat, found in Arabia Petraea and on Egyptian monuments, Deut. 14:5.

CHAME'LEON, Lev. 11:30, a kind of lizard, with a shagreened skin. Its body is about 6 inches long; its feet have 5 toes each, arranged like 2 thumbs opposite to 3 fingers; its eyes turn backwards or forwards independently of each other. It feeds upon flies, which it catches by darting out its long, viscous tongue. It has the

faculty of inflating itself at pleasure with air, and thus changing its color from its



ordinary gray to green, purple, and even black when enraged.

CHAMPAIGN', Deut. 11:30, a plain or open region.

CHAP'ITER, the capital, or upper portion of a pillar, Exod. 38:17, 19, or of a laver or other work of art, perhaps a carved scroll, 1 Kin. 7:16-31.

CHAP'MEN, travelling merchants, 2 Chr. 9:14.

CHAPTER. See **BIBLE**.

CHAR'GER, or **PLATTER,** a large, shallow dish, Num. 7:13; Ezra 1:9; Matt. 14:8, 11.

CHAR'GES, Acts 21:24. "Be at charges with (for) them," means, "Pay the expenses of their rites and offerings."



CHAR'IOTS. Scripture speaks of 2 sorts of these, two-wheeled, and both drawn by horses: one for princes and generals to ride in, Gen. 41:43; 46:29; 2 Kin. 5:9; Acts 8:28; or dedicated to idols, 2 Kin. 23:11; the other to break an enemy's battalions, by rushing in among them, being

"chariots of iron," that is, armed with iron scythes or hooks, projecting from the ends of the axletrees. These made terrible havoc. The Canaanites whom Joshua engaged at the waters of Merom had horsemen, and a multitude of chariots, Josh. 11:4; Judg. 1:19. Sisera, general of Jabin king of Hazor, had 900 chariots of iron, Judg. 4:3; and Solomon raised 1,400, 1 Kin. 10:26, in spite of the prohibition in Deut. 17:16; 1 Sam. 8:11, 12. The later kings also cultivated this arm of military power, Isa. 31:1. Elijah was called the chariot and horsemen of Israel, as being their chief defender, 2 Kin. 2:12. In Song 3:9, chariot seems to mean a portable sedan or palanquin. See LITTER.

CHAR'ITY in Scripture does not mean almsgiving alone, nor a lenient judgment of others, but that loving of men as we love ourselves, which springs from supreme love to God, and shows itself in all good works, 1 Cor. 13. See LOVE.



INDIAN SERPENT-CHARMERS.

CHARM'ERS, Psa. 58:4, 5; Eccl. 10:11; Jer. 8:17, persons very common throughout India and Egypt, who claim to have the faculty of catching, taming, and controlling serpents, even the most venomous.

CHARMS. See AMULETS.

CHAR'AN. See HARAN.

CHE'BAR, *length*, commonly believed to be a river which rises in the northern part of Mesopotamia, and flows first southeast, then south and southwest, into the Euphra-

tes. It was called Chaboras by the Greeks; now Khabour. On its fertile banks Nebuchadnezzar located a part of the captive Jews, and here the sublime visions of Ezekiel took place, Ezek. 1:3; 3:15; 10:15; 43:3. Rawlinson thinks this river is too far north for the limits of Chaldaea, and identifies the Chebar with a large canal near Babylon excavated under Nebuchadnezzar.

CHEDORLAO'MER, *handful of sheaves*, king of Elam, in Persia, in the time of Abraham. He made the cities in the region of the Dead Sea his tributaries; and on their rebelling, he came with 4 allied kings and overran the whole country south and east of the Jordan. Lot was among his captives, but was rescued by Abraham with his own dependents and his neighbors, Gen. 14:1-24. Compare Psa. 110. His name is found on Chaldaean bricks recently discovered.

CHEESE, several times alluded to in Scripture, and still an important article of food in the East, 1 Sam. 17:18; 2 Sam. 17:29. It is usually white and very salt; soft, when new, but soon becoming hard and dry. The cheese was like a small saucer in size, Job 10:10. The "cheese-makers' valley" in Jerusalem, Tyropæon, lay between Mounts Zion and Moriah.

CHEM'ARIM, occurring once only in the English version, Zeph. 1:4, but frequently in the Hebrew, translated "idolatrous priests," 2 Kin. 23:5; Hos. 10:5.

CHE'MOSH, *subduer*, the national god of the Moabites and of the Ammonites, worshipped also under Solomon at Jerusalem, Num. 21:29; Judg. 11:24; 1 Kin. 11:7; 2 Kin. 23:13; Jer. 48:7. Some erroneously identify Chemosh with Molech, another god of the Ammonites.

CHE'ETHITES, or CHER'ETHIM, I., a portion of the Philistines, supposed by many to have originated in Crete, 1 Sam. 30:14; Ezek. 25:16; Zeph. 2:5.

II. A portion of David's body-guard, always mentioned with the Pelethites, 2 Sam. 8:18; 15:18; 20:7; 1 Chr. 18:17. Some suppose that they were foreigners, whom David took into his service while among the Philistines. The Gittites mentioned with them in 2 Sam. 15:18, were plainly such. Others think they had their name from their office—executioners and runners. See PELETHITES.

CHE'RITH, a *cutting*, a small brook flowing into the Jordan, to which Elijah once withdrew, and where ravens brought him supplies of bread and flesh, 1 Kin. 17:3-5. Robinson suggests that it may be the present Wady Kelt, which drains the hills west of Jericho, and flows near that town on its way to the Jordan. This brook is dry in summer. It is in a deep and wild ravine, and the lofty sides are pierced by many caverns where ravens and eagles still dwell.

CHE'RUB, plural **CHE'RUBIM**, an order of celestial beings or symbolical representations often referred to in the Old Testament and in the book of Revelation. The cherubim are variously represented as living creatures, Gen. 3:24; Ezek. 1; Rev. 4; or as images wrought in tapestry, gold, or wood, Exod. 36:35; 37:7; Ezek. 41:25; as having 1, 2, or 4 faces, Exod. 25:20; Ezek. 10:14; 41:18; as having 2, 4, or 6 wings, 1 Kin. 6:27; Ezek. 1:6; Rev. 4:8; in the simplest form, as in the golden figures above the ark of the covenant; or in the most complex and sublime form, as in Ezekiel's wonderful visions of the glory of God—discerning and ruling all things, and executing irresistibly and with the speed of thought all his wise and just decrees, Ezek. 1; 10. The fullest of these descriptions represents the cherub as a winged figure, like a man in form, full of eyes, and with a fourfold head—of a man, a lion, an ox, and an eagle—with wheels turning every way, and speed like the lightning: presenting the highest earthly forms and powers of creation in harmonious and perfect union, Ezek. 1; 10; 41; Rev. 4. Usually also the cherubim stand in a special nearness to God; they are engaged in the loftiest adoration and service, moving in instant accordance with his will, Psa. 18:10; Ezek. 1:26; 10:20; Rev. 4; they are seen in the temple inseparably associated with the *mercy-seat*, "the cherubim of glory," Heb. 9:5—made of the same mass of pure gold, Exod. 25:19, bending reverently over the place of God's presence, Psa. 99:1, where he met his people, Num. 7:89, accepted the blood of atonement, Lev. 16:14-16, and shone forth as their Saviour, Psa. 80:1; Isa. 37:16.

CHEST'NUT-TREE, Gen. 30:37. The Septuagint and Vulgate here read, the plane-tree, with which most modern expositors agree. The plane-tree is akin to the American button-wood-tree, and has a tall and stately trunk, with smooth bark, and branches spreading in every direction,

covered with a profusion of glossy green leaves. It is nowhere more abundant and noble than in the plains of Assyria, Ezek. 31:8.

CHESUL'LOTH, a town on the border of Issachar, named between Jezreel and Shunem, but possibly the same as **CHISLOTH-TABOR**, on the border of Zebulun, about 3 miles west of Mount Tabor; the village called Iksal now marks its site, together with numerous excavated tombs, Josh. 19:12, 18, 22, with 1 Chr. 6:72. See **DABERATH**.

CHE'ZIB, Gen. 38:5, probably **ACHIZIB**, II. **CHIL'DREN**. A numerous offspring was regarded as a signal blessing, Psa. 127:3-5, and childless wives sought various means to escape the reproach of barrenness, which was deprecated in the blessing given to a newly married couple, Ruth 4:11. The pangs of childbirth, in their suddenness and sharpness, are often alluded to in Scripture. The apostle Paul speaks of them as fruits and evidences of the fall; but assures those who abide in faith that, amid all the suffering that reminds them that woman was first in the transgression, Gen. 3:16, they may yet look trustfully to Christ, "the seed of the woman," for acceptance and salvation, 1 Tim. 2:15.

A new-born child was washed, rubbed with salt, and wrapped in swaddling clothes, Ezek. 16:4; Luke 2:7-11. On the 8th day a son was circumcised and named. At his weaning a feast was often made, Gen. 21:8, when the child was about 3 years old. Young children are still carried by Arab mothers astride of the hip or the shoulder, as was a custom in the time of Isaiah, ch. 49:22; 66:12. At the age of 5, sons were brought more into the father's care than before, to be taught the arts and duties of life. The nurse of a female child often attended her through life, Gen. 24:59; 35:8. Children were to be instructed with great diligence and care, Deut. 6:20-23. They were required to honor and obey their parents, and were subject to the father's control in all things, Gen. 22:21; Num. 30:5; they were even liable to be sold into temporary bondage for his debts, Lev. 25:39-41; 2 Kin. 4:1; Matt. 18:25.

The firstborn son received, besides other privileges (see **BIRTHRIGHT**), 2 portions of his father's estate; the other sons 1 portion each. The sons of concubines received presents, and sometimes an equal portion with the others, Gen. 21:8-21; 25:1-6; 49:1-27; Judg. 11:1-7. The daughters

received no portion, except in cases provided for in Num. 27:1-11.

The term child or children, by a Hebrew idiom, is used to express a great variety of relations: the good are called children of God, of light, of the kingdom, etc.; the bad are named children of the devil, of wrath, of disobedience, etc. A strong man is called a son of strength; an impious man, a son of Belial; an arrow, the son of a bow; and a branch, the son of a tree. The posterity of a man are his "sons," for many generations. True wisdom may make a child wiser than 100 years of life, Isa. 65:20.

CHIM'HAM, probably a son of Barzillai, 2 Sam. 19:37; 1 Kin. 2:7. He may have received from David the place near Bethlehem called Chimham, Jer. 41:17. B. C. 1023.

CHIN'NERETH, or **CINNEROTH**, a town on the west shore of the Sea of Galilee, Num. 34:11; Deut. 3:17; Josh. 11:2; 12:3; 19:35; 1 Kin. 15:20. It was a "fenced city" of Naphtali, and gave its name to the lake. Tiberias is supposed by Jerome to have afterwards occupied its site.

CHI'OS, an island in the Ionian Archipelago, between Lesbos and Samos, on the coast of Asia Minor; now called Scio. It is 30 miles long and 10 wide, and has always been famous for its beauty and fertility, and in modern times for the massacre of its inhabitants by the Turks in 1822. Paul passed this way as he sailed southward from Mitylene to Samos, Acts 20:15.

CHIS'LEU, the 9th month of the Hebrews, beginning with the new moon nearest to the 1st day of December, Neh. 1:1; Zech. 7:1.

CHIS'LOTH-TABOR. See **CHESULLOTH**.

CHIT'TIM, or **KITTIM**, descendants of Javan, son of Japheth; and the land settled by them, Gen. 10:4. Chittim seems to denote primarily the island of Cyprus; and also to be employed, in a wider sense, to designate other islands and countries adjacent to the Mediterranean, Isa. 23:1, 12; Jer. 2:10; Ezek. 27:6; as, for instance, Macedonia, Dan. 11:30, and Rome, Num. 24:24.

CHI'UN, an idol worshipped by the Israelites in the desert, Amos 5:26; Acts 7:43; representing probably the planet Saturn, worshipped by Eastern nations as an evil spirit to be propitiated by sacrifices. See **REMPHAN**.

CHORA'ZIN, a town in Galilee, near Capernaum and Bethsaida, on the northwest shore of the Sea of Galilee. Jerome says

it was 2 miles from Capernaum. Robinson locates it at the modern Tell-Hûm; Dr. Wm. M. Thomson found more extensive ruins, named Kherâzeh, 2 miles northwest of Tell-Hûm, and this site is approved by Wilson and other recent explorers. It was upbraided by Christ for its impotence, Matt. 21:21; Luke 10:13.

CHRIST, *anointed*, a Greek word, equivalent to the Hebrew **MESSIAH**, *the consecrated or anointed one*, and given preëminently to our blessed Lord and Saviour. See **MESSIAH** and **JESUS**.

The ancient Hebrews, being instructed by the prophets, had clear notions of the Messiah; but these became gradually depraved, so that when Jesus appeared in Judæa, the Jews entertained a false conception of the Messiah, expecting a temporal monarch and conqueror, who should remove the Roman yoke and subdue the whole world. Hence they were scandalized at the outward appearance, the humility, and seeming weakness of our Saviour. The modern Jews, indulging still greater mistakes, form to themselves ideas of the Messiah utterly unknown to their forefathers.

The ancient prophets had foretold that the Messiah should be God, and man; exalted, and abased; master, and servant; priest, and victim; prince, and subject; sinless, and yet punished as a criminal; involved in death, yet victor over death; rich, and poor; a king, a conqueror, glorious—a man of griefs, exposed to infirmities, unknown, in a state of abjectness and humiliation. All these contrarities were to be reconciled in the person of the Messiah; as they really were in the person of Jesus.

It is not recorded that Christ ever received any external official unction. The unction that the prophets and the apostles speak of is the spiritual and internal unction of grace and of the Holy Ghost, Luke 4:18; Acts 10:38, of which the outward unction, with which kings, priests, and prophets were anciently anointed, was but the figure and symbol.

The name **CHRIST** is the official title of the Redeemer, and is not to be regarded as a mere appellative, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. We may get the true sense of such passages by substituting for "Christ," "the Anointed," and where Jews were addressed,

"THE MESSIAH." Thus in Matt. 2:4, Herod "demanded of them," the priests and scribes, "where the Christ should be born," that is, the Old Testament Messiah. Peter confessed, "Thou art the Messiah," Matt. 16:16. The devils did the same, Luke 4:41. See also Matt. 22:42; Acts 17:3; 18:5. In later times the name JESUS was comparatively disused; and CHRIST, as a proper name, was used instead of JESUS, as in the epistles.

When we consider the relation of Christ's person, as God and man, to his official work as our Prophet, Priest, and King, and to his states of humiliation and glory; when we consider how God is in and with him—how all the perfections of God are displayed, and all the truths of God exemplified in him; when we consider his various relations to the purposes, covenants, word, and ordinances of God, and to the privileges, duties, and services of saints, in time and to eternity, we have a delightful view of him as ALL and IN ALL, Col. 3:11. And we can understand that "No man can say that Jesus is the Lord"—cordially believe in and accept him as the Messiah described in the Bible—"but by the Holy Ghost," 1 Cor. 12:3. Compare Matt. 16:16, 17; 1 John 5:1.

CHRISTIANS, a name given at Antioch in Syria to those who believed Jesus to be the Messiah, A. D. 42, Acts 11:26. It seems to have been given to them by the men of Antioch as a term of convenience rather than of ridicule, to designate the new sect more perfectly than any other word could do, and occurs in only 2 other places in the Bible, Acts 26:28; 1 Pet. 4:16. They generally called each other "brethren," "the faithful," "saints," "believers;" and were named by the Jews, Nazarenes and Galileans. The term is sometimes used now to distinguish nominally Christian nations or individuals from idolaters, Mohammedans, or infidels, and sometimes to denote church members only. Nominal Christian nations, including Roman-catholics 195,000,000, Greek and Oriental Christians 76,000,000, and Protestants 97,000,000, form barely four-tenths of the human family in numbers; but in influence Christendom, and especially Protestantism, is largely in the ascendant above all others—including idolaters 766,000,000, Mohammedans 161,000,000, and Jews 6,000,000. He only is a real Christian who heartily accepts Christ as his teacher, guide, and master, the source of his highest life, strength, and

joy, his only Redeemer from sin and hell, his Lord and his God. They who rightly bear Christ's name and partake of his nature, and they only, will finally share in his glory.

CHRISTS, FALSE. Our Saviour predicted that many pretended Messiahs would come, Matt. 24:24, and his word has been abundantly fulfilled. Twenty-four different men have pretended to be the Messiah. One of them named Coziba, usually known as Bar-cocheba, *son of the star*, lived within 100 years of Christ, had many followers, and is said to have occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times, 1682.

CHRONICLES, the name of 2 historical books of the Old Testament, the author of which is not known, though the general opinion ascribes them to Ezra, B. C. 457, and this opinion is established by the searching inquiries and discussions of modern criticism. They originally formed a single book. The inspired penman made use, not only of the earlier books of Scripture, but of numerous other public annals, now lost, 1 Chr. 29:29; 2 Chr. 9:29; 16:11; 20:34; 27:7. The 1st book contains a recapitulation of sacred history, by genealogies, from the beginning of the world to the time of David, and more fully the life, reign, and death of David. The 2d book contains the history of the kings of Judah, without those of Israel, from the beginning of the reign of Solomon only, to the return from the captivity of Babylon. In this respect it differs from the books of Kings, which give the history of the kings of both Judah and Israel. In many places, where the history of the same kings is related, the narrative in Chronicles is almost a copy of that in Kings; in other places, the one serves as a supplement to the other. In the Septuagint, these books are called *Paraleipomena*, that is, things omitted. The 2 books of Chronicles, written after the restoration from Babylon and during the reestablishment of the Hebrew state and church, seem intended primarily to aid in this work; they give full genealogical records, by which the lands were to be reassigned, the temple service reorganized, etc.; they dwell more on ecclesiastical matters than the books of Kings; they enlarge upon the ordinances of public worship; and detail minutely the preparations of David for the building of the temple, and its erection and dedication by Solomon; the histo-

ries of the other kings also are specially full in respect to their religious character and acts, 1 Chr. 13:8-11; 2 Chr. 11:13; 19:8-11; 26:16-19, etc. The Chronicles should be read in connection with the books of Samuel and the Kings; treating of the same periods, they illustrate each other, with some apparent but unessential discrepancies, and form a continuous and instructive history, showing that religion is the main source of national prosperity, and ungodliness of adversity, Prov. 14:34. The details of these books may be studied with interest, in view of their bearing upon the coming and the kingdom of our Lord Jesus Christ. The whole period treated of in the Chronicles is about 3,500 years. See NUMBERS.

CHRYSO'LITE, supposed to be the Oriental topaz of modern times, a transparent precious stone, having the color of gold with a mixture of green, and a fine lustre, Rev. 21:20.

CHRYSO'PRASUS, the 10th precious stone in the foundation of the heavenly Jerusalem, as seen by John. Its color was green, inclining to gold, as its name imports, Rev. 21:20.

CHUB, Ezek. 30:5, some unknown people of North Africa, in alliance with Egypt and defeated by Nebuchadnezzar.

CHUN, 1 Chr. 18:8, elsewhere called **BEROTHAI**, which see.

CHURCH. The Greek word *ecclesia*, translated church, signifies generally an assembly, either common or religious; and it is sometimes so translated, as in Acts 19:32, 39. In the New Testament it usually means a congregation of religious worshippers, either Jewish, as Acts 7:38, or Christian, as Matt. 18:17; 1 Cor. 6:4. The latter sense is the more common one; and it is thus used in a twofold manner, denoting,

1. The universal Christian church: either the invisible church, consisting of all saved souls, whom God knows, but whom we cannot infallibly know, Heb. 12:23; or the visible church, made up of the professed followers of Christ. Col. 1:24; 1 Tim. 3:5, 15.

2. A particular church or body of professing believers, who meet and worship together in one place; as the churches of Rome, Corinth, Ephesus, Philippi, etc., to which Paul addressed epistles.

In Matt. 16:18, 19, it seems to mean more than the mere body of Christ's redeemed people, including the doctrines, endowments, institutions, and hopes he has given

them—the gospel in the full development and accomplishment of its designs. The expression commonly used by Christ himself is, "the kingdom of heaven," or of God. See KINGDOM.

CHURL, Isa. 32:5, 7, a deceiver. Churlish, in 1 Sam. 25:3, coarse and rude.

CHURN, Prov. 30:33. See BUTTER.

CHU'SHAN-RISHATHA'IM, a king of Mesopotamia, probably between the Euphrates and the Chebar, who oppressed the Israelites 8 years, A. M. 2591-9, but was defeated by Othniel, Caleb's nephew, Judg. 3:8-10. This was centuries before the rise of the Assyrian empire.

CHU'ZA, a *seer*. See JOANNA.

CILICIA. See below.



CINNAMON: LAURUS CINNAMOMUM.

CIN'NAMON, an ingredient in the perfumed oil with which the tabernacle and its vessels were anointed, Exod. 30:23; Prov. 7:17; Song 4:14. It is the inner bark of a tree of the laurel family, growing about 20 feet high, and being peeled off in thin strips, curls as it is found in market. It is of a dark red color, of a poignant taste, aromatic, and very agreeable. That of the finest quality comes from Ceylon, and reached the Jews by the way of Babylon, Rev. 18:13.

CILICIA, the southeastern province of Asia Minor, bounded north by the Taurus range, separating it from Cappadocia, Lycaonia, and Isauria, south by the Mediterranean, east by Syria, and west by Pamphylia. The western part had the appellation of *Aspera*, or rough; while the eastern was called *Campestris*, or level. This country was the province of Cicero when proconsul, B. C. 52; and its chief town, Tar-

sus, was the birthplace of the apostle Paul, Acts 6:9. Many Jews dwelt in Cilicia, and maintained frequent intercourse with Jerusalem, where they had a synagogue, and joined the other Jews in opposing the progress of Christianity. Paul himself may have taken part in the public discussion with Stephen, Acts 6:9; 7:58. After his conversion he visited his native province, Acts 9:30; Gal. 1:21, and established churches, which were addressed in the letter of the council at Jerusalem, Acts 15:23. The apostle once afterwards made a missionary tour among these churches, his heart yearning to behold and to increase their prosperity, Acts 15:36, 41. Christianity flourished in Cilicia until it was suppressed by the Turks in the 8th century.

CIN'NEROTH, 1 Kin. 15:20. See CHIN-
NERETH.

CIRCUMCIS'ION, a cutting around, because in this rite the foreskin was cut away. It was significant of consecration to God, and of purification. God commanded Abraham to use circumcision, as a sign of his covenant; and so the patriarch, at 99 years of age, was circumcised, also his son Ishmael, and all the males of his household, Gen. 17:10-12. God repeated the precept to Moses, and ordered that all who intended to partake of the paschal sacrifice should receive circumcision; and that this rite should be performed on children on the 8th day after their birth, Exod. 12:44; Lev. 12:3; John 7:22; the giving of a name accompanying the act, Luke 1:59; 2:21. In it as a religious rite of the covenant, the males represented also the females of the household. The Jews have always been very exact in observing this ceremony, and it appears that they did not neglect it when in Egypt, Exod. 4:24-26; Josh. 5:1-9; though while wandering in the desert under God's displeasure it was suspended. It was required of slaves, Gen. 17:12, 13, and of proselytes to Judaism, Acts 16:3; and being a painful rite, Gen. 34:25, was one of the burdens from which the gospel relieved the Jewish converts.

All the other nations that sprung from Abraham besides the Hebrews, as the Ishmaelites, the Arabians, etc., also retained the practice of circumcision. At the present day it is an essential rite of the Mohammedan religion, and though not enjoined in the Koran, prevails wherever this religion is found. It is also practised in some form among the Abyssinians, and various tribes of South Africa, as it was by the an-

cient Egyptians. But there is no proof that it was practised upon infants, or became a general, national, or religious custom, before God enjoined it upon Abraham.

Most of the nations around Judæa were uncircumcised—as the Hivites, Gen. 34, and the Philistines, who are often called “the uncircumcised,” Judg. 14:3; whence the occurrence in 1 Sam. 18:25-27. The Jews esteemed uncircumcision as a very great impurity; and the greatest offence they could receive was to be called “uncircumcised.” Paul frequently mentions the Gentiles under this term, not opprobriously, Rom. 2:26; 4:9, but in distinction from the Jews, whom he names “the circumcision,” etc.

Disputes as to the observance of this rite by the converts from heathenism to Christianity occasioned much trouble in the early church, Acts 15; and it was long before it was well understood that “in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature,” Gal. 5:2, 3; 6:15.

The true circumcision is that of the heart, Rom. 2:29; and those are “uncircumcised in heart and ears,” Acts 7:51, who will not obey the law of God nor embrace the gospel of Christ.

CIS'TERNS and reservoirs were very common in Palestine, both in the country and in cities. During nearly half the year no rain falls, and never-failing streams and springs are rare indeed. The main dependence of a large portion of the population was upon the water which fell in the rainy season and was preserved in cisterns, 2 Sam. 17:18. Dr. Robinson alludes to immense reservoirs within and under the area of the temple, supplied by rain-water and by the aqueduct from Solomon's pools, and says, “These of themselves, in case of a siege, would furnish a tolerable supply. But in addition to these, almost every house in Jerusalem, of any size, is understood to have at least one or more cisterns, excavated in the soft limestone rock on which the city is built. The house of Mr. Lanneau, in which we resided, had no less than 4 cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions:

	LENGTH	BREADTH	DEPTH.
I.	15 feet.	8 feet.	12 feet.
II.	8 “	4 “	15 “
III.	10 “	10 “	15 “
IV.	30 “	30 “	20 “

The water is conducted into them during the rainy season, and with proper care remains pure and sweet during the whole summer and autumn." When dry, they might be used as a prison, Gen. 37:22; Jer. 38:6, or a granary, as at this day; and to drink water only from one's own domestic cistern means, to content one's self with the lawful enjoyments of his own home, Prov. 5:15. Such cisterns, and others more properly called tanks and pools, were provided in the fields for irrigation, and at intervals along the highways, for the accommodation of travellers, Psa. 84:6, and "broken cisterns" of high antiquity may still be seen at intervals along the old highways. Such uncertain reservoirs of earthly pleasure are contrasted with the perennial fountain of God's love, Jer. 2:13. The same causes led to the erection, near all the chief cities, of large open reservoirs for public use. These were built of massive stones, and in places where the winter rains could be easily conducted into them. Many such reservoirs, and ruins of others, yet remain. See BETHESDA, SILOAM, SOLOMON'S POOLS.

CITIZENSHIP, in the New Testament the privilege of native Romans, and of Jews, etc., who acquired it by purchase, Acts 22:28, by military or other services, by manumission, etc. It secured to its possessor and his children all the rights left them by the emperors; among others, exemption from scourging, or imprisonment without trial, Acts 16:37; 22:24-29, and the right of appeal to the emperor, Acts 25:11.

CITY. The towns and cities of Palestine were commonly built on heights, for better security against robbers or invaders. These heights, surrounded by walls, sometimes formed the entire city. In other cases, the citadel alone crowned the hill, around and at the base of which the town was built; and in time of danger the surrounding population all took refuge in the fortified place. Larger towns and cities were often not only defended by strong outer walls, with towers and gates, but by a citadel or castle within these limits—a last resort when the rest of the city was taken, Judg. 9:46, 51. "Cities" are mentioned very early in the history of the world, Gen. 4:17; 10:10-12, 19; 11:3-9; 19:1-29. The "fenced cities" of the Jews, Deut. 3:5, were of various sizes and degrees of strength; some being surrounded by high and thick stone walls, and others by feebler ramparts, often of clay or

sun-dried bricks, and sometimes combustible, Isa. 9:10; Amos 1:7-14. They were also provided with watchmen, Psa. 127:1; Song 5:7. The streets of ancient towns were usually narrow, with scarcely room for two loaded camels to pass each other, and often unpaved, almost always unlighted. There were sometimes open places, especially the forum or market-place, and the vicinity of the gates. Some cities were adorned with vast parks and gardens; this was the case with Babylon, which embraced an immense space within its walls. It is impossible at this day to form any reliable estimate of the population of the cities of Judæa. Jerusalem is said by Josephus to have had 150,000 inhabitants, and to have contained, at the time of its siege by the Romans, more than 1,000,000 of persons crowded in its circuit of 4 miles of wall. See GATE, REFUGE, WATCHMEN.

CITY OF DAVID, Mount Zion, the southwest section of Jerusalem, which David took from the Jebusites, and occupied by a palace and called by his own name. In Luke 2:11, Bethlehem his native city is meant.

CITY OF GOD, Deut. 12:5; Psa. 46:4, and **THE HOLY CITY**, Neh. 11:1, names of Jerusalem. Its modern name is El-Kuds, the Holy.

CLAU'DA, a small island near the southwest shore of Crete, approached by Paul in his voyage to Rome, Acts 27:16. A gale from the east-northeast came down on the ship from Crete, and being driven before it under the lee of Claudia, they were enabled to take the precautions described in ver. 16, 17. Claudia is now called Gozzo, and is occupied by about 30 families.

CLAU'DIA, *lame*, a Christian woman, probably a convert of Paul at Rome, 2 Tim. 4:21.

CLAU'DIUS CÆ'SAR, 5th emperor of Rome, succeeded Caius Caligula, A. D. 41, and was followed by Nero, after a reign of 13 years. He endowed Agrippa with royal authority over Judæa, which on the death of Agrippa again became a province of Rome, A. D. 45. About this time probably occurred the famine foretold by Agabus, Acts 11:28. About the 9th year of his reign, he banished all Jews from Rome, Acts 18:2, including Jewish Christians. The Roman historian Suetonius says, "He banished the Jews from Rome on account of the continual disturbances they made at the instigation of Chrestus"—having heard of Christ and of disputes between Chris-

tians and Jews, but knowing nothing of the merits of the case. In A. D. 43-44, Claudius made a military expedition to Britain. His death was caused by poison, from the hand of his wife and niece, Agrippina.

CLAU'DIUS FE'LIX. See **FELIX.**

CLAU'DIUS LYS'IAS. See **LYSIAS.**

CLAY designed for earthenware was trodden by the feet to mix it well, Isa. 41:25, was moulded on a wheel, and then baked in a kiln, Jer. 18:3; 43:9. The potter's art is referred to in Scripture to illustrate man's dependence upon God, Isa. 64:8; Rom. 9:21. See **POTTER.** Clay seems to have been also used in sealing, as wax is with us, Job 38:14. The bricks of Babylon are found marked with a large seal or stamp; and modern travellers find the locks of doors in Eastern khans, granaries, and mummy-pits sealed on the outside with clay.

CLEAN and **UNCLEAN**, terms often used in the Bible in a ceremonial sense; assigned to certain animals, and to men in certain cases, by the law of Moses, Lev. 11-15; Num. 19; Deut. 14. A distinction between clean and unclean animals existed before the deluge, Gen. 7:2. The Mosaic law was not arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practice of moral purity, Lev. 11:43-45; 20:24-26; Deut. 14:2, 3, 21. To eat with Gentiles was one of the worst forms of association with them, Matt. 9:11; Acts 11:3. The ritual law was still observed in the time of Christ, but under the gospel is annulled, Acts 10:9-16; Heb. 9:9-14.

Ceremonial uncleanness was contracted by the Jews in various ways, voluntarily and involuntarily. It was removed, usually at the evening of the same day, by bathing. In other cases a week, or even 40 or 50 days, and some sacrificial offerings, were required.

CLEM'ENT, *mild*, a Christian of Philippi, mentioned in Phil. 4:3. It is conjectured, though without evidence, that this is the same Clement who was afterwards a pastor at Rome, commonly called Clemens Romanus.

CLE'OPHAS, rather **CLO'PAS**, the husband of Mary, John 19:26, called also **AL-PHÆUS**, which see. The Cleopas mentioned in Luke 24:18 probably was a different person.

CLOAK, CLOTHES. See **GARMENTS.**

CLOS'ET. See **HOUSE.**

CLOUD, PILLAR OF, the miraculous token of the divine presence and care, Exod. 14:24; 16:10; Num. 12:5, which guided the Israelites in the desert, resting over the tabernacle, and moving along majestically above the ark when on the way; it was a means of protection and perhaps of shade by day, and gave them light by night, Exod. 13:21, 22; 14:19, 20. By it God directed their movements, Num. 9:15-23; 14:14; Deut. 1:33. See the beautiful application of the image to the future church in Isa. 4:5.

CLOUDS, in the summer season of Palestine, were an unlooked-for phenomenon, 1 Sam. 12:17, 18, and rising from off the Mediterranean, betokened rain, 1 Kin. 18:44; Luke 12:54. They are emblems of transitoriness, Hos. 6:4, and of whatever shuts men off from God's favor, Lam. 2:1; 3:44. Clouds are the symbols of armies and multitudes, probably by their grand and majestic movements, Isa. 60:8; Jer. 4:13; Heb. 12:1. They betokened the presence of Jehovah, as on Mount Sinaï, Exod. 19:9; 24:12-18; in the temple, Exod. 40:34; 1 Kin. 8:10; in the cloudy pillar, and on the Mount of Transfiguration. They are found in many representations of the majesty of God, Psa. 18:11, 12; 97:2, and of Christ, Matt. 24:30; Rev. 14:14-16.

CLOUTS, pieces of old garments, Jer. 38:11. "Clouted" clothes were old and patched, Josh. 9:5.

CLO'VEN, divided. See **TONGUES.**

CNI'DUS, a city and peninsula of Doris in Caria, jutting out from the southwest corner of Asia Minor, between the islands of Rhodes and Cos. It had a fine harbor, and was celebrated for the worship of Venus. Paul passed by it in his voyage to Rome, Acts 27:7.

COAL, usually in Scripture, charcoal, or the embers of fire, often in a chafing-dish or brazier, John 18:18. Mineral coal is now procured in Mount Lebanon, 8 hours from Beirut; but we have no evidence that it was known and used by the Jews. The following passages are those which most strongly suggest this substance, 2 Sam. 22:9, 13; Job 41:21. To "quench one's coal" meant to destroy his last living child, 2 Sam. 14:7. In Rom. 12:20, the idea is, to melt an enemy into kindness.

COAST is often used in the Bible for an inland border of a country, not always for a sea-coast, Judg. 11:20; Matt. 8:34.

COAT. See **GARMENTS.**

COAT OF MAIL. See ARMS and HABERGEON.

COCK'ATRICE, an old English word of obscure origin, used by our translators to designate the Hebrew Tzepha, or Tsiphoni, a serpent of a highly venomous character, Prov. 23:32; Isa. 11:8; 14:29; 59:5; Jer. 8:17. See SERPENT.

COCK' CROWING, the 3d watch of the night, in the time of Christ. See HOURS.

COCK'LE, a plant growing among wheat, Job 31:40. The Hebrew word seems to denote some noisome weed which infests cultivated grounds.

COFFIN, in Gen. 50:26, a sarcophagus or mummy-chest, hollowed out of stone, or made of sycamore-wood. Such coffins were used in the burial of some persons of distinction, but for few even of these among the Jews. See BURIAL.

COL'LEGE, 2 Kin. 22:14, not a home of learning, but Mishneh, *the second*, as translated in Zeph. 1:10, A. V., the name of some locality in Jerusalem, perhaps in the "lower city."

COL'ONY, Acts 16:12. See PHILIPPI.

COLOS'SE, or rather COLOS'S.E, a city of Phrygia, on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. 2:1; 4:13, 15. With these cities it was destroyed by an earthquake in the 10th year of Nero, about A. D. 65, while Paul was yet living. It was soon rebuilt. The church of Christians in this city, to whom Paul wrote, seems to have been gathered by Epaphras, Col. 1:2. Compare 1:7, 8, 9, and 4:12, 13. Philemon and Onesimus lived here, also Archippus. Its ruins are near a place called Chonas.

COLOS'SIANS, EPISTLE TO THE, was written by Paul from Rome during his first detention there, A. D. 62. The occasion of the letter was the intelligence brought him by Epaphras, Col. 1:6-8, respecting the internal state of the church, which apparently he himself had not yet visited, Col. 2:1, though familiar with their history and affairs, Acts 16:6; 18:23. Some Jewish philosopher professing Christianity, but mingling with it a superstitious regard for the law and other errors, seems to have gained a dangerous ascendancy in the church. Paul shows that all our hope of salvation is in Christ the only Mediator, in whom all fulness dwells; he cautions the Colossians against the errors introduced among them, as inconsistent with the gospel, and incites them by most persuasive

arguments to a temper and conduct worthy of their Christian character. The epistle was written at the same time with that to the Ephesians, and was sent by the same bearers. The two closely resemble each other, and should be studied together.

COM'FORTER, Greek PARACLE'TOS, an advocate, teacher, or consoler. This title is given to our Saviour: "We have an advocate (*par'aclete*) with the Father, Jesus Christ the righteous," 1 John 2:1. But more frequently it designates the Holy Spirit. He is the "other Comforter," succeeding Christ, the great promised blessing of the Christian church, John 14:16, 17, 26; 15:26; Luke 24:49; Acts 1:4. The English word Comforter does not adequately describe the office of the Paraclete, who was not only to console, but to aid and direct them, as Christ had done. The disciples found the promise fulfilled to them. The Comforter aided them when called before councils; guided them into all truth respecting the plan of salvation; brought to their remembrance the words and deeds of Christ; and revealed to them things to come. His presence was accompanied by signal triumphs of grace, and made amends for the absence of Christ. The church is still under the dispensation of the Comforter, and still he convinces the world of sin, of righteousness, and of the judgment to come. See HOLY SPIRIT.

COM'FORTLESS, John 14:18, literally *orphans*.

COMING OF CHRIST. See THOUSAND.

COM'MERCE. See MERCHANT.

COM'MON, profane, ceremonially unclean, Mark 7:2, 5; Acts 10:14, 15; Rom. 14:14. See CLEAN.

COM'PASS; "to fetch a compass" is, "to make a circuit," or "go round," 2 Sam. 5:23; Acts 28:13.

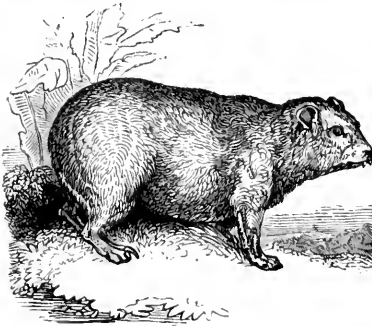
COMPEL', Luke 14:23, vehemently urge. The Greek word thus translated in Matt. 5:41 refers to the custom of Persian and Roman couriers for government, who had power to press men and horses into their service for the time.

CONCIS'ION, *cutting off*, Phil. 3:2, a term of reproof for certain teachers who exaggerated the value of mere circumcision, and required it for Gentile converts; in contrast with the true "circumcision," those who were created anew in Christ Jesus unto righteousness and true holiness.

CON'CUBINE, a woman who, without being married to a man, lives with him like a wife; but in the Bible the word *concubine*

means a lawful wife, but of a secondary rank. She differed from a proper wife in that she was not married by solemn stipulation, but only betrothed; she brought no dowry with her, and had no share in the government of the family. She was liable to be repudiated, or sent away with a gift, Gen. 21:14, and her children might be treated in the same way, and not share in their father's inheritance, Gen. 25:6. One cause of concubinage is shown in the history of Abraham and Jacob, Gen. 16; 30; it was the barrenness of the lawful wife, and the special urgency of desire to be favored with children; and the children of such concubines had no stain of illegitimacy, but were often adopted as children of the wife proper, Gen. 30:6. Concubinage, however, became a general custom, and the law of Moses restricted its abuses, Exod. 21:7-9; Deut. 21:10-14, but never sanctioned it. The gospel has restored the original law of marriage, Gen. 2:24; Matt. 19:5; 1 Cor. 7:2, and concubinage, always an evil, is now ranked with fornication and adultery.

CON'DUIT. See GIHON and SOLOMON'S POOLS.



CO'NEY, an old English name for the rabbit; in Scripture, the Hebrew SHAPHAN, which agrees with the Ashkoko or Syrian Hyrax, Lev. 11:5; Deut. 14:7; Psa. 104:18; Prov. 30:26. This animal is externally of the size and form of the rabbit, and of a brownish color. It is, however, much clumsier in its structure, almost without tail, and having long bristly hairs scattered through the fur. The feet are naked below, and the nails flat and rounded, except those on the inner toe of the hind feet, which are long and awl-shaped. They cannot dig, but reside in the clefts of rocks. They are called by Solomon "wise," and "a feeble

folk;" they are quiet and gregarious in their habits, and so timid that they start at the shadow of a passing bird. The name of Spain is said to have been given to it by Phœnician voyagers, who seeing its western coast overrun with animals resembling the shaphan, called it Hispania, or Coneyland.

CONGREGA'TION, the general assemblage of the Jews under the Theocracy, including either all the adult males, or their representatives by families and tribes, Josh. 9:15, 18. They were summoned before "the tabernacle of the congregation" by 2 silver trumpets, to commune with God, Num. 10:3; 25:6, to act judicially, declare war, or perform any important national act, Judg. 20:1-11; 1 Sam. 10:17-25; 2 Sam. 5:1. In later periods the Sanhedrin represented the congregation. The word "church" in Acts 7:38 means this holy congregation of Israelites at Sinai.

CONI'AH. See JEHOIACHIN.

CON'SCIENCE is that faculty common to all free moral agents, Rom. 2:13-15, in virtue of which we discern between right and wrong, and are prompted to choose the former and refuse the latter. Its appointed sphere is in the regulation, according to the will of God revealed in nature and the Bible, of all our being and actions so far as these have a moral character. The existence of this faculty proves the soul accountable at the bar of its Creator, and its voice is in an important sense the voice of God. We feel that when pure and fully informed, it is an unerring guide to duty, and that no imperious sway of wrong affections, no possible array of inducements, can justify us in disregarding it. In man, however, though this conviction that we must do what is right never fails, yet the value of conscience is greatly impaired by its inhering in a depraved soul, whose evil tendencies warp and pervert our judgments on all subjects. Thus Saul verily thought that he ought to persecute the followers of Christ, Acts 26:9. His sin was in his culpable neglect to enlighten his conscience by all the means in his power, and to purify it by divine grace. A terrible array of conscientious errors and persecutions, which have infested and afflicted the church in all ages, warns us of our individual need of perfect light and sanctifying grace. A "good" and "pure" conscience, 1 Tim. 1:5; 3:9, is sprinkled with Christ's blood, clearly discerns the will of God, and urges us to obey it from gospel

motives; in proportion as we thus obey it, it is "void of offence," Acts 24:16, and its approbation is one of the most essential elements of happiness. A "weak," or irresolute and blind conscience, 1 Cor. 8:7; a "defiled" conscience, the slave of a corrupt heart, Tit. 1:15; Heb. 10:22; and a "seared" conscience, 1 Tim. 4:2, hardened against the law and the gospel alike, unless changed by grace, will at length become an avenging conscience, the instrument of a fearful and eternal remorse. The case of Judas shows its terrific power. No bodily tortures can equal the agony it inflicts; and though it may slumber here, it will hereafter be like the worm that never dies and the fire that never can be quenched.

CON'SECRATE, to devote to God's service or sacred purposes, as the Jewish priests, temple furniture, and offerings, Exod. 28:3; 29:31; 2 Chr. 26:18; 31:6.

CONVEN'IENT, suitable and right, Prov. 30:8; Rom. 1:28; Eph. 5:4.

CONVERSA'TION, in the Bible, the whole tenor of one's life, in intercourse with his fellow-men, Gal. 1:13; Eph. 4:22; 1 Pet. 1:15. But another word is employed in Phil. 1:27; 3:20, which means *citizenship*. For conversation in the modern sense of discourse face to face, the English version generally has communication, 2 Kin. 9:11; Matt. 5:37; Eph. 4:29, etc.

CONVER'SION, the "turning" of a sinner to holiness and God. The term is scriptural, being used of the Gentiles in Acts 15:3, and elsewhere, Luke 1:16; Acts 26:18. In the case of infidels and heathen, the term sometimes denotes merely their abandonment of infidelity and idolatry to embrace Christianity, though their regeneration is also usually implied. In the case of Peter, Luke 22:32, his recovery from a fall to a more secure and vigorous faith is meant. In common usage, it means the whole work by which a sinner becomes a child of God, including the regenerating work of the Holy Spirit; but there is a valid and important reason for a distinction in terms between that almighty and gracious work of the Spirit by which a soul is "born again," and the act of the soul itself, thus made willing in the day of God's power, freely and heartily accepting Christ and forsaking sin.

CO'OS, R. V. Cos, a small island of the Grecian archipelago, at a short distance from the southwest point of Asia Minor. Paul passed it in his voyage to Jerusalem, Acts 21:1. It is now called Stanchio, and

has a population of 8,000, most of them Greek Christians.

COP'PER, one of the primitive metals, and the most ductile and malleable after gold and silver. Of this metal and zinc is made brass, which is a modern invention. There is little doubt but that copper is intended in those passages of our translation of the Bible which speak of brass. Copper was known prior to the flood, and was wrought by Tubal-cain, Gen. 4:22. Hiram of Tyre was a celebrated worker in copper, 1 Kin. 7:14. Palestine abounded in it, Deut. 8:9, and David amassed great quantities to be employed in building the temple, 1 Chr. 22:3, 14. The great "brazen laver" or "sea" was made of it, the pillars Jachin and Boaz, and many other articles for the temple and its services, 1 Kin. 7:15-39. In Ezra 8:27, 2 vessels are mentioned "of fine copper, precious as gold." This was probably a metal compounded of copper with gold or silver, or both. It was extolled for its beauty, solidity, and rarity, and for some uses was preferred to gold itself. Compare 1 Kin. 7:45; Dan. 10:6. Some compound of this kind may have been used for the small mirrors mentioned in Exod. 38:8; Job 37:18; and for the "bows of steel," Job 20:24; Psa. 18:34. The same word is used in Jer. 15:12, and this compound with copper is spoken of as harder than iron, like the "northern iron," that is, steel: the art of making which was known to the ancient Egyptians and Mexicans. See BRASS and SEA.

COR, Ezek. 45:14. See Table of Measures in the Appendix, and MEASURES.



COR'AL, a hard, calcareous, marine production, produced by the labors of millions of minute polypous animals, and often re-

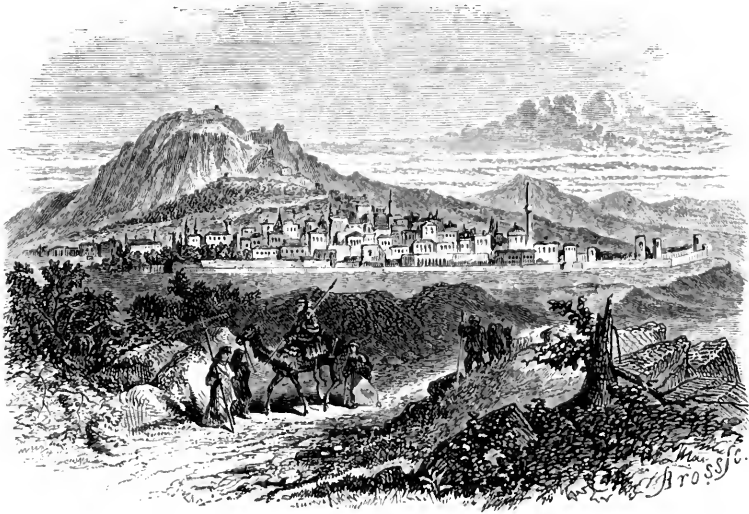
sembling in figure the stem of a plant divided into branches. It is of various colors, black, white, and red. The latter is the most valuable. It is ranked by Job, 28:18, and Ezekiel, 27:16, among precious stones. It abounds in the Red Sea; and the islands of the South Seas are often coral reefs, covered over with earth. The word "rubies" in Prov. 3:15; 8:11; 20:15; 31:10, is thought by many to mean ornaments of red coral.

COR'BAN, a sacred gift, a present devoted to God, or to his temple, Matt. 23:18. Our Saviour reproaches the Jews with cruelty towards their needy parents, in making a *corban* of what should have been appropriated to their use: "I have already devoted to God that which you request of me," Mark 7:11; and the traditional teachings of the Jewish doctors would enforce such a vow, although it was contrary to nature and to reason, and made void the law of God as to honoring parents,

Matt. 15:3-9; and although the property so "devoted" was never actually transferred from the owner to God's service, nor even intended to be. The Pharisees, and the Talmudists their successors, permitted even debtors to defraud their creditors by consecrating their debt to God; as if the property were their own, and not rather the right of their creditors. God himself is the guardian of our relatives and creditors, and despises an offering or a charity which we procure at the cost of their rightful claims.

CO'RE, Jude 11, A. V. See **KORAH**.

CORIAN'DER, a small round seed of an aromatic plant. The plant is a native of China, and is now widely diffused. Its seeds are planted in March. They are employed as a spice, and are much used by druggists and confectioners. The manna which fell in the wilderness was like coriander-seed in form and color, Exod. 16:31; Num. 11:17. See **MANNA**.



MODERN CORINTH.

COR'INTH, the capital of Achaia, on the isthmus which separates the Ionian Sea from the Aegean, and hence called *bimaris*, "on 2 seas." The city itself stood a little inland; but it had 2 ports, Lechaem on the west, and Cenchrea on the east. Its position gave it great commercial and military importance; for while the traffic of the east and west poured through its gates, as over

the Isthmus of Darien the commerce of 2 oceans, it was also at the gate of the Peloponnesus, and was the highway between Northern and Southern Greece. Its defence, besides the city walls, was in the Acro-corinth, a mass of rock rising 2,000 feet above the sea, with precipitous sides, and with room for a town upon its summit. Corinth thus became one of the most pop-

ulous and wealthy cities of Greece; but its riches produced pride, ostentation, effeminacy, and all the vices generally consequent on plenty. Lasciviousness, particularly, was not only tolerated, but consecrated here, by the worship of Venus, and the notorious prostitution of numerous attendants devoted to her. Corinth was destroyed by the Romans, B. C. 146. A century later it was restored by Julius Cæsar, who planted in it a Roman colony; but though it soon regained its ancient splendor, it also relapsed into all its former dissipation and licentiousness. Paul arrived at Corinth, A. D. 52, Acts 18:1, and lodged with Aquila and Priscilla, who, as well as himself, were tent-makers. Supporting himself by this labor, he remained at Corinth a year and a half, preaching the gospel at first to the Jews, and afterwards more successfully to the Gentiles, 1 Cor. 12:2. See GALLIO. During this time he wrote the Epistles to the Thessalonians; and in a subsequent visit, A. D. 57, Acts 20:2, 3, the Epistle to the Romans. Some suppose he made a short intervening visit, not narrated in the Bible. Compare 2 Cor. 13:1 with 2 Cor. 1:15; 2:1; 12:14, 21; 13:2. Apollos followed him in his labors at Corinth, and Aquila and Sosthenes were also among its early ministers, Acts 18:1; 1 Cor. 1:1; 16:19. Its site is now unhealthy and almost deserted, with few vestiges of its former greatness.

CORINTHIANS, EPISTLE I. This was written by Paul at Ephesus, about A. D. 57, upon the receipt of intelligence respecting the Corinthian church, conveyed by members of the family of Chloe, ch. 1:11, and by a letter from the church requesting advice, ch. 7:1, probably brought by Stephanas, etc., ch. 16:17. Certain factions had arisen in the church, using his name and those of Peter, Apollos, and of Christ himself, in bitter partisan contentions. In the first part of this letter he endeavors to restore harmony among them, by reuniting them to the great and sole Head of the church. He then takes occasion to put them on their guard against teachers of false philosophy, and resting their faith on the wisdom of men instead of the simple but mighty word of God. He proceeds, in ch. 5, to reprove them for certain gross immoralities tolerated among them, such as they had formerly practised like all around them, but which he charges them to banish from the church of Christ. He replies to their queries respecting celibacy and mar-

riage, and the eating of food offered to idols; and meets several errors and sins prevalent in the church by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, the resurrection of believers, true charity, and the right use of spiritual gifts, in which the Corinthian Christians excelled, but not without a mixture of ostentation and disorder. He directs them as to the best method of Christian beneficence, and closes with friendly greetings.

EPISTLE II. This was occasioned by intelligence received through Titus, at Philippi. Paul learned of the favorable reception of his former letter, and the good effects produced, and yet that a party remained opposed to him—accusing him of fickleness in not fulfilling his promise to visit them; blaming his severity towards the incestuous person; and charging him with an arrogance and assumption unsuited to his true authority and his personal appearance. In the course of his reply he answers all these objections; he enlarges upon the excellence of the new covenant, and the duties and rewards of its ministers, and on the duty of the Corinthian Christians as to charitable collections. He then vindicates his own course, his dignity and authority as an apostle, against those who assailed him. His last words invite them to penitence, peace, and brotherly love. This epistle seems to have been written a few months after the first.

CORMORANT, Lev. 11:17; Deut. 14:17, some bird like the cormorant—which is a water-bird about the size of a goose. It lives on fish, which it catches with great dexterity; and is so voracious and greedy that its name has passed into a kind of proverbial use. Another Hebrew word, translated "cormorant" in Isa. 34:11; Zeph. 2:14, should rather be translated, as it is in other passages, "pelican."

CORN, in the Bible, is the general word for *grain* of all kinds, including various seeds, peas, and beans. It never means, as in America, *maize*, or Indian corn. Palestine was anciently very fertile in grain, which furnished in a great measure the support of the inhabitants, Gen. 27:28. "Corn, wine, and olive-oil" were the staple products, and wheat and barley still grow there luxuriantly, when cultivated; also spelt, rye, millet, fitches, and oats. The disciples ate wheat in the field, the ripe ear being simply rubbed in the hands to separate the kernels, Deut. 23:25; Matt.

12:1. Parched wheat was a part of the ordinary food of the Israelites, as it still is of the Arabs, Ruth 2:14; 2 Sam. 17:28, 29. Their method of preparing grain for the manufacture of bread was the following: The threshing was done either by the staff or the flail, Isa. 28:27, 28; by the feet of cattle, Deut. 25:4; or by "a sharp threshing instrument having teeth," Isa. 41:15, which was something resembling a cart, drawn over the corn by means of horses or oxen. See **THRASHING**. When the grain was threshed, it was separated from the chaff and dust by throwing it forward across the wind, by means of a winnowing fan or shovel, Matt. 3:12; after which the grain was sifted, to separate all impurities from it, Amos 9:9; Luke 22:31. Hence we see that the threshing-floors were in the open air, and if possible on high ground, as travellers still find them in actual use, Judg. 6:11; 2 Sam. 24:18. The grain thus obtained was sometimes pounded in a mortar, Num. 11:8; Rev. 18:22, but was commonly reduced to meal by the hand-mill.



This consisted of a lower millstone, the upper side of which was slightly concave, and an upper millstone, the lower surface of which was convex. These stones were each about 2 feet in diameter, and half a foot thick; and were called "the nether millstone" and the rider, Job 41:24; Judg. 9:53; 2 Sam. 11:21. The hole for receiving the corn was in the centre of the upper millstone; and in the operation of grinding, the lower was fixed, and the upper made to move round upon it with considerable velocity by means of a handle. The meal came out at the edges, and was received on a cloth spread under the mill on

the ground. Each family possessed a mill, and the law forbade its being taken in pledge, Deut. 24:6; one among innumerable examples of the humanity of the Mosaic legislation. These mills are still in use in the East, and in some parts of Scotland. Dr. E. D. Clarke says, "In the island of Cyprus I observed upon the ground the sort of stones used for grinding corn, called *querns* in Scotland, common also in Lapland, and in all parts of Palestine." The employment of grinding with these mills is confined solely to females, who sit on the ground with the mill before them, and thus may be said to be "behind the mill," Exod. 11:5. See Matt. 24:41. To this feminine occupation Samson was degraded, Judg. 16:21. The women always accompany the grating noise of the stones with their voices; and when 10 or a dozen are thus employed at daybreak, the noise is heard all over the city. The Scriptures mention the want of this noise as a mark of desolation, Jer. 25:10; Rev. 18:22.

CORNE'LIUS, a Roman centurion, stationed at Caesarea in Palestine, supposed to have been of a distinguished family in Rome. He was the 1st Gentile convert under Peter; and the story of his reception of the gospel and acceptance by Jewish Christians shows how God broke down the partition-wall between Jews and Gentiles. When first mentioned, Acts 10:1, he had evidently been led by the Holy Spirit to renounce idolatry, to worship the true God, and to lead, in the midst of profligacy, a devout and beneficent life; he was prepared to receive the Saviour, and God did not fail to reveal Him. Cornelius was miraculously directed to send for Peter, who was also miraculously prepared to attend the summons. He went from Joppa to Caesarea, 35 miles, preached the gospel to Cornelius and his friends, and saw with wonder the miraculous gifts of the Spirit poured upon them all. Providence thus explained his recent vision in the trance; he nobly discarded his Jewish prejudices, and at once began his great work as apostle to the Gentiles by receiving into the church of Christ those whom Christ had so manifestly accepted, Acts 10; 11.

COR'NER-STONE, a massive stone, usually distinct from the foundation, Jer. 51:26, and so placed at the corner of the building as to bind together the 2 walls meeting upon it. Such a stone is found at Baalbek, 28 feet long, 6½ feet wide, and 4 feet thick. Our Lord is compared in the New Tes-

tament to a corner-stone in 3 different points of view. First, as this stone lies at the foundation, and serves to give support and strength to the building, so Christ, or the doctrine of a Saviour, is called the chief corner-stone, Eph. 2:20, because this doctrine is the most important feature of the Christian religion—as a system of truths, and as a living power in the souls of men. Further, as the corner-stone occupies an important and conspicuous place, Jesus is compared to it, 1 Pet. 2:6, because God has given him, as the Mediator, a dignity and conspicuousness above all others. Lastly, since men often stumble against a projecting corner-stone, Christ is so called, Matt. 21:42, because his gospel will be the cause of aggravated condemnation to those who reject it.

COR'NET, a wind instrument of music, of a curved form, 1 Chr. 15:28; Dan. 3:5, 7. See MUSIC.

CORRUPTION, MOUNT OF. See OLIVES.

COS. See COOS.

COTES, inclosures for the safe keeping of sheep, 2 Chr. 32:28. See SHEEP.

COT'TAGE, a rustic tent or booth, made often of boughs, Isa. 1:8; Zeph. 2:6. In Isa. 24:20 it denotes a sort of hammock or elevated couch for a garden watchman.



COT'TON was a native product of India, and perhaps of Egypt, and has been supposed to be intended in some of the passages where the English version has "fine linen." But minute examination of the cloths in which Egyptian mummies were wrapped seems to establish the fact that linen, sometimes of extraordinary fineness, was the only material thus used. See FLAX and LINEN.

COUCH. See BED.

COUNCIL is occasionally taken for any kind of assembly for deliberation, Matt. 12:14; in Acts 25:12, the advisers of Festus the Roman governor. In Matt. 5:22; Mark 13:9, the minor Jewish courts, of which each town had one, seem meant; but more frequently the Sanhedrin. The name is applied in later times to certain general, or at times partial, conventions of the official representatives of churches, to deliberate on ecclesiastical affairs. Thus the assembly of the "apostles, elders, and brethren," at Jerusalem, Acts 15, to determine whether the yoke of the law should be imposed on Gentile converts, is commonly reputed to be the 1st general council of the Christian church. See SANHEDRIN.

COUR'SES, the order in which the priests were on duty at the temple. See ABIA.

COURT, an inclosed space or yard within the limits of an Oriental house, 2 Sam. 17:18. For the *courts of the temple*, see TEMPLE. The tabernacle also had a court. All Oriental houses are built in the form of a hollow square around a court. See HOUSE.

COVENANT. The word *testamentum* is often used in Latin to express the Hebrew word *berith*, which signifies covenant; whence the titles, Old and New Testaments, are used to denote the old and new covenants. See TESTAMENT.

A covenant is properly an agreement between 2 parties, ratified among the ancients by an oath, appealing to God as witness, Gen. 21:31; 31:50, and by eating or taking salt together, as did Jacob and Laban, Gen. 31:46; Lev. 2:13; Num. 18:19; or dividing animals in two and passing between the parts, Gen. 15; Jer. 34:18, 19. Where one of the parties is infinitely superior to the other, as in a covenant between God and man, God's covenant assumes the nature of a promise, Isa. 59:21; Jer. 31:33, 34; Gal. 3:15-18; but this promise is often limited by certain conditions on the part of man, as circumcision, Gen. 17:10, 14; Acts 7:8; obedience to the commandments, etc., Exod. 34:27, 28; Lev. 18:5. God's 1st covenant with the Hebrews was made when the Lord chose Abraham and his posterity for his people; a 2d covenant, or a solemn renewal of the former, was made at Sinai, comprehending all who observe the law of Moses. The "new covenant," of which Christ is the Mediator and Author, and which was confirmed by his blood, com-

prehends all who believe in him and are born again, Gal. 4:24; Heb. 7:22; 8:6-13; 9:15-23; 12:24. The divine covenants were ratified by the sacrifice of a victim, to show that without an atonement there could be no communication of blessing and salvation from God to man, Gen. 15:1-18; Exod. 24:6-8; Heb. 9:6. Eminent believers among the covenant people of God were favored by the establishment of particular covenants, in which he promised them certain temporal favors; but these were only renewals to individuals of the "everlasting covenant," with temporal types and pledges of its fulfilment. Thus God covenanted with Noah, Abraham, and David, Gen. 9:8, 9; 17:4, 5; Psa. 89:3, 4, etc., and gave them faith in the Saviour afterwards to be revealed, Rom. 3:25; Heb. 9:15.

In common discourse we usually speak of the old and new testaments, or covenants—the covenant between God and the posterity of Abraham, and that which he has made with believers by Jesus Christ; because these 2 covenants contain eminently all the rest, which are consequences, branches, or explanations of them. The most solemn and perfect of the covenants of God with men is that made through the mediation of our Redeemer, which must subsist to the end of time. The Son of God is the guarantee of it; it is confirmed with his blood; the end and object of it is eternal life, and its constitution and laws are more exalted than those of the former covenant.

Theologians use the phrase "covenant of works" to denote the constitution established by God with man before the fall, the promise of which was eternal life on condition of obedience, Hos. 6:7; Rom. 3:27; Gal. 2:19. They also use the phrase "covenant of grace or redemption" to denote the arrangement made in the counsels of eternity, in virtue of which the Father forgives and saves sinful men redeemed by the death of the Son.

COV'ET, to ardently long for. The desire may be right, as in 1 Cor. 12:31; or wrong, as in Exod. 20:17. Covetousness is a gross form of selfishness, very offensive to God, Luke 12:15-21; Col. 3:5; 1 Tim. 6:9, 10.

CRACK'NELS, a sort of hard, brittle, punctured cakes, 1 Kin. 14:3.

CREAFT, trade or occupation, Acts 18:3. After the Captivity, Jewish boys, even of rich parents, had to learn some useful craft,

manual labor not being regarded as unfit for free citizens. It was a Rabbinical saying that he who did not give his son a trade fitted him to steal. The Bible contains many notices of a great variety of trades common in the East. All were not, however, equally honorable, nor were they necessarily hereditary, though Jesus adopted the trade of Joseph, Matt. 13:55; Mark 6:3. Tradesmen of one craft, then as now congregated in one locality in a city.



THE NUMIDIAN CRANE: GRUS VIRGO.

CRANE. In Isa. 38:14, and Jer. 8:7, two birds are mentioned, the *sus* and the *agur*, the 1st rendered in our version crane, and the 2d swallow. Bochart says the *sus*, or *sis*, is the swallow; the *agur*, the crane. The Numidian crane, supposed to be referred to, is about 3 feet in length, is bluish-gray, with the cheeks, throat, breast, and tips of the long hinder feathers black, with a tuft of white feathers behind each eye. "Like a crane, or a swallow, so did I chatter:" there is peculiar force and beauty in the comparison here made between the dying believer and migratory birds about to take their departure to a distant but more genial clime. They linger in the scenes which they have frequented, but instinct compels them to remove.

CREA'TION, (1) the act by which God calls into existence things not previously in being—material or spiritual, visible or

invisible, *Psa.* 148:5; *Rev.* 4:11; (2) the moulding or reconstituting things, the elements of which previously existed; and (3) the things thus "created and made," *2 Pet.* 3:4; *Rev.* 3:14; 5:13. It is in the first of these senses the word "created" is to be understood in *Gen.* 1:1; and the idea of the eternity of matter is to be rejected, as contrary to sound reason and to the teachings of Scripture, *Prov.* 8:22-31; *John* 1:1-3; *Heb.* 11:3.

Creation is exclusively the work of God. The Father, the Son, and the Spirit are each in turn named as its author, *Isa.* 40:28; *Col.* 1:16; *Gen.* 2:2. It is a work the mysteries of which no finite mind can apprehend; and yet, as it reveals to us the invisible things of God, *Rom.* 1:20, we may and ought to learn what he reveals respecting it not only in revelation, but in his works. These 2 volumes are from the same divine hand, and cannot but harmonize with each other. The Bible opens with an account of the creation unspeakably majestic and sublime. The 6 days there spoken of have usually been taken for our present natural days; but modern geological researches have given rise to the idea that "day" here denotes a longer period. The different rocks of our globe lie in distinct layers, the comparative age of which is supposed to have been ascertained. Only the most recent have been found to contain human remains. Older layers present in turn different fossil remains of animals and plants, many of them supposed to be now extinct. These layers are deeply imbedded beneath the present soil, and yet appear to be formed of matter washed into the bed of some primeval sea, and hardened into rock. Above this may lie numerous other strata of different materials, but which appear to have been deposited in the same manner, in the slow lapse of time. These layers are also thrown up and penetrated all over the world by rocks of still earlier formations, apparently once in a melted state.

There are several modes of reconciling these geological discoveries with the statements of Scripture: First, that the 6 days of *Gen.* 1 denote 6 long epochs—periods of alternate progressive formation and revolution on the surface of the earth. To the Lord "a thousand years are as one day," *Psa.* 90:2, 4; *2 Pet.* 3:5-10; *Rev.* 20. Secondly, that the long epochs indicated in the geological structure of the globe occurred before the Bible account commen-

ces, or rather in the interval between the 1st and 2d verses of *Gen.* 1. According to this interpretation, verse 2 describes the state of the earth at the close of the last revolution it experienced, preparatory to God's fitting it up for the abode of man as described in the verses following. Thirdly, that God compressed the work of those untold ages into 6 short days, and created the world as he did Adam, in a state of maturity, embodying in its rocks and fossils those rudimental forms of animal and vegetable life which seem naturally to lead up to the existing forms.

According to the 1st of these 3 modes of interpretation, the latest theory of the creation may be stated somewhat as follows: In verse 1 is indicated the original creation of matter, in a gaseous form, universally diffused, "without form and void." On the 1st day light was formed, by the chemical union of gaseous particles. On the 2d day the "firmament" was made, the gas condensing into countless spheres of nebulous matter, that "under the firmament" forming the earth. On the 3d day came the condensation of this nebulous matter of the earth into a melted mineral mass, gradually cooling on the surface, the water separating from the land, and vegetation commencing. On the 4th day followed the organization of the solar system, with day and night, seasons, climates, etc. On the 5th day came the creation of the lower orders of animal life, the water animals, reptiles, and birds. On the 6th day the higher orders of animals were created, and finally man. The 1st of these geologic days are supposed to have been epochs of prodigious duration, and each of the 6 longer than its immediate successor. The 7th day, on which God rested from creation, is still in progress.

The Bible account of the creation of *man* is utterly irreconcilable both with the atheistic theory of an eternal series of like races, or of evolution upwards from the simplest elements of primordial matter through a long series of animals into man, and with the modern infidel theory that several distinct races of men were created, and not one alone. The Bible unequivocally teaches the *unity* of the whole human race, and its origin in Adam, *Mal.* 2:10; *Acts* 17:26; and no one who accepts it as the word of God can doubt these statements. They come forth also from the sharp investigations of modern science confirmed with new evidences. The anatomy of men's bodies

and the analysis of their mental and spiritual faculties, prove their essential unity as one species; their various languages bear traces of the one primeval tongue; and their power of adaptation to every climate also agrees with the Bible statement. The scriptural *date* of man's creation is confirmed by the traditions of many ancient nations, by critical examination of the world's progress in arts, sciences, and languages; and by the fact that no human remains are found except in superficial and recent deposits.

The accounts of creation on the stone tablets of ancient Assyrian libraries recently disinterred are fragmentary and obscure traditions, but go to confirm the Bible history, and not the theories of materialists.

The "creature" and "the whole creation," in Rom. 8:19-22, may denote the irrational and inferior creation, which shall be released from the curse, and share in the glorious liberty of the sons of God, Isa. 11:6; 35:1; 2 Pet. 3:7-13. The bodies of believers, now subject to vanity, are secure of full deliverance at the resurrection—"the redemption of our body," Rom. 8:23.

CRES'CENS, *growing*, an assistant of the apostle Paul, and probably one of the 70 disciples; supposed to have exercised his ministry in Galatia, 2 Tim. 4:10.

CRETE, a large island, 150 miles long, 6 to 35 wide, now called Candia, in the Mediterranean, originally peopled probably by a branch of the Capthorim. It is rugged and mountainous, but has many fertile plains and valleys, and is celebrated by Homer for its 100 cities. Its inhabitants were excellent sailors, and visited all coasts. They were also famous for archery, which they practised from their infancy. Crete was one of the 3 K's against whose unfaithfulness the Grecian proverb cautioned—Kappadocia, Kilicia, and Krete; and this agrees with the character which the apostle has given of the Cretans, that they were "always liars," brutes, and gormandizers, as Epimenides, a Cretan poet, described them, Tit. 1:12, 13.

Crete is famous as the birthplace of the legislator Minos; and for its connection with the voyage of Paul to Rome, Acts 27. The ship first made Salmone, the eastern promontory of the island, and took shelter at Fair Havens, a roadstead on the south side, east of Cape Matala. After some time, and against Paul's warning, they set

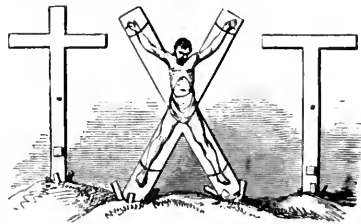
sail for Phœnix, a more commodious harbor on the western part of the island; but were overtaken by a fierce wind from the east-northeast, which compelled them to lie to, and drifted them to Malta. Paul is supposed to have visited Crete afterwards, in connection with one of his visits to Asia Minor, after his 1st imprisonment at Rome, 1 Tim. 1:3; Phile. 22. Here he established gospel institutions, and left Titus in pastoral charge, Tit. 1:5. See also Acts 2:11.

CRIB, a feeding-trough for cattle, often of stones and mortar, a fixture in the stable. Each ox and ass knows its crib, Isa. 1:3; and Dr. Thomson, watching the droves of cattle and donkeys coming down at nightfall from the heights back of Tiberias, saw them separate on entering the city and each one thread the narrow and crooked alleys straight to its own home and its own special crib. See MANGER.

CRIM'SON, 2 Chr. 2:7-14; 3:14. See PURPLE.

CRISP'ING-PINS, Isa. 3:22, rather, reticules; rendered "bags" in 2 Kin. 5:23.

CRIS'PUS, *curled*, president of the Jewish synagogue at Corinth, converted under the preaching of Paul, Acts 18:8, and baptized by him, 1 Cor. 1:14.



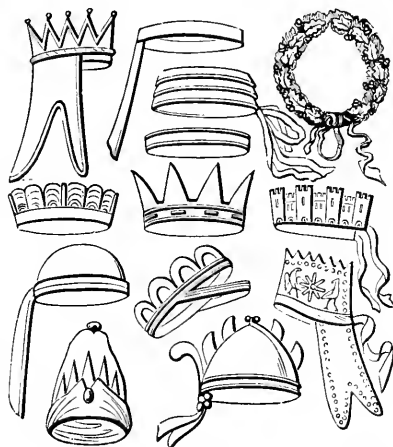
CROSS, a kind of gibbet made of 2 pieces of wood placed transversely, in one of the above 3 forms. Death by the cross was a punishment of the meanest slaves, and was a mark of infamy, Deut. 21:23; Gal. 3:13. This punishment was practised among many ancient nations, but probably not by the early Jews. It was so common among the Romans that pains, afflictions, troubles, etc., were called by them "crosses." Our Saviour says that his disciples must "take up the cross and follow" him. Though the cross is the sign of ignominy and suffering, yet it is the badge and glory of the Christian. Paul gloried in the cross of Christ, Gal. 6:14, that is, in his wonderful love in dying to atone for our sins, and in the glorious consequences which result from it, 1 Cor. 1:18, 22, 23;

2:2; but to make the sign of the cross, with the idea of any efficacy in it, is superstitious and childish; to adore the crucifix, or image of Christ on a cross, is idolatrous.

The common way of crucifying was by fastening the criminal with nails, one through each hand, and one through both his feet, or through each foot. Sometimes they were bound with cords, which, though it seems gentler, was really more cruel, because the sufferer was hereby made to languish longer. Sometimes they used both nails and cords for fastenings; and when this was the case, there was no difficulty in lifting up the person, together with his cross, he being sufficiently supported by the cords; near the middle of the cross also there was a wooden projection, which partially supported the body of the sufferer. Before they nailed him to the cross, they generally scourged him with whips or leathern thongs, which was thought more severe and more infamous than scourging with cords. Christ's scourging preceded his condemnation, Luke 23:22; John 19:1. See SCOURGING. Slaves who had been guilty of great crimes were fastened to a gibbet or cross, and were thus led about the city, and beaten. Isaac was laden with the wood for his own sacrifice, Gen. 22:6. Our Saviour too was loaded with his cross; and as he sank under the burden, Simon the Cyrenian was constrained to bear it after him and with him, Mark 15:21. Our Lord was crucified between 2 malefactors, as was predicted, Isa. 53:12; and his feet as well as his hands were nailed to the cross, Luke 24:39, 40; Psa. 22:16.

After the person had been stripped of all his clothing and bound or nailed to the cross, a stupefying draught was sometimes administered, in order to render him less sensible to pain, Prov. 31:6, an alleviation which our Saviour did not accept, Matt. 27:34; Mark 15:23; though he seems afterwards to have taken a little of the common beverage of the soldiers, Matt. 27:48; John 19:29. Sent by the Father to bear the heavy load of penal suffering for a lost race, he felt that he had no right to the palliatives resorted to in ordinary cases, and perfectly lawful except in his own. "The cup which my Father hath given me, shall I not drink it?" John 18:11. He drank it, and to the very dregs. The cross being erected under the burning sun, the wounds made by the scourge and the nails soon occasioned a general fever and an intolerable thirst. The blood, interrupted in its

regular flow, accumulated in various parts of the body, and caused painful congestions. Every slight writhing of the sufferer increased his anguish, which found no relief but in final mortification and death. Those who were fastened upon the cross sometimes lived in that condition 3 or 4 days; and in exceptional cases on record, even as long as a week and more. Hence Pilate was amazed at our Saviour's dying so soon, because naturally he must have lived longer, Mark 15:44. The death of our blessed Redeemer was hastened by his previous terrible agony in the garden, and by the crushing burden upon his soul of the world's sin. The immediate cause of death is thought to have been a rupture of the heart; and the blood being released into the cavity around the heart, separated into *serum* and *crassamentum*, the "water and blood" which flowed forth when the side was pierced by the soldier's spear. The legs of the 2 thieves were broken to hasten their death, that their bodies might not remain on the cross on the Sabbath day, Deut. 21:23; Josh. 8:29; but the crucified were usually left hanging, under the eye of guards, till their bodies fell to the ground, or were devoured by birds and beasts of prey.



ANTIQUÉ GARLANDS, DIADEMS, AND CROWNS.

CROWN. There are 2 distinct classes of Hebrew terms rendered crown in the Bible. The one represents such head-dresses as we should designate coronet, band, mitre, tiara, garland, etc. The other is generally applied to the head-dresses of

kings. The former was a simple fillet or diadem around the head, variously ornamented. Newly-married persons of both sexes wore crowns on their wedding-day, Song 3:11; Ezek. 16:12. The crowns of kings were sometimes white fillets, bound round the forehead, the ends falling back on the neck; or were made of gold tissue or open work, or a gold band which was the basis of ornamental raised work, adorned with jewels. That of the Jewish high-priest was a fillet, or diadem, tied with a ribbon of a hyacinth color, Exod. 28:36; 39:30. Occasionally the crown was of pure gold, and was worn by kings on all state occasions, 2 Chr. 23:11, sometimes when they went to battle, 2 Sam. 1:10; 12:30. It was also worn by queens, Esth. 2:17. The crown is a symbol of honor, power, and eternal life, Prov. 12:4; Lam. 5:16; 1 Pet. 5:4. Crowns or garlands were given to the successful competitors at the Grecian games, to which frequent allusion is made in the Epistles, 2 Tim. 4:7, 8. These wreaths were of laurel, parsley, pine, and oak leaves—highly prized, but soon perishing; a fact which adds force to the contrast implied when the apostles speak of the "incorruptible" "crown of glory, that fadeth not away," Jas. 1:12; 1 Pet. 5:4; Rev. 2:10. See THISTLES.

CRUCIFIX'ION. See **CROSS.**



CRUSE, a small vessel for holding water and other liquids, 1 Sam. 26:11; 1 Kin. 17:12; 19:6. The above cut represents various antique cups, travelling flasks, and cruses, like those still used in the East.

CRYSTAL. The same Hebrew word is rendered by our translators, crystal, Ezek. 1:22; frost, Gen. 31:40; and ice, Job 6:16. The word primarily denotes ice, and is

also applied to glass, and to a perfectly transparent and glass-like gem, from their resemblance to this substance, Job 28:17; Rev. 4:6; 21:11.

CUBIT, a measure widely used among the ancients, originally the distance from the elbow to the wrist, as some say, or rather to the extremity of the middle finger, which is the fourth part of a man's stature. The Hebrew cubit, according to most authorities, is $21\frac{3}{4}$ inches; but others fix it at 18. The Talmudists observe that the Hebrew cubit was larger by one quarter than the Roman, which would give a length of 22 inches. This nearly corresponds with the Egyptian sacred cubit, which was $21\frac{3}{4}$ inches, while their common cubit was $20\frac{1}{2}$.

CUC'KOO, Lev. 11:16; Deut. 14:15, probably one of the larger sort of petrels, sea-birds which are often sold in the Arab markets on the sea-coast of Syria.

CUCUMBER, a vegetable very plentiful in the East, especially in Egypt, Num. 11:5, where they are esteemed delicacies, and are much used by the lower class of people, especially during the hot months. The Egyptian cucumber is described by Hasselquist as greener, smoother, softer, sweeter, and more digestible than our cucumber.

CUM'MIN, an umbellate plant much like fennel. Its seeds yield an aromatic oil, of a warm, stimulating nature, Isa. 28:25-27. The Pharisees scrupulously paid tithes of mint, anise, and cummin, and yet neglected good works and obedience to God's law, Matt. 23:23.

CUN'NING, skilful, expert, rather than crafty, Gen. 25:27; Exod. 28:15; 38:23; Psa. 137:5; 2 Pet. 1:16.

CUP. This word is taken in Scripture both in a proper and in a figurative sense. In a proper sense, it signifies a common cup, of horn, earthenware, or some precious metal, Gen. 40:13; 44:2; 1 Kin. 7:26, such as is used for drinking out of at meals; or a cup of ceremony, used at solemn and religious meals—as at the Passover, when the father of the family pronounced certain blessings over the cup, and having tasted the wine, passed it round to the company and his whole family, who partook of it, 1 Cor. 10:16. In a figurative sense, a cup is spoken of as filled with the portion given to one by divine Providence, Psa. 11:6; 16:5; with the blessings of life and of grace, Psa. 23:5; with a thank-offering to God, Exod. 29:40; Psa. 116:13; with liquor

used at idolatrous feasts, 1 Cor. 10:21; with love-potions, Rev. 17:4; with sore afflictions, Psa. 65:8; Isa. 51:17; and with the

scendants of Cush, and generally called in the English Bible Ethiopia, though not always. But under this name there seem to be included not less than 3 different countries:



EGYPTIAN CUPS (ALABASTER).

bitter draught of death, which was often caused by a cup of hemlock or some other poison, Psa. 75:8. See Matt. 16:28; Luke 22:42; John 18:11. See CRUSE.

Those who insist on the literal meaning instead of the real intent of Christ's words, "This is my body," must also turn the "cup"—not the wine it contains—into his blood: "this cup is my blood."

CUP-BEARER. See BUTLER.

CURIOUS ARTS, Acts 19:19. See ENCHANTMENT.

CURSE, a malediction, a passionate imprecation of evil on a supposed enemy, Exod. 21:17; 22:18; Lev. 19:14. In all ages superstitious people have ascribed a fearful power to the curses of certain pretenders, Num. 22:6. But a divine curse, like that on the serpent, on Cain, or on Canaan, Gen. 3:14; 4:11; 9:25, is devoid of selfish passion, and carries with it the idea of God's holiness and justice, and the certainty of its fulfilment, Deut. 27:15-26. In the Hebrew it is a different word. The curses pronounced by holy men at God's command were not mere bursts of anger, but predictions, Gen. 49:7; Josh. 6:26. Christ redeems his people from the curse of the law, Gal. 3:10, 13. The follower of Christ is to return blessings for maledictions, Matt. 5:44; Rom. 12:14. See ANATH-EMA, BLASPHEMY, and OATH.

CUSH, *black*, I., the eldest son of Ham, and father of Seba, Havilah, Sabtah, Raamah, and Sabtecha, most of whom settled in Arabia Felix, Gen. 10:6-8. See NIMROD.

II. The countries peopled by the de-

scendants of Cush, and generally called in the English Bible Ethiopia, though not always. But under this name there seem to be included not less than 3 different countries:

1. The Oriental Cush, comprehending the regions of Persis, Chusistan, and Susiana in Persia. It lay chiefly to the north and south of the Tigris, Isa. 11:11; Ezek. 38:5. Hither we may refer the river Gihon, Gen. 2:13; Zeph. 3:10. See EDEN.

2. The Hebrews also, in the opinion of many, used Cush and Cushan, Hab. 3:7, to designate the southern parts of Arabia, and the coast of the Red Sea, 2 Chr. 21:16. From this country originated Nimrod, who established himself in Mesopotamia, Gen. 10:8. The "Ethiopian woman," too, whom Moses married during the march of the Israelites through the

desert, came probably from this Cush, Num. 12:1. See ZIPPORAH.

3. But, more commonly, Cush signifies Ethiopia proper, lying south and southeast of Egypt, Psa. 68:31, and now called Abyssinia, Isa. 18:1; 20:3-5; Jer. 13:23; 46:9; Ezek. 29:10; Dan. 11:43. See ETHIOPIA.

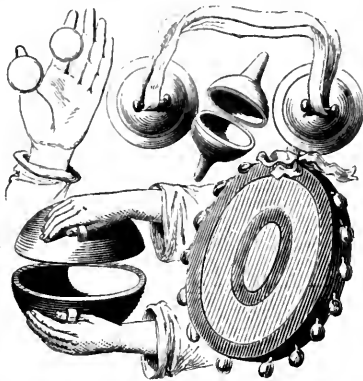
CUS'TOM. See TRIBUTE. In Acts 16:21 "customs" means a new religion; a new object of worship and new forms.

CUTH'ITES, a people who dwelt beyond the Euphrates, and were thence transplanted into Samaria, in place of the Israelites who had before inhabited it, 2 Kin. 17:24, 30. Cutha seems to have recently come to light, 15 miles northeast of Babylon, where the name is found on the bricks exhumed from ruins of Nebuchadnezzar's time.

CUT'TINGS and **MARKS** on the body for the dead seem to have been practised in ancient times, Jer. 16:5, 7; 41:5; but some kinds at least were forbidden to the Jews, Lev. 19:28; 21:5, either as barbarous or as idolatrous, 1 Kin. 18:28. The prohibition might also apply to tattooing, which is still practised in Arabia and India, and may be referred to in Ezek. 9:4; Rev. 13:16; 19:20, etc.

CYM'BAL, a musical instrument consisting of 2 broad plates of brass, of a convex form, which being struck together produce a shrill, piercing clangor. From Psa. 150:5, it would appear that both hand-cymbals and finger-cymbals, or castagnets, were used. They were used in the temple, and

upon occasions of public rejoicings, 1 Chr. 13:8; 16:5, as they are by the Armenians



HAND AND FINGER CYMBALS, AND TAMBOURINE. at the present day. In 1 Cor. 13:1, "tinkling" cymbals are better rendered clanging or clattering cymbals. See **MUSIC**.

CY'PRESS, an evergreen tree, resembling in form and size the Lombardy poplar. Its wood is exceedingly durable, and seems to have been used for making idols, Isa. 44:14. The cypress is thought to be intended in some of the passages where "fir-tree" occurs, 2 Sam. 6:5, etc.

CY'PRUS, a large island in the Mediterranean, situated in the northeast part of that sea between Cilicia and Syria, with Mounts Lebanon and Taurus both in view. It is about 140 miles long, and varies from 5 to 50 miles in breadth. It is especially signified among "the isles of Chittim," Ezek. 27:6, etc. Its inhabitants were plunged in all manner of luxury and debauchery. Their principal deity was Venus, who had a celebrated temple at Paphos. The island was extremely fertile, and abounded in wine, oil, honey, wool, copper, agate, and a beautiful species of rock crystal. There were also large forests of cypress-trees. Of the cities in the island, Paphos on the western coast, and Salamis at the opposite end, are mentioned in the New Testament. The gospel was preached there at an early day, Acts 11:19, Barnabas and Mnason, and other eminent Christians, having been natives of the island, Acts 11:20; 21:16. The apostles Paul and Barnabas made a missionary tour through it, A. D. 48, Acts 13:4-13. See also Acts 15:39; 27:14.

CYRE'NE, a province of Libya, west of Egypt, between the Great Syrtis and the Mareotis, now called Cairoan, in the prov-

ince of Barca. It was sometimes called **PENTAPOLIS**, from the 5 principal cities which it contained—Cyrene, Apollonia, Arsinoë, Berenicé, and Ptolemais. Cyrene the city was colonized by Greeks about 631 B. C, and falling after the death of Alexander the Great into the hands of the Egyptians, was afterwards yielded by them to the Romans, 75 B. C. From this city came "Simon the Cyrenian," father of Alexander and Rufus, on whom the Roman soldiers laid a part of our Saviour's cross, Matt. 27:32; Luke 23:26. It is now in ruins. There were many Jews in the province of Cyrene, a great part of whom embraced the Christian religion, though others opposed it with much obstinacy, Acts 11:20; 13:1. Also Acts 2:10; 6:9.

CYRE'NIUS, rather Publius Sulpitius QUIRINUS, according to his Latin appellation, governor of Syria. According to history, Quirinus was not properly governor of Syria till A. D. 6, some years after the date of Luke 2:2; and the only census of that time mentioned by secular historians took place when Christ was 8 or 10 years old. Compare Acts 5:37. Recent critical researches, however, by Zumpt, show a strong probability that Quirinus was *twice* governor of Syria, the first time from B. C. 4 to 1; and the census of Luke 2:2 may have been less known and memorable than the second, which seems to have been a resumption and completion of the first. It was a Roman census, but made according to the Jewish modes.



TOMB OF CYRUS AT PASARGADE.

CY'RUS, *the sun*, son of Cambyses, a prince of Elam; his mother, or perhaps adopted mother, was Mandane, daughter of Astyages, king of the Medes. His re-

markable bravery and ability soon placed him at the head of the Persian army; and heading a revolt against Astyages, he de-throned him, and became king of the Medes and Persians, B. C. 559. With their joint forces he began a career of conquest. With "Darius the Mede," probably his uncle Cyaxares, nominal "king of the Medes," he conquered the Lydians, the Greeks of Asia Minor, and Susiana, captured Babylon, and overran the Assyrian empire. Syria and Palestine came under his power, and he made some attempts on Egypt and on India, and was slain in a war against the Massagetae on the river Iaxartes, B. C. 529. Cyrus was foretold by the prophet Isaiah, 44:28; 45:1-7, as the deliverer and restorer of Judah, as he proved to be, 2 Chr. 36:22, 23; Ezra 1:1-4. The prophet Daniel was his favorite minister, Dan. 6:28, and great was the influence of these 2 remarkable men on the countrymen of both. Cyrus appears to have revered Jehovah as the true God, Ezra 1:2, 3; Isa. 41:2; and this hero of Persian history, this conqueror renowned in classic annals, we find in Scripture recognizing and obeying the King of heaven.

D.

DAB'ERATH, *pasture*, a Levitical town in the borders of Zebulun and Issachar, Josh. 19:12; 21:28; 1 Chr. 6:72; probably Deburieh, a small village at the foot of Mount Tabor on the northwest.



VISHNU.

DAG'ON, *fish*, a national idol of the Philistines, with temples at Gaza, Ashdod, etc., 1 Chr. 10:10. That at Gaza was destroyed by Samson, Judg. 16:21-30. In that at

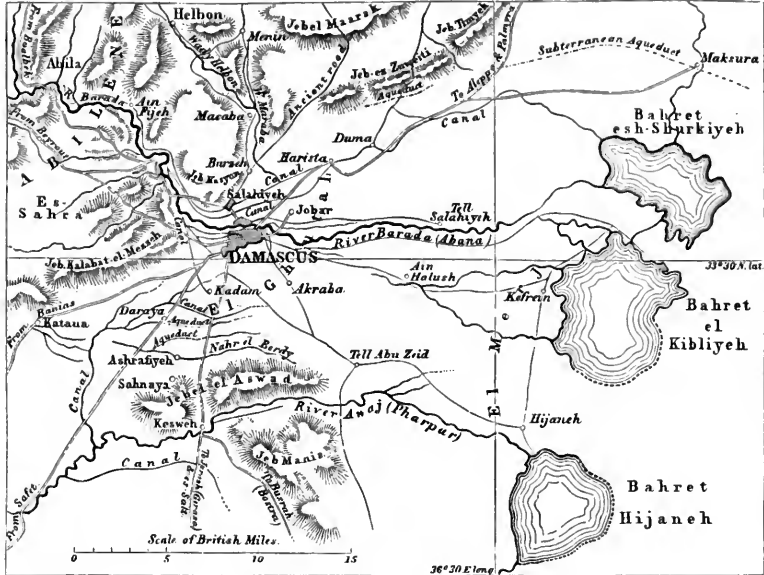
Ashdod, Dagon twice miraculously fell down before the ark of God; and in the 2d fall his head and hands were broken off, leaving only the body, which was in the form of a large fish with a human head, 1 Sam. 5:1-9. See Josh. 15:41; 19:27. There were other idols of like form among the ancients, particularly the goddess Der-ceto or Atergatis; and a similar form or "incarnation" of Vishnu is at this day much worshipped in India, and like Dagon is destined to be prostrated in the dust before the true God.

DALMANU'THA, a town or village on the west shore of the Sea of Galilee, north of Tiberias, Mark 8:10. Compare Matt. 15:39, probably at 'Ain-el-Bârideh, at the mouth of a glen 1 mile south of Magdala.

DALMA'GIA, a province of Europe on the east of the Adriatic Sea, and forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul, 2 Tim. 4:10. See also Rom. 15:19.

DAM'ARIS, *a heifer*, an Athenian lady, distinguished as one of the few who embraced Christianity at Athens under the preaching of Paul, Acts 17:34.

DAMAS'CUS, metropolis of Syria, first mentioned in Gen. 14:15; 15:2, and now probably the oldest city on the globe. It stands on the river Barada, the ancient Chrysorrhoeas, in a beautiful and fertile plain on the southeast of Anti-Lebanon, about 140 miles north by east from Jerusalem, and 2,300 feet above the Mediterranean. See **ABANA**. This plain is about 70 miles in circumference; it is open to the desert of Arabia on the southeast, and is bounded on the other sides by the mountains. The region around and north of Damascus, including the valley between the ridges of Lebanon and Anti-Lebanon, is called in the Scriptures "Syria of Damascus," 2 Sam. 8:5, and by Strabo, Cœle-Syria. This city, which at first had its own kings, was taken by David, 2 Sam. 8:5, 6, and by Jeroboam II., 2 Kin. 14:28. Its history at this period is to be found in the accounts given of Naaman, Ben-hadad, Hazael, and Rezin. It was subdued by Tiglath-pileser, 2 Kin. 16:9; and was afterwards subject to the Assyrians, Babylonians, Persians, Seleucidæ, and Romans; its history having been in part foretold by Isaiah, 7:4; 10:9; 17; also by Jeremiah, Ezekiel, and Amos. In the days of Paul it appears to have been held, for a time at least, by Aretas, king of Arabia Petræa under the Romans, and father-in-law of



DAMASCUS: WITH PLAIN AND LAKES.

Herod Antipas, 2 Cor. 11:32, 33. At this period the city was so much thronged by the Jews, that, according to Josephus, 10,000 of them, by command of Nero, were put to death at once. It is memorable to Christians as the scene of the miraculous conversion of that most illustrious "servant of the Lord Jesus Christ," the apostle Paul, Acts 9:1-27; 22:1-16. Since 1516, Damascus has been held by the Turks; it is the metropolis of "the Pashalic of Damascus," and has a population of about 150,000, chiefly Mohammedans, and very bigoted. In 1860, some 6,000 nominal Christians were slaughtered here and around here. The Arabs call it Esh-sham. It is still celebrated, with the surrounding country, by all travellers, as one of the most beautiful and luxuriant regions in the world. The Orientals themselves call it the "Paradise on earth," and it is pretended that Mohammed refused to enter it, lest he should thereby forfeit his heavenly Paradise. The plain around the city is well watered and of exuberant fertility, and the eye of the traveller is fascinated by the sight; but a nearer view discloses much that is offensive to the senses as well as to the spirit. It is the most purely Oriental city yet remaining of all that are named in the Bible.

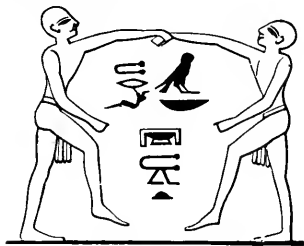
Its public buildings and bazaars are fine; and many private dwellings, though outwardly mean, are decorated within in a style of costly luxury. Its position has made it from the first a commercial city, Ezek. 27:18. The cloth called Damask is supposed to have originated here, and Damascus steel was long unequalled. It still carries on an extensive traffic in woven stuffs of silk and cotton, in fine inlaid cabinet work, in leather, fruits, sweetmeats, etc. For this purpose huge caravans assemble here at intervals, and traverse, just as of old, the desert routes to remote cities. Here, too, is a chief gathering-place of pilgrims to Mecca. People from all the nations of the East resort to Damascus, a fact which shows its importance as a missionary station. An encouraging commencement has been made by English Christians, and the fierce and bigoted intolerance of its Mussulman population has begun to give way. A street called by the guides "Straight," perhaps the same referred to in Acts 9:11, runs through the city from the eastern gate.

DAMNATION, judgment and condemnation, Mark 16:16; Rom. 13:2; 14:23; 1 Cor. 11:29.

DAN, a judge, I, a son of Jacob by Bil-

hah, Gen. 30:3; 35:25. The tribe of Dan was second only to that of Judah in numbers before entering Canaan, Num. 1:39; 26:43. A portion was assigned to Dan extending southeast from the sea-coast near Joppa. It bordered on the land of the Philistines, with whom the tribe of Dan had much to do, Judg. 13-16. Their territory was fertile, but small, and the natives were powerful. A part of the tribe therefore sought and conquered another home, Josh. 19; Judg. 18. Its name does not appear in the chronicles in 1 Chr. 2-12, nor among those sealed by the angel in John's vision, Rev. 7:5-7; and the reason may perhaps be found in their association with the Philistines, and their partial removal from the territory assigned to them by God to Laish, and the idolatry into which they there fell. See DAN, II.

II. A city originally called Laish, Judg. 18:29, at the northern extremity of Israel, in the tribe of Naphtali. "From Dan to Beer-sheba" denotes the whole extent of the land of promise, Dan being the northern city, and Beer-sheba the southern one, Judg. 20:1. Dan was seated at the foot of Mount Hermon, 4 miles west of Paneas, near one source of the Jordan, on a hill now called Tell-el-Kady. Laish at one time belonged to Zidon, and received the name of Dan from a portion of that tribe who conquered and rebuilt it, Judg. 18. It was an idolatrous city even then, ver. 30, 31, and was afterwards the seat of one of the golden calves of Jeroboam, 1 Kin. 12:28; Amos 8:14. Though once and again a very prosperous city, Judg. 18:10; Ezek. 27:19, only slight remains of it now exist.



EGYPTIAN DANCE.

DANC'ING. The Hebrew word signified "to leap for joy," *Psa.* 30:11; and the action of the lame man healed by Peter and John, *Acts* 3:8, more nearly resembled the Hebrew dancing than the measured artificial steps of modern times do. The Jewish dances were usually extemporaneous

expressions of religious joy and gratitude. Sometimes they were in honor of a conqueror, as in the case of David, 1 Sam. 18:6, 7; when he had slain the Philistine giant, "the women came out of all the cities of Israel singing and dancing;" and sometimes on occasions of domestic joy, as at the prodigal son's return. In the religious dance, the timbrel was used to direct the ceremony, and some one led, whom the rest followed with measured step and devotional songs; thus Miriam led the women of Israel, *Exod.* 15:20, 21, and king David the men, 2 Sam. 6:14, 21. See also *Judg.* 21:19-23; 1 Chr. 13:8; 15:29. Several important conclusions have been drawn from a careful comparison of the portions of Scripture in which there is allusion to dancing. It was usually religious in its character; practised exclusively on joyous occasions; only by one of the sexes; usually in the daytime, and in the open air: no instances are on record in which the two sexes united in the exercise; and it was not practised for amusement. The exceptions to this latter assertion are the "vain fellows" alluded to by Michal, 2 Sam. 6:20, the ungodly rich families referred to by Job, 21:11, and the daughter of Herodias, *Mark* 6:22. Other passages occur where dancing is condemned by its association with idolatrous worship and with lewdness, as *Exod.* 32:19, 25; *Isa.* 3:16; 1 Cor. 10:7, and with drunkenness and revelry, 1 Sam. 30:16. Promiscuous dancing is thus unequivocally condemned by Scripture, as well as by the best men of all times. It is a powerful stimulus to immodesty and licentiousness. Its more innocent forms are inseparably linked with its grosser, into which they are perpetually sliding. Its votaries sport in the edge of a whirlpool in whose depths of moral and spiritual death too many of them are sure to be lost. Among the Greeks and Romans dancing was a common pastime, resorted to in order to enliven feasts, and also on occasions of domestic joy. Still Cicero says, "No one dances, unless he is either drunk or mad;" and these words express the prevailing sense as to the impropriety of respectable people taking part in the amusement. Hence the gay circles of Rome, as is the case in the East at the present time, derived their entertainment from the performances of professional dancers. These were women of abandoned character; and their dances, like those in heathen temples, were often grossly indecent *Isa.* 23:16.

In Psa. 150:4, the Hebrew word translated dance is supposed to mean a musical instrument.

DAN'IEL, *God is my judge*, I., called Belshazzar by the Chaldeans, a prophet, Matt. 24:15, descended from the royal family of David, Dan. 1:3; who was carried captive to Babylon, when very young, in the 3d year of Jehoiakim king of Judah, B. C. 606. Compare Isa. 39:7. He was chosen, with his 3 companions, Hananiah, Mishael, and Azariah, to reside at Nebuchadnezzar's court, where he found favor, like Joseph in Egypt, and made great progress in all the sciences of the Chaldeans, as well as in the sacred language, but declined to pollute himself by eating provisions from the king's table, which would often be ceremonially unclean to a Jew, or defiled by some connection with idol-worship. At the end of their 3 years' education, Daniel and his companions excelled all others, and received honorable appointments in the royal service. Here Daniel soon displayed his prophetic gifts in interpreting a dream of Nebuchadnezzar, by whom he was made governor of Babylon, and head of the learned and priestly class. Compare the similar history of Joseph. He seems to have been absent, perhaps on some foreign embassy, when his 3 companions were cast into the fiery furnace. At a later period he interpreted another dream of Nebuchadnezzar, and afterwards the celebrated vision of Belshazzar—one of whose last works was to promote Daniel to an office much higher than he had previously held during his reign, Dan. 5:29; 8:27.

After the capture of Babylon by the Medes and Persians, Darius the Mede, who "took the kingdom" after Belshazzar, made him "first president" of his 120 princes; their envy designed the plot to have him cast into the lions' den, an act which recoiled on them to their own destruction, Dan. 6. Subsequently Daniel was continued in all his high employments, and enjoyed the favor of Cyrus until his death. During this period he earnestly labored, by fasting and prayer, as well as by counsel, to secure the return of the Jews to their own land, the promised time having come, Dan. 9. He lived to see the decree issued, and many of his people restored; but it is not known that he ever revisited Jerusalem, being now, 536 B. C., over 80 years old. In the 3d year of Cyrus, he had a series of visions disclosing the state of the

Jews till the coming of the promised Redeemer; and at last we see him calmly awaiting the peaceful close of a well-spent life, and the gracious resurrection of the just. See SHUSHAN.

Daniel was one of the most spotless characters upon record. His youth and his age were alike devoted to God. He maintained his integrity, in the most difficult circumstances, and amid the fascinations of an Eastern court he was pure and upright. He confessed the name of God before idolatrous princes; and would have been a martyr, but for the miracle which rescued him from death. His history deserves the careful and prayerful study of the young, and the lessons which it inculcates are weighty and rich in instruction. See CYRUS.

II. The 2d son of David, also called Chisleab, 1 Chr. 3:1; 2 Sam. 3:3.

III. A descendant of Ithamar, the 4th son of Aaron. He was one of the chiefs who accompanied Ezra from Babylon to Judæa, and afterwards took a prominent part in the reformation of the people, Ezra 8:2; Neh. 10:6.

DAN'IEL, BOOK OF. This is a mixture of history and prophecy. The first 6 chapters are chiefly historical, and the remainder prophetic. It was completed about B. C. 534. The wonders related are of a peculiar and striking character, and were designed to show the people of God that, amid their degeneracy, the Lord's hand was not shortened that it could not save; and also to exhibit to their enemies that there was an essential difference between Jehovah and idols, between the people of God and the world. The prophecies contained in the latter part of the book extend from the days of Daniel to the general resurrection. According to some interpreters the 4 kingdoms are the Babylonian, Median, Persian, and Greek; but this first fulfilment of the vision was but preliminary to one or more additional fulfilments in later and Christian times. According to the general interpretation, however, the Assyrian, the Persian, the Grecian, and the Roman empires are here described under appropriate imagery. The precise time of Christ's coming is told; the rise and fall of antichrist, and the duration of his power, are accurately determined; the victory of Christ over his enemies, and the universal prevalence of his religion, are clearly pointed out. The book is filled with the most exalted sentiments of piety and devout

gratitude. Its style is simple, clear, and concise, and many of the prophecies are delivered in language so plain and circumstantial that some infidels have asserted that they were written after the events they describe had taken place. Sir Isaac Newton regards Daniel as the most distinct and plain of all the prophets, and most easy to be understood; and therefore considers that in things relating to the last times he is to be regarded as the key to the other prophets.

With respect to the genuineness and authenticity of the book, there is the strongest evidence, both internal and external. We have the testimony of Christ himself, Matt. 24:15; of John and of Paul, who have copied his prophecies; of the Jewish Church and nation, who have constantly received this book as canonical; of Josephus, who recommends him as the greatest of the prophets; and of the Jewish Targums and Talmuds, which frequently cite his authority. As to the internal evidence, the style, the language, the manner of writing, perfectly agree with the age; and especially, he is proved to have been a prophet by the exact fulfilment of his predictions. This book, like that of Ezra, is written partly in Hebrew and partly in Chaldee, the prevailing language of the Babylonians. See ALEXANDER, I.

I. DARI'US THE MEDE, Dan. 6:1; 9:1; 11:1, was probably Cyaxares II., son of Astyages king of the Medes, and brother of Mandane mother of Cyrus, and of Amyit the mother of Evil-merodach and grandmother of Belshazzar: thus he was uncle, by the mother's side, to Evil-merodach and to Cyrus. The Septuagint calls him Artaxerxes; Xenophon, Cyaxeres; and the Hebrew, "Darius the son of Ahasuerus of the seed of the Medes." With Cyrus his nephew, and as nominally "king of the Medes," he captured Babylon and slew Belshazzar king of the Chaldeans, being then 62 years old, Dan. 5:31. He made Daniel the highest officer in the empire; and after the prophet's enemies had taken his place in the lions' den, he made a decree that all his subjects should adore the God of Daniel, ch. 6. His reign at Babylon was short, ending in his death in the 2d year, when the government passed directly into the hands of Cyrus.

II. DARI'US SON OF HYSTAS'PES, spoken of in Ezra 4-7, Haggai, and Zechariah, as the king who renewed the permission to rebuild the temple, given to the Jews by

Cyrus and afterwards recalled. He overthrew Smerdis, the Magian usurper of the Persian throne, to which Darius was the rightful heir, B. C. 521, and reigned 36 years. He removed the seat of government to Susa, whereupon Babylon rebelled against him; but he subdued the rebellion and broke down the walls of Babylon, as was predicted, Jer. 51:58.

III. DARI'US CODOMA'NUS, Neh. 12:22, was one of the most brave and generous of the Persian kings. Alexander the Great defeated him several times, and at length subverted the Persian monarchy, after it had been established 206 years. Darius was killed by his own generals, after a short reign of 6 years. Thus were verified the prophecies of Daniel, ch. 8.

DARK'NESS, the absence of natural light, Gen. 1:4, and hence figuratively a state of misery and adversity, Job 18:6; Psal. 107:10; Isa. 8:22; 9:1; of ignorance and unbelief, John 1:5; 3:19, and of death, Job 10:21, 22; also the absence of the sun and stars, and hence the fall of chief men and national convulsions, Isa. 13:10; Acts 2:20. "Works of darkness" are the impure mysteries practised in heathen worship, Eph. 5:11; Ezek. 8:12. "Outer darkness" illustrates the gloom of those on whom the gates of heaven are closed, Matt. 8:12. The darkness in Egypt, Exod. 10:21-23, was miraculous; also that which covered "all the land" of Judæa with sympathetic gloom at the crucifixion of Christ, Luke 23:43. This could not have been caused by an eclipse of the sun; for at the Passover the moon was full, and on the opposite side of the earth from the sun. There are allusions to eclipses in Joel 2:10, 31; 3:15; Amos 8:9; Mic. 3:6; Zech. 14:6; and total eclipses of the sun occurred in the time of Amos, B. C. 784, and of Micah, B. C. 716.

DATES. See PALM.

DA'THAN, a Reubenite, one of the rebels, in company with Korah, against the authority of Moses and Aaron, Num. 16; 26:9; Psal. 106:17.

DAUGH'TER, in Heb. BATH, is used in the Bible not only literally, but, like *son*, in other derived meanings. Sometimes it may denote any female descendant, Gen. 28:6, or a native or resident of a place, as the "daughters of Zion" or Jerusalem, Isa. 3:16. Tyre is called a daughter of Zidon, that is, a colony, Isa. 23:12, and Sarah is called in the Hebrew of Gen. 17:17, the daughter of 90 years. See *SON*. The young women of the richest families, and

even princes' daughters, in ancient times were accustomed to domestic services and to an active and useful life.

DA'VID, *beloved*, the youngest son of Jesse, of the tribe of Judah, born in Bethlehem B. C. 1085; one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. 16 to 1 Kin. 2, and his spiritual life in the Psalms, by his own pen. He was "the Lord's anointed," chosen by God to be king of Israel instead of Saul, and consecrated to that office by the venerable prophet Samuel long before he actually came to the throne, 1 Sam. 16:1-13, for which God prepared him by the gift of his Spirit, and a long course of vicissitudes and dangers. In his early pastoral life he distinguished himself by his boldness, fidelity, and faith in God; and while yet a youth was summoned to court, as one expert in music, valiant, prudent in behavior, and comely in person. He succeeded in relieving from time to time the mind of king Saul, oppressed by a spirit of melancholy and remorse, and became a favorite attendant, ver. 21; but on the breaking out of war with the Philistines he seems to have been released, and to have returned to take care of his father's flock. Providence soon led him to visit the camp, and gave to his noble valor and faith the victory over the giant champion Goliath. He returned to court crowned with honor, received a command in the army, and the king's daughter Michal for wife, acquitted himself well on all occasions, and rapidly gained the confidence and love of the people. The jealousy of Saul, however, at length drove him to seek refuge in the wilderness of Judæa, where he soon gathered a band of 600 men, whom he kept in perfect control and employed only against the enemies of the land. He was still pursued by Saul with implacable hostility; and as he would not lift his hand against his king, though he often had him in his power, he at length judged it best to retire into the land of the Philistines. See **JESSE**. Here he was generously received; but had found the difficulties of his position such as he could not honorably meet, when the death of Saul and Jonathan opened the way for him to the promised throne.

He was at once chosen king over the house of Judah, at Hebron; and after about 7 years of hostilities was unanimously chosen king by all the tribes of Israel, and established himself at Jerusalem—the

founder of a royal family which continued till the downfall of the Jewish state. His character as a monarch is remarkable for fidelity to God and to the great purposes for which he was called to so responsible a position. The ark of God he conveyed to the Holy City with the highest demonstrations of honor and of joy. The ordinances of worship were remodelled and provided for with the greatest care. He administered justice to the people with impartiality, and gave a strong impulse to the general prosperity of the nation. His wisdom and energy consolidated the Jewish kingdom; and his organization of the army and his warlike skill enabled him not only to resist with success the assaults of invaders, but to extend the bounds of the kingdom over the whole territory promised in prophecy—from the Red Sea and Egypt to the Euphrates, Gen. 15:18; Josh. 1:3. With the spoils he took in war he enriched his people, and provided abundant materials for the magnificent temple he purposed to build in honor of Jehovah, but which it was Solomon's privilege to erect.

David did not wholly escape the demoralizing influences of prosperity and unrestricted power. His temptations were numerous and strong; and though his general course was in striking contrast with that of the kings around him, he fell into grievous sins. Like others in those days, he had numerous wives, and his later years were embittered by the evil results of polygamy. His crimes in the case of Uriah and Bathsheba were heinous indeed; but on awaking from his dream of folly, he repented in dust and ashes, meekly submitted to reproof and punishment, and sought and found mercy from God. Thenceforth frequent afflictions reminded him to be humble and self-distrustful. There were discords, profligacy, and murder in his own household, 2 Sam. 12:10. The histories of Tamar, Amnon, and Absalom show what anguish must have rent their father's heart. The rebellions of Absalom, Sheba, and Adonijah, the famine and plague that afflicted his people, the crimes of Joab, etc., led him to cry out, "Oh, that I had wings, like a dove; then would I fly away and be at rest." Yet his trials bore good fruit. His firmness and decision of character, his humility, nobleness, and piety shine in his last acts, on the occasion of Adonijah's rebellion. His charge to Solomon respecting the forfeited lives of Joab and Shimei was the voice of justice and not of revenge.

His preparations for the building of the temple, and the public service in which he devoted all to Jehovah, and called on all the people to bless the Lord God of their fathers, crown with singular beauty and glory the life of this eminent servant of God. After a reign of 40 years, he died at the age of 71, and was buried "in the city of David," on MOUNT ZION, where his tomb is now shown.

The mental abilities and acquirements of David were of a high order; his general conduct was marked by generosity, integrity, fortitude, activity, and perseverance; gentleness and fire combined in his temperament, and his religious character was eminently adorned by sincere, fervent, and exalted piety. He was statesman, warrior, and poet all in one. In his Psalms he frankly reveals his whole heart. They are inspired poems, full of penitence and trust in God and delightful communion with him, containing many prophetic passages, and wonderfully fitted to guide the devotions of the people of God so long as he has a church on earth. Though first sung by Hebrew tongues in the vales of Bethlehem and on the heights of Zion, they sound as sweetly in languages then unknown, and are dear to Christian hearts all round the world. In introducing them into the temple service, David added an important means of instruction and edification to the former ritual.

In his kingly character, David was a remarkable type of Christ; and his conquests foreshadowed those of Christ's kingdom. His royal race was spiritually revived in the person of our Saviour, who was descended from him after the flesh, and who is therefore called "the Son of David," and is said to sit upon his throne.

DAY. The word "day" is used in many different senses. The scientific day is one revolution of the earth on its axis. The *civil* day is that the beginning and end of which are determined by the custom of any nation. The Hebrews began their day in the evening, Lev. 23:32; the Babylonians at sunrise; and we begin at midnight. The ordinary day is the time of the sun's continuance above the horizon, which is unequal at different latitudes and seasons, on account of the obliquity of the equator. The sacred writers generally divide this day into 12 hours. The 6th hour always ends at noon throughout the year; and the 12th hour is the last hour before sunset. But in summer, all the hours of the day were

longer than in winter, while those of night were shorter. See HOUR, and THREE.

The word day is also often put for an indeterminate period, see CREATION; for the time of Christ's coming in the flesh, and of his 2d coming to judgment, Isa. 2:12; Ezek. 13:5; John 11:24; 1 Thess. 5:2. The prophetic "day" usually has been understood as 1 year, and the prophetic "year" or "time" as 360 years, Ezek. 4:6. Compare the 3½ years of Dan. 7:25 with the 42 months and 1,260 days of Rev. 11:2, 3.

DAY'S JOUR'NEY. See JOURNEY.

DAYS'MAN, Job 9:33, umpire, one to arbitrate at an appointed day.

DEA'CON, an attendant, assistant, or helper, sometimes translated minister, as in Matt. 20:26; 2 Cor. 6:4; Eph. 3:7. Deacons are first mentioned as officers in the Christian church in Acts 6; their duty was to collect the alms of the church, and distribute them to such as had a claim upon them, visiting the poor and sick, widows, orphans, and sufferers under persecution, and administering all necessary and proper relief. Of the 7 there named, Philip and Stephen are afterwards found laboring as evangelists. The qualifications of deacons are specified in 1 Tim. 3:8-12, and those of bishops in the preceding verses.

DEA'CONESS. At an early period of the Christian church, if not in the apostolic age, such women were called deaconesses as served the church in those offices in which the deacons could not with propriety engage; such as keeping the doors of that part of the church where the women sat, privately instructing those of their own sex, and visiting the sick and those imprisoned for the faith. In Rom. 16:1, Phœbe is said to be a *deaconess* of the church at Cenchrea. See also 1 Tim. 5:9-16.

DEAD. Two Hebrew words are translated "the dead" in Scripture, one expressing merely the fact that they have ceased to live on earth; the other entirely different, denoting *disembodied spirits*. This term is important as necessarily implying the undying nature of the human spirit. See REPHAIM.

DEAD SEA. See SEA.

DEAL, part; as "a great deal." See TENTH-DEAL.

DEATH is taken in Scripture, First, for the separation of body and soul, the *1st death*, Gen. 25:11; secondly, for alienation from God, and exposure to his wrath, 1 John 3:14, etc.; thirdly, for the *2d death*, that of eternal damnation. Death in all 3 of these

senses was the penalty affixed to Adam's transgression, Gen. 2:17; 3:19; and all his posterity are transgressors with him, and share the curse inflicted upon him. CHRIST is "our life." All believers share his life, spiritually and eternally; and though sin and bodily death remain to afflict them here, their sting is taken away, and in the resurrection the last enemy shall be trampled under foot, Rom. 5:12-21; 1 Cor. 15.

Natural death is described as a yielding up of the breath, or spirit, *expiring*, Psa. 104:29; as a return to our original dust, Gen. 3:19; Eccl. 12:7; as the soul's laying off the body—its clothing, 2 Cor. 5:3, 4, or the tent in which it has dwelt, 2 Cor. 5:1; 2 Pet. 1:13, 14. Death nowhere means *annihilation*. The body is not annihilated, but changed into other forms; and the soul that dies is not annihilated, but consigned to everlasting woe. The death of the believer is a departure, a going home, a falling asleep in Jesus, Phil. 1:23; Matt. 26:24; John 11:11. See IMMORTALITY, SADDUCEES.

The term death is also sometimes used for any great calamity, or imminent danger threatening life, as persecution, 2 Cor. 1:10. "The gates of death," Job 38:17, signify the unseen world occupied by departed spirits. Death is also figuratively used to denote the insensibility of Christians to the temptations of a sinful world, Col. 3:3.

DEBATE', Rom. 1:29, strife.

DE'BIR, a *sanctuary*, or *oracle*, Judg. 1:11, a place called also KIRJATH-SEPHER, a city of books; and KIRJATH-SANNAH, a city of palm-leaf, Josh. 15:15, 49. Judging from the names, it appears to have been some sacred place among the Canaanites, and a repository of their records. It was a royal city in Judah, lying 11 or 12 miles southwest of Hebron, conquered from the Anakim by Joshua, but recaptured by the Canaanites, and resubdued by Othniel, and afterwards given to the priests, Josh. 10:38, 39; 15:15-17; 21:15. It is now Dhâheriyeh. There was another Debir in Gad, and a 3d on the border of Benjamin, Josh. 13:26; 15:7. For Debir, king of Eglon, see Josh. 10:3, 23-26.

DEB'ORAH, a *bee*, I., the nurse of Rebekah, whom she accompanied from Aram into Canaan, Gen. 24:59. At her death, near Bethel, she was buried with honorable marks of affection, under the famous oak which was then named Allon-bachuth, the oak of weeping, Gen. 35:8, B. C. 1732.

She was in Jacob's household at the time, Rebekah doubtless being now dead, and was about sixscore years old. There is something very beautiful in this simple record, which would scarcely find a place in our grand histories of kings, statesmen, and renowned warriors. They seldom take the trouble of erecting a memorial to obscure worth and a long life of humble usefulness.

II. A prophetess, and wife of Lapidoth, judged the Israelites, and dwelt under a noted and perhaps solitary palm-tree between Ramah and Bethel, Judg. 4:4, 5. When the Jews, especially the northern tribes, were suffering under the tyranny of Jabin, 1296 B. C., as a prophetess she labored to rouse them from their despondency; and sending for Barak, directed him to attack Sisera, and promised him victory. Barak, however, refused to go unless she accompanied him, which she did, but told him that the success of the expedition would be imputed to a woman and not to him. After the victory, Deborah composed a splendid triumphal song, which is preserved in Judg. 5.

DEBT'OR, one under obligations, whether pecuniary or moral, Matt. 23:16; Rom. 1:14; Gal. 5:3. If the house, cattle, or goods of a Hebrew would not meet his debts, his land might be appropriated for this purpose until the year of Jubilee, or he might be reduced into servitude till he had paid his debt by his labor, or till the year of Jubilee, which terminated Hebrew bondage in all cases, Lev. 25:29-41; 2 Kin. 4:1; Neh. 5:3-5. See also limitations to the creditor's power in Deut. 24:6, 10-13. In the time of Christ, imprisonment for debt had become customary, Matt. 18:34.

DEC'ALOGUE, the 10 principal commandments, Exod. 20:3-17, from the Greek words *deka*, ten, and *logos*, word. The Jews call these precepts, The Ten Words. The usual division of the 10 commandments among Protestants is that which Josephus tells us was employed by the Jews in his day. Rome makes a different division, losing the 2d in the 1st—practically dropping it, in catechisms—and making 2 of the 10th. The 10 commandments are a summary of human duties to God and to man so comprehensive, wise, just, and good as to demonstrate their divine origin, and command the admiration of the world. Each one is grounded in the soundest reason, and both fitted for and meant for the whole race of man in all ages.

They are not national and temporary, like the details of the Jewish civil and ceremonial laws, which have passed away, while their spirit is included in the gospel; "it is easier for heaven and earth to pass, than one tittle of the law to fail," Luke 16:17. The Saviour himself reaffirms them all, and to annul any one of them, as some do the 4th commandment, is a defiance of the malediction in Rev. 22:18, 19.

DECAP'OLIS (from the Greek words, *deka*, ten, and *polis*, a city), a country in North Palestine, which contained 10 principal cities, chiefly on the east side of the Jordan, Matt. 4:25; Mark 5:20; 7:31. According to Pliny, they were Scythopolis, Philadelphia, Raphanæ, Gadara, Hippos, Dios, Pella, Gerasa, Canatha, and Damascus. Josephus inserts Otopos instead of Canatha. Though within the limits of Israel, the Decapolis was inhabited by many foreigners, and hence it retained a foreign appellation. This may also account for the numerous herds of swine kept in the district, Matt. 8:20; a practice which was forbidden by the Mosaic law. It is now comparatively uninhabited.

DECEIVED', Jer. 20:7, R.V. *mar.* enticed.

DE'DAN, I., the grandson of Cush, Gen. 10:7; and II., the son of Jokshan, Abraham's son by Keturah, Gen. 25:3. Both were founders of tribes frequently named in Scripture. The descendants of the Cushite Dedan are supposed to have settled in Southern Arabia, near the Persian Gulf, in which there is an island called by the Arabs Daden. The descendants of the Abrahamite Dedan lived in the neighborhood of Idumæa, Jer. 49:8. It is not clear, in all cases where the name occurs, which of the tribes is intended. It was probably the Cushite tribe which was employed in trade. The "travelling companies" of Dedan are mentioned by Isaiah, 21:13. They are also named with the merchants of Tarshish by Ezekiel, 38:13, and were celebrated on account of their trade with the Phœnicians.

DEDICA'TION, a religious ceremony by which any person, place, or thing was devoted to a holy purpose. Thus the tabernacle and the 1st and 2d temples were dedicated to God, Exod. 40; 1 Kin. 8; Ezra 6. The Jews also practised a certain dedication of walls, houses, etc., Deut. 20:5; Neh. 12:27. The "feast of the dedication," on the 25th of Chisleu, was a yearly commemoration of the cleansing and rededication of the temple, after it had been polluted

by Antiochus Epiphanes, B. C. 167, John 10:22.

DEEP and DEPTHS. The *deep*, or the *great deep*, signifies in Scripture, hell, the place of punishment, the bottomless pit, Luke 8:31, compare Rev. 9:1; 11:7; 20:1; the under-world, Psa. 71:20; Rom. 10:7; the deepest parts of the sea, Psa. 69:15; 107:26; chaos in the beginning of the world, Gen. 1:2. See HELL.



THE FALLOW-DEER.

DEER, a wild quadruped, of a middle size between the stag and the roebuck; its horns turn inward, and are large and flat. The fallow-deer is naturally very timorous; it was reputed clean, and good for food. Deut. 14:5; 1 Kin. 4:23. There are 2 species, now known as the Barbary stag and the Persian stag, bearing a general resemblance to the fallow-deer, and which were doubtless known to the Jews. Young deer are noticed in Proverbs, Songs, and Isaiah, as beautiful creatures, and very swift, Prov. 5:19. See HIND.

DEFILE', DEFILE'MENT. Many were the blemishes of person and conduct which, under the Jewish ceremonial law, were esteemed defilements: some were voluntary, some involuntary; some were inevitable, being defects of nature, others the consequences of personal transgression. Under the gospel, defilements are those of the heart, of the mind, the temper, the conduct. Moral defilements are as numerous, and as strongly prohibited under the gospel, as ever, though ceremonial defilements have ceased, Matt. 15:18; Rom. 1:24. See CLEAN.

In 1 Cor. 3:17, "defile," A. V., and "destroy," are the same word in Greek, and both should be translated "destroy."

DEGREE, 1 Tim. 3:13. "A good degree" is, a step in advance in spiritual life.

DEGREES', PSALMS OF, is the title prefixed to 15 Psalms, from Psa. 120 to Psa. 134 inclusive. Of this title commentators have proposed a variety of explanations. The most probable are the following: First, *pilgrim songs*, sung by the Israelites while going up to Jerusalem to worship; compare Psa. 122:4; but to this explanation the contents of only a few of these Psalms are appropriate, as, for instance, of Psa. 122. Secondly, *songs of the steps*, meaning the 15 steps leading from the court of the women in the temple area to that of the men, on each of which steps some Jewish authors state that one of these Psalms was chanted. But, thirdly, Gesenius and some others suppose the title to refer to a species of rhythm in these Psalms, by which the sense *ascends*, one member or clause frequently repeating the words with which the preceding member closes. Thus in Psa. 121,

1. I will lift up mine eyes unto the hills,
From whence cometh *my help*.
2. *My help* cometh from the Lord,
Who made heaven and earth.
3. He will not suffer thy foot to be moved;
Thy *keeper* will not slumber.
4. Lo, *not slumber* nor sleep will the *keeper* of
Israel.

Yet even this solution does not well apply to all these Psalms.

DEGREES', SHADOW OF. See DIAL.

DEHA'VITES, a people beyond the Euphrates, who furnished colonists for Samaria, 2 Kin. 17:24; Ezra 4:9; supposed to be the Dahæ, on the east of the Caspian Sea, and under the Persian government.

DELI'LAH, *languishing*, a Philistine woman in the valley of Sorek, whom Samson loved, and who betrayed him to the enemies of Israel for 5,500 silver shekels, Judg. 16.

DEL'UGE, that universal flood which was sent upon the earth in the time of Noah, and from which there were but 8 persons saved. Moses' account of this event is recorded in Gen. 6-8. See ARK OF NOAH. The sins of mankind were the cause of the deluge; and most commentators place it A. M. 1656, B. C. 2348. After the door of the ark had been closed upon those that

were to be saved, the deluge commenced: it rained 40 days; "the fountains of the great deep were broken up, and the windows of heaven were opened." All men and all creatures living on the land perished, except Noah and those with him. For 5 months the waters continued to rise, and reached 15 cubits above the highest summits to which any could fly for refuge; "a shoreless ocean tumbled round the world." At length the waters began to abate; the highest land appeared, and the ark touched ground upon Mount Ararat. In 3 months more the hills began to appear. Forty days after, Noah tested the state of the earth's surface by sending out a raven; and then thrice, at intervals of a week, a dove. At length he removed the covering of the ark, and found the flood had disappeared: he came forth from the ark, reared an altar, and offered sacrifices to God, who appointed the rainbow as a pledge that he would no more destroy mankind with a flood. See NOAH.

Much labor has been expended in searching for natural causes adequate to the production of a deluge; but we should beware of endeavoring to account on natural principles for that which the Bible represents as *miraculous*. It is indeed true that modern science discovers many reasons for doubting the universality of the deluge—such as the apparent impossibility of finding room and food in the ark for the immense number of different animals now known to exist; the apparent certainty that all fresh water fishes would have perished in the ocean, and with them the numerous species of marine animals which cannot live except along shore; also that the sea water would have destroyed all vegetable life. And many of the real friends of the Bible believe that the flood covered only that portion of the globe then occupied by man. There is, however, no proof of this; the requisite miracles, however many and great, were equally easy to God with those known to have been effected; and some excellent interpreters adhere to the natural sense of the inspired narrative. In the New Testament, the deluge is spoken of as a stupendous exhibition of divine power, like the creation and the final burning of the world. It is applied to illustrate the long-suffering of God, and assure us of his judgment on sin, 2 Pet. 3:5-7, and of the 2d coming of Christ, Matt. 24:38.

Since all nations have descended from the family then preserved in the ark, it is

natural that the memory of such an event should be perpetuated in various national traditions. Such is indeed the fact. These traditions have been found among the Egyptians, Chaldeans, Phœnicians, Greeks, Hindoos, Chinese, Japanese, Scythians, and Celts, and in the western hemisphere among the Mexicans, Peruvians, and South Sea islanders.

DE'MAS, a fellow-laborer with Paul and companion in his 1st imprisonment at Rome, who after a while deserted him, either discouraged by the hardships of the work, or allured by the love of the world, Col. 4:14; 2 Tim. 4:10; Philc. 24. We may hope that his forsaking of Paul and of Christ was not final apostasy; but the Bible leaves his case under a gloomy cloud—a serious warning to us. "This present world" tempting us not to follow Christ, is always a curse, and may be our ruin.

DEME'TRIUS, I., a silversmith of Ephesus, who made silver models of the famous temple of Diana, which he sold to foreigners, Acts 19:24-41. Observing the progress of the gospel, not in Ephesus only, but in the regions around, he assembled his fellow-craftsmen, and represented that, by this new doctrine, not only their trade would suffer, but the worship of the great Diana of Ephesus was in danger of being entirely forsaken. This produced an uproar and riot in the city, which the town-clerk with difficulty appeased by firmness and persuasion.

II. A disciple, and probably a minister of high repute, 3 John 12. He may have been formerly the silversmith of Ephesus; but this can be neither proved nor disproved.

DEP'UTY, a pasha or governor, 1 Kin. 22:47; Esth. 8:9; 9:3. The Greek word translated "deputy" in Acts 13:7, 8, 12; 18:12; 19:38, was the "proconsul," the regular title of the governor of a Roman province when appointed by the Senate. Its use in the above passages, instead of some vague or general title, is one of a multitude of undesigned evidences of the truthfulness of the sacred narrative.

DER'BE, a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts 14:20. It lay north of the Taurus Mountains, 16 or 20 miles east of Lystra, and not far from the well-known pass called "the Cilician Gates." The two missionaries gained many disciples here, and among them perhaps Gaius, who afterwards labored with Paul,

Acts 14:21; 20:4. Paul revisited Derbe on his 2d tour, and perhaps on the 3d, Acts 16:1-4; 18:23; 19:1.

DES'ERT. The Scriptures, by "desert," generally mean an uncultivated place, a wilderness, or grazing tract. Some deserts were entirely dry and barren; others were beautiful, and had good pastures, Joel 2:22. David speaks of the beauty of the desert, Psa. 65:12, 13. Scripture names several deserts in the Holy Land. In Ezek. 47:8, the Jordan valley is meant. See **ARABAH**. Other deserts particularly mentioned are "that great and terrible wilderness" in Arabia Petræa, south of Canaan, Deut. 8:15, in passing through which for 40 years the Israelites took with them flocks and herds, Exod. 12:38; Num. 11:22; 32:1; also the region between Canaan and the Euphrates, Exod. 23:31; Deut. 11:24. The pastures of these "wildernesses" are clothed in winter and spring with rich and tender herbage; but the heat of summer soon burns this up, and the Arabs are driven to seek pasture elsewhere. Similar uninhabited spots lay near many of the towns in Palestine itself: as "the wilderness of Ziph," of Maon, Gibeon, etc. The "wilderness of Judah" was the mountainous tract west of the Dead Sea, 1 Sam. 17:28; Matt. 3:3. See also Luke 15:4; Acts 8:26.

DESTRUCTION, CITY OF, Isa. 19:18. See **HERES**.

DEUTERON'OMY, *second law*, or the repetition of the law, the 5th book of the Pentateuch; so called by the Greeks, because in it Moses recapitulates what he had ordained in the preceding books, Deut. 1:1-6; 29:1; 31:1; 33. This book contains the history of what passed in the wilderness from the beginning of the 11th month to the 7th day of the 12th month, in the 40th year after the Israelites' departure from Egypt, that is, about 6 weeks, B. C. 1451. That part which mentions the death of Moses was added afterwards, very probably by Joshua.

The book of Deuteronomy is the sublime and precious valedictory address of the inspired "man of God," now venerable for his age and experience, and standing almost in the gate of heaven. He gives the people of God his fatherly counsel and blessing, and then goes up into Mount Pisgah alone to die. He recounts the dealings of God with them, chs. 1-4; recapitulates His laws, chs. 5-26; shows them why they should love Him, and how they should

serve Him, chs. 27-34. It is full of tender solicitude, wise instruction, faithful warning, and the zealous love of a patriot and a prophet for the people of God, whom he had borne on his heart so long. It is often quoted by later inspired writers, and by our Lord, Matt. 4:4, 7, 10.

DEVIL, I., a fallen angel; and particularly the chief of them, *the devil*, or Satan. He is the great leader of evil in the world; and it is his grand object to counteract the good which God desires to do. He exerts himself, especially with his angels, to draw away the souls of men from embracing salvation through Jesus Christ.

His name, from the Greek *diabolos*, signifies the false accuser—slandering God to men, as in Gen. 3, and men, especially good men, to God, Job 1:9, 10; Zech. 3:1; Rev. 12:10; as the Hebrew *Satan* means the adversary—of God and man. But the Scriptures give him various other appellations descriptive of his character. He is called, "The prince of this world," John 12:31; "The prince of the power of the air," Eph. 2:2; "The god of this world," 2 Cor. 4:4; "The dragon, that old serpent," Rev. 20:2; "That wicked one," 1 John 5:18; "A roaring lion," 1 Pet. 5:8; "A murderer," "a liar," John 8:44; "Beelzebub," Matt. 12:24; "Belial," 2 Cor. 6:15. He is everywhere shown to be full of malignity, cruelty, and deceit, hating God and man. He is ceaseless in his efforts to destroy souls, and uses innumerable devices to adapt his temptations to the varying characters and conditions of men, enticing wicked men, and even good men, as well as his own angels, to aid in his work. Almost the whole world has been under his sway. But he is a doomed foe. Christ "shall bruise the serpent's head;" shall dispossess him from the world, as He has done from individuals, and at length confine him for ever in the place prepared for him and his angels, Matt. 25:41.

II. The word "devils" in the gospels is the translation of a different Greek word from that used to denote the devil, and might be rendered "demons." See **IDOLS**. The Bible speaks of "the devil, and his angels," Matt. 25:41; Rev. 12:7, 9, and of Satan as "the prince of the devils," Mark 3:22-30, representing the latter as like their leader in nature and actions—fallen angels, Luke 10:17, 18. In the gospels they are "unclean" spirits, full of active malignity; they believe and tremble, Jas. 2:19; they confess the deity of Christ, yield to

his authority, and dread his coming judgment, Matt. 8:29; Luke 4:41; Acts 19:15. See also Eph. 6:12; Rev. 12:7-9. The word "devil" is also sometimes applied to idols, intimating the special interest of evil spirits in the "lying wonders" and abominations of idol-worship, Deut. 32:17; 1 Cor. 10:20, 31; Rev. 9:20.

There are many examples in the New Testament of persons *possessed* by demons. These men are often called *demoniacs*. Some have argued that these were afflicted by natural diseases, such as epilepsy, insanity, etc., and were not possessed by evil spirits. But the demoniacs are clearly distinguished from those afflicted with epilepsy or any other disease, Matt. 4:24; Mark 1:32; 16:17, 18; Luke 6:17, 18; and our Saviour speaks to and commands the demons who actuated the possessed, which demons answered with superhuman knowledge, recognized the Son of God, obeyed his commands, and gave proofs of their presence by tormenting those whom they were obliged to quit. Christ alleges, as proof of his mission, that the demons are cast out; he promises his apostles the same power that he himself exercised against those wicked spirits, Matt. 10:1, 8; Luke 9:1; and his conversations with the Jews, and with his disciples when alone with him, imply the agency of evil spirits in the demoniacs, Matt. 12:22-29; 17:18-21. No one therefore can deny this fact without denying the inspiration of Scripture and the honesty of Christ.

No cases of the same nature occur in our day. They were suffered to occur in Christ's time, since he came to save both the bodies and the souls of men and "to destroy the works of the devil," and had need to exhibit his saving power by healing diseases, forgiving sins, and casting out devils, Matt. 12:28; Luke 10:17, 18; 1 John 3:8. The possessed had probably invited the evil spirits by their vices and crimes, which had also brought upon them the diseases which in so many cases were found with the demoniacal possession.

In all New Testament passages where "devils" occurs, in the plural, the Greek denotes "demons;" also in the following passages where "devil" occurs, in the singular: Matt. 9:32, 33; 11:18; 12:22; 15:22; 17:18; Mark 5:15, 16, 18; 7:26, 29, 30; Luke 4:33, 35; 7:33; 8:29; 9:42; 11:14; John 7:20; 8:48, 49, 52; 10:20, 21.

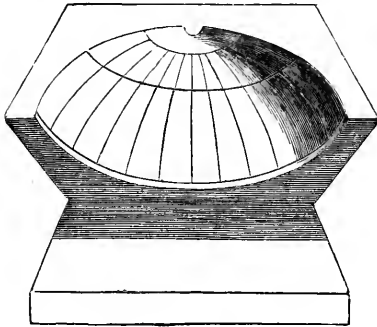
In all other passages where "devil" occurs in the singular, Satan, *diabolos*, is de-

noted in the original, *viz.*, Matt. 4:1, 5, 8, 11; 13:39; 25:41; Luke 4:2, 3, 5, 6, 13; 8:12; John 6:70; 8:44; 13:2; Acts 10:38; 13:10; Eph. 4:27; 6:11; 1 Tim. 3:6, 7; 2 Tim. 2:26; Heb. 2:14; Jas. 4:7; 1 Pet. 5:8; 1 John 3:8, 10; Jude 9; Rev. 2:10; 12:9, 12; 20:2, 10.

DEVOTIONS, in Acts 17:23, objects of worship.

DEW. The dews in Palestine and some other Oriental countries are very copious, and serve very greatly to sustain and promote vegetation in seasons when little or no rain falls. Maundrell tells us that the tents of his company, when pitched on Tabor and Hermon, "were as wet with dew as if it had rained on them all night," Judg. 6:38; Song 5:2. Dew was especially heavy near the mountains, and just before and after the rainy season; and did not fall in the midsummer. It was prized as a precious boon of Providence, Gen. 27:28; Deut. 33:28; 1 Kin. 17:1; Job 29:19; Hag. 1:10; Zech. 8:12. The dew furnishes the sacred penmen with many beautiful allusions, Deut. 32:2; 2 Sam. 17:12; Psa. 110:3; Prov. 19:12; Hos. 6:4; 14:5; Mic. 5:7.

DI'ADEM, in the New Testament, the crown of kings, in distinction from conquerors, etc., Rev. 12:3; 13:1; 19:12.



ANTIQUÉ STONE SUN-DIAL.

DI'AL, an instrument much used before the invention of clocks, to tell the time of day by the progress of the sun's shadow. The dial of Ahaz, 2 Kin. 20:11; Isa. 38:1-9, seems to have been peculiar either in structure or size, and was perhaps borrowed from Babylon or Damascus, 2 Kin. 16:10. The sun-dial is mentioned in the Assyrian tablets. The term "degrees," or *steps*, suggests its probable form, as that of a pair of stairs, with a gnomon or column casting its shadow on more or fewer of them as the

sun was low or high. Compare the many-storied temples of Babel. The causing the shadow upon it to go back 10 degrees, to assure king Hezekiah of his recovery from sickness, was probably effected not by arresting and turning backwards the revolution of the earth, but by a miraculous refraction of the sun's rays, observed only in Judæa, though the fame of it reached Babylon, 2 Chr. 32:31.

DI'AMOND, the hardest and most brilliant of gems, very rare and costly, supposed to have been unknown to the Jews. Diamonds are used not only for ornaments, but for cutting and graving hard substances, Jer. 17:1. The Hebrew word *shamir*, here used, is called "adamant" in Ezek. 3:9; Zech. 7:12. See ADAMANT. There is another Hebrew word, *yahalom*, also translated "diamond," Exod. 28:18; 39:11; Ezek. 28:13, and thought by some to mean the topaz.



DIANA: FROM STATUE IN NAPLES MUSEUM.

DIA'NA, or AR'TEMIS, a celebrated goddess of the Romans and Greeks, and one of their 12 superior deities. The Diana of Ephesus, however, was a very different deity from the fair and chaste huntress of the Greeks; she was like the Syrian goddess Ashtoreth, and appears to have been worshipped with impure rites and magical mysteries, Acts 19:19. Her image, fabled

to have fallen down from Jupiter in heaven, seems to have been a block of wood tapering to the foot, with a female bust above covered with many breasts, the head crowned with turrets, and each hand resting on a staff. It was of great antiquity, and highly venerated.

The temple of this goddess was the pride and glory of Ephesus. It was 425 feet long, and 220 broad, and had 127 graceful Ionic columns of white marble, each 60 feet high. Its treasures were of immense value. It was 220 years in building, and was one of the 7 wonders of the world. In the year when Alexander the Great was born, B. C. 356, an earlier temple had been burned down by one Herostratus, in order to immortalize his name, but was afterwards rebuilt, as above described, with even greater splendor. Compare 1 Cor. 3:9-17, written there; and Eph. 2:19-22. The "silver shrines for Diana," made by Demetrius and others, were probably small models of the temple for domestic use, and for sale to travellers and visitors. Ancient coins of Ephesus represent the shrine and statue of Diana, with a Greek inscription, "of the Ephesians," Acts 19:28, 34, 35. Others bear the same words which Luke employs, translated "deputy" and "worshipper" of Diana; and some, with the name and head of Nero, were struck perhaps while Paul was there.

DIB'LATH, Ezek. 6:14, probably RIB-LAH, which see.

DI'BON, *pinning*, I., **DI'MON**, Isa. 15:9, and **DI'BON-GAD'**, Num. 33:45, 46, a town of Gad, Num. 32:34, but afterwards of Reuben, Josh. 13:17. It lay in a plain just north of the Arnon, and was the 1st encampment of the Israelites upon crossing that river. Later we find it in the hands of the Moabites, Isa. 15:2; Jer. 48:22. Traces of it remain at a place now called Diban. See MESHAN.

DIBON, a town in Judah, Neh. 11:25, called Dimonah in Josh. 15:22.

DI'DYMUS, *a twin*. See THOMAS.

DIG'GING THROUGH HOUSES, Job 24:16. See HOUSES.

DIK'LAH, a tribe descended from Joktan, Gen. 10:27, and dwelling in Southern Arabia, or perhaps near the head of the Persian Gulf, 1 Chr. 1:21.

DI'MON, Isa. 15:9. See DIBON.

DI'NAH, *judged*, daughter of Jacob by Leah, Gen. 30:21, his only daughter named in Scripture. While the family were sojourning near Shalem, she heedlessly asso-

ciated with the Canaanitish maidens, and fell a victim to the seductive arts of Shechem, a young prince of the land; but was perfidiously and savagely avenged by Simeon and Levi, her full brothers, to the great grief of Jacob their father, Gen. 34; 49:5, 7. Her fall furnishes one of myriads of warnings not to associate with the irreligious and dissolute. She seems to have gone with the family to Egypt, Gen. 46:15.

DIONYS'IUS, *devotee of Bacchus*, a member of the court of the Areopagus at Athens, converted under the preaching of Paul, Acts 17:34. See AREOPAGUS. Tradition says that he was eminent for learning, that he was ordained by Paul at Athens, and after many labors and trials, suffered martyrdom by fire. The works ascribed to him are spurious, being the product of some unknown writer in the 5th or 6th century.

DIOT'REPHEUS, *nourished by Jupiter*, an influential member, perhaps minister, of some early church, censured by John for his jealous ambition and his violent rejection of the best Christians, 3 John 9, 10.

DIP'PING IN THE DISH, Matt. 26:23. See EATING.

DISCERN'ING OF SPIRITS, 1 Cor. 12:10, a miraculous gift of the Holy Ghost to certain of the early church, empowering them to judge of the real character of those who professed to love Christ and to be inspired to teach in his name, 1 John 4:1; 2 John 7. Compare Acts 5:1-10; 8:21; 13:6-12.

DISCIP'LE, *a scholar*, Matt. 10:24. In the New Testament it is applied principally to the followers of Christ; sometimes to those of John the Baptist, Matt. 9:14, and of the Pharisees, Matt. 22:16. It is used in a special manner to point out the twelve, Matt. 11:1; 20:17. A disciple of Christ may now be defined as one who believes his doctrine, rests upon his sacrifice, imbibes his spirit, imitates his example, and lives to do his work.

DIS'CIPLINE, Job 36:10, instruction.

DISCOVER, Mic. 1:6, to uncover, or lay bare, Dent. 22:30; 2 Sam. 22:16.

DISEAS'ES were introduced into the world by sin, and are greatly promoted by corrupt, indolent, and luxurious habits. Besides the natural causes of diseases, evil spirits were charged with producing them among the Hebrews, Job 2:7; Mark 9:17; Luke 13:16; 2 Cor. 12:7. The pious Jews recognized the hand of God in sending them, Psa. 39:9-11; 90:3-12; and in many

cases special diseases were sent in punishment of particular sins: to Abimelech, Gehazi, Jehoram, Uzziah, Miriam, Herod, the Philistines, etc., and those who partook of the Lord's Supper unworthily, 1 Cor. 11:30. Christ manifested his divine goodness and power by healing every form of disease; and in these cases, as in that of king Asa, 2 Chr. 16:12, it is shown that all the skill of physicians is in vain without God's blessing. The prevalent diseases in Bible lands were malignant fevers, cutaneous diseases, palsy, dysentery, and ophthalmia. Almost every form of bodily disease has a counterpart in the maladies of the soul, and the Great Physician of souls has demonstrated his perfect ability to cure them all, Luke 5:24. See DEVIL, II.

DISPENSATION, the charge of proclaiming the gospel of Christ, 1 Cor. 9:17; Eph. 3:2. Also the scheme or plan of God's dealings with men. In the Patriarchal, Mosaic, and Christian dispensations, God has commenced, enlarged, and perfected his revelation of himself and his grace to this world, Eph. 1:10; Col. 1:25. The whole development of his great plan has been gradual, and adapted at every stage to the existing state of the human family.

DISPERSION, Jas. 1:1. See CAPTIVITY. The exiled Jews were not in Babylonia only, but in all lands around Palestine, far and near, Acts 2:9-11; and furnished many converts to the gospel who contributed greatly to its rapid spread, John 7:35.

DISPOSITION, Acts 7:53, A. V., ordinance or ministration.

DITCH, a pit or pool, Job 9:31; Isa. 22:11; Luke 6:39.

DIVINATION. The Eastern people were fond of magic, and the pretended art of interpreting dreams and acquiring a knowledge of futurity. When Moses published the law, to correct the Israelites' inclination to consult diviners, wizards, fortune-tellers, and interpreters of dreams, it was forbidden them under very severe penalties, and the true spirit of prophecy was promised to them as infinitely superior, Exod. 22:18; Lev. 19:26, 31; 20:27. When this was forfeited by disobedience, and sorcery employed instead, as by king Saul, ruin was not far off, 1 Sam. 28. See Acts 8; 13; 16; 19. Those were to be stoned who pretended to have a "familiar spirit," or the "spirit of divination," Deut. 18:9-12; and the prophecies are full of invectives against the Israelites who consulted such, as well as against false prophets, who seduced the

people, Isa. 8:19; 47:11-14; Ezek. 13:6-9. A fresh impulse to these superstitions was gained from intercourse with the Chaldeans, during the reign of the later kings of Judah and the captivities in Babylon, 2 Kin. 21:6; 2 Chr. 33:6. See MAGIC, SORCERERS.

Divination was of several kinds: by water, fire, earth, air; by the flight of birds, and their singing; by lots, dreams, arrows, clouds, entrails of sacrifices, pretended communication with spirits, etc., Ezek. 21:21. The art of divination was nothing but an imposing jugglery, having no basis but the credulity and superstitious fears of its dupes, and making an adroit use of some secret machinery or of scientific facts unknown to the mass. It was usually in the hands of a priestly caste, Gen. 41:8; Isa. 47:13; Dan. 2:2, and gave them vast social and political power. In reference to his cup, Joseph spoke as a supposed Egyptian, Gen. 44:5.

DIVORCE was tolerated by Moses for sufficient reasons, Deut. 24:1-4; but our Lord has limited it to the single case of adultery, Matt. 5:31, 32; 19:3-9. Where for other causes a separation of husband and wife occurs, and they live asunder, neither is at liberty to marry another. Paul in 1 Cor. 7:10-17 applies the law of Christ to cases where a Christian convert has a wife still an unbeliever: he is not to separate from her if she will remain with him; if she will depart, he is not bound to insist on her remaining with him, but cannot marry another.

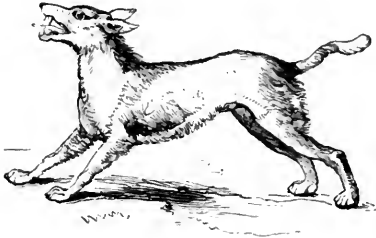
DOCTOR, *teacher*. A DOCTOR OF THE LAW may perhaps be distinguished from a SCRIBE, as rather teaching orally than giving written opinions, Luke 2:46. It implies one learned in the *divine* law. Doctors of the law were mostly of the sect of the Pharisees, but are distinguished from that sect in Luke 5:17, where it appears that the novelty of our Saviour's teaching drew together a great company both of Pharisees and doctors of the law. See RAB and SCRIBES.

DOCTRINE, *teaching*, its method and its substance, Matt. 7:28; Mark 4:2.

DOD'ANIM, or **ROD'ANIM**, 1 Chr. 1:7, a people descended from Japhet through Javan, Gen. 10:4. They are associated, by the above passage, and by dim etymological inferences, with the island of Rhodes.

DOEG, *fearful*, an Edomite, overseer of Saul's flocks. At Nob he witnessed the relief kindly furnished to David when fleeing from Saul, by Ahimelech the high-

priest, and carried a malicious and distorted report of it to his master. The king gladly seized the opportunity to wreak his passion on a helpless victim; and when the Jews around him refused to slay the priests of God, infamously used the willing services of this alien and heathen. Doeg not only slew Ahimelech and 84 other priests, but put the town in which they dwelt to the sword, 1 Sam. 21; 22. David forebodes his wretched fate, Psa. 52; 120; 140.



A PERSIAN DOG.

DOGS were held in great contempt by the Jews, but were worshipped, as well as cats, by the Egyptians. Among the Jews, to compare a person to this "unclean" animal, Lev. 11:26, 27; Isa. 66:3, was the most degrading expression possible, 1 Sam. 17:43; 24:14; 2 Sam. 9:8. The state of dogs among the Jews was the same that now prevails in the East, where, often having no owners, they run about the streets in troops, and are fed by charity or caprice, or live on such offal as they can pick up. As they are often on the point of starvation, they devour corpses, and in the night even attack living men, Psa. 59:6, 14, 15; 1 Kin. 14:11; 21:23. Yet dogs were kept sometimes to guard flocks and houses, Job 30:1; Isa. 56:10; Matt. 15:26, 27. In various places in Scripture the epithet "dogs" is given to certain classes of men, as expressing their insolent rapacity, Psa. 22:16; Matt. 7:6; Phil. 3:2, and their beastly vices, Deut. 23:18; 2 Pet. 2:22; Rev. 22:15.

DOOR. See GATES, HOUSE.

DOR, a habitation, a royal city of the Canaanites, on the Mediterranean between Casarea and Mount Carmel; after the conquest it was assigned to Manasseh, Josh. 11:2; 12:23; 17:11; 1 Kin. 4:11; 1 Chr. 7:29. There is now a small port there, and a village with about 300 inhabitants, called Tantura.

DOR'CAS in Greek, the same as TABITHA in Syriac, that is, *gazelle*, the name of

a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts 9:36-42. This miracle testified God's special approval of a life of practical and self-denying piety, and was followed by many conversions.

DO'THAN, or DOTHAN, *two wells*, the place where Joseph was sold to the Ishmaelites, Gen. 37:17, and where the Syrians were smitten with blindness at Elisha's word, 2 Kin. 6:13. It was on the caravan-route from Syria to Egypt, about 15 miles north of Shechem, and 4 or 5 southwest of Engannim, now Jenin. Its ruins still bear the old name, Dothán, though uninhabited, and are on a large hill, 2 Kin. 6:15, 17, on the south edge of a very fertile plain, Gen. 37:16, 17. Mr. Tristram met there "a long caravan of mules and asses laden, on their way from Damascus to Egypt."



THE EASTERN CARRIER DOVE.

DOVES were clean according to the Mosaic ritual, and were offered in sacrifice, especially by the poor, Gen. 15:9; Lev. 5:7; 12:6-8; Luke 2:24. Several kinds of doves or pigeons frequented the Holy Land; and the immense flocks of them sometimes witnessed illustrate a passage in Isaiah, 60:8. Their swift and long flight and their beautiful plumage are alluded to in Psa. 55:6; 68:13, their tender eyes, mournful notes, etc., in Song 1:15; 2:14; Isa. 59:11. They are symbols of simplicity, innocence, and conjugal fidelity, Hos. 7:11; Matt. 10:16. The dove was the chosen harbinger of God's returning favor after the flood, Gen. 8, and was honored as an emblem of the Holy Spirit, Matt. 3:16. See TURTLE-DOVE.

DOVES' DUNG. It is said, 2 Kin. 6:25, that during the siege of Samaria, "the fourth part of a cab," little more than half a pint, "of doves' dung was sold for five pieces of silver," about 2½ dollars. As doves' dung is not a nourishment for man, even in the most extreme famine, the general opinion is, that it was a kind of lentil, or tare, which has very much the appearance of doves' dung. Two or three vegetable substances are still so named by the Arabs.

DOW'RY. In Eastern countries the bridegroom was required to pay the father of his betrothed a stipulated portion, in money or other valuables, proportioned to the rank and station of the family to which she belonged; this was the dowry. Jacob purchased his wives by his services to their father, Gen. 29:18-27; 34:12; Exod. 22:16, 17; 1 Sam. 18:25; Hos. 3:2. Sometimes the father gave presents to his daughter, Judg. 1:15; 1 Kin. 9:16.

DRACH'MA, Luke 15:8, 9. See PENNY.

DRAG, Hab. 1:15, 16; John 21:8, a net suspended and drawn near the bottom of the water.

DRAG'ON answers, in the English Bible, to the Hebrew word signifying a sea-monster, huge serpent, etc.; in Gen. 1:21, "whales." Thus in Deut. 32:33; Jer. 51:34; Psa. 91:13; and Rev. 12, it evidently implies a huge serpent; in Isa. 27:1; 51:9; Ezek. 29:3; 32:2, it may mean the crocodile, or any large sea-monster. A distinct Hebrew word is used in Job 30:29; Isa. 13:22; 34:13; 43:20; Jer. 9:11; 10:22; 14:6; 49:33; 51:37; Lam. 4:3; Mic. 1:8, and seems to refer to some wild animal of the desert, probably the wolf or the jackal. The animal known to modern naturalists under the name of dragon is a harmless species of lizard, in Asia and Africa. It may be that some of the monstrous reptiles whose remains are from time to time unearthed, were known by Adam and his early descendants. The application of the term to Satan is a metaphor easily understood.

DRAG'ON-WELL, Neh. 2:13, probably the fountain of Gihon, on the west side of Jerusalem. See GIHON.

DRAM, Ezra 2:69; Neh. 7:70, a gold coin of Persia, worth about \$5.

DRAUGHT, a cesspool, privy, or receptacle for filth, 2 Kin. 10:27; Matt. 15:17. Also, all the fishes taken at one drawing of a net, Luke 5:9.

DREAM. The Orientals greatly regarded dreams, and applied for their interpre-

tation to those who claimed power to explain them. We see the antiquity of this custom in Job 4:13-15; 7:14; 33:15-17, and in the history of Pharaoh's butler and baker, and Pharaoh himself, Gen. 40; 41. God expressly forbade his people to observe dreams, and to consult heathen explainers of them. He condemned to death all who falsely pretended to have prophetic dreams, even though what they foretold came to pass, if they had any tendency to promote idolatry, Deut. 13:1-3. But the Jews were not forbidden, when they thought they had a significant dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained. The Lord frequently made known his will in dreams, and enabled persons to explain them; as in the cases of Abimelech, Jacob, and Laban, Gen. 20:3-7; 28:12-15; 31:24; of the Midianite, Judg. 7:13; of Nebuchadnezzar, Dan. 2 and 4; of Joseph, the Magi, Pilate's wife, and Paul, Matt. 1:20; 2:12; 27:19; Acts 27:23. Supernatural dreams are distinguished from visions, in that the former occurred during sleep, and the latter when the person was awake. God spoke to Abimelech in a dream, but to Abraham by vision. In both cases he left on the mind an assurance of the certainty of whatever he revealed. Both are now superseded by the Bible, our sure and sufficient guide through earth to heaven.

DREGS. In Isa. 51:17, R. V., "bowl."

DRESS'ES. See GARMENTS.

DRINK, STRONG. See WINE.

DRINK'-OFFERING, a small quantity of wine, part of which was to be poured on the sacrifice or meat-offering, and the residue given to the priests, Exod. 29:40; Lev. 23:18; Num. 15:5, 7. It may have been appointed as an acknowledgment that all the blessings of the earth are from God, Gen. 35:14. In heathen drink-offerings, blood was sometimes mingled with wine in making some fearful vow, Psa. 16:4.

DROM'EDARY. See CAMEL. The Hebrew word used in 1 Kin. 4:28; Esth. 8:10, 14; Mic. 1:13, is thought to mean swift horses.

DROPPING, CONTINUAL. See HOUSE.

DROUGHT was an evil to which Palestine was naturally subject, as no rain fell from May to September. During these months of summer, the ground became parched and cleft, the streams and springs became dry, and vegetation was kept from extinction by the dews of night and by artificial irrigation. If rain did not come

in its season and abundantly, the distress was general and dreadful. A drought, therefore, is threatened as one of God's sorest judgments, Job 24:19; Jer. 50:38; Joel 1:10-20; Hag. 1:11; and there are many allusions to its horrors in Scripture, Deut. 28:23; Psa. 32:4; 102:4.

DRUNK'ENNESS is referred to in the Bible both in single instances and as a habit. Its folly is often illustrated, Psa. 107:27; Isa. 19:14; 24:20; 28:7, 8, its guilt denounced, Isa. 5:22, its ill results traced, 1 Sam. 25:36; 1 Kin. 16:9; 20:16, and its doom shown, 1 Cor. 6:9, 10. It is produced by wine, Gen. 9:21; 19:33; Jer. 23:9; Eph. 5:18, as well as by "strong drink," 1 Sam. 1:13-15; Isa. 5:11. Hence the use of these was forbidden to the priests at the altar, Lev. 10:9; and all are cautioned to avoid them, Prov. 20:1; 23:30. To tempt others to drunkenness is a sin accursed of God, 2 Sam. 11:13; Hab. 2:15, 16. Its prevalence in a community is inseparable from the habitual use of any inebriating liquor. Hence the efforts made by the wise and good to secure abstinence from all intoxicating drinks, 1 Cor. 8:13. See **WINE**.

DRUSIL'LA, the youngest daughter of Herod Agrippa I., and sister of the younger Agrippa and Bernice, celebrated for her beauty. She was first given in marriage by her brother to Azizus king of Emessa. When Felix came as governor of Judæa, he persuaded her to abandon her husband and her religion and become his wife. Paul bore testimony before them to the truth of the Christian religion, Acts 24:24. She and Felix had a son Agrippa, who afterwards perished in an eruption of Vesuvius.

DUKE. In Gen. 36:15-43, is a long list of "dukes" of Edom, Exod. 15:15; Josh. 13:21; but the word duke, from the Latin *dux*, merely signifies a leader, and not an order of nobility, 1 Chr. 1:51.

DUL'CIMER, Dan. 3:5, 10, an instrument of music, which the rabbins describe as a sort of bagpipe, composed of 2 pipes connected with a leathern sack, and of a harsh, screaming sound. The modern dulcimer is an instrument of a triangular form, strung with about 50 wires, and struck with 2 light and slender hammers. See **MUSIC**.

DU'MAH, *silence*, I., a tribe and country of the Ishmaelites in Arabia, Gen. 25:14; 1 Chr. 1:30; Isa. 21:11; doubtless the same which is still called by the Arabs "Duma of the great stones" and "the Syrian Duma," situated on the confines of the Arabian and Syrian desert, with a fortress.

II. A town of Judah, a little southwest of Hebron, Josh. 15:52.

DUNG. In Bible lands the dung of animals was and is used not only for manure, but, when dried, for fuel. In districts where wood is scarce, the inhabitants are very careful in collecting the dung of camels or asses; it is mixed with chopped straw, and dried. It is not unusual to see a whole village with portions of this material adhering to the walls of the cottages to dry; and in autumn it is piled in conical heaps on the roof. It is employed in heating ovens, and for other similar purposes, Ezek. 4:12-16. The use of dung for manure is intimated in Isa. 25:10. Hence "dung-gate," Neh. 2:13. To sit upon a dunghill was a sign of deep humiliation and misery, 1 Sam. 2:8; Psa. 113:7; Lam. 4:5. See also Exod. 29:14; Deut. 23:12; 2 Kin. 10:27; Dan. 2:5.

DU'RA, the plain at Babylon where Nebuchadnezzar set up his golden image, Dan. 3:1. M. Oppert finds it at a mound called Duair, southeast of Babylon, where also he discovered what he took for the pedestal of a colossal statue.

DUST, Josh. 7:6. Dust or ashes put upon the head was a sign of mourning; sitting in the dust, a sign of affliction, Lam. 3:29; Isa. 47:1. "Dust" is also put for the grave, Gen. 3:19; Job 7:21. It signifies a multitude, Gen. 13:16, and a low and mean condition, 1 Sam. 2:8. To lick or kiss the dust expresses abject submission, Psa. 72:9. We have 2 remarkable instances of casting dust recorded in Scripture, and they illustrate a practice common in Asia: those who demanded justice against a criminal were accustomed to throw dust upon him, signifying that he deserved to be cast into the grave. Shimei cast dust upon David when he fled from Jerusalem, 2 Sam. 16:13. The Jews treated the apostle Paul in a similar manner in the same city, Acts 22:22-24. To shake off the dust of the feet against another was expressive of entire renunciation, Matt. 10:14; Mark 6:11; Acts 13:51. The threatening of God recorded in Deut. 28:24, "The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed," means that instead of fertilizing rains, clouds of fine dust, raised from the parched ground and driven by fierce and burning winds, shall fill the air. See **WIND**. The dust of Egypt was turned into gnats at Moses' word, Exod. 8:16. See **LICE**.

E.

EAGLE, Job 39:27-30, a large and very powerful bird of prey, hence called the king of birds. Four species of eagles have been observed in Palestine. The "golden eagle" measures 8 feet 4 inches from wing to wing; and from the tip of his tail to the



point of his beak, when dead, 4 feet 7 inches. In many passages the Griffon Vulture is probably intended.

Of all known birds, the eagle flies not only the highest, Prov. 23:5; Jer. 49:16; Obad. 4, but also with the greatest rapidity. To this circumstance there are striking allusions in 2 Sam. 1:23; Job 9:26; Lam. 4:19. Among the evils threatened to the Israelites for disobedience were enemies coming "as swift as the eagle flieth," Deut. 28:49; Jer. 4:13; 48:40; 49:22; Hos. 8:1. This bird was a national emblem on Persian, Assyrian, and Roman standards, as it now is on United States coins.

The eagle lives to a great age, and, like other birds of prey, sheds his feathers in spring, and thus assumes the appearance of youth, Psa. 103:5; Isa. 40:31. The careful pains of the eagle in teaching its young to fly, beautifully illustrate God's providential care over Israel, Exod. 19:4; Deut. 32:11, 12.

The eagle is remarkable for its keen sight and scent, Job 39:29. It builds its nest on lofty crags, Prov. 23:5; Jer. 49:16; and often prefers to rob other birds of their prey rather than hunt for itself, Job 9:26. The vulture feeds on dead bodies, and is the chief scavenger in the East, Job 39:30; Matt. 24:28. Its flesh, like that of all birds of prey, was unclean to the Jews, and is never eaten unless in cases of necessity, Luke 17:37.

EAR'ING, an old agricultural term for ploughing, Gen. 45:6; Exod. 34:21; Deut. 21:4; 1 Sam. 8:12; Isa. 30:24.

EAR'NEST, a part of a debt, paid in assurance of the payment of the whole; or part of the price paid down to confirm a bargain; or part of a servant's wages, paid at the time of hiring, to ratify the engagement. It differs from a mere "pledge," since it is identical in kind with the thing promised, while a pledge may be something altogether different. It describes the gifts of God to his people here, as the assurance and commencement of the far superior blessings of the life to come, 2 Cor. 1:22; 5:5; Eph. 1:13, 14.

EAR'RINGS. See RINGS, AMULETS.

EARTH. In both Hebrew and Greek the same word is used to denote the earth, as a whole, Gen. 1:1, and a particular land or spot, Gen. 21:32; 23:15; 33:3. The context decides in which of these senses it is to be taken in a given passage. Thus in Matt. 27:45 we might render either "there was darkness over all the land," or over all the "earth," as in Luke 23:44, A. V. See Mark 15:33. The R. V. has "land" in all 3 passages. The expression "all the earth" is sometimes used hyperbolically for a large portion of it, Ezra 1:2. The word is used of the whole world, or its surface, in distinction from the heavens; of the people who inhabit the world, etc. In Job 26:7 the idea seems to be implied that the earth is freely suspended in space. But in their common language the Hebrews spoke of it as a vast convex surface of unknown extent, with pillars and foundations, Job 9:6; 38:4, 6; Psa. 75:3; 104:5; with an abyss under all, Gen. 49:25; Psa. 24:2; 136:6; and an arched firmament above, in which the stars were placed, and through whose windows the rain came. See DEEP and HEAVENS.

One Hebrew word, *adamah*, denotes the mould, dust, or arable land of the world; hence Adam's name, Gen. 2:7; Eccl. 12:7. It is used of Noah, Gen. 9:20, as becoming a "man of the soil." And of this material altars were to be composed, Exod. 20:24; 2 Kin. 5:17.

In a moral sense, earthly is opposed to what is heavenly, spiritual, and holy, John 3:31; 1 Cor. 15:47; Col. 3:2; James 3:15. "The lower parts of the earth," means the unseen world of the dead, Psa. 63:9; Isa. 44:23; Eph. 4:9.

EARTH'QUAKE, Scripture speaks of several earthquakes, Num. 16; 1 Kin. 19:11,

12. One occurred in the 27th year of Uzziah, and is mentioned in Amos 1:1; Zech. 14:5; and Josephus connects it with the crimes of Uzziah, 2 Chr. 26:16-20, and alludes to a shaking down of a part of the Mount of Olives at the time. Compare Jer. 51:25. A very memorable earthquake was that at our Saviour's death, Matt. 27:51, which some suppose extended throughout the world. Palestine has been often visited by earthquakes. So late as 1837 one occurred in the vicinity of the Sea of Galilee, by which about a third part of Tiberias was destroyed, and thousands of people perished. The subsidence of the south end of the Dead Sea shore was probably connected with an earthquake. Earthquakes were among the calamities foretold as connected with the destruction of Jerusalem, Matt. 24:7; and history proves the truth of the prediction.

The word earthquake is also used figuratively to denote God's power and wrath, as in Psa. 18:7; 46:2; 104:32, etc., and as an emblem of a great civil or national catastrophe, Matt. 24:7, 29; Rev. 16:18, 19.

EAST. The Hebrews, in speaking of the different quarters of the heaven, always suppose the face to be turned towards the east. Hence "before," or "forwards," means the east; "behind" is the west, the right-hand is south, and the left-hand, north. Besides the ordinary meanings of the word east, Josh. 4:19; Psa. 103:12, the Jews often used it to designate a large region lying northeast and southeast as well as east of Palestine, including Syria and Arabia near at hand, and Babylonia, Assyria, etc., with the whole region from the Caspian Sea to the Arabian Gulf, Gen. 10:30; 29:1; Num. 23:7; Judg. 6:3; 7:12; 8:10. Job was great among the children of the East, Job 1:3. In Jer. 49:28, 29; Ezek. 25:4, the Bedouin-like tribes of Northern Arabia are meant. The wise men who visited the infant Saviour dwelt beyond the Euphrates, and being "in the east," saw his star—not saw his star east of them. It guided them westerly to Jerusalem, Matt. 2:1, 2. See 1 Kin. 4:30.

EAST'ER is improperly put for **PASSOVER** in Acts 12:4, for Herod and the Jews did not celebrate the resurrection of Christ. Easter, a word of uncertain derivation, is the modern name of a Christian festival, in commemoration of Christ's resurrection and the events of Passover-week, and fixed at the same period of the year.

EAST WIND. See **WIND**.

EAT'ING. The Jews would have considered themselves polluted by eating with people of another religion, or with any who were ceremonially unclean or disreputable—as with Samaritans, John 4:9, publicans, Matt. 9:11, or Gentiles, Acts 10:28; Gal. 2:12. "Eating and drinking," Matt. 11:19, means freely mingling with society. Eating together was an established token of mutual confidence, a pledge of friendly relations between families, which their children were expected to perpetuate. The rites of hospitality were held sacred; and to this day, among the Arabs, a fugitive is safe for the time if he gains the shelter of even an enemy's tent. The abuse of hospitality was a great crime, Psa. 41:9.

To "eat" a book, is to make its precepts, promises, and spirit one's own, Jer. 15:16; Ezek. 3:1; John 4:14; Rev. 10:9. So to eat Christ's flesh and drink his blood, is to receive him as a Saviour, and by a living faith to be imbued with his truth, his Spirit, and his heavenly life, John 6:32-58.

EATING, MODE OF. The Hebrews anciently *sat* at their meals, Gen. 43:33; 1 Sam. 9:22; 20:25; Psa. 128:3; but afterwards adopted the practice of reclining on table-beds or divans, like the Persians, Chaldeans, Romans, etc., Amos 6:4. The accompanying engraving of a Roman triclinium, *three beds*, will illustrate several points obscure to the modern reader of the Bible. It will be seen that 3 low tables are so placed as to form 3 sides of a hollow square accessible to the waiters. Around these tables are placed, not seats, but couches, or beds, one to each table, formed of mattresses stuffed, and often highly ornamented, Esth. 1:6; 7:1, 8. The guests reclined with their heads to the table, each one leaning on his left elbow, and therefore using principally his right hand in taking food. Observe also that the feet of the person reclining were readily reached by any one passing, Luke 7:36-50; John 12:3.

Thus it was easy for our Lord to wash the feet of his disciples at the last supper, John 13:5-12, and "wipe them with the towel wherewith he was girded." This also explains the position of John at the same supper; for if he reclined next in front of the Saviour, he lay as it were in his bosom, John 13:23, 25, and might readily lean back his head upon the Saviour's breast, a posture expressive of intimacy, friendship, and love, Luke 16:22; John 1:18.

It is unknown, however, how far or how



long this custom displaced the primitive Eastern mode still prevalent in Palestine and vicinity. The ordinary table was no more than a circular skin or carpet spread upon the floor, around which the family sat on the floor, or on rugs or cushions. Sometimes there was a small table in the centre, raising the principal dish a little above the floor.

The meals of the Jews were generally 2, loosely distinguished as dinner and supper, Luke 14:12; John 21:12. The 1st meal was usually light, consisting of milk, cheese, bread, or fruits, and eaten at various hours from early morning to the middle of the forenoon. In the early history of the Hebrews, the principal meal, corresponding with our dinner, was eaten about noon, Gen. 43:25; 1 Kin. 20:16. At a later period, at least on festive occasions, it was taken after the heat of the day was over. This was the "supper." The Jews were wont to wash their hands before eating, a custom rendered necessary by their mode of eating, but made by the Pharisees a test of piety, Mark 7:2, 3; Luke 11:38. Devout Jews, not only in their sacred feasts, but in their daily enjoyments at the family meal, recognized the Giver of all good, and implored his blessing on their food, 1 Sam. 9:13; Matt. 14:19; 15:36; 26:26; Luke 9:16; John 6:11; 1 Tim. 4:3. Some families repeated the 23d Psalm as they seated themselves at meals. The food consisted of flesh, fish, or fowls, butter, honey, bread,

and fruits. See FOOD. Animal food was often cut into small pieces, or stewed, and served up in one large dish with melted butter, vegetables, etc. Knives, forks, and spoons were unknown as table-furniture; and the food was conveyed to the mouth by the right hand, Prov. 19:24. Each person took a portion from the dish either with his thumb and fingers, or with the help of a small piece of thin bread. Sev-



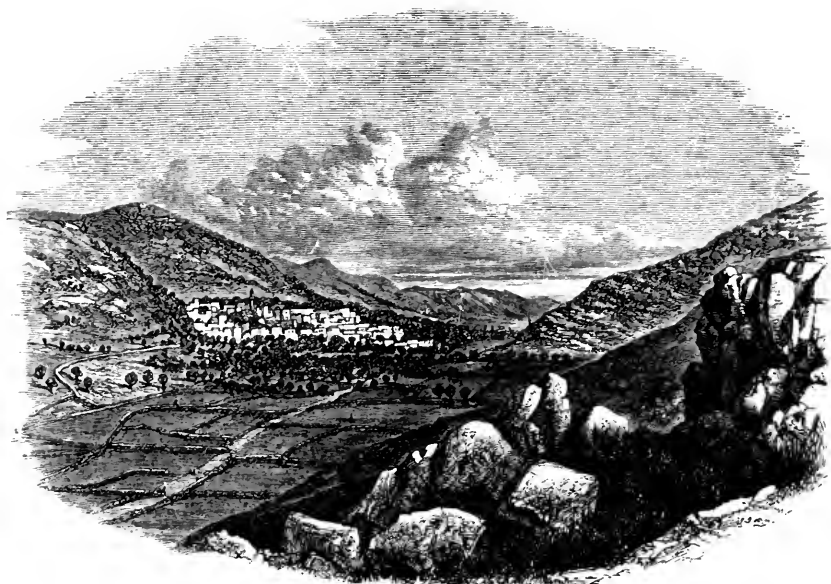
MODERN SYRIANS AT DINNER.

eral hands were occasionally plunged into the same dish at once, John 13:26. The head of the family was wont to send a double portion of food to a stranger, as an honor, and to furnish him a greater variety, Gen. 43:31; 1 Sam. 1:4; 9:22-24; and

often would select the choicest morsels and present them to his guest with his own fingers. Compare Ruth 2:14, and John 13:26. This is still customary in the East. After eating, the hands were again cleansed by pouring water upon them, 2 Kin. 3:11. See FEAST, WASHING.

E'BAL, *bare mount*, Deut. 27; 28; a mountain in Ephraim, over against Mount Gerizim, from which it is separated by a valley about 500 yards wide and 3 miles long, in

which stands the town of Shechem. Both mountains are much alike in length, height, and form, and some 800 feet from the level of the valley. As you journey north from Jerusalem, and turn to pass into the valley west-northwest to Shechem, Ebal is on the right hand and Gerizim on the left. Some have described the mount of cursing as sterile and desolate, and Gerizim as smiling and fertile, Deut. 11:26-29. But at present they are alike steep and barren.



EBAL ON THE RIGHT; GERIZIM ON THE LEFT; SHECHEM, AND THE MEDITERRANEAN.

Mount Gerizim, however, is said to have a more fertile background, and to be a little lower than Mount Ebal—Ebal being 3,077 feet, Gerizim 2,849, and Nablús about 2,200 feet above the sea. They are both terraced, and the base of Ebal is full of sepulchral excavations. See GERIZIM, SHECHEM.

EBED'-MELECH, *king's slave*, an Ethiopian servant of king Zedekiah, who saved the prophet Jeremiah from famishing in a filthy dungeon, and was therefore preserved when Jerusalem was taken by Nebuzar-adan, Jer. 38:7-13; 39:15-18. The Lord knoweth them that are his, and succors those who succor his saints, Matt. 10:41.

EBEN-E'ZER, *stone of help*, the monu-

ment which Samuel erected in grateful remembrance of the divine help, given in answer to prayer, in a great battle with the Philistines. The same place had before witnessed the defeat of Israel and the capture of the ark, 1 Sam. 4:1; 5:1; 7:5-12; though it may not have been named Eben-ezer then, its original name having been displaced by the new one, at the time when the book was written. It was between Mizpeh and Shen.

E'BER, *beyond*, I., called **HEBER** in Luke 3:35, A. V.; son of Salah and father of Peleg in the patriarchal line, B. C. 2281-1817. The chief special interest in him is that the Hebrews claim to derive their name from him, Gen. 10:21, 24, 25; Num. 24:24; 1 Chr. 1:19. See **HEBREWS**.

II. 1 Chr. 5:13, in A. V. Heber, a chief among the children of Gad, in Bashan.

III. 1 Chr. 8:12, a Benjamite.

IV. 1 Chr. 8:22, in A. V. Heber, a chief in Benjamin. B. C. about 600.

EB'ONY, the wood of various trees growing in India and Africa. The best ebony is the heart of the trunk in the *Diospyros Ebenum*, a large tree of Ceylon and Southern India; it is black, hard, heavy, and fine-grained, and receives a beautiful polish. It was anciently highly prized, Ezek. 27:15, and is still much used for musical instruments and fancy articles.

EBRO'NAH, Num. 33:34, 35, a resting-place of the Israelites near Ezion-geber, on the Gulf of Akaba.

ECCLESIAS' TES, *the preacher*, the name of a book of the Old Testament, ascribed to Solomon—his personal legacy to his son Rehoboam, though many critics think it was the work of some later inspired writer, availing himself of Solomon's unequalled experience, and speaking as in his person, Eccl. 1:1. Compare 1 Kin. 3:12 and Eccl. 1:16; 1 Kin. 10:21, 27, and Eccl. 2:4-9; 1 Kin. 11:3, 4, and Eccl. 7:26, 28. It appears to have been written by Solomon in his old age, when freed from the entanglements of idolatry, luxury, and lust, B. C. 977. It is a discourse upon the true wisdom, with many isolated precepts, illustrated from his own unexampled experience and from the most sagacious observation of the course of life; the whole demonstrating the vanity of all earthly good, and showing that there is a better life to come; that men should cheerfully enjoy the gifts of Providence, with deeds of love and charity, and without feverish longings; and that the only true wisdom is to "fear God and keep his commandments." This, he says, is the conclusion of the whole matter, Eccl. 12:13. In reading this book, care should be taken not to deduce opinions from detached sentiments, but from the general scope and combined force of the whole.

ED, *a witness*, Josh. 22:34.

ED'EN, *delight*, I., a province in Asia, in which was Paradise, Gen. 2:8. Its topography is thus described: "And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison," etc.

Such a region exists in the high lands of Armenia, west of Mount Ararat and 5,000 feet above the sea. Here, within a circle

but a few miles in diameter, 4 large rivers rise: the Euphrates, and Tigris, or Hiddekel, flowing south into the Persian Gulf; the Araxes, flowing northeast into the Caspian Sea; and the Phasis, or the Halys, flowing northwest into the Black Sea. This 4th river may have been the Pison of Eden; and the Araxes may well be the Gihon, since both words mean the same, and describe its dart-like swiftness. This elevated country, still beautiful and fertile, may have been the land of Eden; and in its choicest portion, towards the east, the garden may once have smiled.

Another location of Eden is now preferred by many interpreters—near the spot where the Euphrates and Tigris form a junction after their long wanderings, 120 miles north of the Persian Gulf, and where the river Ulai flows in from the northeast. Wherever it was, it is there no more since the fall and the curse. The first chapters of the Bible show Paradise withdrawn from man's view, and no pilgrimage can discover it upon earth. The last chapters of the Bible restore to our view a more glorious and enduring Paradise, secured to believers by the Second Adam. "Blessed are they that do his commandments, that they may have right to the tree of life."

II. A region, probably northwest of Mesopotamia, alluded to as a mart of Tyre, and as ravaged by the Assyrians, 2 Kin. 19:12; Isa. 37:12; Ezek. 27:23; Amos 1:5.

III. Two Levites in Hezekiah's day, 2 Chr. 29:12; 31:15.

ED'OM, *red*, a name of Esau, Isaac's eldest son, appropriate on account of his complexion, but given, it would seem, from the current name of the food for which he sold his birthright—"that same red," Gen. 25:25, 30. See **ESAU** and **IDUMÆA**.

ED'REI, *strong*, I., one of the 2 capitals of Bashan, near which Og and his forces were destroyed, Num. 21:33-35; Deut. 1:4; 3:1-3; Josh. 12:4. It afterwards fell within the limits of Manasseh, Josh. 13:31. Its ruins, in almost inaccessible rocky fastnesses, cover a large space; it was a place of some note in the early ages of Christianity and in the era of the Crusades. It is now Edr'a, and lies about 35 miles east of the outlet of the Sea of Galilee.

II. In Naphtali, near Kedesh, Josh. 19:37.

EG'LAH, *a heifer*, one of David's wives at Hebron, and mother of Ithream, 2 Sam. 3:5; 1 Chr. 3:3.

EG'LAIM, *two ponds*, Isa. 15:8. See **EN-EGLAIM**.

EG'LON, *calf-like*, I., a king of Moab, who, with the help of Ammon and Amalek, subdued the southern and eastern tribes of Israel. He made Jericho his seat of government, and held his power 18 years, but was then slain by Ehud, and his people west of the Jordan destroyed, Judg. 3:12-33.

II. A town in the Shephelah or low country of Judah, one of the 5 in league against Gibeon, Josh. 10:3-5; 15:39. It is now called Ajlan, 10 miles from Eleutheropolis and 14 from Gaza.

E'GYPT, a celebrated country in the north of Africa, at the eastern part of the Mediterranean Sea. The Hebrews called it Mizraim, Gen. 10:6, and it is now called by the Arabs Misr. It is also called in Scripture "the land of Ham," Psa. 105:23, 27; and "Rahab," Psa. 87:4. The Greeks and Romans named it Ægyptus; but the origin of this name is unknown.

The habitable land of Egypt is for the most part a great valley, through which the river Nile pours its waters, extending

in a straight line some 450 miles from north to south, and skirted on the east and west by ranges of mountains, which approach and recede from the river more or less in different parts. Where this valley terminates, towards the north, the Nile divides itself, about 70 miles from the sea-coast, into several arms, which inclose the so-called Delta, in the form of the Greek letter Δ, *delta*. The ancients numbered 7 arms and mouths; the eastern was that of Pelusium, now Tineh; and the western that of Canopus, now Aboukir. The prophet Ezekiel describes Egypt as extending from Migdol, that is, Magdolum, not far from the mouth of the Pelusian arm, to Syene, now Essuan, namely, to the border of Ethiopia, Ezek. 29:10; 30:6, margin. Here the Nile issues from the granite rocks of the cataracts, and enters Egypt proper. The length of the country, therefore, in a direct line is about 500 miles, and its area about 11,000 square miles. The breadth of the valley, between Essuan and the Delta, is very unequal, varying from 2 to 12 miles, averaging



ANCIENT STATUES OF MEMNON, IN THE PLAIN OF THEBES.

perhaps 7; in some places the inundations of the river extend to the foot of the mountains; in other parts there remains a strip of a mile or two in breadth which the water never covers, and which is therefore

always dry and barren. There are now about 5,600 square miles fit for cultivation, to which 1,500 might be added by suitable effort. Originally the name Egypt designated only the valley and the Delta; but



TEMPLE OF ABOO-SIMBEL, NUBIA, HALF BURIED IN SAND; STATUES SIXTY FEET HIGH.

at a later period it came to include also the region between this and the Red Sea on the east, and part of the desert on the west.

The country around Syene and the cataracts is highly picturesque; the other parts of Egypt, and especially the Delta, are uniform and monotonous. The prospect, however, is extremely different according to the season of the year. From the middle of spring, when the harvest is over, one sees nothing but a gray and dusty soil, full of cracks and chasms. At the time of the autumnal equinox, the country presents nothing but an immeasurable surface of reddish or yellowish water, out of which rise date-trees, villages, and narrow dams, which serve as a means of communication. After the waters have retreated, and they usually remain only a short time at this height, you see, till the end of autumn, only a black and slimy mud. But in winter, nature puts on all her splendor. In this season, the freshness and power of the new vegetation, the variety and abundance of vegetable productions, exceed everything that is known in the most celebrated parts of the European continent; and Egypt is then, from one end of the country to the other, like a beautiful garden, a verdant meadow, a field sown with flowers, or a waving ocean of grain in the ear, all depending upon the annual inundations of

the Nile. Hence Egypt was called by Herodotus "the gift of the Nile." See NILE.

The sky is not less uniform and monotonous than the earth; it is constantly a pure unclouded arch, of a color and light more white than azure. The atmosphere has a splendor which the eye can scarcely bear, and a burning sun, whose glow is tempered by no shade, scorches through the whole day these vast and unprotected plains. The only tree is the date-tree, which is frequent; but with its tall, slender stem, and bunch of foliage on the top, this tree does very little to keep off the light, and casts upon the earth only a pale and uncertain shade. Egypt, accordingly, has a very hot climate; the thermometer in summer standing usually at 80° or 90° of Fahrenheit; and in Upper Egypt still higher. The burning wind of the desert, Simoom or Khamsin, is also experienced, usually about the time of the vernal equinox.

The provinces and cities of Egypt mentioned in the Bible may be arranged under these 3 great divisions:

1. LOWER EGYPT. The northeastern point of this was "the river of Egypt" (see below), on the border of Palestine. The desert between this point, the Red Sea, and the ancient Pelusium, seems to have been the desert of Shur, Gen. 20:1, now El-Djefer. Sin, "the strength [key]

of Egypt," Ezek. 30:15, was probably Pelusium. The land of GOSHEN appears to have lain between Pelusium, its branch of the Nile, and the Red Sea, having been skirted on the northeast by the desert of Shur; constituting perhaps a part of the province Rameses, Gen. 47:11. In this district, or adjacent to it, are mentioned also the cities Pithom, Raameses, Pi-Beseth, and On or Heliopolis. In the proper Delta itself lay Tahapanes, that is, Taphne or Daphne; Zoan, the Tanis of the Greeks; Leontopolis, alluded to perhaps in Isa. 19:18. West of the Delta was Alexandria.

2. MIDDLE EGYPT. Here are mentioned Moph or Memphis, and Hanes, the Heraclopolis of the Greeks.

3. UPPER EGYPT. The southern part of



EGYPTIAN AGRICULTURE.

the ass and camel, dogs in multitudes without masters, the ichneumon, the crocodile, and the hippopotamus—the last 2 only in the Upper Nile. Vultures and kites abound, also fishes and frogs; and in the desert, venomous serpents. Swarms of locusts are not rare.

The modern inhabitants of Egypt may be considered as including 3 divisions: 1. The Copts, or descendants of the ancient Egyptians. 2. The Fellahs, or husbandmen, who are supposed to represent the people in Scripture called Phul. 3. The Arabs, or conquerors of the country, including the Turks, etc. The Copts are nominal Christians, and the clerks and accountants of the country. They have seen so many revolutions in the governing powers that they concern themselves very little about the successes or misfortunes of those who aspire to dominion. The Fellahs suffer so much oppression, and are so despised by the Bedouins or wandering Arabs, and by their despotic rulers, that they seldom acquire property, and very rarely enjoy it in security; yet they are an interesting race, and devotedly attached to their native country and the Nile. The Arabs hate the Turks; yet the Turks enjoy most offices of government, though they hold their superiority by no very certain tenure. Of late years there has been added a growing element of European and American residents, occupied as missionaries and teachers, in mercantile life and government ser-

vice. The opening of the Suez canal to the commerce of the world, and the innovations brought by railroads and steamboats, are fast Europeanizing the land of the Pharaohs; and by the defeat of Arabi Pasha in 1881, it has been brought into the condition of a virtual dependency of England.

The most extraordinary monuments of ancient Egyptian power and industry were the pyramids, which still subsist, to excite the wonder and admiration of the world. No work of man now extant is so ancient or so vast as these mysterious structures. The largest of them covers a square area of 13 acres, and is still 474 feet high. It is generally believed that they were erected more than 2,000 years before Christ, as the sepulchres of kings.

But besides these imperishable monuments of kings long forgotten, Egypt abounds in other structures hardly less wonderful; on the beautiful islands above the cataracts, near Syene, and at other places in Upper Egypt; and especially in the valley of the Nile near Thebes, including Carnac, Luxor, etc. The temples, statues, obelisks, and sphinxes that cover the ground astonish the beholder with their colossal height, their massive grandeur, and their vast extent; while the dwellings of the dead, tombs in the rock occupied by myriads of mummies, extend far into the adjacent mountains. In 1881 a fresh discovery was made at Deir-el-Bahari, near Thebes, of a subterranean cavern into

which had been gathered some 40 royal mummies and mummy-cases whose names



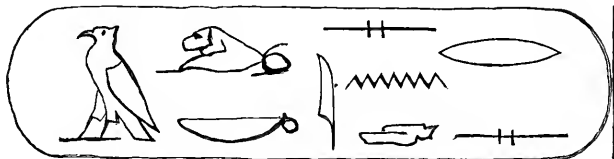
AVENUE IN THE GREAT HALL OF COLUMNS AT CARNAC, THEBES.

have been identified—among them kings and queens of the 17th, 18th, 19th, and 21st dynasties, including Thothmes III. and Rameses II., the most famous of Egyptian monarchs. Of these, 29 mummies, with sarcophagi and numerous relics, are in the museum at Boulak.

The huge columns of the temples of Upper Egypt, their vast walls, and many of the tombs, are covered with sculptures and paintings which are exceedingly valuable as illustrating the public and the domestic life of the ancient Egyptians. See SHISHAK. With these are mingled many hieroglyphic records, which have begun to

yield their long-concealed meaning to the inquisitions of modern science. Some of these are mere symbols, comparatively easy to understand. But a large portion of them are now found to be written with a sort of pictorial alphabet—each symbol representing the sound with which its own name commences. Thus OSIR, the name of the Egyptian god Osiris, would be represented by the picture of a reed, a child, and a mouth; because the initial sounds of the Coptic words for these 3 objects, namely Oke, Si, and Ro, make up the name OSIR. There is, however, great ambiguity in the interpretation of these records; and in many cases the words, when apparently made out, are as yet unintelligible, and seem to be part of a priestly dialect understood only by the learned. These more ancient forms of writing gave way many years ago to the later alphabetic Coptic, in which many Christian authors wrote, and which is now obsolete. To-day the prevalent language is the Arabic.

The early history of ancient Egypt is involved in great obscurity. All accounts, however, and the results of all modern researches, represent its culture and civilization as having been of high antiquity. The country in the earliest times was possessed by several contemporary kings or states, which at length were united into one great kingdom. The historian Manetho, an Egyptian priest 280 B. C., as quoted variously by Africanus and Eusebius, gives a list of 30 Egyptian dynasties; and these, if successive, would carry back the 1st, that of Menes, to a very high antiquity. But the monumental inscriptions, as they are gradually deciphered, and Manetho himself in one place, seem to show that these dynasties, especially the early ones,



EGYPTIAN HIEROGLYPHICS.

were sometimes contemporaneous, not successive. For the later dynasties see PHARAOH.

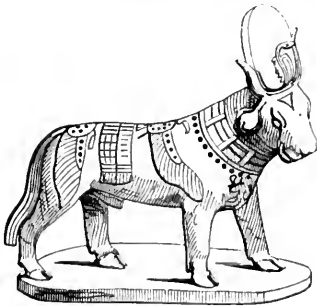
The religion of ancient Egypt consisted in the worship of the heavenly bodies and the powers of nature; the priests cultiva-

ted at the same time astronomy and astrology, and to these belong probably the wise men, sorcerers, and magicians mentioned in Exod. 7:11, 22. They were the most honored and powerful of the castes into which the people were divided. It was



SCULPTURED TABLET, ON A TEMPLE IN UPPER EGYPT.

probably this wisdom in which Moses also was learned, Acts 7:22. But the Egyptian religion adopted living animals as symbols of the real objects of worship. Many species of animals were sacred, and might not be killed without the punishment of death, and individual animals were kept



SACRED BULL.

in temples and worshipped with sacrifices as gods. See Exod. 12:12. Numerous passages from the sacred "Books of the Dead," written on mummy wrappings and recently interpreted, prove that at least the better class of Egyptians preserved many truths revealed by God to mankind in the early

ages: they believed in one supreme God of infinite attributes, in the immortality of the soul, in future rewards and punishments; and their conception of God as the final judge and the protector of faithful souls, under the name of Osiris, was like that of Job in ch. 19:25-27.

This ancient and remarkable land is often mentioned in Scripture. A grandson of Noah seems to have given it his name, Gen. 10:6. In the day of Abraham it was the granary of the world, and the patriarch himself resorted thither in a famine, Gen. 12:10. His wife had an Egyptian handmaid, Hagar the mother of Ishmael, who also sought a wife in Egypt, Gen. 21:9, 21. Another famine, in the days of Isaac, nearly drove him to Egypt, Gen. 26:2; and Jacob and all his household ended their days there, Gen. 39-50. After the escape of Israel from their weary bondage in Egypt, we read of little intercourse between the 2 nations for many years. In the time of David and Solomon, mention is again made of Egypt. Solomon married an Egyptian princess, 1 Kin. 3:1; 9; 11. But in the 5th year of his son Rehoboam, Judah was humbled at the feet of Shishak, king of Egypt, 2 Chr. 12; and for many generations afterwards the Jews were al-

ternately in alliance and at war with that nation, until both were subjugated to the Assyrian empire, 2 Kin. 17; 18:21; 23:29; 24; Jer. 25; 37:5; 44; 46.

Egypt was conquered by Cambyses, and became a province of the Persian empire about 525 B. C. Thus it continued until conquered by Alexander, 332 B. C., after whose death it formed, along with Syria, Palestine, Libya, etc., the kingdom of the Ptolemies. After the battle of Actium, 30 B. C., it became a Roman province. In the time of Christ, great numbers of Jews were residents of Alexandria, Leontopolis, and other parts of Egypt; and our Saviour himself found an asylum there in his infancy, Matt. 2:13. Since that time it has ceased to be an independent state, and its history is incorporated with that of its different conquerors and possessors. In A. D. 640, it was conquered by the Arabs; and in later periods has passed from the hands of the caliphs under the power of Turks, Arabs, Kurds, Mamelukes; and since 1517 has been governed as a province of the Turkish empire. Thus have been fulfilled the ancient predictions recorded in God's Word, Ezek. 29:14, 15; 30:7, 12, 13; 32:15. Its present population is over 5,000,000.

"The river of Egypt," Num. 34:5; Josh. 15:4, 47; 1 Kin. 8:65; 2 Kin. 24:7; Isa. 27:12; Ezek. 47:19; 48:28, is generally thought to designate the short-lived brook El-Arish, emptying into the southeast corner of the Mediterranean at Rhinocolura. In Gen. 15:18, a different word is used, signifying a permanent river—the Nile.

EGYPTIAN. In Acts 21:38, the leader of a popular tumult in the time of Felix. Josephus mentions him as an Egyptian and a juggler, at the head of a troop of assassins, with whom a mixed host of thousands were loosely joined; part of these were apparently slain or captured on the Mount of Olives, and the rest fled to the wilderness.

EHUD, *union*, a Benjamite, who delivered Israel from the Moabites, by first slaying Eglon their king at Jericho, and then raising an army and defeating his people, 1336 B. C. Jericho was in the territory of his tribe. He judged Israel with honor for many years, Judg. 3:12-31; 4:1.

EK'RON, *uprooted*, the most northern city of the Philistines, allotted to Judah by Joshua, 15:45, but afterwards given to Dan, 19:43, though it does not appear that the Jews ever peaceably possessed it. It is memorable for its connection with the cap-

tivity of the ark and its restoration to the Jews, 1 Sam. 5:10; 6:1-18. The fly-god was worshipped here, 2 Kin. 1:2. Its ruin was foretold, Amos 1:8; Zeph. 2:4; Zech. 9:5, 7. Robinson found its site at the Moslem village 'Akir, some 12 miles northeast of Ashdod. There are no ruins.

EL, *strength*, one of the names of God, especially in poetry. In Gen. 33:18-20, El-Elohe-Israel means, "The Mighty One, the God of Israel." This name of God is very often found in proper names, as Bethel, Daniel, Elijah, etc. Eloi, like Eli, means My God, Matt. 27:46; Mark 15:34.

E'LAH, *oak* or *terebinth*, 1, a valley in which David slew Goliath, 1 Sam. 17:2, 3, 19; 21:9. It was probably about 16 miles southwest from Jerusalem, near Socoh and Gibeah; now Wady Sumt.

II. Son and successor of Baasha, king of Israel, B. C. 926. After reigning less than 2 years, he was slain while intoxicated, by Zimri, one of his officers, who succeeded him as king. Zimri destroyed all the family of Baasha, according to the prediction of Jehu, 1 Kin. 16:6-10. Others of this name are mentioned in 1 Kin. 4:18; 2 Kin. 15:30; 1 Chr. 1:52; 4:15; 9:8.

E'LAM, *age*, the region afterwards called Persia, Gen. 14:1; Isa. 21:2. It was called Elam after a son of Shem, Gen. 10:22; 1 Chr. 1:17. It corresponded to the Elymais of Greek and Roman writers, which comprehended a part of Susiana, now Khusistan, or more probably included the whole of Susiana. The city Susa, or Shushan, was in it, Dan. 8:2; and thence it extended southeast between Persia and the Persian Gulf. In Abraham's day it was the seat of a powerful monarchy. It long retained its own princes, but was reduced to a mere province of Babylonia, and afterwards of Persia.

For other **ELAMS** and **SONS OF ELAM**, see 1 Chr. 8:24; 26:3; Ezra 2:7, 31; 8:7; 10:2, 26; Neh. 7:12, 34; 10:14. See also Ezra 4:9; Acts 2:9.

E'LATH, or **E'LOTH**, *a grove*, a city of Idumæa, situated at the northern extremity of the eastern gulf of the Red Sea, the Elanitic Gulf, now the Gulf of Akaba. Ezion-geber was also situated here, and very near Elath, Deut. 2:8; 1 Kin. 9:26. This gulf, although known to the ancients, has been almost unknown to modern geographers until the time of Burckhardt. This enterprising traveller explored it, and gave the first full account of it. The great sand valley called El-Arabah, and towards the

north El-Ghor, runs from this gulf to the Dead Sea. Elath was annexed to Judah by David, who established there an extensive commerce, 2 Sam. 8:14. Solomon also



AKABA: ENTRANCE TO THE FORT.

built ships there, 2 Chr. 8:17, 18. In the reign of Joram the Edomites recovered it, but lost it again to Uzziah, 2 Kin. 8:20; 14:22; and he to Rezin, 16:6. Under the rule of the Romans it was a flourishing commercial town, named Elana, with the ordinances of Christianity. In 630 A. D. it fell under the power of Mohammed, and is now in ruins. The fortress of Akaba, near by, now often visited by travellers from Mount Sinai to Palestine, serves for the protection of pilgrims to Mecca.

EL'DAD, *loved of God*, and **ME'DAD**, *love*, 2 of the 70 elders appointed to aid Moses in governing the people. The Spirit of God coming upon them, they prophesied in the camp at a distance from Moses. Joshua censured them for this as an irregularity, but they were nobly vindicated by Moses, Num. 11:24-29.

EL'DERS OF ISRAEL, the heads of tribes, who, before the settlement of the Hebrew commonwealth, had a government and authority over their own families and the people, like the modern sheikh, *the old man*. Moses and Aaron treated the elders as representatives of the nation, Exod. 3:16; 4:29; 12:21. When the law was given, God directed Moses to take the 70 elders, as well as Aaron, and Nadab and Abihu his sons, that they might be witnesses, Exod. 24:1, 9. For some time afterwards we find this number of 70, or rather, 72, elders, 6 from each tribe, but we have no certain information how long this con-

tinued. There were always, however, elders in each tribe and city. For instances of their agency and power, see Josh. 9:18; Judg. 2:7; Ruth 4:2-11; 1 Sam. 4:3; 8:4; 30:26; 1 Kin. 8:1, 3; 20:7; 2 Kin. 23:1. In New Testament times there were "elders of the Jews," apparently distinct from the Sanhedrin, but cooperating with it, Matt. 16:21; 21:23; 26:59; Luke 22:66; Acts 22:5.

In imitation of the Jewish elders, the ordinary pastors and teachers of the Christian church are called elders, or presbyters, Acts 20:17, 28; Titus 1:5, 7; 1 Pet. 5:1; 2 John 1.

"Eldest" and "last," in John 8:9, mean the highest and lowest in social rank. In Matt. 15:2; Heb. 11:2, the men of ancient times are meant.

ELEA'LEH, *the ascending of God*, a town of the Amorites, near Heshbon their capital, assigned to the tribe of Reuben, Num. 32:3, 37, and long afterwards threatened as a city of Moab, Isa. 15:4; 16:9; Jer. 48:34. Its ruins, now El-A'al, are a mile or more northeast of Heshbon.

ELEAZAR, *help of God*, I., the 3d son of Aaron, and high-priest after him, Exod. 6:23; Num. 20:25-28. His mother Elisheba was daughter of Amminadab, of the tribe of Judah. He performed important priestly duties both before and after Aaron's death, Num. 3:32; 26:3; 27:22; 31:21; Josh. 14:1. The high-priesthood continued in his family 7 generations, till the time of Eli, when we find it transferred to the line of Ithamar. In the reigns of Saul and David it was restored to the line of Eleazar, and so continued till after the captivity.

II. A son of Abinadab, honored with the charge of the ark while it was in his father's house, 1 Sam. 7:1.

III. One of David's champions, 2 Sam. 23:9; 1 Chr. 11:11-18.

Three or 4 others are mentioned in 1 Chr. 23:21, 22; Ezra 8:33; Neh. 12:42; Matt. 1:15.

ELECT', *chosen*. Usually applied in the New Testament to those who are not only "called" to come to Christ by the offer of free pardon, but who actually come to him and are saved, Matt. 22:14. They were "chosen" in Christ from eternity, Eph. 1:4, 5, and are beloved of God like Christ

himself, Luke 23:35; 1 Pet. 2:6. "The election" is used by Paul in Rom. 11:7 for "the elect." "The elect lady" in 2 John 1 was probably some woman eminent for her Christian virtues. But some understand the words to mean "The lady Electa;" and others some Christian church personified. Compare ver. 13.

ELHA'NAN, I., one of David's heroes, who slew a brother of Goliath, 2 Sam. 21:19; 1 Chr. 20:5.

II. The first-named of David's 30 mighty men, son of Dodo of Bethlehem, 1 Sam. 23:24; 1 Chr. 11:26.

E'LI, *ascension*, a high-priest of the Jews, the 1st in the line of Ithamar, 1 Sam. 2:27-36; 2 Sam. 8:17; 1 Chr. 24:3. He was also a judge of Israel 40 years, and was eminent for piety and usefulness, but criminally negligent of family discipline. For this the judgments of God afterwards fell upon his house, 1 Sam. 3:11-18. In battle with the Philistines his 2 sons were slain, and Israel was defeated; but it was the capture of the ark of God that broke his heart, 1 Sam. 4. He was 98 years old. The divine threatening was fully performed in the day of Abiathar, which see. Also EL.

ELI'AB, *my God is father*, the oldest brother of David, towards whom his conduct was passionate and jealous, thus confirming the judgment of Him who looks not on the appearance, but the heart, 1 Sam. 16:6, 7; 17:28. Five others are named in Num. 1:9; 26:8, 9; 1 Chr. 6:27; 12:9; 15:18.

ELI'AKIM, *raised up by God*, I., a king of Judah, 2 Kin. 23:34. See JOHAIKIM.

II. A son of Hilkiah; an officer of high repute in king Hezekiah's court, called by God "my servant Eliakim," Isa. 22:20, 21; and appointed with others to treat with Rabshakeh, general of the Assyrian forces then besieging Jerusalem, 2 Kin. 18; 19; Isa. 36; 37. See SENNACHERIB.

Eliakim is the name also of 3 others named in Neh. 12:41; Matt. 1:13; Luke 3:30.

ELI'AS. See ELIJAH.

ELI'ASHIB, *whom God restores*, a high-priest in the days of Nehemiah, who took part in rebuilding the wall of Jerusalem, Neh. 3:1; Ezra 10:6. The same person probably was afterwards censured for profaning the temple, by giving the use of one of its chambers to a heathen and an Ammonite, his relative, Deut. 23:3, 4; Neh. 12:10; 13:1-9, 28.

ELIE'ZER, *my God is my help*, I., of Damascus, or Damascus Eliezer, the lawful

heir of Abraham, should he die childless, Gen. 15:2. He is generally assumed to be the "eldest servant," who was sent, 65 years afterwards, to obtain a wife for Isaac, Gen. 24. "Steward of my house" and "born in my house"—literally son of my house, Gen. 15:2, 3—may mean the same thing, the lawful family heir.

II. Second son of Moses and Zipporah; his name was a grateful memorial of deliverance, Exod. 18:1-4. Some of his posterity were noteworthy, 1 Chr. 23:17; 26:25-28.

III. Several others of this name are mentioned, 1 Chr. 7:8; 15:24; 27:16; 2 Chr. 20:37; Ezra 8:16; 10:18, 23, 31; Luke 3:29.

ELI'HU, *God is He*, of the family or city of Buz, Gen. 22:21, located probably in or near Edom, Jer. 25:23. Compare also Jer. 49:7, 8, 13. He came to condole with Job in his calamities. Young, ardent, sagacious, and devout, he listened attentively to the discourses of Job and his 3 friends; and at length broke in, with profuse apologies, to set them all right, Job 32. His address to Job is friendly and soothing, yet faithful; he censures him for justifying himself, rather than God. The adversaries of Job he blames for condemning him as a hypocrite, in their ignorance of the wonders of God's disciplinary providence. In several sentences he beautifully expresses his faith in the pardoning and restoring grace of God towards sinners, Job 33:23, 24, 27-30, passages in this oldest book of the Bible in the very spirit of the parable of the prodigal son.

Other Elihus are named in 1 Sam. 1:1; 1 Chr. 12:20; 26:7; 27:18.

ELI'JAH, *my God is Jehovah*, the renowned prophet, by birth a highlander of Tishbeh, in the mountains of Gilead, 1 Kin. 17:1. He is described as long-haired and tall, roughly-robed, 2 Kin. 1:8, with a sheepskin girdle and mantle, 1 Kin. 18:46; 19:13; in appearance as well as spirit a type of the true Hebrew seer. His parentage and early history are unknown. Appearing suddenly as a stern witness for God, when Israel had lapsed not only into the worship of the golden calves as symbols of God, but into the grosser idolatry of the Phœnician Baal, his bold faithfulness provoked the wrath of Ahab and Jezebel, especially when he threatened several years of drought and famine as a punishment for the national sins, B. C. 908. By the divine direction the prophet took refuge on the bank of the brook Cherith, where he was miraculously fed by ravens. Thence he resorted

to Zarephath, in Phœnicia, within the grasp of Ahab and Jezebel, where one miracle provided him with sustenance, and another restored to life the child of his hostess. Returning to king Ahab, he procured the great assembling at Mount Carmel, where God "answered by fire," and the prophets of Baal, 450 in number, and of Ashtoreth 400, were destroyed. See CARMEL. Now, too, the long and terrible drought was broken, and a plentiful rain descended at the prophet's prayer. Finding that not even these mighty works of God would bring the nation and its rulers to repentance, Elijah was almost in despair. He fled into the wilderness, and was brought to Horeb, the mount of God, where he was comforted by a majestic and significant vision of God's power and grace. Three charges of great importance were here given him: to summon Elisha to become his successor, and to anoint Jehu king of Israel in the place of Ahab, and Hazael king of Syria instead of Ben-hadad. The first of these he did at once, and the others by the agency of Elisha, the appointed time not arriving till after his translation. Six years after his visit he denounces Ahab and Jezebel for their crimes in the matter of Naboth; and afterwards again is seen foretelling the death of king Ahaziah, and calling fire from heaven upon 2 bands of guards sent to arrest him. Being now forewarned of the approach of his removal from earth, he gives his last instructions to the school of the prophets, crosses the Jordan miraculously, and is borne to heaven in a fiery chariot without tasting death, leaving his mantle and office to Elisha, 1 Kin. 17-19; 21; 2 Kin. 1; 2.

His translation occurred about B. C. 896. Previously, it is supposed, he had written the letter which, 8 years afterwards, announced to king Jehoram his approaching sickness and death, 2 Chr. 21:12-19. Others think Jehoram had long been joined with his father on the throne, 2 Kin. 3:7; 8:16.

Elijah was one of the most eminent and honored of the Hebrew prophets. He was bold, faithful, stern, self-denying, and zealous for the honor of God. His whole character and life are marked by peculiar moral grandeur. He bursts upon our view without previous notice; he disappears by a miracle. He bears the appearance of a supernatural messenger of heaven, who has but one work to do, and whose mind is engrossed in its performance. His history is

one of the most extraordinary on record, and is fraught with instruction. It was a high honor granted to Moses and Elijah, as representatives of "all the law and the prophets," that they alone should appear on the Mount of Transfiguration, many centuries after they had gone into heaven—to bear witness of its existence, and commune with the Saviour concerning his atoning death, Luke 9:28-35.

John the Baptist was foretold under the name of Elias, or Elijah, from his resemblance in character and life to the ancient prophet of Israel, Mal. 4:5, 6; Matt. 17:10-13.

EL' LIM, *trees*, a station of the Israelites, on their way from Egypt to Mount Sinai, Exod. 15:27; 16:1; Num. 33:9, generally taken to be the present Wady Ghurundel, a broad valley, the first of 4 running southwest to the sea, about 40 miles southeast of Suez. Here are fountains and a brook, many bushes and shrubs, and a few tamarisks and palms. Laborde thinks it was Wady Useit, the second of the 4.

ELIM'ELECH, *my God is King*, an eminent Bethlehemite, husband of Naomi, Ruth 1:2.

EL'IPHAZ, *God is his strength*, a native of Teman, and friend of Job, Job 2:11. Compare Gen. 36:10; Jer. 49:20. He seems to have been older than Bildad and Zophar, and was the first to address Job, chs. 4, 5, 15, 22.

ELIS'ABETH, *the oath of God*, a devout woman, "of the daughters of Aaron," the wife of Zacharias, mother of John the Baptist, and a relative of Mary our Lord's mother, Luke 1:5-25, 36, 39-80.

ELISE'US, the Greek New Testament form of ELISHA, Luke 4:27.

EL'ISHA, *God saves or sees*, the pupil and successor of Elijah, a prophet of Israel during the reign of Jehoram, Jehu, Jehoahaz, and Joash, B. C. 903-838. He was a native of Abel-meholah, where he was at work ploughing when Elijah called him to become a prophet, 1 Kin. 19:16, first following him as his attendant. Some 7 or 8 years afterwards he witnessed the miraculous ascension of Elijah, divided the Jordan with his mantle, and took his place at the head of the schools of the prophets. The "double portion" he asked for seems to have meant the "firstborn's share," to continue the sacred inheritance, 2 Kin. 2:9. During his long ministry he acted an important part in the public affairs of Israel. Many miracles also were wrought at his

word; some of these were, healing the waters of Jericho; supplying the widow's cruse with oil, and the allied armies of Judah, Israel, and Edom with water; gaining a son for the woman of Shunem, and restoring him to life; healing the leprosy of Naaman; detecting and punishing Gehazi. His history is recorded in 2 Kin. 2-9; 13:14-21. He died lamented by king Joash and the people; and a year afterwards, a corpse deposited in the same sepulchre was at once restored to life. In 2 miracles—healing the leprosy and multiplying barley-loaves—he alone of all the prophets anticipated some of the miracles of Christ, whom also he reminds us of by the gentleness and kindness of his disposition. There is a marked contrast between Elijah and Elisha in the general aspect of their character and history: the first was the whirlwind and the fire, the second the still small voice; Elijah broke up the fallow ground and sowed the seed, and Elisha garnered the harvest.

ELI'SHAH, eldest son of Javan, Gen. 10:4. "The isles of Elishah," which sent purple and scarlet stuffs to Tyre, Ezek. 27:7, are supposed to mean Greece and the adjacent islands.

ELISH'EBA, the wife of Aaron, Exod. 6:23, and sister of Nahshon the prince of Judah, Num. 2:3. Elisabeth is the same name in Greek, Luke 1:5.

ELKA'NAH, *God provided*, I., probably a grandson of Korah, Num. 26:11. Compare Exod. 6:24; 1 Chr. 6:22, 23.

II. A Kohathite Levite, husband of 2 wives, and father of Samuel the prophet; a man of piety and of means, 1 Sam. 1; 2.

III. Others are mentioned in 1 Chr. 6:26, 35; 9:16; 12:6; 15:23; 2 Chr. 28:7.

EL'KOSH, the home of Nahum, ch. 1:1, probably a village in Galilee. Many Jews visit as pilgrims a place called Alkush, 2 miles north of Mosul, where is a so-called tomb of Nahum, and a synagogue.

EL'LASAR, Gen. 14:1, 9, the home of king Arioch, perhaps the same country as Thelassar, 2 Kin. 19:12; Isa. 37:12. But Rawlinson locates it at Larsa, now Senkerah, on the west bank of the Euphrates, between Ur and Erech. Its ruins show its very high antiquity. The Arabic version calls it Armenia.

ELM, Hos. 4:13. The original Hebrew word here, elsewhere translated oak, probably denotes the terebinth. See OAK.

ELMA'DAM, A. V. Elmodam, ancestor of Jesus, Luke 3:28.

ELNA'THAN, *God hath given*, I., of Jerusalem, 2 Kin. 24:8, a leader in the reign of Jehoiakim. He was his agent in persecuting the prophet Urijah, but protested against the burning of Jeremiah's prophecy, Jer. 26:20-23; 36:20-25.

II. Three Levites in Ezra's day, Ezra 8:16.

E'LOI. See EL.

E'LON, I., Gen. 36:2. See BASHMATH, II. Second son of Zebulun, Gen. 46:14; Num. 26:26.

III. "The Zebulunite" who judged Israel 10 years, Judg. 12:11, 12.

IV. A border town of Dan, Josh. 19:43.

E'LUL, a Hebrew month, the 12th of the civil year, and 6th of the ecclesiastical, Neh. 6:15. It included the time from the new moon nearest to the 1st day of September to that of October.

EL'YMAS, *wise*, the Arabic name of a Jewish sorcerer, Bar-jesus, in the retinue of Sergius Paulus, the Roman proconsul at Paphos in Cyprus. He was sharply reprobated by Paul, and struck with instant blindness for opposing the religious inquiries of the proconsul, who was abandoning idolatry and superstition, and embracing the gospel, Acts 13:6-12. His blindness was to continue "for a season," and may have led to his spiritual illumination. In spite of his opposition the proconsul was converted, the island was opened to the gospel, and Gentiles as well as Jews welcomed it. Thus the Head of the church often makes obstacles in its way the very means of advancing it.

EMBALM'ING. The process of embalming dead bodies among the Egyptians was as follows: The embalmers, who were looked upon as sacred officers, drew the brains through the nostrils with a hooked piece of iron, and filled the skull with astringent drugs; they drew out all the entrails, except the heart and kidneys, through a hole cut in the left side, washed them in palm-wine, and replaced them, filling the cavity with astringent and preservative drugs. The body was anointed repeatedly with oil of cedar, myrrh, cinnamon, etc., about 30 days, and was then put into nitre for about 40 days; by which process it was preserved from decay, retaining at the same time a lifelike appearance. When Moses says that 40 days were employed in embalming Jacob, he probably speaks of the 40 days of his continuing in the salt of nitre, not including the 30 days spent in the previous ceremonies; so that,

in the whole, they mourned 70 days for him in Egypt, Gen. 50:2, 3.

The body was afterwards taken out of the salt, washed, wrapped up in long linen bandages, dipped in myrrh, and closed with gum. It was then restored to the relatives, who inclosed it in a coffin, and kept



it in their houses, or deposited it in a tomb. Thus the body of Joseph was preserved, to be conveyed into the land of promise after nearly 2 centuries, Gen. 50:26. Great numbers of mummies are still found in Egypt, in the subterraneous vaults where they were deposited 2,000 or 3,000 years ago.

The common people of that country were embalmed by means of bitumen, a cheap material and easily managed. With this the corpse and its envelopes were smeared, with more or less care and diligence. Sepulchres have been opened in which thousands of bodies had been deposited in rows, one on another, without coffins, preserved in this manner.

The usual embalming of the Jews was less elaborate and effectual. It consisted mainly in wrapping the body in many folds of linen, with a profusion of aromatic spices—myrrh, aloes, etc. Thus the body of the Saviour was embalmed entire by Joseph and Nicodemus, while, ignorant of this, the 2 Marys and their friends were prepared to render him a similar honor when the Jewish Sabbath was past, John 19:38-40. The practice, even in this form, does not appear to have been prevalent among the Jews. See BURIAL.

EMBROIDERY, and "needlework" in

Exod. 26; 27; 36-39, are distinguished in Hebrew from "cunning work;" both probably denoting work with the loom, the former with various patterns and colors, the latter with cherubim or other figures in gold thread.

EMERALD, Rev. 4:3; 21:19, a precious stone of a fine green color, found anciently in Ethiopia, but in modern times only in South America, Exod. 28:18; Ezek. 27:16; 28:13. Josephus and the 70 make it a gem like a burning coal—the Indian ruby, or carbuncle.

EMERODS, that is, hemorrhoids, the name of a painful disease occasioned by tumors, no doubt the piles, Deut. 28:27; 1 Sam. 5:12.

E'MIM, *terrors*, a gigantic and warlike race, who in the time of Abraham occupied the country beyond the Jordan, afterwards possessed by the Moabites, Gen. 14:5-7; Deut. 2:10-12, 20-23.

EMMAN'UEL, Matt. 1:23, A. V., better as in the Old Testament, **IMMANUEL**, *God with us*. It is applied to the Messiah, as having united the divine with the human nature, and having come to dwell with men, Isa. 7:14; 8:8.

EM'MAUS, *hot springs*, the village where our Lord revealed himself to 2 of his disciples, on the afternoon of his resurrection-day. It lay about 7½ miles, 60 furlongs, northwest from Jerusalem, Luke 24:13-33, perhaps Kubaibeh. Some manuscripts, including the Codex Sinaiticus, read 160 furlongs, instead of 60; and Eusebius and Jerome locate Emmaus at the ancient Nicopolis, 20 miles north-northwest of Jerusalem, where a village called Amwás still exists. Dr. Robinson inclines to this location, though its distance from the city seems too great. The 2 disciples could not return to it in less than 6 or 7 hours, long after midnight.

EM'PEROR, **THE**, in R. V. put for "Augustus" in Acts 25:21, 25, where Nero is the emperor intended.

EN, *a fountain*, see **AİN**, compounded with many names of towns and places, as **EN-DOR**, **EN-GEDI**.

EN'ABLE, empower or authorize, 1 Tim. 1:12.

ENCHANT'MENTS, deceptive arts, muttered spells, and charms practised by designing men, and classed in the Bible with sorcery, magic, divination, witchcraft, and necromancy, or professed communication with departed spirits. All these are expressly forbidden and denounced in Scrip-

ture, Exod. 22:18; Lev. 19:26, 31; 20:27; Deut. 18:10, 11. The pretended power and skill of enchanters was ascribed to infernal agency, and the art was essentially hostile to true religion. Their seeming wonders were usually wrought by juggling tricks or sleight of hand, or by mysteries of science, known to but few. The magicians of Egypt are said to have done several things "with their enchantments," Exod. 7-9; Acts 19:19. See DIVINATION.

EN-DOR, *home spring*, a city of Manasseh, Josh. 17:11, 4 miles south of Mount Tabor, near Nain, in the way to Scythopolis, Psa. 83:9, 10. Here the witch lived whom Saul consulted, 1 Sam. 28. The presence of this sorceress that she could call up the spirits of the dead from their repose was evidently false. She was amazed and appalled when the form of Samuel really appeared, sent by God himself to put her to shame, and bring to king Saul his last warning. The ruins of a large village called Endûr are still found, on the north slope of Jebel el-Duhÿ, 8 miles north of Gilboa. Caves abound in the mountain above it.

EN-EGLA'IM, *fount of two calves*, Ezek. 47:10, a town on the Dead Sea, west of the Jordan's mouth.

EN-GAN'NIM, *fount of gardens*, I., a town in the low country of Judah, Josh. 15:34.

II. A city of the Levites, in Issachar; now Jenin, 16 miles south of Mount Tabor, Josh. 19:21; 21:29. The same as Anem, 1 Chr. 6:73.

EN-GE'DI, *fountain of the kid*, 1 Sam. 24:1, 2; called also Hazezon-Tamar, that is, *the city of palm-trees*, there being great numbers of palm-trees around it, Gen. 14:7; 2 Chr. 20:1, 2, and flocks of wild goats. It stood near the middle of the western shore of the Dead Sea, about 24 miles southeast of Jerusalem, in the edge of the loftiest part of the wilderness of Judæa, a region full of rocks and caverns, 1 Sam. 23:29; Ezek. 47:10. See cut in SEA, III. Predatory bands from the east still, as of old, pass around the south end of the Dead Sea, and up its west shore to Ain Jidy, and there ascend to the high ground. The heights of En-ge-di are 1,500 feet above the Dead Sea. At 400 feet from the sea a fine and copious fountain, still bearing its ancient name, flows down to the sea, watering in its course a fruitful valley and a plain half a mile square, in both of which ruins are found. The moun-

tain-side was formerly terraced, and the whole spot was an oasis of fertility, the only place in Palestine where camphire now grows, Song 1:14. See ZIZ.

EN'GINES, 2 Chr. 26:15. See BATTERING-RAM and WAR.

ENGRA'VER, in Exod. 35:35; 38:23, a carver on wood, stone, and gems. So in Zech. 3:9. The fine graving of signets and precious stones is implied in Gen. 38:18; 41:42; Exod. 28:11, 21, 36. The art was a familiar one to all ancient nations.

EN-HAKO'RE *the fountain of him that called*, opened at Samson's call, after his exploit at Lehi, Judg. 15:19. See LEHI.

EN-MISH'PAT. See KADESH.

E'NOCH, *dedicated*, I., a son of Cain, in honor of whom the first city named in the Bible was called Enoch, Gen. 4:17.

II. "The seventh from Adam," a son of Jared, and the father of Methuselah; eminent as a patriarch who lived near to God, through faith in a Redeemer to come, Heb. 11:5, 13. It was a testimony to his rare piety in an ungodly age that he was translated without seeing death, like Elijah, these 2 eminent men of God being honored in this visible demonstration of a future life. He had lived only 365 years, A. M. 622-987, Gen. 5:18-24. Jude, ver. 14, 15, quotes a traditionary prophecy of Enoch, showing his belief in a judgment to come. There is an apocryphal book bearing the name of Enoch, which quotes the same tradition. It was probably written by some devout believer of the 1st century, or perhaps shortly before the coming of Christ, and is only valuable for the light it throws on the beliefs of the time. It was never received as canonical. It was probably written in Hebrew; but the original, and the Greek version known by the fathers, are lost. The text has been recovered from Ethiopic versions. It is an exhibition of the universal providence of God.

E'NON, *springs*, the place where John baptized, near Salim, on the west side of the Jordan, John 1:28; 3:22, 26. It is supposed by some to have been 8 or 10 miles south of Beth-shean; but is rather 'Aynûn, east of Nablûs in Wady Farah. See SALIM.

E'NOS, *man*, Heb. ENOSH, 1 Chr. 1:1, the grandson of Adam. He lived 905 years, A. M. 235-1140. Adam, Seth, and Enoch were outlived by him. Noah was contemporary with him 84 years. Gen. 4:26; 5:6-11; Luke 3:38.

EN-RO'GEL, *fuller's fountain*, by many

believed to be the "well of Nehemiah," now called Bir Eyûb, Job's well, in the valley of the Kidron, just below its junction with the valley of the son of Hinnom, on the southeast corner of Jerusalem, Josh. 15:7; 18:16. It is mentioned in the Bible in connection with the conspiracy of Absalom, 2 Sam. 17:17, and afterwards with that of Adonijah, 1 Kin. 1:9. This well is situated in what is now the prettiest and most fertile spot around Jerusalem. It is 125 feet deep, with 50 feet of water, or at



times full and overflowing; it is walled up with large squared stones, which on one side rise and form an arch, and is apparently of great antiquity. Others, however, now identify En-rogel with the "Fountain of the Virgin," a living spring near the road to Mount Olivet, higher than the King's garden which was watered from it, and still much resorted to by the women of Jerusalem for washing.

EN-SHE'MESH, *fount of the sun*, in the border of Judah and Benjamin, Josh. 15:7; 18:17, located a mile below Bethany, to the east.

EN'SIGN, a signal, or beacon on a hill-top, Num. 21:8, 9; Isa. 13:2; 30:17; Ezek. 27:7. Another Hebrew word, generally translated *standard*, means a military standard, as for the 4 divisions of the Israelites in the desert, Num. 1:52; 2:2. It is not supposed that these were flags, but emblematic devices in wood or metal, at the top of a pole—as a lion for the tribe of Judah, an eagle for Dan. See **ABOMINATION**.

ENSUE', follow and secure, 1 Pet. 3:11.

ENTREAT' is often used in the Bible in

stead of **TREAT**, Gen. 12:16; Acts 27:3. Sometimes it means *prevail upon*, Isa. 19:22.

EN'VY, sometimes hatred or ill-will.

EPÆ'NETUS, *praiseworthy*, saluted by Paul in his epistle to Rome, Rom. 16:5, and called "the firstfruits of Achaia," that is, one of his first converts there. Many of the best manuscripts and versions read Asia instead of Achaia, and the revised version has Asia.

EP'APHRAS, supposed to have founded the church at Colossæ, and denominated by Paul his "dear fellow-servant," and "a faithful minister of Jesus Christ," Col. 1:7; 4:12. He was for a time an inmate of Paul's house at Rome, Phile. 23, 24.

EPAPHRODI'TUS, a member of the church at Philippi, charged with the supplies from that church for the relief of Paul while imprisoned at Rome, Phil. 2:25; 4:18. This labor of love brought on him a serious illness at Rome, on which occasion we see how much he was esteemed and beloved both by Paul and the Philippians, Phil. 2:25-30. On his return he was the bearer of the epistle to them.

E'PHAH, *darkness*, l., a measure of capacity used among the Hebrews, containing 3 pecks and 3 pints. The ephah was a dry measure, as of barley, Ruth 2:17; and meal, Num. 5:15; Judg. 6:19; and was of the same capacity with the bath in liquids. See **BATH** and **MEASURES**.

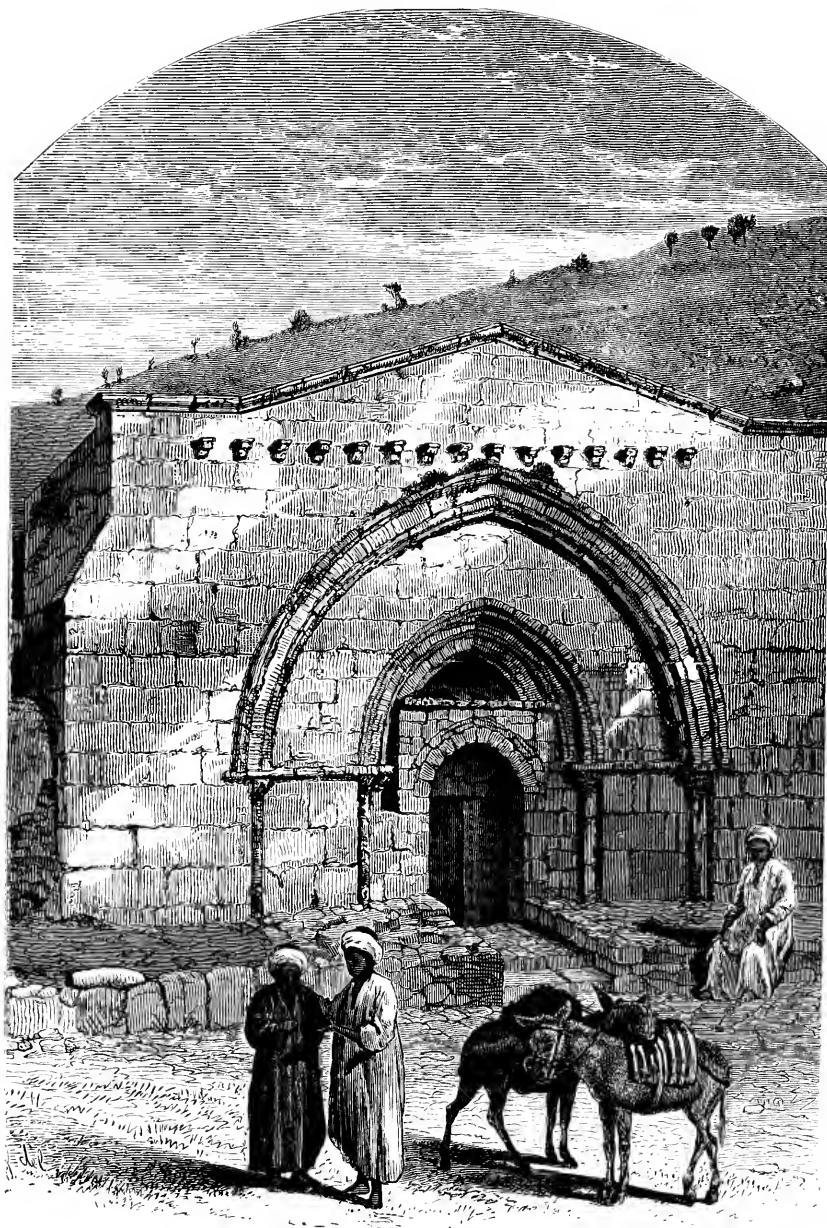
II. The son of Midian, and grandson of Abraham, Gen. 25:4, who settled and gave his name to a region in Arabia supposed to have been near Midian, Isa. 60:6.

Two others of this name are mentioned in 1 Chr. 2:46, 47.

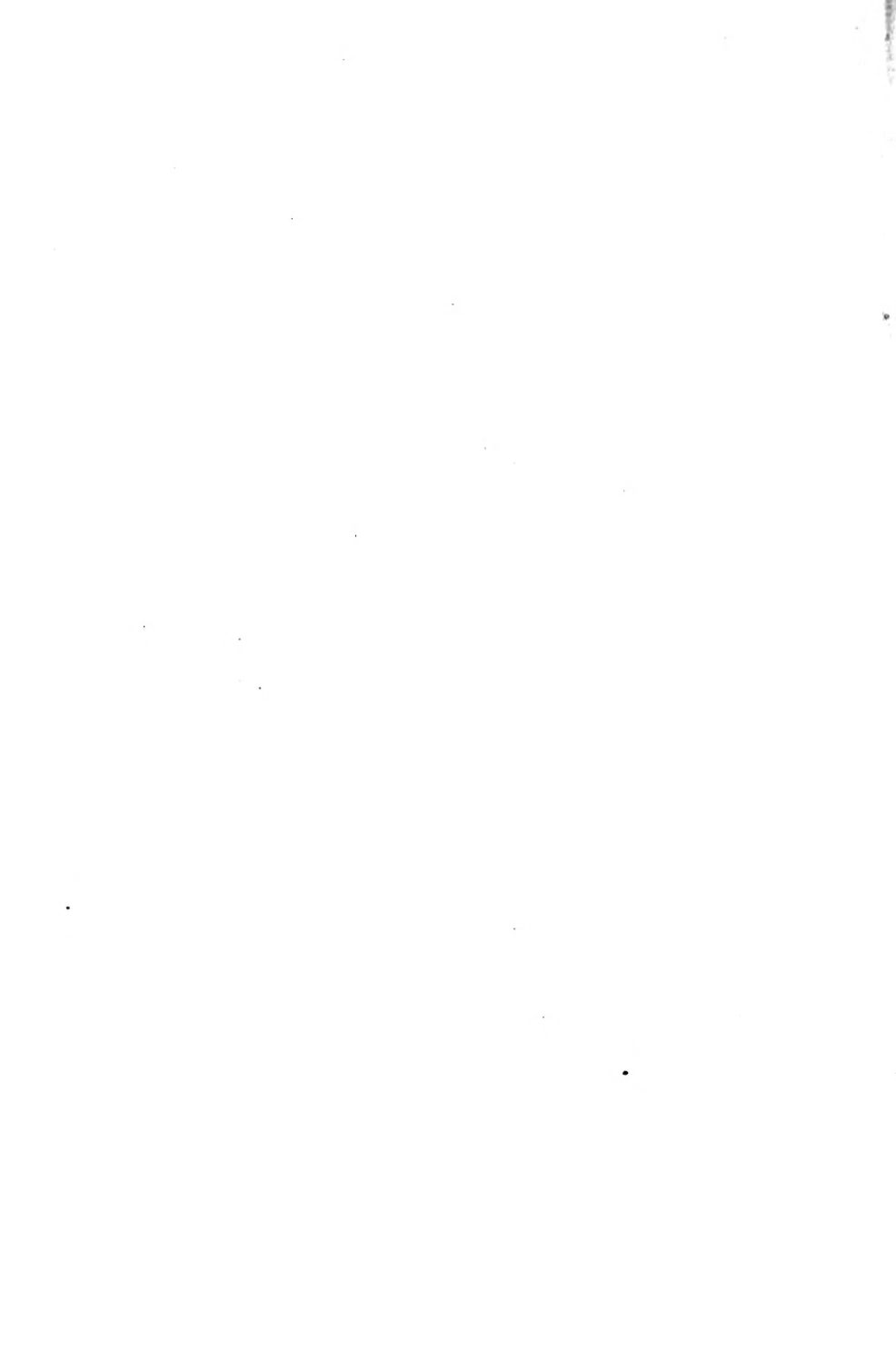
E'PHER, a *calf*, 2d son of Midian, Gen. 25:4; 1 Chr. 1:33. His location is unknown. Another Epher was a son of Ezra, and a 3d was head of a family in Manasseh, east of Jordan, 1 Chr. 4:17; 5:24.

E'PHES-DAM'MIM, *cessation of blood*, where David slew Goliath, 1 Sam. 17:1; called **PAS-DAMMIM** in 1 Chr. 11:13. See **ELAH**, **SOCOH**.

EPHE'SIANS, **EPISTLE TO THE**. This epistle was written by Paul at Rome, Acts 28:16, probably A. D. 62, at the same time with that to the Colossians, which it greatly resembles, and both being sent by Tychicus. Though written primarily for the church he himself had founded and long labored with, and which he parted from so tenderly, Acts 18:19; 19:1-20; 20:18-35, this epistle seems to have been intended

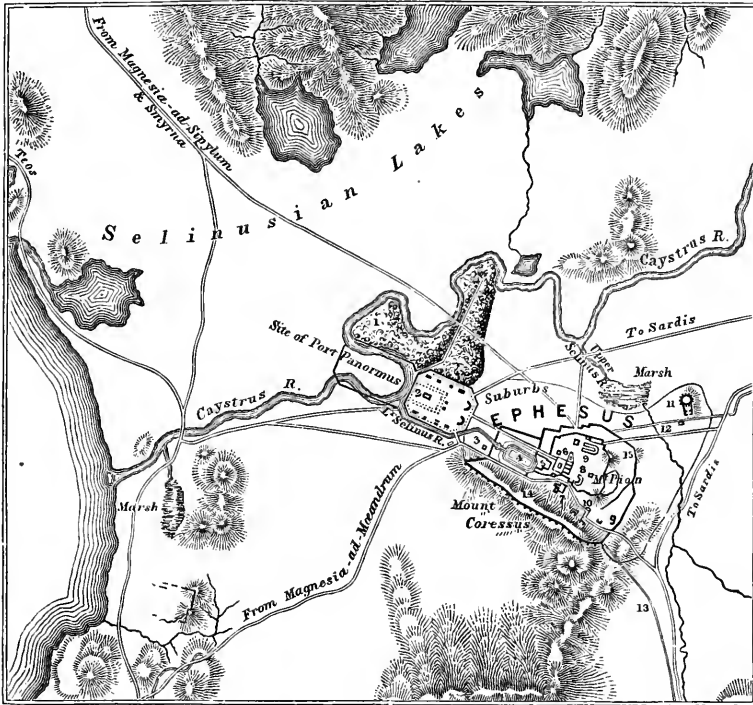


FOUNTAIN OF THE VIRGIN: JERUSALEM.



also for the neighboring churches, and is now addressed to and intelligible by every one who studies it. The 1st part of it is a grateful discourse upon the vast scheme of divine grace, and the blessings flowing from it. The latter part inculcates Christian consistency and steadfastness, and a

faithful discharge of all relative duties. It is one of the richest and most valuable of the epistles, having a singular fulness of matter, depth of doctrine, sublimity of style, and warmth of emotion, which render it precious to the Christian of every land.

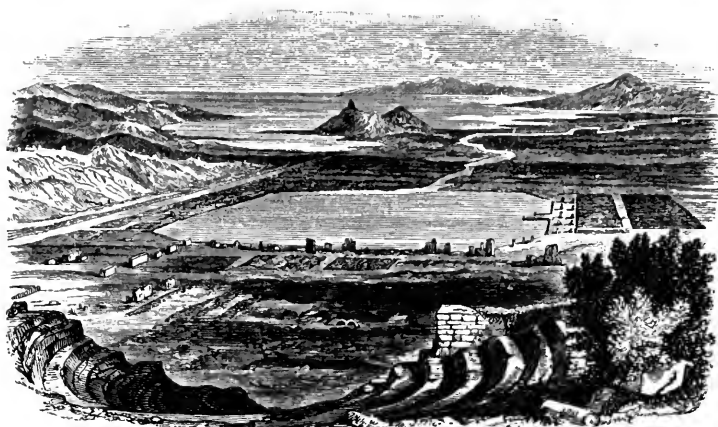


EPHESUS AND ITS ENVIRONS.

1. Grove of Diana. 2. Temple of Diana. 4. City Port. 5. Great Gymnasium. 6, 7. Market-places.
8. Theatre. 9. Stadium.

EPH'ESUS, the capital of Ionia, a celebrated city of Asia Minor, situated near the mouth of the Cayster, about 40 miles southeast of Smyrna. It was celebrated for the worship and temple of Diana, which last was one of the 7 wonders of the world. See **DIANA**. The "Ephesian letters" or amulets are often mentioned by classical writers, and the "magical arts" which Luke also refers to, books of magic to the value of \$30,000 having been burned by penitent sorcerers. Paul first visited Ephesus about A. D. 54, Acts 18:19, 21. This 1st brief visit was followed by a longer one towards the close of the same year, and

continuing through the 2 following years, Acts 19:10; 20:31. The church thus early established, enjoyed the labors of Aquila and Priscilla, of Tychicus and Timothy. It was favored with one of the best of Paul's epistles; its elders had an interview with him at Miletus, before he saw Rome, and he is supposed to have visited them after his 1st imprisonment. Among his friends here were Trophimus, Tychicus, and Onesiphorus; and his enemies, Sceva, Hymenæus and Alexander, Phygelus and Hermogenes. Here the apostle John is said to have spent the latter part of his life, and written his gospel and epis-



SITE OF EPHEBUS.

ties; and having penned Christ's message to them in the isle of Patmos, to have returned and died among them. Christ gives the church at Ephesus a high degree of praise, coupled with a solemn warning, Rev. 2:1-5, which seems not to have prevented its final extinction, though it remained in existence 600 years. But now its candlestick is indeed removed out of its place. The site of that great and opulent city is desolate. Its harbor has become a pestilential marsh; the lovely and fertile level ground south of the Cayster now languishes under Turkish misrule; and the heights upon its border bear only shapeless ruins. The outlines of the immense theatre, Acts 19:29, 660 feet in diameter, yet remain in the solid rock, and a few remains of the temple of Diana have been unearthed.

EPH'OD, an ornamental part of the dress worn by the Hebrew priests. It was worn above the tunic and the robe (*meil*), was without sleeves, and open below the arms on each side, consisting of 2 pieces, one of which covered the front of the body and the other the back, joined together on the shoulders by golden buckles set with gems, and reaching down to the middle of the thigh. A girdle was inwoven with it, by which it was fastened around the body, Exod. 28:6-12. There were 2 kinds of ephod: one plain, of linen, for the priests, 1 Sam. 22:18; another for the high-priest, richly embroidered, and with golden clasps and rings to hold in place the 12-gemmed breastplate. Young Samuel wore an eph-

od, though only a Levite and a child, 1 Sam. 2:18. David, in transferring the ark to Jerusalem, was "girt with a linen ephod," 2 Sam. 6:14. The Jews had a peculiar superstitious regard for this garment, and employed it in connection with idolatrous worship. Gideon's ephod became a snare to Israel; and Micah made one, that his idol might be duly worshipped, Judg. 8:27; 17:5; 18:17.

EPH'PHATHA, *be opened*, a Syro-chaldaic word, which our Saviour pronounced when he cured one deaf and dumb, Mark 7:34.

E'PHRAIM, *double fruitfulness*, the 2d son of Joseph and Asenath, born in Egypt, Gen. 41:52. Although the younger, he yet had the chief prophetic blessing of his grandfather Jacob, at whose death he was about 21 years old; and his tribe was always more distinguished than that of his brother Manasseh, Gen. 48:8-20; Num. 2:18-21. Under the leadership of the noble Joshua, who was an Ephraimite, the tribe rapidly advanced in numbers and influence. The portion of Ephraim was large and central, and embraced some of the most fertile land in all Canaan, Deut. 33:13-17. It extended from the Mediterranean across to the Jordan, north of the portions of Dan and Benjamin, and included Shiloh, Shechem, etc. A range of mountainous country which runs through it, between the plain of Sharon on the west and the Jordan valley on the east, is called "the mountains of Ephraim," or "Mount Ephraim." This extends also farther south

into the portion of Judah, and is there called "the mountains of Judah." See **TRIBE**. This ambitious tribe took the lead in the revolt of the 10 tribes from Rehoboth, and indeed formed the heart and strength of the new nation; Tizrah and Samaria, the capitals, were within its bounds, and the name of Ephraim was often used for the whole kingdom of Israel, Isa. 11:13; Jer. 31:6; 50:19. Its decline and fall are most touchingly lamented in Hos. 11:1-8.

The **FOREST** of Ephraim, where Absalom lost his life, was on the east side of the Jordan, near Mahanaim, 2 Sam. 18:6-8, still a well-wooded region.

The **TOWN** called Ephraim, to which the Saviour withdrew from his enemies, John 11:54, was probably the same place mentioned in 2 Chr. 13:19, and called Ophrah in Josh. 18:23; 1 Sam. 13:17. See also 2 Sam. 13:23. It is supposed to be the present Taiyibeh, on a hill overlooking the Jordan valley, 5 miles northeast of Bethel.

EPH'RATH, or **EPH'RATAH**, *fruitful*, I., the 2d wife of Caleb, and mother of Hur, 1 Chr. 2:19; supposed by some to have given her name to the city of Ephrath or Bethlehem, 1 Chr. 2:50, 51; 4:4. But compare Gen. 35:16, 19; 48:7. Elimelech was an Ephrathite of Bethlehem, Ruth 1:2; 4:11; so also was David, 1 Sam. 17:12.

II. A name of Ephraim and Ephraimites, 1 Sam. 1:1; 1 Kin. 11:26; Psa. 132:6.

EPH'RON, *fawnlike*, a Hittite at Hebron in the time of Abraham, Gen. 23. The charming account of his transaction with Abraham—as full of Oriental compliments and ceremony as those of to-day in the same land, and much fuller of sincerity—together with the subsequent mention of his name, point him out as a prince in the land.

EPICURE'ANS, a celebrated sect of ancient Greek philosophers. They were materialists, and virtually atheists—believing that the atoms of nature existed from eternity, and that from their incidental union all things are formed, both visible and invisible; and that the gods, wrapped in eternal repose, have nothing to do with this world. They denied a divine Providence and man's immortality, and believed there was no after-judgment, and no soul but what was material, like the body, and perishable with it at death. Their rule of life was self-gratification—the pursuit of pleasure, properly regulated and governed. Vicious indulgences were condemned only inasmuch as they on the whole lessen one's

happiness. Epicurus, their founder, was a learned and moral man, who died at Athens, B. C. 271, at the age of 73. His followers, however, easily disregarded the limitations he imposed, and pursued pleasure without restraint. At Paul's time they had become exceedingly corrupt, and of course their philosophy and their life both led them to oppose with violence his great truths concerning God, the resurrection, and the judgment, Acts 17:16-34.

EPIS'TLE, a letter, first mentioned in the history of Uriah, 2 Sam. 11:14; and then of Jezebel, 1 Kin. 21:8, 9; of Elijah, Hezekiah, Ezra, Nehemiah, etc. See **LETTERS**. But the term is applied particularly to the inspired letters in the New Testament, written by the apostles on various occasions, to approve, condemn, or direct the conduct of Christian churches. The Holy Spirit has thus provided that we should have the great doctrines of the true gospel not only historically stated by the evangelists, but applied familiarly to the various emergencies of daily life. It is not to be supposed that every note or memorandum written by the hands of the apostles, or by their direction, was divinely inspired, or meant for preservation to distant ages. Compare 1 Cor. 5:9; Col. 4:16. Those only have been preserved by the overruling hand of Providence which were so inspired, and from which useful directions had been drawn, and might in after ages be drawn, as from a perpetual directory, for faith and practice—always supposing that similar circumstances require similar directions. In reading an Epistle, we ought to consider the occasion of it, the circumstances and relations to each other of the writer and those to whom it was addressed, the time when written, the general scope and design of it, as well as the intention of particular arguments and passages. We ought also to observe the style and manner of the writer, his modes of expression, the peculiar effect he designed to produce on those to whom he wrote, to whose temper, manners, general principles, and actual situation he might address his arguments, etc.

Of the books of the New Testament, 21 are epistles; 14 of them by Paul, 1 by James, 2 by Peter, 3 by John, and 1 by Jude. Being placed in our canon without reference to their chronological order, they are perused under considerable disadvantages; and it would be well to study them occasionally in connection with what the

history in the Acts of the Apostles relates respecting the several churches to which they are addressed. This would also give us nearly their order of time, which should also be considered, together with the situation of the writer; as it may naturally be inferred that such compositions would partake of the writer's recent and present feelings. The epistles addressed to the dispersed Jews by John and James, by Peter and Jude, are very different in their style and application from those of Paul written to the Gentiles; and those of Paul no doubt contain expressions and allude to facts much more familiar to their original readers than to later ages. See PAUL.

ER, *walchful*, son of Judah and a Canaanite woman, Gen. 38:3, 7, slain by the Lord, 1 Chr. 2:3.

ERAS'TUS, *beloved*, a Christian friend and fellow-laborer of Paul, a Corinthian, and chamberlain—that is, steward or treasurer—of the city. He followed Paul to Ephesus, and attended Timothy in a mission to Macedonia, Acts 19:22. He was at Corinth when Paul wrote to the Romans, 16:23; and remained there when Paul went as a prisoner to Rome, 2 Tim. 4:20.

E'RECH, *length*, one of Nimrod's cities in the plain of Shinar, Gen. 10:10. Its probable site is found in the mounds of primeval ruins now called Warka, a few miles east of the Euphrates, midway between Babylon and the junction of the Euphrates and Tigris.

ESA'IAS, the Greek New Testament form of ISAIAH.

E'SAR-HAD'DON, *victor*, son of Sennacherib, and his successor as king of Assyria, 2 Kin. 19:37; Isa. 37:38, B. C. 680-667. It is only said of him in Scripture that he sent colonists to Samaria, Ezra 4:2, but he was one of the most powerful of all the Assyrian kings. The stone-records state that he built a magnificent palace at Babylon, and made it his joint capital with Nineveh, and hither, not to Nineveh, though this would otherwise have been expected from an Assyrian king, his generals brought Manasseh king of Judah as a captive for a time, 2 Chr. 33:11; also that he captured Thebes, Nah. 3:8-10, and all Western Asia.

E'SAU, *hirsute*, the son of Isaac, and twin brother of Jacob, Gen. 25. He was the elder of the two, and was therefore legally the heir, but sold his birthright to Jacob. We have an account of his ill-advised marriages, Gen. 26:34; of his loss of his father's chief blessing, and his conse-

quent anger against Jacob, Gen. 27; of their subsequent reconciliation, Gen. 32; 33; and of his posterity, Gen. 36. He is also called Edom; and settled in the mountains south of the Dead Sea, extending to the Gulf of Akaba, where he became very powerful. This country was called from him the land of Edom, and in Greek IDUMÆA, which see; also JACOB.

ESCHEW', *shun*, Job 1:1, 8; 1 Pet. 3:11.

ESDRAË'LON, PLAIN OF. See JEZREEL.

ESH'BAAL, *Baal's man*, 1 Chr. 8:33, the 4th son of Saul, generally called Ishbosheth. The word BAAL, the name of an idol, was not pronounced by scrupulous Jews; they substituted BOSHETH, *confusion*. For Meribbaal they said Mephibosheth, etc. See ISHBOSHETH.

ESH'COL, *a cluster*, I., an Amorite prince near Hebron, who joined Abraham in pursuing the eastern host who had ravaged Sodom and taken Lot captive, Gen. 14:13, 14.

II. The small and well-watered valley from which the Hebrew spies obtained the specimen of grapes which they suspended from a staff borne by 2 men for safe carriage to Moses, Num. 13:22-27; 32:9; Deut. 1:24. This valley is believed to be one which closely adjoins Hebron on the north, and still furnishes the finest grapes in the country, as well as pomegranates, figs, olives, etc.

ESH'TAOL, *a pass*, a town on the western border of Judah, afterwards given to Dan, Josh. 15:33; 19:41. It is named in the history of Samson, Judg. 13:25; 16:31.

ESHTEMO'A, *obedience*, a city of the priests in Judah, Josh. 15:50; 21:14; 1 Sam. 30:28; traced by Robinson in the modern village Semua, 9 miles south of Hebron.

ESPOUSALS. See BETROTHING, MARRIAGE.

ESTATE', or STATE, usually a settled condition in life, 1 Chr. 17:17; Esth. 1:19; Luke 1:48; Rom. 12:16; Jude 6. Sometimes a special class or official body of men, Mark 6:21; Acts 22:5.

ESTHER, *star*, a Persian name of Haddassah, *myrtle*, a daughter of Abihail, of the tribe of Benjamin. The family had not returned to Judæa after the permission given by Cyrus, and she was born probably beyond the Tigris, and nearly 500 B. C. Her parents being dead, Mordecai, her excellent cousin, took care of her education. See ADOPTION. After Ahasuerus had divorced Vashti, he selected Esther as queen, and married her with royal mag-

nificence, bestowing largesses and remissions of tribute on his people. She was thus in a position which enabled her 5 years afterwards to do a signal favor to her people, then very numerous in Persia. Their deliverance is still celebrated by the Jews in the yearly festival called Purim, which was instituted at that time. The husband of Esther is supposed to have been the Xerxes of secular history.

ESTHER, THE BOOK OF, has always been esteemed canonical, both by Jews and Christians, though certain additions to it, found in some versions and manuscripts, are apocryphal. Who was its writer is not certainly known. It has been ascribed to Ezra, to a high-priest named Jehoiakim, and to Mordecai. This last opinion is supported by the internal evidence; the book having every appearance of having been written in Persia, by an eye-witness of the scenes it describes. It presents a graphic picture of the Persian court and customs, and is intensely Jewish in its spirit. The chief value of the book is to illustrate the wonder-working providence of God, his control of human passions, his righteous judgment of sinners, and his care for his covenant people—whom, even when captives in a strange land, he can exalt above all their foes. Yet the name of God is not once mentioned in it.

E'TAM, *lair*, I., a town in Judah near Bethlehem and Tekoa; a favorite resort of Solomon, and fortified by Rehoboam, 1 Chr. 4:3; 2 Chr. 11:6. Located at Urtas, or perhaps at 'Ain Atân, south of Solomon's Pools. "The rock Etam" to which Samson withdrew, Judg. 15:8-19, may have been in this vicinity, or on the north of Eshtaol, where caverns and rock tunnels are found.

II. There seems to have been another Etam, 1 Chr. 4:32, in Simeon.

ETER'NAL. See EVERLASTING.

E'THAM, *limit of the sea*, a station of the Israelites on their way out of Egypt, Exod. 13:20; Num. 33:6. It lay near the head of the west gulf of the Red Sea, near Ismailia on the Suez canal, and the wilderness east of it was often called by the same name.

E'THAN, *constant*, I., one of 4 men renowned for wisdom, though excelled by Solomon, 1 Kin. 4:31; 1 Chr. 2:6. He appears to have been a son of Zerah or Ezra, and grandson of the patriarch Judah, Psa. 89.

II. A Levite, son of Kishi, and one of the 3 masters of the temple music, 1 Chr. 6:44;

15:17-19. He would seem to be the same as Jeduthun, 1 Chr. 25:1; 2 Chr. 35:15.

ETH'ANIM, *constantly flowing*, a month so named before the captivity, because the autumnal rains then begin to fill the dry river channels. It was afterwards called Tishri, and answers nearly to our October, often including part of September. It was the beginning of the civil year. On this month Solomon's temple was dedicated, 1 Kin. 8:2. See TISHRI and EXPIATION.

ETH'BAAL, *with Baal*, king of Zidon, and usurper of the throne of Tyre, B. C. 940-908. Jezebel was his daughter.

ETHIO'PIA, *burnt faces*, one of the great kingdoms in Africa, frequently mentioned in the Scripture under the name of CUSH, which see. Ethiopia proper lay south of Egypt, on the Nile; and was bounded north by Egypt, at the cataracts near Syene; east by the Red Sea, and perhaps a part of the Indian Ocean; south by the regions of the Blue and White Nile; and west by Libya and deserts. It comprehended the modern countries of Nubia, Sennaar, and Abyssinia. Its chief city was Meroë, on the island or tract of the same name, between the Nile and the Astaboras, now the Tacazzé, not far from the modern Shendi, Isa. 18; Zeph. 3:10.

The name of Seba was given to the northern part of Ethiopia, afterwards Meroë, by the eldest son of Cush, Gen. 10:7. This country was in some parts mountainous, and in others sandy; but was to a great extent well-watered and fertile. Ebony, ivory, spices, gold, and precious stones were among its articles of traffic. Its history is much involved with that of Egypt, and the 2 countries are often mentioned together in the Bible, Isa. 20:3-6; 43:3; 45:14; Ezek. 30; Dan. 11:43.

Zerah "the Ethiopian" who invaded Judah in the reign of Asa, B. C. 944, 2 Chr. 14:9-15, is thought by some to have been an Egyptian king of an Ethiopian dynasty; by others, to have been a king of Ethiopia on both sides of the Red Sea; that is, of the Arabian as well as African Cush. This would explain how he could obtain access to the land of Palestine without passing through Egypt. But the whole question is involved in uncertainty. The Ethiopian queen Candace, whose treasurer is mentioned in Acts 8:27, was probably queen of Meroë, where a succession of females reigned who all bore this name. As this courtier is said to have gone up to Jerusalem "to worship," he was probably a Jew

by religion, if not by birth. There appear to have been many Jews in that country. The gospel gained adherents among them; and early in the 4th century the entire Bible was translated into the ancient Ethiopic language, from the Greek.

The Ethiopia of Gen. 2:13 is not Ethiopia in Africa, but one of the regions in the East, called in Hebrew CUSH.

EUBU'LUS, *prudent*, 2 Tim. 4:21.

EU'NICE, *good victory*, the mother of Timothy and daughter of Lois. A Jewess, though her husband was a Greek, Acts 16:1; 2 Tim. 1:5, she transmitted to her son the lessons of truth she herself had received from a pious mother.

EU'NUCH, *bed-keeper*, in charge of the interior apartments of Eastern palaces; often the tools of their masters for all sorts of vice and crime. But the word often denotes merely a court officer. Such were Potiphar, Joseph's master, Gen. 39:17, and the treasurer of queen Candace, Acts 8:27. Our Saviour speaks of some who voluntarily abstained from marriage, in order more effectually to labor for the kingdom of God, Matt. 19:12; and the apostle Paul commends the same abstinence in certain exceptional cases in times of persecution, 1 Cor. 7:26, 27. See GAZA.

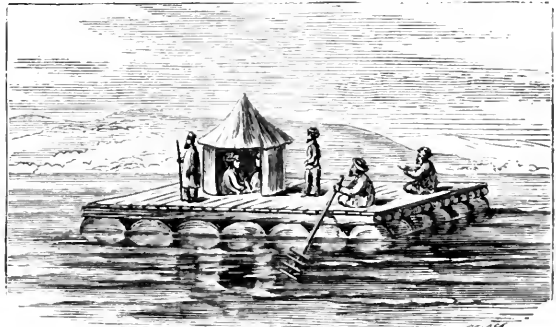
EUO'DIA, *good journey*. See SYNTYCHE.

EUPHRA'TES, *copious*, a famous river of Asia, which has its sources in the mountains of Armenia, one near Ararat and the other near Erzeroum, runs along the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldaea, and Mesopotamia, and falls into the Persian Gulf. It receives the Tigris at a place called Kurnah, the united stream being called Shat-el-Arab. Five miles below, the Shat-el-Arab receives from the northeast the Kerkhah, which has a course of upwards of 500 miles. Sixty-two miles below the mouth of the Kerkhah, another large river, the Kuran, comes in from the east. At present it enters the Shat-el-Arab 40 miles above its mouth; but formerly it flowed into the Persian Gulf by a separate channel, east of the main stream. According to the view

which places the garden of Eden near the junction of the Tigris with the Euphrates, these might be regarded as the 4 rivers of

Paradise. Scripture often calls the Euphrates simply "the river," Exod. 23:31; Isa. 7:20; 8:7; Jer. 2:18; or "the great river," and assigns it for the eastern boundary of that land which God promised to the Hebrews, Deut. 1:7; Josh. 1:4. It overflows in summer, when the snow on the mountains of Armenia begins to melt. The nearest springs of this river and the Tigris are but a few miles apart.

The Euphrates is a river of consequence in Scripture geography, being the utmost limit, east, of the territory of the Israelites. It was indeed only occasionally that the dominion of the Hebrews extended so far; but it would appear that even Egypt, under Pharaoh-necho, made conquests to the western bank of the Euphrates. The river is about 1,800 miles long. Its general direction is southeast; but in a part of its course it runs westerly, and approaches the Mediterranean near Cilicia. It is accompanied in its general course by the Tigris. There are many towns on its banks, which are in general rather level than mountainous. The river does not appear to be of very great breadth, varying, however, from 60 to 600 yards. Its ordinary current, after reaching the plains of Mesopotamia, is somewhat sluggish— $3\frac{1}{2}$ miles an hour—and in this part of its course many canals, etc., were dug, to prevent injury and secure benefit from the yearly overflows. At Seleucia, and Hilleh the ancient Babylon, it approaches near the Tigris, and some of its waters are drawn off by canals to the latter river. Again,



A GOAT-SKIN FLOAT.

however, they diverge, and only unite in the same channel about 120 miles from the Persian Gulf. It is not well adapted for navigation, yet light vessels go up about

1,000 miles, and the modern steamboat, which now ascends from the ocean, meets the same kind of goat-skin floats on which produce was rafted down the river thousands of years ago.

EUROC'LYDON, *the wave-stirring east-er*, R. V. EURAQUILO, a tempestuous wind which came down on Paul's ship on the south shore of Crete, and at length wrecked her on Malta, Acts 27. Its course then was east-northeast. It would now be called there a Levanter.

EU'TYCHUS, *fortunate*, a young man who was killed at Troas by falling from the window of a room in the 3d story, where Paul was preaching. His life was miraculously restored, Acts 20:6-12.

EVAN'GELIST, one who *proclaims good news*, either by preaching or writing. There were originally evangelists or preachers who, without being fixed to any church, preached wherever they were led by the Holy Spirit, like some missionaries in our own day, Eph. 4:11. Such was Philip, Acts 21:8. Timothy also is exhorted to "do the work of an evangelist," 2 Tim. 4:5. We commonly call Matthew, Mark, Luke, and John "the Evangelists," because they were the writers of the 4 gospels, which bring to men the glad tidings of eternal salvation. Wickliffe calls them "gospellers."

EVE, *living*, Gen. 3:20, the first mother of our race, and the cause of our fall. Her history is so closely connected with that of Adam that the remarks made in the article ADAM apply also to her. She was made, we are told in Gen. 2:18-22, both *for* man and *of* him; subordinate and weaker, and yet to be loved as his own body. The history of woman in all ages has been a striking fulfilment of the distinct penalties pronounced upon her, Gen. 3:16, and of the promises made to her, Gen. 3:15. See also 2 Cor. 11:3; 1 Tim. 2:13.

EVE'NING. The Hebrews reckoned 2 evenings in each day; as in the phrase "between the two evenings," Exod. 12:6; Num. 9:3; 28:4, margin. In this interval the passover was to be killed, and the daily evening sacrifice offered, Exod. 29:39-41, Hebrew. According to the Caraites, this is the interval from sunset to complete darkness, that is, the evening twilight. Compare Deut. 16:6; Psal. 59:6. According to the Pharisees and the rabbins, the first evening began when the sun began to descend more rapidly, that is, at the 9th hour; while the second or real evening commenced at sunset. See DAY.

EVERLAST'ING, ETER'NAL. The Hebrew OLAM, *world*, and the Greek AION, *age*, in various forms (often "for ever and ever," *to the ages of the ages*), denote long-continued duration, usually without fixed end. As applied to certain things known to be transitory, they do not *preclude* the idea of an end, though long continuance is the thought conveyed, as in Gen. 17:13, 19; 49:26. But as applied to God and his attributes they imply absolutely limitless duration, Psal. 90:2; 145:13; Isa. 40:28; Dan. 4:3, 34; Heb. 1:8; 9:14. The phrase "for ever and ever" is used 20 times in the New Testament. In 16 of these it is spoken of God himself, in one case of the future bliss of the redeemed, and in two of the future woe of the ungodly—all alike unending. The decisions of the judgment day are final, in regard to both, Matt. 25:46; 1 John 3:15; 5:11.

E'VIL-MERO'DACH, the son and successor of Nebuchadnezzar, king of Babylon, B. C. 561. His friendly treatment of Jehoiachin the captive king of Judah, in releasing him from prison and variously distinguishing him above other captives, is mentioned to his praise, 2 Kin. 25:27; Jer. 52:31-34. His reign and life were cut short by a conspiracy, headed by Neriglissar his sister's husband, who succeeded him, B. C. 559.

EXCEED'ING, EX'CELLENT, surpassing description, Gen. 15:1; 2 Sam. 8:8; Job 37:23; Dan. 2:31; 2 Pet. 1:17.

EXCOMMUNICA'TION, an ecclesiastical penalty, by which they who incur the guilt of any heinous sin are separated from the church, and deprived of its spiritual advantages. Thus the Jews "put out of the synagogue" those they deemed unworthy, John 9:22; 12:42; 16:2. There were several degrees of excommunication among them: one a temporary and partial exclusion from ecclesiastical privileges, and from society; the last, a complete excision from the covenant people of God and their numerous privileges, and abandonment to eternal perdition. See ANATHEMA.

The right and duty of excommunication when necessary were recognized in the Christian church by Christ and his apostles, Matt. 18:15-18; 1 Cor. 5:1-13; 16:22; Gal. 5:12; 1 Tim. 1:20; Titus 3:10. The offender, found guilty and incorrigible, was to be excluded from the Lord's Supper and cut off from the body of believers. This excision from Christian fellowship does not release one from any obligation to obey

the law of God and the gospel of Christ; nor exempt him from any relative duties, as a man or a citizen. The censure of the church, on the other hand, is not to be accompanied, as among papists, with enmity, curses, and persecution. It implies a withdrawal from those offices of civility and fraternity which a man is at liberty to pay or to withhold, but not from the indispensable duties of humanity, founded on nature, the law of nations, and the spirit of Christianity, 2 Thess. 3:6, 15; 2 John 10, 11.

EXECUTIONER, Mark 6:27, soldier of the guard.

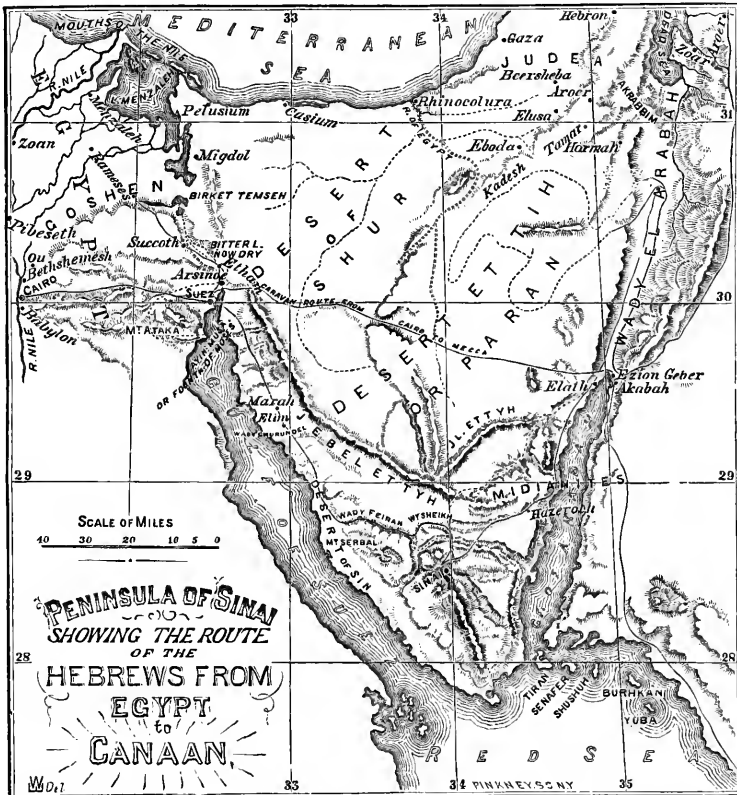
EXODUS, *going out*, the name of the 2d book of Moses and of the Bible, which narrates the departure of the Israelites from Egypt. It continues the wonderful and important history begun in Genesis, now assuming a national rather than personal or family form, and rehearsing the steps which led on the establishment of the Hebrew Theocracy. It was evidently written by an eye-witness, and comprises a period of about 145 years, from the death of Joseph to the erection of the tabernacle in the desert, A. M. 2369-2514. The various topics of the book may be thus presented: (1.) The oppression of the Israelites, under the change of dynasty which sprung up after the death of Joseph. (2.) The youth, education, patriotism, and flight of Moses, ch. 2-6. (3.) The commission of Moses, the perversity of Pharaoh, and the infliction of the 10 plagues in succession, ch. 7-11. (4.) The institution of the Passover, the sudden departure of the Israelites, the passage of the Red Sea, and the thanksgiving of Moses and the people on the opposite shore, after the destruction of Pharaoh and his host, ch. 12-15. (5.) The narration of various miracles wrought in behalf of the people during their journeyings towards Sinai, ch. 15-17. (6.) The promulgation of the law on Mount Sinai. This includes the preparation of the people by Moses, and the promulgation, first of the moral law, then of the judicial law, and subsequently of the ceremonial law, including the instructions for the erection of the tabernacle and the completion of that house of God, ch. 19-40.

The scope of the book is not only to preserve the memorial of the departure of the Israelites from Egypt, but to present to view the church of God in her afflictions and triumphs; to point out the providential care of God over her, and the judgments inflicted on her enemies. It clearly

shows the accomplishment of the divine promises and prophecies delivered to Abraham: that his posterity would be numerous, Gen. 15:5; 17:4-6; 46:27; Num. 1:1-3, 46; and that they should be afflicted in a land not their own, whence they should depart in the 4th generation with great substance, Gen. 15:13-16; Exod. 12:40, 41. Their exodus in many particulars well illustrates the beginning, progress, and end of the believer's salvation, and the history of Christ's church in the wilderness of this world, until her arrival in the heavenly Canaan. See 1 Cor. 10; and also the Epistle to the Hebrews. The book of Exodus brings before us many and singular types of Christ: Moses, Deut. 18:15; Aaron, Heb. 4:14-16; 5:4, 5; the paschal lamb, Exod. 12:46; John 19:36; 1 Cor. 5:7, 8; the manna, Exod. 16:15; 1 Cor. 10:3; the rock in Horeb, Exod. 17:6; 1 Cor. 10:4; the mercy-seat, Exod. 37:6; Rom. 3:25; Heb. 4:16; the tabernacle, Exod. 40, "The Word *tabernacled* among us," John 1:14.

This departure from Egypt, and the subsequent wanderings of the children of Israel in the desert, form one of the great epochs in their history. They were constantly led by Jehovah, and the whole series of events is a constant succession of miracles. From their breaking up at Ramesses, to their arrival on the confines of the promised land, there was an interval of 40 years, during which one whole generation passed away, and the whole Mosaic law was given, and sanctioned by the thunders and lightnings of Sinai. There is no portion of history extant which so displays the interposition of an overruling Providence in the affairs both of nations and of individuals, as that which recounts these wanderings of Israel.

The 430 years referred to in Exod. 12:40, date, according to the received chronology, from the time when the promise was made to Abraham, Gen. 15:13. From the arrival of Jacob in Egypt, to the exodus of his posterity, was about 215 years. The 75 souls had now become 600,000, besides women, children, and old men. They took with them great numbers of cattle, and much Egyptian spoil. It was only by the mighty hand of God that their deliverance was effected; and each of the miracles executed judgment on the beastly gods of the people, Exod. 12:12, while the death of the firstborn in each house must have seemed to them an avenging of their slaughter of the Hebrew infants, Exod. 12:12.



After the 10th and decisive plague had been sent, the Israelites were dismissed from Egypt in haste. They are supposed to have been assembled at Rameses, a chief city in the land of Goshen, about 50 miles northwest of Suez, on the ancient canal which united the Nile with the Red Sea. They set off on the 15th day of the 1st month, the day after the Passover, that is, about the middle of April. Their course was southeast as far as Etham; but then, instead of keeping on directly to Sinai, they turned to the south, Exod. 14:2, on the west side of the Red Sea, which they reached 3 days after starting, probably near Suez. Here, by means of a strong east wind, God miraculously divided the waters of the sea in such a way that the Israelites passed over the bed of it on dry ground; while the Egyptians, who attempted to follow them, were drowned by the

returning waters. The arm of the sea at Suez is now only 3 or 4 miles wide, and at low water may be forded. It is known to have been formerly wider and deeper; but the drifting sands of ages have greatly filled and altered it. The miracle here wrought was an amazing one, and revealed the hand of God more signally than any of the 10 plagues had done. It should here be stated, also, that some geographers think this miracle took place below Mount Atakah, 8 or 10 miles south of Suez, where the sea is about 6 miles wide. This opinion is liable to several objections, though it cannot be *proved* to be false. At this late day the precise locality may be undiscoverable, like the point of a soul's transition from the bondage of Satan into the kingdom of God; but in both cases the work is of God, and the glory of it is his alone.

Having offered thanksgiving to God for their wonderful deliverance, the Israelites advanced along the eastern shore of the Red Sea, and through the valleys and desert to Mount Sinai. This part of their route may be readily traced, and Marah, Elim, and the desert of Sin have been with much probability identified. They arrived at Mount Sinai in the 3d month, or June, probably near the beginning of it, having been 1½ months on their journey. Here the law was given, and here they abode during all the transactions recorded in the remainder of Exodus, in Leviticus, and in the first 9 chapters of Numbers, that is, until the 20th day of the 2d month (May) in the following year, a period of about 11 months.

Breaking up at this time from Sinai, they marched northwards through the desert of Paran, or perhaps along the eastern arm of the Red Sea and north through El-Arabah, to Kadesh-barnea, near the southeast border of Canaan. Rephidim near Mount Sinai, and Taberah, Kibroth-hattaavah, and Hazereth, on their journey north, were the scenes of incidents which may be found described under their several heads. From Kadesh-barnea, spies were sent out to view the promised land, and brought back an evil report, probably in August of the same year. The people murmured, and were directed by Jehovah to turn back and wander in the desert, until the carcasses of that generation should all fall in the wilderness, Num. 14:25. This they did, wandering from one station to another in the great desert of Paran, lying south of Palestine, and also in the great sandy valley called El-Ghor and chiefly El-Arabah, which extends from the Dead Sea to the Gulf of Akaba, the eastern arm of the Red Sea. See JORDAN. Where and how these long years were spent we are not informed, nor by what routes they traversed the desert, nor how they were furnished with food except manna. Moses says they "compassed Mount Seir many days," always under the guidance of the pillar of fire and cloud, Num. 9:22; he also gives a list of 17 stations, mostly unknown, where they rested or dwelt before reaching Ezion-geber, Num. 33:19-35; and then mentions their return to Kadesh, ver. 36, 37, in the 1st month, Num. 20:1, after an interval of almost 38 years. While thus a second time encamped at Kadesh, Moses sent to the king of Idumæa, to ask liberty to pass through his dominions, that is, through the chain of mountains (Mount Seir) lying along the

eastern side of the great valley El-Arabah. See IDUMÆA. This was refused; and Israel, feeling too weak to penetrate into Palestine from the south, in face of the powerful tribes of Canaanites dwelling there, was compelled to take the southern passage around Edom, Num. 21:4. Soon after turning they came to Mount Hor, where Aaron died and was buried, Num. 20:20-28. Proceeding southward along the valley El-Arabah to Ezion-geber, at the head of the eastern gulf of the Red Sea, they here passed through the eastern mountains, and then turned north along the eastern desert, by the route which the great Syrian caravan of Mohammedan pilgrims now passes in going to Mecca. They arrived at the brook Zered, on the southern border of Moab, just 40 years after their departure from Egypt.

See a tabular view of the various encampments of the Israelites, under WANDERINGS.

EXOR'CISTS, from a Greek word signifying *to conjure*, to use the name of God or certain magical ceremonies with design to expel devils from places or bodies which they possess. The apostles were enabled to cast out evil spirits in Christ's name, Matt. 10:1; Mark 16:17; Luke 10:17; and designing men, both before and after the Saviour's death, pretended to exercise the same power, Matt. 12:27; Mark 9:38; Luke 9:49, 50; Acts 19:13-17. Exorcists were thought to have gained this power by secret studies respecting the nature of demons, and the powers of certain herbs, drugs, and stones, and were accustomed to use various forms of adjuration and incantation in their unlawful art; but the whole was delusion and imposture, and strictly forbidden. See DIVINATION.

EXPIA'TION, an act by which satisfaction is made for a crime, and the liability to punishment for it is cancelled. It supposes penitence and faith on the sinner's part. Among the Jews, expiation was effected by a divinely appointed and typical system of sacrifices, all pointing to Christ. The New Testament shows him to be the true sin-offering for mankind, "the Lamb of God," "our Passover," offering "his own blood," and putting away "sin by the sacrifice of himself," John 1:29; 1 Cor. 5:7; Eph. 1:7; Heb. 9:26.

THE DAY OF EXPIATION, OR ATONEMENT, was a yearly solemnity, observed with fast and fasting on the 10th day of Tishri, 5 days before the Feast of Tabernacles, Lev. 23:27;

25:9; Num. 29:7. This would now be in the early part of October. The ceremonies of this all-important day are minutely described in Lev. 16. On this day alone the high-priest entered the Most Holy Place, Heb. 9:7; but the various rites of the day required him to enter several times, robed in white: first with a golden censer and a vessel filled with incense; then with the blood of the bullock, which he had offered for his own sins and those of all the priests, in which he dipped his finger, and sprinkled it 7 times below and once above the mercy-seat. This done, he left the basin of blood behind, and withdrew again. The 3d time he entered with the blood of the ram which he had offered for the sins of the nation, with which he sprinkled towards the veil of the tabernacle 8 times; and having mixed it with the blood of the bullock, he sprinkled again towards the horns of the altar of incense 7 times, and once above it towards the east; after which, having again left the sanctuary and taken with him the basins of blood, he poured out the whole on the floor of the altar of burnt-offering. The 4th time he entered to bring out the censer and vessel of incense; and having returned, he washed his hands and performed the other services of the day. The ceremony of the scape-goat also took place on this day. Two goats were set apart, one of which was sacrificed to the Lord, while the other, the goat "for complete separation," which was chosen by lot to be set at liberty, was sent into the desert burdened with the sins of the people, Num. 29:7-11. All these solemn rites pointed to Christ, and in every age there were many believers who had spiritual discernment of their sacred meaning, Heb. 9-11. They looked unto Him whom they had pierced, and mourned. As this day of expiation was the great fast-day of the Jewish Church, so godly sorrow for sin characterizes the Christian's looking unto the Lamb of God, and "the rapture of pardon" is mingled with "penitent tears."

EYE. The same Hebrew word means both eye and fountain. Besides its common use, to denote the organ of sight, it is often used figuratively in the Bible. Most of these passages, however, require no explanation. The eyes of criminals or captives are still sometimes put out in the East, as of old, Judg. 16:21; Jer. 52:11. The expression in Psa. 123:2, is elucidated by the fact that many Eastern servants are taught to stand always upon the watch,

and are in general directed by a nod, a wink, or some slight motion of the fingers imperceptible to strangers. Many Scripture phrases intimate the soul-like nature of the eye, quickly and truly expressing the thoughts of the heart: such as "the bountiful eye" and the "evil eye," Prov. 22:9; 23:6; "haughty eyes" and "wanton eyes," Prov. 6:17; Isa. 3:16. "The lust of the eyes," 1 John 2:16, expresses a craving for any of the gay vanities of this life. The threatening against "the eye that mocketh at his father," Prov. 30:17, is explained by the habit of birds of prey, which attack the eyes of a living enemy, and quickly devour those of the dead. A "single" eye, Matt. 6:22, is one which is clear, and sees every object as it is. See **APPLE**.

Jezebel, 2 Kin. 9:30, is said to have "painted her face," literally "put her eyes in paint." This was sometimes done to excess, Jer. 4:30; and was practised by abandoned women, Prov. 6:25. A small probe of wood, ivory, or silver is wet with rose-water, and dipped in an impalpable



powder; this is then drawn between the lids of the eye nearly closed, and leaves a narrow black border, which is thought to make the eyes appear large and lustrous. The powder for this purpose, called kohl, is deposited like lampblack over the flame of a kind of aromatic resin, and sometimes is medicated by lead ore and other substances for the benefit of the eyes.

EYE-SER'VICE, performing duties reluctantly, under watch, Eph. 6:6; Col. 3:22.

EZE'KIEL, *the strength of God*, son of

Buzi, a prophet of the sacerdotal race, was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin king of Judah, B. C. 598, and placed by the river Chebar. See NINEVEH. He began his ministry "in the thirtieth year"—of his age, according to the general account; or rather, in the 30th year after the covenant was renewed with God in the reign of Josiah, Ezek. 1:1, which answers to the 5th year of Ezekiel's captivity. The elders of Israel resorted to him for direction, Ezek. 8:1; 14:1; 20:1; 33:31. He prophesied 22 years, B. C. 595-573, till the 14th year after the final captivity of Jerusalem. During the first 8 years he was contemporary with Jeremiah. Daniel also lived at the same time, Ezek. 14:14, 16; 28:3, though most of his predictions are of a later date. The manner in which his messages were received is described in ch. 33:30-32. There is wonderful vehemence in his writings, and a profusion of allegories and symbols. He was zealous for the honor of God, and ready for any sacrifice for the good of his people, ch. 4:4-6; 24:15-18. He was one of the four "greater prophets," so called, and a priest.

THE BOOK OF EZEKIEL abounds with sublime visions of the divine glory, and awful denunciations against Israel for their rebellious spirit against God, and the abominations of their idolatry, ch. 1-24. It contains also similar denunciations against Tyre and other hostile nations, ch. 25-32. The latter part of the book contains oracles respecting the return and restoration of the people of God, ch. 33-48, with a symbolical description of the New Jerusalem, not intended to be taken literally.

EZ'ION-GE'BER, or -GA'BER, a *man's spine*, a city at the northern extremity of the Elanitic or eastern fork of the Red Sea, and close by Elath. The Israelites rested here in the last year of their wanderings from Egypt to Canaan, Num. 33:35; Deut. 2:8. At this port Solomon equipped his fleets for the voyage to Ophir, 1 Kin. 9:26. A similar enterprise of Jehoshaphat failed, 1 Kin. 22:48; 2 Chr. 20:36. See ELATH and EXODUS.

EZ'RA, *help*, a celebrated priest and leader of the Jewish nation. He was "a ready scribe in the law," a learned, able, and faithful man, and appears to have enjoyed great consideration in the Persian court. During the 80 years embraced in his narrative, most of the reign of Cyrus passed, and the whole reign of Cambyses, Smerdis, Darius Hystaspis, Xerxes, and 8 years of

Artaxerxes Longimanus. From this last king he received letters, money, and every desirable help, and went at the head of a large party of returning exiles to Jerusalem, B. C. 457; Ezra 7. Here he instituted many reforms in the conduct of the people and in the public worship, establishing synagogues, with reading of Scripture and prayers, Ezra 8-10; Neh. 8. After this he is generally believed to have written the books of Chronicles, Ezra, and part of Nehemiah; and to have collected and revised all the books of the Old Testament Scripture which form the present canon. In his work he was aided by Nehemiah and probably by Malachi.

THE BOOK OF EZRA contains a history, written partly in Chaldee, of the return of the Jews from the time of Cyrus, ch. 1-6; then, 60 years later, and comprising a single year, ch. 7-10, an account of his own subsequent proceedings, B. C. 456. There are 2 apocryphal books ascribed to him under the name of Esdras, the Greek form of his name.

Two others of this name are mentioned in 1 Chr. 4:17; Neh. 12:1.

F.

FA'BLE, in the New Testament an idle, groundless, and worthless story, like the mythological legends of the heathen and the vain traditions of the Jews. These were often not only false and weak, but pernicious, 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14; 2 Pet. 1:16. In the Old Testament there occur 2 fables in the better sense of the word: that of Jotham, Judg. 9:8-15, the oldest on record; and that of Jehoshaphat, 2 Kin. 14:9.

FACE, and presence, expressed by the same word in Hebrew, are often put for the person himself, Gen. 48:11; Exod. 33:14; Isa. 63:9. No man has seen the face of God, that is, had a full revelation of his glory, Exod. 33:20; John 1:18; 1 Tim. 6:16. To see him "face to face," is to enjoy his presence, Gen. 32:30; Num. 14:14; Deut. 5:4, and have a clear manifestation of his nature and grace, 1 Cor. 13:12. Those who rightly "seek his face" are blessed, 1 Chr. 16:11; 2 Chr. 7:14; Psa. 24:3-6. "Open face," in 2 Cor. 3:18, A. V., is properly "unveiled face." Compare ver. 14. A similar word is used in ch. 4:3, "if our gospel is veiled, it is veiled."

FAIN, Job 27:22; Luke 15:16, gladly.

FAIR, Isa. 54:11, beautiful. A fair com-

plexion, not darkened by exposure to the sun, was highly prized not only as a beauty, but as a proof of rank, Gen. 12:11, 14. Compare Song 1:5, 6, 8.

FAIR-HA'VENS, a roadstead or small bay, near the town of Lasea, midway on the southern coast of Crete, where Paul wished to winter when on the voyage to Rome, Acts 27:8. This harbor is 4 or 5 miles east of Cape Matala, where the coast turns to the north, and Paul's vessel on passing it would again encounter the north-west wind. The sailors preferred Phenice as safer, and were wrecked in consequence. Fair-havens still retains its old Greek name.

FAIRS, though not intended by the Hebrew word so translated in Ezek. 27, which rather signifies wares, were doubtless common in the East in ancient times, as now.

FAITH is the assent of the understanding to any truth. Religious faith is assent to the truth of divine revelation and of the events and doctrines contained in it. This may be merely historical, without producing any effect on our lives and conversation; and it is then a dead faith, such as even the devils have. But a living or saving faith not only believes the great doctrines of religion as true, but embraces them with the heart and affections; and is thus the source of sincere obedience to the divine will, exhibited in the life and conversation. Faith in Christ is a grace wrought in the heart by the Holy Spirit, whereby we receive Christ as our Saviour, our Prophet, Priest, and King, and love and obey him as such. This living faith in Christ is the means of salvation—not meritoriously, but instrumentally. Without it there can be no forgiveness of sins, and no holiness of life; and they who are justified by faith, live and walk by faith, Mark 16:16; John 3:15, 16; Acts 16:31; 1 John 5:10.

True faith is an essential grace, and a mainspring of Christian life. By it the Christian overcomes the world, the flesh, and the devil, and receives the crown of righteousness, 2 Tim. 4:7, 8. In virtue of it, worthy men of old wrought great wonders, Heb. 11; Acts 14:9; 1 Cor. 13:2, being sustained by Omnipotence in doing whatever God enjoined, Matt. 17:20; Mark 9:23; 11:23, 24. In Rom. 1:8, faith is put for the exhibition of faith, in the practice of all the duties implied in a profession of faith. In Heb. 10:23, "profession of our faith" should read, as in R. V., "confession of our hope."

FAITH'FUL, in many passages in the Bible, means "believing." Thus in Gal. 3:9, believers are said to be blessed with Abraham, because of his preëminent distinction above all men for steadfast faith in God. This appellation is given in Scripture to true Christians, to indicate not only their saving faith in Christ, but their trustworthy and consistent Christian character, Acts 16:15; 1 Cor. 4:17; Eph. 6:21; Col. 4:9; 1 Pet. 5:12. "A faithful saying" is one that cannot prove false, 1 Tim. 1:15; 2 Tim. 2:11.

FAITH'FULNESS is an infinite attribute of Jehovah; adapted to make perfect both the confidence of those who believe his word and rely on his promises, and the despair of those who doubt his word and defy his threatenings, Deut. 28:26; Num. 23:19; Psa. 89:33, 34; Heb. 10:23.

FAITH'LESS, means not false-hearted, but unbelieving, Mark 9:19.

FAL'LOW-DEER'. See ROE.

FAL'LOW GROUND, land suitable for cultivation, but not sowed, Hos. 10:12.

FAME, rumor, tidings, Gen. 45:16; Mark 1:28.

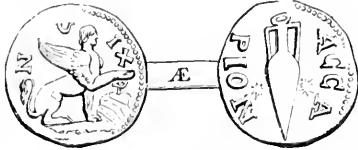
FAMIL'IAR SPIRIT, household sprite or attendant. See DIVINATION.

FAM'INE. Scripture records several famines in Palestine and the neighboring countries, Gen. 12:10; 26:1; Ruth 1:1; 2 Kin. 6:25; Acts 11:28. The most remarkable one was that of 7 years in and around Egypt, while Joseph was governor, Gen. 41. It was distinguished for its duration, extent, and severity; particularly as Egypt is one of the countries least subject to such a calamity, by reason of its general fertility. Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judæa, at the customary season; or when caterpillars, locusts, or other insects destroy the fruits. But all natural causes are under the control of God; and he often so directs them as to chastise the rebellious with want, 2 Kin. 8:1, 2; Ezek. 6:11; Matt. 24:7. The worst famine is a spiritual one, Amos 8:11.

FAN, an instrument used for winnowing grain. In the East, fans are of two kinds: one, a sort



of fork, having several prongs, and a handle 4 feet long; with this they throw up the grain to the wind, that the chaff may be blown away: the other sort of fan is formed to produce wind when the air is calm, Isa. 30:24. This process illustrates the complete separation which Christ the Judge will effect between the righteous and the wicked, Jer. 15:7; Matt. 3:12. See **THRASHING**.



FARTHING (ASSARION).

FAR'THING. Two different Roman brass coins are represented by this word: one of these, the *assarion*, Matt. 10:29, Luke 12:6, was worth a cent and a half; the other, the *kodranthes*, Matt. 5:26, was probably nearly 4 mills.

FASH'ION, Phil. 2:8, make or form.

FAST'ING has in all ages, and among all nations, been practised in times of sorrow and affliction, Jonah 3:5. It may be regarded as a dictate of nature, which under these circumstances refuses nourishment, suspends the cravings of hunger, and prompts to abstinence in other respects. In the Bible no example is mentioned of fasting, properly so called, before Moses. His 40 days' fast, like that of Elijah and of our Lord, was miraculous, Deut. 9:9; 1 Kin. 19:8; Matt. 4:2. The Jews often had recourse to this practice, when they had occasion to humble themselves before God, to confess their sins and deprecate his displeasure, Judg. 20:26; 1 Sam. 7:6; 2 Sam. 12:16; Neh. 9:1; Jer. 36:9. Especially in times of public calamity, they appointed extraordinary fasts, and made even children at the breast fast, Joel 2:16; but see Dan. 10:2, 3. They began the observance of their fasts at sunset, and remained without eating until the same hour the next day. The great day of expiation was probably the only annual and national fast-day among them, Acts 27:9; though there were several partial fasts in memory of the destruction of Jerusalem, etc., Jer. 39:2; 52:12-14; Zech. 7:3-5.

In New Testament times strict Jews fasted twice a week, on the 2d and 5th days, Luke 18:12. It does not appear by his own practice or by his commands that our

Lord instituted any particular fast. On one occasion he intimated that his disciples would fast after his death, Luke 5:34, 35. Accordingly, the life of the apostles and first believers was a life of self-denials, sufferings, and fastings, 2 Cor. 5:7; 11:27. Our Saviour recognized the custom, and the apostles practised it as occasion required, Matt. 6:16-18; Acts 13:3; yet they did not enjoin it as imperative, Rom. 14:1-3; 1 Tim. 4:3, 4. We should always remember that abstinence or entire fasting has no virtue by itself, but is valuable only as a help to penitence and holiness, Isa. 58:4-7. One mark of the great apostasy is "commanding to abstain from meats," 1 Tim. 4:3. The word fasting is omitted in R. V. in 1 Cor. 7:5.

FAT. The fat portions of animals offered in sacrifice were always to be consumed, as being the choice part and especially sacred to the Lord. The blood was also sacred, as containing the life of the animal. The Jews were forbidden to eat either, Lev. 3:16, 17; 7:23-27. This prohibition applied to the fat lying in masses and easily separated, not to that intermixed with the lean, Neh. 8:10. The "fat of the wheat," "of the mighty," etc., denotes the choicest. In Psa. 17:10, a dull and sluggish heart is meant.

FAT, or **VAT**, Joel 2:24; 3:13; Mark 12:1, a receptacle into which the juice of grapes flowed from the wine-press.

FA'THER, is often synonymous with ancestor, founder, or originator, as Gen. 4:20, 21; John 8:56; Rom. 4:16. Joseph was a father to Pharaoh, Gen. 45:8, as his counsellor and provider. God is the **FATHER** of men, as their Creator, Deut. 32:6; Isa. 63:16; 64:8; Luke 3:38. But as we have forfeited the rights of children by our sins, it is only through Christ that we can call God by that endearing name, "our Father," John 20:17; Rom. 8:15-17.

In patriarchal times, a father was master and judge in his own household, and exercised an authority almost unlimited over his family. Filial disobedience or disrespect was a high offence. Under the law, certain acts of children were capital crimes, Exod. 21:15-17; Lev. 20:9; and the father was required to bring his son to the public tribunal, Deut. 21:18-21. It is a first duty of parents to imbue their children with religious truth and train them to the service of God, Exod. 12:26, 27; Deut. 4:9, 10; 6:6, 7; 11:18, 19; Psa. 78:5-8; Eph. 6:4, and to hope for success, Prov. 22:6. See **MOTHER**.

FA'VOR, usually grace or good-will; in

several passages literally face, or propiti-ous countenance, *Psa.* 45:12; 119:58; *Prov.* 19:6; 29:26. The same Hebrew word is rendered face in *Gen.* 43:3, 5; *Num.* 6:25; *Job* 33:26; *Ezek.* 39:29.

FEAR, *Gen.* 31:42, 53, the being who is feared, *i. e.*, worshipped.

FEAR OF GOD is of two kinds. In unrenewed men and in devils, *Acts* 24:25; *Jas.* 2:19, it is the sure consequence of sin, and leads to no repentance or faith. The heathen colonists of Samaria "feared the Lord," and offered some forms of worship, but "served their own gods" and sins also, *2 Kin.* 17:25, 33. This fear mingles often with the feelings of true Christians, *Rom.* 8:15; *1 John* 4:18, but ought to be banished. True filial fear is implanted by God himself, *Psa.* 86:11; *Jer.* 32:40; restrains from sin, *Psa.* 4:4; *2 Cor.* 7:1; is associated with love, *Deut.* 10:12, trust, *Prov.* 14:26, and obedience, and is often spoken of as the synonym of all true religion, *Gen.* 22:12; *Psa.* 25:14; 112:1. Christ himself was the model in this fear, *Isa.* 11:2; *Heb.* 5:7; and they who thus fear God have nothing else to fear, *Isa.* 51:7, 12, 13; *Luke* 12:4-7.

Sinners ought indeed to tremble before a just and holy God, *Gen.* 3:10; *Matt.* 10:28, and to fear their inevitable doom, *Zeph.* 1:12; *Mal.* 4:1; *Rev.* 6:15-17; but this fear is remorse and despair, and can only be "the beginning of wisdom" when transformed by penitence, love, and trust in his mercy through the Redeemer, *John* 3:16, 18; so that they can serve him with the reverence and godly fear of his children, *Eph.* 5:1; *Heb.* 12:28, 29.

FEASTS. God appointed several festivals, or days of rest and worship, among the Jews, to perpetuate the memory of great events: the Sabbath commemorated the creation of the world; the Passover, the departure out of Egypt; the Pentecost, as many think, the law given at Sinai, etc. At the 3 great feasts of the year, the Passover, the Pentecost, and that of Tabernacles, all the males of the nation were required to visit the temple, *Exod.* 23:14-17; *Deut.* 16:16, 17; and to protect their borders from invasion during their absence, the shield of a special providence was always interposed, *Exod.* 34:23, 24. The other festivals were New Moons, the Feast of Trumpets, Purim, Dedication, the Sabbath year, and the year of Jubilee. These are described elsewhere. The observance of these sacred festivals was adapted not

merely to freshen the remembrance of their early history as a nation, but to keep alive the influence of religion and the expectation of the Messiah, to deepen their joy in God, to dispel animosities and jealousies, to promote beneficence, and to form new associations between the different tribes and families. See also Day of EXPIATION.

In the Christian church we have no festival that clearly appears to have been instituted by our Saviour or his apostles; but as we commemorate his death as often as we celebrate his supper, he has hereby seemed to institute a perpetual feast. Christians have always celebrated the memory of his resurrection by regarding the Sabbath, which we see, from *Rev.* 1:10, was in John's time known as "the Lord's day."

Feasts of love, *Jude* 12, were public banquets of a frugal kind, instituted by the primitive Christians, and connected by them with the celebration of the Lord's Supper. The provisions were contributed by the more wealthy, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These love-feasts were intended as an exhibition of mutual Christian affection; but they became subject to abuses, and were afterwards generally discontinued, *1 Cor.* 11:17-34.

The Hebrews were a hospitable people, and were wont to welcome their guests with a feast, and dismiss them with another, *Gen.* 19:3; 31:27; *Judg.* 6:19; *2 Sam.* 3:20; *2 Kin.* 6:23. The returning prodigal was thus welcomed, *Luke* 15:23. Many joyful domestic events were observed with feasting: birthdays, etc., *Gen.* 21:8; 40:20; *Job* 1:4; *Matt.* 14:6; marriages, when the festival often continued a week, *Gen.* 29:22; *Judg.* 14:10; *John* 2:1-10; sheep-shearing and harvesting, *Judg.* 9:27; *1 Sam.* 25:2, 36; *2 Sam.* 13:23. A feast was also provided at funerals, *2 Sam.* 3:35; *Jer.* 16:7. Those who brought sacrifices and offerings to the temple were wont to feast upon them there, with joy and praise to God, *Deut.* 12:6, 7; *1 Sam.* 16:5; *2 Sam.* 6:19. They were taught to invite all the needy to partake with them, *Deut.* 16:11; and even to make special feasts for the poor, *Deut.* 12:17-19; 14:28, 29; 26:12-15; a custom which the Saviour specially commended, *Luke* 14:12-14. Most of these feasts were not merely seasons of social enjoyment, but occasions hallowed by religious emotions and services.

The manner of holding a feast was anciently marked with great simplicity. But at the time of Christ many Roman customs had been introduced. The feast or "supper" usually took place at 5 or 6 in the afternoon, and often continued to a late hour. The guests were invited some time in advance; and those who accepted the invitation were again notified by servants when the hour arrived, Matt. 22:4-8; Luke 14:16-24. The door was guarded against uninvited persons; and was at length closed for the day by the hand of the master of the house, Matt. 25:10; Luke 13:25. Sometimes very large numbers were present, Esth. 1:3, 5; Luke 14:16-24; and on such occasions a "governor of the feast" was appointed, whose social qualities, tact, firmness, and temperance fitted him to preside, John 2:8. The guests were arranged with a careful regard to their claims to honor, Gen. 43:33; 1 Sam. 9:22; Prov. 25:6, 7; Matt. 23:6; Luke 14:7; in which matter the laws of etiquette are still jealously enforced in the East. Sometimes the host provided light, rich, loose robes for the company; and if so, the refusing to wear one was a gross insult, Eccl. 9:8; Matt. 22:11; Rev. 3:4, 5. The guests reclined around the tables; water and perfumes were served to them, Mark 7:2; Luke 7:44-46; and after eating, the hands were again washed, a servant pouring water over them. See illustration in BED. During the repast and after it various entertainments were provided; enigmas were proposed, Judg. 14:12; Eastern tales were told; music and hired dancers, and often excessive drinking, etc., occupied the time, Isa. 5:12; 24:7-9; Amos 6:5. A missionary attending a wedding at Calcutta once saw an illustration in modern life of Luke 14:8-11. While conversing with the host in the gallery reserved for the more favored guests, she saw one man removed from the gallery who had no claim to be there, and another in the court below invited "up higher." See EATING, FOOD.

FE'LIX, *happy*, a Roman governor of Judæa, originally a slave, but manumitted and promoted by Claudius Cæsar, from whom he received the name of Claudius. He is described by the historian Tacitus as cruel, licentious, and base, and as having harmed Judæa by his mismanagement. In Judæa he married Drusilla, sister of the younger Agrippa, having enticed her from her husband Azizus. Paul having been sent by Lysias to Cæsarea, then the seat of govern-

ment, Felix gave him an audience, and was convinced of his innocence. Nevertheless he kept him a prisoner, though with many alleviations, in hopes that his friends would purchase his liberty by a heavy bribe. Meanwhile his wife Drusilla, who was a Jewess, desired to hear Paul explain the new religion; and the apostle being summoned before them, discoursed with his usual boldness on justice, chastity, and the final judgment. Felix trembled, but hastily remanded Paul to confinement, and stifled his convictions—a melancholy instance of the power of lust and the danger of delay. In rejecting Paul, he rejected Christ and heaven—it is to be feared, for ever! Two years after, A. D. 60, he was recalled to Rome; and left Paul in prison, in order to appease the Jews. He was brought to trial, however, for maladministration, found guilty, and barely escaped death through the intercession of his brother Pallas, another royal favorite, Acts 23:26; 24.

FENCED, Num. 32:17, 36, fortified.

FEN'CES, for the protection of vineyards and gardens, were often made of stones, or large cakes of sun-dried earth, with the addition in some cases of a thorn hedge, Psa. 80:12; Mic. 7:4. They were a favorite resort of serpents and locusts, Eccl. 10:8; Nah. 3:17.

FER'RET, a sort of weasel, Lev. 11:30. The Hebrew word means rather a species of lizard, the gecko, which Moses forbids as unclean.

FESTUS, **PORCIUS**, succeeded Felix in the government of Judæa, A. D. 60. To oblige the Jews, Felix, when he resigned his government, left Paul in bonds at Cæsarea in Palestine, Acts 24:27; and when Festus arrived, he was entreated by the principal Jews to condemn the apostle, or to order him up to Jerusalem—they having conspired to assassinate him in the way. Festus, however, answered that it was not customary with the Romans to condemn any man without hearing him; and promised to hear their accusations at Cæsarea. Five days after, on hearing Paul and learning the nature of the charges against him, and wishing like Felix to conciliate the Jews, he proposed to him to abide the issue of a trial before the Jewish Sanhedrin. But Paul appealed to Cæsar, and so secured himself from the prosecution of the Jews and the intentions of Festus. The governor gave him another hearing during a congratulatory visit of king Agrippa, in order to make out a statement to be for-

warded with him to Rome. Finding how greatly robberies abounded in Judæa, Festus very diligently pursued the thieves; and he also suppressed a magician, who drew the people after him into the desert. Josephus speaks well of his brief administration. He died in Judæa, A. D. 62, and was succeeded by Albinus.

FIELD, ground cultivated, but not inclosed; contrasted with the wilderness, Gen. 33:19; 36:35, and with a vineyard, Num. 22:23, 24, or a city, Deut. 28:3, 16. Bounds were marked by stones, to remove which was a great crime, Deut. 27:17. Fields were often traversed by public roads, Luke 6:1, and were much exposed to straying cattle, which therefore needed constant watching, Exod. 22:5.

FIG. The fig-tree is common in Palestine and the East, and flourishes with the greatest luxuriance in those barren and stony situations where little else will grow. Its large size, and its abundance of 5-lobed leaves, render it a pleasant shade-tree; and its fruit furnished a wholesome food, very much used in all the lands of the Bible. Thus it was a symbol of peace and plenty, 1 Kin. 4:25; Mic. 4:4; Zech. 3:10; John 1:49-51. Figs are of 2 sorts, the "boccore" and the "kermouse." The black and white boccore, or early fig, is produced in June; though the kermouse, the fig properly so called, which is preserved and made up into cakes, is rarely ripe before August. There is also a long dark-colored kermouse, that sometimes hangs upon the trees all winter.



The fruit of the fig-tree is one of the delicacies of the East, and is very often spoken of in Scripture. The early fig was especially prized, Isa. 28:4; Jer. 24:2; Nah.

3:12, though the summer fig is most abundant, 2 Kin. 20:7; Isa. 38:21. It is a peculiarity of the fig-tree that its fruits begin to appear before the leaves, and without any show of blossoms. It has, indeed, small and hidden blossoms, but the passage in Hab. 3:17 should read, according to the original Hebrew, "Although the fig-tree should not bear," instead of "blossom." Its leaves come so late in the spring as to justify the words of Christ, "Ye know that summer is nigh," Matt. 24:32; Song 2:13. The fresh fruit is shaped like a pear. The dried figs of Palestine were probably like those which are brought to our own country; sometimes, however, they are dried on a string. We likewise read of "cakes of figs," 1 Sam. 25:18; 2 Kin. 20:7; 1 Chr. 12:40. These were probably formed by pressing the fruit forcibly into baskets or other vessels, so as to reduce them to a solid cake or lump. In this way dates are still prepared in Arabia.

The barren fig-tree which was withered at our Saviour's word, as an awful warning to unfruitful professors of religion, seems to have spent itself in leaves. It stood by the wayside, free to all—a single tree seen "afar off" to be in full leaf while others were not, Mark 11:13; hence it was reasonable to expect to find figs upon it. Yet there was "nothing thereon, but leaves only," Matt. 21:19. Fig-trees still overhang the path over the Mount of Olives, where this parable was spoken, Matt. 21:21. It furnishes a striking type of the Jewish nation, specially cared for by God, Isa. 5, and full of leaves, but not of the expected fruit.

FILE, literally *notchedness*, 1 Sam. 13:21. This verse means simply, "when the mattocks, etc., were dull."

FINE, FI'NER, FI'NING, refine, etc., Job 28:1.

FIR, an evergreen tree, of beautiful appearance, whose lofty height and dense foliage afford a spacious shelter and shade. The Hebrew word often seems to mean the CYPRESS, which see. It was used for shipbuilding, Ezek. 27:5; for musical instruments, 2 Sam. 6:5; for beams and rafters of houses, 1 Kin. 5:8, 10; 9:11; Song 1:17. In Nah. 2:3, "fir-trees" means lances made of cypress.

FIRE, in Scripture, is often connected with the presence of Jehovah; as in the burning bush, the pillar of fire, and on Mount Sinai, Exod. 3:2; 13:21; 19:18; in Psalm 18, and the ode of Habakkuk. The

2d coming of Christ will be "in flaming fire," 2 Thess. 1:8; Dan. 7:9, 10. In the New Testament it illustrates the enlightening, cheering, and purifying agency of the Holy Spirit, Matt. 3:11; Acts 2:3. By sending fire from heaven to consume sacrifices, God often signified his acceptance of them, as probably in the case of Abel, Gen. 4:4; Abraham, Gen. 15:17; Manoaah, Judg. 13:19, 20; Elijah, 1 Kin. 18:38; and at the dedication of the tabernacle and the temple, Lev. 9:24; 2 Chr. 7:1. Hence the Hebrew for "accept" is "turn to ashes," Psa. 20:3, margin. The fire on the altar of burnt offering was to be preserved by the priests with the utmost care, Lev. 6:12, 13. Nadab and Abihu were slain for using other fire in burning incense, Lev. 10:1, 16:12, or in some way violating the divine command, Exod. 30:7, 8. Fire symbolizes the sin-consuming holiness of God, his refining of his people, and punishment of the unbelieving, Psa. 66:10; Isa. 31:9; 48:10; Mal. 3:1, 2; Heb. 12:29. In many ancient religions fire was worshipped; and children were made to pass through the fire to Moloch, 2 Kin. 17:17; Jer. 7:31; Ezek. 16:21; 23:37. The Jews had occasion for fires, except for cooking, only during a small part of the year. Besides their ordinary hearths and ovens, they warmed their apartments with "a fire of coals" in a brazier, Jer. 36:22, 23; John 18:18. They were forbidden to kindle a fire on the Sabbath, Exod. 35:3—a prohibition perhaps only of cooking on that day, but understood by many Jews even now in the fullest extent; it is evaded by employing Gentile servants. Another provision of the Mosaic law was designed to protect the standing corn, etc., in the dry summer season, Exod. 22:6. The earth is to be destroyed by fire, 2 Pet. 3:7; of which the destruction of Sodom, and the volcanoes and earthquakes which so often indicate the internal commotions of the globe, may serve as warnings. In Isa. 24:15, for "fires" say "East."

FIR'KIN, John 2:6, a Greek measure, equivalent to the Hebrew *bat*, and containing about 8 gallons. The quantity of wine produced by the miracle at Cana was large; but the assemblage was also large; the festivities continued, it may be, a whole week, Judg. 14:12; and many might be drawn to the scene by hearing of the miracle.

FIR'MAMENT, Gen. 1:17, the expanse of the heavens immediately above the earth. The Hebrews seem to have viewed this as

an immense crystalline dome, studded with stars, resting on the far-distant horizon all around the spectator, and separating the waters above us from those on the earth. Through its windows the rain descended. It is not necessary to suppose they thought it was solid, Psa. 19:1; Isa. 40:22. It is not the aim of Scripture to give scientific statements of natural phenomena. Teaching religion, not astronomy or physics, it does not anticipate modern discoveries, but speaks of natural objects and occurrences in the common language of men everywhere. Hence, in part, its attractiveness in all ages as a book for the people.

FIRSTBORN. This phrase is not always to be understood literally; it is sometimes taken for the preëminent, most excellent, most distinguished of things, Exod. 4:22; Psa. 89:27; Rom. 8:29; Heb. 1:4-6. Thus Jesus Christ is "the firstborn of every creature," Col. 1:15, inasmuch as he was the "Only-begotten" of the Father before any creature was produced. He is "the firstborn from the dead," Col. 1:18, because he is the beginning, and the author of the resurrection of all who die in faith.

After the destroying angel had slain the firstborn of the Egyptians, God ordained that all the Jewish firstborn, both of men and of beasts for service, should be consecrated to him, an acknowledgment of his right as owner and Lord of all, Exod. 4:22, 23; 19:6; but the male children only were subject to this law, and he set apart the tribe of Levi to minister to him, in lieu of the firstborn, Num. 3:12, 45. If a man had several wives, he was obliged to present the firstborn son of each one of them to the Lord. Every firstborn son was presented at the temple, and redeemed for 5 shekels. The firstling of a clean beast was offered at the temple, not to be redeemed, but to be sacrificed to the Lord, Deut. 12:6; 15:19-21; an unclean beast, a horse, an ass, or a camel, was either redeemed or exchanged; an ass was redeemed by a lamb or 5 shekels; if not redeemed, it was put to death, Exod. 13:2, 11, etc. The firstborn son among the Hebrews, as among all other nations, enjoyed special privileges and honors. See BIRTHRIGHT.

The "firstborn of death," Job 18:13, seems to mean the chief of deadly diseases; the "firstborn of the poor," Isa. 14:30, the poorest.

FIRST-FRUITS were presents made to God of part of the fruits of the harvest, to express the submission, dependence, and

thankfulness of the offerers. The portion given was instead of the whole, in acknowledgment that all was due to God. They were offered in the tabernacle or temple before the crop was gathered, and when the harvest was over, before the people began to use their corn. The first of these first-fruits, offered in the name of the nation, was a sheaf of barley, gathered on the 15th of Nisan, in the evening, and threshed in a court of the temple. After it was well cleaned, about 3 pints of it were roasted, and pounded in a mortar. Over this was thrown a measure of olive oil and a handful of incense; and the priest, taking the offering, waved it before the Lord towards the 4 cardinal points, throwing a handful of it into the fire on the altar, and keeping the rest. After this, all were at liberty to get in the harvest. When the wheat harvest was over, on the day of Pentecost they offered as first-fruits of another kind, in the name of the nation, 2 loaves, of about 3 pints of flour each, made of leavened dough, Lev. 23:10, 17. In addition to these first-fruits, every private person was obliged to bring his first-fruits to the temple, but Scripture prescribes neither the time nor the quantity, Exod. 22:29; Deut. 26:1-11.

There was, besides this, another sort of first-fruits paid to God, Num. 15:19, 21; Neh. 10:37: when the first bread of the season in the family was kneaded, a portion of it was set apart, and given to the priest or Levite of the place; if there was no priest or Levite, it was cast into the oven and there consumed. The first-fruits of cultivated fields, vineyards, fruit-trees, and of wool were required by God for the priests or Levites, Num. 18:11-13; Deut. 18:4. See **FRUIT**.

Those offerings are also often called first-fruits which were brought by the Israelites from devotion, to the temple, for the feast of thanksgiving, to which they invited their relations and friends and the Levites of their cities. The first-fruits and tenths were the most considerable revenue of the priests and Levites, and the neglect of these offerings in days of apostasy was often reproved by the prophets, 2 Chr. 31:4, 5, 12; Neh. 10:35-37; Ezek. 20:40; Mal. 3:8.

Christians have "the first-fruits of the Holy Spirit," Rom. 8:23; that is, more abundant and more excellent gifts than the Jews; these were also a foretaste of the full harvest. "Christ is risen from the dead,

and become the first-fruits of them that slept," 1 Cor. 15:20, the forerunner of all those who, because he lives, shall live also, John 14:19.

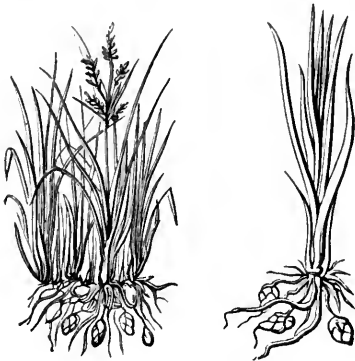
FIRST'LING, the first offspring of an animal, Gen. 4:4; Neh. 10:36.

FISH, FISH'ER. The Hebrews have very few names of particular species of fish. Moses says in general, that all sorts of river, lake, or sea fish, which have scales and fins, may be eaten; all others shall be to the Hebrews an abomination, Lev. 11:9-12; Deut. 14:9, 10. So in the parable, Matt. 13:48. The Nile had an early celebrity, which it still retains, for the abundance and excellence of its fish, and hence the significance of the plague that smote the river and Hapi its god, Exod. 7:18-21; Num. 11:5. The Sea of Tiberias also still abounds in fish, Luke 5:5; John 21:6-11. They were a common article of food among the Jews, Matt. 7:10, and were obtained from the Mediterranean, Neh. 13:16, and from the Jordan. They were caught with hooks, Amos 4:2, spears, Job 41:7, and nets, Isa. 19:8-10. Fish-worship was forbidden to the Jews, Deut. 4:18, but was practised by the Assyrians and the Philistines. See **DAGON**. The "great fish," Jon. 1:17, which swallowed Jonah, may have been of the shark genus, as this animal is common in the Mediterranean. The original word, both in Hebrew and Greek, Matt. 12:40, means a fish, and not specifically a "whale." See **WHALE**. Fishermen are often spoken of in the Bible, and a large proportion of the 12 apostles of our Lord were of that occupation. Christ made them "fishers of men," Matt. 4:18-22.

The early Christians, in times of persecution, used to engrave the form of a fish on their medals, seals, and tombs, as a tacit confession of their faith; as the 5 letters of the Greek word for fish, *ἰχθῦς*, are the initial letters of 5 words signifying "Jesus Christ, the Son of God, the Saviour." This symbol has thus become the subject of a superstitious regard.

FITCH'ES, or **VETCH'ES**, a species of wild pea. Two Hebrew words are translated "fitches," one of which probably means *spell*, Ezek. 4:9, and the other *gith*, a plant resembling fennel, and very pungent, Isa. 28:25. The seed is black and aromatic, and is used as a seasoning and for medicine. It is readily shed from the capsules, while the grains of spelt are firmly lodged in the husks. God exercises judgment in dealing with his people, not

crushing with a wheel when beating with a staff will suffice, ver. 27-29.



FLAG: CYPERUS ESCULENTUS.

FLAG, Job 8:11, a coarse grass growing in wet meadows and on river banks, probably the *Cyperus esculentus*, translated meadow in Gen. 41:2, 18. A different word is used in Exod. 2:3, 5; Isa. 19:6, in a more general sense.

FLAG'ON. The Hebrew word everywhere rendered in the English version flagon, 2 Sam. 6:19; 1 Chr. 16:3; Song 2:5; Hos. 3:1, means rather a *cake*, especially of dried grapes or raisins, pressed into a particular form. These are mentioned as delicacies, by which the weary and languid are refreshed; they were also offered to idols, Hos. 3:1. They differed from the dried clusters of grapes not pressed into any form, 1 Sam. 25:18, and also from the "cakes of figs." We may refer, in illustration, to the manner in which with us cheeses are pressed in various forms, as of pineapples, etc., and also the manner in which dates are prepared at the present day by the Arabs. See FIGS. The word translated flagon in Isa. 22:24 means sometimes a leather bottle, and sometimes a musical instrument of similar shape.

FLAX, a well-known plant, upon which the industry of mankind has been exercised with the greatest success and utility, Josh. 2:6; Prov. 31:13. Moses speaks of the flax in Egypt, Exod. 9:31, which country has been celebrated from time immemorial for its production and manufacture, the rich deposits of the overflowing Nile rendering the soil most favorable for it. See BOLLED. The "fine linen of Egypt," which was manufactured from this article, is spoken of for its superior excellence in

Scripture, Prov. 7:16; Ezek. 27:7. "Linen yarn," however, in 1 Kin. 10:28, is translated

"horses" in the R. V. Its production in Palestine is mentioned in Josh. 2:6; Judg. 16:9; Isa. 1:31; Hos. 2:5, 9. Most of the linen found wrapped around Egyptian mummies will hardly compare with our common sheetings. But some specimens are found of remarkable fineness; one containing 152 threads in the warp, and 71 in the woof, to each square inch; and another, 270 double threads in the warp, and 110 in the woof, per inch. Modern cambric rarely contains more than 160 in the



woof. See COTTON and LINEN.

The various processes by which flax is changed to fine and snowy linen well illustrate God's discipline in sanctifying his children.

The prophet Isaiah, in speaking of the gentleness of the Messiah, uses a proverbial expression, "The bruised reed shall he not break, and the smoking flax shall he not quench," Isa. 42:3; Matt. 12:20. Here "flax" means the wick of a lamp or taper. He will not break a reed already bruised and ready to be broken, nor extinguish a flickering, dying lamp, just ready to expire; that is, he will not oppress his humble and penitent followers, but cherish the feeblest beginnings of true grace.

FLESH. In the Bible, besides the ordinary sense, Job 33:25, this word denotes mankind as a race, Gen. 6:12; Psa. 145:21; Isa. 40:5, 6; all living creatures on the earth, Gen. 6:17, 19; and in John 1:14 the human nature. It is often used in opposition to "spirit," as we use body and soul, Job 14:22; and sometimes means the body as animated and sensitive, Matt. 26:41, and the seat of bodily appetites, Prov. 5:11; 2 Cor. 7:1. In the New Testament, "flesh" is very often used to designate the bodily propensities and passions which draw men away from yielding themselves to the Lord and to the things of the Spirit. The flesh, or carnal principle, is opposed to the spirit, or spiritual principle, Rom. 8; Gal. 5:17. To "know Christ after the flesh" implied glorying in merely outward relations to

him—as of belonging to Israel his nation, or having seen him in the flesh—instead of spiritually knowing him as having been created anew in him, without which all else is in vain, Matt. 7:22, 23; Luke 8:19-21; 2 Cor. 5:16, 17; Phil. 3:3-10.

FLOCKS. See SHEEP.

FLOOD. See DELUGE. In Josh. 24:2 the Euphrates.

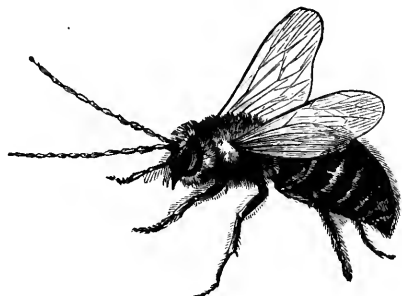
FLUTE, a soft, sweet-toned wind instrument of music. The word flute is used only in Dan. 3, and is supposed to mean a pipe with 2 reeds, such as are still to be found in the East. It is blown at the end. See MUSIC, PIPE.

FLUX, *flow*, in Acts 28:8, the dysentery.

FLY, a genus of insects, of which there are a great many species. Moses declares them and most other insects to be unclean, Lev. 11:42. They abound in Egypt, and are annoying and vexatious in the extreme, attacking the eyelids, etc., in swarms and with the utmost pertinacity, and conveying ophthalmia from one to another. How intolerable a plague of flies may be, is evident from the fact that whole districts in the Levant have been for a time depopulated by them, the inhabitants being unable to stand against their incessant attacks, Exod. 8:24.

Dead flies polluting fragrant ointment, Eccl. 10:1, show what scandal a little "folly," *i. e.*, sin, in a good man may cause. Corruption tends to diffuse itself, 1 Cor. 5:6. In Isa. 7:18, the prophet, describing the armies of Egypt and Assyria, each under the symbol of one of the prevalent insects in those countries, says, "The Lord shall hiss for the fly that is in the 'uttermost part' (or rather, as the same Hebrew word is rendered in Exod. 16:35, the 'borders' of the streams of Egypt), and for the bee that is in the land of Assyria." It is thought by some that the fly here spoken of is the zimb, or Ethiopian fly, of which Mr. Bruce says, "It is in size very little larger than a bee, of a thicker proportion, and has wings which are broader than those of a bee, placed separate, like those of a fly; they are of pure gauze, without color or spot upon them; the head is large. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth, and hasten down to the sands of the desert; and there they remain while the rains last, this cruel enemy never

daring to pursue them farther." The camel also is obliged to fly before these in-



sects; and the elephant and rhinoceros coat themselves with a thick armor of mud. The Philistines and Canaanites adored Beelzebub, the fly-god, probably as a patron to protect them against these tormenting insects.

FOLD, John 10:16, flock.

FOOD. In ancient times the food of a people was more entirely the product of their own country than in our day. Palestine was favored with an abundance of animal food, grain, and vegetables. But throughout the East vegetable food is more used than animal. Bread was the principal food. Grain of various kinds, beans, lentils, onions, grapes, figs, and dates, together with olive oil, honey, and the milk of goats and cows, were the ordinary fare. The wandering Arabs live much upon a coarse black bread. A very common dish in Syria is rice, with shreds of meat, vegetables, olive oil, etc., intermixed. A similar dish, made with beans, lentils, and various kinds of pulse, was in frequent use at an earlier age, Gen. 25:29-34; 2 Kin. 4:38-41. Fish was a common article of food, when accessible, and was very much used in Egypt. This country was also famous for cucumbers, melons, leeks, onions, and garlicks, Num. 11:5. Such is the food of the Egyptians still. See CLEAN, EATING, CORN, and MEAT.

Animal food was always used on festive occasions; and the hospitable patriarchs lost little time in preparing for their guests a smoking dish from their flocks of sheep and goats, their herds of cattle, or their dove-cotes, Gen. 18:7; Luke 15:23. The rich had animal food more frequently, and their cattle were stalled and fattened for the table, 1 Sam. 16:20; 1 Kin. 4:23; Neh. 5:18; Isa. 1:11; 11:6; Mal. 4:2. Sheep

were brought by Abigail to David, 1 Sam. 25:18, and by others at Mahanaim, 2 Sam. 17:28, 29, as animal food is welcomed by soldiers. Among the poor, locusts were a common means of sustenance, being dried in the sun, or roasted over the fire on iron plates. Various wild plants were also eaten by them, Job 30:4. Condiments, as salt, mustard, etc., were much used, Isa. 28:25, etc.; Matt. 23:23.

In the East, "butter" (curdled milk) and honey are poured out of jars, Job 20:17. They were a common food of children, Isa. 7:15, and could be obtained even when the land was distressed by war, ver. 22.

Water was the earliest and common drink. Wine of an intoxicating quality was early known, Gen. 9:20; 14:18; 40:1. Date-wine and similar beverages were common; and the common people used a kind of sour wine, called vinegar in Ruth 2:14; Matt. 27:48.

FOOL, any person who does not act wisely, that is, does not follow the warnings and requirements of God, which are founded in infinite wisdom. Hence "a fool" is put for a wicked man, an enemy or neglecter of God, Psa. 14:1; Prov. 19:1. So folly is put for wickedness, 2 Sam. 13:12, 13; Psa. 38:5, foolish lusts for wicked lusts, etc. Foolish talking, foolish questions are vain, empty, unprofitable conversation, 2 Tim. 2:23. In some passages "foolish men" is a better rendering than "fools," as in Luke 24:25. In Matt. 5:22 the phrase "thou fool" implies in those who use it an angry and contemptuous spirit, displeasing to God, and fatal to its possessor unless repented of.

FOOT. The expressions in Deut. 32:35, "their foot shall slide in due time," and in the traveller's song, Psa. 121:3, "he will not suffer thy foot to be moved," Psa. 66:9, Jer. 13:16, have reference to the dangerous character of the narrow roads or paths of the East, over rocks and beside precipices, where a sliding foot was often fatal. See also Isa. 8:14; Luke 2:34. Nakedness of feet was a sign of mourning. God says to Ezekiel, "Make no mourning for the dead, and put on thy shoes upon thy feet," Ezek. 24:17. It was likewise a mark of respect. Moses put off his shoes to approach the burning bush; and most commentators are of opinion that the priests served in the tabernacle with their feet naked, as they did afterwards in the temple, being required first to wash their feet as well as their hands, Exod. 30:19-21. The Turks

never enter their mosques till after they have washed their feet and their hands, and have put off the outward covering of their legs. The Christians of Ethiopia enter their churches with their shoes off, and the Indian Brahmins and others have the same respect for their pagodas and temples. See Eccl. 5:1. Eastern conquerors used to set their feet on the necks of conquered princes, Josh. 10:22-24, an action often figured in ancient sculptures, Psa. 8:6; Isa. 49:23; 1 Cor. 15:25; Heb. 2:8. See NINEVEH.

The Orientals used to wash the feet of strangers who came off a journey, because they commonly walked with their legs bare, and their feet defended only by sandals, Gen. 24:32; 43:24. So Abraham washed the feet of the 3 angels, Gen. 18:4. This office was usually performed by servants and slaves; and hence Abigail answers David, who sought her in marriage, that she should think it an honor to wash the feet of the king's servants, 1 Sam. 25:41. Paul would have a widow assisted by the church to be one who had hospitably washed the feet of saints, 1 Tim. 5:10. The practice is still met with in Palestine. Says Dr. Robinson, at Rameleh, "Our youthful host now proposed, in the genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. Nor does it indeed towards foreigners, though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and of the Scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper, kneeling before us and rubbing our feet with her hands, and wiping them with a napkin. It was one of the most gratifying minor incidents of our whole journey." Our Saviour, after his last supper, gave a striking lesson of humility and loving service, by washing his disciples' feet, John 13:5, 6, though the 8th verse shows that he had also a deeper meaning. In ver. 10 two different Greek verbs are used: "he that is *bathed* needs not save to *wash* his feet." After "the washing of regeneration," Tit. 3:5, the soul needs only the cleansing of daily defilements, Luke 11:4. Christ's example we should follow, "by love serving one another." See SANDALS; and for "watering with the foot." Deut. 11:10, see RIVERS.

FOOT'MEN, or runners, were attendants on Eastern princes, trained to run before their chariots, 1 Sam. 8:11; 22:17. So Elijah ran before Ahab, 1 Kin. 18:46. The speed and endurance of some of these couriers is almost beyond belief. The word is also the translation of another Hebrew word meaning unmounted soldiers, Exod. 12:37; Num. 11:21, in whom swiftness of foot was much valued, 2 Sam. 1:23; 2:18; 1 Chr. 12:8; Jer. 12:5.

FOOT'STOOL. The earth is spoken of as God's footstool, Isa. 66:1; Matt. 5:35; so are his enemies, Acts 2:35; and also the ark of the covenant, 1 Chr. 28:2; Psa. 99:5.

FORE'HEAD, Ezek. 9; Rev. 7:3; 13:16. Immodest women are hard of forehead, Ezek. 3:7-9. An unveiled forehead indicated immodesty, Jer. 3:3. See **VEIL**. The devotees of different idols in India receive at this day different marks on the forehead, distinguishing them one from another. By a similar method the slaves claimed by different owners were sometimes designated. Contrast Exod. 28:36-38 with Rev. 17:5; 22:4.

FORE'KNOWL'EDGE, Acts 2:23; Rom. 8:29; 11:2; 1 Pet. 1, 2; an essential attribute of Jehovah, incomprehensible by any finite mind, yet clearly revealed in Scripture as including all things that shall ever come to pass, Isa. 46:9, 10. Its harmony with freedom of the will in angels and men we cannot question, however vain our efforts to adjust the two.

FOR'EST. Several are mentioned in the Bible, Josh. 17:15-18; 1 Sam. 22:5; 23:15; 1 Kin. 7:2; 2 Kin. 2:23, 24; 19:23; Zech. 11:2. In "the wood of Ephraim" Absalom was slain, 2 Sam. 18:6. "The forest of his Carmel," 2 Kin. 19:23, seems to denote the garden-like cedars of Lebanon. In Zech. 11:2, "the forest of the vintage" is rather "the fortified forest," perhaps the thickly-wooded region beyond the Jordan. Royal property in forests was carefully guarded, Neh. 2:8. The word sometimes symbolizes royal power, Isa. 10:18; also unfruitfulness as opposed to cultivation, Isa. 29:17.

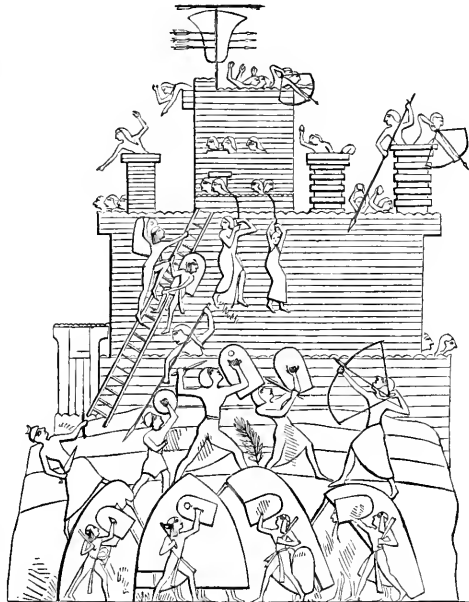
FORGIVE'NESS, a glorious manifestation of God's mercy to sinners, Exod. 34:7, freely granted for the sake of what Christ has done and suffered, to all who truly repent and accept the Saviour as their only hope, 2 Chr. 7:14; Job 33:27-30;

Psa. 103:3, 12; Acts 5:31; 10:43; 13:38; 26:18; and to no others, Prov. 1:24-31.

Forgiveness between man and man is strongly required by Christ, Matt. 5:44, 45; 6:14, 15; 18:21-35; and forcibly commended by his own example, Luke 23:34; Eph. 4:32. Without it we ourselves cannot be pardoned, Matt. 6:14, 15.

FORKS, 1 Sam. 13:21, were simply large flesh-hooks.

FORNICA'TION. This word is used in Scripture not only for the sin of impurity between unmarried persons, but for idolatry, and for all kinds of infidelity to God. In Ezek. 16, the Jewish Church is symbolized as a female infant, growing up to womanhood, and then wedded to Jehovah by covenant. When she breaks her covenant by going after idols, she is justly reproached as an adulteress and a harlot, Jer. 2:20; 3:8, 9; Hos. 3:1. Adultery and fornication are frequently confounded. Both the Old and New Testaments condemn all impurity and fornication, corporeal and spiritual—idolatry, apostasy, heresy, and infidelity. See **ADULTERY**.



EGYPTIANS ATTACKING A FORT ON A ROCK.

FORT. Men first used natural caverns as places of refuge, and fortified them for defence, Josh. 10:16; Judg. 6:2; 1 Sam.

22:1. But forts and castles, both detached from city walls, and built upon them, and even within them as citadels, are early mentioned, Deut. 1:28; 3:5; 2 Kin. 9:17. They were built of timber or of stone, with battlements, ditches, etc., 1 Chr. 27:25; 2 Chr. 27:4; Psal. 107:16. See WAR.

FORTUNA'TUS, 1 Cor. 16:17, came from Corinth to Ephesus, to visit Paul. Paul speaks of Stephanas, Fortunatus, and Achaicus as the firstfruits of Achaia, and as set for the service of the church and saints. They carried Paul's 1st epistle to Corinth. See STEPHANAS.

FOUN'TAINS, or perennial springs of good water, were of inestimable value in Palestine, contrasted with the desert and with Egypt, Deut. 8:7; 11:11, and numerous places took their name from some fountain in their vicinity. See EN. They have furnished to the sacred writers some of their finest illustrations of spiritual things. Thus, God is "the Fountain of living waters," Jer. 2:13. The atonement is a precious fountain of cleansing, healing, life-giving power, Joel 3:18; Zech. 13:1. The consolations of the gospel and the felicity of heaven are also described by this similitude, Psal. 36:7-9; Rev. 7:17. The grace of Christ to the believer is inexhaustible and satisfying, John 4:14. See WELLS.

FOWL. Used for birds of prey, Gen. 15:11; Job 28:7; Isa. 18:6; for poultry, Neh. 5:18; 1 Kin. 4:23; and for birds in general, Luke 12:24. See BIRDS.

FOX. This well-known animal is still found in Palestine, as well as the jackal, which is probably meant in several passages where "fox" now occurs. Both animals are cunning, voracious, and mischievous, Ezek. 13:4; Luke 13:32, are fond of grapes, and do much harm in vineyards, Song 2:15; the fable of the fox and the sour grapes is well known. Both burrow in the ground or among ruins, Luke 9:58. But the fox is solitary in his habits, while the jackal hunts its prey in large packs, howling and yelping at night, to the annoyance of all within hearing. They follow after caravans and armies, and devour the bodies of the dead, and even dig them up from their graves, Psal. 63:10; Lam. 5:18. Compare 2 Sam. 18:17. The incident in the life of Samson, where jackals are probably re-

ferred to, Judg. 15:4, 5, has a parallel in the ancient Roman feast of Ceres, goddess of corn, when torches were bound to the tails

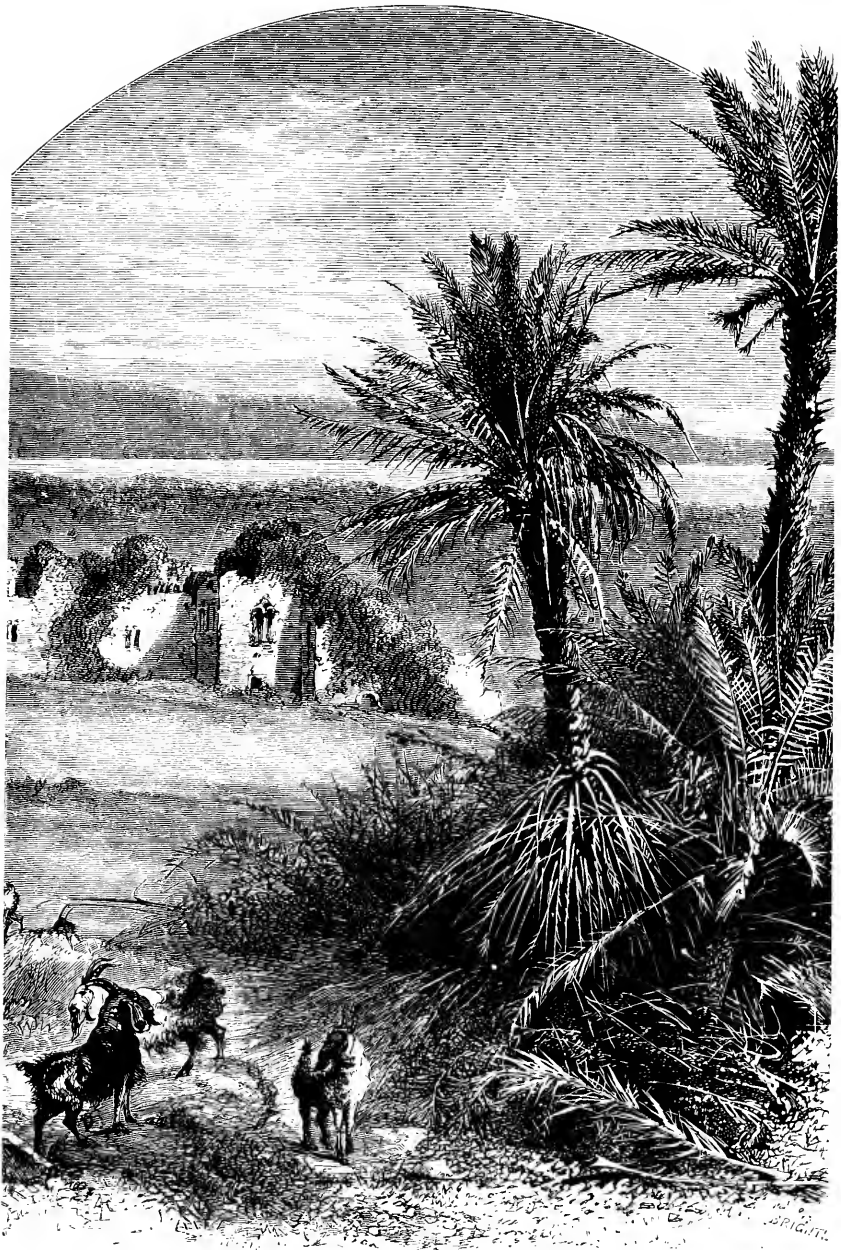


of numbers of foxes, and they ran round the circus till the fire stopped and consumed them. This was in revenge for their once burning up some fields of corn. In Song 2:15 the symbolical reference seems to be to the subtle heart-sins against which we are less on our guard than against temptations to overt acts, but which are destructive to the fruits of the Spirit; like the teachers of plausible false doctrines in the church.



FRANKINCENSE: BOSWELLIA SERRATA.

FRANK'INCENSE, Hebrew root *white*, a white and yellowish resin or gum, glittering, brittle, and bitter, an ingredient of the



PALM-TREES, AND JERICO.

sacred incense prescribed for the temple-service, Exod. 30:7, 8, 34-36. It was also used by itself in connection with the fine-flour offerings, Lev. 2, and a golden cup of it was daily placed on both piles of the show-bread, Lev. 24:5-9. It was much used as a perfume and fumigator in the East, Song 3:6, and was one of the precious gifts of the wise men to the infant Saviour, Matt. 2:11. It is called "frank" or free incense from its burning freely, with a steady flame and a highly aromatic odor. The best was obtained from Arabia, Isa. 60:6; Jer. 6:20, but now also from East Africa and from India, an exudation from the incised bark of the *Boswellia serrata*, a tree 40 feet high. The Arabian olibanum, or an imitation of it, is now used in Greek and Roman churches. See INCENSE.

FRANK'LY, freely, Luke 7:42.

FRAY, Zech. 1:21, to frighten.

FRET, Lev. 13:55, eaten in, corroded.

FRIEND. Abraham is signally honored in being called "the friend of God," Isa. 41:8; Jas. 2:23. Christ granted a similar honor and blessing to his disciples, John 15:15. It is a different word, however, in Greek, by which he addressed Judas, Matt. 26:50; the word there translated friend means simply companion, and appears to have been used as a conversational term not implying friendship. The same word occurs in Matt. 20:13; 22:12.

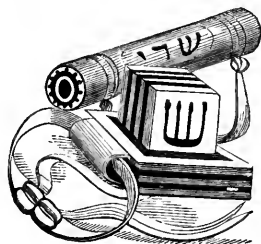
FRIN'GES. In the fringes or tassels at the 4 corners of the Hebrew outer mantle, Deut. 22:12, a thread or stripe of sacred blue was inwoven for the purpose assigned in Num. 15:38, 39. Hence perhaps the border of Christ's garment was touched by the diseased woman, Matt. 9:20; 14:36. The Pharisees enlarged their tassels, as if specially zealous to honor the law, Matt. 23:5. When the Jews became a persecuted race, they dropped the fringed mantle, and wore their fringes on an inner garment. A fringed outer garment is still sometimes worn at morning prayer.

FROG, a well-known amphibious animal, famous as the 2d of the plagues of Egypt, Exod. 8:1-14. The original word is Egyptian, and its use by Moses with that of other Egyptian words is an undesigned evidence of the truth of his narrative. The frog, though unclean to the Hebrews, Lev. 11:9-11, was a sacred animal, and one of the gods of Egypt, Haka, was represented with a frog's head; thus this plague was one fulfilment of Exod. 12:12. The magicians are said to have brought up frogs

upon the land by their enchantments; but as they could not remove them, it is clear that they did not actually produce them. They penetrated everywhere—to the beds of the Egyptians, which were near the ground, and to their ovens, which were cavities in the ground.

FRONT'LETS are thus described by Leo of Modena: The Jews take 4 pieces of parchment, and write with an ink made on purpose, and in square letters, these 4 passages, one on each piece: (1.) "Sanctify unto me all the firstborn," etc., Exod. 13:2-10. (2.) "And when the Lord shall bring thee into the land of the Canaanites," etc., ver. 11-16. (3.) "Hear, O Israel; the Lord our God is one Lord," etc., Deut. 6:4-9. (4.) "If ye shall hearken diligently unto my commandments," etc., 11:13-21. This they do in obedience to the words of Moses: "These commandments shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes."

These 4 pieces are fastened together, and a square formed of them, on which



the Hebrew letter Ψ Shin is written; then a little square of hard calfskin is put at the top, out of which come 2 leather strings.



This square is put on the middle of the forehead, and the strings, being girt about the head, are then brought before, and fall on the breast. It is called the Tephila, liga-

ment or prayer, of the head. The most devout Jews put it on both at morning and noonday prayer; but it is generally worn only at morning prayer. See **PHYLACTERIES**. The use of such material aids to devotion, more needed then than now, was desirable only for spiritual ends, Prov. 3:3; 4:21; 6:20, 21; 7:3. But in many cases it becomes a superstition and a mere form—a worthless substitute for the grace it was designed to strengthen.

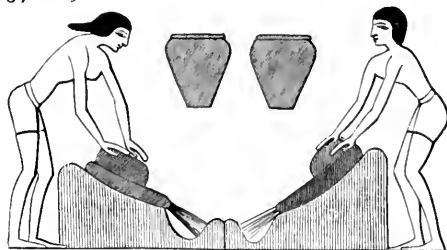
FROST sometimes occurs on the high grounds in Palestine, and thin ice occasionally forms on pools in Jerusalem. The quiet beauty of frost formations is hinted in Job 37:10. In all that region there is often a greater difference in the temperature of day and night than here, a frosty night being followed by a hot day, Gen. 31:40; Jer. 36:30.

FRO'WARD, the opposite of toward, turned away, perverse, Deut. 32:20.

FRUITS. The Hebrew has 3 generic terms for the products of the soil: the first, "corn" or "wheat," including all cereals and *field-produce* in general; the second, "sweet wine" or "new wine," meaning the grape in all its stages, young and mature, *vintage-fruit*; the third, "oil," including olives, figs, dates, nuts, and all *orchard-fruits*. The first-fruits and tithes of these were devoted to God, Num. 18:12; Deut 14:23. "Fruit" is often used metaphorically, Prov. 1:31; 11:30; Isa. 10:12; 57:19; Psa. 132:11; Gal. 5:22.

FULFILLED. The ordinary meaning of this word is sufficiently obvious. It will ultimately be recorded over against all the predictions and promises of Jehovah, every one having been fully accomplished at the proper time and place, Josh. 23:14; Matt. 2:17; 8:17; 12:17. There are in the New Testament many instances of such an accomplishment, where the purposes of men were very different, and those who figured in the transaction did not dream of anything but some evil project of their own. Thus in John 19:24, 28, 36, the actual agents in Christ's crucifixion had no thought that they were fulfilling the purposes of God. Sometimes also the phrase "that it might be fulfilled" signifies that the occurrence to which it is applied is a secondary fulfillment, a verification, or simply an illustration, of the original prophetic passage—yet foreknown and foreordained of God. Thus the words of Hosea 11:1, "I called my son out of Egypt," refer directly to the exodus of Israel from that land of bondage; but,

as we learn from Matt. 2:15, they were not suggested by the Holy Spirit to the prophet without a regard to their foreseen application to the case of Christ. Compare also Matt. 13:14 with Isa. 6:9; Luke 4:18-21 with Isa. 61:1-3; Acts 1:16, 20 with Psa. 109:8.



EGYPTIAN FULLERS.

FUL'LER, a cleanser and whitener of cloths, probably by stamping or pounding them in water with some alkaline admixture. The process may have been offensive, and "the fullers' field" was outside of Jerusalem, 2 Kin. 18:17, and the fullers' fountain. See **EN-ROGEL**. We read also of fullers' soap, Mal. 3:2. Christ's robes at the transfiguration were white "so as no fuller on earth can white them," Mark 9:3. Compare Dan. 7:9. He takes away the filthy garments of his people, Zech. 3:4, and gives them the white raiment of his justification, Rev. 3:18.

FUL'NESS OF THE GODHEAD, Col. 2:9. The attributes of the one only true God, in all their perfection, dwell in Christ, and are pledged for the good of his redeemed, John 1:16; Eph. 1:22; Col. 1:19. "The fulness of the time," Gal. 4:4, is the period fixed in God's purposes and predictions, when all things previously needed have taken place, Matt. 23:32. Compare Rev. 12:14; 22:10. His 2d coming, like the 1st, will occur unfailingly "in the fulness of the times," Eph. 1:10, though the world scoff at and oppose him, as he foretold, Matt. 24:9; John 16:4; 2 Pet. 3:3-14. His people should share his calm faith, John 16:33; Isa. 28:16.

FU'NERAL. See **BURIAL** and **SEPULCHRE**.

FUR'LONG is put, in the New Testament, for the Greek, or rather, Roman stadium, which contained about 202 of our yards. The English furlong, one-eighth of a mile, contains 220 yards; and is thus one-twelfth longer than the Roman stadium, Luke 24:13.

FUR'NACE, the translation of several

Hebrew words and one Greek, denoting (1) an oven for baking, Gen. 15:17; Neh. 3:11. See BREAD. (2.) A furnace for smelting or a lime-kiln, Gen. 19:28; Exod. 9:8. (3.) A furnace for refining, Prov. 17:3; Isa. 48:10; Ezek. 22:18-22. (4.) A crucible, Psa. 12:6. (5.) The Chaldee structure for capital punishment, Jer. 29:22; Dan. 3:19-26; Rev. 1:15; 9:2.

FUR'NITURE, equipment, Gen. 31:34; often the vessels of the tabernacle, Exod. 31:7. The household "stuff" in the East was and still is scanty and simple, even among the rich, 2 Kin. 4:10, 13. We read, however, of skins and rugs to recline on, divans often ornate, Prov. 7:16, 17; Amos 6:4; costly hangings, Esth. 1:6; handmills, kneading-troughs, ovens, baskets, lamps, cups, and vessels of earthenware, gold, or silver, Gen. 44:2, 5; 1 Kin. 10:21. See HOUSE.

FURY is attributed to God metaphorically, or speaking after the manner of men; that is, God's providential actions are such as would be performed by a man in a state of anger; so that when he is said to pour out his fury on a person, or on a people, it is a figurative expression for dispensing afflictive providences. But we must be cautious not to attribute human infirmities, passions, or malevolence to the Deity.

G.

GA'AL, *contempt*, Judg. 9:26-41, son of Ebed. He joined the Shechemites when revolting against Abimelech, son of Gideon, inflamed their passions, and led them to battle, but was defeated, and excluded from the city.

GA'ASH, *quaking*, a hill of Mount Ephraim, north of which stood Timnath-serah, celebrated for Joshua's tomb, Josh. 24:30. The brooks or valleys of Gaash, 2 Sam. 23:30; 1 Chr. 11:32, were probably at the foot of the hill.

GAB'BATHA, *an elevated place*, the place in front of Pilate's palace and judgment-hall, John 19:13. In Greek it is called "the pavement." It was not the usual judgment-hall, or Prætorium, which the Jews could not then enter, John 18:28; 19:4, 9, 13; but a court with a mosaic floor, on which his seat of judgment was erected. Such ornamented pavements were common at that day among the wealthy Romans.

GA'BRIEL, *a mighty one of God*, a principal angel. He was sent to the prophet

Daniel to explain his visions; also to Zacharias, to announce to him the future birth of John the Baptist, Dan. 8:16; 9:21; Luke 1:11, 19. Six months afterwards he was sent to Nazareth, to the Virgin Mary, Luke 1:26-38. See ANGEL.

GAD, I., 7th son of Jacob and firstborn of Zilpah, Leah's servant, Gen. 30:11. Leah called him Gad, and said, "*A troop cometh.*" Compare Gen. 49:19; but many Hebrew scholars prefer the rendering, *good fortune* or *prosperity* cometh. The tribe of Gad came out of Egypt in number 45,650 men, Gen. 46:16; Num. 1:24, 25; 2:14. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their allotment east of the Jordan, alleging their great number of cattle. Moses granted their request, on condition that they should accompany their brethren, and assist in conquering the land west of Jordan, Num. 32. The inheritance of the tribe of Gad lay between Manasseh on the north, Reuben on the south, the Jordan on the west, and the Ammonites on the east. The northwest point stretched to the Sea of Galilee. It was a fine pastoral region, though its exposure to the incursions of eastern Arabians compelled the Gadites to be well armed and on the alert, Gen. 49:19; Deut. 33:20; 1 Chr. 5:18-22, 25, 26; 12:8-15. The principal cities of Gad are called cities of Gilead, Josh. 13:25. Gad and Reuben built an altar by the Jordan, Josh. 22:1-29. The tribe was carried captive by Tiglath-pileser, 2 Kin. 15:29; 1 Chr. 5:26, and their land was possessed by the Ammonites, Jer. 49:1. The "men of Gad" are mentioned on the Moabite stone—about 890 B. C.—as dwelling in Ataroth "from of old;" a confirmation of Num. 32:34. Their territory is elevated and spreads out in undulating downs, with rich grass and noble trees. Through it the Jabbok and Yarmuk flow in deep ravines down to the Jordan.

II. David's friend, who followed him when persecuted by Saul, and was often sent with a divine message to David, 1 Sam. 22:5; 2 Sam. 24:11-19; 1 Chr. 21:9-19; 2 Chr. 29:25. Scripture styles him a prophet and David's seer. He appears to have written a history of David's life, which is cited in 1 Chr. 29:29.

III. Rendered "troop" in Isa. 65:11, but generally supposed to be the name of a heathen god of Fortune, and perhaps of the planet Jupiter, the star of good fortune. Compare Josh. 11:17; 15:37. **MENI** in the same verse, translated "number," is sup-

posed by some to mean destiny; by others, the planet Venus, the goddess of good fortune.

GAD'ARA, now Um-keis, a fortified chief city of Decapolis, of considerable importance in the time of Christ, and having many Greek inhabitants. It lay south of the river Hieromax, 7 miles southeast of the Sea of Galilee, upon the level summit of a steep limestone hill. A few ruins are found on the top of the hill; many excavated tombs on its sides, still partly occupied as residences; and warm springs at its base. The country of the Gadarenes extended to the Jordan and the Sea of Galilee; and in the part of it bordering on the lake occurred the miracle recorded in Matt. 8:28 (R. V.); 9:1. A legion of demons were cast out of 2 men, and entered a herd of swine, causing their destruction. It is a fearful and fatal sin to bid the Saviour depart from us, Deut. 31:17; Job 21:14, 15; Hos. 9:12; Matt. 25:41. On the other hand, one of the Gadarenes mentioned by Mark and Luke, being healed, entreated to remain with Christ; but being sent to testify to his neighbors who rejected Him, obeyed—a true disciple, though absent; while Judas, though present, was false. See GERGESENES.

GA'IVUS, or **CAIVUS**, I, a Macedonian, who accompanied Paul in his travels, and whose life was in danger at Ephesus, Acts 19:29.

II. A Corinthian convert of Paul, who hospitably entertained the apostle while laboring at Corinth, Rom. 16:23; 1 Cor. 1:14.

III. Of Derbe; an attendant of Paul from Corinth, in his last journey to Jerusalem, Acts 20:4.

IV. The 3d Epistle of John is addressed "to the well-beloved Gaius;" hospitable, like No. II. above; yet there was a long interval between the 2 dates, and this Gaius appears to have been one of John's converts, ver. 4. The name was a common one among the Romans.

GALA'TIA, a province of Asia Minor, lying south and southeast of Bithynia and Paphlagonia, west of Pontus, north and northwest of Cappadocia, and north and northeast of Lycaonia and Phrygia. Its name was derived from the Gauls, or Galati; of whom several tribes, Trocmi, Tolistoboi, and Tectosages, migrated thither about B. C. 280, and mingling with the former inhabitants, the whole were called Gallograci. They were conquered by Rome B. C. 180, yet remained self-governed but

tributary until B. C. 26, when Augustus made Galatia a Roman province, with a proprator. Their language was partly Gallic, partly Greek. These Gauls of Asia retained much of the mercurial and impulsive disposition of the Gallic race. Compare Gal. 1:6; 4:15; 5:7. Galatia was distinguished for the fertility of its soil and the flourishing state of its trade. It was also the seat of colonies from various nations, among whom were many Jews; and from all of these Paul appears to have made many converts to Christianity, 1 Cor. 16:1, and founded several churches. His first visit, Acts 16:6, probably took place about A. D. 51-2, during his 2d missionary journey; and the second, Acts 18:23, after which his Epistle to the Galatians appears to have been written, was several years later. At his first visit he was sick; yet they received him "as an angel of God," and most heartily embraced the gospel. Four or 5 years afterwards, Jewish teachers, professing Christianity, came among them; they denied Paul's apostolic authority, exalted the works of the law, and perverted the true gospel by intermixing with it the rites of Judaism. Paul, learning their state, probably at Corinth, A. D. 57-8, wrote his Epistle to the Galatians with his "own hand," ch. 6:11, not by an amanuensis, as usually. He indignantly rebukes his children in Christ for their sudden alienation from him and from the truth; vindicates his authority and his teachings as an apostle, by showing that he received them from Christ himself; and forcibly presents the great doctrine of Christianity—justification by faith—with its relations to the law on the one hand and to holy living on the other. He clearly sets forth the true liberty of the sons of God, and guards against abuse. The style is both severe and tender. The general subject of the epistle is the same as of the Epistle to the Romans, and it appears to have been written at about the same time with that. The churches of Galatia are mentioned in ecclesiastical history for about 900 years.

GAL'BANUM, an ingredient in the incense burned at the golden altar, in the Holy Place, Exod. 30:34. It is the gum of an umbelliferous plant growing in Eastern Africa, called by Pliny *stagonitis*. The gum is unctuous and adhesive, of a strong and disagreeable smell, and is valued in medicine.

GAL'EED, *heap of witness*, the name given by Jacob to the mound and pillar

erected by himself and Laban, Gen. 31:23, 25, 43-52. See GILEAD.

GAL'ILEE, a *circle*, originally a circuit around Kedesh-Naphtali and Hiram's 20 cities, near the northern limits of Israel's territory, Josh. 20:7; 1 Kin. 9:11. In the time of Christ it included all the northern part of Palestine lying west of the Jordan and north of Samaria. It was divided into Upper and Lower Galilee, the former lying north of the territory of the tribe of Zebulun, and abounding in mountains; the latter, including the rich plain of Esdraelon, being more level and fertile, and very populous; the whole comprehending the 4 tribes of Issachar, Zebulun, Naphtali, and Asher. Lower Galilee is said to have contained 240 towns and villages, of which Josephus mentions Tiberias, Sepphoris, and Gabara, as the principal; though Capernaum and Nazareth are the most frequently mentioned in the New Testament, Mark 1:9; Luke 2:39; John 7:52, etc. "Galilee of the Gentiles" is supposed to mean Upper Galilee, either because it bordered on Tyre and Sidon, or because Phœnicians, Egyptians, Arabians, and other heathen were numerous among its inhabitants, many having been sent there when the Israelites were carried captive by Tiglath-pileser, 2 Kin. 15:29. The Galileans were accounted brave and industrious, though the men of Judæa affected to consider them as not only stupid and unpolished, but also seditious, Luke 13:1; 23:5; John 1:46; 7:52. They used a peculiar dialect and pronunciation, Mark 14:70. Many of the apostles and first converts to Christianity were men of Galilee, Acts 1:11; 2:7, as well as Christ himself; and the name Galilean was often given as an insult, both to him and his followers. The apostate emperor Julian constantly used it, and in his dying agony and rage cried out, "O Galilean, thou hast conquered!" Our Saviour resided here from infancy till he was 30 years of age, and during much of his public ministry, thus fulfilling the prophecy, Isa. 9:1, 2; Matt. 4:15, and showing that God's thoughts often differ from men's, 1 Cor. 1:27-29. Some of its cities incurred peculiar woes by rejecting special light, Matt. 11:20-24; but the cities of Nazareth, Nain, Cana, Capernaum, with the whole region of the Sea of Galilee, are sacredly endeared to all Christ's people by the words he there spoke and the wonders he wrought. These are recorded chiefly by the first 3 evangelists. See SEA, III.

GALL, a general name for anything very bitter. In Job 16:30; 20:14, 25, it means the animal secretion usually called the bile. In many other places, where a different word is used in the original, it refers to some bitter and noxious plant. See Deut. 29:18; Jer. 9:15; 23:15. In Hos. 10:4; Amos 6:12, the Hebrew word is translated "hemlock." In Matt. 27:34, it is said they gave Jesus to drink vinegar mixed with gall, which in Mark 15:23 is called wine mingled with myrrh. It was probably the sour wine which the Roman soldiers used to drink, mingled with myrrh and other bitter substances, very much like the "bitters" of modern times, Ps. 69:21. The word gall is often used figuratively for great troubles, wickedness, depravity, etc., Jer. 8:14; Amos 6:12; Acts 8:23.

GAL'LEY, Isa. 33:21. See SHIP.

GAL'LIO, a proconsul of Achaia, under the emperor Claudius, in the time of Paul, Acts 18:12-17. He was the elder brother of the philosopher Seneca, who describes him as uncommonly amiable and upright. His residence was at Corinth; and when the Jews of that city dragged Paul before the judgment-seat, Gallio refused to entertain their clamorous and unjust demands. According to Dion Cassius, he suffered death by order of the tyrant Nero, like his brother Seneca.

GAMA'LIEL, *recompense of God*, I., Num. 1:10; 2:20; 7:54, 59; 10:23.

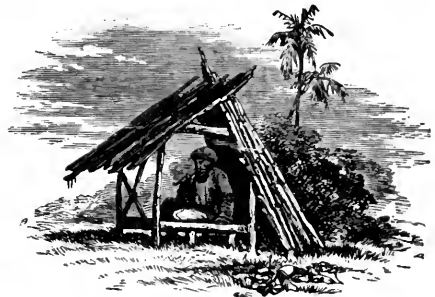
II. Acts 5:33-40, a celebrated Pharisee in the generation after Christ, a doctor of the law, and member of the Sanhedrin. He possessed great influence among the Jews, and is said by some to have presided over the Sanhedrin during the reigns of Tiberius, Caligula, and Claudius. The Talmudists say that he was the son of rabbi Simeon, and grandson of Hillel, the celebrated teacher of the law, and that upon his death the glory of the law departed. His noble intervention before the Sanhedrin saved the apostles from an ignominious death, and shows that he was gifted with wisdom and tolerance, if not strongly inclined towards the gospel. The apostle Paul thought it a high honor to have been one of his pupils, Acts 22:3, and no doubt received from him not only a zealous enthusiasm for the Jewish law, but many lessons of candor, impartiality, and liberality. His high renown among the Jewish rabbins of later ages seems inconsistent with the tradition that he embraced Christianity.

GAMES. There are few allusions in Scripture to the games for children and youth, which were no doubt practised among the Hebrews, as the monuments show they were among the Egyptians—some of them innocent and others not, Exod. 32:6; 2 Sam. 2:14; Psa. 19:5; Eccl. 9:11; Zech. 8:5; Matt. 11:16. They had, however, no national games like the famous games of Greece and Rome. These were introduced at Jerusalem by Jason about 187 B. C., but ere long were withdrawn. Herod the Great afterwards built a theatre and amphitheatre, and celebrated games every 5 years at Jerusalem and Casarea, greatly to the displeasure of all faithful Jews. Yet Paul drew frequent illustrations of Christian life from the well-known games of Greece. See RACE. His fight with "beasts" at Ephesus, 1 Cor. 15:32, was probably with fierce and cruel men, for he was a free Roman citizen. In 1 Cor. 9:26, 27 he says, "I bruise under the eyes my body (the old flesh), lest when I have heralded to others I myself should be rejected and lose the prize."

GAM'MADIM is used in the A. V., Ezek. 27:11, as the name of a people; but it means simply heroes.

GAR'DENS are often mentioned in Scripture, though in a sense somewhat peculiar; for, in the language of the Hebrews, every place where plants and trees were cultivated with greater care than in the open field was called a garden. Fruit and shade trees, with aromatic shrubs, sometimes constituted the garden, Song 5:1; though roses, lilies, and various flowers were often cultivated, and some gardens were used only for table vegetables, Gen. 2:8-10, 15; 1 Kin. 21:2; Esth. 1:5; 7:7, 8; Eccl. 2:5, 6. They were located, if possible, beside a river or fountain, Gen. 13:10; Num. 24:6. In other places reservoirs were provided, from which the water was distributed in various ways, as occasion required, Prov. 21:1; Song 4:12-16; Isa. 58:11. Gardens were inclosed by walls, or by hedges of rose-bushes, wild pomegranate-trees, or other shrubs, many of which in Palestine have long and sharp thorns, 2 Sam. 23:6, 7; Job 1:10; Prov 15:10; Hos. 2:6. Often, however, they were left uninclosed, and were watched when their fruits began to ripen, Isa. 1:8; Jer. 4:16, 17. It is still customary in Egypt, Syria, Arabia, and Hindostan to plant a large level tract with melons, cucumbers, etc., and place a small hut or booth on a mound in the centre. In

this a solitary keeper is stationed, who remains day and night until the fruits are



LODGE IN GARDEN AT BUTAIHA.

gathered, Job 27:18; a picture of desolation when left to fall into ruins, Isa. 1:8. Gardens and groves were often furnished with pavilions, seats, etc., and were resorted to for banqueting and mirth, Isa. 51:3; for retirement and meditation, John 18:1; for devotional purposes, Matt. 26:30; John 1:48; 18:1, 2; and for idolatrous abominations, 1 Kin. 14:23; Isa. 1:29; 65:3; 66:17; Jer. 2:20; 3:6. A family tomb was often prepared in a garden, 2 Kin. 21:18, 26; John 19:41. There were many gardens around Jerusalem. "Solomon's gardens," Eccl. 2:5, 6, were in Wady Urtás, south of Bethlehem. "The king's garden" was near the pool of Siloam, where the valleys of Hinnom and Jehoshaphat meet, 2 Kin. 25:4; Neh. 3:15; Jer. 39:4. For "hanging gardens," see BABYLON, NEBUCHADNEZZAR. The mention of 250 botanical terms in the Hebrew Scriptures evinces the fondness of the Israelites for plant-culture. In Song 4:12-16, Christ likens his church to a garden, and calls on the winds of the Spirit to blow upon it that it may be fragrant and fruitful, to the glory of God, John 15:8. The garden of the believer's heart needs the cutting north wind as well as the warm and soothing south wind.

GAR'LIC, a bulbous vegetable, of pungent smell and taste, and highly prized in the East. The Jews acquired a liking for it in Egypt, Num. 11:5. Herodotus mentions it as part of the food of the builders of the pyramids. One variety, called the eschalot, or shallot, was introduced into Europe from Ascalon; whence its name.

GAR'MENTS. The chief garments of the Hebrews were the tunic or inner garment, and the mantle or outer garment. These seem to have constituted a "change of rai-

ment," Judg. 14:13, 19; Acts 9:39. The *tunic* was of linen, and was worn next to



the skin, fitting loosely to the body; it had armholes, and sometimes wide and open sleeves, and reached below the knees; that worn by females reached to the ankles. The tunic was kept close to the body by a girdle, and was sometimes woven without a seam, like that of Jesus, John 19:23. The upper garment or *mantle* was a piece of cloth nearly square, and 2 or 3 yards in length and breadth, which was wrapped round the body, or tied over the shoulders, or worn loosely flowing. It was easily thrown off when one wished to



have his arms free, Matt. 24:18; Acts 7:58; 22:23. A man without this robe on was sometimes said to be "naked," Isa. 20:2-4;

John 21:7. This could be so arranged as to form a large *bosom* for carrying things; and the mantle also served the poor as a bed by night, Exod. 22:26, 27; Job 22:6. See BOSOM, BED, GIRDLE.

Between these 2 garments the Hebrews sometimes wore a 3d, called *me-il*, a long and wide robe or tunic of cotton or linen, without sleeves. It is mentioned in 1 Sam. 2:19; 24:4; 28:14; Job 1:20; 2:12; but is not always a distinct middle garment, but any dress worn over the tunic.



The head was usually bare, or covered from too fierce a sunshine, or from rain, by a fold of the outer mantle, 2 Sam. 15:30; 1 Kin. 19:13; Esth. 6:12. The priests, however, wore a mitre, bonnet, or sacred turban; and after the captivity, the Jews adopted to some extent the turban, now so universal in the East. Women wore a variety of plain or ornamented head-dresses. Veils were also an article of female dress, Isa. 3:23. They were of various kinds, and were used alike by married and unmarried women; generally as a token of modesty, or of subjection to the authority of the husband, Gen. 24:65; 1 Cor. 11:3-10; but sometimes for the purpose of concealment, Gen. 38:14. See VEIL.

As the Hebrews did not change the fashion of their clothes, as we do, it was common to lay up stores of raiment beforehand, in proportion to their wealth, Isa. 3:6. To this Christ alludes when he speaks of treasures which the moth devours, Matt. 6:19; Jas. 5:1, 2. But though there was a general uniformity in dress from age to age, no doubt various changes took place in the long course of Bible history; and at all times numerous and increasing varieties existed among the different classes, especially in materials and ornaments. In

early ages, and where society was wild and rude, the skins of animals were made into clothing, Gen. 3:21; Heb. 11:37. Spinning, weaving, and needlework soon began to be practised, Exod. 35:25; Judg. 5:30. A coarse cloth was made of goats' or camels' hair, and finer cloths of woollen, linen, and perhaps cotton. Their manufacture was a branch of domestic industry, Prov. 31:13-24. Silk was not known until late in Bible times, Rev. 18:12.

The great and wealthy delighted in white raiment; and hence this is also a mark of opulence and prosperity, Eccl. 9:8. Angels are described as clothed in pure and cheerful white; and such was the appearance of our Saviour's raiment during his transfiguration, Matt. 17:2. The saints, in like manner, are described as clothed in white robes, Rev. 7:9, 13, 14; the righteousness of Christ in which they are clothed is more glorious than that of the angels.

The garments of mourning among the Hebrews were sackcloth and haircloth, and their color dark brown or black, Isa. 50:3; Rev. 6:12. As the prophets were penitents by profession, their common clothing was mourning. Widows also dressed themselves much the same. The Hebrews, in common with their neighbors, sometimes used a variety of colors for their gayer and more costly dresses, Judg. 5:30. So also according to our version, Gen. 37:3, 23; 2 Sam. 13:18; though in these passages some understand a tunic with long sleeves. Blue, scarlet, and purple are most frequently referred to, the first being a sacred color, Exod. 35:23, 25, 35; 38:18; Esth. 8:15. Embroidery and fine needlework were highly valued among them, Judg. 5:30; Psa. 45:14.

The dress of females differed from that of males less than is customary among us. Yet there was a distinction; and Moses expressly forbade any exchange of apparel between the sexes, Deut. 22:5, a custom associated with immodesty, and with the worship of certain idols. It is not clear for what reason clothing in which linen and woollen were woven together was prohibited, Deut. 22:11; but probably it had reference to some superstitious usage of heathenism. In Isa. 3:16-23, mention is made of the decorations among the Hebrew women of that day; among which seem to be included tunics, embroidered vests, wide-flowing mantles, girdles, veils, caps of network, and metallic ornaments for the ears and nose, for the neck, arms,

fingers, and ankles; also smelling-bottles and metallic mirrors. In Acts 19:12, men-



tion is made of handkerchiefs and aprons. Drawers were used, Exod. 28:42, but per-



haps not generally. See FRINGES, GIRDLES, RINGS, and SANDALS.

Presents of dresses are alluded to very frequently in the historical books of Scripture, and in the earliest times. Joseph gave to each of his brethren a change of raiment, and to Benjamin 5 changes, Gen. 45:22. Naaman gave to Gehazi 2 changes of raiment; and even Solomon received raiment as presents, 2 Chr. 9:24. This custom is still maintained in the East, and

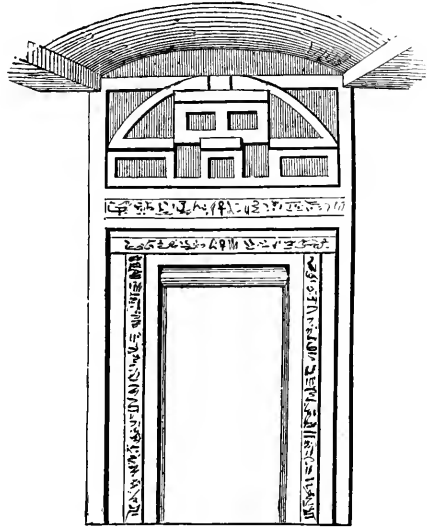
is mentioned by most travellers. In Turkey, the appointment to any important office is accompanied with the gift of a suitable official robe. In the parable of the wedding garment, the king expected to find all his guests clad in robes of honor of his own providing, Matt. 22:11. The spreading of garments in the road, in honor of one riding, was an ancient and general custom in the East, Matt. 21:8.

GAR'RISON, a military post, 1 Sam. 13:23; 14:1-15, or a body of troops, 2 Sam. 8:6, 14. In 2 Chr. 17:2, the same word is used which is translated pillar in Gen. 19:26; perhaps a monument is meant in 1 Sam. 10:5, and a statue or idol in Ezek. 26:11. Compare Jer. 43:13.

GASH'MU. See **GESHEM**.

GATE. The gates of Eastern walled towns were usually two-leaved, of wood, Judg. 16:3, often covered with thick plates of iron or copper, Psa. 107:16; Isa. 45:2; Acts 12:10, secured by bolts and bars, Deut. 3:5; 1 Kin. 4:13, and flanked by towers, 2 Sam. 18:24, 33. They were sometimes double—an outer and inner gate, 2 Sam. 18:24, 33, and surmounted by watch-towers. Palace and temple gates were highly ornate, Deut. 6:9; 1 Kin. 6:31-35; 2 Kin. 18:16; Ezek. 41:23-25. Large gates

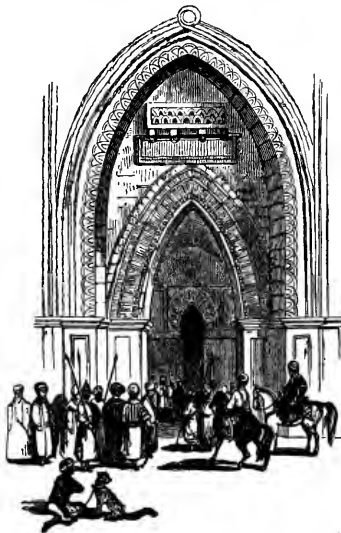
slabs, Isa. 54:12; Rev. 21:21, and many stone doors are found in the Hauran ruins. A city was usually regarded as taken when



ANCIENT EGYPTIAN DOOR.

its gates were won, Deut. 28:52; Judg. 5:8. Hence "gate" sometimes signifies power, dominion. God promises Abraham that his posterity shall possess the gates of their enemies—their towns, their fortresses, Gen. 22:17. So, too, "the gates of hell" means the power of death or of hell itself, Matt. 16:18. Compare Jer. 43:8-11; 1 Kin. 7:7. The "Sublime Porte," *i. e.*, gate, at Constantinople, signifies the Turkish government offices.

In Oriental cities there was always an open space or place adjacent to each gate, and these were at the same time the market-places and the place of justice, Gen. 23:10-18; Ruth 4:1-12; Deut. 16:18; 21:19; 25:6, 7; 2 Kin. 7:1; Neh. 13:19; Prov. 22:22; Amos 5:10, 12, 15. See also Dan. 2:48, 49; Zech. 8:16. There, too, people assembled to spend their leisure hours, Gen. 19:1; often idle loungers, who are coupled with drunkards, Psa. 69:12. The woes of a city were disclosed in the mourning or loneliness of these places of resort, Isa. 14:31; Jer. 14:2. Here, too, the public proclamations were made, and the messages of prophets delivered, Prov. 1:21; 8:3; Isa. 29:21; Jer. 17:19; 26:10. Near the gate of a city, but without it, executions



ANCIENT GATE.

had keys 2 feet or more in length. Compare Isa. 22:22. Some gates were of stone

took place, 1 Kin. 21:13; Acts 7:58; Heb. 13:12. To exalt the gate of a house through pride increased one's exposure to robbery, Prov. 17:19. To open it wide and high was significant of joy and welcome, as when the Saviour ascended to heaven, Psa. 24:7, 9; and the open gates of the New Jerusalem, in contrast with those of earthly cities carefully closed and guarded at night-fall, indicate the happy security of that world of light, Rev. 21:25. See JERUSALEM.

GATH, *wine-press*, one of 5 principal cities of the Philistines, 1 Sam. 5:8; 6:17. It was a notable city, in the border of the Philistines nearest to Jerusalem; but its site has long been lost. It was the home of Goliath, 1 Sam. 17:4. Compare Josh. 11:22; 1 Sam. 5:8; 6:17; 1 Chr. 20:8. Here David twice sought a refuge from Saul, 1 Sam. 21:10; 27:2-7. It came under his power in the beginning of his reign over all Israel, 1 Chr. 18:1, as a tributary kingdom, 1 Kin. 2:39. Rehoboam rebuilt or fortified it, 2 Chr. 11:8. It fell into the hands of Hazael, king of Syria, 2 Kin. 12:17, but probably soon became a free

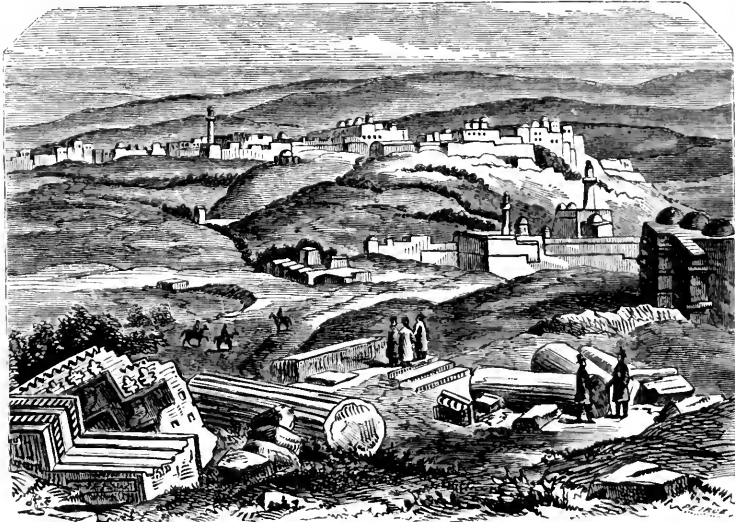
city again, Amos 6:2; Mic. 1:10. Its strong border position rendered it liable to frequent assault, and to destruction, and it is not mentioned by the later prophets, Zeph. 2:4; Zech. 9:5, 6. Its inhabitants were called Gittites, Josh. 13:3; and Ittai, with 600 fellow-citizens, faithfully served David, 2 Sam. 15:18-22. One site suggested for Gath is Tell-es-Safieh, a hill 200 feet high at the edge of the plain of Philistia, 10 miles east of Ashdod.

GATH-HE'PHER, or **GIT'TAH-HE'PHER**, *press on the hill*, on the border of Zebulun, Josh. 19:13, was the birthplace of Jonaah, 2 Kin. 14:25. It lay near Sepphoris, 5 miles north of Nazareth.

GATH-RIM'MON, *press of the pomegranate*, I., a Levitical city in Dan, Josh. 19:45; 21:24; 1 Chr. 6:69, on the Philistine plain.

II. A Levitical town of Manasseh, west of the Jordan, Josh. 21:25, perhaps Bileam, *i. e.*, Ibleam, Josh. 17:11; 1 Chr. 6:70.

GAU'LAN, or **GO'L'AN**, a Levitical town of Bashan, in Manasseh beyond Jordan. From it was named the small province of Gaulonitis, now Jaulán, Deut. 4:43; Josh. 20:8; 21:27; 1 Chr. 6:71.



GAZA: THE MODERN GHUZZEH.

GA'ZA, or **AZZAH**, *strong, fortified*, now Ghuzzeh, an ancient city in the southwest corner of Canaan, Gen. 10:19, belonging to the Avim, Deut. 2:23, and afterwards to the Philistines. Joshua assigned it to the tribe of Judah, but did not conquer it, Josh.

10:41; 11:21, 22; 13:3; 15:47. Judah seems to have held possession of it for a while; but in the time of the Judges it was independent, and one of the 5 chief cities of the Philistines, Judg. 1:18; 3:3; 13:1; 16. Samson carried away its gates, and after-

wards perished under the ruins of its vast temple. When the Philistines returned the captured ark, Gaza sent a trespass-offering with it, 1 Sam. 6. It seems to have been subdued by David, 2 Sam. 8:1, and been subject to Solomon, 1 Kin. 4:21, 24, with 5:3, 4; but was afterwards independent again. Hezekiah smote it, 2 Kin. 18:8; 2 Chr. 21:16, 17; 28:18. At subsequent periods it was possessed by Chaldæans, Persians, and Egyptians, Jer. 47:1, occupying an important point on the great route from Egypt to Syria. For 5 months it withstood Alexander the Great. About 96 B. C. the Jewish king Alexander Jannæus captured and destroyed it. The Roman general Gabinius rebuilt it; and not long after the ascension of the Saviour, a Christian church was planted there to struggle with the prevailing idolatry. In A. D. 634 it came under the Mohammedan yoke; and in the era of the Crusades had fallen into ruins. It was partially rebuilt and fortified, and is now an unwallied city of some 15,000 inhabitants, chiefly Mohammedans; the principal mosque was formerly a Christian church. There are a few Greek Christians, and 3 Protestant schools. The few remains of the old city cover a large but low hill 2 or 3 miles from the sea. The modern city lies more in the plain, which is exceedingly fertile, and abounds in gardens, date-trees, and olive-trees. There was a landing-place and "port" for ancient Gaza, but no harbor worthy of the name. It was often referred to by the prophets, Jer. 25:20; 47:5; Amos 1:6, 7; Zeph. 2:4; Zech. 9:5. The southern route from Jerusalem to Gaza, memorable in the history of the Ethiopian eunuch, is called "desert" in Acts 8:26, as passing through a region then destitute of villages.

GAZELLE'. See ROE.

G before E and I, in Hebrew, O. T., words, is pronounced hard, as in *get*, *give*. In Greek words it is soft, like J.

GE'BA, or **GA'BA**, *hill*, a Levitical town of Benjamin, Josh. 18:24; 21:17; 1 Chr. 8:6, near Ramah, Neh. 7:30; Isa. 10:29, and not far from the northern border of the kingdom of Judah, 2 Kin. 23:8; Zech. 14:10. Here occurred Jonathan's exploit, 1 Sam. 13:3, and ch. 14. Near Geba David defeated the Philistines, 2 Sam. 5:25. Asa renewed it from the ruins of Ramah, 1 Kin. 15:22. It was 6 miles from Jerusalem, and was separated from Michmash on the north by a deep valley. See 1 Sam. 14:4, 5, where

Geba is meant. The half-ruined village of Jeba well marks its site, facing the village of Mukhmas, across the great Wady Suweinit, where the invading Sennacherib left his heavy baggage, Isa. 10:28, 29.

GE'BAL, *mountain*, I., the Gebalene of the Romans, was a district of Idumæa, called also at the present day Jebâl. It is the northern part of the range of mountains skirting the eastern side of the great valley El-Arabah, which runs from the Dead Sea to the Elanitic Gulf of the Red Sea, Psa. 83:7. See JORDAN. This Psalm is thought by many to have been written on the occasion mentioned in 2 Chr. 20. Compare ver. 14.

II. A seaport and district of Phœnicia, north of Beirut, called Byblos by the Greeks, now Jebail; population 600. The inhabitants were called Giblites, and are denoted in the Hebrew word rendered "stone-squarers" in 1 Kin. 5:18. Their land and all Lebanon were assigned to the Israelites, but never fully possessed, Josh. 13:5. It was an important place, Ezek. 27:9, and the seat of the worship of Thammuz.

GEDALI'AH, *God is my greatness*, son of Ahikam, appointed by Nebuchadnezzar to govern Judæa after the destruction of the temple and part of Jerusalem, B. C. 588. Like his father, he honored and befriended Jeremiah, Jer. 40:5. He began the administration of his government at Mizpeh with wisdom, but in 2 months was treacherously murdered by Ishmael, 2 Kin. 25:22-26; Jer. 39:14; 40:5-41:18. His death was afterwards observed as a national fast, Zech. 7:5; 8:19. The same name was borne by 4 other men, 1 Chr. 25:3, 9; Ezra 10:18; Jer. 38:1-4; Zeph. 1:1.

GE'DER, *a wall, inclosure, fortified place*; an ancient Canaanitish town in the plain of Judah, taken by Joshua, Josh. 12:13; perhaps the same with Gederah, or with Gedor, III.

GEDE'RAH, *the sheepcote*, a city in the "valley" or hilly lowland of Judah, on the edge of the plain, Josh. 15:36. Some think it the same as Beth-gader, 1 Chr. 2:51. **GEDE'ROTH**, *sheepfold*, and **GEDEROTHA'IM**, *two sheepfolds*, Josh. 15:41, 36, were in the same region.

GE'DOR, *a wall*, I., Josh. 15:58; a town of Judah, now probably *Jedur*, a ruined village 2 miles west of the road midway from Bethlehem to Hebron. A name among Judah's posterity is thus preserved, 1 Chr. 4:4, 18.

II. A Benjamite chief, ancestor of Saul, 1 Chr. 8:31; 9:37. There was also a town in Benjamin which bore his name, 1 Chr. 12:7.

III. On the southwestern border of Judah, 1 Chr. 4:39.

GEHA'ZI, *valley of sight*, a confidential attendant of Elisha. He appears in the story of the Shunammite woman, 2 Kin. 4:14-37, and in that of Naaman the Syrian, from whom he fraudulently obtained a portion of the present his master had refused. His covetousness and falsehoods were punished by a perpetual leprosy, 2 Kin. 5:20-27, B. C. 885. We afterwards find him recounting to king Jehoram the wonderful deeds of Elisha, at the moment when the providence of God brought the woman of Shunem before the king, to claim the restoration of her lands, 2 Kin. 8:1-6.

GEHEN'NA. See HINNOM.

GEMARI'AH, *accomplished by the Lord*, I, the son of Shaphan; a prince of Judah and a scribe of the temple in the time of Jehoiakim. In his apartment Baruch read aloud to the people the prophecies of Jeremiah; and he with others secured a second reading to the nobles, in the king's house. The roll was afterwards read to the king, who caused it to be burned, Jer. 36. B. C. 606.

II. The son of Hilkiah, sent to Babylon by king Zedekiah with the tribute-money for Nebuchadnezzar. He was also the bearer of a letter in which Jeremiah warned the captive Jews against false prophets who promised them a speedy return, Jer. 29:3, 4. B. C. 594.

GENEAL'OGY, a record of one's ancestors, either the line of natural descent from father to son, or the line in which, by the laws, the inheritance descended, or that preserved in the public records. Never was a nation more careful to preserve their genealogies than the Hebrews, for on them rested the distinction of tribes, the ownership of lands, and the right to the highest offices and privileges, 1 Chr. 5:1, 17; 9:1; 2 Chr. 12:15; Ezra 2:62. Hence their public tables of genealogies were kept secure amid all vicissitudes. They were a record rather of inherited rights than of mere natural descent, and the "sons" of a patriarch were not necessarily his own children by birth, Gen. 48:5; Num. 26:41. Genealogies were often abridged by the omission of one or more generations, as in Levi's register, Exod. 6:16-20; David's, Ruth 4:18-22; and Ezra's, Ezra 7:1-5. Errors in copying are very liable to occur

in these lists. We find in the Bible a record carried on for more than 3,500 years, 1 Chr. 1; 3; 6; and thus were guarded the proofs that Christ was born according to prophecy of the seed of Abraham, and heir to the throne of his father David, Luke 1:32; 2 Tim. 2:8; Heb. 7:14.

GENEAL'OGY OF JESUS CHRIST. In the evangelists we have the genealogy of Christ for 4,000 years. The 2 accounts in Matt. 1 and Luke 3 differ from each other; one giving possibly the genealogy of Christ's reputed father Joseph, and the other that of his mother Mary. The 2 lines descend from Solomon and Nathan, David's sons; they unite in Salathiel, and again in Christ. Joseph was the *legal* father of Christ, and of the same family connections with Mary; so that the Messiah was a descendant of David both by law and "according to the flesh." Another explanation is that both evangelists give us the genealogy of Joseph: Matthew, who wrote primarily for the Hebrews, giving the line of *royal* succession establishing Christ's claim to the throne of David; and Luke, who wrote for Gentiles, tracing the *natural* descent of Joseph and his adopted Son upwards to Adam. The discrepancies between the various genealogies may be reconciled in accordance with peculiar Jewish laws, as, for example, the laws of marriage prescribed in Deut. 25:5; Num. 36:8. Had they been false or contradictory, the enemies of Christ would have refuted them from the public records. These, which Josephus says were scrupulously kept down to his day, perished with the ruin of the Jews as a nation. It is now, therefore, impossible for any pretended Messiah to prove his descent from David.

Melchizedek was "without descent," Heb. 7:3, as regards the Jewish race. No sacred records proved his right to be numbered among that people of God. His priesthood was of a different kind from that of Aaron and his sons. Compare Ezra 2:62.

GENERA'TION, the translation of a Hebrew word meaning a *circle*, and of another Hebrew and a Greek word implying successive births; it is often used for periods of indefinite length, but usually denotes the average duration of human life, now currently reckoned as 30 years, but anciently much longer, Gen. 15:16; Job 42:16; Eccl. 1:4; Matt. 1:17; 11:16; Luke 1:48. Another derived meaning is, a peculiar breed or race of men, Prov. 30:11-14; Isa.

53:8; Matt. 3:7; 16:4; Luke 16:8; 1 Pet. 2:9. Still another use of the word is in the sense of a genealogical register: the origin and history of a person, family, or thing; in Gen. 5:1, the history of Adam's creation and his posterity; in Gen. 2:4, the history of the creation of heaven and earth; in Matt. 1:1, the genealogy of Jesus Christ, the history of his descent and life; in Matt. 24:34, the meaning is, some now living shall witness the initial fulfilment of the event foretold; and in Acts 2:40, save yourselves from the punishment which awaits these perverse men.

GEN'ESIS, the 1st book in the Old Testament, so called from the Septuagint title, signifying "the book of the generation" or creation of all things. The Hebrew title is **BERESHITH**, from its opening word, "In the beginning." Moses is generally admitted to have been the writer of this book, after the promulgation of the law. Its authenticity is attested by the most indisputable evidence, and it is cited as an inspired record 33 times in the course of the Scriptures. The history related in it comprises a period of about 2,369 years, according to the lowest computation, but according to Dr. Hales, a much larger period. Beginning with the sublime announcement of the one only living and true God, it contains in its first main division 11 chapters, the record of events and institutions belonging to the whole human race: an account of the creation; the primeval state, probation, and fall of man; the institution of the Sabbath and of marriage; the history of Adam and his descendants, with the progress of religion and the origin of the arts; the genealogies, age, and death of the patriarchs until Noah; the general defection and corruption of mankind, the general deluge, and the preservation of Noah and his family in the ark; the history of Noah and his family subsequent to the time of the deluge; the re-peopleing and division of the earth; the building of Babel, the confusion of tongues, and the dispersion of mankind. In the rest of the book general history gives place to the special history of Abraham and his chosen seed—that line of persons and events in which the record of redemption lies—down to the removal into Egypt. It is a *religious* history, and was written, like the rest of Scripture, "by inspiration of God," with whatever immediate communications and direction He deemed necessary. Yet many of the facts it records must have been well known among the

Jews; the account given by Adam himself may have been orally transmitted through 7 of the patriarchs to Moses, and he may also have had ancient historical writings to consult. The book of Genesis lays the foundation for all the subsequent books of the Bible. Its prophecies are the germ of all subsequent predictions. It is the most ancient of human records, and its value in the history of the earth, of man, and of religion, is inestimable.

From the varying use of the names of God, Elohim and Jehovah, some critics have inferred that Genesis was compiled from a number of separate documents. But whatever use Moses may have made of previous writings—themselves perhaps inspired—Genesis is certainly no loose and careless compilation, but a carefully prepared history, showing unity of plan and purpose throughout, and leading on, in the other books of the Pentateuch, to the establishment of the Israelitish Theocracy.

GENNES'ARET, *garden of the prince*, now El Ghuweir, the little Ghor. A crescent-shaped plain on the west shore of the Sea of Galilee, about 3 miles long, from Khan Minyeh on the north to Medjel on the south, and over a mile wide. It is overlooked by bare and rugged hills, and is now mostly overgrown with thickets, but in the time of our Lord was a lovely and fertile region, producing a variety of fruits the year round. It was the scene of many of Christ's miracles, Matt. 14:34; Mark 6:53, and probably of the parable of the sower, Matt. 13:1-8. Magdala lay at its southern border. See **SEA, IV**.

GEN'TILES, *nations*, Gen. 10:5; 14:1, including at times the Israelites themselves, Gen. 12:2; 35:11; Luke 7:5, but generally signifying other nations in distinction from Israel—often with the implied idea that they were idolaters and not the favored people of God. Exod. 4:22; 19:4-6. In the New Testament, owing to the prevalence of the Greek language, the term "Greeks" is often used for Gentiles, interchangeably with "heathen" and "people." Acts 14:1; 17:4; Rom. 1:16; 2:9. Paul is commonly called the apostle of the Gentiles, Gal. 2:8; 1 Tim. 2:7, because he preached Christ principally to them, Acts 13:46; whereas Peter preached generally to the Jews, and is called the apostle of the circumcision, Gal. 2:8. The Jews failed to appreciate their nearness to God, Exod. 19:5, 6; Psa. 147:19, 20; 148:14; Rom. 3:1, 2, and his design to make them the means

of blessings to all nations, Gen. 22:18. They were therefore "broken off" from the olive-tree, that the Gentiles might be "grafted in," Rom. 11:11-35. See also Luke 21:24.

GENTILES, COURT OF THE. Josephus says there was in the court of the temple a wall or balustrade, breast high, having pillars at regular distances, with inscriptions on them in Greek and Latin, importing that strangers were forbidden to approach nearer to the altar, Eph. 2:14. See **TEMPLE**.

GENTILES, ISLES OF THE, Gen. 10:5, Asia Minor and the whole of Europe, peopled by the descendants of Japheth.

GENU'BATH, son of HADAD IV.

GERA, emmity, grandson of Benjamin, Gen. 46:21; 1 Chr. 8:3. Perhaps the same person mentioned in Judg. 3:15; 2 Sam. 16:5.

GERAH, a berry, the smallest Hebrew weight or coin, one-twentieth of a shekel, about 2½ cents, Exod. 30:13.

GERAR, circle, a chief city of the Philistines in the times of Abraham and Isaac, near Beer-sheba, Gen. 10:19; 20:1; 26:1, 6, 17, in a fertile region, Gen. 26:12. It is mentioned in Asa's time, 2 Chr. 14:13, 14. Conder identifies it with Tel-Jema, a huge mound, with broken pottery, south of Khirbet el Gerar. See **ABIMELECH**.

GERASENES', Mark 5:1; Luke 8:26 (R. V.). Gerasa was a city on the eastern border of Peræa. Its ruins, now called Jerâsh, are the finest east of the Jordan. Its name and jurisdiction seem to have reached 40 miles, to the scene of the miracle referred to under **GADARA**. See also

GERGESENES', Matt. 8:28, where the R. V. has Gadarenes. There are ruins called by the Arabs Gersa, midway on the eastern shore of the Sea of Galilee, which probably mark the site of the ancient Gergesa, and the exact scene of the miracle. The ruins are but 40 feet from the water, and behind them rises a high and steep hill, with ancient tombs in its side. See **GADARA**.

GER'IZIM, a mountain in Ephraim, between which and Ebal lay the city of Shechem, Judg. 9:7. The world has beheld few scenes more awful and suggestive than when, having taken possession of Canaan, all the Israelites were summoned to this place, and 6 tribes were stationed on Mount Gerizim to respond to the blessings pronounced on those who should obey God's law, and the other 6 on Mount Ebal to join

in denouncing curses on those who should break it; while all the people solemnly said, AMEN, Deut. 11:29; 27:12-26; 28; Josh. 8:30-35. See **EBAL**, **SAMARITANS**, **SHECHEM**. Some American travellers recently stationed themselves, part on Ebal and part on Gerizim, and read aloud in turn the blessings and the curses. The voices of each party were clearly heard on the opposite mount.

GER'SHOM, a stranger there, the elder of the 2 sons of Moses and Zipporah, in Midian, Exod. 2:22; 18:3. Moses appears to have given them no rank or emoluments but those of simple Levites, 1 Chr. 23:14, 15. Another Gershom, a descendant of Phinehas, is mentioned in Ezra 8:2. B. C. 459.

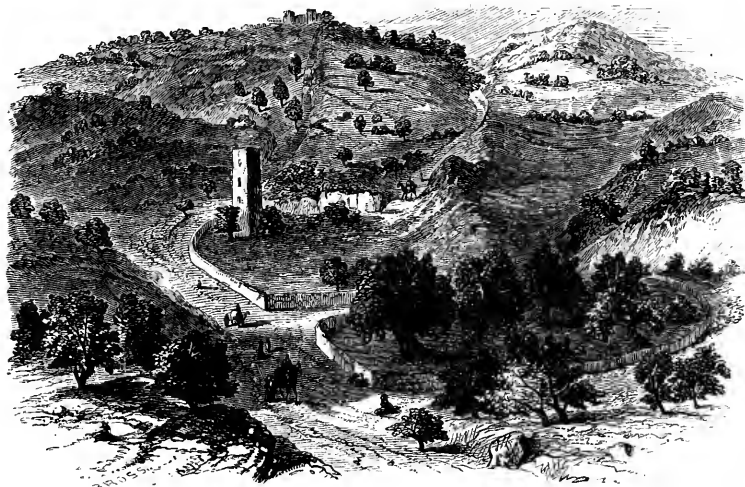
GER'SHON, banishment, called Gershom in 1 Chr. except in 6:1; 23:6, the eldest of Levi's 3 sons, from whom the 3 branches of the Levitical tribe were named, Gen. 46:11; Exod. 6:16. The 2d son, however, Kohath, had the honor of producing Moses, Aaron, and the priestly line. Gershom's sons were Libni and Shimi, Exod. 6:17, 1 Chr. 6:17, 20, 21, 39-43, called Laadan and Shimei in 1 Chr. 23:7-11. See also 2 Chr. 29:12, in the days of Hezekiah. Asaph, the famous singer and seer, was of his line. At the Sinai census the Gershonite males numbered 7,500. They encamped west of the tabernacle in the wilderness, and carried its curtains and other parts from station to station, Num. 3:17, 25; 4:24-28, 38-41, marching in the rear of the first 3 tribes, Num. 10:17. Thirteen cities were assigned to them in Northern Canaan, 2 being cities of refuge, Josh. 21:6, 27-33; 1 Chr. 6:62, 71-76.

GE'SHEM, or GASH'MU, carcase, an Arabian, who opposed the work of the Lord in the time of Nehemiah, by ridicule and plots, Neh. 2:19; 6:1-9; about 445 B. C.

GESHUR, a bridge, GESH'URI, GESH'URITES, the name of a district and people in Syria. Geshur lay upon the eastern side of the Jordan between Bashan, Maachah, and Mount Hermon, and within the limits of the Hebrew territory; but the Israelites did not expel its inhabitants, Deut. 3:14; Josh. 12:5; 13:13. They appear to have been brought under tribute, 1 Chr. 2:23, but to have retained their own kings. One of David's wives, Maachah the mother of Absalom, was daughter of Talmai king of Geshur; and it was here that Absalom found refuge after the murder of Amnon, and remained 3 years with his grandfather,

2 Sam. 3:3; 13:37; 15:8. The wild and rocky region they occupied, called Argob, in the New Testament Trachonitis, and now El Lejah, *refuge*, is occupied by fierce half-independent tribes, and is still

sometimes a refuge, as in Absalom's day.— There was also a people of the same name, possibly a branch, in the south of Palestine, near the Philistines, Josh. 13:2; 1 Sam. 27:8.



GARDEN OF GETHSEMANE, AND MOUNT OF OLIVES.

GETHSEM'ANE, *oil-press*, a garden or olive-grove in the valley at the foot of the Mount of Olives, over against Jerusalem, to which our Saviour sometimes retired, John 18:2, and in which he endured his agony, and was betrayed by Judas, Matt. 26:36-57. Here he "trode the wine-press alone," Isa. 63:3; Rev. 14:20, separated from his disciples, and even the chosen 3, taking into his hand the awful cup of substitution for the eternal sufferings of those for whom he was to die, though his human nature shrank from the ordeal, Isa. 53:4-6; Heb. 5:7-9. Human sympathy failed him, Isa. 53:3; Matt. 26:40, etc., but he was strengthened by an angel, Luke 22:43. He saw with composure the crowd with lanterns and torches following Judas down from the city gate, and into the dark garden. At his simple word, "I am he," they "went backward and fell to the ground," John 18:6. Compare Matt. 14:27; Rev. 1:18. He restored the ear of Malchus, and gave himself "as a lamb to the slaughter."

The bloody sweat in the garden has been proved to be an actual though rare phenomenon. The anguish there endured, it is thought, so weakened the heart of the

Redeemer that on the cross it actually broke.

Tradition, as early as the visit of Helena the mother of Constantine, A. D. 326, locates Gethsemane near the base of Mount Olivet, beyond the brook Kidron. The place now inclosed by a low stone wall may be but a part of the original "garden." It is about 52 yards square, and contains 7 or 8 aged olive-trees, whose roots in many places project above the ground, and are protected by heaps of stones. It is the spot which the Christian visitor at Jerusalem first seeks out, and where he lingers longest and last ere he turns homeward. A recent traveller, Professor Hackett, passing by Gethsemane one day, saw a shepherd in the act of shearing a sheep. The animal lay on the ground, with its feet tied, the man's knee pressed rudely against its side, while it seemed as if every movement of the shears would lacerate its flesh; yet during the whole it struggled not and opened not its mouth—a touching memento, upon that sacred spot, of the Lamb of God, Isa. 53:7.

GE'ZER, a *precipice*, a royal city of the Canaanites, Josh. 10:33; 12:12, whose king, going to help Lachish, was slain by Joshua;

between lower Beth-horon and the Mediterranean, Josh. 16:3; afterwards on the southwest border of Ephraim, and assigned to the Kohathite Levites, Josh. 16:3; 21:21. The Canaanites long remained in it under tribute, Josh. 16:10; Judg. 1:29; and perhaps became again independent, but were dispossessed by a king of Egypt, who gave the place to his daughter, the wife of Solomon, 1 Kin. 9:16. It is called Gob in 2 Sam. 21:18; compare 1 Chr. 20:4—a limit of David's pursuit of the Philistines. Its site is found at Tel el Djezer, 5 miles south by west from Ramleh; and near by is a horizontal rock with an inscription in Greek and Hebrew at least as old as 100 B. C., marking "the limit of Gezer," Num. 35:5. Two other similar inscriptions are found not far off.

GEZ'RITES, rather **GER'ZITES**, 1 Sam. 27:8, a tribe on the southwest border of Palestine. Some scholars trace them back to Mount Gerizim. They were rich in Arabian treasures, 1 Sam. 27:9.

GHOST, the spirit or principle of life in man. To "give up the ghost," is to die, to yield the soul to God who gave it, Gen. 25:8; Luke 23:46. See **SPIRIT**.

GI'ANTS. It has long been supposed by many that the first men were of a size and strength superior to those of mankind at present, since a long life is usually associated with a well-developed and vigorous frame. We know also that there were giants and families of giants, even after the average length of human life was greatly abridged. These, however, appear to have been exceptions; and if we judge from the mummies of Egypt, and from the armor and implements of the earliest antiquity found in ancient tombs, in bogs, and in buried cities, we must conclude that mankind never exceeded, in the average, their present stature. There were, however, giants before the flood, Gen. 6:1; fruits of the union of prominent men of Sethite families with heathen women, and extraordinary in stature, power, and crime. After the flood, mention is made of a race called Rephaim, Gen. 14:5; 15:20; Josh. 17:15; kindred with whom were the Emim, early occupants of the land of Moab, and the Zamzummim in Ammon, Deut. 2:10, 20. Og was one of the last of this race, Deut. 3:11, 13. West of the Dead Sea, around and south of Hebron, lived the Anakim, whose aspect so terrified the Hebrew spies, Num. 13:28, 33; Josh. 11:21, 22. Of this race were Goliath and his kindred, 1 Sam.

17:4; 1 Chr. 20:4-8. See **ANAKIM**, **GOLIATH**, and **REPHAIM**.

GIANTS, VALLEY OF. See **REPHAIM**.

GIB'BETHON, *lofty place*, a city of the Philistines, within the bounds of the tribe of Dan, and assigned to the Kohathite Levites, Josh. 19:44; 21:23. The Philistines, however, regained it, perhaps when Jeroboam drove the Levites out of Israel, 2 Chr. 11:13, 14; and in the time of Nadab they were its masters, and he was slain by Baasha while besieging it, 1 Kin. 15:27. Omri besieged it 25 years later, 1 Kin. 16:15. Its after history and its site are unknown.

GIB'EAH, *hill*, 1., a city of Benjamin, 1 Sam. 13:15, and the birthplace and residence of Saul king of Israel; whence it is frequently called "Gibeah of Saul," 1 Sam. 10:26; 11:4; 15:34; 23:19; 26:1; Isa. 10:29; and here 7 of his "sons" were sacrificed in retribution for his wrongs to the Gibeonites, 2 Sam. 21:1-14. Gibeon at an earlier date, when "every man did what was right in his own eyes," was the scene of a flagrant crime, in the violence done to a young Levite's wife, terribly punished by the destruction of nearly the whole tribe of Benjamin, Judg. 19:20. The prophet Hosea, 5:8, 9; 9:9; 10:9, holds up Gibeah as a warning; and Israel, unfaithful like the woman at Gibeah, Judg. 19:2; Hos. 1:2; 9:17; 10:13, was destroyed also. See **Prov.** 1:31. Gibeah of Benjamin is further mentioned in the account of the Philistine wars of Saul and Jonathan, 1 Sam. 13; 14. Its ruins are found at Tuleil el-Fül, about 4 miles north by west from Jerusalem on the way to Er-Ram.

II. A town in the hill country of Judah, associated with Maon, Josh. 15:57, perhaps the same as Gibeah, 1 Chr. 2:49.

III. The place of the ark for a time after its return by the Philistines, 2 Sam. 6:3, 4. In 1 Sam. 7:1 the name is translated "the hill." And there are numerous other places where one is in doubt whether Gibeah in the Hebrew means a town so called, or simply a *hill*. Thus "the hill" or Gibeah "of Phinehas," where Aaron's son Eleazar was buried, Josh. 24:33, is now traced in the narrow valley El-Jib, midway from Jerusalem to Shechem. See also Josh. 5:3; Judg. 7:1; 1 Sam. 10:5; 23:19; 2 Sam. 2:24; Jer. 31:39.

GIB'EATH, Josh. 18:28, perhaps **GIBE-AH**, I.

GIB'EON, *hill city*, a considerable city of the Hivites, afterwards a Levitical city in the tribe of Benjamin, Josh. 18:25; 21:17.

It lay near Geba and Gibeah on the west. Its Canaanite inhabitants secured a treaty with Joshua and the elders of Israel by stratagem, and were made hewers of wood for the sanctuary. See NETHINIM. Five neighboring kings unitedly fell upon them, but were defeated by Israel in a great battle, during which "the sun stood still upon Gibeon," Josh. 9; 10. Compare Isa. 28:21. Here the tabernacle was set up for many years, though the ark was in Zion, 1 Chr. 16:39; 21:29; 2 Chr. 1:3, 4; and here God communed by night with young king Solomon, 1 Kin. 3:4-15; 2 Chr. 1:3-6. It is also memorable for two scenes in the life of Joab, 2 Sam. 2:12-32. Compare 3:27; 20:5-10. Saul's slaughter of the Gibeonites, 2 Sam. 21:1, is not narrated, but its chastisement—as a great crime before both God and man. Here Ishmael was overtaken after his murder of Gedaliah, Jer. 41:2. See also Neh. 3:7; 7:25, on the return from captivity. Its site is found in the village El-Jib, 6½ miles from Jerusalem, on a hill below which are the remains of a "pool" 120 feet by 100.

The phenomenon of the apparent standing still of the sun, Josh. 10, was easily within the power of the Almighty, with all its consequences. Yet some contend that this is avowedly quoted from a poetical book, ver. 13, and not intended to be understood literally. Compare Psa. 114:4. Maimonides, a pious and learned Jew, understood the account to mean that Joshua besought the Lord to give him a decisive victory before the sun went down, and that God granted his petition.

GIBLITES, Josh. 13:5. See GEBAL.

GID'EON, a hewer, the hewer down of Baal, the 5th judge of Israel, and its deliverer from the Midianites, B. C. 1249 to 1209. He was the youngest son of Joash, family of Abiezer, tribe of Manasseh, and lived at Ophrah near Shechem. Israel was then groaning under the hand of Midian, for its sins; and in harvest-time the whole country was overrun and despoiled by predatory hosts from beyond the Jordan. It was "the Angel-Jehovah" who summoned Gideon as a leader, commanded him to destroy Baal's altar and the image of Ashtoreth, "clothed" him with power—compare 1 Chr. 12:18; 2 Chr. 24:20; Isa. 61:10—gave him signs to confirm his faith, and aided him in 3 battles to secure a complete release from Midian for 40 years. He left 71 sons, one of them a curse to Israel. See ABIMELECH. In punishing the refractory cities

Succoth and Penuel, and the fratricides Zebah and Zalmunna, in soothing the jealousy of the Ephraimites, and in declining the crown offered him by the Jews, he evinced those qualities which made him a successful judge. In the matter of the golden ephod, however, he fell into a sin and a snare; for this memorial of the wonders God had wrought became ere long an object of idolatrous veneration, Judg. 6-8; 1 Sam. 12:11; Psa. 83:11; Isa. 9:4; 10:26; Heb. 11:32.

GIER (pron. *jeer*) -EAGLE, an unclean bird, Lev. 11:18; Deut. 14:17, the Egyptian vulture, still found in all the ancient Bible lands, about the size of a raven, filthy in habits and offensive to the eye and nose, but as a carrion bird very useful, and in Egypt safe from harm and sacred to Isis. See VULTURE.

GIFTS, in all ages common in the East, no important event passing without them. The Hebrew has 15 different expressions for the idea, specific, general, etc.: gifts from an inferior, Judg. 3:15; 1 Kin. 10:25; 2 Chr. 17:11; from a superior, 2 Sam. 19:42; Esth. 2:18; complimentary, Gen. 33:11; Judg. 1:15; to a judge, as a bribe, Exod. 23:8; to a conqueror, 2 Kin. 16:8—the latter being often a compulsory tribute, or a bid for favor, Psa. 68:29; 76:11; Isa. 18:7; 36:16. A prophet was wont to receive a consulting fee, 1 Sam. 9:7; compare 12:3; 2 Kin. 5:5; 8:9. Presents were sent on any joyful occasion, Esth. 9:19, 22; Acts 2:33, with Eph. 4:8; and exchanged at weddings, Gen. 24:22; 34:12; 1 Kin. 9:16. An unusual withholding of a gift was an insult, 1 Sam. 10:27; compare Prov. 23:26; Rom. 12:1; and to refuse to accept a gift a great indignity, Matt. 22:11. In the New Testament "gifts" sometimes denotes the offerings demanded in the law, Matt. 5:23, 24; the blessings of the gospel, Acts 8:20; the Christian graces, Eph. 4:8, 11; and miraculous endowments, 1 Cor. 12-14. See CORBAN, TONGUES.

GI'HON, *gushing forth*, I., one of the 4 rivers of Paradise; as some suppose, the Araxes, Gen. 2:13. See EDEN and EU-PHRATES.

II. A place beside Jerusalem where Solomon was anointed king, 1 Kin. 1:33, 38, 45, apparently at a lower level than Jerusalem. Compare 2 Chr. 33:14. The "waters" or fountain of Gihon Hezekiah covered in from his besiegers, and led into the city on the west side, doubtless by a subterranean channel, 2 Chr. 32:3, 4, 30.

Compare 2 Kin. 20:20. Gihon has usually been looked for on the west or northwest side of Jerusalem, where is now the pool called Mamilla, with water flowing by a small conduit into the city. A section of an ancient aqueduct was found running from west to east 20 feet below the surface, and may be a portion of Hezekiah's conduit. The pool Birket es-Sultan, in the lower part of Hinnom, has been taken for the lower Gihon; but some reasons are found for placing it on the east of the city, at the pool of Siloam.

GILBO'A, a *bubbling spring*, a mountain ridge in Issachar southeast of the plain of Esdraelon, running 10 miles northwest and southeast, having on each side a valley connecting the great plain with the Jordan valley. The valley northeast of Gilboa, between it and the hill Moreh, Judg. 7:1, is the proper Jezreel; that on the southwest side separates Gilboa from the hills of Samaria. On the eastern part of Gilboa was the town from which it was named, now Jelbón. In this vicinity Saul and Jonathan were defeated by the Philistines, and died, 1 Sam. 28:4, 5; 31. It is now a dry and barren mountain, 2 Sam. 1:6, 21. En-dor, where Saul went the night before his death, lay 7 or 8 miles away on the northern slope of Moreh. Beth-shean, whither his body was sent, lay at the eastern opening of the valley of Jezreel.

GIL'EAD, a *hard, rocky region*; I., a mountainous tract adjoining the Jordan valley on the east side of the river, extending from Bashan on the north to Ammon on the south, and sloping down the Arabian plateau on the east. It is about 60 miles long and 20 in breadth. It is called "Gilead," Gen. 37:25; Psa. 60:7; "the land of Gilead," Num. 32:1; or "Mount Gilead," Gen. 31:25. In a restricted sense the name may have denoted only the mountain range a few miles south of the Jabbok, some 10 miles long from east to west, still called *Jebel Jil'ad*, and on which are ruins called Jil'ad. Jacob entered Gilead from the northeast, beyond the Jabbok and Mahanaim, Gen. 31:21-25; and by a play upon the name, slightly changing its sound and meaning, he called the spot **GALEED**, mound of witness, ver. 45-48. At the conquest Gilead was allotted to Gad and the half-tribe of Manasseh, Deut. 3:12, 13, 16, 17; Josh. 13:24-31. As a border land it was exposed to the wandering tribes of Arabia, and was somewhat isolated from Israel west of the Jordan; but Jephthah and Eli-

jah were Gileadites. Its mountains furnished an asylum for refugees, 1 Sam. 13:7. Here Ishbosheth made his headquarters, 2 Sam. 2:8; here David found refuge, 2 Sam. 17; and hither probably Christ twice withdrew during his ministry, John 10:40. Here too, in Pella, his followers found refuge when Jerusalem was besieged.

Mount Gilead, like most of the land beyond Jordan and the Dead Sea, viewed from the west across the Jordan depression stretches like a gigantic wall along the horizon, in Gilead 2,000 or 3,000 feet above the sea level. The surface is broken by many hills clothed with forests, the soil is fertile, and the scenery grand. It is still "a land for cattle," and the Bedouins value its rich pastures; but only a small portion is tilled. It was famous in early ages for its spices and aromatic gums, Gen. 37:25; Jer. 8:22; 46:11. See **RAMOTH-GILEAD**.

II. The name of several men, Num. 26:29, 30; Judg. 11:1, 2; 1 Chr. 5:14.

GIL'GAL, a *wheel, or rolling*, I., a celebrated place between the Jordan and Jericho, where the Israelites first encamped after the passage of that river; where also they were circumcised, thus renewing their covenant with God, which had been forfeited by neglect, and kept their first Passover in Canaan, Josh. 4:19; 5:2-12; Mic. 6:5. It continued to be the headquarters of the Israelites for several years, while Joshua was occupied in subduing the land, Josh. 9:6; 10:6, 15, 43. A village was afterwards built there, Josh. 15:7. Here the tabernacle rested until its removal to Shiloh, Josh. 18:1; here also, according to the prevalent opinion, Samuel offered sacrifices, and held in turn his court as a judge of Israel; and here Saul was recrowned, 1 Sam. 7:16; 10:8; 11:15; 13:7-9; 15:33. Here the men of Judah met David on his return to Jerusalem, 2 Sam. 19:15, 40. At this day no traces of it are found. According to Josephus, it lay 1½ miles east of Jericho.

II. Another Gilgal lay near Antipatris, Josh. 12:23.

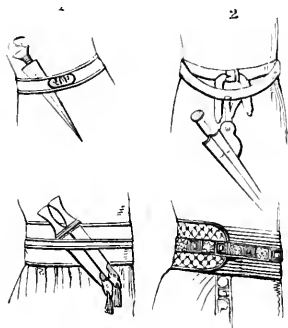
III. A third was in the mountains of Ephraim, north of Bethel, Deut. 11:30; 2 Kin. 2:1-6. A school of the prophets was here established, 2 Kin. 4:38; and yet it afterwards appears to have become a seat of idolatry, Hos. 4:15; 9:15; 12:11; Amos 4:4; 5:5. This is probably the Beth-Gilgal of Neh. 12:29, now represented by Jiljilieh, 5 miles from Bethel and 4 from Shiloh.

G'LOH, *exile*, a town in the hills of Judah, Josh. 15:51; 2 Sam. 15:12; 17:23.

G'MEL, *camel*, Psa. 119, the 3d Hebrew letter.

GIM'ZO, *rich in sycamores*, a town in Dan, captured by Philistines in the time of Ahaz, 2 Chr. 28:18; now *simzu*, a village one hour from *Ludd* on the road to Jerusalem from Joppa:

GIN, a trap; usually a net or "snare," with an elastic stick to spring it, Isa. 8:14; Amos 3:5. In Job 40:24, margin, the stick or ring passed through the nose of an unruly animal.



ANCIENT GIRDLER.

GIRD, GIR'DLE. The Orientals commonly dress in loose robes flowing down about the feet; so that when they wish to run, or fight, or apply themselves to any business, they are obliged to bind their garments close around them with a sash or girdle. See John 13:4, 5, 15. Hence it was a symbol of strength and activity, 1 Sam. 2:4; Job 12:18; Isa. 45:5; Jer. 13:11; and "to have the loins girded," is to be prepared for action or service, 2 Kin. 4:29; Acts 12:8; to be waiting for the call or coming of one's Master or Lord, Luke 12:35. A tightened girdle was also thought to increase the power of endurance, and the simile is used in exhortations to Christian courage and fortitude, Job 38:3; Jer. 1:17; Eph. 6:14; 1 Pet. 1:13. To have the girdle loosed is to be unnerved and unprepared for action, Isa. 5:27; 11:5. Girdles of leather were worn by the common people; and also by prophets, 2 Kin. 1:8; Matt. 3:4. Sashes were likewise made of linen cloth, Jer. 13:1; also of silk, sometimes embroidered, Prov. 31:24 ("stomacher," Isa. 3:24); Dan. 10:5; Rev. 1:13; 15:6; and were used as presents, 1 Sam.

18:4; 2 Sam. 18:11. They were often wide and long; and were folded lengthwise, and passed several times around the body. The girdle, moreover, answered the purpose of a purse or pouch, to carry money and other things; see Matt. 10:9; Mark 6:8, where the word purse is put for ζωνη, Greek, girdle. The Arabs and other Orientals wear girdles in the same manner at the present day; they also carry a knife or dagger stuck in them, as was also the custom of the Hebrews, 1 Sam. 25:13; 2 Sam. 20:8. Clerks carried their inkhorns, carpenters their rules, etc., in the same way, Ezek. 9:2. The girdles of the priests were of exceedingly fine linen, worn over the tunic, passing several times around the body, and with the ends hanging down to the feet, Exod. 28:4, 39, 40; 39:29; Lev. 16:4; Isa. 22:21. The "curious girdle" of the high-priest was a part of the ephod itself, Exod. 28:8; 39:5. See cuts in GARMENTS.

GIR'GASHITES. See CANAANITES.

GIT'TAH-HE'PHER, Josh. 19:13, the same as GATH-HEPHER.

GITTA'IM, *two wine-presses*, 2 Sam. 4:3, a place occupied by Benjamites after the captivity, Neh. 11:33. Site unknown, but northwest of Jerusalem.

GIT'TITES. See GATH and OBED-EDOM.

GIT'TITH, *belonging to Gath*. It probably denotes either a musical instrument or a kind of music derived from Gath, where David sojourned for a time during the persecution of Saul, 1 Sam. 27:1-7. The word Gath also signifies in Hebrew a *wine-press*. Hence not a few have supposed that it denotes either an instrument or a melody used in the vintage. It is prefixed to Psalms 8, 81, 84, all of which require an animated strain of music.

GLASS was well known to the ancients, and no doubt to the Jews; and the arts of blowing, coloring, grinding, and cutting it were familiar to the ancient Egyptians. Images of glazed pottery and broken wine-vases have been found in Egypt, dating as far back as the Exodus; and the earliest known specimen of transparent glass was a bottle found bearing the name of Sargon, 700 B. C., and opaque glasses of many centuries earlier. Glass does not appear to have been used at that time for mirrors, nor for windows, but for cups, bottles, vases, ornaments, sacred emblems, etc. In the New Testament glass is an emblem of smoothness and brightness, and crystal of transparency, Rev. 4:6; 15:2. The gold

of the New Jerusalem has the gem-like brilliancy of translucent glass, Rev. 21:18, 21. Glass is probably alluded to in Job 28:17, where our English version has the word crystal. See LOOKING-GLASSES.

GLEAN'ING, a right of the poor in harvest and vintage, under the Mosaic law, Lev. 19:9, 10; Deut. 24:19-21; Ruth 2. Compare Judg. 8:2. Robinson often saw women in Palestine beating out with a stick small quantities of grain which they had probably gleaned.



KITE: MILVUS EGYPTIUS.

GLEDE, a kind of hawk or kite, Deut. 14:13, an unclean bird of prey.

GLO'RY, the distinctive excellence of any person or thing and its manifestation. The glory of Lebanon was in its trees, Isa. 60:13; the glory of a man is the soul, or often the tongue, the soul's organ, Psa. 16:9; 30:12, margin; 57:8; 108:1; Acts 2:26. The glory of God denotes his divine perfections disclosed to his creatures, Exod. 33:18, 19; Psa. 63:2; Hab. 2:14; often with a visible effulgence betokening his special presence, Exod. 16:7, 10; 24:9, 10, 16, 17; 40:34; 1 Kin. 8:11; Psa. 80:1; Acts 7:2. God's glory is revealed in all his works of creation and providence, Psa. 19:1; Isa. 6:3; Ezek. 28:22; Rom. 1:19, 20, 23; but above all in Christ and redemption, John 1:14; 2:11; 2 Cor. 4:6; Heb. 1:3—where the word "brightness" means not a reflected lustre, but the outflowing "effulgence" of the Father's glory. The chief end of the Christian is to live to the glory of God, 1 Cor. 6:20; 1 Pet. 2:9, showing forth his praise by obeying his law, Matt. 5:16; John 17:4; 1 Cor. 10:31. Contrast Rom. 1:21. The adjuration, "Give God the glory," means, confess the truth in view of his

omniscience, Josh. 7:19; John 9:24. Glory is sometimes expressive of the heavenly state of Christ and believers, 1 Tim. 3:16; 1 Pet. 5:10.

GNAT, a small 2-winged insect, a mosquito, Matt. 23:24; where read, as in the first English translations, "Ye strain out a gnat." Filtering wine, for fear of swallowing an insect and becoming ceremonially unclean, Lev. 11:23, is applied to those who are superstitiously anxious in avoiding small faults, yet do not scruple to commit great sins.

GO ABOUT, seek or endeavor, John 7:19, 20; Acts 9:29; Rom. 10:3.

GO BEYOND, 1 Thess. 4:6, overreach.

GO TO, an exhortation, Gen. 11:3, 4, 7, or a call for attention, Eccl. 2:1; Isa. 5:5; Jas. 4:13; 5:1.

GOAD, ox-goad, Judg. 3:31, a pole 6 or 8 feet long with a sharp point at one end, to stimulate and guide the oxen, Eccl. 12:11, and a chisel-like iron at the head for clearing the ploughshare, cutting roots, etc. See PLOUGH; also SHAMGAR; and compare Judg. 5:8; 1 Sam. 13:19-22. In Acts 26:14 the word pricks is used for goads in the A. V., also in Acts 9:5, where the clause is omitted in the R. V., not being found in the Greek MSS. Contrast Matt. 11:29.



SYRIAN GOAT: CAPRA MAMBRICA.

GOATS formed an important part of the pastoral wealth of the East, Gen. 15:9; 27:9; 30; 31; 32:14; 37:31; and were raised by the Israelites in Canaan and Egypt, Exod. 12:5; 1 Sam. 25:2; and by the surrounding nomadic tribes, 2 Chr. 17:11; Ezek. 27:21. They were regarded as clean for sacrifice, Exod. 12:3; Lev. 3:12; Num. 15:27; and their milk and the

young kids were much used for food, Deut. 14:4; Judg. 6:19; Prov. 27:27; Luke 15:29. The common leather bottles were made of their skins. Goat-skins were used for kneading-cloths, Exod. 12:34; and were worn as clothing by the poor, ascetics, mourners, and prophets, 1 Kin. 21:27; Isa. 20:2; Heb. 11:37; Rev. 6:12; but goats' hair was woven into outer garments, and was the common covering for tents, Exod. 26:7; 35:6; Song 1:8, that used for the tabernacle being specially fine, Exod. 25:4; 35:26. Several kinds of goats were kept in Palestine: one kind having long silky hair, like the Angora, Song 4:1; 6:5, and another, long and broad ears. This kind is probably referred to in Amos 3:12, and is still the common goat of Palestine. For many



HEAD OF THE SYRIAN GOAT.

sacrifices goats and kids were as acceptable as sheep and lambs. For one, on the Day of Atonement, goats exclusively could be used, Lev. 16:5-28. See EXPIATION. A kid of the goats was the prescribed sin-offering on various occasions, Num. 28:11-31; 29:1-38. The he-goat, leader of the flock, Prov. 30:31; Jer. 50:8, symbolizes leaders in wickedness, Isa. 14:9; Zech. 10:3. Compare Ezek. 34:17; Matt. 25:32, 33. *Sa'ir*, the shaggy goat of the sin-offering, Lev. 9:15; Ezek. 43:25, is translated "hairy" in Gen. 27:11, 23; "rough" in Dan. 8:21; "devils" in Lev. 17:7; 2 Chr. 11:15; "satyrs" in Isa. 13:21; 34:14. A one-horned he-goat was an acknowledged symbol of the Macedonian empire, Dan. 8:5. See WILD-GOAT.

WILD-GOATS are mentioned in 1 Sam. 24:2; Job 39:1; Psa. 104:18; Prov. 5:19, A. V. "roe." This is doubtless the Ara-

bian Ibex or Beden, a large and vigorous animal still found in the mountains in the peninsula of Sinai, and east and south of



the Dead Sea. These goats are very similar to the bouquetin or chamois of the Alps. They feed in flocks of a score or two, with one of their number acting as a sentinel. At the slightest alarm they are gone in an instant, darting fearlessly over the rocks, and falling on their horns from a great height without injury. Their horns are 2 or 3 feet long, and are used by the Arabs for bottles and cut into knife-handles, etc.

For SCAPE-GOAT, see EXPIATION.

GOB, a pit, 2 Sam. 21:18, 19, called Gezer in 1 Chr. 20:4; the scene of 2 battles between David's heroes and the Philistines. Some copies of the Septuagint and the Syriac have Gath in 2 Samuel. Compare 2 Sam. 21:20; 1 Chr. 20:6.

GOD. This name, the derivation of which is uncertain, we give to that eternal, infinite, perfect, and incomprehensible Being, the Creator of all things, who preserves and governs all by his almighty power and wisdom, and is the only proper object of worship. In our Scriptures God is the translation of various Hebrew and Greek words: 1. **EL**, the mighty one, Gen. 14:18; 16:13; 17:1, etc. 2. **ELOHIM**, Deut. 32:15; Neh. 9:17, etc., the plural form of the word *Elôah* (used in Job and Daniel), expressing the excellence and majesty of the true God. 3. **JEHOVAH**, Lord—printed **GOD** in the Bible when preceded by another Hebrew word translated Lord. 4. The Greek **THEOS**. 5. The Greek **KURIOS**, Acts 19:20,

usually translated Lord. All these words except JEHOVAH are in some cases applied to idols as well as to the true God. Other Hebrew names applied to the Deity but not translated God, are *Elyon*, "the Most High," Gen. 14:22; *Shaddai*, "the Almighty," Gen. 17:1; *Adonai*, "Lord." The proper Hebrew name for God is JEHOVAH, which signifies *He is*. But the Jews, from a feeling of reverence, avoided pronouncing this name, substituting for it, wherever it occurs in the sacred text, the word ADONAI, Lord; except in the expression ADONAI JEHOVAH, *Lord Jehovah*, for which they put ADONAI ELÔHIM, *Lord God*. This usage, which is not without an element of superstition, is very ancient, dating its origin some centuries before Christ; but there is no good ground for assuming its existence in the days of the inspired Old Testament writers. The word Jehovah occurs in the stone record set up by king Mesha, which proves that this name of the Hebrews' God was not then unknown to foreigners. Compare Josh. 2:9, 10. In Exod. 3:14, God replies to Moses, when he asks Him his name, I AM THAT I AM; which implies the eternal self-existence of Jehovah, and his incomprehensible nature. The name I AM means the same as JEHOVAH, the first person being used instead of the third. According to Delitzsch the primitive name was JAH or JAHU, as it usually appears in compound names.

The Bible assumes and asserts the existence of God, "In the beginning God created the heavens and the earth;" and is itself the most illustrious proof of his existence, as well as our chief instructor as to his nature and will. It puts a voice into the mute lips of creation; and not only reveals God in his works, but illustrates his ways in providence, displays the glories of his character, his law, and his grace, and brings man into true and saving communion with him. It reveals him to us as a Spirit, the only being from everlasting and to everlasting by nature, un-derived, infinite, perfect, and unchangeable in power, wisdom, omniscience, omnipresence, justice, holiness, truth, goodness, and mercy. He is but one God, and yet exists in 3 persons, the Father, the Son, and the Holy Spirit; and this distinction of the Three in One is, like his other attributes, from everlasting. He is the source, owner, and ruler of all beings, foreknows and predetermines all events, and is the eternal judge and arbiter of the destiny of

all. True religion has its foundation in the right knowledge of God, and consists in supremely loving and faithfully obeying him. See JESUS CHRIST, HOLY SPIRIT, TRINITY.

GOD'LINESS, *right reverence and worship*. It denotes the spirit that gives God his due supreme place in the heart and life, Gen. 5:22, 24; Psa. 12:1; Mic. 6:8; Mal. 2:15; 1 Tim. 4:7, 8; 2 Pet. 1:6. In 1 Tim. 3:16, "the mystery of godliness" means the substance of revealed religion, the "mystery" revealed in the incarnation and work of Christ, who is the Object of the faith of the godly, and the Life of their obedience. In 1 Tim. 6:5, read, "supposing that godliness is a way of gain," R. V.

GODS. The words god and gods, Hebrew ELÔHIM, are several times used in Scripture to express the power, office, or excellence of some created beings, as angels, magistrates, Exod. 22:20, 28; Psa. 86:8; 97:7; often also for the false gods of the heathen. These were exceedingly numerous, and are denoted by various terms, signifying vanity, falsehood, etc. Among the first objects to be deified were the sun, the moon, and the chief powers of nature. Innumerable animals, deceased men, all ages, passions, and conditions of man, and everything which fear, lust, malice, pride, or caprice could suggest, were made objects of worship. The gods of modern India are numbered by millions.

GOD SPEED, 2 John 10, 11, A. V., good speed, as in Gen. 24:12, a cordial greeting, "speed" meaning prosperity.

GOG and **MAGOG** are usually spoken of together in Scripture. In Gen. 10:2, Magog, which seems to denote a country with its people, is reckoned among the descendants of Japheth. In Ezek. 38; 39, Magog apparently signifies a country with its people, and Gog the king of that people, probably the Scythians or the barbarous tribes north of the Caucasus. They reappear in the later predictions of John as enemies of the people of God, who are to be signally overthrown, Rev. 20:7-9.

GO'LAN, *exile*, or *circle*, a city of Bashan, Deut. 4:43; assigned to Manasseh and to the Gershonite Levites, one of the 3 cities of refuge east of the Jordan, Josh. 20:8; 21:27; 1 Chr. 6:71. Its site is now unknown. It became the head of the province named after it Gaulonitis, now Jaulân, See BASHAN.

GOLD, known and valued from the ear-

liest times, Gen. 2:11, 12; found in many parts of the world, and obtained anciently in Ophir, Job 28:16; Parvaim, 2 Chr. 3:6; Arabia, 2 Chr. 9:14; Sheba, and Raamah, Ezek. 27:22. Job alludes to gold in various forms, Job 22:24; 28:15-19. Abraham was rich in it, and ornaments were early made of it, Gen. 13:2; 24:22, 35. It is spoken of throughout Scripture; and the use of it among the ancient Hebrews, in its native and mixed state, and for the same purposes as at present, was very common, as well as among other nations, Esth. 1:6; Dan. 3:1; Nah. 2:9. It was not coined among the Jews until the time of Judas Maccabæus, but was weighed in exchange, Gen. 43:21. In the days of David and Solomon it was plentiful, 1 Kin. 10; 2 Chr. 1:15; 9:1, 9, 13-24. In Job 22:25, for "defence" read "gold," as in ver. 24. The ark of the covenant was overlaid with pure gold; the mercy-seat, the vessels and utensils of the tabernacle and temple were all of gold, Exod. 38:24; 1 Chr. 22:14; 29:4, 7; 2 Chr. 3; 4.

GOLD'SMITH, Neh. 3:8, 32; Isa. 40:19; 41:7; 46:6; literally a founder or finer. Compare Mal. 3:2, 3. Metallurgic processes are also mentioned, Prov. 17:3; 27:21. The Scriptures refer to the work of Egyptian goldsmiths, and the sculptures of Thebes and Beni-hassan depict their processes and the beautiful results.

GOL'GOTHA, the Hebrew name for CALVARY, which see.

GOLI'ATH, *exile*, a celebrated giant of Gath, who challenged the armies of Israel, and was encountered and slain by David. The history is contained in 1 Sam. 17. His height was 9½ feet; or, if we reckon the cubit at 21 inches, over 11 feet. He was one of 5 sons of a giant, margin Rapha, of Gath, Josh. 11:21, 22; see ANAKIM and REPHAIM; 2 Sam. 21:15-22; 1 Chr. 20:4-8. See GIANTS.

GO'MER, *completion*, I., Gen. 10:2, 3; 1 Chr. 1:5; Ezek. 38:6, a son of Japheth, and father of Ashkenaz, Riphath, and Togarmah. He is generally believed to have settled the northern shores of the Black Sea, and given name to the ancient Cimmerians and to the Crimea. About 700 B. C. a part of his posterity ravaged Asia Minor for a time. Traces of his name and parentage are also found in the Cimbri, Umbri, and Cambri of historians, in Cymry and Kumeraeg, the names of the Welsh people and language, among the Gaels of Ireland and Scotland. Yet some ethnolo-

gists regard this identification of the Cimbri with the Cimmerians and the Celtic race as baseless, except the similarity of names.

II. A harlot whom the prophet Hosea appears to have married in prophetic vision, as directed by God, that Israel might be led to reflect on the guilt of their spiritual uncleanness or idolatry, Hos. 1.

GOMOR'RAH, *submersion*, one of the cities in the fruitful vale of Siddim, near the southern part of the ancient Dead Sea, miraculously blasted by God. See SODOM.

GOOD'MAN, Luke 12:39, "master," as in Matt. 10:25, or "householder," as in Matt. 13:27; also Prov. 7:19.

GO'PHER, the wood of which Noah's ark was built. Many suppose it to be the cypress, which abounded in Assyria. Others take Gopher to be a general name for resinous trees, as the cedar, cypress, fir, and pine, Gen. 6:14.

GO'SHEN, I., the tract of country in Egypt inhabited by the Israelites from the time of Jacob to that of Moses. It was probably the tract lying east of the Pelusian arm of the Nile, towards Arabia, the modern district Esh-Shurkiyeh, including the valley et-Tumeylat. See EGYPT. It appears to have reached to the Nile, Exod. 1:22; 2:3, since the Jews ate fish in abundance, Num. 11:5, and practised irrigation, Deut. 11:10. It was near Heliopolis and Rameses, and not far from the capital of Egypt, Gen. 45:10; 47:11; Exod. 8-12. It was a part of "the best of the land," at least for the pastoral Hebrews, Gen. 46:34, and was evidently better watered and more fertile than at present. Here they greatly multiplied and prospered, Gen. 47:27; Exod. 1:7, and here they were sorely afflicted, and yet not forgotten of God, Exod. 8:22; 9:26. Many Egyptians dwelt among and around them, Exod. 11:2; 12:12, 13, 22, 23, and the Hebrews more or less acquired the arts of Egyptian civilization, Exod. 31:1-11; 35:10, 30-35; Acts 7:22. The railroad from Cairo to Suez makes a northern curve through Goshen, and the fresh water canal on the west bank of the Suez canal traverses it in going from the Nile at Cairo to Ismailia. See PHARAOH.

II. A district in Southern Palestine, apparently on the border of the hill country, perhaps adjacent to III.

III. A city in the mountains of Judah, Josh. 15:51; not identified.

GOS'PEL signifies *good news*, and is that revelation and dispensation which God has made known to guilty man through Jesus

Christ our Saviour and Redeemer. Scripture speaks of "the gospel of the kingdom," Matt. 24:14, the gospel "of the grace of God," Acts 20:24, "of Christ," and "of peace," Rom. 1:16; 10:15. It is the "glorious" and the "everlasting" gospel, 1 Tim. 1:11; Rev. 14:6, and well merits the noblest epithets that can be given it. The declaration of this gospel was made through the life and teaching, the death, resurrection, and ascension of our Lord.

The writings which contain the recital of our Saviour's life, miracles, death, resurrection, and doctrine are called **GOSPELS**, because they include the best news that could be published to mankind. We have 4 canonical gospels—those of Matthew, Mark, Luke, and John. These have not only been generally received, but they were received very early as the standards of evangelical history, as the depositories of the doctrines and actions of Jesus. They are appealed to under that character both by friends and enemies; and no writer impugning or defending Christianity acknowledges any other gospel as of equal or concurrent authority, although there were many others which purported to be authentic memoirs of the life and actions of Christ. Some of these apocryphal gospels are still extant. They contain many errors and legends, but have some indirect value.

There appears to be valid objection to the idea entertained by many, that the evangelists copied from each other or from an earlier and fuller gospel. Whether Mark wrote with the gospel by Matthew before him, and Luke with Matthew and Mark both, or not, we know that they "spoke as they were moved by the Holy Ghost" while recounting the works and sayings of Christ which they had seen or knew to be true, using no doubt the most authentic written and oral accounts of the same current among the disciples. They have not at all confined themselves to the strict order of time and place.

GOSPEL OF MATTHEW. The time when this gospel was written is very uncertain. All ancient testimony, however, goes to show that it was published before the others. It is believed by many to have been written about A. D. 38, by others between 50 and 60. It has been much disputed whether this gospel was originally written in Hebrew or Greek. The unanimous testimony of ancient writers is in favor of a Hebrew original, that is, that it was writ-

ten in the language of Palestine and for the use of the Hebrew Christians. But, on the other hand, the definiteness and accuracy of this testimony is drawn into question; there is no historical notice of a *translation* into Greek; and the present Greek gospel bears many marks of being an original; the circumstances of the age, too, and the prevalence of the Greek language in Palestine, seem to give weight to the opposite hypothesis. Critics of the greatest name are arranged on both sides of the question; and some who believe it to have been first written in Hebrew, think that the author himself afterwards made a Greek version. Matthew writes as "an Israelite indeed," a guileless converted Jew instructing his brethren. He often quotes from the Old Testament. He represents the Saviour as the fulfilment of the hopes of Israel, the promised Messiah, King of the "kingdom of heaven"—which expression he commonly uses where the other evangelists speak of the "kingdom of God."

GOSPEL OF MARK. Ancient writers agree in the statement that Mark, not himself an apostle, wrote his gospel under the influence and direction of the apostle Peter. The same traditionary authority, though with less unanimity and evidence, makes it to have been written at Rome, and published after the death of Peter and Paul. Mark wrote primarily for the Gentiles, as appears from his frequent explanations of Jewish customs, etc. He exhibits Christ as the divine Prophet, mighty in deed and word. He is a true evangelical historian, relating facts more than discourses, in a concise, simple, rapid style, with occasional minute and graphic details. One of his peculiarities is his use of the Greek word translated "straightway," "immediately," "anon," etc., which occurs 40 times, more than in the other 3 gospels together.

GOSPEL OF LUKE. Luke is said to have written his gospel under the direction of Paul, whose companion he was on many journeys. His expanded views and catholic spirit resemble those of the great apostle to the Gentiles; and his gospel represents Christ as the compassionate Friend of sinners, the Saviour of the world. It appears to have been written primarily for Theophilus, some noble Greek or Roman, and its date is generally supposed to be about A. D. 63.

GOSPEL OF JOHN. The ancient writers all make this gospel the latest. It was probably written at Ephesus, some time

after the destruction of Jerusalem. Out of 33 miracles of Christ it records 7, only one of them related by the other evangelists; and out of 30 parables he records none. The gospel of John reveals Christ as the divine and divinely-appointed Redeemer, the Son of God manifested in flesh. It is a spiritual rather than historical gospel, omitting many things chronicled by the other evangelists, and containing much more than they do as to the new life in the soul through Christ, union with him, regeneration, the resurrection, and the work of the Holy Spirit. The spirit of the "disciple whom Jesus loved" pervades this precious gospel. It had a special adaptation to refute the Gnostic heresies of that time, but is equally fitted to build up the church of Christ in all generations. Among his characteristic expressions are "abide" and "bear witness," which occur 40 and 30 times in this gospel.

GOURD. It has been supposed that Jonah's gourd was the *Ricinus Communis*, or castor-oil plant. It grows in the East with great rapidity, to the height of 8 to 12 feet, and one species much higher. Its leaves are large, and have 6 or 7 divisions, like a hand with outspread fingers, whence



THE CASTOR-OIL PLANT.

its name of *Palma Christi*. Since, however, it is now known that in the vicinity of the ancient Nineveh a plant of the gourd

kind is commonly trained to run over structures of mud and brush, to form booths in which the gardeners may protect themselves from the terrible beams of the Asiatic sun, this goes far to show that this vine, called in the Arabic *ker'a*, is the true gourd of Jonah. If the expression, "which came up in a night," Jonah 4:10, is to be understood literally, it indicates that God "prepared" the gourd, ver. 6, by miraculously quickening its natural growth. The Oriental gourd grows rapidly, forms a dense shade, flourishes best in extreme heat, and quickly withers when injured.

The **WILD GOURD** is a poisonous plant, conjectured to mean the colocyth, which has a cucumber-like vine, with several branches, and bears a fruit of the size and color of an orange, with a hard, woody shell, within which is the white meat or pulp, exceedingly bitter, and a drastic purgative, 2 Kin. 4:39. It was very inviting to the eye, and furnished a model for the carved and molten "knops" in Solomon's temple, 1 Kin. 6:18; 7:24.

GOVERNOR, Jas. 3:4, pilot.

GO'ZAN, the district, Isa. 37:12, to which Tiglath-pileser, and afterwards Shalmaneser and Sargon, carried the captive Israelites, 2 Kin. 17:6; 1 Chr. 5:26. Identified by some with the modern Kizzil-ozan, a river flowing from Kurdistan into the Caspian Sea; but by Rawlinson and others with Gauzanitis in Northern Mesopotamia on the river Habor, now Khabûr, an affluent of the Euphrates.

GRACE, *favor, mercy*. Divine grace is the free and undeserved love and favor of God towards man as a sinner, especially as exhibited in the plan of redemption through Jesus Christ, John 1:17; 3:16; Rom. 3:24-26. It is only by the free grace of God that we embrace the offers of mercy, and appropriate to ourselves the blessings graciously purchased by redeeming blood.

The "**GRACE OF GOD**," spontaneous, unmerited, self-directed, and almighty, is the source of the whole scheme of redemption, Rom. 11:6; 2 Tim. 1:9. With it are united "the grace of our Lord Jesus Christ," who gave himself for sinners; and that of "the Spirit of grace," by whom alone the grace offered by the Father and purchased by the Son is effectually applied. Thus **GRACE** in man, or all true holiness, 2 Pet. 3:18, is traced up to the grace of God as its only source; and the gospel of Christ and the work of the Spirit—both pure grace—are its only channels of communication. Hence

also all the fruits and blessings of the gospel are termed graces, 2 Cor. 8:7; Phil. 1:7; not only regeneration, pardon, enlightenment, sanctification, etc., but miraculous, official, and prophetic gifts, the peculiar traits of Christian character, and everlasting salvation, 1 Pet. 1:13. In Gal. 5:4 "grace" means God's plan of salvation by his mercy, not by our works.

GRA'CIOUS, Prov. 11:16; Jer. 22:23; commendable and winning.

GRAIN. See CORN.

GRAPES, the fruit of the vine. The grapes of Palestine were very fine, of great size and high flavor, Num. 13:24. At present, and probably the same has always been true, the wine that is made requires but a small part of the annual yield of the vines. Dr. Robinson says, "No wine is made from the very extensive vineyards of Hebron, except a little by the Jews." While yet green, grapes are used for food in various ways; and are dried in the sun, or their juice preserved in bottles, to secure a pleasant vegetable tart all the year round, Num. 6:4. Ripe grapes may be had in Syria 4 or 5 months, Lev. 26:5; and when the season closes many are hung up in clusters, suitably protected, and remain without drying up all through the winter. Grapes are exceedingly cheap, and form no small part of the ordinary food. Ripe grapes are also dried into raisins; and after the hanging grapes are gone, the raisins are used until the return of the new grapes. The expressed juice is boiled down to a syrup called *dibs*, much used as a condiment by all classes.

Besides the law which protected the first 3 years' growth of the vine (see FIRST-FRUIT), there was another law requiring the Jews to leave the gleanings of their vineyards for the poor, Lev. 19:10, 23. The law also allowed one who was passing a vineyard to pick a few grapes to eat on the spot, but not to carry any away, Deut. 23:24. Everywhere we encounter proofs of the admirable humanity that characterized the Mosaic legislation. A vineyard nearly stripped of its clustered treasures was a frequent image of desolation, Isa. 17:6; 24:13; Obad. 5. See VINE.

"Wild grapes" were the fruit of a wild vine, probably the *Vitis Labrusca* of Linnaeus, the wild claret-grape. The fruit of the wild vine is called *enanthes*, or the flower of wine. They never ripen, and are good only for verjuice. In Isa. 5:2, 4 God complains of his people whom he had plant-

ed as a choice vine, an excellent plant, that he had a right to require of them good fruit, but they had brought forth only wild grapes—fruit of a bad smell and a bad taste.

GRASS sometimes means any green herbage, Isa. 15:6, and sometimes the usual food of cattle, Psa. 104:14. The quick growth of grass, its tenderness, and its rapid combustion when dry, have furnished the sacred writers with some of their most appropriate illustrations, Psa. 90:5, 6; 92:7; 103:15, 16; Isa. 40:6-8; 51:12; Jas. 1:10; 1 Pet. 1:24. All sorts of grass and small shrubs are still used in Syria for fuel, on account of the scarcity of wood, Matt. 6:28-30. Travellers in that country often see grass growing on the housetops, the roofs being flat and coated with earth trodden hard. Such grass quickly withers when the rainy season is over, Psa. 129:6, 7, where the rendering should be, "before it is plucked up," Isa. 37:27.

GRASS'HOPPER, a kind of locust, and so called in 2 Chr. 7:13. It was sometimes used for food, Lev. 11:22. Individually they are insignificant and timid creatures, Num. 13:33, and their worthlessness furnishes a striking comparison in Isa. 40:22; while the feebleness of age is expressed by its inability to endure them, Eccl. 12:5. Yet coming in great numbers they are destructive to all herbage, Amos 7:1. See LOCUST.

GRAVE, Isa. 22:16, to excavate.

GREAVES, 1 Sam. 17:6, armor for the legs.

GREECE, in the Old Testament, is put for the Hebrew word *Javan*, which is equivalent to *Ionia*, and seems to include not only Greece but Western Asia Minor and the intervening isles, all settled by the Ionian race, Gen. 10:2. Greece proper, however, is chiefly intended. See *JAVAN*.

In the New Testament Greece is usually spoken of as *Achaia*, but is once called *Hellas*, a name supposed to have belonged first to a single city is *Thessaly*, but at length applied to the whole country south of Macedonia, including the Peloponnesus, Acts 20:2. About B. C. 146 the Romans conquered Greece, and afterwards organized 2 great provinces, namely, Macedonia, including Macedonia proper, *Thessaly*, *Epirus*, and *Illyricum*; and *Achaia*, including all the country which lies south of the former province. See *ACHAIA*. Greece was bounded north by Macedonia and *Illyricum*, from which it was separated by moun-

tains, south by the Mediterranean Sea, east by the Ægean Sea, and west by the Ionian Sea. It was generally known under the 3 great divisions of Peloponnesus, Hellas, and Northern Greece.

Peloponnesus, more anciently called Pelasgia, and Argos, and now the Morea, was the southern peninsula; it included the famous cities Sparta, Messene, Elis, Corinth, Argos, etc. The division of Hellas, which now constitutes a great part of Livadia, included the following cities: Athens, Megara, Platea, Delphos, and Actium. Northern Greece included Thessaly and Epirus, with the cities Larissa, Nicopolis, etc. The large islands of Crete and Eubœa belonged to Greece, as well as most of those in the Archipelago and on the west.

The Greeks purchased Jewish captives as slaves from the Tyrians, Joel 3:6 (about 800 B. C.). Compare Ezek. 27:13. Daniel foretold the rise of the Macedonian-Grecian empire, Dan. 7:6; 8:5, 21. Zechariah, 9:13, predicted the Maccabees' triumphs over their Græco-Syrian oppressors; and Isaiah, 66:19, speaks of future Jewish missionaries to Javan, a prophecy fulfilled in the witness of the Jews against polytheism, and the labors of Jewish gospel missionaries on Grecian soil. See JAVAN.

The Jews and the Greeks appear to have had little intercourse with each other until after Alexander the Great overran Egypt, Syria, and the East. They then began to come in contact everywhere, for both races were widely dispersed. The Jews extended the name of Greeks (Hellenes) to include the people conquered and ruled by Greeks; and the word is thus often synonymous in the New Testament with Gentiles, Mark 7:26; Acts 20:21; Rom. 1:16. The term "Grecian" or Hellenist, on the contrary, denotes a Jew by birth or religion who spoke Greek; in the R. V. "Grecian Jews." It is used chiefly of foreign Jews and proselytes, in contrast with the Hebrews, that is, those speaking the vernacular Hebrew, or Aramaean, Acts 6:1; 9:29. In Acts 11:20 "Greeks" is probably the true reading, for the "Grecians" would be included among the "Jews" of ver. 19. The Greeks were a vivacious, acute, and polished, but superficial people, compared with the Jews. They excelled in all the arts of war and peace; but were worshippers of beauty, not of duty. Their pride of intellect and their corruption of morals were almost insurmountable obstacles to

their reception of Christianity, 1 Cor. 1:22, 23. Yet it was among the Greek cities and people that Paul chiefly labored, and with great success. Many flourishing churches were, in early times, established among them; and there can be no doubt that they for a long time preserved the apostolic customs with much care. At length, however, opinions fluctuated considerably on points of doctrine; schisms and heresies divided the church; and rancor, violence, and even persecution followed in their train. To check these evils, councils were called and various creeds composed. The removal of the seat of government from Rome to Constantinople gave a preponderance to the Grecian districts of the empire, and the ecclesiastical determinations of the Greek Church were extensively received. In the middle of the 8th century disputes arose, which terminated in a permanent schism between the Greek and Latin Churches. The Greek Church has a general resemblance to the Roman-catholic, and embraces a population of not far from 70,000,000 of souls, in Russia, Greece, Turkey, Syria, etc.

THE GREEK LANGUAGE is the original language of all the books of the New Testament, except perhaps the gospel by Matthew; but the sacred authors have followed that style of writing which was used by the Hellenists, or Grecizing Hebrews, adopting many idioms and turns of speech from the Syriac and Hebrew languages, very different from the classical style of the Greek writers, but like that of the Septuagint. They were also obliged to make use of some new words, and new applications of old words, to express religious ideas before unknown to the Greeks, and for which they had no proper expression. After Alexander the Great, Greek became the language best known throughout the East, and was generally used in commerce. As the sacred authors had in view the conversion not only of the Jews, then scattered throughout the East, but of the Gentiles also, it was natural for them to write to them in Greek, that being a language to which all were of necessity accustomed. It was the language commonly spoken by our Lord and his disciples, and the evangelists have doubtless given us in many cases the very words he spoke; though the Hebrew (Aramaic) was probably more loved and spoken at Jerusalem by devout Jews, Acts 1:19; 22:2.

GRIEF and GRIEVOUS often denote physical pain, Gen. 49:23; Isa. 53:4; Matt. 8:6; 1 Pet. 2:19.

GRIND. See CORN.

GRIND'ERS, Eccl. 12:3, the molars, or jaw-teeth.

GROVE, Heb. ASHERAH, means a wooden image of Ashtoreth (see), and should be so understood, except in Gen. 21:33, where a different Hebrew word is used, meaning a tree, as in 1 Sam. 22:6; 31:13. The Israelites were commanded to destroy the Asherim, Exod. 34:13; Deut. 16:21; but often disobeyed, Judg. 3:7; 6:25, 26; 1 Kin. 15:13; 2 Kin. 17:10; 21:3, 7; 23:6; Isa. 17:8. Groves were early associated with the worship of the true God, Gen. 12:6, 7; 13:18, and seem naturally fitted for such a purpose. The heathen and backsliding Jews resorted to them for idolatrous rites, some elevated spot being generally chosen, Jer. 17:2; Ezek. 20:28; Hos. 4:13. See HIGH PLACES, MAMRE, OAK.

GUARD, Gen. 37:36; 2 Kin. 25:8; Dan. 2:14, literally a *butcher*, hence a cook, and an executioner—the body-guard of the kings of Egypt and Babylon. See FOOTMEN.

GUDGO'DAH, Deut. 10:7; Hor-hagidgad, Num. 33:32.

GUILTY, Matt. 26:66; Mark 14:64, in R. V. "worthy."

H.

HABAK'KUK, *embrace*, one of the minor prophets, probably a Levite, and perhaps a temple singer. Compare 3:19 with 1 Chr. 25:1-5. Of his life we know nothing, except that he appears to have been contemporary with Jeremiah, and to have prophesied between 630 B. C., Josiah's 12th year, and 610 B. C., before Nebuchadnezzar's 1st invasion of Judæa, 2 Kin. 24:1.

The book of HABAKKUK consists of 3 chapters, which all constitute one oracle. In the first chapter, he foretells the woes which the rapacious and terrible Chaldeans would soon inflict upon his guilty nation. In the second, he predicts the future humiliation of the iniquitous conquerors. The third is a sublime and beautiful ode, in which the prophet implores the succor of Jehovah in view of his mighty works of ancient days, and expresses the most assured trust in him. Nothing, even in Hebrew poetry, is more lofty and grand than this triumphal ode, which inspires the most afflicted believer to rejoice in his God.

HABER'GEON, Neh. 4:16; Job. 41:26, a coat of mail; an ancient piece of defensive armor, in the form of a coat or tunic, de-

scending from the neck to the middle of the body, and formed of tough hide, or



many quilted linen folds, or of scales of brass overlapping each other like fishes' scales, or of small iron rings or meshes linked into each other, Exod. 28:32; 39:23.

HA'BOR, *united*, "the river of Gozan," a river and probably also a district of Assyria, 2 Kin. 17:6; 18:11; 1 Chr. 5:26. Identified with the Khabûr, which flows into the Euphrates at Karkesia. It is about 200 miles long, and traversed the province of Gauzanitis (see GOZAN), adjoining which was Chalchitis, formerly Halah.

HACH'ILAH, a hill in the untilled land near Ziph (see), facing the Jeshimon (see). A lurking-place of David and his 600, where Saul's life was spared, 1 Sam. 23:19; 26:1, 3-12. Now found at Yekin or Hachin, a ruin on a high hill between valleys running north and south.

HACH'MONITE, *son of Hachmoni*, to whose family the heroes Jashobeam and Jehiel belonged, 2 Sam. 23:8; 1 Chr. 11:11; 27:32.

HA'DAD, or HADAR, *mighty*, I., son of Ishmael, Gen. 25:15; 1 Chr. 1:30.

II. A king of Edom, at Avith, Gen. 36:35; 1 Chr. 1:46.

III. Another king of Edom, at Pau, Gen. 36:39; 1 Chr. 1:50, 51, perhaps contemporary with Moses.

IV. Another Edomite of the royal family, who fled to Egypt while young, upon David's conquest of Edom, 2 Sam. 8:14; was well received, and married the queen's sister. After the death of David and Joab, he returned to Edom and made an ineffectual effort to throw off the yoke of Solomon, 1 Kin. 11:14-22, 25.

Hadad was also the name of the Syrian

sun-god, and is part of the name of several Syrian kings.

HADADE'ZER, or **HADARE'ZER**, *helped of Hadad*, a powerful king of Syria, reigning in Zobah and the surrounding country, even to the Euphrates, 1 Kin. 11:23. He was thrice defeated and his power overthrown by David, 2 Sam. 8:3, 4; 10:6-14, 16-19; 1 Chr. 18:3; 19:6. Psalm 60 was written after David's first victory over the Syrians and Edomites, 2 Sam. 8:13, 14.

HA'DAD-RIM'MON, named for 2 Syrian deities, a city in the valley of Megiddo, the scene of national lamentation over Josiah's death, in battle with Pharaoh-necho, 2 Kin. 23:29; 2 Chr. 35:20-25; Zech. 12:11. Afterwards, Jerome says, called Maximianopolis.

HADAS'SAH. See **ESTHER**.

HA'DES. See **HELL**.

HA'DID, Ezra 2:33; Neh. 7:37; 11:34, in Dan, though belonging to Benjamin; now El-Hadith, 3 miles east of Ludd.

HADO'RAM, *Hadar is exalted*, I, Gen. 10:27; 1 Chr. 1:21.

II. Son of Toi, king of Hamath, called Joram in 2 Sam. 8:10.

III. 2 Chr. 10:18, contracted from **ADONIRAM**.

HA'DRACH, the land of, Zech. 9:1. Not identified, probably a part of Syria.

HA'GAB, **HAGABA**, one of the Nethinim, Ezra 2:45, 46; Neh. 7:48.

HA'GAR, *stranger*, an Egyptian bondmaid in the household of Sarah, Gen. 12:16, who, being barren, gave her to Abraham for a secondary wife, that by her, as a substitute, she might have children, in accordance with the customs of the East in that age. The history of Hagar is given in Gen. 16; 17; 21. In an allegory, Paul makes Hagar represent the Jewish Church, which was in bondage to the ceremonial law; as Sarah represents the true church of Christ, which is free from this bondage, Gal. 4:24. Her name is much honored among the Arabs claiming to be her descendants.

HAGARENES', or **HA'GARITES**, 1 Chr. 5:10, 18-22, descendants of Hagar and Ishmael. In Psa. 83:6 the name seems to be given to a distinct portion of the Ishmaelites. A Hagarite was fitly placed over David's flocks, 1 Chr. 27:31.

HAG'GAÏ, *festive*, one of the minor prophets, probably accompanied Zerubbabel in the first return of the Jews from Babylon, B. C. 536. He prophesied during the second year of Darius Hystaspis, B. C. 520.

urging his countrymen to resume the building of the temple, for about 14 years interrupted, and at last suspended, Ezra 4:4, 5, 23, 24. The Jews had become indifferent, and excused themselves from building until the end of the 70 years. Haggai's reproof roused them for a time, ch. 1:1-11; Ezra 5:1, 2; but they soon became despondent, and he was charged with a 2d message of encouragement, ch. 2:1-9. The exceeding glory of the 2d temple was, as he foretold, that Christ "the Desire of all nations" came into it, and made the place of his feet glorious. Again he taught them that attention to outward rites cannot atone for disobedience to God, and assured them of God's blessing now that they had begun to build, ch. 2:10-19. He also instructs the inquiring Zerubbabel in regard to the national revolutions foretold, ver. 7, and the safety of Judah represented by Zerubbabel, ver. 20-23; Jer. 46:28. The book still admonishes the people of God when listless and slothful in his service, and cheers those who strive to build his spiritual temple, 1 Pet. 2:5.

HAG'GITH, *rejoicing*, one of David's wives, Adonijah's mother, 2 Sam. 3:4.

HAIL! a salutation customary among our Saxon ancestors, and importing "health to you," including all kinds of prosperity.

HAIL/STONES, drops of rain formed into ice by the power of cold in the upper regions of the atmosphere. Hail was among the plagues of Egypt, Exod. 9:24, and was the more terrible because it rarely occurred in that country. Hail was also made use of by God for defeating an army of Canaanites, Josh. 10:11; and is used figuratively to represent terrible judgments, Isa. 28:2; Rev. 16:21.

HAIR. Egyptian men cut their hair and shaved, except in mourning, and Joseph



ASSYRIAN HEAD.

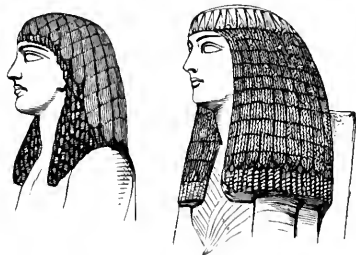
did likewise, Gen. 41:14. Egyptian women wore their hair long and braided, as now. Wigs were worn in Egypt. Hebrew men cut their hair moderately short, and this was required of the priests, Lev. 21:5;

Ezek. 44:20; 1 Cor. 11:14. Fragrant ointments were used, Exod. 30:33; Psa. 23:5; Eccl. 9:8. In mourning men cut, or shaved off, or plucked out the hair, Ezra 9:3; Amos 8:10, or let it go dishevelled, Lev. 10:6; Ezek. 24:17. In Jer. 7:29, Jerusalem is addressed as a woman. Women plait-



GRECIAN HEADS.

ed, perfumed, and decked their hair in many ways, Isa. 3:18, 24; 1 Cor. 11:15, so much as to call for apostolic interdictions, 1 Tim. 2:9; 1 Pet. 3:3. Nazarites wore their hair uncut as a sign of humiliation



EGYPTIAN OFFICER AND WIFE.

and self-dedication to God, Num. 6:5, 9; Judg. 13:5; 16:17. Absalom's hair perhaps weighed 20 shekels, not 200, a copyist's error being possible in the numerals, 2 Sam. 14:26. Arabians cut the hair around their temples in a circular form in honor of their god Orotal, Jer. 9:26; 25:23; 49:32, margins; and in mourning marred their beards, Jer. 48:37, practices forbidden to the Israelites, Lev. 19:27. Lepers, when cleansed, and Levites on their consecration, shaved the whole body, Lev. 13; 14:8, 9; Num. 8:7. "Hair like women's," Rev. 9:8, was suggestive of semi-barbarous hosts like the long-haired Saracens, afflictors of Christian Europe in the 7th and 8th centuries.

HA'LAH, 2 Kin. 17:6; 18:11; 1 Chr. 5:26. Probably a province of Mesopotamia called Chalcitis by Ptolemy, on the Khabûr north of Gauzanitis. See GOZAN and HAVOR. The name is traced in the modern Gla, a large mound on that river.

HA'LAK, *smooth*, perhaps not a proper

name, but descriptive of some unknown hill, the southern limit of Joshua's conquests towards Mount Seir, Josh. 11:17; 12:7, perhaps the pass es-Sufâh.

HALE, Luke 12:58; Acts 8:3, to draw or drag.

HALL, Luke 12:55, the court or uncovered space in the midst of a house. The "porch," Matt. 26:71; Mark 14:68, was the vestibule leading to the court from the street. See HOUSE.

HALLELU'JAH, and in the New Testament ALLELUIAH, *Praise ye Jehovah*. This word occurs at the beginning and at the end of many Psalms. It was also sung on solemn days of rejoicing, as an expression of joy and praise, and as such it has been adopted in the Christian church, and is still used in devotional psalmody, Rev. 19:1, 3, 4, 6. The Jews gave the name Hallel to the Psalms from 113 to 118, and sang them on their Feast days, as Christ and his disciples are supposed to have done at the Lord's Supper, Matt. 26:30.

HAL'LOW, to render sacred, set apart, consecrate. The English word is from the Saxon, and means to *make holy*; hence hallowed persons, things, places, rites, etc.; hence also the name, power, and dignity of God are hallowed, that is, revered as holy.

HALT, Psa. 38:17; Matt. 18:8, limping.

HAM, *hot, sunburnt*, I., a son of Noah, Gen. 5:32; 7:13; 9:18; 10:1. His name may prophetically refer to the hot territories of his descendants. Compare Gen. 5:29. The impiety revealed in his conduct towards his father drew upon him, or rather, according to the Bible statement, on his son Canaan, a prophetic malediction, Gen. 9:20-27. Ham was the father of Cush, Mizraim, Phut, and Canaan, that is, the ancestor of the Canaanites, Southern Arabians, Ethiopians, Egyptians, and the Africans in general, Gen. 10:6-20. A Cushite descendant of Ham is mentioned as the founder of Babylon, Gen. 10:8-10; a statement confirmed by the earliest Babylonian monuments exhumed, the language of which is Cushite.

II. A poetical name for Egypt, Psa. 78:51; 106:22, the first civilized of the Hamite settlements.

III. An unknown place of the Zuzim, Gen. 14:5.

IV. 1 Chr. 4:40, probably the Philistines, as descended from Ham through Mizraim, Gen. 10:14.

HA'MAN, *magnificent*, a favorite of Ahas-

uerus, king of Persia. In order to revenge himself upon Mordecai the Jew, he plotted the extermination of all the Jews in the kingdom; but in the providence of God he was thwarted by Esther, fell into disgrace with the king, and wrought his own ruin and the upbuilding of the Jews. He is called an Agagite; and as Agag was a common name of the Amalekite kings, the Jews believe he was of that race. This would help to explain his malice against the Jews. See AMALEKITES. Similar wholesale slaughters are still plotted in Asia, and the whole narrative is confirmed and illustrated by the descriptions of Eastern life furnished by modern travellers in the same region. The death of Haman took place about 473 B. C. His eventful history shows that pride goes before destruction; that the providence of God directs all things; that his people are safe in the midst of perils; and that his foes must perish.

HAMATH, *fortress*, an important city and province of Upper Syria, settled by a Canaanite tribe, Gen. 10:18. "The Entering in of Hamath" is probably the northern part of the valley which led up to it from Palestine between Lebanon and Anti-Lebanon, often mentioned as Israel's northern boundary, Num. 13:21; Josh. 13:5; Judg. 3:3. The land of Hamath, apparently independent in David's time, 2 Sam. 8:9, 10, seems to have come under Solomon's control, for he had "store cities" in it to accommodate his northern commerce, 2 Chr. 8:4. It is mentioned in the Assyrian inscriptions of Ahab's time as an ally of Damascus; was "recovered" by Jeroboam II., 2 Kin. 14:28, taken by the Assyrians, 2 Kin. 18:34; 19:13; Amos 6:2, 14. Compare 1 Kin. 8:65. Hamah now belongs to the Turkish empire, is built on both sides of the Orontes, and has 30,000 inhabitants.

HAMATH-ZO'BAH, 2 Chr. 8:3, perhaps Hamath.

HAMMATH, *hot springs* or *baths*, a fortified city in Naphtali, Josh. 19:35; probably the Levitical city called Hammoth-dor, Josh. 21:32, and Hammon, 1 Chr. 6:76. About a mile south of Tiberias are still 3 or 4 *hammâm*, *i. e.*, hot springs.

HAMME'LECH, *the king*, probably should be so translated, meaning Jehoiakim in Jer. 36:26, and Zedekiah in Jer. 38:6.

HAMON-GOG, Ezek. 39:11, 15, a prophetic name given to a ravine on the east of the Dead Sea, on the thoroughfare of commerce with Arabia and Egypt.

HAMOR, *an ass*, Gen. 33:19; 34; Judg. 9:28, a Hivite prince, father of Shechem. From his sons Jacob bought some land for 100 "lambs," Gen. 33:19, margin, probably rings of silver stamped with the figure of a lamb, Josh. 24:32. Called Emmor in Acts 7:16, A. V., where Stephen, speaking to men familiar with the facts, elliptically sums up the Old Testament narrative of 2 purchases and 2 burial-places, Gen. 50:13.

HAMUTAL, *kin of the dew*, 2 Kin. 23:31; 24:18; Jer. 52:1.

HANAM'EEL, *the grace of God*, son of Shallum, a kinsman of Jeremiah, from whom the prophet bought a piece of ground before the captivity, and had the legal record made, in token of his prophetic assurance that his people would return to their possessions, Jer. 32:6-15, 37, 43, 44. See ANATHOTH. The law prohibiting the alienation of Levitical lands, Lev. 25:25, 34, apparently did not forbid sales within the tribe of Levi.

HANAN'EEL, the tower of, on the north-eastern wall of Jerusalem, between the fish-gate and the sheep-gate, Neh. 3:1; 12:39; Jer. 31:38; Zech. 14:10.

HANA'NI, *gracious*, I., a Levitical musician and director under David, 1 Chr. 25:4, 25. B. C. 1014.

II. A seer in the time of Asa, imprisoned for his fidelity, B. C. 941. He was also the father of the prophet Jehu, 1 Kin. 16:1-7; 2 Chr. 16:7-10; 19:2; 20:34.

III. A brother of Nehemiah, who brought to Susa an account of the wretched state of the Jews then at Jerusalem, and afterwards had charge of the gates of the city, Neh. 1:1-3; 7:2, 3, B. C. 446.

IV. Neh. 12:35, 36.

HANANI'AH, *gift of the Lord*, I., 1 Chr. 25:4, 5, 23.

II. A false prophet of Gibeon, who for his impious hardihood was overtaken with speedy death, according to the word of God, Jer. 28. Compare Acts 5:1-5; Rev. 21:8; 22:15.

III. 1 Chr. 3:19. Identified by some with Joanna, Luke 3:27.

IV. The Hebrew name of Shadrach, Dan. 1:3, 6, 7.

V. A pious and faithful officer under Nehemiah, Neh. 7:2.

Many others of this name are mentioned.

HAND, a symbol of skill, power, and various actions, Psa. 24:4; Ezek. 23:37; also of God's vengeance, 1 Sam. 5:6, 7; Psa. 21:8, and mercy, Isa. 65:2. The hand was given as a pledge of faithfulness to an

agreement, Prov. 6:1; of submission to a master or conqueror, 2 Chr. 30:8, margin; Ezek. 17:18; Lam. 5:6; Jer. 50:15. It was raised in taking an oath, or in blessing, Gen. 14:22; Lev. 9:22, also in prayer, Job 11:13; Psa. 28:2; 63:4; 1 Tim. 2:8. The offerer of a sacrifice, by placing his hand on its head, betokened the transfer of his guilt and penalty to a divinely-appointed substitute, Lev. 1:4; 3:2; 4:15; Isa. 53:6; 2 Cor. 5:21. In the case of the scape-goat, Lev. 16, the complete removal of pardoned sin was symbolized. Compare Psa. 103:12; Mic. 7:19. The "laying on of hands" signified consecration to office and the bestowal of a blessing or of divine gifts, Gen. 48:14; Num. 8:10; 27:18; Mark 10:16; Acts 6:6; 19:6; 1 Tim. 4:14; Heb. 6:2. To kiss the hands was an act of adoration, Job 31:27; to pour water on them, of service, 2 Kin. 3:11; to wash them in public was a protest of innocence, Deut. 21:6, 7; Matt. 27:24. "At the right hand of God" is the place of honor, power, and happiness, Psa. 16:11; 45:9; 110:1; Matt. 26:64; Col. 3:1. In describing location, "to the right hand" meant south, "to the left hand" north, the Hebrews being wont to speak as if facing the east, Gen. 14:15; 1 Sam. 23:19, margin. In Zech. 13:6, one calls on an idolatrous prophet to account for the scars in his hands. Compare 1 Kin. 18:28. See WASHING.

HAND'BREADTH, the width of the palm, nearly 4 inches, Exod. 25:25; 1 Kin. 7:26. Symbolic of shortness, Psa. 39:5.

HAND'ICRAFT. See CRAFT.

HAND'WORK, Psa. 19:1, products of one's labor.

HA'NES, Isa. 30:4, a city of Egypt, probably TAHAPANES.

HANG'ING was practised among the Jews upon the dead bodies of criminals, as a mark of ignominy, Num. 25:4; Josh. 10:26, in which case they were to be removed by nightfall, Deut. 21:22, 23. Compare John 19:31; Acts 5:30; Gal. 3:13, where Christ's crucifixion is spoken of.

HANG'ING, literally cover, means the curtain before the door of the tabernacle, Exod. 26:36, 37; 39:38, before the entrance of the court, Exod. 27:16; 38:18; Num. 4:26; and the same Hebrew word is "the veil of the covering" which shut off the Most Holy Place, Exod. 35:12; 39:34; 40:21; Num. 4:5.

HANG'INGS, the translation of another Hebrew word, meaning "that which is in motion," formed the walls of the court of

the tabernacle, Exod. 27:9; 35:17; 38:9; Num. 3:26; 4:26. In 2 Kin. 23:7, for "hangings" read "tents," for the impure worship of Ashtoreth.

HAN'NAH, *grace, favor*, the pious wife of a Levite of Ramathaim-zophim named Elkanah, and mother of Samuel, B. C. 1171. She had earnestly besought the Lord for him, and freely devoted him to serve God according to her vow. She was afterwards blessed with 3 other sons and 2 daughters, 1 Sam. 1-2:21. Compare Luke 1:46-55.

HA'NUN, a king of the Ammonites, whose father Nahash had befriended David in his early troubles. Compare 1 Sam. 11. Upon the death of Nahash, David sent an embassy to condole with his son. The shameful treatment received by these ambassadors led to a destructive war upon the Ammonites, 2 Sam. 10; 12:25-31; 1 Chr. 19; 20.

Two others are honorably on record as builders of the wall of Jerusalem, Neh. 3:13, 30.

HA'RA, *hill-country*, 1 Chr. 5:26, a place in Western Assyria, apparently on or near the Khabûr, identified by many with Haran.

HA'RAN, *strong, mountaineer*, I., 3d son of Terah, brother of Abraham and Nahor, and father of Lot, Milcah, and Iscab. He was born in Ur, and died before his father, Gen. 11:26-31. B. C. 1990.

II. A Gershonite Levite in David's time, 1 Chr. 23:9.

HA'RAN, or **CHAR'RAN**, *parched*, I., son of Hezron's son Caleb, and Ephah, 1 Chr. 2:46.

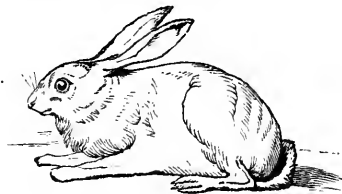
II. An ancient city, called in the New Testament Charran, in the northwest part of Mesopotamia, that is, Padan-aram, Gen. 25:20. Here, after leaving Ur, Abraham dwelt till his father Terah died; here he received a 2d call, Gen. 12:1; Acts 7:2; here Nahor remained; and to this old homestead Isaac sent for a wife, and Jacob fled from the wrath of Esau, Gen. 11:31, 32; 12:5; 24; 27:43; 28:10; 29:4. Haran was ravaged by the predecessors of the Assyrian king Sennacherib, 2 Kin. 19:12; Isa. 37:12. It traded with Tyre, Ezek. 27:23. Here Crassus the Roman general was defeated and killed by the Parthians. Haran, as it is now called, is on the Belik, a branch of the Euphrates, in 36° 52' N. lat., and 39° 5' E. long., in a flat and sandy plain, and is peopled only by a few wandering Arabs, who select it for the delicious water it furnishes. It is 20 miles

from Orfah. See UR. The traditional tomb of Terah is still shown.

HARD, Psa. 63:8; Matt. 25:24; Acts 18:7, close.

HARD'LY, Isa. 8:21; Matt. 19:23, with difficulty.

HARD'NESS, 2 Tim. 2:3, hardships.



THE COMMON HARE OF PALESTINE.

HARE, prohibited to the Israelites for food, Lev. 11:6; Deut. 14:7. The hare masticates at leisure food which it has cropped and retained in its cheeks, and also keeps down the undue growth of its incisors by a constant grinding motion, resembling the cud-chewing of true ruminants; hence it is popularly classed with them. Five varieties of the hare are found in Palestine.

HA'RETH, FOREST OF, David's refuge, 1 Sam. 22:5. Conder identifies it with the village Kharas a mile above Keilah, where ruined walls, cisterns, and caves are found—in a region full of ravines and thickets.

HAR'LOT, in old English, any person receiving hire, even wages honorably earned; afterwards an abandoned woman, Prov. 29:3; a type of idolatrous nations and cities, Isa. 1:21; Ezek. 16; Nah. 3:4; Rev. 17. Among the Hebrews, prostitutes were often foreigners; hence their name of "strange women." They were often devoted to heathen idols, and their abominations were a part of the worship, Num. 25:1-5; Hos. 4:14; a custom from the defilement of which the house of God was expressly defended, Deut. 23:18.

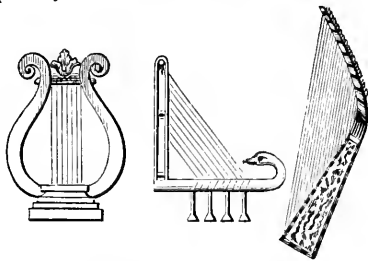
HAR'NESS, armor or weapons, 1 Kin. 20:11; 22:34; 2 Chr. 18:33; a coat of mail. The Hebrews went out from Egypt "harnessed," that is, properly equipped or arranged.

HA'ROD, *terror*, a spring near Jezreel in the valley between Little Hermon and Mount Gilboa, Judg. 7:1; 2 Sam. 23:25, uow Ain Jalûd.

HAROSHETH OF THE GENTILES, so called from its mixed population, a city in North Canaan, the residence of Sisera,

Judg. 4:2, 13, 16. Thomson places it at the base of Mount Carmel, the entrance to the narrow pass through which the Kishon flows from the plain of Esdraelon to the plain of Acre. Here are found a village and a large mound with ruins, called Harothieh. Stanley and some others locate Harosheth near Lake Merom.

HARP, Heb. KĪNŌR, invented by Jubal, Gen. 4:21. It was used on joyful occasions, sacred or secular, and was the national musical instrument of the Hebrews, Gen. 31:27; 1 Chr. 16:5; 25:1-5; Psa. 81:2. Compare Psa. 137:2. David was a proficient in its use, 1 Sam. 16:16, 23; 18:10. Harps were of various shapes and sizes, some being small enough to be played upon by one walking, 1 Sam. 10:5. Jose-



ANCIENT HARPS OR LYRES.

phus says they had 10 strings, like the instrument called NEBEL in Hebrew, translated "psaltery," Psa. 33:2; 57:8; 144:9. It was played with the hand, 1 Sam. 16:23, or with a plectrum, a short iron rod. See MUSIC.

HAR'ROW, 2 Sam. 12:31, probably a sharp threshing machine, as it is unlikely that anything like our harrow was known to the Hebrews. After ploughing and before sowing, in modern Palestine, the clods are still broken by the trampling of oxen or dragging a rugged thorn-bush over the ground, Job 39:10; Isa. 28:24; Hos. 10:11.

HART, or STAG, a species of deer, clean by the Levitical law, Deut. 12:15, and celebrated for its elegance, agility, and grace, Song 2:9; Isa. 35:6. It may have been the fallow-deer or the red deer. See HIND and ROE.

HAR'VEST, began in Palestine with barley, at the presentation of the first-fruits in the temple in Passover-week, the middle of Abib, Lev. 23:9-14; 2 Sam. 21:9, 10; next came the wheat harvest, the first-fruits being offered at Pentecost, Lev. 23:15-20; Ruth 2:3; the grain being cut with the sickle, Joel 3:13, gathered by hand, bound

in sheaves, *Psa.* 129:7, and carried, sometimes in carts, *Amos* 2:13, to the threshing-floor or granary. The end of the world is described under the figure of a harvest, *Matt.* 13:30, 39. "Feast of Harvest," see **PENTECOST**.

HASHABI'AH, *whom God regards*, the name of many descendants of Levi, *1 Chr.* 26:30; 27:17, etc.

HATE, a rooted dislike, which in some cases is sinless, for God hates all sinful thoughts and ways, *Jer.* 44:4, and the character of sinners, *Psa.* 5:5, 6, while he yet earnestly desires their salvation, *Ezek.* 18:23, 32; *John* 3:16. And so with all holy beings. But hatred in men is usually a malevolent passion—a "work of the flesh," *Gal.* 5:20. No one can hate without sin who is not perfect in love. We should hate sin, but love and bless even our enemies, *Matt.* 5:44. Hate often in Scripture denotes only a less degree of love, *Gen.* 29:30, 31; *Deut.* 21:15; *Prov.* 13:24; *Mal.* 1:2, 3; *Luke* 14:26; *Rom.* 9:13.

HAUNT, *Ezek.* 26:17, to frequent.

HAU'RAN, *caves*, a country east of the Jordan and south of Damascus, bounding Palestine on the northeast, *Ezek.* 47:16, 18, its name changed to Auranitis by the Greeks and Romans; now the Hauran. It was included loosely in Bashan, the kingdom of Og, *Num.* 21:33-35. Its limits varied at different periods, at times including, besides the beautiful and fertile country now called en-Nukra (the granary of Damascus, occupied by Arab farmers), the rocky Trachonitis on the northeast, now el-Lejah, and the Hauran range running north and south on the east, these hills and rocks presenting an astonishing number of ruined cities and towns. See **BASHAN**. These buildings, including churches and amphitheatres, Wetzstein assigns to Arabs from Yemen, who settled here and were Christianized, retaining the land till conquered by the Moslems, A. D. 635. Some of the cave-dwellings of Mount Hauran he traces to the ancient Replhaim, *Gen.* 14:5; *Deut.* 3:13.

HAVI'LAH, *circuit*, I., *Gen.* 2:11, according to one theory, on the southeastern end of the Black Sea; according to another, at the head of the Persian Gulf. See **EDEN**.

II. A descendant from Ham, *Gen.* 10:7.

III. A descendant from Shem and Joktan, *Gen.* 10:29. Some suppose these two Havilahs to have given name to one region in which both Cushites and Joktanites

are found, and locate this region in Yemen, in Arabia Felix, now Khawlán.

IV. *Gen.* 25:18, a boundary of the Ishmaelites, supposed by Kalisch to have been a country between the Persian and Arabian Gulfs.

V. *1 Sam.* 15:7, thought to be the region around Mount Seir.

HA'VOTH-JAIR, *huts or villages of Jair*, 23 small villages taken by Segub's son Jair, and so called after him, *Num.* 32:41, increased to 30 in the time of the judge Jair, *Judg.* 10:4. They were in Gilead or Bashan, and are supposed to form, with Kenath and its villages taken by Nobah, *Num.* 32:42, the 60 "fenced cities" of *Deut.* 3:3, 4, 14. Others distinguish them as being, one in Gilead, the other in Bashan. See *1 Kin.* 4:7, 13.

HAWK, or **FALCON**, a strong-winged and rapacious bird, of several migratory species in Syria; unclean for the Hebrews, *Lev.* 11:16, but sacred among the Greeks and Egyptians. In its migrations it illustrates the wise providence of the Creator, *Job* 39:26.

HAY, in *Prov.* 27:25 and *Isa.* 15:6, denotes the first shoots of grass. The Hebrews did not prepare and store up hay for winter use, as is customary in cold climates. Grass was cut as it was needed. The word translated chaff in *Isa.* 5:24; 33:11, means *withered grass*. See **MOWINGS**.

HAZ'ÆL, *God is seeing*, an officer of Ben-hadad king of Syria, whose future accession to the throne was revealed to the prophet Elijah, *1 Kin.* 19:15. Many years afterwards he was sent by Ben-hadad to consult Elisha, then at Damascus, as to his recovery from sickness, and on the next day smothered the king with a wet cloth, *2 Kin.* 8:7-15, B. C. 886. His discomposure under the eye of the prophet was an indication that he had already meditated this crime. Having usurped the throne, he reigned 46 years; and by his successful and cruel wars against Judah and Israel justified the forebodings of Elisha, *2 Kin.* 8:28; 10:32; 12:17; 13:3, 7. Compare *2 Chr.* 22:5; *Amos* 1:3, 4. Hazael is mentioned on Assyrian monuments as an opponent and afterwards a tributary. His son Ben-hadad lost the conquests he had made, *2 Kin.* 13:25; 14:25-27; *Amos* 1:4.

HA'ZAR, or **HA'ZER**, pl. Hazerim and Hazeroth, *inclosure, village*—found in many Hebrew names, and denoting a semi-permanent collection of dwellings, like the

rude stone walls roofed with tent-cloth still found in the East.

HA'ZAR-AD'DAR, Num. 34:4, called Ad-dar—in A. V. Adar—in Josh. 15:3, on the southern border of Palestine, west of Kadesh; now el-Kudeirat, on a ridge between Canaan and the desert.

HA'ZAR-E'NAN, *village of springs*, at the junction of the north and east borders of the promised land, Num. 34:9, 10; Ezek. 47:17; 48:1. Perhaps Ayun-ed-Dara, a fountain in the midst of Anti-Lébanon.

HA'ZAR-GAD'DAH, *village of fortune*, Josh. 15:27, now el-Ghurra, 9 miles east of Beer-sheba.

HA'ZAR-HAT'TICON, *middle village*, on the border of Hauran, Ezek. 47:16.

HA'ZAR-MA'VETH, *court of death*, 3d son of Joktan, Gen. 10:26; 1 Chr. 1:20, ancestor of the people of Hadramaut, in Southwestern Arabia, a region abounding in myrrh and frankincense, but unhealthy.

HA'ZAR-SHU'AL, *jackal-village*, in Southern Judah, Josh. 15:28, afterwards given to Simeon, Josh. 19:3; 1 Chr. 4:28; re-peopled after the Captivity, Neh. 11:27. Now Saweh, between Beer-sheba and Moladah.

HA'ZAR-SU'SAH and SU'SIM, *village of horses*, Josh. 19:5; 1 Chr. 4:31. Now Beit-Susin, south of Beit-Jibrin.

HA'ZEL, Gen. 30:37, probably the wild almond-tree.

HAZE'RIM, *villages*, Deut. 2:23, ancient abodes of the Avim, Josh. 13:3, 4, in the southernmost part of Canaan.

HAZE'ROTH, *villages*, the Israelites' 2d station from Mount Sinai, Num. 10:11, 33; 11:3, 34, 35; 33:17, 18; where Aaron and Miriam spoke against Moses, Num. 12:1-16; probably Hudhera, 40 miles northeast of Sinai.

HAZE'ZON-TA'MAR, Gen. 14:7. See EN-GEDI.

HA'ZOR, *inclosure*, I., a chief city of Northern Canaan, near Lake Merom, whose king Jabin, at the head of an allied host, was defeated by Joshua, Josh. 11:1-13. Hazor revived, however, and for a time oppressed the Israelites; but was subdued by Barak, fortified by Solomon, and remained in the possession of Israel until the invasion of Tiglath-pileser, Josh. 19:36; Judg. 4:2; 1 Kin. 9:15; 2 Kin. 15:29. The site suggested by Wilson and Anderson of the English Palestine Survey is Tell Hara, a hill 2½ miles southeast of Kedesh, where are ancient ruins.

II. Josh. 15:23, in South Judah.

III. Another town in South Judah, Ha-

zor-Hadattah, Josh. 15:25, now el-Hudherah.

IV. Also named in Josh. 15:25, where Canon Cook reads "Kerioth-Hezron, which is Hazor," and identifies with Kurreitein.

V. A city of Benjamin, Neh. 11:33.

VI. An unidentified region in Arabia, laid waste by Nebuchadnezzar, Jer. 49:28-33.

HEAD'DRESS, among the Hebrews an occasional adornment, the head being ordinarily uncovered. It was covered in mourning, 2 Sam. 15:30; Jer. 14:3, 4, usually with the mantle, 1 Kin. 19:13. One of the Hebrew words for the ornamental covering indicates a form of the turban: worn by distinguished men and kings, Job 29:14; Isa. 62:3, "diadem;" and by ladies, Isa. 3:23, "hoods." It is the name given to the high-priest's mitre, Zech. 3:5. Compare Exod. 28:39. The ordinary priests' bonnets were "for glory and for beauty," Exod. 28:40. Another Hebrew term, signifying *ornament*, denotes a head-dress worn by the priests. Exod. 39:28; Ezek. 44:18, "bonnets;" by ladies, Isa. 3:20, "bonnets;" by a "bridegroom, Isa. 61:10, "ornaments;" and by others on festive occasions, ver. 10, "beauty." Compare 2 Sam. 13:19; Ezek. 24:17, 23, "tire." The word translated "hats," in Dan. 3:21, probably signifies cloaks.

HEADSTONE, Zech. 4:7, the crowning or chief stone of a building.

HEALTH, healing or wholeness. God's "saving health," Psa. 67:2, is his gracious soul-healing and salvation.

HEART. In the Bible the seat of the affections, desires, hopes, motives, and will, Acts 16:14, also of the intellectual perceptions as influenced by the moral character, Psa. 14:1; John 12:40; 1 Cor. 2:9; thus including the whole spiritual nature of man, Rom. 1:21; 2 Cor. 4:6. The heart of fallen mankind is naturally and everywhere alienated from God, Gen. 8:21; Eccl. 9:3; Jer. 17:9, the fountain of sin and crime, Matt. 15:19, needing to be renewed by the special grace of God, Psa. 51:10; Jer. 32:40; Ezek. 36:26. It is then the seat of faith, Rom. 10:10, whereby God purifies it, Acts 15:9 (compare Heb. 10:22); the abode of Christ, Eph. 3:17; of the Holy Spirit, 2 Cor. 1:22; of the Father, John 14:23. Its renewal is evidenced in the life, Matt. 12:35. God looks upon it, 1 Sam. 16:7; Acts 8:21, and judges both it and the life, Jer. 17:10; Rev. 2:23. We are commanded to yield it wholly to God, and to keep it diligently in

his ways, 1 Sam. 7:3; Prov. 3:1, 4; 23:26; Psa. 51:17; Jer. 4:14; Joel 2:12, 13; Phil. 4:7; 1 Pet. 3:15.

HEARTH. In Gen. 18:6, heated stones on which cakes of dough were laid, and covered with hot ashes and embers, as is still the Bedouin custom. In Psa. 102:3 a fagot. In Isa. 30:14 a burning mass. In Jer. 36:22, 23 a large pot or brazier. Such portable furnaces, with lighted charcoal, placed when required in a cavity in the middle of a room, are still used in the East. In Zech. 12:6 a small pan for holding fire.

HEATH, supposed to be the juniper, a low and stunted tree found in desert and rocky places, and thus contrasted with a tree growing by a water-course, Jer. 17:5-8; 48:6.

HEATH'EN, Jer. 10:2; Zech. 9:10; Gal. 3:8, a frequent rendering of the Hebrew *goyim* and the Greek *ethne*, otherwise translated "nations," Gen. 18:18; Josh. 23:7; Matt. 28:19, and "Gentiles," Isa. 11:10; 42:6; Rom. 11:25. In the English Bible this term is applied to all the nations except Israel. It now denotes all except Jews, Christians, and Mohammedans. The inspired descriptions of the moral and mental darkness of the ancient nations that ignored the true God, Jer. 10; Rom. 1, are borne out by modern heathendom; while the Bible promises, which have already received glorious fulfilment, still enjoin and encourage faithful effort to win the whole race for Christ.

HEAV'EN, *heaved up, high*, either the material realm of the atmospheric and stellar regions, or the special abode of God and holy spirits. In both cases the plural is often used, and always in Greek, in the expressions "Father in the heavens," "kingdom of the heavens."

1. In the former sense heaven is contrasted with earth, "heaven and earth" meaning the universe, Gen. 1:1. It is spoken of as a broad expanse, "firmament," Gen. 1:6-8, metaphorically represented as having doors and windows, opened or shut to give or withhold rain, etc., Deut. 11:17; 28:12; Psa. 78:23; in it the sun, moon, and stars are set, Gen. 1:14-17; Deut. 4:19; Nah. 3:16; in the midst of it the fowl fly, Gen. 1:20; Rev. 19:17. It is to be destroyed with the earth, and give place to "a new heaven and a new earth" at the end of time, Isa. 51:6; Matt. 24:35; 2 Pet. 3:10; Rev. 21:1.

2. In the second sense the word denotes

the world of holy bliss, the peculiar dwelling-place of God, 1 Kin. 8:30; Matt. 5:45; whence Christ descended, John 3:13; 1 Cor. 15:47, whither he ascended, Luke 24:51; 1 Pet. 3:22, and whence he is again to come, Phil. 3:20. It is the abode of angels, Matt. 22:30; Mark 13:32. Into it Elijah passed, 2 Kin. 2:1. There Christ intercedes for his people, Heb. 7:25; 8:1; 9:24; and there he has a place prepared for them, John 14:2, 3; 1 Pet. 1:4, where all shall at length be gathered. From it all sin and its bitter fruits are for ever excluded. To set forth its happiness, which is beyond our conception, many images are employed. It is a kingdom, an inheritance; there are rivers of pleasure, trees of life, glorious light, rapturous songs, robes, crowns, feasting, mirth, treasures, triumphs. God also gives us positive representations: the righteous dwell in the divine presence; they appear with Christ in glory. Heaven is life everlasting; glory, an eternal weight of glory; salvation, repose, peace, fulness of joy, the joy of the Lord. There are different degrees in that glory, and never-ceasing advancement. It will be a social state, and its happiness, in some measure, will arise from mutual communion and converse, and the expressions and exercises of mutual benevolence. It will include the perfect purity of every saint; delightful fellowship with those we have here loved in the Lord, Matt. 8:11; 17:3, 4; 1 Thess. 2:19; 4:13-18; the presence of Christ, and the consciousness that all is perfect and everlasting, Rev. 7:9-17. We are taught that the body will share this bliss as well as the soul: the consummation of our bliss is subsequent to the resurrection of the body; for it is redeemed as well as the soul, and shall, at the resurrection of the just, be fashioned like unto Christ's glorious body. By descending from heaven, and reascending thither, he proves to the doubting soul the reality of heaven; he opens its door for the guilty by his atoning sacrifice; and all who are admitted to it by his blood shall be made meet for it by his grace, and find their happiness for ever in his love. See KINGDOM OF HEAVEN.

"The third heaven," 2 Cor. 12:2, is probably equivalent to the "heaven of heavens," Deut. 10:14, the highest heavens, thought of as above the aerial and also the starry heavens.

HE'BER, *alliance*, I., a grandson of Asher, Gen. 46:17; Num. 26:45; 1 Chr. 7:31.

II. A Kenite descended from HOBAB.

He resided in North Canaan, and seems to have been a man of note. His wife Jael slew Sisera, Judg. 4:11, 17; 5:24.

III. Used in the A. V. for Eber, Luke 3:35. See EBER, HEBREWS.

Four others are named in 1 Chr. 4:18; 5:13; 8:17, 22.

HE'BREWS, that branch of Abraham's posterity whose home was in the land of promise. The name is first applied to Abraham himself, Gen. 14:13, and is generally supposed to have been derived from EBER, Gen. 10:24; 11:14-17, who was the last of the long-lived patriarchs, and outlived Abraham himself, after whose death he was for many years the only surviving ancestor of Isaac and Jacob. Others derive the name from the Hebrew verb *ABAR*, to *pass over*, and suppose it to have been applied to Abraham by the Canaanites as the man from beyond the Euphrates. "Hebrews" appears to have been the name given to and used by the chosen people in their relations with foreigners, Gen. 39:14; 40:15; 41:12; Exod. 2:7; Deut. 15:12; 1 Sam. 4:6; Jonah 1:9. Their home name was "the children of Israel." Compare Exod. 3:15 and ver. 18. The name "Jews," at first applied to the inhabitants of Judæa only, 2 Kin. 16:6, afterwards became more general.

1. *Origin.* God chose Abram in Ur of the Chaldees to be the founder of the Hebrew nation, Gen. 11:31; 12:1, 2, through Isaac and Jacob; hence their names, "the seed of Abraham," "the children of Israel," or of "Jacob," Exod. 1:13; Psa. 105:6; John 8:37.

2. *Government.* This was patriarchal under Abraham, Isaac, and Jacob. After their 430 years in Canaan and Egypt, during 215 of which they were subjects and slaves of Egyptian kings, Gen. 15:13; Exod. 1, God brought them out by his servant Moses, and established the *theocracy*, Exod. 6:7, a form of government in which God is the recognized king of the state, gives it its laws, and specially manages all national affairs. This government was variously administered under the legislator Moses, his successor Joshua, the judges, kings, and high-priests; but amid all these revolutions God was considered the true monarch of Israel, and more or less loyally served. In the time of Moses God dwelt among his people as a king in his palace or in the midst of his camp. He gave them the law, moral, ceremonial, social, and political, and compacted them into

a nation during their 40 years in the wilderness. He dwelt visibly among them in the pillar of cloud and fire, ordering their journeyings and encampments, accessible for consultation, giving relief in emergencies, and miraculously supplying their wants, while punishing their rebellions. This was the time of the theocracy in the strictest sense of the term. Under Joshua and the judges it continued nearly the same: the former was appointed by God, Num. 27:18-21, and being filled by the spirit which animated Moses, would undertake nothing without consulting Jehovah; and the latter were leaders, raised up by God himself, to deliver the Hebrews and govern in His name. The demand of the people for a king occasioned to Samuel, the prophet-judge, great disquietude, for he regarded it as a rejection of the theocratic government, 1 Sam. 8:6, 7. God complied with the wishes of the people; but he still asserted his own sovereign authority, and claimed the obedience of all, appointing and deposing Saul, 1 Sam. 10:1; 16:1, and choosing David, 16:12, and Solomon and his descendants, 1 Chr. 28:6, 7.

3. *Religion.* The religion of the Hebrews may be considered in different points of view, with respect to the different conditions of their nation. Under the patriarchs they were instructed in the will of God by direct revelation, worshipped him by prayer and sacrifices, opposed idolatry and atheism, used circumcision as the appointed seal of the covenant made by God with Abraham, and followed the laws which the light of grace and faith discovers to those who honestly and seriously seek God, his righteousness, and truth. They lived in expectation of the Messiah, the Desire of all nations, to complete their hopes and wishes, and fully to instruct and bless them. Such was the religion of Abraham, Isaac, Jacob, Judah, Joseph, etc., who maintained the worship of God and the tradition of the true religion. After the time of Moses the religion of the Hebrews became more fixed, and ceremonies, days, feasts, priests, and sacrifices were determined with great exactness. This whole dispensation only prefigured that more perfect one which should in after times arise, when the Messiah should come, and bring life and immortality to light in his gospel, and make a full atonement for the sins of the world, Heb. 8:7; 10:1; 1 Pet. 1:10-12. See TYPE.

The long abode of the Hebrews in Egypt

had nourished in them a strong propensity to idolatry; and neither the miracles of Moses, nor his precautions to withdraw them from the worship of idols, nor the rigor of his laws, nor the splendid marks of God's presence in the Israelitish camp, were able to conquer this unhappy perversity. We know with what facility they adopted the adoration of the golden calf, when they had recently been eye-witnesses of such divine wonders. Saul and David, with all their authority, were not able entirely to suppress such inveterate disorders. Superstitions, which the Israelites did not dare to exercise in public, were practised in private. They sacrificed on the high places, and consulted diviners and magicians. Solomon, whom God had chosen to build his temple, was himself a stone of stumbling to Israel. He erected altars to the false gods of the Phœnicians, Moabites, and Ammonites, and not only permitted his wives to worship the gods of their own country, but himself to some extent adored them, 1 Kin. 11:5-7. Most of his successors showed a similar weakness. Jeroboam introduced the worship of the golden calves into Israel, which took such deep root that it was never entirely extirpated. It was for this cause that God gave the Hebrews over into the hands of their enemies, to captivity and dispersion. See IDOLATRY. After the Captivity they appear to have been wholly free from the worship of idols; but they were still corrupt and far from God, and having filled the cup of their guilt by rejecting and crucifying the Lord of glory, they were extirpated as a nation, and became strangers and sojourners over all the earth.

4. *Political History.* This may be divided into 7 periods, as follows:

(1.) From Abraham to the Exodus. This embraces the patriarchal period and the sojourn in Egypt, where Jacob's descendants dwelt 215 years, during which time the Egyptians reduced them to state of sore bondage. See ABRAHAM, ISAAC, JACOB, JOSEPH, etc.

(2.) From the Exodus to the Kingdom. The Hebrews were delivered from Egypt by Jehovah through Moses, who led them out with great signs and wonders to Sinai, where God gave them his law; and then, after 40 years of wanderings, he brought them to the borders of the promised land. Here Moses died, and was succeeded by Joshua, who conquered the desired country, and allotted it to the several tribes.

From this time they were governed in the name of Jehovah by chiefs, judges, or patriarchal rulers, until the time of Samuel, when the government was changed to a monarchy, and Saul anointed king. See MOSES, EXODUS, JUDGES, SAMUEL.

(3.) To the Division of the Kingdom. This period, of about 120 years, includes the time of Israel's greatest prosperity, under David and Solomon. David, a shepherd youth, but the man after God's own heart, was made king instead of the disobedient and rejected Saul, and founded a family which continued to reign in Jerusalem until the entire subjugation of the country by the Chaldeans. It was during the reigns of David and Solomon that Israel's territorial limits were most extended, 1 Kin. 4:21-24. Foreign nations then most acknowledged the glory and power of the kingdom, 1 Kin. 5:1; 10:1. But Solomon's reign, the period of the greatest prosperity, was marked also by the beginnings of decline—in the introduction of idolatry and oppression, 1 Kin. 11:4-8; 12:4. See SAUL, DAVID, SOLOMON, TEMPLE.

(4.) To the Return from Captivity. At Solomon's death the 10 tribes revolted from his son Rehoboam, and formed under Jeroboam a separate kingdom, that of Israel, between which and that of Judah there were hostile feelings and frequent wars. Both fell into idolatry, and prophets were sent, from time to time, to reprove, warn, and instruct them. Temporary and partial recoveries from idolatry were followed by relapses. Both kingdoms came into collision with surrounding nations, God's instruments to punish them for their sins; and both declined in power, until the northern kingdom was finally led away captive by the Assyrians, B. C. 721, 2 Kin. 17:6-18, and the southern by the Babylonians, B. C. 588, 2 Kin. 25:1-21. Between B. C. 536 and 457 two colonies of Hebrews, chiefly of Judah, Benjamin, and Levi, returned under Zerubbabel and Ezra, Ezra 2:2; 8:1, being followed by Nehemiah in 445, Neh. 2:7-11. They rebuilt the temple, and the walls and houses of Jerusalem, and attempted to re-establish their nation, the majority of which preferred to remain in the lands of their captivity. See KINGS.

(5.) To the Coming of Christ. Contrary to the command of God, Jer. 42:7-22, many Jews after the Chaldean conquest went into Egypt. Jer. 43:1-7, fell into idolatry there, Jer. 44:15-19, and were taken captive by Nebuchadnezzar when he overran

Egypt, B. C. 570, Jer. 46:13-28. Later, under Alexander the Great and the Ptolemies, great numbers of Jews settled in Egypt, where they enjoyed many privileges. In Alexandria they became exceedingly numerous; and there, under the patronage of Ptolemy Philadelphus, B. C. 285, their scholars made the Septuagint version of the Old Testament. About B. C. 168 the Jews erected a temple at Leontopolis in Lower Egypt, and worshipped there after the Mosaic ritual. This temple, like that in Jerusalem, was destroyed in Vespasian's reign. Philo, the celebrated Jewish philosopher and historian contemporary with Christ, was a resident at Alexandria.

After the return from captivity, B. C. 536, the Jews remained under the dominion of Persia till the overthrow of that kingdom by Alexander the Great, who granted them many favors. On the disruption of his kingdom at his death, B. C. 323, Palestine was for over a century alternately subject to the Græco-Egyptian Ptolemies and the Græco-Syrian Seleucidæ, the "kings of the south" and "of the north," who in their frequent wars were often traversing the country with their armies. The Jews finally revolted from Egypt, after persecution by Ptolemy Philopator, to Antiochus the Great of Syria, B. C. 203, who treated them kindly. But his youngest son, Antiochus Epiphanes, violated the temple and dedicated it to Jupiter Olympius, and endeavored to force the Jews to worship heathen divinities. Of the Jews, one party, led by the renegade high-priests Jason and Meneleus, favored the adoption of Greek customs, while the mass of the people clung to their ancient faith, and many suffered torture and death rather than apostatize from Jehovah. These were led by the Asmonean and Maccabean priestly and princely family, and after a 30 years' struggle gained their independence, peace being made with the Syrian king Antiochus Sidetes by John Hyrcanus, B. C. 133. His son Aristobulus assumed the title of king B. C. 133. From that time till B. C. 63, when Jerusalem was taken by Pompey, the nation was engaged in external wars and in struggles between the rival parties of the Pharisees and Sadducees. The Idumæan Antipater, father of Herod, was made procurator of Judæa B. C. 47, and 10 years later Herod, on whom the Roman Senate conferred the crown of Judæa, took possession of his kingdom with the aid of the Roman army. See HEROD.

(6.) To the Destruction of Jerusalem. As the gospels relate, the Jewish nation rejected the Messiah, and thus by despising God's greatest offer of mercy brought ruin upon itself, Matt. 23:34-37. The Jews suffered much from the cruel Roman governors after Pilate, and at length were provoked to an insurrection, which resulted in the destruction of the temple and Jerusalem, A. D. 70. The Roman army under Titus attacked the city when the nation was gathered there to celebrate the Passover. Fearful sufferings were endured, and multitudes perished, as the Saviour had foretold, Matt. 24:2; Luke 21:20-24.

(7.) To Modern Times. On the fall of Jerusalem the Jews were scattered into all parts of the Roman empire, multitudes being sold as slaves. Many afterwards returned to the ruins of Jerusalem. The Jews were admitted to Roman citizenship by the emperor Claudius, but were treated with great severity by his successors. In Hadrian's reign, A. D. 135, multitudes flocked to the standard of the fanatical Bar-Cocheba, who proclaimed himself the Messiah; but the Romans speedily brought this insurrection to a bloody end, desolating Judæa again, redestroying Jerusalem, and on its ruins planting a Roman colony, which they named Ælia Capitolina, and forbade the Jews to enter. An unsuccessful attempt to rebuild the temple was made by the emperor Julian, A. D. 331-363, out of hostility to Christianity.

Since the downfall of the Western Roman empire, A. D. 476, the Jews have had a variety of masters and fortunes, and have endured much cruel persecution. Spread over all parts of the earth, and in most places exposed to contempt and oppression, they have yet remained a distinct people and everywhere maintained observances peculiar to themselves: such as circumcision, performed after the law of their fathers; the great day of expiation; also the observance of a sabbath or day of rest on Saturday, and not on the Christian Sabbath. They have generally retained the observance of the Passover in some form. They everywhere consider Judæa as their proper country, and Jerusalem as their metropolitan city. However comfortably they may be settled in any residence, they hope to see Zion and Jerusalem revive from their ashes. Their continued existence as a distinct people is a standing proof of the truth of Scripture, and of the Christian as well as the Jewish

religion. It evinces God's providential care over them, and his intention yet to fulfil his gracious promises concerning them, Rom. 11:26.

They are divided into various sects. Some of them, who may be regarded as successors of the ancient Pharisees, are extremely attached to the traditions of the rabbins, and to the multiplied observances enjoined in the Talmud. Others, as the Caraites, reject these, and adhere solely to Scripture. The Rabbinical Jews, who are the most numerous, are also called Orthodox. Many Jews are deists or atheists. Between these extremes are the "Conservative" and the "Reformed" or "liberal" Jews. The great Jewish theologian Moses Maimonides, A. D. 1135-1204, drew up a confession of faith still used by the Orthodox Jews. The modern epoch is marked by the name of Moses Mendelssohn, 1729-1786, whose translation of the Pentateuch into German, with comments, was the groundwork of reform. Within the present century nearly all the European States have admitted the Jews to political liberty and nominal equality, which they fully enjoy in the United States also. The strictly Orthodox or Rabbinical Jews prevail in Russia, Poland, and the East; the Conservative in Great Britain, France, and Holland; the Reformed in Germany and America. Of late years the Jews have been increasing in Jerusalem, where they gather every Friday at the foundation of the temple wall and lament their forefathers' sins and Jerusalem's desolation. See WALLS.

The Jews have distinguished themselves in nearly all occupations, and many great statesmen, artists, and scholars have arisen among them. They have long been the bankers of the world. Their number is now estimated at 6,000,000, of whom 50,000 are in the city of New York.

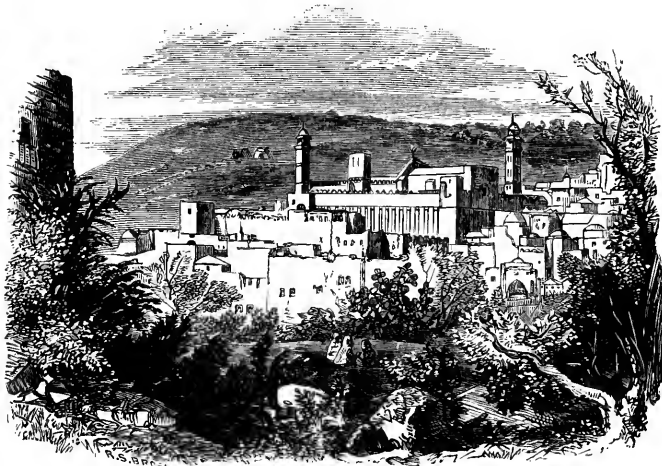
For the language of the Jews, see LANGUAGE.

"HEBREW OF THE HEBREWS," one of pure Hebrew descent on the side of both parents, Phil. 3:5.

HEBREWS, EPISTLE TO THE. The object of this epistle, which ranks among the most important of the New Testament books, was to prove to the Christian Hebrews from the Old Testament the divinity, humanity, atonement, and intercession of Christ, particularly his preëminence over Moses and the angels of God; to demonstrate the superiority of the gospel to the law, and the real object and design of the

Mosaic institution; to fortify the minds of the Hebrew converts against apostasy under persecution, and to engage them to a deportment becoming their Christian profession. In this view, the epistle furnishes a key to the Old Testament Scriptures, and is invaluable as a clear elucidation and an inspired, unanswerable demonstration of the doctrine of the great atoning Sacrifice as set forth in Old Testament institutions. The name of the writer of this epistle is nowhere mentioned. Its authorship is disputed, many ascribing it to the apostle Paul, others to Apollos, Luke, or Barnabas. It has been suggested that it may have been written by Paul in Hebrew, and transferred to Greek by Luke or some other of the great apostle's disciples. This would account for its difference in style and unity of sentiment as compared with the known writings of Paul. It is believed to have been written in Italy about A. D. 63. See PAUL.

HE'BRON, *friendship*, I., an ancient city of Canaan, and one of the most ancient in the world, built 7 years before Tanis, the capital of Lower Egypt, Num. 13:22. It was anciently called Kirjath-arba (see ARBA) and Mamre, and was a favorite residence of the patriarchs Abraham, Isaac, and Jacob. Here too they were buried, Gen. 13:18; 14:13; 23:2-19; 35:27. Under Joshua and Caleb the Israelites conquered it from the Canaanites, and it was assigned to the priests and made a Levitical city of refuge, Josh. 14:13-15; 15:13; 21:11, 13; Judg. 1:10, 20. It was David's seat of government during the 7 years when he reigned over Judah only, 2 Sam. 2:3; 5:5. Here Absalom raised the standard of revolt, 2 Sam. 15:9, 10. It was fortified by Rehoboam, 2 Chr. 11:10, and reoccupied after the Captivity, Neh. 11:25. It was recovered from Edom by Judas Maccabeus; burned by the Romans, A. D. 69; taken by the Mohammedans in the 7th century, and by the Crusaders early in the 12th; it was the seat of a "bishopric" till 1187, when it again fell into Moslem hands, and has so remained. It is one of the 4 holy cities of the Moslems, and a hot-bed of fanaticism. It is also one of the 4 holy cities of the Jews. At present Hebron is an unwallled city of about 10,000 inhabitants, of whom some 500 are Jews, and the remainder Turks and Arabs. It lies in a deep valley and on the adjacent hillside, in the ancient hill country of Judea, about 20 miles south of Jerusalem, and 20 north of Beer-sheba, and 3,040 feet above the sea. Its modern



HEBRON: THE GREAT MOSQUE AND PART OF THE TOWN.

Arabic name, el-Khulil, "the friend," is in honor of Abraham, "the friend of God." In one quarter of the town is the Harâm—a sacred inclosure surrounding a small mosque, which it is generally believed stands over the venerated cave of Machpelah. The outer structure is built of massive stones, and is about 60 feet high, 150 feet wide, and 200 long. With the exception of its 2 minarets, it is evidently of very high antiquity—according to Tristram and Stanley, probably as early as David or Solomon. The mosque within was probably a Christian church in Justinian's time. The Moslems guard it jealously against the entrance of Jews or Christians, though the Prince of Wales, with Dean Stanley, was admitted in 1862, the Marquis of Bute in 1866, and the Crown-prince of Prussia in 1869. The real tomb is beneath the floor of the mosque. See MACHPELAH. Other relics of antiquity exist in 2 stone reservoirs, the larger 133 feet square and 21 feet deep. They are still in daily use; and one of them was probably the "pool in Hebron," above which David hung up the assassins of Ishbosheth, 2 Sam. 4:12. The city contains 9 mosques and 2 synagogues. Its streets are narrow; the houses of stone, with flat roofs surmounted by small domes. Large quantities of glass lamps and colored rings are here manufactured; also leathern bottles, raisins, and dibs, or grape-syrup. A brisk trade is carried on with the Bedouins, who exchange their wool and

camels' hair for the commodities of the town. The environs of the city are very fertile, furnishing the finest vineyards in Palestine, numerous plantations of olive and other fruit trees, and excellent pasturage. See ESHCOL, MAMRE. Two miles west of Hebron is the tree venerated as "Abraham's oak." Its trunk measures 32 feet in circumference, and its crown of spreading branches 275 feet. Josephus speaks of a great oak or terebinth on this spot, and of the tradition that it was as old as the world. See OAK.

II. A city of Asher, Josh. 19:28, perhaps the same as Abdon, Josh. 21:30.

HE'BRONITES, descendants of Hebron, a son of Kohath, Num. 3:19, 27; 26:58.

HEDGE. A close row of thorny shrubs still often surmounts in the East a wall of dried earth or of stone, Psa. 80:12, 13; Isa. 5:5; Mic. 7:4; a formidable barrier in the way of the slothful, Prov. 15:19. The narrow paths amid thorny hedges, Num. 22:24, are contrasted with the highways in one of our Saviour's parables, Luke 14:23.

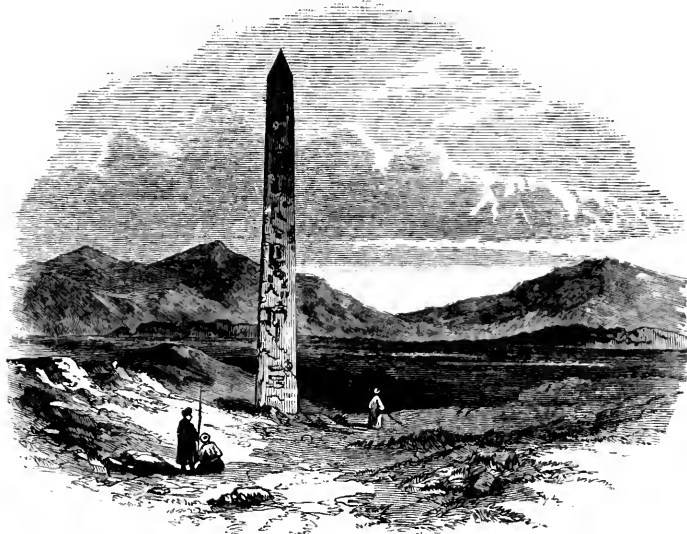
HEIF'ER, a symbol of wanton wildness, especially when highly fed, Jer. 50:11; Hos. 4:16. A red heifer was sacrificed without the camp, Heb. 13:12, as described in Num. 19, because all contact with death—the penalty of sin—was defiling; illustrating the superior cleansing power of the blood of Christ for polluted but penitent souls, Heb. 9:13, 14; 10:22.

HEIR. See INHERITANCE.

HEL'BON, *fertile*, Ezek. 27:18, noted for its wine, supplied to Tyre by Damascus merchants. Not, as formerly thought, Aleppo (Arabic, Haleb), which is about 180 miles north of Damascus, and produces no wine of reputation, but a wild glen and village still called Helbôn, high up on the

eastern slope of Anti-Lebanon, about 10 miles north of Damascus, and famous for its vineyards and wool. Many ancient ruins are to be seen here.

HE'LEPH, *exchange*, Josh. 19:33, a place on the border of Naphtali. Perhaps Beit-lif, but not identified with certainty.

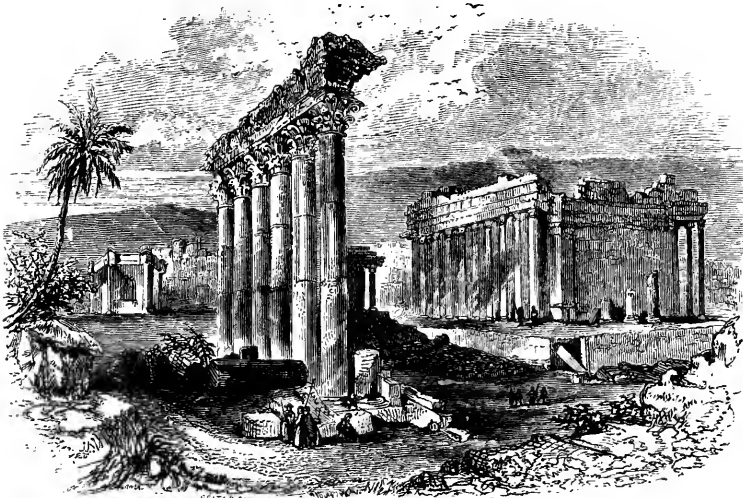


PLAIN AND OBELISK OF HELIOPOLIS.

HELIOP'OLIS, *city of the sun*, I., a celebrated city of Egypt, called in Coptic, Hebrew, and the English version, On, *sun*, *light*, Gen. 41:45. The 70 mention expressly, Exod. 1:11, that On is Heliopolis. Jeremiah, 43:13, calls this city Beth-she-mesh, that is, house or temple of the sun. In Ezekiel, 30:17, the name is pronounced Aven, which is the same as On. The Arabs called it 'Ain-Shems, fountain of the sun. All these names come from the circumstance that the city was the ancient seat of the Egyptian worship of the sun. It was in ruins in the time of Strabo, who mentions that 2 obelisks had already been carried away to Rome. At present its site, 6 miles north-northeast from Cairo, is marked only by extensive ranges of low mounds full of ruinous fragments, and a solitary obelisk formed of a single block of red granite, rising 66 feet above the sand, and covered on its 4 sides with hieroglyphics.

II. Another Heliopolis is alluded to in Scripture under the name of the "plain of Aven," or field of the sun," Amos 1:5. This

was the Heliopolis of Cœle-Syria, now Ba-albek. Its stupendous ruins have been the wonder of past centuries, and will continue to be the wonder of future generations, till barbarism and earthquakes shall have done their last work. The most notable remains are those of 3 temples, the largest of which, with its courts and portico, extended 1,000 feet from east to west. A magnificent portico, 180 feet long, with 12 lofty and highly-wrought columns, led to a large hexagonal court, and this to a vast quadrangle, 440 feet by 370. Fronting on this rose 10 columns of the peristyle which surrounded the inner temple. There were 19 columns on each side, or 54 in all, only 6 of which are now standing, and they were 7 feet in diameter, and 62 feet high, besides the entablature of nearly 14 feet. This temple rested on an immense vaulted substructure, rising nearly 50 feet above the ground outside, and in this are 3 stones 63 feet long and 13 feet high, lying 20 feet above the ground. The temples are of Roman origin; and in vastness of plan, combined



RUINS OF BAALBEK.

with elaborateness and delicacy of execution, they seem to surpass all others in the world. "They are like those of Athens for lightness, but far surpass them in vastness; they are vast and massive, like those of Thebes, but far excel them in airiness and grace." (Robinson.)

HEL'KATH-HAZ'ZURIM, *field of heroes*, or of rocks, a place near Gibeon, so named from a fatal duel-like combat, preceding a battle between the armies of David and Ishbosheth, 2 Sam. 2:16.

HELL. This word, from the Anglo-Saxon *helan*, "to cover," represents in the A. V. one Hebrew and two Greek words. I. The Hebrew is *sheol*, from a root meaning "to demand," or from another root, "to make hollow." It occurs in the Old Testament Hebrew 65 times, and is translated 31 times "hell," 31 times "grave," and 3 times "pit." In the Septuagint it is rendered "*Hades*," "the invisible," a name which the Greeks first applied to the *king* of the unseen world, and later to the *place* of disembodied spirits. This use of *hades* for *sheol* proves a general agreement in the ideas expressed by the two words. But while the Greeks pictured *hades* as ruled over by a god independent of the gods of heaven and earth, the Hebrew thought of *sheol* as a part of Jehovah's kingdom, Psa. 139:8; Prov. 15:11. The heathen looked for no deliverance from *hades*, but the pious Hebrew, while he regarded *sheol* with dread, looked

for a release from it and the resurrection of the body, Dan. 12:2; Acts 23:6-8, though until Christ brought "life and immortality to light" Hebrew ideas concerning the future state were necessarily indefinite. *Sheol* is spoken of as the common subterranean home after death of all human spirits, godly and ungodly, Gen. 37:35; Num. 16:30, 33; Psa. 9:17; 16:10; Isa. 14:4, 9-15; the receptacle for the *body* being expressed by a different word in Hebrew, Isa. 14:19, 20. It is a place of restraint, Job 17:16; Isa. 38:10, of gloom, 2 Sam. 22:6; Psa. 6:5; as a refuge from earthly afflictions, Job 14:13, where earthly occupations cease, Eccl. 9:10; a place to be delivered from, Psa. 49:15; Hos. 13:14. It is implied that there were in it different abodes for the righteous and the wicked, Deut. 32:22; Psa. 86:13; Prov. 14:32; Isa. 57:2. *Sheol* is never spoken of as the abode of Satan or fallen angels.

II. In the New Testament, A. V., "hell" is 10 times the translation of *hades*, the Greek word itself being retained in the R. V. In 1 Cor. 15:55 the true reading in the Greek is now thought to be "death," as in the R. V. Like *sheol*, Job 11:8, *hades* is used as antithesis to the visible heaven, Matt. 11:23; Luke 10:15. From it Christ will deliver his church, Matt. 16:18. In *hades* the rich man, Luke 16:22-31, was "in anguish," R. V. ver. 25, while, apparently in the same realm though far off and

above, Lazarus was "comforted." See ABRAHAM'S BOSOM and PARADISE. It is distinguished from the final place of torment in Rev. 20:13, 14.

The teaching of the New Testament in regard to the home after death of the disembodied spirits of the redeemed differs widely from that of the Old Testament. They are repeatedly spoken of as departing to be with Christ: see John 14:2, 3; 17:24; Acts 7:55, 56; 2 Cor. 5:8; Phil. 1:23; Heb. 12:22-24; 1 Pet. 3:22; compare Acts 3:21. In explanation of this difference it has been held by some that Christ, on his descent into hades, Acts 2:27, 31, or "the lower parts of the earth," Eph. 4:9, there proclaimed the news of his completed atonement, 1 Pet. 3:18-20, and having prepared a place in his Father's house, "led captive" thither "the captivity" of the saints then in hades; since which event hades remains the abode of the wicked only.

III. *Gehenna* (Geënnā), another New Testament Greek word represented by "hell" in both the A. V. and R. V., occurs 12 times. It was the Grecized term for "the valley of Hinnom," and was adopted by the Jews after the Captivity and by our Lord to designate the place of torment to which evil spirits and wicked men are to be consigned at the judgment day. It is referred to by our Lord in the most solemn and awful terms, Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43-48; Luke 12:5; Jas. 3:6; compare Matt. 25:41, 46. The gehenna of the gospels and James seems synonymous with the "destruction" of the Old Testament, Job 26:6, the "furnace of fire" of Matt. 13:42, the "lake of fire" of Rev. 19:20; 20:10, 14, 15, and the "perdition" of Rev. 17:8, 11. "Cast down to hell," in 2 Pet. 2:4, is literally "consigned to Tartarus," the place of punishment in Greek mythology; compare Jude 6.

Under the government of an infinitely holy, just, wise, and loving God, bound by his own nature and regard for the well-being of his universe to express his abhorrence of sin and to put a check upon it, as a ruinous and hateful thing, the existence of a hell for the confinement and punishment of his free, responsible, sinning, but unrepentant, creatures, who have abused the probation accorded and rejected the grace offered by him, is a reasonable necessity, Rom. 6:23; 2 Thess. 1:6-11; Rev. 20:11-15. The strong desire of God that men should be saved from hell is mani-

festated in the all-sufficient atonement by the death of Christ, and the divine warnings and pleadings throughout the Bible.

The misery of hell will consist in the privation of the vision and love of God, exclusion from every source of happiness, perpetual sin, remorse of conscience in view of the past, malevolent passions, the sense of the just anger of God, and all other sufferings of body and soul which are the natural results of sin, or which the law of God requires as penal inflictions, Matt. 7:21, 23; 22:13; 25:41; 2 Thess. 1:9. The degrees of anguish will be proportioned to the degrees of guilt, Matt. 10:15; 23:14; Luke 12:47, 48. And these punishments will be eternal, like the happiness of heaven. The wrath of God will never cease to abide upon the lost soul, and it will always be "the wrath to come."

HEL'LENISTS. See GREECE.

HEL'MET. See ARMOR.

HELPS, only in 1 Cor. 12:28. This divinely recognized form of work in the primitive church is believed by many to have included the ministrations of the deacons and deaconesses in the care of the poor and sick. Other interpretations, however, have been given, and we cannot determine with certainty the exact nature of the "aids" denoted by it. It suggests all the kindly ministries by which Christian charity alleviates human woe. They all come from Christ as their source, are inspired by him, and lead to him.

In Acts 27:17 the "helps" were cables passed under and around the ship to strengthen it.

HEM OF GAR'MENT. See GARMENTS.

HE'MAN, *faithful*, I., a son of Zerah, of the tribe of Judah, noted for wisdom, 1 Kin. 4:31; 1 Chr. 2:6.

II. A Kohathite Levite, son of Joel and grandson of Samuel, a chief musician for the temple in David's time, 1 Chr. 6:33; 15:17, 19; 16:41, 42; 25:1, 4-6; 2 Chr. 5:12; 29:14; 35:15. Psalm 88 is attributed to him. Some explain "Ezrahite" as equivalent to "son of Zerah," and thus identify the singer and seer with Heman I.—born a Levite, but connected with and reckoned to the tribe of Judah.

HEM'LOCK, Hos. 10:4; Amos 6:12, in Hebrew, *ROSH*, usually translated gall or bitterness, Deut. 32:32, and mentioned in connection with wormwood, Deut. 29:18; Jer. 9:15; 23:15; Lam. 3:19. It indicates some wild, bitter, and noxious plant, which it is difficult to determine. According to

some it is the poisonous hemlock, while others consider it to be the poppy, or the euphorbia with its acrid juices.

HEN. The care of a hen to protect her brood from hawks, etc., illustrates the Saviour's tender care of his people when exposed to the swoop of the Roman eagle, as in all similar perils, Matt. 23:37; 24:22. The common barn-door fowl is not often mentioned in Scripture, Mark 13:35; 14:30; Luke 22:34; but at the present day they and their eggs are more used in Syria than any other food not vegetable.

HE'NA, supposed to have been a city of Mesopotamia afterwards called Ana, on the Euphrates, about 20 miles above Babylon, 2 Kin. 18:34; 19:13; Isa. 37:13.

HEPH'ZIBAH, *my delight is in her*, I, the wife of Hezekiah and mother of Manasseh, 2 Kin. 21:1. From her name and her son's character it might be inferred that she was chosen for her beauty rather than her piety.

II. A name applied to restored Jerusalem, Isa. 62:4; compare Isa. 1:1.

HER'ALD, one who makes official and public proclamations, *e. g.*, in the name of a king, or of the rulers of the Grecian games, Dan. 3:4. The apostles, in preaching the gospel, are the "heralds" of the King's message, 1 Tim. 2:7; 2 Tim. 1:11; 2 Pet. 2:5.

HERBS, plants with a soft, not woody stem, dying entirely in the dry season, if annuals; or down to the ground and reviving after the fall rains, or in the spring, if not annuals, Gen. 2:5; 3:18; Psa. 72:16; 92:7; 102:4, 11. See Exod. 12:8; Num. 9:11.

HERD, HERDS'MAN. Herds and flocks formed a chief part of the wealth of Abraham and his near descendants, Gen. 13:2; 26:14; 32:5, and were among the most valued possessions of the Hebrews all through their national life, Gen. 46:6; Exod. 9:4, 20; 12:38; 2 Chr. 26:10; 32:28, 29; 35:7-9; Eccl. 2:7. The herd supplied many young for sacrifices, Lev. 1:3; 4:3; Psa. 69:31; Isa. 66:3, besides furnishing milk, butter, cheese, flesh-meat, horns, and hides. See Ox. The grassy and wooded table-lands east of the Jordan afforded fine pasturage for cattle, Num. 32:1-4. West of the Jordan the chief feeding-grounds were Sharon, 1 Chr. 27:29, and Carmel, 1 Sam. 25:2. In the hot season, when the grass was dried up, cattle were stalled, Hab. 3:17; Mal. 4:2, and fed on mixed grains and chopped straw, Gen. 24:25; Job 6:5; Isa.

11:7; 30:24; 65:25. In Solomon's time cattle-raising declined as commerce increased, but was still pursued, Eccl. 2:7. Uzziah built towers in the "desert," uncultivated lands, to protect the pasturing cattle, 2 Chr. 26:10. Josiah also seems to have had numerous herds. The early Israelites regarded the occupation of herdsman as honorable. King Saul himself kept cattle, 1 Sam. 11:5, and Doeg the herdsman was a favorite, 1 Sam. 21:7. The superintendents of David's herds were among his prominent officers, 1 Chr. 27:29; 28:1. The Egyptians, though possessing extensive herds, Gen. 47:17; Exod. 9:3, held herdsman in abomination, Gen. 46:34, and the monuments often represent them as bearded, dwarfish, or deformed. Pharaoh committed the oversight of his herds to Joseph's brethren, Gen. 47:6. The prophet Amos was a herdsman, Amos 1:1; 7:14. See SHEEP.

HER'ES, *sun*. Mount Heres, in Hebrew *Cheres*, Judg. 1:35, was probably a city identical with Beth-shemesh, or connected with it.

The same word is found in some Hebrew texts of Isa. 19:18, which would change "city of destruction," A. V., to "city of the sun," perhaps HELIOPOLIS. The passage is thought to refer to one of 5 cities in Egypt partly or wholly inhabited by Jews, who were very numerous in Egypt at the period of Greek dominion. The Jewish town Onion was destroyed by Titus.

HER'ESY, *choice*. Applied to the adoption of religious views and practices new and obnoxious. In the New Testament sometimes translated "sect," and not implying any judgment as to its tenets, Acts 5:17; 15:5; 26:5. Sometimes censure is implied, Acts 24:5; when those who call others heretics deserve the name themselves instead, Acts 24:14. In the Epistles "heresies" and schisms in the Christian church are strongly condemned, 1 Cor. 11:19; Gal. 5:20; Tit. 3:10; 2 Pet. 2:1, the word early coming to mean a departure from the fundamental truths of the gospel.

HER'MAS, a Christian at Rome, Rom. 16:14; supposed by some to have been the writer of the ancient work called "The Shepherd"—a singular mixture of truth and piety with folly and superstition. But this was written in the 2d century.

HERMOG'ENES and **PHY'GELUS** deserted Paul during his 2d imprisonment at Rome, 2 Tim. 1:15.

HER'MON, *mountain-nose, or peak*; call-

ed also Sirion or Shenir, *breastplate*, Deut. 3:9; Ezek. 27:5, in allusion to its ice-capped top; also Sion, *lofly*, Deut. 4:48. It is the southern part of the Anti-Lebanon range, 40 miles north by east of the Sea of Galilee, and 30 west by south of Damascus. It is the highest mountain in Syria, and now bears the name Jebel esh-Sheikh, *old man's mountain*. It has 3 peaks, Psa. 42:6, forming a triangle inclosing a small plateau, the northern and southern being each 9,053 feet above the sea level and 11,000 above the Jordan valley; the western peak, 600 yards off, being 100 feet lower. Hermon was the northern limit of Israel east of the Jordan, Deut. 3:8; 4:48; Josh. 11:3, 17; 12:1; 13:11; 1 Chr. 5:23. See also Psa. 89:12; Song 4:8. It appears to have been a sanctuary for Baal, and the ruins of an ancient temple are found on its southern peak.

Hermon is crowned with snow or ice throughout the year. In November the fresh snow begins to cover it, and gradually extends 5,000 feet down its sides. Melting as summer advances, only a little is left in shaded spots by September, and the ice in the ravines around the summit glitters in silvery stripes under the rays of the sun, like the snowy locks of an old man—esh-Sheikh. This majestic mountain can be seen from all the heights of Palestine, and its summit commands an extensive view over the Damascus plain on the east, the Mediterranean on the west, and the Holy Land on the south. Its copious dews, from the hot moist air rushing up through the Ghor and condensed on its cold sides, are referred to in Psa. 133:3 as an emblem of the spiritual dew of blessing vouchsafed on Mount Zion; travellers speak of them as very heavy, their tents affording an insufficient protection. The mountain is frequented by bears, wolves, foxes, and various kinds of game; compare Song 4:8. At its base lay Cæsarea-Philippi, now Bannias, Matt. 16:13, where Jesus was shortly before his transfiguration, which it is believed took place at some retired spot on the mountain, Matt. 17:1-8; Mark 9:1-8.

The "Little Hermon" of travellers, not mentioned in Scripture, is a shapeless mass of hills north of the smaller valley of Jezreel; it is called Jebel ed-Duhy by the Arabs.

HER'OD, *hero-like*, the name of several princes, Idumæans by descent, who bore rule in Palestine under the Romans and are mentioned in the New Testament.

The Idumæans had been subdued by John Hyrcanus B. C. 130, and constrained to adopt Judaism.

I. HEROD THE GREAT, Matt. 2; Luke 1:5, king of Judæa, etc., B. C. 40. He was the second son of Antipater, an Idumæan made procurator of Judæa by Julius Cæsar B. C. 47, Hyrcanus II. being then high-priest. Herod, then 25, was made by his father governor of Galilee; in B. C. 41 he and his brother Phasael were made joint tetrarchs of Judæa by Antony, and the next year he was made king of Judæa by the Roman Senate. In 3 years he established himself in his kingdom; Jerusalem being taken, Antigonus, then high-priest, being captured and executed B. C. 37, and all the Sanhedrin but 2 put to death. Herod won the favor of Octavius, the conqueror and successor of Antony, and retained it by heavily taxing his subjects, thus losing their good-will. Though professedly a Jew, he used religion solely to advance his ambitious designs. He rebuilt the temple at Jerusalem, but also constituted one on Mount Gerizim for the Samaritans, established heathen worship in Cæsarea for the Gentiles, a temple to Augustus at Paneas, and rebuilt that of Apollo at Rhodes. Among the cities he adorned with costly buildings were Cæsarea and Sebaste, formerly Samaria. At Jerusalem he built a theatre and instituted games, and sought to lessen the popular dissatisfaction by donating large sums in relief of a famine, by building the fortress Antonia, and rebuilding the temple, which see. His life was marked by many acts of cruelty. He put to death the brother (about B. C. 37) and the grandfather (Hyrcanus, B. C. 30) of his wife Mariamne, Mariamne herself (B. C. 29), her mother, and her 2 sons Alexander and Aristobulus (B. C. 7), and a few days before his death ordered the execution of his son Antipater, and also commanded that the chief men of Judæa, whom he had assembled and confined at Jericho, should be slain as soon as he expired—to insure tears on that occasion. This order, however, was not fulfilled. It must have been shortly before his death that he caused the infants of Bethlehem to be slain, in the hope of thus destroying Jesus. This event and the death of Antipater are recorded by the Latin author Macrobius, A. D. 420. He appointed Archelaus his successor "in the kingdom," subject to the emperor's approval, dividing his territories between him and his brothers Herod Antipas and Philip.

He was a man of great shrewdness and strong will, but of violent passions and insatiable ambition, and devoid of scruples. His attempt on the life of the Messiah makes him preëminent among the foes of God and his church.

II. HEROD PHILIP I., Matt. 14:3; Mark 6:17; called Herod by Josephus; the son of Herod the Great and his 2d Mariamne, daughter of Simon the high-priest. Disinherited by his father for his mother's treachery, he seems to have lived a private life. He was the first husband of Herodias. See HERODIAS.

III. ARCHELA'US, son of Herod the Great and elder brother of Herod Antipas. See ARCHELAUS. Josephus says that before going to Rome to obtain imperial confirmation in his kingdom, he quelled an insurrection by slaughtering 3,000 men in the temple at the Passover. He was confirmed in spite of the protests of the people, but with the title of ethnarch instead of king.

IV. HEROD AN'TIPAS, son of Herod the Great by Malthace his Samaritan wife, and full brother to Archelaus, along with whom he was educated at Rome. After the death of his father he was confirmed by Augustus as tetrarch of Galilee and Peræa, that is, the southern part of the country east of the Jordan, Luke 3:1, whence also the general appellation of king was given to him, Mark 6:14. He first married a daughter of Aretas, an Arabian king; but afterwards becoming enamored of Herodias, the wife of his brother Herod Philip I., and his own niece, he dismissed his former wife, and induced Herodias to leave her own husband and connect herself with him. This sin was the source of misfortune, further sin, and shame to Herod. Aretas made war upon him, and severely chastised him. John the Baptist, reproving him, incurred the hate of Herodias, who influenced her husband to imprison and finally kill John, Matt. 14:1-12; Mark 6:14-29; Luke 3:13-20. Self-indulgent, he chose to continue in sin and kill one whom he knew to be "just and holy" rather than break an improper oath. If a Sadducee, as might be inferred from comparing Matt. 16:6 with Mark 8:15, and from his "perplexity" at the view of Jesus as John risen from the dead, Luke 9:7-9, Herod's guilty fears seem to have overcome his disbelief in spirits and the resurrection, Matt. 14:2; Mark 6:14-16. His cunning is alluded to in Luke 13:32. Christ, as a Galilean, was under Herod's jurisdiction, and Pilate's acknowledgment

of this when the two rulers were at Jerusalem for the Passover made them friends, Luke 23:7-12. Christ, declining to satisfy Herod's curiosity, was mocked by him, the combination of the two against Christ having been foretold, Psa. 2:2; Acts 4:25-27. Herod Antipas, like his father, spent much money in public works, including the city Tiberias, which he built and named after Tiberius. In A. D. 38 he was induced, mainly by Herodias, to go to Rome and sue for the title of king, which Caligula had just conferred on Herod Agrippa I.; but at the accusation of the latter he was banished to Lyons, and died in exile.

V. HEROD PHILIP II., son of Herod the Great by his 5th wife, Cleopatra, from B. C. 4 to A. D. 34 tetrarch of Ituræa, Gaulonitis, Auranitis, and Trachonitis, Luke 3:1. He married Salome, the dancing daughter of Herod Philip I. and Herodias. He enlarged Paneas and named it Cæsarea-Philippi, and made Bethsaida a city, calling it Julias, after a daughter of Augustus. At Julias he died, without children. He was just and moderate in his life and government.

VI. HEROD AGRIP'PA MAJOR or I., Acts 12; 23:35, a grandson of Herod the Great and Mariamne I., and son of the Aristobolus who was put to death with his mother, by orders of his father. See HEROD I. He was brought up at Rome with Drusus, son of Tiberius. On the accession of Caligula to the imperial throne, Agrippa was taken from prison, where he had been confined by Tiberius, and received from the emperor, A. D. 37, the title of king, together with the tetrarchies formerly of his uncle Philip and Lysanias. After the death of Herod Antipas, Caligula conferred Galilee and Peræa on Agrippa, and in A. D. 41 gave him Judæa and Samaria, thus making his kingdom equal to his grandfather's. He was a strict observer of the Jewish ceremonial, and dissuaded Caligula from erecting a statue of himself in the temple at Jerusalem. In order to ingratiate himself with the Jews, he commenced a persecution against the Christians; but seems to have proceeded no farther than to put to death James and to imprison Peter, since he soon after died suddenly and miserably at Cæsarea, A. D. 44. He began to strengthen Jerusalem by the addition of a massive "third wall" around the new northern part, Bezetha, but desisted on account of the suspicions of Claudius. The wall was finished in an inferior manner.

VII. **HEROD AGRIPPA MINOR** or II., Acts 25; 26, was the son of Herod Agrippa I., and was educated at Rome under the care of the emperor Claudius. Being only 17 at his father's death, the emperor thought him too young to succeed to the kingdom, which was again made a Roman province. After the death of Agrippa's uncle Herod, in A. D. 48, Claudius gave his small kingdom of Chalcis to Agrippa, A. D. 50. In A. D. 52 he was transferred with the title of king to the tetrarchies of Philip and Lysanias first possessed by his father; to which Nero added, in A. D. 55, Tiberias and Taricheæ in Galilee, and Julias with circumjacent villages in Peræa. In A. D. 60 Agrippa and his sister Bernice heard the defence of Paul at Cesaræa, Acts 25:13 to ch. 26. In A. D. 66 he endeavored to dissuade the Jews from waging war with the Romans, and when they persisted he took sides with Rome. After the fall of Jerusalem he retired with Bernice to Rome, where he died, aged 70, in the 3d year of Trajan's reign, A. D. 100.

HERO'DIANS, a Jewish political party, devoted to the Herods. As the Herodian princes were dependent on Rome, their partisans willingly submitted to the Roman power, and maintained the propriety of paying tribute to the emperors, which the Pharisees denied. Yet both parties desired the continuance of the Jewish religion, and coalesced in opposing the spiritual kingdom of the true Messiah, Matt. 22:16; Mark 3:6; 12:13; Luke 20:20.

HERO'DIAS, a granddaughter of Herod the Great and Mariamne, daughter of Aristobulus, and sister of Herod Agrippa I. She was first married to her uncle Herod Philip I., but afterwards abandoned him for his brother Herod Antipas. It was by her artifice that Herod was persuaded to cause John the Baptist to be put to death, she being enraged at John on account of his bold denunciation of the incestuous and adulterous connection which subsisted between her and Herod. When Herod was banished to Lyons, she accompanied him, Matt. 14:3, 6; Mark 6:17; Luke 3:19. See **HEROD IV.**

HER'ON. See next column.

HESH'BON, *intelligence*, a city taken from the Moabites by Sihon, king of the Amorites, and made his capital; conquered from him and occupied by Israel, Num. 21:25-30; Judg. 11:19, 26. It was assigned to Reuben, being on the boundary between Reuben and Gad, Josh. 13:17, 26;

was rebuilt by Reuben, Num. 32:37, but reckoned to Gad when made a Levitical city, Josh. 21:39; 1 Chr. 6:81. In later times Heshbon was repossessed by Moab, and denounced by the prophets, Isa. 15:4; 16:8, 9; Jer. 48:2, 34, 45; 49:3. In the time of the Maccabees it again belonged to the Jews. Its ruins, now Heshbân, are 15 miles east of the head of the Dead Sea, on a hill 200 feet high, covering a circuit of about a mile. East of the city a vast pool, etc., are still found, Song 7:4.



GOLDEN PLOVER: CHARADRIUS PLUVIALIS.

HER'ON, Lev. 11:19; Deut. 14:18. The reference of the Hebrew word has been much debated. According to Jerome it is the Golden Plover, found in Palestine and feeding along the water-side of rivers and lakes. According to Tristram, the long-billed and long-legged heron, also found in Palestine.

HESH'MON, a town in the south of Judah, Josh. 15:27, identified by Conder with el-Meshash, between Beer-sheba and Moladah.

HETH, *dread*, a descendant of Canaan, and ancestor of the Hittites, Gen. 10:15; 23; 25:10; 27:46. See **HITTITES**.

HETH'LOH, on the northern border of Palestine, Ezek. 47:15; 48:1, apparently adjoining the "entrance of Hamath."

HEZEKI'AH, *whom God strengthens*, a pious king of Judah, who succeeded his father Ahaz about 726 B. C., and died about 608 B. C. His history is contained in 2 Kin. 18-20; 2 Chr. 29-32. Compare Isa. 36-38. His reign is memorable for his faithful efforts to restore the worship of Jehovah, removing "high places," and destroying the brazen serpent; contrast 2 Chr. 28:22-25; for the final deportation of the Ten Tribes, 2 Kin. 17; 18:9-12; for his revolt against the Assyrians, compare 2 Kin. 16:7, 8; 2 Chr. 28:16-21; for their 2 invasions of

his land: the first marked by the capture of the fortified cities of Judah, an attack on Jerusalem, and Hezekiah's payment of tribute, 2 Kin. 18:13-16. Assyrian annals of Sennacherib discovered at Nineveh agree with this account. A 2d invasion seems to have followed in the course of 2 years, when Sennacherib, having been checked in an attempt upon Egypt, Hezekiah's ally, Isa. 30:1-7, returned and "dealt treacherously" with Hezekiah in attacking Lachish, Isa. 30:1-7; 33:1. Then followed Sennacherib's threatening letters from Lachish and Libnah, the supernatural destruction of a great part of his army, and the retreat of the rest to Assyria, in answer to Hezekiah's prayer. Compare Isa. 31:8, 9; 37:33-37. The other notable events in this king's reign were his sickness, humiliation, and prolongation of life 15 years in peace, miraculously assured to him; his vain conduct when visited by ambassadors of Merodach-baladan, and the prediction that Babylon, then feeble and friendly, would one day carry his descendants into captivity, Isa. 39; Mic. 4:10. Hezekiah colated the Proverbs of Solomon, Prov. 25:1. The prophecies of Hosea and Micah were delivered partly in his reign; compare Jer. 26:17-19; and Nahum was perhaps his contemporary. Psalms 46 and 76 are believed to commemorate the overthrow of Sennacherib's host. Hezekiah was succeeded by the unworthy Manasseh.

HEZ'RONITES, a family in Reuben, and another in Judah, Num. 26:6, 21.

HID'DEKEL, *rapid Tigris*, Gen. 2:14; Dan. 10:4. The ancient Zend name was Teger, "stream;" in the Assyrian inscriptions Tiggar; modern name Dijleh. This river has its sources, west and east, in the mountains of Armenia and of Kurdistan. The 2 branches unite at Tilleh, and the river rushes through a long and deep gorge down into the Assyrian plain. At Mosul it is 300 feet wide, but lower down it averages 600 feet. After flowing 1,146 miles it meets the Euphrates at Kurnah, and they form the Shat-el-Arab, which flows on about 120 miles to the Persian Gulf. The Tigris is navigable for vessels of light draft nearly 600 miles from the Persian Gulf. An active trade is carried on between Bassorah and Bagdad by fleets of boats, and rafts float down from Mosul. An ancient canal still connects the Tigris below Bagdad with the Euphrates. The banks of the river, once occupied by populous cities, are now covered with mounds and ruins, with few per-

manent settlements. The river rises in April with the melting of the mountain snows, and in November with the rains. See NINEVEH.

H'EL, *God liveth*, a Bethelite, who rebuilt Jericho in despite of the woe denounced 500 years before, Josh. 6:26. The fulfilment of the curse by the death of his children proves the truth which his name signified, 1 Kin. 16:34.

HIERAP'OLIS, *sacred city*, named either from its healing warm springs, carbonate of lime, or from being a chief seat of the worship of Astarte; a city of Phrygia, 5 miles from Laodiceæ, and also near Colossæ, beautifully situated above the junction of the rivers Lycus and Meander. It shared with its two neighbors the ministrations of the faithful Epaphras, Col. 4:12, 13. On its desolate site are extensive ruins, among them the remains of 3 churches. The white front of the cliffs below it gave it its present name Pambouk-kalessi, or Cotton Castle.

HIGGA'ION, in Psa. 9:16, is supposed to indicate a pause in the singing of the Psalm, for meditation. The word occurs also in Psa. 19:14, "meditation," and in Psa. 92:3, "solemn sound," and seems to have had both a general and a technical meaning.

HIGH PLACES. From the idea of heaven as the divine abode arose the practice of worship upon mountains and hills, a custom observed by Trojans, Greeks, Persians, and many other nations. The patriarchs erected altars to Jehovah wherever they sojourned, Gen. 12:7, 8; 26:25; 28:18; sometimes on mountains, Gen. 22:2; 31:54. Moses did likewise, Exod. 17:10, 15; Num. 20:25-28, and the first altar of Israelites in Palestine was built at God's command on Mount Ebal. The Moabites, Num. 21:28; 22:41; Isa. 15:2; Jer. 48:35, and the Canaanites, Num. 33:52; Deut. 12:2; worshipped their idols on high places; which the Israelites were commanded to destroy, and to repair for sacrifice and worship to the place which the Lord would choose, Deut. 12:2-14. But they did not fully obey this command, Judg. 2:2, and they even worshipped the deities of the heathen. Before the building of the temple, sacrifices were offered at various places away from the Tabernacle, with the sanction of the Divine Lawgiver himself, Judg. 6:25, 26; 1 Sam. 9:12, 13, 25; 10:8; 11:15; 16:2-5, a state of things apparently contemplated in Exod. 20:24, 25; Deut. 12:10, 11; 1 Kin.

8:16-20. These Jehovistic high places probably were local centres of religion, 1 Kin. 3:2, 3, like the synagogues of a much later time. But after the temple was built the continued use of high places was reckoned a transgression, 2 Chr. 7:12-16; 8:12, 13. Yet God sanctioned Elijah's act on Mount Carmel, 1 Kin. 18:30-38. In the latter part of David's reign and at the accession of Solomon the "great high place" was at Gibeon, where the tabernacle and altar then were, 1 Chr. 21:29; 2 Chr. 1:3-6. Solomon wickedly revived the worship of heathen gods in high places, 1 Kin. 11:6-8. Jeroboam instituted an idolatrous system for the northern kingdom, and ordained priests for his high places at Dan and Bethel, 1 Kin. 12:26-33; and from that time in Israel high places were used chiefly for idol-worship, and Elijah complains that the altars of Jehovah were thrown down, 1 Kin. 19:10, 14. In Judah also high places for false gods multiplied, 1 Kin. 14:22, 23. Even pious kings tolerated the high places, though doubtless only for the worship of Jehovah: Asa, Jehoshaphat, Joash, Amaziah, Uzziah, and Jotham. The high places were denounced by the prophets, Hos. 10:8; Amos 7:9; Mic. 1:5; and Hezekiah set himself to remove them, 2 Kin. 18:4, 22, and after their renewal under Manasseh and Amon, Josiah completed their destruction, whether idolatrous or Jehovistic, 2 Kin. 22:8-13; 23; 2 Chr. 34:3, 33. After Josiah no mention is made of the worship of Jehovah in high places, though their use for idol-worship lingered still, Jer. 17:3; 19:5; Ezek. 6:3, 6.

The high places were either natural eminences or artificial mounds, with their own priests, altars, and sacrifices, 1 Kin. 12:32; 13:33; 2 Kin. 17:32; 23:9, 15, 20; frequently with chapels or temples, "houses of the high places," 1 Kin. 12:31; 2 Kin. 23:19.

HIGH-PRIEST, the head of the priesthood of Israel, Lev. 21:10, distinguished from the other priests by the mode of his consecration, by peculiar functions, and a peculiar dress. Aaron was chosen by God the first high-priest, of the tribe of Levi, Exod. 6:20; 28:1. The office descended to his 3d son Eleazar, Num. 3:32; 20:28; Deut. 10:6, in whose family it continued, Judg. 20:28, until it passed to Eli, a descendant of Ithamar, Aaron's youngest son, 1 Sam. 1:9; 14:3; 21:1; 22:20; 23:6, 9; 1 Chr. 24:3, 6. Solomon retransferred it, from Abiathar, to Eleazar's family in the person of Zadok, 1 Kin. 2:35, because Abi-

athar was disloyal, 1 Kin. 1:7, 25; thus the prophecy concerning Eli's house was fulfilled, 1 Sam. 2:27-36; 3:11-14. Previously Abiathar and Zadok would seem to have been colleagues in office, 2 Sam. 15:24-29; 1 Chr. 15:11. An incomplete list of the high-priests succeeding Zadok to the Captivity, in 1 Chr. 6:8-15, is supplemented by notices in Kings and Chronicles of several who came between Amariah and Shallum, 2 Kin. 11; 12; 2 Chr. 22-24; 26:17; 2 Kin. 16:10; 2 Chr. 31:10, ending with Seraiah, 2 Kin. 25:18. His grandson Jeshua, Ezra 3:2, was high-priest after the Captivity; and his successors appear, Neh. 12:10, 11. According to Josephus, Jaddua in his priestly robes won the reverence of Alexander the Great, B. C. 332. After the close of the Old Testament canon, in the time of the high-priest Simon the Just, B. C. 300-291, the high-priesthood often became a tool in the hands of civil rulers. Some of its incumbents, in the days of the Syro-Greek kings, were unworthy men, unfaithful to their religion. It passed into the brilliant Asmonean or Maccabean family, of the course of Joarib, 1 Chr. 24:7, B. C. 153, and was generally conjoined with the royal authority and title from B. C. 105 to 63, when Jerusalem was taken by Pompey; but the Asmoneans held princely and priestly power until Herod became king, B. C. 37. He murdered Aristobulus, B. C. 35, the last of that line, whom he had appointed; and alternately elevated and deposed 4 other priests. Under Archelaus and the Romans the office was degraded by frequent changes, no less than 28 persons having filled it between Herod's accession, B. C. 37, and the destruction of Jerusalem, A. D. 70, several of these living at the same time. Compare John 11:51. The last high-priest was an ignorant rustic, Phannias, whom the Zealots chose by lot, closing a series of 76, continuing through 14 centuries.

In 2 Kin. 25:18 a "second priest" is mentioned, the *sagan* or deputy, often appointed to officiate when the true high-priest was disabled.

The consecration of the high-priest was distinguished by a peculiar anointing—by pouring the sacred oil upon his head, Exod. 29:7; 30:22-33; Lev. 8:12; 21:10, 12; Psa. 133:2—in addition to the washing and the sprinkling with oil, etc., which he shared with all priests, Exod. 29:4, 20, 21; Lev. 8:6, 23, 24, 30. So Christ, our great High-Priest, was anointed with the Holy Spirit,

Dan. 9:24; Acts 10:38; John 3:34. Peculiar garments were put upon the high-priest, Exod. 29:5, 6, 29, 30; Lev. 8:7-9, and sacrifices were offered 7 days, Exod. 29:1-37; Lev. 8:14-36.

The high-priest's sacred garments, besides the drawers, linen tunic, and girdle of other priests, were 4 in number, Exod. 28:4, 39-43; Lev. 8:7-9: the *robe of the ephod*, Exod. 28:31-35; the *ephod*, with its "curious girdle," Exod. 28:6-12; the *breast-plate*, with the Urim and Thummim, ver. 15-30; and the *mitre*, ver. 36, 39. See the respective titles. These garments were worn only when the high-priest was ministering in the sanctuary, Ezek. 42:14; 44:17-19; Acts 23:5. On the Day of Atonement his dress was of plain white linen, Lev. 16:4, 23, 24.

The peculiar and most solemn function of the high-priest was to enter the Holy of Holies once a year, on the Day of Atonement, to make expiation for the sins of the nation, Lev. 16. See EXPIATION. By the Urim and Thummim God disclosed to him secret and future things, Exod. 28:30; Num. 27:21; Deut. 33:8. Scripture says nothing of this function after David's time, 1 Sam. 23:6-9; 30:7, 8; compare Ezra 2:63. The prophets superseded the high-priests as mediums of divine revelations, 2 Chr. 15:1-8; 18; 20:14-17; 2 Kin. 19:2; 22:12-14; Jer. 21:1, 2. The high-priest had a peculiar place in the law of the man-slayer, Num. 35:25, 28. At first, as chief of all the priests, he was at the head of all religious affairs and of the administration of justice in Israel, Deut. 17:8-12; 19:17; 21:5; 33:8, 10; compare 2 Chr. 19:8-11; Ezek. 44:24. But after the establishment of the monarchy the kings generally led in great religious movements: as David, 1 Chr. 24; 25; Solomon, 2 Chr. 6; 7; Jehoshaphat, 2 Chr. 17:7-9; 19:4-11; Joash, 2 Chr. 24:4-6; Hezekiah, ch. 29-31; Josiah, ch. 34. When the king undertook evil, the high-priest sometimes withstood: as Jehoiada queen Athaliah, 2 Chr. 22:10 to 23:20, and Azariah Uzziah, 2 Chr. 26:16-20; but sometimes he yielded, as Urijah to Ahaz, 2 Kin. 16:10-16. The high-priest was president of the Sanhedrin in our Lord's time, Matt. 26:62.

The high-priest was to be without blemish, was to marry a virgin of his own people, and was not to mourn for the death of any relative; strict laws guarded him from ceremonial defilement, Lev. 21:10-24. He was supported from the tithes and offerings. See PRIESTS.

Christ is our "merciful and faithful High-Priest;" of a better order than Aaron's, because his priesthood is intransmissible; holy, not needing to offer sacrifice for himself, but having once for all made propitiation for our sins with his own blood, with which he passed through the heavens into the presence of God, where he ever liveth to make intercession for us; who blesses by turning his people from their iniquities, Num. 6:23-26; Acts 3:26; who has opened a way of access to God through himself, and will appear a second time, from the Holy of Holies, to the complete salvation, bodily as well as spiritual, of those who believe in him—welcoming them to the abode which as Forerunner he has prepared and entered, 1 Thess. 4:13-18; Hebrews. That his work may avail for us, we need to accept, trust, and obey him, Heb. 10:19-39.

HIGH'WAYS. Anciently Palestine must have had roads practicable for vehicles, since carts and chariots were used, Gen. 46:5; Josh. 17:16; Judg. 4:13; 2 Kin. 10:16; Acts 8:28. Traces of Roman roads still remain. But now even the most important routes are only narrow winding paths for the passage of beasts of burden, usually in single file. See HEDGE. In Matt. 22:9, read, "the crossings of the highways."

HILKI'AH, *God is my portion*, I. and II. 1 Chr. 6:45; 26:11.—III. 2 Kin. 18:18; Isa. 22:20; 36:3, 22.—IV. High-priest in Josiah's reign. He found "the book of the Law," the sacred copy of the Pentateuch, in the temple, and aided Josiah in his reformation, 2 Kin. 22:8 to 23:25; 2 Chr. 34:14-35. He was probably an ancestor of Ezra, Ezra 7:1.—V. Jer. 1:1.—VI. Jer. 29:3.—VII. Neh. 12:7, 21.—VIII. Neh. 8:4.

HILL, sometimes improperly used in A. V. for mountain—a height, range, or district, Exod. 24:4, 12, 13, 18; Num. 13:29; 14:40, 44, 45; Josh. 15:9. In Deut. 1:7; Josh. 9:1, the mountain district of Southern Palestine; in Josh. 15:8 the Mount of Olives; in Psa. 3:4; 24:3, Mount Zion; in 2 Kin. 1:9; 4:27, Mount Carmel, 1 Kin. 18:19; 2 Kin. 4:25. In Luke 9:37 the R. V. has mountain as in ver. 28.

HIN. See MEASURES.

HIND. See next page.

HIN'GES, pivots, often of one piece with the door, turning in sockets hollowed above and below in the door-frame, Prov. 26:14. The golden pivots in 1 Kin. 7:50 were separate and fitted to the corners of the doors.

HIND, the hornless female of the hart; active, Gen. 49:21; compare Judg. 4:6-10;



HIND AND FAWN.

5:18; swift and sure-footed on rocky heights, 2 Sam. 22:34; Psa. 18:33; Hab. 3:19; affectionate, Prov. 5:18, 19; Jer. 14:5; easily agitated, Song 2:7; 3:5; timid, Psa. 29:9. See **THUNDER**.

HIN'NOM, a valley west and south of Jerusalem, called also the "valley of the son of Hinnom;" a deep ravine with rocky sides, passing south from the Jaffa gate and then east, between Mount Zion on the north and the "Hill of Evil Counsel" on the south, and joining the Kedron valley on the east. It was the boundary between Judah and Benjamin, Josh. 15:8; 18:16; Neh. 11:30. Its width varied from 50 to 100 yards, and near the wider part opening to the Kedron it was called Tophet, Jer. 7:31, 32; 19:2-6; 2 Kin. 23:10, where Solomon built high places to Moloch, 1 Kin. 11:7, and Ahaz and Manasseh made their children "pass through the fire," 2 Kin. 16:3; 2 Chr. 28:3; 33:6; Jer. 32:35. To end these abominations Josiah defiled the spot with human bones and other corruptions, 2 Kin. 23:10, 13, 14; 2 Chr. 34:4, 5, and it became a cesspool to receive the sewage of the city to be carried off into the Kedron. From the fires of Moloch and from the defilement of the valley (compare Isa. 30:33; 66:24), if not from the supposed ever-burning funeral fires (not well authenticated), the later Jews applied the name of the valley, in the Septuagint *Geëna*, to the place of eternal suffering for lost angels and men; and in this sense it is used in the New Testament, Matt. 5:22, 29, 30; 10:28; Mark 9:43, 45, 47; Luke 12:5; Jas. 3:6. See **HELL**. An ancient aqueduct crosses it below the western gate and above "the

lower pool." The "upper pool" is 700 yards west by north of the gate. No water now flows in the bed of the valley, which is cultivated in parts, and in Tophet are gardens watered from the pool of Siloam. The hill on the south of Hinnom is full of ruined tombs; and on the slope south of Tophet is the traditional site of "the potters' field" (see **ACELDAMA**), where a bed of clay is still worked by potters. The valley is now called *Wady er-Rabâbi*.

Warren and Stanley have argued that Hinnom is identical with the Kedron valley, but are not generally followed in this.

HI'RAM, or **HU'RAM**, *high-born*, I., a king of Tyre, a friend of David, 1 Kin. 5:1, whom he furnished with materials and workmen for his palace, 2 Sam. 5:11; 1 Chr. 14:1; and afterwards of Solomon, whom he, or perhaps his son, supplied with gold, timber, and men to build the temple, and probably Solomon's palace, 1 Kin. 5; 9:11; 10:11, 12; 2 Chr. 2:3-16; 9:10, 11. Solomon in return sent yearly supplies of grain, wine, and oil to Tyre, and gave Hiram 20 cities in Galilee, 1 Kin. 9:11-13. See **CABUL**. Hiram assisted Solomon in commercial enterprises by sea, 1 Kin. 9:26-28; 10:11, 22; 2 Chr. 8:17, 18; 9:10. Josephus says he greatly improved Tyre, and reigned 34 years.

II. A skilled artificer of Tyre, under whose direction the interior decorations and utensils of Solomon's temple were made, 1 Kin. 7:13-45; 2 Chr. 2:13, 14; 4:11-16.

HIRE'LING, a laborer employed for a limited time, Job 14:6; to be paid promptly, Lev. 19:13; Jas. 5:4. "The years of a hireling" mean time measured with exactness, Isa. 16:14; 21:16. In our Lord's time a laborer's "hire" was a penny, Matt. 20:1-14. A hireling took less interest in his charge than the owner, John 10:12, 13.

HIS, in A. V. often used for *its*, which is nowhere found, Gen. 1:11, 12; Lev. 11:22; Deut. 14:14, 15.

HISS, an expression of contempt, Job 27:23; 1 Kin. 9:8; Jer. 19:8; Ezek. 27:36; Mic. 6:16. Also a mode of calling an attendant, still common in the East, Isa. 5:26; 7:18; Zech. 10:8.

HIT'TITES, descendants of Heth, second son of Canaan, Gen. 10:15; 15:20. In Abraham's time they were settled around Hebron, and appear as a peaceable commercial people in selling him the cave of Machpelah, Gen. 23; 25:9. Esau married Hitites, Gen. 26:34, 35. Later they are found

in the mountains, Num. 13:29; Josh. 11:3; united in a confederation against Israel, and were subdued, Josh. 9:1, 2; 11:1-9; 12:7, 8, as God had promised Abraham, Gen. 15:18, 20, and Moses, Exod. 3:8. Forbidden intercourse with them helped to lead Israel into idolatry, Judg. 3:5-7. Uriah was a Hittite, 2 Sam. 11:3; 23:39. Solomon brought the remaining Hittites under subjection, 1 Kin. 9:15-21; 2 Chr. 8:1-8, and married among them, 1 Kin. 11:1. "The kings of the Hittites," an ancient and powerful kingdom north of Palestine, purchased some of the chariots Solomon imported from Egypt, 1 Kin. 10:29; 2 Chr. 1:17; compare 2 Kin. 7:6; Josh. 11:4. The Hittites were not lost as a people till after the Captivity, Ezra 9:1. The exact extent of their "land" is not known.

Hittites are mentioned on Egyptian monuments of the 19th and 20th dynasties, including Joshua's time, as conquered enemies of Egypt in the valley of the Orontes, and in Assyrian inscriptions of 2 or 3 centuries later as in the same region. Ash-toreth is named in the Egyptian records as one of their divinities. See CANAANITES.

HIVITES, descendants of Canaan, Gen. 10:17, at Shechem in Jacob's time, when they appear commercial and unwarlike, Gen. 33:18 to 34:31. In Joshua's time they possessed Gibeon, etc., Josh. 9:3-27; 11:19; and though accounted powerful, Josh. 10:1-5, they secured terms from Israel by craft and not by force. See GIBEONITES. They also had a home in Mount Lebanon, Josh. 11:3; Judg. 3:3, and even till David's time, 2 Sam. 24:7; and these were defeated by Israel at the waters of Merom, Josh. 11:3-8, 17, 19. Israel did not exterminate the Hivites, but unlawfully mingled with them in marriage and idolatry, Judg. 3:5-7. They as well as the Hittites furnished bond-servants to Solomon for his extensive constructions, 1 Kin. 9:15-21; 2 Chr. 8:1-8; compare 1 Kin. 5:15. See CANAANITES.

HO'BAB, *favoured*, a Midianite prince, son of Raguel or Reuel, Num. 10:29-32, and probably the brother-in-law of Moses. He is mentioned in the record of the 2d year after the Exodus. He finally acceded to Moses' request to cast in his lot with Israel, Judg. 1:16; 4:11. The word translated "father-in-law," and applied to Jethro as well as to Hobab, Exod. 3:1; 4:18; 18:1, may mean in Judg. 4:11 simply a connection by marriage—one whose house gave Moses a wife. See JETHRO.

HO'BAH, a place 2 or 3 miles north of Damascus, to which Abraham pursued his allied foes, Gen. 14:15.

HOLD, Exod. 20:7; Job 9:28; 13:24; Prov. 16:5; 17:5; 19:5, margin; Zech. 11:5; Matt. 21:26, regard and treat.

HO'LY, HO'LINESS. The primitive meaning of these words is a separation or setting apart to God and his service. True holiness characterizes outward acts, but still more the motive and intent of the heart. It is an inward principle; not mere rectitude or benevolence, or any one moral excellence, but the harmonious and perfect blending of all, as all the colors of the prism duly blended form pure light. God is holy in a transcendent and infinitely perfect manner, Isa. 1:4; 6:3. The Messiah is called "the Holy One," Psa. 16:10; Luke 4:34; Acts 3:14; and Holy is the epithet commonly given to the third person of the Trinity, the Holy Spirit. God is the fountain of holiness, innocence, and sanctification. The angels who kept their purity are called holy, Matt. 25:31. Mankind lost all holiness in the fall; but God makes his people gradually "partakers in his holiness" here, and in heaven they will be found perfectly and for ever sanctified; as an earnest of which, he looks upon them as already, in Christ, holy and beloved. The Bible applies the epithet holy to whatever pertains especially to God—to heaven, to his temple, its parts, utensils, and services; to his day, his ministers, priests, prophets, and apostles. The children of Israel were called a holy nation, because they were separated unto God to be a religious and consecrated people, Exod. 19:6; Deut. 7:6; and Christians, as a body, are also called holy, because they are in like manner separated unto Christ, 1 Pet. 2:9. But a "holy man," in the ordinary Christian sense, is one who exhibits in his conduct the inward purity, benevolence, and holy devotedness to the Saviour with which his heart overflows. The conception of God as the Holy One, perfectly free from and averse to sin, distinguishes the religion of the Bible from all ancient and modern heathen systems, which attribute to imagined deities human passions and sins.

HO'LY SPIR'IT, or **HO'LY GHOST**, both English words being the rendering of the same word in Greek, the 3d person in the blessed Trinity. He is said to proceed from the Father, and to be sent by the Father and the Son upon disciples, John 14:26; 15:26; to be the Spirit of the Father,

Matt. 10:20; 1 Cor. 2:11; and the Spirit of Christ, Gal. 4:6; Phil. 1:19.

That he is a real PERSON, and not merely an attribute or emanation of God, is clear from the numerous passages in the Bible which describe him as exercising the acts, thoughts, emotions, and volitions of a distinct intelligent person. None other could be pleased, vexed, and grieved—could speak, console, and intercede, or divide his gifts severally to every one as he will.

That he is a DIVINE person, equally with the Father and the Son, is proved from his association with them in a great variety of acts purely divine; as in the work of creation, Gen. 1:2; Psa. 33:6; 104:30. He is honored as they are in the baptismal formula, Matt. 28:19, and in the apostolic benediction, 2 Cor. 13:14; Rev. 1:4, 5. He receives the names of God: *Jehovah*; compare Acts 18:25 with Isa. 6; Heb. 3:7-9 with Exod. 17:2-7; Jer. 31:31-34 with Heb. 10:15, 16.—*God*; Acts 5:3, 4.—*Lord*; 2 Cor. 3:17, 18. He exercises the attributes of God, 1 Cor. 2:10, 11; Isa. 40:13, 14; Psa. 139:7-10; Heb. 9:14; and blasphemy against him is unpardonable, Matt. 12:31, 32. See BLASPHEMY.

THE WORK of the Holy Spirit is divine. Of old he inspired the sacred writers and teachers, and imparted miraculous gifts. Under the Christian dispensation he applies the salvation of Christ to men's hearts, convicting them of sin, John 16:8, 9, showing them "the things of Christ," illuminating and regenerating them, John 3:5; 1 Cor. 12:3-11. He is the Comforter of the church, John 14:16, 17, 26; calls laborers into the ministry and directs them, Acts 13:2, 4; 20:28; witnesses with believers, Rom. 8:15-17, aids them in prayer and intercedes for them, ver. 26, 27, directs them in duty, ver. 14, and sanctifies them for heaven, Gal. 5:16-26; 1 Pet. 1:2. All are warned not to "quench," "vex," "resist," or "grieve" him, Isa. 63:10; Acts 7:51; Eph. 4:30; 1 Thess. 5:19, for without him we have no part in Christ, Rom. 8:9.

HOMER, or **COR**, the largest dry measure of the Hebrews, equal to 10 baths or ephahs, and containing about 8 of our bushels, Ezek. 45:14. See MEASURES.

HON'EST, **HON'ESTY**, **HON'ESTLY**, often used in the A. V. in the original sense of "honorable," etc., Rom. 12:17; 2 Cor. 13:7; Phil. 4:8; 1 Tim. 2:2; Heb. 13:18.

HONEY was formerly very plentiful in Palestine, a land flowing with milk and honey, Exod. 3:17; Lev. 20:24. Wild bee

honey was often found in hollow trees and clefts in the rocks, Deut. 32:13; Psa. 81:16. Jonathan refreshed himself with it, 1 Sam. 14:25-27, and it was a part of John the Baptist's food, Matt. 3:4. The "vegetable honey" which some writers refer to, the exudation from twigs of the gharrab-tree in the Jordan valley, is found only in small globules, needing to be carefully collected and strained. Honey was highly prized, Psa. 19:10; Prov. 27:7, and in constant use, 2 Sam. 17:29; Isa. 7:15. A mixture of honey with curdled milk or butter is still a Bedouin delicacy. Honey, like leaven, was not to be offered on the altar, Lev. 2:11. It symbolized flattery, Prov. 5:3, and pleasant and wholesome discourse, Song 4:11. The term "honey" also includes a 3d substance—a syrup prepared by boiling down the fresh juice of grapes or dates, 2 Chr. 31:5, margin. Grape honey, in Arabic *dibs*, is much used by the Arabs as a condiment, and resembles thin molasses. It may have been this that Jacob sent to Egypt, Gen. 43:11, and the Tyrians purchased from Palestine, Ezek. 27:17. Palestine still abounds in honey; bee-keeping is much practised, and swarms of wild bees are numerous. See BEE, GRAPES.

HOOD, Isa. 3:23, a turban. See HEAD-DRESS.

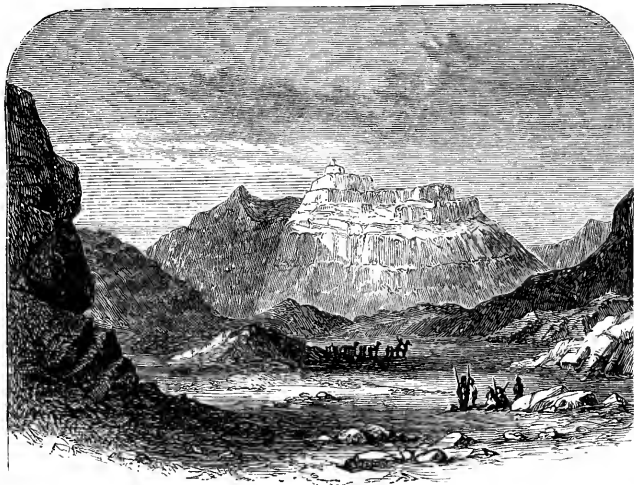
HOOK, used in A. V. for several Hebrew words of different senses. I. Fish-hook, Job 41:1; Amos 4:2.—II. Probably a ring for the noses of lions and other animals, to lead them with, 2 Kin. 19:28; Ezek. 19:4, 9, A. V. "in chains;" 29:4; 38:4. Captives were sometimes thus led, as Assyrian sculptures show, 2 Chr. 33:11, A. V. "in the thorns." Large fish were secured alive in the water, Job 41:2, A. V. "thorn," and attached by a cord, A. V. "hook," to a stake.—III. Hooks by which the curtains of the tabernacle hung, Exod. 26:32, 37.—IV. Pruning-hooks, curved knives, Isa. 2:4; 18:5.—V. Flesh-hooks, 1 Sam. 2:13, 14.—VI. Perhaps hooks on which carcasses were hung up for flaying, Ezek. 40:43.

HOPE, the desire and expectation of some good, 1 Cor. 9:10, especially the assured expectation of salvation and all its blessings for this life and the life to come, through the merits of Christ. It is one of the 3 great elements of Christian character and life, 1 Cor. 13:13. Its earnest is the spiritual life already begun in believers, to be prolonged through eternity, Rom. 8:23-25; 1 Cor. 15:19; Gal. 5:5; 1 Thess. 5:8-10; 2 Tim. 4:8; Tit. 3:4-7. The Holy

Spirit inspires and maintains it, 1 Pet. 1:3-5; Rom. 8:11; 15:13. Unbelievers are without hope because without God, Eph. 2:12; 1 Thess. 4:13. Christ is the believers' "hope," because all their dependence is on him, and because it is at his 2d coming that their hope of glory is to be realized, Col. 1:27; 1 Tim. 1:1; Tit. 2:13. Hope enables them to bear present trials, Rom. 8:25; 1 Thess. 1:3, and stimulates them to labor diligently and perseveringly, 1 Cor. 15:51-58, and to strive to grow into the likeness of Christ, Heb. 12:14; 1 John 3:2, 3.

HOPH'NI, *a boxer*, and **PHIN'EHAS**, the wicked sons of Eli the high-priest, called "sons of Belial." They grossly and con-

tinuously abused the influence of their position and sacred office; and their cupidity, violence, and impious profligacy, overbearing the feeble remonstrances of their father, brought disgrace and ruin on their family. Though professedly the servants of God, they knew him not, 1 Sam. 2:12; compare Jer. 22:16; Matt. 7:21-23; Tit. 1:16. The ark, which they had carried to the camp, was taken, and they were slain in battle, 1 Sam. 2-4. See **ELI**. The ark of God protects only those who love and obey him. Compare Jer. 7:4. Men in all ages are prone to rely on a form of religion, while the heart and life are not right with God; and all who thus sin, like the sons of Eli, must perish likewise.



MOUNT HOR, AND AARON'S TOMB.

HOR, *mountain*, I., the mountain on which Aaron died, and Eleazar his son succeeded him as high-priest, Num. 20:22-29; 33:38, 39; Deut. 32:50. It was on the border of Edom, Num. 33:37, between Kadesh and Zalmonah, ver. 36, 41. Mosera lay at its foot, Deut. 10:6. It is the highest and most conspicuous peak in the sandstone range of Mount Seir, which extends along the eastern side of the Arabah from near the Dead Sea to the Gulf of Akaba, lying midway in the range, about 50 miles from each end. It is now called Jebel Neby Harûn, "mount of the prophet Aaron." It rises 4,800 feet above the Mediterranean, 4,000 above the Arabah, 6,000 above the Dead Sea, "marked far and near," says Stanley, "by its double top, which rises like a huge

castellated building from a lower base." On the eastern peak is "Aaron's tomb," a small Mohammedan chapel, erected from the remains of an older building, over the supposed grave, to which pilgrimages are made. See **SELAH**.

Many scholars, however, now identify the Mount Hor where Aaron died with Jebel Madurah, 33 miles southwest of the Dead Sea, and on the west border of Edom, which the Hebrews were forbidden to enter, Num. 20:14-21, or possess, Deut. 2:5. Madurah is a lofty, isolated mountain-citadel, at a point where Canaan, Edom, and Zin meet. See **KADESH**, **MOSERA**.

II. A mountain on the northern boundary of the Promised Land, Num. 34:7, 8; according to some, the whole Lebanon

range; but perhaps the highest peak of that range, Dahar el-Kudib, about 25 miles from the northern end. See **LEBANON**.

HO'REB. See **SINAI**.

HOR'ITES, or **HO'RIM**, *cave-dwellers*, a race of early dwellers in Mount Seir, whence they were expelled by the Edomites, Gen. 14:6; Deut. 2:12, 22. They are supposed to have lived in caves, like the men referred to in Job 30:6, and to have been divided into several tribes, Gen. 36:20-30.

HOR'MAH, *destruction*, Num. 21:1-3; also called Zephath; a city in the extreme south of Canaan, near which the rebellious Hebrews were defeated, in the 2d year after leaving Egypt, Num. 14:45; it was afterwards laid waste, Judg. 1:16, 17. The Simeonites re peopled it, Josh. 19:4, and David sent them some of his spoils taken from the Amalekites, 1 Sam. 30:30. In some passages the name seems to be given by anticipation. Palmer and Drake place it at Sebaiteh; Robinson at es-Sufâ, 30 miles east. See **ZEPHATH**.

HOR'NET. This formidable insect was a means of expelling the Canaanites before Israel, Exod. 23:28; Deut. 7:20; Josh. 24:12. Some scholars regard the term as figurative, vividly denoting the consternation which God would send upon Israel's enemies, Exod. 23:27; Deut. 1:44; 2:25; Josh. 2:11. But real hornets may well have done the work described. Swarms of these insects are known to have rendered some places uninhabitable. They are numerous still in some parts of Palestine, and, Captain Warren says, "attack human beings in the most furious manner. I can readily conceive the rout of an army being occasioned by them." See **ZOREAH**.

HORNS were used as cups and vessels for liquids, 1 Sam. 16:1; 1 Kin. 1:39. See **KEREN-HAPPUCH**. Also as trumpets, Josh. 6:5, though the words translated "trumpets of rams' horns," ver. 4, 6, 8, 13, should be rendered "trumpets of jubilees," and "rams' horn" in ver. 5 should be "horn of jubilee." Artificial instruments of like form are no doubt sometimes intended, and were used in the temple worship, 1 Chr. 25:5. The horns of the altar were elevations at its 4 corners, Exod. 27:2; 30:2. As the chief ornament and defence of many beasts are in their horns, these are often symbols of strength, honor, victory, and dominion, Deut. 33:17; 1 Sam. 2:1, 10; 1 Kin. 22:11; Psa. 75:10; Hab. 3:4; Rev. 5:6. Horns often denote kings and king-

doms, Dan. 7:20-24; 8:3-9; Zech. 1:18-21; Rev. 17:7, 12. Assyrian kings in the Ninevite sculptures wear conical one-horned caps, and coins of Alexander the Great represent him as horned. "A horn of salvation," Luke 1:69, is One "mighty to save," Isa. 63:1. To abase or defile the horn symbolizes humiliation, Job 16:15; to cut off the horn, to ruin, Jer. 48:25. The Indian chief who treated with William Penn asserted his authority by first putting on a crown with a horn upon it. Silver and even gold horns of great length were formerly worn by married Druse ladies on Mount Leba-



non, as in the cut; the other head is that of an Abyssinian chief.

HORONA'IM, *two caverns*, a city of Moab, apparently on a height, Isa. 15:5; Jer. 48:3, 5, 34.

HO'RONITE, the, Sanballat, Neh. 2:10, 19; 13:28, may have come from Horonaim, or Beth-horon.

HOR'SES, anciently used chiefly in war, Prov. 21:31; Jer. 8:16, not among Abraham's acquisitions from Egypt, though 2 centuries later paid to Joseph for corn, Gen. 12:16; 47:17. A force of war-chariots, each with 2 horses and a "captain," besides the driver and perhaps a shield-bearer, accompanied Pharaoh in pursuit of Israel, and was overwhelmed in the Red Sea, Exod. 14:6-9, 23-28; 15; here "horsemen" and "riders," some Hebrew scholars think, denote those who rode *in chariots*; and Egyptian monuments never represent Egyptian soldiers on horseback. The Arabians in old time seem to have had no horses, Num. 31:28, 30, 32-34; Judg. 6:3-5; 1 Chr. 5:20-22. The Canaanites and Philistines had them, Josh. 11:4; 1 Sam. 13:5. Israel was forbidden to fear the cav-

alry of enemies, to preserve the horses of the conquered, or to multiply horses, Deut. 17:16; 20:1; Josh. 11:6, 9, but were to trust in God alone, Isa. 31:1-6. The formidable aspect, courage, and strength of the war-horse are grandly described in Job 39:19-25. See Samuel's prediction as to the king the people so desired, 1 Sam. 8:11. David reserved horses of the defeated king of Zobah, 2 Sam. 8:4, and Solomon imported them, received them as tribute from other countries, and established a large chariot and cavalry force, 1 Kin. 4:26; 10:25-29; 2 Chr. 1:14, 16, 17; 9:24, 25, 28; and succeeding kings did the like, 1 Kin. 22:4; Isa. 2:7. Israel's cavalry dwindled under Jehoahaz, and Judah's still more under Hezekiah, 2 Kin. 13:7; 18:23. Zedekiah sought Egyptian cavalry to aid his revolt against Nebuchadnezzar, 2 Chr. 36:13; Ezek. 17:15. Idolatrous kings of Judah consecrated horses to the sun—either living, to take part in processions in honor of Baal, or statues before his temples. Josiah removed them, 2 Kin. 23:11. The Jews brought back horses with them from Babylon, Neh. 7:68. The Assyrian mounted troops were very formidable, Ezek. 23:6; Nah. 3:3; Hab. 1:8; they also used horses in hunting, etc. As they were then unshod, hard hoofs were highly valued, Isa. 5:28. Saddles are not spoken of or depicted, but bells were used, Zech. 14:20. The Hebrew distinguishes between horses of a heavy and of a light build. Tyre obtained "chariot-horses and riding-horses" from Armenia, Ezek. 27:14. In Joel 2:4 read, "as riding-horses . . . they run." In Isa. 21:7 read, "a cavalcade of horsemen riding in pairs," describing the orderly march of the Persian cavalry, ver. 2, "two by two," as Xenophon tells us. In 1 Kin. 4:26 read, "4,000 chariot-horses and 12,000 riding-horses," 40,000 being probably a copyist's error. Compare 2 Chr. 9:25. In 1 Kin. 10:28 probably "strings" of horses should be understood instead of "linen yarn." A swift horse is mentioned in 1 Kin. 4:28 as "a dromedary," Esth. 8:10, 14 as a "mule," in Mic. 1:13 as "a swift beast." In agricultural labor the horse appears in Isa. 28:28—the threshing of wheat or barley by driving horses over it. Mention is made of the use of horses in locomotion, Isa. 66:20; Jer. 17:25; 22:4, ordinarily only by princes or great men, Eccl. 10:7. Horses symbolize angelic powers, 2 Kin. 2:11; 6:15-17; and under different colors, different dispensations of God, Zech. 1:8-11; 6:2-8;

Rev. 6:2-8. A white horse indicated victory, Rev. 6:2; 19:11, 14. At present in Palestine horses are used in travelling, not in agriculture.

HORSE'LEECH, *the adherer*, a well-known water-worm very common in Palestine. It frequently enters the nostrils or mouth of animals when drinking, and clings until gorged with blood. It is an apt emblem of avarice and rapacity, Prov. 30:15. Its "two daughters" are the words "Give! Give!"

HOSAN'NA! *save now!* or *save, we beseech!* an acclamation, invoking the blessing of God upon the Messiah, used by the multitudes who welcomed Christ's entry into Jerusalem, Matt. 21:9, 15. The 2 Hebrew words composing it begin ver. 25 of Psa. 118, and were shouted by the multitudes in the temple at the joyous Feast of Tabernacles, as a response at intervals to the chanting of the Great Hallel, Psalms 113-118, by one of the priests. The early Christian church adopted the word in its worship.

HOSE'A, *deliverance*, was probably the 4th of the prophets in chronological order, exercising his office about 60 years, B. C. 784-725, from the early part of Uzziah's long reign—which coincided with the last 14 years of Jeroboam II. of Israel, 2 Kin. 14:23; 15:1—until some time in Hezekiah's reign. He was contemporary with Isaiah and Micah, and perhaps also with Joel and Amos. Though the opening verse loyally dates his activity mainly by the kings of Judah, Hosea was a prophet of the northern kingdom, many of whose localities he specially mentions, though he incidentally warns and comforts Judah also, and predicts the union of the two "in the latter days," ch. 1:11; 3:5. The prophecy is divided into 2 parts, ch. 1-3, and 4-14. It is disputed whether the actions described in the first part are real occurrences, or were presented to the prophet's mind in a vision; in all probability the latter is the correct view, but in either case the relations of idolatrous Israel to her covenant God are illustrated, and the prophet is the better qualified to speak with feeling and power of the guilt of Israel and the forbearance and love of Jehovah. The 2d part is chiefly occupied with denunciations against Israel, and especially Samaria, for the worship of idols and accompanying immorality. The pictures of Israel's political and social life are drawn from the interregnum, B. C. 781-773, after the death of Jeroboam,

and from the troubled reigns of the succeeding kings. Hosea predicts the death of Zechariah, Jeroboam's son, 4th and last of Jehu's line, ch. 1:4; 2 Kin. 15:12. At a later date, Hos. 10:14, he is thought to allude to Shalmaneser's first inroad against Hoshea, 2 Kin. 17:1, 3; 18:9. God's judgments upon Israel are represented by the names of Gomer's children, Jezreel, Loruhamah, and Lo-ammi; and the depth of the divine mercy and love is shown in God's causing the penitent Israel to call him Ishi instead of Baali. See these names. Ch. 3:4, 5 is a remarkable prophecy of Israel's state for many centuries, and of its final restoration. Gomer's character, ch. 1:2; 3:1, represents the idolatry of the stock of the chosen people in Egypt and in Ur, Josh. 24:14, as well as after the call out of both places. The "Egypt" of affliction, ch. 8:13; 9:3, is not literal Egypt, ch. 11:5. Hosea declares that Assyria, considered friendly, will destroy Israel, ch. 5:13; 7:11; 8:9; 12:1; 14:3; 3:4; 10:6; 11:11; and that return to God is the only remedy for existing and impending evils.

As Hosea shows acquaintance with the already existing sacred writings of Moses and others, so succeeding prophets give evidence of familiarity with Hosea's prophecy; compare Hos. 1:11 with Isa. 11:12, 13—Hos. 4:3 with Zeph. 1:3—Hos. 4:6 with Isa. 5:13—Hos. 7:10 with Isa. 9:12, 13—Hos. 10:12 with Jer. 4:3.

The New Testament references to Hosea are Matt. 9:13; 12:7 to Hos. 6:6—Luke 23:30; Rev. 6:16 to Hos. 10:8—Matt. 2:15 to Hos. 11:1—Rom. 9:25, 26; 1 Pet. 2:10 to Hos. 1:10; 2:23—1 Cor. 15:4 to Hos. 6:2—Heb. 13:15 to Hos. 14:2.

Paul's application of Hos. 1:10; 2:23 to the conversion of the Gentiles, Rom. 9:25, 26, seems to indicate that the descendants of the scattered 10 tribes, absorbed and lost in the heathendom around them, were among the Gentiles brought into the church of Christ.

Hosea's warnings are mingled with tender and pathetic expostulations. His style is abrupt and obscure, and it is difficult now to fix the periods or the divisions of his various predictions.

HOS'EN, old plural of hose, which formerly meant trousers as well as stockings. The Chaldee word so rendered in Dan. 3:21, A. V., means "tunics."

HOSHE'A, I., Joshua, Deut. 32:44.

II. The 19th, last, and least wicked king of Israel. He slew Pekah, B. C. 738, but

did not succeed him until B. C. 729, 2 Kin. 15:30; 17:1, 2. When his land was invaded by Shalmaneser, Hoshea became tributary to Assyria, ver. 3; but afterwards formed a secret alliance with Egypt, on the discovery of which Shalmaneser ravaged Israel and besieged Samaria, and his successor Sargon, more than 2 years later, took the city, threw Hoshea into prison, and carried the Israelites into captivity in Assyria and Media, B. C. 721, in the 9th year of Hoshea and the 10th of Hezekiah, 2 Kin. 17:4-6; 18:9-12. Hosea predicted the fate of Samaria and its king, ch. 10:7; 13:16; compare Mic. 1:6.

HOSPITAL'ITY, the free unremunerated supply of food and lodging to a friend or a traveller. This duty is continually set before us in God's kindness to men, who are pilgrims and sojourners here, Psa. 23:3; and in Christ's feeding the multitudes with bodily and spiritual food, and his gracious invitations to the heavenly feast without money or price, Luke 14:15-24; Rev. 19:9. This was a virtue of great necessity and much practised in the ancient world—owing to the state of society, the scattered population, limited travelling, and lack of public houses. It is beautifully illustrated in the histories of Abraham, Lot, Gen. 18; 19, Reuel, Exod. 2:20, Manoah, Judg. 13:15, and the Ephraimite of Gibeah, Judg. 19:17. See also Job 31:17. It was divinely commanded, Lev. 19:33, 34; Deut. 14:29, and the Benjamites who so grossly violated its claims suffered fearful punishment, Judg. 19:15, 22 to 20:48. National animosities and fanaticism sometimes interfered with its exercise, as in Judg. 19:12; Luke 9:53; John 4:9. Our Lord came unto his own, but they received him not. He bade his apostles accept the kindnesses offered them, Luke 10:4-8, and encouraged these acts especially when done from love to him, Matt. 10:40-42; 25:34-45; Mark 9:41; while warning those who should not receive his disciples, as rejecting him also. Through his apostles he repeatedly urged the duty of hospitality, Rom. 12:13; 1 Tim. 3:2; 5:10; Tit. 1:8; Heb. 13:2; 1 Pet. 4:9; 3 John 5-8; and the early Christians regarded it as a chief duty, and so practised it as to win the admiration of the heathen. They welcomed especially all members of "the household of faith" from any quarter, and these were usually bearers of letters of commendation. It was accounted a disgrace for a Christian to lodge at an inn when any Christian lived near by. Many

travellers still find this virtue freely exercised in the East. De la Roque mentions an incident at the house of a priest in a Maronite village who entertained him over night. He says, "He gave us a supper under the trees before his little dwelling. As we were at table there came by a *stranger*, wearing a white turban, who, after having saluted the company, sat down to the table without ceremony, ate with us during some time, and then went away, repeating several times the name of God. They told us it was some traveller who no doubt stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to exercise hospitality at all times and towards all persons."

Says Niebuhr, "When the Arabs are at table, they invite those who happen to come, to eat with them, whether they be Christians or Mohammedans, gentle or simple. In the caravans, I have often seen with pleasure a mule-driver press those who passed to partake of his repast; and though the majority politely excused themselves, he gave, with an air of satisfaction, to those who would accept of it, a portion of his little meal of bread and dates; and I was not a little surprised when I saw in Turkey rich Turks withdraw themselves into corners to avoid inviting those who might otherwise have sat at table with them."

We notice here also the obligations understood to be contracted by the intercourse of the table. Niebuhr says, "When a Bedouin sheikh eats bread with strangers, they may trust his fidelity and depend on his protection. A traveller will always do well therefore to take an early opportunity of securing the friendship of his guide by a meal." This brings to recollection the complaint of the Psalmist, Psa. 41:9, penetrated with the deep ingratitude of one whom he describes as having been his own familiar friend, in whom he trusted, "who did eat of my bread, even he hath lifted up his heel against me."

HOST, I., a hospitable entertainer, Rom. 16:23, or an inn-holder, Luke 10:35.

II. An army. See **WAR**. The "host of heaven" is the sun, moon, and stars like an army in array, Gen. 2:1; Deut. 4:19. Compare Deborah's words in Judg. 5:20. The host of heaven was worshipped by most of the nations in the East, and by the Israelites in their days of apostasy, 2 Kin. 17:16; 21:3, 5; 23:5; Jer. 19:13; Zeph. 1:5;

Acts 7:42. "Jehovah of hosts" is Lord of the starry heavens, the heaven of heavens, and all the legions they contain.

HOUGH (pronounced hock), to disable by hamstringing, or cutting the cords of the hind legs, Josh. 11:6, 9; 2 Sam. 8:4.

HOUR, sometimes a short indeterminate time, Dan. 3:6; 4:19, 33; Matt. 9:22; John 7:30; sometimes a determined season, Luke 22:53; John 2:4; 4:21, 23; and sometimes one of the 12 portions into which daily time was divided, Acts 5:7; 19:34. Though the Egyptians very early divided the day and the night each into 12 equal portions, the Hebrews did not; but employed 3 general divisions—"evening," "morning," and "noon"—Psa. 55:17, and further divided the day into unequal sections, as the Arabs now do. The Babylonians divided the day into 12 equal parts or hours, and afterwards the Greeks, and the Jews at or before the Captivity. This was the custom in our Lord's time, John 11:9, reckoning the hours from sunrise to sunset—the 3d, 6th, and 9th hours answering nearly to our 9 o'clock A. M., noon, and 3 o'clock P. M.; and these, according to Josephus, were the appointed "hours of prayer." See Acts 3:1; 10:9, 30. By the Romans the hours were reckoned from midnight to noon, and again from noon to midnight; and this is thought by some commentators to have been the method used by John in his gospel, 1:39; 4:6. This assumption would harmonize John 19:14, where Jesus is said to have been delivered to the Jews by Pilate at "about the 6th hour"—6 A. M.—with the statements of the evangelists that the crucifixion took place at "the 3d hour"—by Jewish reckoning 9 A. M., and the darkening of the sun from the 6th to the 9th hour, 12 to 3 P. M., Matt. 27:45; Mark 15:33; Luke 23:44, time being allowed for delay in going to Calvary, and erecting and occupying the other crosses.—Scripture hours being counted from sunrise to sunset, of course varied in length in winter and summer. The astronomical hour, or 24th part of a civil day, did not come into general use till towards the end of the fourth century. "The eleventh hour," ending with sunset, became a proverbial expression for lateness, Matt. 20:1-10. The night was divided into **WATCHES**. (See.) It is not known by what means the Jews determined the length of their hours, but some kind of a dial, with careful divisions no doubt, for the hours of sunshine, existed in Ahaz's time, Isa. 38:8; and they

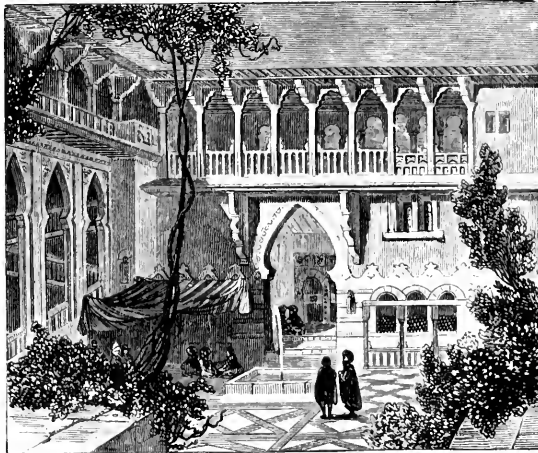
probably had the clepsydra, or water time-piece, and other contrivances known to Persians, Greeks, and Romans.

HOUSE. The difference between tents and permanent dwellings appears very early, Gen. 4:17, 20, and a high degree of constructive skill had been attained before the time of the ark and the tower of Babel, Gen. 6:14-16; 11:3-5. Abraham and his near descendants dwelt in tents, Heb. 11:9, but at the time of the Exodus the Hebrews occupied houses, Exod. 12:7, as did the Canaanites whom they dispossessed, Deut. 6:10, 11, having long lived in cities, like the Assyrians and Egyptians, Gen. 10:10-12, 19. The mode of building in the East seems to have been much the same from the earliest ages, as the houses shown in Egyptian and Assyrian records accord nearly with those now in use. The ruins of ancient cities show only the more substantial public buildings.

The rural poor live in huts of sun-burnt brick or mud, usually of one story and often with but one apartment—which in

some cases holds the cattle as well as the family, 1 Sam. 28:24. The windows are small and high, and sometimes with wooden gratings; the roofs, reached by a ladder outside, are flat, a thick plaster of mud and straw laid upon boughs, and booths of boughs or rushes are often erected on them for sleeping-places. In parts of Arabia and Syria stone is abundant, and is used for the houses of the poor. Their dwellings in towns are similar, though sometimes they have more than one story, a better roof, and a shaded platform in front. Such huts afford shelter for vermin and serpents, Amos 5:19, and may easily be "dug through," Job 24:16; Ezek. 12:5-7; Matt. 6:19, 20; under the wind and rain they soon melt away if deserted, Job 15:28, illustrating the frailty of human life, Job 4:19, and of delusive teachings and groundless hopes, Ezek. 13:10-16; compare Matt. 7:24-27. See INNS.

Houses of a better class, of which there are many grades, Jer. 22:14, are usually built in the form of a hollow square with



INTERIOR OF AN ANCIENT HOUSE.

an open "court" or yard "in the midst," 2 Sam. 4:6; Luke 5:19. The materials used are brick and stone, sometimes marble, 2 Sam. 12:31; 1 Chr. 29:2; Jer. 43:9; Amos 5:11; Nah 3:14, wood being used for floors, ceilings, and doors. Cramp-irons anciently held the great blocks of stone together, and tiles were united by mud or mortar. The outer or street wall of an Eastern house looks gloomy and inhospitable, having only a door and a projecting window or two,

with closely-latticed casements opened only on public occasions, 2 Kin. 9:30-33. See LATTICE. The door, usually locked and attended by a porter, Acts 12:13, opens into a porch containing benches for the servants. Passing through the porch one enters the court, which is commonly paved, sometimes with costly mosaic, and often contains a well or fountain, 2 Sam. 17:18, with vines or trees, Psa. 52:8; 92:13. In hot weather it may be covered with an

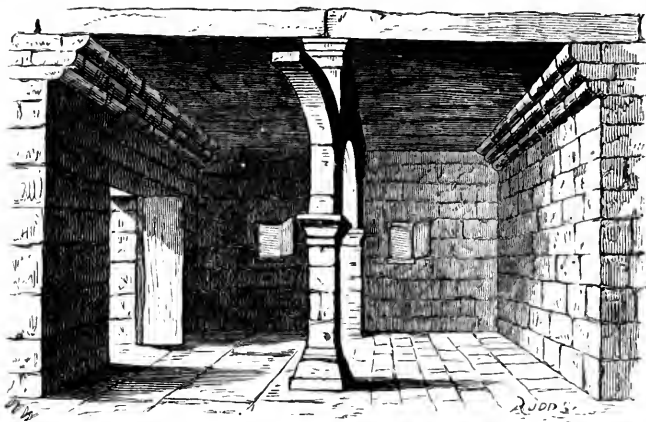
awning; compare the description of the heavens in Psa. 104:2. The wealthy spare no pains to render the court a delightful place of resort in summer. Here guests are received, and at a wedding, etc., Esth. 1:5, it is furnished with carpets, rugs, divans, flowers, etc. The appearance of a deserted court is described in Isa. 34:13. Some of our Saviour's discourses were probably delivered in the courts of large houses. The stairs leading to the upper story, if there is one, and to the roof, open on a corner of the court, or on the porch. The court is surrounded by a colonnade or veranda several feet deep, over which, in houses of more than one story, is a gallery of the same dimensions, bordered by a balustrade or lattice-work. Spacious chambers communicate with the verandas, by open fronts, by arches, or by doors, in this case receiving light and air from the court by windows. These rooms do not communicate with each other, except by the veranda. On the ground floor facing the entrance into the court there is generally a "guest-chamber," Luke 22:11, where the master of the house receives his friends; it often has a portion of its floor lower than the rest and paved with tiles, with frequently a fountain in the centre. Around the 3 inner sides of the room is a raised platform with divans, which are seats by day and beds at night, there being usually no special bedrooms. The host retains a corner seat of the divan as a place of honor. The guests remove their sandals before stepping on the platform, Exod. 3:5; Josh. 5:15; Luke 7:38. The ceiling is often richly wainscoted and painted, inlaid, or adorned with stucco, Jer. 22:14; Hag. 1:4, and the walls are similarly ornamented, sometimes with hangings. See **IVORY**. Some of the other rooms on the ground-floor are used as store-rooms, and others are for servants and guests. Many houses have more than one court, some in Damascus as many as 7. When there are 2, the master has his private rooms opening on the inner court, on which also open the rooms of the women of the family, the "harem," *secluded*, 1 Kin. 7:8; Esth. 2:3, which no man but the master may enter—though in Israel the women enjoyed much greater freedom than modern Orientals. Much expense is lavished on these apartments, which are perhaps referred to under the name of "palaces," 1 Kin. 16:18; 2 Kin. 15:25; Isa. 34:13. In this inner court it is usual to have a fountain and basin of water, 2 Sam. 11:2. If

there is but one court, the females are lodged in a separate building, or in an upper story—where also in fine houses the rooms are spacious and furnished with mats, divans, and curtains, and considered more desirable than the lower rooms. There is often another "guest-chamber" on the upper floor. Some houses have 3 stories, Acts 20:9, or even more. The upper story often projects over the lower, and through the lattice of a window thus overhanging the street Ahaziah seems to have fallen, 2 Kin. 1:2. A structure called *aliyyah* is sometimes annexed to a house, often over the porch, communicating with the gallery of the main building by a door, or with the porch by private stairs, and containing but one or two rooms, devoted to the entertainment of visitors, or for retirement, Matt. 6:6. Its roof was more secluded than the main roof. In such a structure may have been Eglon's summer-chamber, Judg. 3:20-23, David's retiring-place, 2 Sam. 18:33, Elijah's loft, 1 Kin. 17:19, Elisha's little chamber, 2 Kin. 4:10, and Ahaz's upper chamber, 2 Kin. 23:12.

The roof, or housetop, is reached by outside stairs from the porch or the court, Matt. 24:17; 2 Kin. 9:13. The roof is usually flat, though modern houses sometimes have domes over upper rooms to enlarge them. A common mode of construction is to lay beams about 3 feet apart, lay across these shorter sticks or thorn-bushes, and cover the whole with a kind of cement. Stone rollers are kept on many roofs to pack them when they crack and leak, Prov. 27:15. Or the coating may be mainly of hardened earth, upon which grass grows in the spring rains, but soon withers in the sun, Psa. 129:6, 7; Isa. 37:27. In some places the roof-floor is of stone or brick. A wall or parapet guards the sides, often so low that a person can easily pass from house to house over a whole row. The wall overlooking the court is always breast-high, but is sometimes only a balustrade or lattice-work, though the Israelites were by law required to make their roofs safe, Deut. 22:8. These were much frequented for various purposes—such as drying linen, corn, flax, figs, and raisins, Josh. 2:6; converting, 1 Sam. 9:25, and sleeping, ver. 26—where Samuel "called to Saul upon the house-top." Roofs were used for idolatrous worship, 2 Kin. 23:12; Jer. 19:13; 32:29; Zeph. 1:5, for lamentation in time of public calamity, Isa. 15:3; Jer. 48:38, for public proclamations, Matt. 10:27, for

observation in time of danger, 2 Sam. 18:24; Isa. 22:1, and for prayer, Acts 10:9. Booths were erected on them at the Feast

of Tabernacles, Neh. 8:16. The doors of Eastern houses were hung in a peculiar way. See HINGE. A fire was sometimes



ANCIENT APARTMENT WITH STONE CEILING.

made with wood in the open court, Luke 22:55, or rooms were warmed by charcoal in a portable furnace, the "hearth" of Jer. 36:22. Chimneys were unknown, and the smoke escaped by holes in the wall, Hos. 13:3. The kitchen is in the inner court, if there are 2, and contains a raised platform of brick, with holes in it for fire, like the "boiling-places" of Ezek. 46:23. There were sometimes special apartments in large houses for summer and winter, Jer. 36:22; Amos 3:15. In Jerusalem some houses have no less than 4 cisterns, cut in the limestone rock, 2 Kin. 18:31; into these the rain-water is conducted from the roof. Great care was, and still is, taken in preparing the foundations of fine houses, 1 Kin. 5:17, digging many feet to reach solid rock, whence arches are built up to the surface, Luke 6:48. A new house was dedicated by its owner, Deut. 20:5.

"House" sometimes denotes a family, Gen. 12:17; Exod. 1:21; property, 1 Kin. 13:8; the earthly and the spiritual body, Eccl. 12; 2 Cor. 5:1; the grave, Job 30:23; Isa. 14:18; the tabernacle, Exod. 23:19; the church, 1 Tim. 3:15; and heaven, John 14:2.

"House of the rolls" and "treasure-house," the depository of public archives, Ezra 6:1; 5:17.

"House of God," in Judg. 20:18, 26, 27; 21:2, means Bethel, where the ark of God tarried for some time. See BETHEL.

HUK'KOK, *incised*, in the boundary of

Naphtali, Josh. 19:34; now Yakuk, west of the Sea of Galilee, 7 miles south of Safed.

HUL'DAH, *weasel*, wife of Shallum, a prophetess in the reign of Josiah, consulted respecting the denunciations in the new-found copy of the Book of the Law, 2 Kin. 22:14-20; 2 Chr. 34:22-28, B. C. 623. See COLLEGE.

HUMIL'ITY (from the Latin *humus*, the ground), low-mindedness, a proper characteristic of all created beings, and possessed by all the holy, whether unfallen or redeemed, Isa. 6:2, 3; Rev. 4:8-11; 7:9-12. As a Christian grace it is wrought in the renewed heart by the Holy Spirit. It springs from a realization of one's personal weakness, unworthiness, and sinfulness, and one's obligation to the grace of God for any good; and results in not thinking of one's self more highly than he ought, Luke 17:10; Rom. 12:3; Phil. 2:3, 4, giving all glory to God, 1 Cor. 4:7; 2 Cor. 3:5, and submitting one's self to him. As a recognition of need it is indispensable to acceptance with him, and to growth in holiness. Hence it is required by God, Mic. 6:8, has the promise of his blessing, Isa. 57:15; 1 Pet. 5:5, is urged by Christ as indispensable to his followers, Matt. 18:4; Luke 18:14; Col. 3:12, and recommended by his example, John 13:4-17; Phil. 2:5-8. Punishment is threatened for its opposite, pride, which is an abomination to God, Isa. 2:11-17; Prov. 16:5. There is an affected and false humility, which is a veil for spiritual pride—a voluntary self-

subjection to things not commanded of God, accompanied by a depreciation and neglect of Christ. Against this we are warned, Col. 2:18-23.

HUNT'ING. The Scripture account of primeval men exhibits them not as mere savages, subsisting by the chase, but as living an agricultural and pastoral life, dwelling in cities, and skilled in various arts, Gen. 2:15; 4:2, 17, 20-22; 5:29. It is not known that the use of animal food was customary before the flood, but Noah was permitted to make use of the beasts, both domestic and wild, for food, after draining off the blood, Gen. 9:2-4. Nimrod was "a mighty hunter," Gen. 10:9, also Esau, Gen. 25:27, 28; 27:3, 4; but in general the patriarchs seem to have lived a quiet pastoral and agricultural life, Gen. 9:20; 13:2; 26:12-14; 37:2-7. In Egypt, as the monuments show, hunting was pursued as a sport, hounds and the lasso being employed. When the Israelites conquered Canaan, the expulsion of the heathen was to be gradual, to guard against an undue increase of wild beasts, Exod. 23:27-30. Afterwards hunting was practised, both of edible animals, Lev. 17:13; 25:7; Prov. 12:17, and of wild beasts: we read of animals of the antelope and deer kinds, Deut. 12:15; 1 Kin. 4:23, and of lions and bears, Judg. 14:5; 1 Sam. 17:34; 2 Kin. 2:24, jackals, Judg. 15:4, and foxes, Song 2:15.—The methods of hunting were various: bows and arrows were used, Gen. 27:3, large animals, like the lion, were taken in a pit dug for the purpose, 2 Sam. 23:20; Ezek. 19:4-8; some being driven between nets inclosing a wide region, converging and ending in a capacious pit. Traps of several kinds were used, some lying in the ground in the animals' run, and catching them by the foot, Job 18:9, 10; Prov. 22:5. Birds were caught by a net stretched over a frame, or held open by a stick so placed as to give way at a touch, Amos 3:5; by a snare to entangle the leg, Job 18:10; Psa. 140:5; and by a trap containing a decoy bird, Jer. 5:26, 27. The Assyrian and Babylonian monuments show wild-bulls and lions hunted by kings on horseback and in chariots. War is spoken of under the image of hunting, Jer. 16:16.

HUR, a *hole*, a chief man among the Hebrews in the desert, associated with Aaron in upholding the hands of Moses at Rephidim, and in supplying his place while on the summit of Sinai, Exod. 17:10, 12; 24:14.

Four other men of this name are men-

tioned, Exod. 31:2; Num. 31:8; 1 Kin. 4:8; Neh. 3:9.

HU'RAM. See **HIRAM**.

HUS'BAND, a man betrothed, Matt. 1:16, 19, as well as one actually married, betrothal being held to be inviolable.

HUS'BANDMAN, a cultivator of the ground, an ancient and honorable occupation, Gen. 2:15; 9:20. God is so styled, John 15:1; compare Isa. 5:1-7, a figure which well represents his assiduous care for his people—his vineyard, branches of his Vine, Christ—and his plot of tilled ground, his "husbandry," 1 Cor. 3:9.

HU'SHAI, *haste*, the Archite, perhaps a citizen of Archi, Josh. 16:2. See 2 Sam. 15:32-37; 16:16-19; 17; 1 Kin. 4:16; 1 Chr. 27:33. He was David's friend or companion, and probably an aged man, since David suggested that he would be a "burden" to him in fleeing from Absalom, compare 2 Sam. 19:35, but might do him valuable service as an adviser of Absalom. God did not sanction the deceitful policy of David and Hushai, yet he allowed Absalom's hypocrisy and treachery to be punished by like sins in Hushai.



HUSKS, Luke 15:16, the fruit of the carob-tree, *Ceratonia Siliqua*, a handsome evergreen common in the countries bordering on the Mediterranean. It attains a height of from 20 to 30 feet, and has clusters of dark red blossoms, which mature

into flat brown pods 6 to 10 inches long and an inch or more wide. They resemble the pods of the American locust-tree, which is of the same family. From their curved shape came their Greek name *keratia*, "little horns." The pods contain a number of small flat seeds imbedded in a sweet nutritious pulp. In their native lands they are a chief food of cattle, and much used by the poor. From the erroneous idea that they were the "locusts" on which John the Baptist subsisted, they are often called St. John's bread.

HUZ'ZAB, Nah. 2:7, A. V., often regarded as a queen of Nineveh. But most modern scholars reject this opinion. Rawlinson thinks the fertile "Zab country," on the river so called 12 centuries before Christ, may be intended, as a representative of all Assyria. Others interpret it as in the A. V. margin, "it is decreed," *i. e.*, Nineveh's fall; or, connecting it with the preceding verse and a different Hebrew verb, "shall flow away," *i. e.*, the palace, ver. 6.

HYMENÆUS, *pertaining to marriage*, a member of the church, probably at Ephesus, who fell into great errors of principle and practice, 1 Tim. 1:20, and was "delivered unto Satan" by Paul. The expression probably denotes ecclesiastical excommunication, and the infliction, through the permitted agency of Satan, of some bodily infirmity, intended for the sufferer's spiritual profit; compare Job 1:6-12; Matt. 4:1; 1 Cor. 5:5; 2 Cor. 12:7. Hymenæus is spoken of later as still in error, denying the resurrection, and corrupting the faith of others, 2 Tim. 2:17, 18, having perhaps wrested Paul's teachings as to the raising of the spirit from the death of sin, Rom. 6:4; Eph. 2:6; Col. 2:12; 2 Pet. 3:16.

HYMN, a religious canticle, song, or psalm, Eph. 5:19; Col. 3:16. Paul bids Christians edify one another with "psalms and hymns and spiritual songs." Matthew says that Christ and his disciples, having supped, sang a hymn—probably a part of the Psalms which the Jews used to sing during the Passover, which they called the Hallel; that is, the Hallelujah Psalms. These are Psalms 113-118, of which the first 2 are supposed to have been chanted before the Passover was eaten, and the others afterwards. Paul and Silas sang hymns in prison, Acts 16:25, R. V. Pliny relates that the early Christians sang hymns to Christ as God.

HYP'OCRITE, one who, like a stage-

player, feigns to be what he is not. The epithet is generally applied to those who assume the appearance of virtue or piety, without possessing the reality. Our Saviour accused the Pharisees of hypocrisy, Luke 12:1. Besides the self-deceived, writers distinguish 4 sorts of hypocrites: "worldly," professing religion for selfish purposes, Matt. 23:5; "legal," obeying the law to merit heaven, without a renewed heart, Rom. 10:3; "evangelical," rejoicing in the idea that Christ died for them, without a life that proves a genuine faith, 2 Pet. 2:20; "enthusiastic," trusting in frames and feelings, without the fruits of the Spirit, 2 Cor. 11:13-15.



THE CAPPARIS SPINOSA, OR CAPER-PLANT.

HYS'SOP was used in the 1st celebration of the Passover, Exod. 12:22, and in the ceremonial purifications of the Israelites, Lev. 14:4-7, 49-52; Num. 19:6, 18, 19; Heb. 9:19-21; compare Psa. 51:7. It sometimes grew on walls, 1 Kin. 4:33. It appears to have had a long stem, John 19:29, though sprigs of it may have been bound around the sponge, and both fastened to a reed or stick, Matt. 27:48. It was perhaps a species of marjoram, *Origanum maru*, a plant with a strong straight stalk, small downy leaves, and a white blossom, with an aromatic odor and a pungent taste, abundant in Syria, and sometimes found on the walls of terraces. Others have thought that the caper-plant was intended, which is found in Palestine, grows on walls, has detergent qualities, and may furnish a stalk 3 or 4 feet long.

I.

IB'LEAM, *people-waster*, a city of Manasseh, in the territory of Issachar or Asher, Josh. 17:11; Judg. 1:27; 2 Kin. 9:27; 1 Chr. 6:70. Supposed to be Jelama, 2 miles north of Jenin.

IB'ZAN, *illustrious*, the 10th "judge of Israel," born at Bethlehem in Zebulun. He held office 7 years, and was noted for his large and prosperous family, B. C. 1182, Judg. 12:8.

ICH'ABOD, *Where is the glory?* a son of Phinehas, and grandson of Eli, both of whom, and his mother also, died on the day of his birth, 1 Sam. 4:19-22; 14:3.

ICO'NIUM, a large and opulent city of Asia Minor, generally assigned by ancient writers to Lycaonia, but by some to Phrygia or Pisidia. It was at the foot of the Taurus range, surrounded by mountains except on the east, where was a large and fertile plain. Lying on the great Roman highway that connected Ephesus with Tarsus, Antioch, and the East, and at the intersection of several important roads, it was a favorable centre for the spread of the gospel, which was preached here by Paul and Barnabas, A. D. 45, on Paul's 1st missionary journey, Acts 13:51. He made many converts, both Jews and Greeks, but the unbelievers not only expelled him, but pursued him to Lystra, Acts 14:1-6, 19; 2 Tim. 3:11. Paul, however, revisited the city later, Acts 14:21. On his 2d circuit, with Silas, A. D. 51, he seems to have been again at Iconium, Acts 16:1-3, and associated Timothy with him; also again on his 3d circuit, Acts 18:23. The church thus planted flourished until extinguished by the persecutions of the Saracens, and later of the Seljukian Turks, whose sultans resided at Iconium and surrounded it with strong walls, still standing, and 108 square towers. It is now called Konieh, and is the capital of Caramania, having a population of 30,000, composed of Turks, Armenians, Greeks, and Jews.

ID'DO, *timely*, I., a prophet of Judah, who prophesied against Jeroboam, and wrote the histories of Rehoboam and Abijah, 2 Chr. 9:29; 12:15; 13:22; identified by Josephus and others with the prophet sent to Jeroboam at Bethel, and killed by a lion, 1 Kin. 13; but this is a mere conjecture.—II. Grandfather of the prophet Zechariah, Zech. 1:1, 7; compare Ezra 5:1; 6:14. He returned from Babylon with Zerubbabel, Neh. 12:4, 16.—III. 1 Kin. 4:14.—IV. A Levite, 1 Chr.

6:21.—V. *Mishap*, Ezra 8:17-20. B. C. 459.—VI. *Lovely*, 1 Chr. 27:21. B. C. 1014. Three different words in Hebrew are translated alike in English, meaning as above.

IDLE, in Matt. 12:36, means empty and fruitless. The "idle word" which Christ condemns is a word morally useless and evil.

ID'DOL, **IDOL'ATRY**. The word idol signifies literally a representation or figure. It is always employed in Scripture in a bad sense, for representations of heathen deities of what nature soever. In many passages idols are called *devils*, Lev. 17:7; Deut. 32:17; 2 Chr. 11:15; Psa. 106:37; 1 Cor. 10:20; Rev. 9:20. God forbids all sorts of idols, or figures and representa-



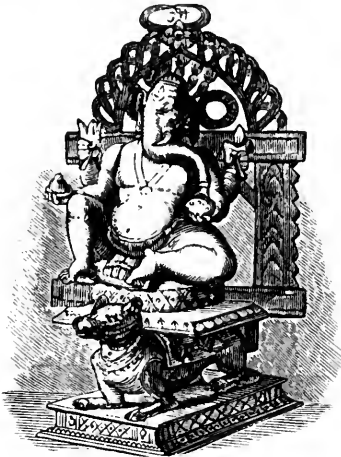
THE IDOL JUGGERNAUT.

tions of creatures, formed or set up with intention of paying superstitious worship to them, Exod. 20:3-5; 34:13; Deut. 4:16-19; 7:25, 26. He also forbids all attempts to represent him by any visible form, Exod. 32:4, 5; Deut. 4:15; Neh. 9:18.

The heathen had idols of all sorts—paintings, bas-reliefs, and all varieties of sculpture—and these of many kinds of materials, as gold, silver, brass, stone, wood, potter's earth, etc. Stars, spirits, men, animals, rivers, plants, and elements were the subjects of them. Scarcely an object or power in nature, scarcely a faculty of the soul, a virtue, a vice, or a condition of human life, has not received idolatrous worship. See STARS. Some nations worshipped a rough stone. Such is the black stone of the ancient Arabs, retained by Mohammed, and now kept in the Caaba at Mecca.

It is impossible to ascertain the period at

which the worship of false gods and idols was introduced. No mention is made of



THE HINDOO IDOL PULLIAR.

such worship before the deluge; though from the silence of Scripture we cannot argue that it did not exist. Josephus and many of the fathers were of opinion that soon after the deluge idolatry became prevalent; and certainly, wherever we turn our eyes after the time of Abraham, we see only a false worship. That patriarch's forefathers, and even he himself, were implicated in it, as is evident from Josh. 24:2, 14.

The Hebrews had no peculiar form of idolatry; they imitated the superstitions of others, but do not appear to have been the inventors of any. When they were in Egypt, many of them worshipped Egyptian deities, Ezek. 20:8; in the wilderness they worshipped those of the Canaanites, Egyptians, Ammonites, and Moabites; in conquered Canaan, those of the Phœnicians, Syrians, and other people around them, Num. 25; Judg. 10:6; Amos 5:26; Acts 7:43. Rachel, it may be, had adored idols at her father Laban's, since she carried off his teraphim, Gen. 31:19, 30. Jacob, after his return from Mesopotamia, required his people to reject the strange gods from among them, and also the superstitious pendants worn by them in their ears, which he hid under a terebinth near Shechem, Gen. 35:2-4. He preserved his family in the worship of God while he lived.

Under the government of the judges, "the children of Israel did evil in the sight

of the Lord, and served Baalim. They forsook the Lord God of their fathers, and followed other gods—of the gods of the people that were round about them; and they forsook the Lord, and served Baal and Ashtaroth," Judg. 2:11-13. Gideon, after he had been favored by God with a miraculous deliverance, made an ephod, which ensnared the Israelites in unlawful worship, Judg. 8:27. Micah's teraphim also were the objects of idolatrous worship till the captivity of Israel under the Philistines, Judg. 17:5; 18:30, 31; 1 Sam. 4. See TERAPHIM.

During the times of Samuel, 1 Sam. 7:3, 4, Saul, and David, the worship of God seems to have been preserved comparatively pure in Israel, though, judging from the presence of "teraphim" in the home of the daughter of Saul and wife of David, 1 Sam. 19:13, some veneration for these images then existed. Solomon, seduced by complaisance to his strange wives, caused temples to be erected in honor of Ashtoreth goddess of the Phœnicians, Moloch god of the Ammonites, and Chemosh god of the Moabites. His son and successor in Judah, Rehoboam, continued the worship of heathen divinities, 1 Kin. 14:21-24; and Jeroboam, king of the northern tribes, set up golden calves at Dan and Bethel, and made Israel to sin, 1 Kin. 12:20, 26-33. The people, no longer restrained by royal authority, worshipped not only these golden calves, but many other idols, particularly Baal and Ashtoreth. Under the reign of Ahab, idolatry reached its height. The impious Jezebel endeavored to extinguish the worship of the Lord, by persecuting his prophets (who, as a barrier, still retained some of the people in the true religion), till God, incensed at their idolatry, abandoned Israel to the kings of Assyria and Chaldaea, who transplanted them beyond the Euphrates. Judah was almost equally corrupted. The descriptions given by the prophets of their irregularities and idolatries, of their abominations and lasciviousness on the high places and in woods consecrated to idols, and of their human sacrifices, fill us with dismay, and unveil the awful corruption of the heart of man. See MOLOCH. The tendency to idolatry was not wholly eradicated by the severe discipline of the Babylonish Captivity. Many of the Hebrews, even priests and Levites, after the return married heathen women and followed them in their abominations; yet they repented at the remonstrance of

Ezra, Ezra 9; 10. Later, at the time of Antiochus Epiphanes, B. C. 167, we find some of the Jews apostatizing to Greek idolatry, voluntarily or under compulsion, though many remained faithful to their God, 1 Macc. 1; 2. Even in the army of the noble Judas Maccabeus, men were found who engaged in idolatrous practices, 2 Macc. 12:39, 40. The sufferings inflicted on the Jews by heathen persecutors, and the knowledge of the Scriptures gained by their perusal in the synagogues every Sabbath, Acts 15:21, at length banished all forms of heathen idolatry, and made them abhor the images adored by their Roman masters.

As the maintenance of the worship of the only true God was one of the fundamental objects of the Mosaic polity, and as God was regarded as the king of the Israelitish nation, so we find idolatry, that is, the worship of other gods, occupying, in the Mosaic law, the first place in the list of crimes. The only living and true God was also the civil legislator and ruler of Israel, and accepted by them as their king; and hence idolatry was a crime against the state, and therefore just as deservedly punished with death as high treason is in modern times. By the Mosaic law an idolater was to be stoned to death, and an idolatrous city must be wholly destroyed, with all it contained, Deut. 13:12-18; 17:2-5. Another aspect of the idolatry of Israel is that of adultery against Jehovah, who represents himself as the Husband of his chosen race, Isa. 54:5; Jer. 3; Ezek. 16. By the Mosaic law this crime also was punished with death.

Of the 19 Hebrew words translated "idol" or "image" in A. V., many express in the original the foolishness of idolatry, the abhorrence against it which should exist, the shame connected with its rites and in which it involves its votaries, and the suffering consequent upon its practice. Its folly is graphically set forth in Isa. 40:18-20; 44:9-20; Jer. 10:2-16; and its unreasonableness and immorality by Paul in Rom. 1:18-32. John warns the Christians against every form of it, 1 John 5:21, and announces the terrible doom of idolaters, Rev. 21:8.

At the present day idolatry prevails over a great portion of the earth, and is practised by about 800,000,000, or nearly two-thirds, of the human race. In some lands professedly Christian, it is to be feared that the adoration of crucifixes and paintings

is nothing more nor less than idol-worship. But as idolatry consists not merely in the external worship of false gods, but in the preference of and devotion to something else than the Most High, many in Christian lands must fall under this charge. Whoever loves this world, or the pursuits of wealth or honor or ambition, or selfishness in any form, and for these forgets or neglects God and Christ, such a one is an *idolater* as truly as the ancient Israelites, and cannot hope to escape an awful condemnation, 1 Sam. 15:23; Col. 3:5.

IDUMÆA, Isa. 34:5, 6, in Hebrew E'DOM, and so usually rendered in the A. V. Idumæa originally extended from the southern extremity of the Dead Sea to the Gulf of Akaba, and from the Arabah valley on the west to the Arabian desert on the east, 100 miles by 20. At a later period a portion of Southern Palestine and the adjacent region of Arabia Petræa was won by the Edomites, Ezek. 36:5; 1 Macc. 5:65; Mark 3:8. The original Edom is a rugged mountain district whose highest elevation, 3,000 feet, is a limestone range on the east, bordering the Arabian plateau, into which it gently sinks; limestone hills skirt the Arabah valley on the west, and the mid-chain is formed of porphyritic rocks surmounted by sandstone. Abrupt cliffs and deep ravines abound, and the sandstone portion is gorgeously colored with yellow, pink, blue, purple, and brown, a deep crimson predominating—whence the name of Edom, *red*, was readily transferred to his land. In the valleys and on the broad heights grass, flowers, and trees grow luxuriantly, nourished by many springs and a fertile soil, Gen. 27:39; Num. 20:17; and crops of grain are raised by the fellahin or semi-Bedouin peasants. The chief cities were Bozrah, the ancient capital, Elath, Maon, Ezion-geber, and the later capital Sela. (See.) The country is now divided into 2 provinces, the northern called Jebâl, perhaps the ancient Gebal, the southern Esh-Sherah. The prophecies which foretold the destruction of Edom have been strikingly fulfilled, as every traveller testifies. See Jer. 49:7-22; Ezek. 25:12-14; 35:3-15. The ruins of many cities are visible, and a few villages are inhabited by the fellahin who cultivate the soil; and hordes of turbulent Bedouins roam through the region.

Dwelling "in the clefts of the rocks" here were first the Horites, Gen. 14:6, whose ancestor Seir gave it its name Mount Seir, *rugged*, Gen. 36:20-30. The Horites were

probably *cave-dwellers*, and cave-dwellings abound in Southern Edom. They were dispossessed by Esau, Gen. 32:3; 36:1, 8, 9; Deut. 2:5, 12, 22. The "dukes" of Idumæa were probably much the same as the Bedouin sheikhs of modern times, and also acknowledged the supremacy of an emir or king, Gen. 36:31-43; Exod. 15:15; Num. 20:14. The enmity of Jacob and Esau was perpetuated in their descendants. On Israel's approach from the west, the Edomites refused a peaceful passage through their country, Num. 20:14-21, but afterwards granted it, Deut. 2:28, 29. Israel was commanded to preserve friendly relations with them, Deut. 2:4-7; 23:7. Yet hostilities seemed inevitable. Saul warred with them, 1 Sam. 14:47; David subdued them, 2 Sam. 8:14; 1 Kin. 11:15; 1 Chr. 18:11-13, fulfilling Isaac's prophecy, Gen. 27:29. Under Hadad they revolted against Solomon, 1 Kin. 11:14-22, but helped Israel and Judah against Moab, 2 Kin. 3. They joined other enemies of Judah against Jehoshaphat, 2 Chr. 20:1, 10, 11; Psa. 83:6, but were miraculously overthrown, 2 Chr. 20:14-29, and subjected to Judah, 1 Kin. 22:47. In the reign of Jehoram they asserted their independence, 2 Kin. 8:20-22; 2 Chr. 21:8, 10, fulfilling Isaac's 2d prophecy, Gen. 27:40. Amaziah chastised them, and took Sela, 2 Kin. 14:7; 2 Chr. 25:10, 12, but adopted their idolatry, ver. 14, 20. They were successful against Judah in the days of Ahaz, 2 Chr. 28:17, and encouraged Nebuchadnezzar against Jerusalem, Psa. 137:7. Punishment for their violence was often denounced against them, Joel 3:19; Amos 1:11; Jer. 49:17; Ezek. 25:12-14; 35; Obad. After the taking of Jerusalem, Nebuchadnezzar, according to Josephus, humbled all the states around Judah, though he did not carry them captive, Jer. 27:1-11; Mal. 1:3, 4. Subsequently the Edomites seized the southern part of Judah, and were succeeded in their proper domain, Mount Seir, by the Nabatheans, descendants of Nebajoth, son of Ishmael, Gen. 25:13. Thus the country between the Arabah valley and the Mediterranean, and from Elath to Eleutheropolis northwest of Hebron, gained the name of *Idumæa*. In Edom proper the Nabatheans founded the kingdom of Arabia Petraea, and were ruled by kings, some of whom have the name of Aretas, 2 Cor. 11:32. The true Idumæans, in the south of Judah, were defeated by Judas Maccabeus, and subjugated and forcibly proselyted by John Hyrcanus, B. C.

130. Antipater, governor of Judæa, B. C. 47, and his son Herod the Great, were Idumæans. Twenty thousand Idumæans were invited into Jerusalem previous to its siege by Titus, but instead of defending the city they gave themselves up to rapine and murder. After Edom was conquered by the Romans under Trajan, A. D. 105, its commerce and wealth increased, roads were made to enlarge its old trade between India and Persia and the Levant, and the wonderful temples, palaces, tombs, and stairways of the rock city Petra were carved out of the solid cliffs. Christianity was planted here, and Petra had its bishop. Before, but still more after, the Mohammedan conquest of Idumæa, its prosperity declined and its cities became ruins, as had been predicted. The Crusaders penetrated to Petra, whose site they called "the valley of Moses," a name which the Arabs retain, Wady Mûsa. The first modern traveller who traversed Idumæa was Burckhardt in 1812; he has since been followed by many others, though the work of exploration is rendered difficult by the rival tribes of warlike Bedouins, who exact the utmost possible from the traveller whom they allow to cross their borders.

I'IM, *ruins*, I., Num. 33:45, a shorter form of Ije-abarim.—II. Josh. 15:29, a town in the south of Judah.

I'JE-ABA'RIM, *ruins of the Abarim*, Num. 21:11; 33:44, a station in the border of Moab, near Aineh, at the southern end of the Abarim range.

I'JON, *ruins*, a city of Naphtali, smitten by Ben-hadad, 1 Kin. 15:20; 2 Chr. 16:4, and by Tiglath-pileser, 2 Kin. 15:29. Its site is found in the ruin-covered hill Tell Dibbin, on the plain Merj Ayûn, not far from the river Leontes.

ILLYR'ICUM, a country of Europe, lying east of the Adriatic Sea, north of Epirus, and west of Macedonia. It was anciently divided into Liburnia, now Croatia, on the north, and Dalmatia on the south, which still retains its name. See DALMATIA. The limits of Illyricum varied much at different times. It was reached by Paul, preaching the gospel of Christ, and probably traversed in part, A. D. 57, Rom. 15:19.

IM'AGE, I., a pillar erected in honor of a false god, or a representation of a god, painted, graven, molten, etc., Dan. 3. All use of images as objects of religious worship was strictly prohibited, Exod. 20:4, 5; 23:24; Lev. 26:1; Dent. 16:22, and their original adoption is condemned as "with-

out excuse," Rom. 1:18-23. See IDOL. The "image of jealousy," Ezek. 8:3, 5, is referred to Tammuz in verse 14. The "chambers of imagery," Ezek. 8:7-12, had their walls covered with idolatrous paintings, such as are found on the ancient stone walls of Egyptian temples and in Assyrian ruins. See NINEVEH.

II. Likeness. The "image of God" in which man was created, Gen. 1:26, 27; 5:1; 9:6, was a spiritual, intellectual, and moral likeness to the Creator. The traces of this image which survive the fall should rebuke idolatry, and constrain men to mutual respect and charity, Acts 17:28, 29; Jas. 3:9, 10; 1 Pet. 2:17. Adam's posterity are born in his fallen and sinful likeness, Gen. 5:3, needing to be regenerated by the Holy Spirit to the moral likeness of God, "in righteousness and true holiness," Eph. 4:24; Col. 3:10. As all men naturally bear the image of the sinful Adam, so all believers are moulded into the moral likeness of the 2d Adam, even their bodies being destined to bear the likeness of his glorified body, Rom. 8:29; 1 Cor. 15:47-49; 2 Cor. 3:18; Phil. 3:21. Christ is "the image of God," 2 Cor. 4:4; Col. 1:15, being the same in divine nature and attributes, and manifesting "the invisible God" as the perfect impress of a seal shows every trait of the seal itself, Heb. 1:3. Compare John 14:9.

In Psa. 73:20, "thou shalt despise their image," is denoted the unreal and transitory prosperity of the wicked, which God cuts short by death, ver. 3-19. Compare Psa. 39:6, where the same word is translated "vain show."

Image-worship—of paintings and carvings—was borrowed in Christian churches from the surrounding heathen customs and influence, about the close of the 2d century. The innovation was at first strenuously resisted by church synods, but so increased that it was authorized by the 2d Council of Nice, A. D. 787, and in spite of sundry protests and laws became general throughout the Roman Church after the 9th century. Images were rejected, more or less completely, by the Reformers of the 16th century. In the Romish Church the Council of Trent, A. D. 1545-1563, decreed the retention of them, and the paying of "due honor and veneration" to them, making a subtle distinction between this and the adoration of the divine or human persons thus represented—a distinction not appreciated by the great mass of worshippers in

that church, nor always even by its theologians. Images are now universally used by Papists, often in private worship as well as in churches; by most in a gross breach of the 2d commandment, and by the best in opposition to both the letter and the spirit of the Bible, Exod. 20:4, 5; Deut. 4:15; John 4:24; Rev. 22:8, 9.

On Gen. 31:19 see TERAPHIM.

IMMAN'UEL, Matt. 1:23; in A. V. EM-MANUEL, which see.

IMMORTAL'ITY, *undyingness*, in God is underived and absolute, "who only hath immortality," 1 Tim. 6:16. In creatures it is dependent on the Creator's will. The immortality of the human soul is argued from its boundless desires and capacities, its unlimited improvement, its desert of punishment or reward here unsatisfied, etc. The doctrine has been popularly held among almost all nations and tribes, and was taught more or less confidently by some of the wisest ancient philosophers. All arguments for it, however, are unsatisfactory without the testimony of Scripture. It is sometimes alleged that the Old Testament contains no distinct intimations of it; but Christ refuted the Sadducees, who held that death put an end to man in every sense, Matt. 22:23; Acts 23:8, by showing from the Old Testament that the dead patriarchs still lived, Exod. 3:6. The ancient Hebrew belief in the continued existence of the soul after death is shown in the oft-recurring expression, used by God himself, "gathered to his people," which evidently does not apply to the body, whose burial is spoken of in other terms, Gen. 25:8, 9; 35:29; 49:29, 33; Num. 20:24-26; 27:12, 13; Deut. 32:50; 34:5, 6. Other declarations evince the writers' assurance that the death of the body did not terminate the life of the soul, Psa. 17:15; 73:24-26; Dan. 12:2, 3. But it was reserved for Christ, by his clear and authoritative teachings, raising the dead and rising from the dead himself, to "bring life and incorruption to light," 2 Tim. 1:10. He assumed the soul's immortality in the parable of the rich man and Lazarus, Luke 16:19-31, and predicted the everlasting woe of the wicked and the everlasting blessedness of the righteous, Matt. 25:46; John 5:28, 29. His apostles, taught by the Holy Spirit, spoke positively in terms implying the immortality of the soul and the resurrection of the body, Acts 7:55-60; 10:42; 1 Cor. 15; 2 Cor. 5:1-8; Phil. 1:21-23; 1 Thess. 4:13-18. The immortal blessedness of the redeemed is

the gift of God through Christ, enjoyed by them through their union with him by faith, John 10:27, 28; 11:25; Rom. 6:23; 1 John 5:11-13. The terms rendered in the A. V. "immortal" and "immortality" are in other passages rightly translated "incorruptible" and "incorruption," as uniformly in the R. V.

IMPLEAD', Acts 19:38, prosecute at law.

IMPOTENT, strengthless, either through disease or natural malformation, John 5:3; Acts 4:9; 14:8.

IMPRECA'TION. See OATH.

IMPUTE', to count or reckon to one—to put to his account something that does or does not belong personally to him, Num. 18:27; Psa. 32:2; Phile. 18. Thus the righteousness of Christ is put to the account of the believer in him, Rom. 3:22; 4 (where the same verb is translated "impute," "reckon," and "count"), the sin of the believer being put to the account of Christ and atoned for by his sacrifice, Isa. 53:5; Luke 22:37; Rom. 5; 10:4; 1 Cor. 1:30; 2 Cor. 5:19-21; 1 Pet. 2:24.

INCENSE, the sacred perfume offered to God by burning, on the incense-altar. The gums which composed it are mentioned in Exod. 30:34-38, including salt, if the word "tempered" in ver. 35 should read "salted," as in the margin. See FRANKINCENSE, STACTE, GALBANUM, ONYCHA. Incense was offered on the incense-altar in the holy place every morning and evening, by the priests, with fire taken from the altar of burnt-offering, Exod. 30:1, 6-8; Luke 1:9; and on the annual Day of Atonement the high-priest burned incense in the holy of holies, Lev. 16:12, 13. The offering of incense pertained to the priests, the sons of Aaron, alone; the Levite Korah, with the Reubenites Dathan and Abiram, and their followers, were killed, and king Uzziah was severely punished, for claiming this priestly prerogative, Num. 16:1-10, 39, 40; 2 Chr. 26:16-19. While the officiating priest was offering incense, the congregation prayed silently in the court without, Luke 1:10, their prayers ascending with the fragrance and smoke of the incense until the priest reappeared and gave them the blessing, Num. 6:22-27, after which the Levites burst into song. Incense is regarded by some as a symbol of prayer, Psa. 141:2; Rev. 5:8; but still more aptly it represents that which accompanies every prayer of faith and makes it acceptable to God, namely, the merits of Christ, made effectual for the believer's acceptance by

His propitiatory death—symbolized by the burning of incense by fire from the altar of burnt-offering. So in Rev. 8:3, 4, "much incense" is said to be "added" to the "prayers of all the saints." Such prayer is to be offered in every place, Mal. 1:11.—Israel and Judah were reproached by the prophets for offering incense to idols, Jer. 11:12-17; Ezek. 8:11; 16:18.

The early Christians dropped the offering of incense, with the other superseded types of the Jewish ritual, and their defenders claimed that they did not "burn incense" like pagans. Later on the practice seems to have been adopted under the plea of purifying the unwholesome air of the places in which persecuted Christians assembled for secrecy and safety. With other superstitious usages derived from heathenism, incense-burning became established in the Latin Church by the close of the 6th century, and is now universal. The gum olibanum is used, or some imitation of it.

INDIA, Esth. 1:1; 8:9, the eastern boundary of the kingdom of Xerxes; not the peninsula of Hindostan, but the Punjâb or region around the Indus, perhaps including Scinde—north and west of modern India. The people and productions of this region must have been known to the Jews, for an active trade was often carried on between India and Western Asia. The imports of Solomon's navy were chiefly of Indian articles, 1 Kin. 10:11, 22.

INDITE', Psa. 45:1, Heb. to *bubble up*.

INGATH'ERING, Feast of, Exod. 23:16; 34:22. See TABERNACLES.

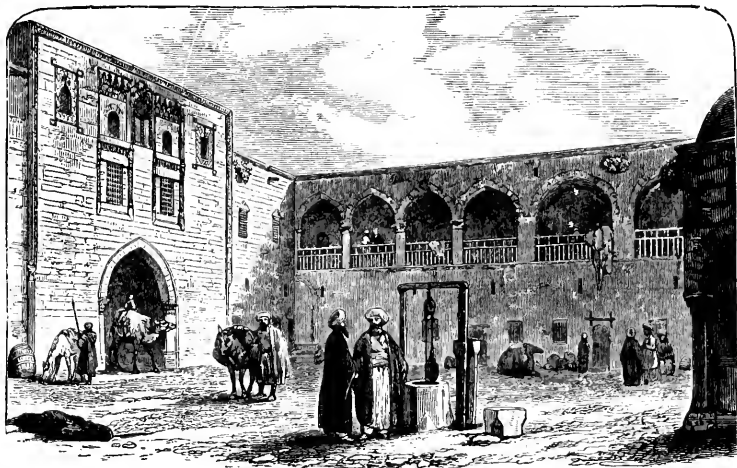
INHERITANCE. The laws of inheritance among the Hebrews were very simple. Land might be mortgaged, but could not be alienated, Num. 36:6-9. See JUBILEE. The only permanent right to property was by heritage, or lineal succession. The eldest son had a double portion, Deut. 21:15-17. Females had no territorial possession; but if a man left no sons, his daughters inherited—on condition of their marrying into a family within the tribe to which their father belonged. If a man had no children, his land passed to distant relatives, according to a law laid down in Num. 27:8-11. The law of Moses rendered wills unnecessary; they were introduced, however, at a later period, Gal. 3:15; Heb. 9:17. Property was sometimes distributed among children during the lifetime of the father: thus in the parable of the prodigal son, the father divided his property between

the 2 sons, Luke 15:12. The inheritance of the believer in Christ is eternal salvation, Heb. 1:14; 9:15, and "the kingdom of God," Luke 12:32; Jas. 2:5. As a child of God, he is an heir, and a joint-heir with Christ his elder Brother, Rom. 8:17.

INIQUITY, erring from the law of right and of God. To "bear iniquity," means to have guilt laid to one's charge, Lev. 5:17; 16:22; Num. 14:34. The priests were appointed thus to assume the guilt of the congregation and "make atonement for them," Lev. 10:17, by the prescribed sacrifices.

In this the priests were types of Christ, Isa. 53:6, 11; 1 Pet. 2:24; the completeness of their typical assumption of the people's sins being symbolized by their eating in some cases of the people's sin-offering, Lev. 6:25, 26, 30. The iniquity of the priests themselves, Num. 18:1, was otherwise expiated, Lev. 8:2, 14-17; 9:2, 7; 16:3, 6; Heb. 5:1-3; 9:7. The superiority of Christ's priesthood is apparent in that he, being sinless, needed no sacrifice for himself, Heb. 4:15; 7:26; 9:14.

INK. See next page.



INTERIOR OF VIZIR KHAN, AT ALEPPO.

INN, sometimes merely a station where caravans used to halt for the night, at a convenient distance for a day's journey between two points, near water if possible, but not necessarily containing any buildings, Gen. 42:27; Exod. 4:24; Josh. 4:3. At such points caravansaries or khans were sometimes built, Jer. 9:2. These were, and still are, large buildings, with rooms for travellers and stalls for their beasts, around a square uncovered court, and a fountain if possible; but travellers must carry their own provisions. In such a stall perhaps our Saviour was born, if not in the traditional cave, Luke 2:7. Another kind of inn, mentioned in Luke 10:34, was in the charge of a host, ver. 35, probably paid for his attendance on travellers, as well as for such provisions and provender as he furnished.

INSPIRA'TION, that supernatural influence exerted on the minds of the sacred

writers by the Spirit of God, in virtue of which they unerringly declared his will. Whether what they wrote was previously familiar to their own knowledge, or, as in many cases it must have been, an immediate revelation from heaven; whether his influence in any given case was dictation, suggestion, or superintendence; and however clearly we may trace in their writings the peculiar character, style, mental endowments, and circumstances of each; yet the whole of the Bible was written under the unerring guidance of the Holy Ghost, 2 Tim. 3:16.

Christ everywhere treats the Old Testament Scriptures as infallibly true, and of divine authority—the word of God. To the New Testament writers inspiration was promised, Matt. 10:19, 29; John 14:26; 16:13; and they wrote and prophesied under its direction, 1 Cor. 2:10-13; 14:37; Gal. 1:12; 2 Pet. 1:21; 3:15; Rev. 1:1, 10-19.

INK, Jer. 36:18. The ink of the ancients was much thicker than ours. It was composed of powdered charcoal, or lampblack, or ivory-black, mixed with gum and water, and sometimes an acid to make it permanent. The black liquid contained in the cuttle-fish was also used. Often it could be washed off with water, Num. 5:23. The



ink-horn (on the floor in the cut) was, and is, a small vessel attached to the long case for reed-pens, and when not in use was carried within the girdle or suspended from it, Ezek. 9:2. See **GIRDLE** and **WRITING**.

IN'STANT, **IN'STANTLY**, urgent, earnestly, Luke 7:4; 23:23; Acts 26:7; Rom. 12:12; 2 Tim. 4:2.

INTEND', Psa. 21:11, not only desire, but plot.

INTERCES'SION, pleading in behalf of others. As the antitypical High-priest, Christ intercedes with God for men: generally, Isa. 53:12; Luke 23:34; and specially, as the Advocate of his believing people, Rom. 8:34; Heb. 7:25; 9:24; 1 John 2:1. His intercession, begun upon earth, John 17, is continued in heaven, where he presents before the Father his finished and accepted work of obedience and sacrifice, and obtains the bestowal of salvation, with all it includes of present and eternal good, upon all those who come to God through him—the "one Mediator between God and men," 1 Tim. 2:5. The Holy Spirit, called by Christ "the Advocate," John 14:16, 26, is also said to intercede for believers, Rom. 8:26, 27—dwelling in their hearts, giving them desires and words they would otherwise fail of, which are according to the will of God and acceptable to him through

Christ. It is also the privilege and duty of believers to intercede for others, Gen. 18:23-33; 1 Tim. 2:1.

IN'TEREST. See **USURY**.

INTERPRETA'TION, revealing the true meaning of supernatural dreams, Gen. 41; Dan. 2; 4, or of unknown tongues, etc., 1 Cor. 12:10, 30; 14:5, 13.

For the right interpretation of the Word of God, the chief requisites are, a renewed heart, supremely desirous to learn and do the will of God; the aid of the Holy Spirit, sought and gained; a firm conviction that the Word of God should rule the erring reason and heart of man; a diligent comparison of its different parts, for the light they throw upon each other; all reliable information as to the history and geography, the customs, laws, and languages, the public, domestic, and inner life of Bible times. Thus to study the Bible for one's self is the privilege and duty of every one.

IR'ON was early known and wrought, Gen. 4:22; Job 28:2. Moses compares the bondage in Egypt to a furnace for smelting iron, Deut. 4:20, and speaks of Canaan as containing iron ore, Deut. 8:9. It is now found abundant in Northern Palestine. Many different articles and tools were anciently made of iron, Deut. 3:11; 27:5; 1 Sam. 17:7; 2 Sam. 12:31; war-chariots were plated with it, or armed with iron spikes and scythes, Josh. 17:16. See **CHAR-IOTS**. Large quantities of iron were provided for the temple, 1 Chr. 29:2, 7. From its hardness and heaviness iron aptly illustrates drought, Lev. 26:19, slavery, Deut. 28:48, strength, Job 40:18; Dan. 2:33; Rev. 2:27, obstinacy, Isa. 48:4, fortitude, Jer. 1:18, and by the process of its manufacture, affliction, Ezek. 22:18, 20. As the Philistines restricted the Hebrews in their use of iron to agricultural implements, 1 Sam. 13:19-22, so Porsena dealt with the conquered Romans. In Jer. 15:12 the "northern iron" is supposed to denote iron of a superior quality, such as the Chalybes, on the coast of the Euxine Sea, were early noted for. Iron mines still exist there. The ancient mode of smelting iron may have been similar to the rude and simple but effective method still in use among the natives of India. See **STEEL**.

IR'ON. *God-fearing*, Josh. 19:38, a city in Naphtali, now probably Yarfün.

IR-SHE'MESH, Josh. 19:41. See **BETH-SHEMESH** and **HERES**.

I'SAAC, *laughter*, Gen. 17:17; 18:12; 21:6, one of the patriarchal ancestors of

the Hebrew nation and of Christ, son of Abraham and Sarah, B. C. 1896-1716. His history is related in Gen. 21; 24-28; 35:27-29. He is memorable for the circumstances attending his birth, as a child of prophecy and promise, in the old age of his parents. Even in childhood he was the object of dislike to his brother Ishmael, son of the bondwoman; and in this a type of all children of the promise, Gal. 4:28, 29. Trained in the fear of God to early manhood, he showed a noble trust and obedience in his conduct during that remarkable trial of faith which established Abraham as the "father of the faithful," and in his meek submission to all the will of God prefigured the only-begotten Son of the Father. At the age of 40 he married his cousin Rebekah of Mesopotamia. Most of his life was spent in the southern part of Canaan and its vicinity. At the burial of his father, he was joined by his outcast brother Ishmael. Two sons of Isaac are named in Scripture. The partiality of the mother for Jacob, and of the father for Esau, led to unhappy jealousies, discord, sin, and long separations between the brothers, though all were overruled to accomplish the purposes of God. At the age of 137, Isaac blessed Jacob and sent him away into Mesopotamia. At the age of 180 he died, and was buried in the tomb of Abraham by his 2 sons. In his natural character Isaac was humble, tranquil, and meditative; in his piety, devout, full of faith, and eminently submissive to the will of God.

ISA'IAH, *Jehovah's salvation*, the son of Amoz (not Amos), one of the most distinguished of the Hebrew prophets. He began to prophesy at Jerusalem towards the close of the reign of Uzziah, about the year 759 B. C., and exercised the prophetic office some 60 years, under the 3 following monarchs, Jotham, Ahaz, and Hezekiah, Isa. 1:1. Compare 2 Kin. 15-20; 2 Chr. 26-32. The first 12 chapters of his prophecies refer to the kingdom of Judah; then follow chapters 13-23, directed against foreign nations, except chapter 22 against Jerusalem. In chapters 24-35, which would seem to belong to the time of Hezekiah, the prophet appears to look forward in prophetic vision to the times of the exile and of the Messiah. Chapters 36-39 give a historical account of Sennacherib's invasion, and of the advice given by Isaiah to Hezekiah. This account is parallel to that in 2 Kin. 18:13, to 20:19; and indeed chapter 37 of Isaiah is almost word for word the

same with 2 Kin. 19. The remainder of the book of Isaiah, chapters 40-66, contains a series of oracles referring to the future times of temporal exile and deliverance, and expanding into glorious views of the spiritual deliverance to be wrought by the Messiah.

Isaiah seems to have lived and prophesied wholly at Jerusalem, and disappears from history after the accounts contained in chapter 39. A tradition among the Talmudists and fathers relates that he was sawn asunder during the reign of Manasseh, Heb. 11:37; and this tradition is embodied in an apocryphal book, called the "ascension of Isaiah;" but it seems to rest on no certain grounds. The traditional site of his martyrdom in the Kidron valley is marked by a mulberry-tree.

Some commentators have proposed to divide the book of Isaiah chronologically into 3 parts, as if composed under the 3 kings, Jotham, Ahaz, and Hezekiah. But this is of very doubtful propriety, since several of the chapters are evidently transposed and inserted out of their chronological order. But a very obvious and striking division of the book into 2 parts exists: the 1st part including the first 39 chapters, and the 2d, the remainder of the book, or chapters 40-66.

The 1st part is made up of those prophecies and historical accounts which Isaiah wrote during the period of his active exertions, when he mingled in the public concerns of the rulers and the people, and acted as the messenger of God to the nation in reference to their internal and external existing relations. These are single prophecies, published at different times and on different occasions; afterwards, indeed, brought together into one collection, but still marked as distinct and single, either by the superscriptions, or in some other obvious and known method.

The 2d part, on the contrary, is occupied wholly with *the future*. It was apparently written in the later years of the prophet, when, having left all active exertions in the theocracy to his younger associates in the prophetic office, he transferred his contemplations from the present to that which was to come. In this part, therefore, which was not, like the first, occasioned by external circumstances, it is not so easy to distinguish in like manner between the different single prophecies. The whole is more like a single gush of prophecy. The prophet first consoles his

people by announcing their deliverance from the approaching Babylonish exile, which he had himself predicted, ch. 39:6, 7; he names the monarch whom Jehovah will send to punish the insolence of their oppressors, and lead back the people to their home, ch. 44:28; 45:1-5, 13. But he does not stop at this inferior deliverance. With the prospect of freedom from the Babylonish exile he connects the prospect of deliverance from sin and error through the Messiah. Sometimes both objects seem closely interwoven with each other; sometimes one of them appears alone with particular clearness and prominence. Especially is the view of the prophet sometimes so exclusively directed upon the latter object that, filled with the contemplation of the glory of the spiritual kingdom of God and of its exalted Founder, he loses sight for a time of the less distant future. In the description of this spiritual deliverance, also, the relations of time are not observed. Sometimes the prophet beholds the Author of this deliverance in his humiliation and sorrows; and again, the remotest ages of the Messiah's kingdom present themselves to his enraptured vision—when man, so long estranged from God, will have again returned to him; when everything opposed to God shall have been destroyed, and internal and external peace universally prevail; and when all the evil introduced by sin into the world will be for ever done away. Elevated above all space and time, the prophet contemplates from the height on which the Holy Spirit has thus placed him the whole development of the Messiah's kingdom, from its smallest beginnings to its glorious completion.

Isaiah is appropriately named "the evangelical prophet," and the fathers called his book "the Gospel according to St. Isaiah." In it the wonderful person and birth of "Emmanuel—God with us," his beneficent life, his atoning death, and his triumphant and everlasting kingdom, are minutely foretold, Isa. 7:14-16; 9:6, 7; 11:1-10; 32; 42; 49; 52:13-15; 53; 60; 61:1-3. The simplicity, purity, sweetness, and sublimity of Isaiah, and the fulness of his predictions respecting the Messiah, give him the pre-eminence among the Hebrew prophets and poets.

ISH'BAK, *leaving behind*, a son of Abraham and Keturah, Gen. 25:2; 1 Chr. 1:32, progenitor of northern Arabians.

ISH'BI-BE'NOB, *dweller at Nob*, a giant who was on the point of killing David in

battle, but was slain by Abishai, 2 Sam. 21:16, 17.

ISH'BOSHETH, *man of shame*, son and successor of Saul. Abner, Saul's kinsman and general, so managed that Ishbosheth was acknowledged king at Mahanaim by the greater part of Israel, while David reigned at Hebron over Judah. He was 44 years of age when he began to reign, and he reigned 2 years peaceably; after which he was involved in a long and unsuccessful war against David. Being abandoned by Abner, whom he had provoked, he became more and more feeble, and was at last assassinated, 2 Sam. 2:8-11; 3; 4. See **ESHBAAL**.

I'SHI, *my husband*, Hos. 2:16, the name which repentant and faithful Israel was encouraged to apply to Jehovah, in exclusion of **BAALI**, *my lord*, which was suggestive of former Baal-worship, ver. 17.

ISH'MAEL, 1., Gen. 16-21, son of Abraham and Hagar, B. C. 1911. His name signifies *God hears*, Gen. 16:11; 17:21; 21:17. Though ill-treated by Sarah, he was at first regarded as "the son of promise" by Abraham, notwithstanding the prediction, Gen. 16:12; but after the birth and weaning of Isaac he was driven from home, at the age of about 17, and took with his mother the way to Egypt, Hagar's native land. Overcome with heat and thirst, and then miraculously relieved, he remained in the wilderness of Paran, adopted a hunter's life, took a wife from Egypt, and became the father of 12 sons, heads of Arab tribes, Gen. 25:13-16, and of a daughter afterwards married to Esau, Gen. 28:9. He joined with Isaac in the burial of their father, Gen. 25:9, and himself died at the age of 137, ver. 17.

The Ishmaelites, his descendants, "dwelt from Havilah unto Shur, that is before Egypt," Gen. 25:18, *i. e.*, probably in the north-middle part of Arabia, between the Red Sea and the head of the Persian Gulf. See **HAVILAH**, IV. Subsequently they, with the descendants of Joktan, the 4th from Shem, of Jokshan a son of Abraham by Keturah, 25:3, and perhaps also of some of the brethren of Joktan and Jokshan, besides Cushite tribes in the south, 10:7, occupied the whole Arabian peninsula. See **ARABIA**. The Ishmaelites became very numerous and powerful, according to God's promise, 17:20. The prediction that Ishmael should be "a wild man," literally "a wild-ass man," 16:12 (compare Job 35:5-8), has been verified in the history of his de-

scendants. " Dwelling in the midst of their brethren," maintaining a distinct life in the midst of kindred peoples, their "hand against every man and every man's hand against" them, in perpetual feud even among themselves, they have always led a roving, wild, and predatory life. The roaming Bedouin tribes, who claim Ishmael as their chief progenitor, are to this day, though nominally subject to Ottoman rule, the untamed masters of the desert, against whose robbery and violence travelers have to protect themselves by securing from them an escort and guard of their own blood. The term "Ishmaelites" was applied later to the Midianites, descendants of Abraham by Keturah, Gen. 37:25, 28; Judg. 8:22, 24, the name of the greater tribe being extended, probably, as a general term, to neighboring nomads.

II. A prince of Judah, who fled to the Ammonites when Jerusalem was destroyed by the Chaldeans. Soon after, he returned and treacherously assassinated Gedaliah the governor and many others, Chaldeans and Jews, including 70 pilgrims on their way to the temple with offerings; he made off with prisoners and spoil towards Ammon, but was overtaken by Johanan, deprived of his prey, and obliged to flee for his life, Jer. 40; 41. The fast of the 7th month, instituted in memory of the calamities he brought upon Judah and Israel, Zech. 7:5; 8:19, is still observed by the Jews on the 3d of Tishri.

ISH'-TOB, *man of Tob*, some small kingdom of Aram or Syria. See **TOB**. Men of Tob, 12,000 in number, joined the Ammonites in war with David, and were defeated, 2 Sam. 10:6, 8.

IS'LAND, **ISLE**. The Hebrew word means primarily habitable land, in opposition to seas and rivers, Isa. 42:15: land bordering on the sea, whether mainland coast, Isa. 20:6; 23:2, 6, or island, Esth. 10:1; land separated from Palestine by sea, Gen. 10:5; Psa. 72:10; Isa. 24:15; 66:19; Jer. 25:22; Ezek. 27:3. "The isles of the Gentiles," Gen. 10:5, are supposed to denote the countries bordering on the Mediterranean, Black, and Caspian Seas; Ezek. 27:15, to the shores of the Persian Gulf. See **CAPH'TORIM**, **CHITTIM**, **ELISHAH**. Many Scripture promises concerning "the isles," read in the light of the conquests of the gospel in Great Britain, Madagascar, Hawaii, Japan, etc., encourage efforts to extend its triumphs to all habitable lands, Psa. 97:1; Isa. 42:4, 10, 12; Zeph. 2:11.

IS'RAEL, *who prevails with God*, a name given to Jacob after having wrestled with the Angel-Jehovah at Penuel, Gen. 32:1, 2, 28, 30; Hos. 12:3. See **JACOB**. By the name Israel is sometimes understood all the posterity of Israel, the seed of Jacob, 1 Cor. 10:18; sometimes all true believers, his spiritual seed, Rom. 9:6; and sometimes the kingdom of Israel, or the 10 tribes, as distinct from the kingdom of Judah.

IS'RAEL, KINGDOM OF, at first a designation of the 12 tribes under one king, 1 Sam. 15:28; 24:20, including David's reign at Hebron over a portion of the tribes, 2 Sam. 2:8-11; 1 Chr. 12; but usually, after the division of the kingdom under Rehoboam, 1 Kin. 12:20-24, the title of the northern section, 10 tribes or portions of tribes, as opposed to the smaller kingdom of **JUDAH**. (See.) The division, a punishment for Solomon's idolatry, 1 Kin. 11:9-13, resulted naturally from Rehoboam's folly, and the ambition of Ephraim, the leading tribe among the 10—prominent in the blessings of Jacob and Moses, by its great leader Joshua, its central and fruitful territory, and its long custody of the ark at Shiloh. Reduced to a secondary position by God's choice of Judah as the royal tribe and Jerusalem as the temple-city, Psa. 78:67, 68, Ephraim with the northern tribes threw off the civil sway of Judah, chose Jeroboam as king, and rival idolatrous sanctuaries, feasts, and priests were established for the new kingdom, 1 Kin. 12:25-33. See **KINGS**.

The area of the kingdom of Israel varied at different times, 2 Kin. 10:32; 13:25; 14:25. At the outset it has been estimated at about 9,000 square miles, nearly that of New Hampshire, with a population of 3,000,000. The duration of the kingdom was 254 years, B. C. 975-721, the Assyrians ending it 135 years before the Babylonians terminated the kingdom of Judah. The capitals were successively Shechem, 1 Kin. 12:25, Tirzah, 14:17, and Samaria, 16:24. Jezreel was also a favorite royal residence, 21:1.

Without counting Tibni, Omri's rival, 19 kings, of 9 different houses, reigned over Israel. Of these, 7 usurped the throne by bloodshed. All were ungodly, following the first king, Jeroboam, who instituted the worship of the golden calves. Baal-worship was established by Ahab, the 7th king. The idolatry and corruption of Israel were rebuked by successive prophets, and chas-

tised by sword, famine, anarchy, captivity, etc. Partial and temporary reformations were effected by Elijah, Elisha, and others; but idolatry was never eradicated.—B. C. 975-929. Judah and Israel, whose relations were at first hostile, 1 Kin. 15:6, 16, became allies during the reign of the house of Omri over Israel, 1 Kin. 22:44, B. C. 929-884, Ahab's daughter Athaliah becoming the wife of Jehoram king of Judah—a demoralizing alliance to Judah, 2 Kin. 8:18, 26, 27.—B. C. 884-772. Under Jehu, the slayer of Ahab's house at the divine command through Elisha, 2 Kin. 9:1-10, and the exterminator of Baal-worshippers, 10:18-28, and under Jehu's son Jehoahaz, Syria, Israel's enemy of old, greatly oppressed both Israel and Judah, 2 Kin. 10:32, 33; 13:3, but was repulsed by Jehu's grandson Jehoash, ver. 25, who was also successful in a war against Judah, 14:8-14. Under Jehoash's son Jeroboam II., contemporary with the prophet Jonah, Israel—pitied by God and tested by his mercy—rose for a time to unparalleled prosperity, 14:23-28. From this height, however, it quickly sank under the last of Jehu's line Zachariah.—B. C. 772-721. The unsuccessful usurper Shalman was himself deposed by the cruel Menahem, who gathered from his people the tribute exacted by the 1st Assyrian invader, Pul, 2 Kin. 15:13-20. Menahem's son Pekahiah was slain by the usurper Pekah, whose 20 years' reign was marked by the deportation of northern and trans-Jordanic Israel, and by the alliance of Pekah with the Syrian king Rezin against Judah, which was relieved by Tiglath-pileser, 2 Kin. 15:23-29; 16:5-9. Hoshea, the next and last usurper of the throne of Israel, became tributary to Shalmaneser king of Assyria, conspired with Egypt against him, and was punished by imprisonment and the capture of his capital, Samaria, after a 3 years' siege. Then, in the final deportation, by Sargon, B. C. 721, of the remnant of the people of Israel to Assyria, was fulfilled Ahijah's prediction, 1 Kin. 14:15, and the threats of preceding and subsequent prophets, Deut. 28:58, 63; Josh. 23:15; Hos. 1:4-6; 9:16, 17; Amos 5:27; 7:11; Mic. 1:6.

The land of Israel was next occupied by heathen from the Assyrian king's dominions, who joined a partial recognition of Jehovah with their own idolatries, 2 Kin. 17:24-41; Ezra 4:1, 2, 9, 10, and who, with the Israelitish remnant, were the progenitors of the Samaritans of our Saviour's day.

Israel never returned as a nation from captivity, and has long been accounted "lost." Not only the tribe of Levi, but many godly members of other tribes, early associated themselves with Judah and Benjamin, 2 Chr. 11:13, 14, 16; and doubtless some descendants of Israelitish exiles returned with Judah from captivity by permission of the Persian monarchs, Jer. 50:1-5, and at other times. The posterity of all these constituted "Israel" or "the Jews" of the post-exilian period and our Saviour's time, Ezra 3:1; 5:1; Luke 2:36; Acts 26:7; Jas. 1:1.

"Ephraim," because of the prominence of the tribe, is often a synonym for the kingdom of Israel, Isa. 11:13; Ezek. 37:16-22.

There are prophecies pointing, many think, to the restoration of portions of both houses of Israel to Palestine—of Ephraim, preserved in their exile to be converted to Christ, increased to a "fulness of nations," and at length summoned from the north and the west, Gen. 48:19; Jer. 31:6-8; Hos. 11:9-11; Zech. 10:6-10; and of Judah, "the Jews," reunited to "Israel," Jer. 3:17, 18, and loyally serving their once rejected Messiah, Isa. 11:11-13; Ezek. 37:15-27; Hos. 1:10, 11; Rom. 11.

IS'SACHAR, *recompense*, I., so named by Leah his mother, Gen. 30:18, the 9th son of Jacob, born B. C. 1749. The character of his posterity was foretold by Jacob and by Moses, Gen. 49:14, 15; Deut. 33:18, 19.

The **TRIBE OF ISSACHAR**, of 4 families named Tola, Phuvah, Job, and Shimron, Gen. 46:13, numbered 54,000 men in the desert, and on entering Canaan was the 3d in population, 64,300, Num. 1:28; 26:25. Their portion, Josh. 19:17-23, having the Jordan on the east, Manasseh on the west, Zebulun north, and Ephraim south, included a considerable part of the fine plain of Esdraelon, the most fertile in the country. They were industrious agriculturists, Gen. 49:14, 15, and are mentioned with honor for their brave and wise patriotism, Judg. 5:15; 1 Chr. 7:1-5; 12:32. They stood with Judah on Mount Gerizim, when the blessings and curses were announced, Deut. 27:12. Tola the Judge was of this tribe, Judg. 10:1, and 2 of the kings of Israel, the usurper Baasha and his son Elah, 1 Chr. 15:27; 16:6. Members of this tribe attended Hezekiah's great passover, 2 Chr. 30:18.

II. A Korhite Levite, son of Obad-edom, 1 Chr. 26:5.

IS'SUE OF BLOOD, Mark 5:25, a disease requiring special purifications under the

Mosaic law, Lev. 15:19, 28-30, and significant of spiritual uncleanness.

IT'ALY is not mentioned in the Old Testament, unless under general terms, as Chittim, Isles of the Sea. In the New Testament, Acts 18:2; 27:1, 6; Heb. 13:24, it is chiefly of interest on account of ROME, which see. The Italian band, mentioned in Acts 10:1, was probably a Roman cohort from Italy, stationed at Cæsarea; so called to distinguish it from the other troops, which were drawn from Syria and the adjacent regions.

ITH'AMAR, *palm-tree isle*, the 4th and youngest son of Aaron, consecrated to the priesthood, Exod. 6:23; Num. 3:2, 3. His posterity took charge of the tabernacle in the wilderness, Exod. 38:21; Num. 4:28. After the death of Nadab and Abihu, Lev. 10:1, 2, without children, Num. 3:4, Eleazar and Ithamar were appointed to take their places in the priesthood, 1 Chr. 24:2; and for a time members of the family of Ithamar—namely, Eli, Ahitub, Ahimelech, and Abiathar—held the office of high-priest; but under Solomon it reverted to the family of Eleazar, 1 Kin. 2:27. See **ABIATHAR**, **ZADOK**.

ITH'RA. See **JETHRO**.

IT'TAI, *near*, I., a native of Gath, and so a "stranger" in Judah. A devoted friend of David, he could not be dissuaded from following him when fleeing from Absalom, 2 Sam. 15:19-22; compare Ruth 1:15-18; and was put in command of one-third of the army, 2 Sam. 18:2, 5, 12. B. C. 1024.

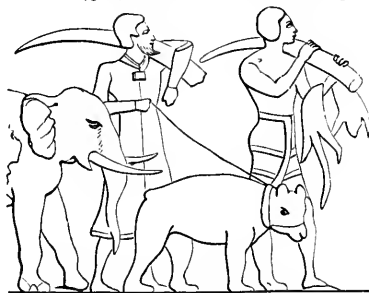
II. A Benjamite, one of 30 heroes of David's guard, 2 Sam. 23:29; called Ithai in 1 Chr. 11:31.

ITURÆ'A, a region in the extreme north-east of Palestine, perpetuating the name of Jetur a son of Ishmael, Gen. 25:15, 16, and belonging to the half-tribe of Manasseh, 1 Chr. 1:31; 5:19. The name Jedûr still remains there. In the time of Christ, Ituræa was in the tetrarchy of Philip, Luke 3:1. It lay between the Sea of Galilee and Damascus, having Hermon on the west, Trachonitis on the east, and Auranitis on the south. About B. C. 20 it came under Roman sway and was given to Herod. Its inhabitants are said to have been skilful archers and dexterous robbers. It is a rugged land, except the southern part, and contains about 30 poor and small villages.

I'VAH, 2 Kin. 18:34; 19:13, supposed by Rawlinson to be AVA and AHAVA, which see.

I'VORY, Heb. *tooth*, *i. e.*, *tusk*, is men-

tioned in the reign of Solomon, and referred to in Psa. 45:8, as used in decorating pala-



I'VORY: FROM EGYPTIAN RUINS.

ces. Solomon, who traded to India, brought thence ivory to Judæa, 1 Kin. 10:22; 2 Chr. 9:21. Solomon had a throne decorated with ivory and inlaid with gold, these beautiful materials relieving the splendor and heightening the lustre of each other, 1 Kin. 10:18.

"Ivory houses," 1 Kin. 22:39; Amos 3:15, may have had ornaments of ivory in such abundance as to be named from the article of their decoration. We read also of "benches" of ivory, "beds," and all sorts of "vessels," Ezek. 27:6, 15; Amos 6:4; Rev. 18:12.

J.

JA'AKAN, *wrester*, in 1 Chr. 1:42, A. V., **JAKAN**, ancestor of the tribe Bene-jaakan, whose name marks one of the stations of the Israelites' journey, Num. 33:31. There were wells there, Deut. 10:6, and it seems to have been twice visited.

JA'ARE-O'REGIM, or **JAIR**, father of Elhanan, who slew Lahmi the brother of Goliath, 1 Chr. 20:5. Compare 1 Sam. 17:7; 2 Sam. 21:19.

JA'AZANI'AH, or **JEZANIAH**, *Jehovah hears*, I., a captain associated with Gedaliah and Johanan, 2 Kin. 25:23, and active in the pursuit of Ishmael, afterwards going to Egypt, Jer. 40:7-10, 13; 41:11, 16; 42:1; 43:5-7.

II. A prominent Rechabite in Jeremiah's time, Jer. 35:3.

III. One of the 70 elders of Israel who profaned the temple in Ezekiel's vision, Ezek. 8:11. Perhaps the son of Azur, against whom and his 24 companions woe was denounced, Ezek. 11:1.

JA'AZER and **JA'ZER**, *helper*, an Amorite city near Gilead, 1 Chr. 26:31, taken by

Israel, between Heshbon and Bashan, Num. 21:32, occupied by Gad, Num. 32:1, 3, 35; Josh. 13:25; 2 Sam. 24:5, and assigned to the Merari Levites, Josh. 21:39. Later it was denounced as a Moabite city, Isa. 16:8, 9; Jer. 48:32. See **SIBMAN**. Its ruins are seen at Es-Szir, west of Ammon and 13 miles north of Heshbân, on a small stream flowing into the Jordan.

JA'BAL, a stream, son of Lamech and Adah, and a descendant of Cain. He is supposed to have been the first to adopt the nomadic mode of life—Abel being a stationary shepherd—and to have invented portable tents, perhaps of skins, Gen. 4:2, 20.

JAB'BOK, pouring out, now the Zerka, a perennial stream, flowing into the Jordan at a point about two-thirds of the distance from the Sea of Galilee to the Dead Sea, after a westerly course of some 60 miles. It traverses at first an elevated and desert region, and receives small streams from the north and from the south. A southern branch separated the Ammonites from Israel. The eastern part of the Jabbok is dry in summer. Towards the west it flows through a deep ravine. Penuel, where Jacob wrestled with the Angel, was a ford-ing-place of the Jabbok, Gen. 32:22, now pointed out at Kalaat Zerka, on the great Damascus road through Gilead. This stream divided the territory of Og from that of Sihon, Josh. 12:2, 5, and traversed the region afterwards assigned to the tribe of Gad.

JA'BESH, dry, I., father of Shallum, 15th king of Israel, 2 Kin. 15:10, 13, 14.

II. 1 Sam. 11; 31:11-13; 1 Chr. 10:12, elsewhere **JABESH-GILEAD**, the chief city in the half-tribe of Manasseh east of the Jordan, situated within the territory commonly called Gilead. Eusebius places it 6 miles from Pella, towards Gerasa. It was sacked by the Israelites for refusing to aid in chastising the Benjamites, Judg. 21:8-14. At a later day it was besieged by the Ammonites, and relieved by Saul; in gratitude for which service the men of Jabesh-gilead rescued the dead bodies of Saul and his sons from the insults of the Philistines, 2 Sam. 2:5. Its ruins are on Wady Yabes, south-east of Pella.

JA'BEZ, sorrowful, I., a descendant of Judah, whose high distinction among his brethren seems to have been owing to his prevalence in prayer. His prayer is a model, asking and obtaining such mercies as God knew to be blessings "indeed," spiritual as well as temporal, 1 Chr. 4:9, 10.

II. A town in Judah, 1 Chr. 2:55.

JA'BIN, intelligent, I., a powerful king in the time of Joshua, at Hazor in the north of Canaan. The league which he organized to crush Joshua only made his own ruin more complete, Josh. 11. B. C. 1450. Josephus reckons his army at 300,000 footmen, 10,000 cavalry, and 20,000 chariots; see ver. 4. The war continued "a long time," ver. 18, and Joshua "turned back" against Hazor and burned it, ver. 10, 13.

II. Another king of Hazor a century and a half later, who sorely oppressed Israel for 20 years, till Deborah and Barak were raised up as deliverers, Judg. 4; Psa. 83:9.

JA'B'NEËL, building of God, I., a city on the border of Judah, not far from the Mediterranean, Josh. 15:11, and much exposed to the Philistines. They were in possession of it in Uzziah's time, and were expelled by him and its fortifications destroyed, 2 Chr. 26:6—where it is called Jabneh. Its Greek name was Jamnia. In our Saviour's day it was a large city; now a village called Yebna, 12 miles south of Jaffa and 3 from the sea.

II. A place in the boundary of Naphtali, Josh. 19:33; perhaps Jaauneh, southwest of Lake Merom.

JA'CHIN, firm, I., the name of the right-hand, *i. e.*, southern, bronze column in the porch or entrance of Solomon's temple, 1 Kin. 7:21; 2 Kin. 25:17; 2 Chr. 3:15-17; 4:12; Jer. 52:22. See **BOAZ**, **TEMPLE**.

II. Simeon's 4th son, Gen. 46:10; Exod. 6:15; called Jarib in 1 Chr. 4:24. His descendants are named in Num. 26:12.

III. The head of a course of priests in David's reign. Some of the line returned from the Captivity, 1 Chr. 9:10; 24:17; Neh. 11:10.

JA'CINTH, or **HY'ACINTH**, a flower of deep purple or reddish blue color, Rev. 9:17; also a precious stone of similar colors in the foundation of the New Jerusalem, Rev. 21:20.

JA'COB, heel-holder, supplanter, I., son of Isaac and Rebekah, born after his twin brother Esau, probably at Lahai-roi, Gen. 25:11, 26, when Isaac was 56 and Abraham 159 years old, B. C. 1836. His character and life were foreshown both in the circumstances of his birth and name and in the previous divine prediction to his mother, the fulfilment of which they secured by unjustifiable means. Jacob, though farsighted and energetic, was quiet and peaceable, living a shepherd life at home. Esau was more turbulent and fierce, and passion-

ately fond of hunting. Isaac was partial to Esau, Rebekah to Jacob. Jacob first took advantage of his brother's heedlessness as to things future and of lasting importance, to purchase the birthright from him for a good meal when he was faint with hunger, afterwards, with his mother's help, profited by his brother's absence and his father's infirmity to obtain the blessing of the birthright, and was compelled to fly into Mesopotamia to avoid the consequences of his brother's wrath, Gen. 27:28. He was then 77 years old. On his journey the Lord appeared to him in a dream, promised him His protection, and declared His purpose relative to his descendants' possessing the land of Canaan, and the descent of the Messiah through him, Gen. 28:10, etc. In consecrating himself afresh to God he says, ver. 21, 22, if Jehovah will thus continue a gracious God to me, then this spot shall be a temple to him. Compare Gen. 35:6, 7. His subsequent days, which he calls "few and evil," were clouded with many sorrows, yet amid them all he was sustained by the care and favor of God. On his solitary journey of 600 miles into Mesopotamia, and during the toils and injuries of his 20 years' service with Laban, God still prospered him, and on his return to the land of promise inclined the hostile spirits of Laban and of Esau to peace. He had then 2 wives, Leah and Rachel, 2 half-wives, Bilhah and Zilpah, 11 sons and a daughter, and large possessions, chiefly in flocks and herds. On the border of Canaan the angels of God met him, and the God of angels wrestled with him at Peniel, yielded him the blessing, and gave him the honored name of Israel. The better traits of his character had developed under the providence and grace of God, and the "supplanter" had become a "prince," having "power with God." Yet further trials awaited him: his mother was no more; his sister-wives imbibed his life with their jealousies; his children Dinah, Simeon, Levi, and Reuben filled him with grief and shame; his beloved Rachel and his father were removed by death; Joseph his favorite son he had given up as slain by wild beasts; and the loss of Benjamin threatened to bring his gray hairs with sorrow to the grave. But the sunset of his life was majestically calm and bright. For 17 years he enjoyed in the land of Goshen a serene happiness: he gave a dying blessing in Jehovah's name to his assembled sons; visions of their future prosper-

ity rose before his eyes, especially the long line of the royal race of Judah, culminating in the glorious kingdom of SHILOH. "He saw it, and was glad." Soon after, at the age of 147, he was gathered to his fathers, and his body was embalmed, and buried with all possible honors in the burial-place of Abraham near Hebron, B. C. 1689. In the history of Jacob we observe that in repeated instances he used unjustifiable means to secure promised advantages, instead of waiting, in faith and obedience, for the unfailling providence of God. We observe also the divine chastisement of his sins, and his steadfast growth in grace to the last. The record occupies a large portion of the 2d half of the book of Genesis, ch. 25-50. See also BETHEL, LADDER, LABAN, PENIEL, etc. His name is found in the New Testament, illustrating the sovereignty of God and the power of faith, Rom. 9:13; Heb. 11:9, 21.

II. The father of Joseph the husband of Mary, Matt. 1:15, 16.

JACOB'S WELL, excavated by the patriarch when he set up his home-altar at Shechem, Gen. 33:18-20; John 4:5, 6, 12, to make sure of a water-supply near the field he there purchased, Josh. 24:32. Compare Gen. 21:25-30; 26:13-22. It is memorable as the authentic site of the interview of Christ with the Samaritan woman: in which he revealed his omniscience, and his power to convince, convict, convert, and save, announced himself as the promised Messiah, and showed that the time had come for abolishing the formal temple-service with its types and sacrifices, and for a more spiritual and world-wide worship. The well is at the southeast extremity of Shechem, now Nablús, where it opens at the foot of Mount Gerizim into the large and fertile plain El Mukhna. It is a mile and a half from the present town, and is now 75, formerly more than 100, feet deep, 7½ feet in diameter, lined with stone masonry, the mouth 4 feet in diameter in solid rock, surrounded by the ruins of a vaulted chamber that once covered it, and within the fragments and traces of a large inclosure, probably a church of the 4th century. The spot is recognized as the true "Jacob's well" by Jews, Mohammedans, and Christians alike. See SHECHEM.

JAD'DUA, *knowing*, I., one who subscribed Nehemiah's covenant, Neh. 10:21.

II. Son of Johanan, and the last Old Testament high-priest named in Neh. 12:11, 12. If he was the Jaddua of whom the leg-

end of Josephus is that he went forth from Jerusalem at the head of the priests to meet Alexander the Great, and tender to him the submission of the city, his name must have been subsequently added to the list as made up by Ezra.

JA'EL, *a wild goat*, wife of Heber the Kenite, slew Sisera, general of the Canaanitish army, who had fled to her tent, which was then near Kedesh-naphtali. (See.) Jael took her opportunity, and while he was sleeping drove a large nail or tent-pin through his temples, Judg. 4:17-23, apparently a most treacherous violation of the rights of hospitality. But the life of Sisera was undoubtedly forfeited to the Israelites by the usages of war and the prescription of Jehovah, and probably to society by his crimes. Besides this, the life or honor of Jael may have been in danger, or her feelings of hospitality may have been overpowered by a sudden impulse to avenge the oppressed Israelites, with whom she was allied by blood. The song of Deborah celebrates the act as one which Jewish patriotism would honor, and as a divine judgment which, as well as the defeat of Sisera's host, was the more disgraceful to him for being wrought by a woman, Judg. 5:1, 24-27, 31.

JAH or **JAHU**, ancient Hebrew for **JEHOVAH**, Psa. 68:4. It is often found in Hebrew compound words, as in Adonijah, Hallelujah, Isa-iah. It occurs usually in poetic passages, and is often translated **LORD**, like Jehovah, Psa. 104:35; 105:45; 111:1, and in the 2d clause of Psa. 89:8. In Isa. 12:2 we read, "Jah-Jehovah is my strength and song," and in Isa. 26:4, "in Jah-Jehovah is the Rock of ages."

JA'HAZ, **JAHA'ZAH**, **JAH'ZAH**, *Irrodden down*, a city on the southern border of Ammon, on the north of the Arnon and Moab, where Moses defeated Sihon king of the Amorites—from the west of the Jordan—who was then in possession. Num. 21:23, 26. It seems to have lain on the western border of Ammon, and was within the tribe of Reuben, and assigned to the Merarite Levites, Josh. 21:36; 1 Chr. 6:78. The children of Ammon asserted their claim to it in Jephthah's time, Judg. 11:13-20, but were defeated, ver. 32. In the period of Judah's decline we find it again in the hands of Moab, Isa. 15:4; Jer. 48:21, 34.

JAH'A ZIEL, *beheld by God*, a Levite of the sons of Asaph, whose confident prediction of Jehoshaphat's victory over the Moabite hosts is recorded in 2 Chr. 20:14-17.

Others of this name are briefly mentioned in 1 Chr. 12:4; 16:6; 23:19; Ezra 8:5.

JA'IR, *he will enlighten*. I. The son of Segub, of the tribe of Judah, but reckoned to Manasseh. See **ADOPTION**. He took part in the conquest of the trans-Jordanic region, Gilead and Bashan, captured 23 towns in Argob which were called after his name, Num. 32:41; Deut. 3:14; 1 Kin. 4:13; 1 Chr. 2:22.

II. A Gileadite, of Manasseh, 8th judge of Israel, for 22 years. B. C. 1210-1188. He had 30 sons, rulers of 30 cities, Judg. 10:3-5, including probably the 23 conquered by the former Jair, supposed to have been his ancestor. A descendant is mentioned in 2 Sam. 20:26. See **HAVOTH-JAIR**.

III. Father of Mordecai, a Benjamite, Esth. 2:5.

IV. (A different word in Hebrew) *awake*, 1 Chr. 20:5. See **JAARE-OREGIM**.

JAI'RUS, or **JA'IR**, a ruler of the synagogue at Capernaum, memorable for his faith in Christ. His deceased daughter, 12 years of age, was restored to life and health by the Saviour, Mark 5:22; Luke 8:41. Compare Matt. 9:18.

JA'KEH, *pious*, the father of Agur, Prov. 30:1.

JAM'BRES. See **JANNES**.

JAMES, rather **JACOB**, *supplanter*, I., surnamed the greater, or elder, to distinguish him from James the younger, was one of the 12 apostles, elder brother of John the evangelist, and son of Zebedee and Salome, Matt. 4:21; 27:56. Compare Mark 15:40. James was of Bethsaida in Galilee. His mother Salome was one of those women who occasionally attended our Saviour in his journeys, and one day desired that her 2 sons might be seated at his right and left hand in his kingdom, Matt. 20:20-23. See **SALOME**.

James and John were originally fishermen, with Zebedee their father, Mark 1:19. Like Andrew and Peter, they had accepted Jesus as the Messiah before they were summoned to follow him as disciples, Matt. 4:18-22, with John 1:40-42. They seem to have been ardent and impetuous; and when certain Samaritans refused to receive him, James and John wished for fire from heaven to consume them, Luke 9:54. For this reason, or because of their zeal and energy as ministers of Christ, the name of Boanerges, or sons of thunder, was afterwards given to them, Mark 3:17. Together with Peter they appear to have enjoyed special honors

and privileges among the disciples: they alone were with Christ at his transfiguration, Matt. 17:1; Mark 9:2; Luke 9:28, at the raising of Jairus' daughter, Mark 5:37-42; Luke 8:51, and at the agony in the garden of Gethsemane, Matt. 26:37; Mark 14:33. These 3, with Andrew, witnessed the restoration of the mother of Peter's wife, Mark 1:29-31, and interviewed him as to the destruction of the temple, Mark 13:3. After the ascension of our Lord, at which James was present, he appears to have remained at Jerusalem, and was put to death by Herod, about A. D. 44, the first martyr among the apostles, Acts 12:1, 2. Compare Mark 10:39. Clement of Alexandria, A. D. 195, relates that one of the officers at his execution was convinced and led to avow himself a Christian by his faithful testimony, and was beheaded with him.

II. Another apostle, son of Alphæus, or Clopas, Matt. 10:3; Mark 3:18; Luke 6:15. His mother's name was Mary (III.), and his brethren were Joses and Judas (III.), Matt. 27:56; Mark 15:40. He is here called **THE LESS**, or the small, to distinguish him from James the son of Zebedee. He was 9th in the list of the apostles, at the head of the 3d quaternion, and is not mentioned after Acts 1:13, unless he is the same as "James the Just."

III. "The Lord's brother," Gal. 1:19; either a brother of Christ, being a son of Joseph and Mary, or, as many think, a cousin of Christ, and identical with the James above, II. He resided at Jerusalem, seems to have been married, 1 Cor. 9:5, and was early a recognized leader in the church, Acts 12:17; 21:18; Gal. 2:9, 12. He appears to have seen Christ shortly before his ascension, 1 Cor. 15:7, and to have presided over the council held at Jerusalem, A. D. 49, Acts 15:13. In Gal. 1:19 he is apparently called or classed as an apostle, perhaps loosely, though this interpretation of the passage is not imperative. Compare John 17:12. He is called "the Just" by Josephus, and by Hegesippus of the 2d century, who says that he was celebrated for his integrity and zeal, and was slain by the Jewish rulers, A. D. 69. Josephus says he was stoned to death about A. D. 62. The Epistle of James is ascribed to him by those who distinguish him from James the Less. The question of his true relationship to Christ is involved in much doubt. The gospels repeatedly mention James, Joses, Judas, and Simon as "brothers" of our

Lord, and speak in the same connection of his "mother" and his "sisters," Matt. 12:46; 13:56; Mark 3:31; 6:3; Luke 8:19; moreover, the inspired writers expressly distinguish the brothers of Christ from the apostles, while they include among the apostles both James the Less and Judas, John 2:12; 7:3-10; Acts 1:13, 14, thus furnishing strong reasons, as many believe, for the opinion that James the Just was literally a brother of our Lord. See **BROTHER**.

The **EPISTLE OF JAMES** is generally supposed to have been written at Jerusalem, about A. D. 61, by James the Just, shortly before his death. It is addressed particularly to converted or professedly Christian Jews, but was intended for the benefit of Christians generally. It is therefore one of "the *Catholic Epistles*," so called, *i. e.*, *general*. It has often been regarded as teaching a different doctrine in respect to faith and works from what Paul teaches in his epistle to the Romans. But the doctrine of the 2 apostles is at bottom the same, only that Paul dwells more on faith, the sole origin of good works; and James dwells more on good works, which result from true faith. According to Paul, there can be no true faith which does not manifest itself in good works; and according to James, there can be no truly good works which do not spring from true faith. His style is bold, rapid, terse, and figurative, with much fine imagery; and the epistle is one of the highest in value.

JAN'NES and **JAM'BRES** were 2 of the principal Egyptian magicians, who withstood Moses and Aaron by attempting to imitate the miracles which they exhibited. See Exod. 7:11, etc. These names are not found in the Old Testament, but are often mentioned in the rabbinical books, 2 Tim. 3:8, 9.

JANO'AH, *rest*, a town of Naphtali, between Abel and Kedesh, 2 Kin. 15:29.

JANO'HAN, *rest*, Josh. 16:6, 7, a town in the northeast border of Ephraim, now Yanûn, about 8 miles southeast of Nablûs.

JA'PHETH, *enlargement*, the eldest of Noah's 3 sons, Gen. 9:24; 10:21, born 100 years before the flood, and preserved with his wife, 2 out of 8 persons, in the ark, Gen. 7:7; 1 Pet. 3:20. He was perhaps the Jâpetos whom Greek legends represent as the progenitor of the Greek race. His 7 sons, Gen. 10:2-5; 1 Chr. 1:5, occupied with their posterity the north of Asia and most of Europe. The probable location of

each of the 7 is described in its place. In later years the Greeks and Romans subdued large portions of Southern and Western Asia, in accordance with the prediction of Noah, Gen. 9:27. The "enlargement" of Japheth now extends over America and Australia also.

JAPHI'A, *splendid*, I., king of Lachish, one of the 5 Amorite princes who united under Adoni-zedek to attack Gibeon, but were defeated near Beth-horon by Joshua, with miraculous aid, and slain at the cave of Makkedah, Josh. 10:3.

II. A son of David, born at Jerusalem, 2 Sam. 5:15; otherwise unknown.

III. A border town of Zebulun on the south, between Daberath and Gath-hepher, Josh. 19:12; now Yafa, a hamlet of 30 houses, a mile and a half southwest of Nazareth.

JAPHO, Josh. 19:46. See **JOPPA**.

JAREB, *avenger*, Hos. 5:13; 10:6, not the name of a king, but "hostile" king, meaning Pul, whose aid Ephraim sought and found it a chastisement, 2 Kin. 15:19, 20; compare 2 Kin. 16:7, 8.

JARED, in 1 Chr. 1:2 **JE'RED**, *descent*, the 4th in the line of patriarchs after Seth, between Mahalaleel and Enoch, Gen. 5:15-20; Luke 3:37.

JAR'HA, an Egyptian slave, made free by marrying Ahlai, the daughter of his master Sheshan, who had no sons, 1 Chr. 2:31-41.

JAR'MUTH, *height*, I., a town in the low hills of Judah, Josh. 15:35. Piram its king was confederate with Adoni-zedek. See **JAPHIA**. It was re-peopled after the Captivity, Neh. 11:29; now Yarmuk, 16 miles south of west from Jerusalem.

II. A Levitical (Gershonite) city in Issachar, Josh. 21:29, called Remeth and Ramoth, Josh. 19:21; 1 Chr. 6:73; apparently on the eastern border of the plain of Jezreel.

JASHER, *THE BOOK OF*, the *book of the upright*, excellent and noble-minded. This work is mentioned in Josh. 10:13 and 2 Sam. 1:18, and seems to have been a collection of national, historical, triumphal, and elegiac songs, still extant in the time of David, but nothing is known respecting it. The book published under this name in 1751 is a gross forgery.

JASHO'BEAM, *to whom the people turn*, a Korhite, descendant of Hachmon, who enlisted with his followers under David at Ziklag, 1 Chr. 12:6; 27:2, famous for his great exploit in slaying 300 or 800 foes, per-

haps with the help of his companions. He is conjectured to be identical with Adino, 2 Sam. 23:8, and to have been one of the 3 brave men who broke through the Philistine camp at Bethlehem to bring water for David, 1 Chr. 11:11, 15-19.

JAS'ON, *a healer*, a Jewish convert, a "kinsman" and host of Paul, at Thessalonica. His person and goods were interposed to shield the apostle from the rabble at his first visit there, A. D. 52, Acts 17:5-10. He seems also to have been with him at Corinth, 5 years afterwards, Rom. 16:21.

JAS'PER, a precious stone of various colors, as green, purple, etc., often clouded with white, and beautifully striped with red or yellow, the 1st gem in the high-priest's breastplate, Exod. 28:20, and the 1st foundation-stone of the New Jerusalem, called "most precious" by John, Rev. 4:3; 21:11. See also Ezek. 28:13.

JAVAN, I., the 4th son of Japheth, Gen. 10:2, 4. This name is the same as the Greek *Iôn*, whence comes *Ionian*, and it is understood that Javan was the ancestor of the Greeks. His sons were Elishah, Tarshish, Kittim, and Dodanim. Greece is meant in "king of Javan" (Heb.) in Dan. 8:21; and "sons of Javan" in Zech. 9:13.

II. In Ezek. 27:19, a Greek city in Southern Arabia.

JAZER. See **JAZER**.

JEALOUSY. See **ADULTERY**. The idol of jealousy, Ezek. 8:3, 5, is the same with Tammuz in ver. 14. See **TAMMUZ**.

JE'ARIM (*forests*), **MOUNT**, in the northern boundary of Judah, Josh. 15:10; apparently a ridge the northern shoulder of which was Chesalon, now Kesla, 7 miles west of Jerusalem.

JEBERECHI'AH, *whom the Lord will bless*, Isa. 8:2, the father of a Zechariah in the reign of Ahaz, Isaiah's witness.

JE'BUS, *a trodden place*, an old name of Jerusalem, Judg. 19:10, 11; 1 Chr. 11:4, 5; also called Jebusi, Josh. 15:8; 18:16, 28. "THE JEBUSITE," always in the singular in Hebrew, the 3d son of Canaan, whose posterity dwelt in Canaan between the Hittites and the Amorites, Gen. 10:16; 1 Chr. 1:14. See **CANAANITES**. Traces of them are found 40 years before the conquest, Num. 13:29, at the time of the conquest, Josh. 10:1, 5, 26; 11:3, and later, they not having been thoroughly expelled by Judah and Benjamin, Josh. 15:8, 63; Judg. 1:21; 19:11. See **ARAUNAH**. Jerusalem, then even a stronger and higher fortress than afterwards, was captured by David,

2 Sam. 5:6-9; 1 Chr. 11:4-8. The Jebusites were bond-servants under Solomon, 1 Kin. 9:20, 21; 2 Chr. 8:7, 8; and some of them, "Solomon's servants," returned from the Babylonish exile, Neh. 7:57. See also Ezra 9:1, 2; Zech. 9:7.

JECONI'AH. See JEHOIACHIN.

JEDI'DAH, *beloved*, wife of king Amon, daughter of Adaiah of Boscath, and mother of king Josiah, 2 Kin. 22:1, who did signal honor to her pious training.

JEDIDI'AH, or **JEDID'JAH,** *beloved of the Lord*, a name given to Solomon at his birth by Nathan the prophet—a special token of God's returning favor to his penitent servant David after the death of Bathsheba's 1st son, 2 Sam. 12:24, 25.

JEDU'THUN, *who gives praise*, a Merarite Levite, a director of the music of the tabernacle in David's time, with Heman the Kohathite, and Asaph the Gershonite, 1 Chr. 23:6; apparently the same as Ethan, 1 Chr. 15:17. See ETHAN. His special service was "to sound with cymbals of brass," ver. 19. The "sons of Jeduthun" "prophesied with the harp," 1 Chr. 25:3, 9, etc., and officiated as musical leaders at the dedication of the temple, 2 Chr. 5:12, at Hezekiah's purifying of the temple, 2 Chr. 29:14, at Josiah's passover, 2 Chr. 35:15; and after the Captivity, Neh. 11:17. The name of one of them appears in the title of Psalms 39, 62, 77. See ASAPH.

JE'GAR-SAHADU'THA, *heap of witness*, a Chaldee name, equivalent to Galeed in Hebrew, both marking the scene of the covenant between Jacob and Laban, Gen. 31:47. See MIZPEH.

JEHO'AHAZ, *Jehovah sustains*, I., a son and successor of Jehu king of Israel, B. C. 856-840, reigned 17 years. In punishment for his sins and those of his people, Israel was invaded and reduced to great extremities by the Syrians under Hazael and Ben-hadad. The king humbled himself before God, and deliverance came by the hand of Joash his son, 2 Kin. 13:1-9, 24, 25.

II. Also called Shallum, 1 Chr. 3:15, the 3d son and successor of Josiah king of Judah, B. C. 609, reigned about 3 months in Jerusalem, disappointing the popular hopes by his oppressive spirit, Ezek. 19:3. He was deposed by Pharaoh-necho, and died in Egypt, 2 Kin. 23:30-34; 2 Chr. 36:1-4. See also Jer. 22:10-13. See SHAL-LUM.

III. A name once given, 2 Chr. 21:17, to AHAZIAH, which see.

JEHO'ASH. See JOASH.

JEHOHA'NAN, *Jehovah's gift*, often written Johanan, now John. I. A Korhite Levite, doorkeeper in the tabernacle in David's time, 1 Chr. 26:3.

II. A chief captain under Jehoshaphat, 2 Chr. 17:15, in command of 280,000 men around Jerusalem, ver. 13, 19. Probably an ally of Jehoiahi in bringing David's descendant Joash to the throne, 2 Chr. 23:1.

Others are mentioned, Ezra 10:28; Neh. 12:13, 42. See JOHANAN.

JEHOI'ACHIN, *appointed by Jehovah*, son and successor of Jehoiakim king of Judah, B. C. 509, reigned 3 months, and was then carried away to Babylon by Nebuchadnezzar in person, to avenge the alliance of his father with Egypt against Babylon; with him went all his family, the flower of the people, and the sacred and royal treasures. In Babylon he was imprisoned for 36 years, and then released and favored by Evil-merodach, 2 Kin. 24:6-16; 25:27; 2 Chr. 36:9, 10. In this last passage he is said to have been 8 years old at the commencement of his reign. If the text has not here been altered from 18 years, as it stands in the first passage, we may conclude that he reigned 10 years conjointly with his father. He is also called Coniah and Jeconiah, 1 Chr. 3:16; Jer. 27:20; 37:1. The prediction in Jer. 22:30 signified that no son of his should occupy the throne, 1 Chr. 3:17, 18; Matt. 1:12. He was the last of Solomon's line of kings, and was succeeded by Salathiel, a descendant of David by Solomon's brother Nathan. See also Jer. 29:2; Ezek. 17:12; 19:9.

JEHOI'ADA, *Jehovah knows*, I., the father of Benaiah, who was one of David's heroes, 2 Sam. 8:18; 1 Kin. 1; 2. He seems to have joined David at Hebron, a chief priest at the head of 3,700 armed Aaronites, 1 Chr. 12:27. In 1 Chr. 27:34 the names appear to have been transposed.

II. A high-priest during Athaliah's usurpation, who with his wife Jehosheba prevented the threatened extinction of the line of David by saving the infant prince Joash, and secluding him in the temple for 6 years. Jehoiahi then quietly secured the aid of the friends of David and of God, collected the Levites at Jerusalem, armed them with David's captured weapons then stored in the temple, and in a full assembly of the people led forth the young prince, crowned and anointed him as king, and gave him the book of the law which was to be his guide, Deut. 17:18-20. He caused Atha-

liah to be put to death without the temple gates. He then covenanted with the people for the abandonment of Baal-worship and the full reestablishment of the worship of God. He long continued to be the young king's adviser, and his wisdom and piety greatly conserved and blessed the nation till he died, B. C. 834, aged 130. He was buried with royal honors, but both king and people quickly fell away from his ways. See JOASH, ZACHARIAH.

III. A *sagan* or 2d priest, an aid of the high-priest under the reign of Zedekiah, Jer. 29:25-29, deposed for adhering to Jeremiah.

IV. A helper in rebuilding the walls of Jerusalem after the Captivity, Neh. 3:6.

JEHOI'AKIM, *Jehovah will establish*, first called ELI'AKIM; the 2d son of Josiah, brother and successor of Jehoahaz or Shallum, king of Judah, for whom he with his new name was substituted by the king of Egypt. He was king during 11 years of luxury, extortion, and idolatry. He murdered the faithful Urijah and insulted his corpse. In the 3d year, Nebuchadnezzar carried to

Babylon a part of his princes and treasures. A year after, his allies the Egyptians were defeated on the Euphrates; yet he despised the warnings of Jeremiah, and cast his book into the fire. At length he rebelled against Nebuchadnezzar, but was defeated and ingloriously slain, and buried like an ass, B. C. 599, 2 Kin. 23:34, 36; 24:6; 2 Chr. 36:4-8; Jer. 22; 26; 36.

JEHOI'ARIB, *God a defender*, usually JOIARIB, 1 Chr. 9:10. Head of the 1st of David's 24 courses of priests. Some of the sons of Joiarib returned after the Captivity, Neh. 11:10.

JEHON'ADAB, *to whom God is liberal*, often JON'ADAB, a chief among the descendants of Rechab, who were under life-vows to abstain from wine and to dwell in tents, Jer. 35:6, 7. See RECHABITES. He joined Jehu in the slaughter of the Baal-worshippers, 2 Kin. 10:15-23. It is the full name in Hebrew of JONADAB, which see.

JEHO'RAM. See JO'RAM.

JEHOSHA'BEATH, 2 Chr. 22:11. See JEHOSHEBA.



VALLEY OF JEHOSHAPHAT: TOMBS AND JEWISH BURIAL-GROUND.

JEHOSH'APHAT, *God judges*, the 4th king of Judah after Solomon, the pious son and successor of Asa. He began to reign at the age of 35, about the year 914 B. C., and reigned 25 years. His history is found in 1 Kin. 15:24; 22; 2 Chr. 17-20. He was distinguished by his zeal for true religion and his firm trust in God. He thoroughly cleansed the land from idolatry, restored the divine ordinances, filled the high posts

in church and state with the best men, and provided for the religious instruction of the people. His government was highly prospered at home and abroad. The great error of his life was an entangling alliance with the wicked Ahab, whose infamous daughter Athaliah early began to afflict the kingdom of Judah, of which she was afterwards the queen, through her marriage with Jehoshaphat's eldest son Jehoram. Jehoshaphat

was beguiled by Ahab into an unsuccessful war with the Syrians, but soon resumed his labors in behalf of religion and justice. Having failed in a commercial enterprise with Ahaziah, he declined a second trial, 1 Kin. 22:48, 49, but united with Joram, his successor, in a war with Moab. This seems to have led to his being assailed by a vast host of Moabites, Ammonites, Edomites, and Syrians; but again he was victorious through his faith in God, in which he cheered his people after a memorable fast and prayer in the temple. He died at the age of 60 years.

Four others of this name are mentioned in 2 Sam. 8:16; 1 Kin. 4:3, 17; 2 Kin. 9:2, 14.

JEHOSHAPHAT, VALLEY OF, or valley of the judgment of God, a metaphorical name of some place where God would judge the foes and oppressors of his people, Joel 3:2, 12. There is no ground for applying it to any known locality, or for connecting it, except for illustration, with the great battle of Jehoshaphat described in 2 Chr. 20. Since the 3d century, however, the name has been appropriated to the deep and narrow glen east of Jerusalem, running north and south between the city and the Mount of Olives, called in the Bible the brook Kidron. See JERUSALEM.

JEHOSH'EBÄ, *Jehovah's oath*, the aunt of Joash, king of Judah, whose life in infancy and childhood she saved, in spite of the designs of Athaliah, 2 Kin. 11:1-3. Her husband was Jehoiada, the noble high-priest, the only one known to have married into the royal family.

JEHOSH'UA, Num. 13:16; 1 Chr. 7:27. See JOSHUA.

JEHO'VAH, the ineffable name of God among the Hebrews. It never has the article before it, nor is it found in the plural form. The Jews, out of reverence, never pronounced this name; and wherever it occurs in the Hebrew Scriptures, they substituted for it, in reading, the word ADONAI, *Lord*, or ELOHIM, *God*. See GOD. In the Hebrew Bible it is always written with the vowels of one or the other of these words. Its ancient pronunciation is thought to have been *Yahveh*, HE SHALL BE, but this is not certain. The meaning of *Jehovah* is HE IS; the same as I AM, the person only being changed. Thus it denotes the self-existence, independence, immutability, and infinite fulness of the divine Being, which is a pledge that he will fulfil all his promises. Compare Exod. 3:14, "I

AM THAT I AM," the meaning of which see under the article GOD. In Exod. 6:3 God says, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty—El Shaddai; but by my name Jehovah was I not known to them;" yet the appellation Jehovah appears to have been known from the beginning, Gen. 4:1; Exod. 3:16, and its derivation from a root *havah*, to be, found only in the oldest Hebrew and obsolete in Moses' time, shows its high antiquity. We have reason to believe that God himself, who named man *Adam*, named himself JEHOVAH; but in his revelation to the patriarchs he had not appropriated to himself this name in a peculiar way, as he now did, nor unfolded the deep meaning contained in it. He had said to them, "I am God Almighty," EL SHADDÄI, and under this name and that of ELOHIM, God, he was in the thoughts and on the lips of his people as the Creator and Lord of the universe, the God of nature, of providence, and of mankind; but Jehovah—a "proper noun"—was a more definite name of God, the personal covenant God of his redeemed people, the God of grace. In John 8:58 it is noteworthy that 2 different Greek verbs are used, signifying that while Abraham "came into being," God always existed.

It should be borne in mind that our English A. V. translates Jehovah by the word LORD, in small capitals—retaining it untranslated only in 4 passages, Exod. 6:3; Psa. 83:18; Isa. 12:2; 26:4, except in compound words, as below.

JEHO'VAH-JI'REH, *Jehovah will provide*, the name given by Abraham to the place where he had been on the point of slaying his son Isaac, Gen. 22:14. In it he alludes to his answer to Isaac's question in ver. 8, that God would provide a victim for the sacrifice—an unconscious prophecy of the Lamb of God. His expression became a common Hebrew proverb: God will so provide for his people in every extremity.

JEHO'VAH-NIS'SI, *Jehovah my banner*, Exod. 17:15, the name Moses gave to the altar in memory of Israel's victory over Amalek. God's people, rallying around this banner, go on to assured victory, Psa. 60:4; Prov. 18:10; Isa. 11:10.

JEHO'VAH-SHA'LOM, *Jehovah of peace, or prosperity*, the name given by Gideon to an altar which he built in Ophrah, where the Angel-Jehovah had appeared to him, and saluted him by saying, "Peace be unto thee," Judg. 6:24.

JEHO'VAH-SHAM'MAH, *Jehovah is there*, the name given by Ezekiel, 48:35, margin, to a future holy city.

JEHO'VAH-TSIDKE'NU, *Jehovah our righteousness*, the name given to the Saviour, and through him to his church, Jer. 23:6; 33:16, margin.

JEHOZ'ABAD, *God-given*, often Joz'abad, I., 2d son of Obed-edom, a Levite, keeper of the storehouse of the tabernacle, 1 Chr. 26:4, 15. See **ASUPPIM**.

II. A Benjamite general of Jehoshaphat, 2 Chr. 17:18.

III. Son of Shomer, a Moabitess, one of 2 servants of Joash who killed him in his bed, 2 Kin. 12:21; 2 Chr. 24:26.

JEHOZ'ADAK, *justified by God*, often Joz'ADAK or JOS'EDECH, son of Seraiah, a high-priest under Zedekiah, 1 Chr. 6:14, 15. He succeeded his father, who was slain at Riblah, 2 Kin. 25:18-21, but was immediately carried captive and died in exile. See **JESHUA**, IV.

JE'HU, *Jehovah is he, or living*, I., a descendant of Sheshan, tribe of Judah, 1 Chr. 2:38.

II. A warlike Benjamite, of Anathoth, who joined David at Ziklag, 1 Chr. 12:1-3.

III. The son of Hanani, a prophet, sent with messages from God to Baasha king of Israel, and 30 years afterwards to Jehoshaphat king of Judah, 1 Kin. 16:1-7; 2 Chr. 19:1-3, whose life he wrote, 2 Chr. 20:34.

IV. The "son" of Jehoshaphat and grandson of Nimshi (compare 1 Kin. 19:16 and 2 Kin. 9:2), a general of the army of Joram, slew his master, and usurped the throne of Israel, B. C. 884. He reigned 28 years. See his history in 1 Kin. 19:16, 17; 2 Kin. 9; 10. He slew Jezebel, and fulfilled the divine purpose in extirpating the family of the impious Ahab; he also zealously destroyed the priests of Baal and many other friends of Ahab. But his heart was not right with God; his "zeal for the Lord" was really a zeal for himself; he continued the worship of the golden calves, and Jehovah began to cut Israel short. The Syrians possessed themselves of his eastern frontier, and his dynasty, the 5th after Solomon, was extinguished in the 4th generation, Hos. 1:4.

V. A prominent Simeonite in the reign of Hezekiah, 1 Chr. 4:35, 38-41.

JE'HUD, a border town of Dan, Josh. 19:45, now Yehudiyeh, 8 miles east from Jaffa.

JEHU'DI, a *Jew*, who brought Baruch to read the prophet Jeremiah's roll to the

princes, and himself read it to king Jehoiakim, Jer. 36:14, 21-23.

JEHUDI'JAH, *the Jewess*, 2d wife (see **BITHIAH**) of Mered, whose sons founded Gedor, Socoh, etc., 1 Chr. 4:17-19.

JEMI'MA, *dove*, Job's daughter, the first of 3 born after his trials, Job 42:14.

JEPH'THAH, *opener*, 9th judge of Israel, between Jair and Ibzan. Being the son of a concubine, Gilead's other sons excluded him from home, and he gathered a band in the region east of Gilead; when the time was ripe, called of God, he took the lead of the Gileadites in throwing off the yoke of Ammon, signally defeated the Ammonites, captured 20 of their cities, chastised the envious and invading Ephraimites, and judged Israel beyond Jordan for 6 years, B. C. 1188-1182. His history is told in Judg. 11; 12. A most affecting incident in it is his devoting his daughter to God as a sacrifice, in consequence of a rash vow.

The arguments on the question whether Jephthah's daughter was actually sacrificed or not cannot here be cited. That he intended a real sacrifice is clear, Judg. 11:31; and it seems certain that he "did with her according to his vow," ver. 39. Only the natural repugnance which more enlightened people feel to such a vow and its fulfilment has led many interpreters to adopt the less obvious theory that she was only condemned to live and die unmarried. There is no intimation in Scripture that God approved of his vow, whatever it was. Paul numbers Jephthah among the saints of the Old Testament distinguished for their faith, Heb. 11:32.

JEPHUN'NEH, *may he be seen*, I., a Kenazite, the father of Caleb, Joshua's faithful comrade, Num. 13:6; 14:6, 30, 38; 32:12; 1 Chr. 6:56. See **CALEB** and **KENAZ**.

II. A son of Jether, tribe of Asher, 1 Chr. 7:38.

JE'RAH, *new moon*, 4th son of Joktan, founder of an Arab tribe, Gen. 10:26, 30; 1 Chr. 1:20. Their abode is supposed to have been in Southeastern Arabia.

JERAH'MEËL, *mercy of God*, I., Hezron's eldest son, father of Ram, living in Southern Judah on a plateau southwest of Arad, 1 Chr. 2:9-42. See 1 Sam. 27:10; 30:29.

II. A Merarite Levite, son of Kish, 1 Chr. 24:29.

III. Son of Hammelech, sent by Jehoia- kim to arrest Jeremiah and Baruch, Jer. 36:26.

JEREMI'AH, *Jehovah throws down*, I., son of Hilkiah; the second of the "greater prophets," and one of the chief Old Testament seers. He prophesied under Josiah, Jehoiakim, and Zedekiah, and also after the captivity of the latter. He was born at Anathoth in Benjamin, of the race of the Abiathar priests, and was destined of God to be a prophet, and consecrated for that object before his birth, Jer. 1:1, 5. At an early age he was called to act as a prophet, B. C. 628, in the 13th year of king Josiah, first at Anathoth, where his townsmen and kindred persecuted him, Jer. 11:18-21; 12:6, and afterwards at Jerusalem. He remained unmarried for prophetic reasons, Jer. 16:2. The pious king Josiah cooperated with him in abolishing idolatry and promoting a general reformation, 2 Kin. 23:1-25, and his death, B. C. 609, was lamented as a grievous loss, 2 Chr. 35:20-25; Jer. 22:10, 15, 16. After the brief reign of Jehoahaz the scene greatly changed; idolatry revived, and the subsequent life of the prophet was full of afflictions and persecutions. In the 4th year of Jehoiakim he wrote his first roll of warnings and predictions, which the king burned piecemeal, and sought the prophet's life, Jer. 35. He wrote his predictions a 2d time, foretelling among other things the speedy captivity of Judah in Babylon 70 years, Jer. 25:8-12, and the fall of Babylon, ver. 13-38. But his warnings were little heeded. Zedekiah was kindly instructed by him, and warned of the woes impending over his guilty people, but to no purpose. The fidelity of the prophet often endangered his life, and he was in prison when Jerusalem was taken by Nebuchadnezzar. That monarch released him, and offered him a home in Babylon; but he chose to remain with the remnant of the Jews, and was carried by them ere long into Egypt, B. C. 586, still faithfully advising and reproving them till he died. For 42 years he steadfastly maintained the cause of truth and of God against his rebellious people. Though naturally mild, sensitive, and retiring, he shrank from no danger when duty called; threats could not silence him, nor ill-usage alienate him. Tenderly compassionate to his infatuated countrymen, he shared with them the woes which he could not induce them to avert from their own heads.

The **BOOK OF JEREMIAH**, in the chronological order of its several predictions and divine messages, is somewhat difficult of arrangement; but may be divided, by a

natural and sufficiently accurate method, into 4 general sections, containing severally the prophecies uttered in the reigns of Josiah, Jehoiakim, Zedekiah, and Gedaliah. The last chapter of the book appears to have been added, perhaps by Ezra; it is taken almost verbatim from 2 Kin. 24:18-20, and ch. 25. See Jer. 51:64. Messianic predictions are found in Jer. 23:1-8; 31:31-40; 33:14-26. New Testament recognitions of him are found in Matt. 2:17; 16:14; Heb. 8:8-12.

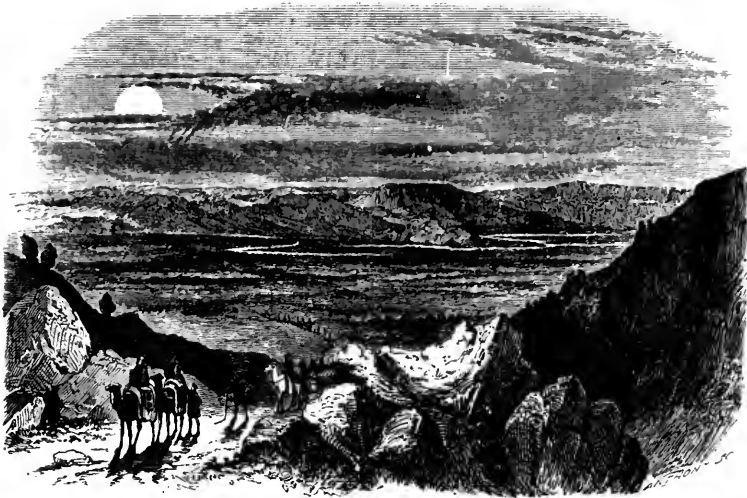
Jeremiah wrote also the book of **LAMENTATIONS**, in which he utters the most plaintive and pathetic sentiments over the calamities of his people. See **LAMENTATIONS**.

There is an apocryphal "Epistle of Jeremiah," warning his captive countrymen against Babylonish idolatry. It was written in Greek, not in Hebrew, and was never included in the Jewish canon, nor accepted as genuine by the early Christian fathers.

Seven others of this name are mentioned. II. 2 Kin. 24:18.—III. 1 Chr. 5:24.—IV., V., VI. 1 Chr. 12:4, 10, 13.—VII. Neh. 10:2; 12:1, 34.—VIII. Jer. 35:3.

JEREMI'AS, Matt. 16:14, and **JER'EMY**, Matt. 2:17, are put in A. V. for Jeremiah.

JER'ICHO, *place of fragrance*, a rich and strong city in the Jordan valley, in the limits assigned to the tribe of Benjamin, 15 miles east-northeast from Jerusalem and 5 miles from the Jordan, Josh. 16:7; 18:21, opposite the crossing-place of the Israelites, Josh. 3:16. It is first mentioned in the story of the Hebrew spies and Rahab, Josh. 2:1-21. It was the first city in Canaan taken by Joshua, who being miraculously aided by the downfall of its walls, totally destroyed it, sparing only Rahab and her household, and pronounced a curse upon the person who should ever rebuild it—perhaps as a walled city—which was more than 500 years afterwards fulfilled on Hiel, Josh. 6:26; 1 Kin. 16:34. Meanwhile a new Jericho had been built on some neighboring site, Judg. 3:13; 2 Sam. 10:5. Jericho was also called the "city of palm-trees," Deut. 34:3; Judg. 1:16, and became afterwards flourishing and second in importance only to Jerusalem. It contained a school of the prophets, and was the residence of Elisha, 2 Kin. 2:4, 5, 18. Opposite to it, beyond the Jordan, Elijah ascended to heaven, ver. 1-22; and in its plain king Zedekiah was seized by the Chaldeans, 2 Kin. 25:5; Jer. 39:9. Men of Jericho



THE PLAIN OF JERICHO, FROM THE HILLS ON THE WEST.

returned from the Captivity, and helped to fortify Jerusalem, Ezra 2:34; Neh. 3:2; 7:36. Here also Christ healed two blind men, Matt. 20:29-34, and forgave Zacchæus, Luke 19:1-10.

The site of Jericho has usually been fixed at er-Riha, a mean and foul Arab hamlet of some 200 inhabitants. Recent travelers, however, show that the probable location of Jericho was 2 miles west of er-Riha, at the mouth of Wady Kelt, and where the road from Jerusalem comes into the plain. The city destroyed by Joshua may have been near to the fountain of Elisha, supposed to be the present Ain es-Sultan, 2 miles northwest of er-Riha. On the west and north of Jericho rise high limestone hills, one of which, the dreary Quarantana, 1,200 or 1,500 feet high, derives its name from the modern tradition that it was the scene of our Lord's "forty days'" fast and temptation. Between the hills and the Jordan lies "the plain of Jericho," Josh. 4:13, over against "the plains of Moab" east of the river. It was anciently well watered and amazingly fruitful, and might easily be made so again, but now lies neglected, and the palm-trees, balsam, and honey, for which it was once famous, have disappeared.

The road from Jericho to Jerusalem ascends through narrow and rocky passes amid ravines and precipices. It is a difficult and dangerous route, and is still in-

festes by robbers, as in the time of the good Samaritan, Luke 10:30-34.

JEROBO'AM, *whose people are many*, I., the first king of Israel after its separation from Judah, an Ephraimite, the son of Nebat and Zeruah, 1 Kin. 11:26. During the latter part of Solomon's reign, and while an officer under him, ver. 28, he plotted against him, and was obliged to flee into Egypt to Shishak, after a memorable interview with Ahijah the prophet, foreshadowing the future, ver. 29-40. On the death of Solomon he was summoned by the 10 tribes to return and present their demands to Rehoboam; and when these were refused, he was chosen king of the revolted tribes, B. C. 975, 1 Kin. 12:1-3, 20. He thus executed the divine judgment on Judah and Solomon, though himself moved by an unprincipled ambition, and pursuing the same ungodly course that had brought chastisement on Judah. He reigned 22 years. The only notable act of his reign marked him with infamy, as the man "who made Israel to sin." It was the idolatrous establishment of golden calves at Bethel and Dan, that the people might worship there and not at Jerusalem. He also superseded the sons of Aaron by priests chosen from "the lowest of the people." This God-defying but effective measure, in which he was followed by all the kings of Israel, was a confession of weakness as well as of depravity. Neither miracles nor warn-

ings, nor the premature death of Abijah his son, could dissuade him. Great disasters befell him in his own lifetime; he was at war with Judah all his days, 1 Kin. 14:1-20, 30; 2 Chr. 13:1-20, and with the brief reign of Nadab his son the doomed family became extinct, 1 Kin. 15:25, 28.

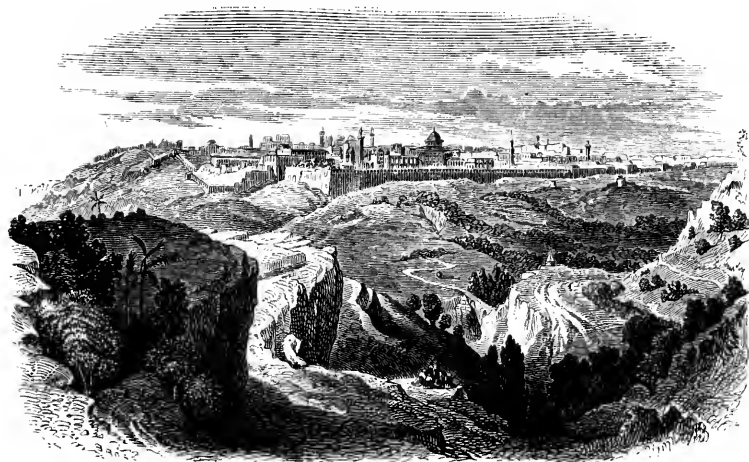
II. **JEROBOAM SECOND**, the 13th king of Israel, son and successor of Joash, B. C. 825. He was the 4th of the 5 kings of Jehu's dynasty, which was the 4th in the northern kingdom, and his reign was the most prosperous of all, and continued 41 years. He followed up his father's successes over the Syrians, took Hamath and Damascus, and all the region east of the Jordan down to the Dead Sea, and advanced to its highest point the prosperity

of that kingdom. Yet his long reign added heavily to the guilt of Israel, by increased luxury, oppression, and vice. After him, the kingdom rapidly declined, and his own dynasty perished within a year, fulfilling the prediction of Jonah, 2 Kin. 14:23-29; 15:8-12. See also the contemporary prophets, particularly Amos and Hosea.

JERUB'BAAL, *contender with Baal*, the name given by the men of Ophrah to Gideon, when he destroyed Baal's altar, Judg. 6:31, 32. See **GIDEON**.

JERUB'BESHETH, *contender with the idol*, another name of Jerubbaal, given to avoid mentioning Baal, 2 Sam. 11:21.

JERU'EL, *founded by God*, a small desert place between the Dead Sea and Jerusalem, 2 Chr. 20:16, with a watch-tower, ver. 24.



JERUSALEM FROM THE BETHANY ROAD, ON THE SOUTH PART OF MOUNT OLIVET.

JERU'SALEM, *foundation of peace*, the chief city of the Holy Land, and to the Christian the most illustrious in the world. It is situated in 31° 46' 35" N. lat., and 35° 18' 30" E. long., on elevated ground south of the centre of the country, about 33 miles from the Mediterranean, and about 19 from the Jordan. Its site was early hallowed by God's trial of Abraham's faith, Gen. 22; 2 Chr. 3:1. It was on the border of the tribes of Benjamin and Judah, mostly within the limits of the former, but reckoned as belonging to the latter, because conquered by it, Josh. 15:8; 18:16, 28; Judg. 1:1-8. The most ancient name of the city was Salem, Gen. 14:18; Psa. 76:2; Heb. 7:2; and it afterwards was called Jebus, as be-

longing to the Jebusites, Judg. 19:10, 11. Several other names were given it: Ariel, Isa. 29:1, 2, 7; the city of the Great King, Psa. 48:2; Matt. 5:35; the Holy City, Neh. 11:1; Matt. 4:5; 27:53; Rev. 11:2. Being a very strong position, it resisted the attempts of the Israelites to become the sole masters of it, Josh. 15:63, the "lower city" being first captured, Judg. 1:3-8, 21, until at length its fortress was stormed by David, 2 Sam. 5:6-9; after which it received its present name, and was also called "the city of David." It now became the religious and political centre of the kingdom by divine appointment, 1 Kin. 11:36, and was greatly enlarged, adorned, and fortified. But its chief glory was that in its

magnificent temple the ONE LIVING AND TRUE GOD dwelt and revealed himself.

After the division of the tribes, it continued the capital of the kingdom of Judah, was several times taken and plundered, and at length was destroyed at the Babylonian captivity, 2 Kin. 14:13; 2 Chr. 12:9; 21:16; 24:23; 25:23; 36:3, 10, 17-20. In all it has been 17 times captured and despoiled. After 70 years it was rebuilt by the Jews on their return from captivity about 536 B. C., who did much to restore it to its former splendor. About 332 B. C. the city yielded to Alexander of Macedon; and not long after his death, Ptolemy Soter of Egypt took it by an assault on the Sabbath, when it is said the Jews scrupled to fight, B. C. 320. In 170 B. C., Jerusalem fell under the tyranny of Antiochus Epiphanes, who razed its walls, set up an image of Jupiter in the temple, and used every means to force the people into idolatry. Under the Maccabees, however, the Jews, in 163 B. C., recovered their independence. Just a century later it was conquered by the Romans under Pompey. It was plundered by Crassus, B. C. 54, but Herod the Great expended vast sums in its embellishment, his greatest work being the rebuilding of the temple, commenced B. C. 19 or 20. To the city and temple thus renovated the ever-blessed Messiah came, in the fulness of time, and made the place of his feet glorious. By his rejection and crucifixion Jerusalem filled up the cup of her guilt; the Jewish nation perished from off the land of their fathers, and the city and temple were taken by Titus and totally destroyed, A. D. 70-71. Of all the structures of Jerusalem, only 3 towers and a part of the western wall were left standing. Still, as the Jews began to return thither, and manifested a rebellious spirit, the emperor Adrian planted a Roman colony there in A. D. 135, and banished the Jews, prohibiting their return on pain of death. He changed the name of the city to *Ælia Capitolina*, consecrated it to heathen deities, in order to defile it as much as possible, and did what he could to obliterate all traces both of Judaism and Christianity. From this period the name *Ælia* became so common that the name Jerusalem was preserved only among the Jews and better informed Christians. In the time of Constantine, however, it resumed its ancient name, which it has retained to the present day. Helena, the mother of Constantine, built 2 churches in Bethlehem and on Mount Oli-

vet, about A. D. 326; and Julian, who, after his father, succeeded to the empire of his uncle Constantine, endeavored to rebuild the temple; but his design and that of the Jews, whom he patronized, was frustrated, as contemporary historians relate, by an earthquake, and by balls of fire bursting forth among the workmen, A. D. 363.

The subsequent history of Jerusalem may be told in a few words. In 614 it was taken by Chosroes II. king of Persia, who slew, it is said, 90,000 men, and demolished, to the utmost of his power, whatever the Christians had venerated: in 627 Heraclius defeated Chosroes, and Jerusalem was recovered by the Greeks. Soon after commenced the long and wretched era of Mohammedanism. About 637 the city was taken from the Christians by the caliph Omar, after a siege of 4 months, and continued under the caliphs of Bagdad till 868, when it was taken by Ahmed, a Turkish sovereign of Egypt. During the space of 220 years it was subject to several masters, Turkish and Saracenic, and in 1099 it was taken by the Crusaders under Godfrey Bouillon, who was elected king. He was succeeded by his brother Baldwin, who died in 1118. In 1187, Saladin, sultan of the East, captured the city, assisted by the treachery of Raymond, count of Tripoli, who was found dead in his bed on the morning of the day in which he was to have delivered up the city. It was restored, in 1242, to the Latin princes, by Saleh Ismael, emir of Damascus; they lost it in 1291 to the sultans of Egypt, who held it till 1382. Selim, the Turkish sultan, reduced Egypt and Syria, including Jerusalem, in 1517, and his son Solyman built or reconstructed the present walls in 1542. Since then it has remained under the dominion of Turkey, except when held for a short time, 1832-4, by Ibrahim Pasha, son of Mohammed Ali of Egypt. At present, this city is included in the pashalic of Damascus, though it has a resident Turkish governor.

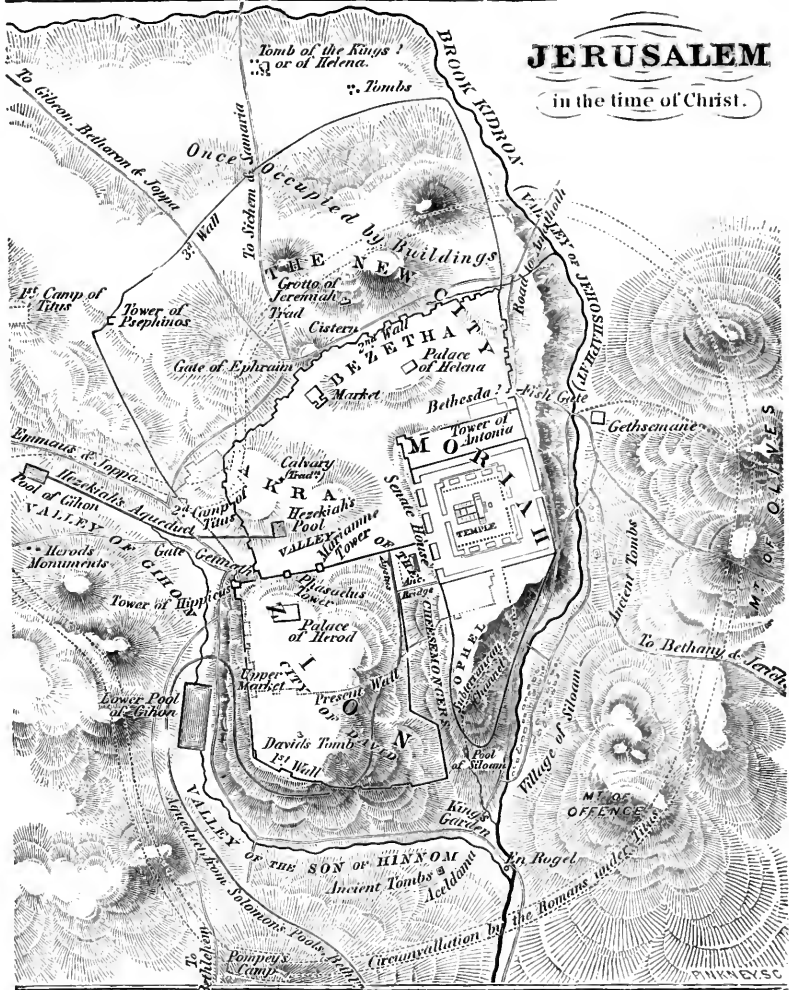
Jerusalem is situated on the central table-land of Judæa, in the line of the long ridge which forms the watershed between the Mediterranean and the Jordan, the body of the city being 2,593 feet above the Mediterranean, and the Mount of Olives 2,683. The average temperature for 5 years was in January 49°, Feb. 54°, Mar. 55°, April 61°, May 73°, June 75°, July 79°, Aug. 79°, Sept. 77°, Oct. 74, Nov. 63°, Dec. 54°. It lies on ground which slopes gently down

towards the east, the slope being terminated by an abrupt declivity, in some parts precipitous, and overhanging the valley of Jehoshaphat or of the Kidron. This sloping ground is also terminated on the south by the deep and narrow valley of Hinnom, which constituted the ancient southern boundary of the city, and which also ascends on its west side, and comes out upon the high ground on the northwest. See GIBON. But in the city itself there were also 2 ravines or smaller valleys, dividing the land covered by buildings into 3 principal parts or hills. ZION, the highest of these, was in the southwest quarter of the city, skirted on the south and west by the deep valley of Hinnom. On its north and east sides lay the smaller valley "of the cheesemongers," or Tyropœon, opening on the southeast into the valley of the Kidron. The Tyropœon also united, near the northeast foot of Zion, with a valley coming down from the north. Zion was also called The city of David; and by Josephus, "the upper city." Surrounded anciently by walls as well as deep valleys, it was the strongest part of the city, and contained the citadel and the king's palace. The Tyropœon separated it from Acra on the north and Moriah on the northeast. ACRA was less elevated than Zion, or than the ground to the northwest beyond the walls. It is called by Josephus "the lower city." MORIAH, the sacred hill, lay northeast of Zion, with which it was anciently connected at its nearest corner by a bridge over the Tyropœon, some of the huge stones in its eastern arch having been identified by Dr. Robinson, projecting from the western wall of the sacred area 39 feet from its southwest corner, and the buttress or pier which supported the western end of the bridge having been more recently disinterred at the depth of 60 feet, together with stones of the pavement of this causeway, worn it may be by the feet of our Lord and his disciples. The arch was 51½ feet wide and over 300 feet long across the Tyropœon. Moriah was at first a small eminence, but its area was greatly enlarged to make room for the temple. It was but a part of the continuous ridge on the east side of the city, overlooking the deep valley of the Kidron; rising on the north, after a slight depression, into the hill Bezetha, the "new city" of Josephus, and sinking away on the south into the hill Ophel. On the east of Jerusalem, and stretching from north to

south, lies the Mount of Olives, divided from the city by the valley of the Kidron, and commanding a noble prospect of the city and surrounding country. Over against Moriah, or a little farther north, lies the garden of Gethsemane, with its olive-trees, at the foot of the Mount of Olives. Just below the city, on the east side of the valley of the Kidron, lies the miserable village of Siloa; farther down, this valley unites with that of Hinnom, at a beautiful spot anciently "the king's garden," Neh. 3:15; still below, is the well of Nehemiah, anciently En-rogel; and from this spot the united valley winds among mountains southward and eastward to the Dead Sea. In the mouth of the Tyropœon, between Ophel and Zion, is the pool of Siloam. In the valley west and northwest of Zion are the 2 pools of Gihon, the lower being now broken and dry. In the rocks around Jerusalem, and chiefly in the sides of the valleys of the Kidron and Hinnom opposite the city, are many excavated tombs and caves, and here was always the burial-place of the city. See JEHOSEPHAT.

Of the WALLS of ancient Jerusalem, the most ancient, that of David and Solomon, encircled the whole of Mount Zion, and was also continued around Moriah and Ophel. The depth of the valleys south and east of Jerusalem rendered it comparatively easy to fortify and defend it on these sides. This southern wall, in the period of the kings and of Christ, traversed the outmost verge of those hills, inclosing the pool of Siloam, Ophel, and portions apparently of the valleys of Hinnom and Kidron, 2 Chr. 33:14; Neh. 2:14; 3:15.

A 2d wall, built by Jotham, Hezekiah, and Manasseh, made some changes on the southern line, and inclosed a large additional space on the north. It commenced somewhat east of the tower of Hippicus, on the northwest border of Zion, included Acra and part of Bezetha, and united with the old wall on the east. This wall was destroyed, as well as the first, at the Captivity, but both were afterwards reerected, it is believed, on nearly the same lines, and were substantially the same at the time of Christ. The precise course of the 2d wall may perhaps be ascertained by future excavations, but is now more disputed than any other point of the topography of Jerusalem. To ascertain the exact location of "the gate Gennath," where this wall began, and trace its course "in a circuit" to Antonia, would show whether the



traditional site of Calvary, now far within the city limits, lay within or without the ancient wall. The arguments from topography are strongly against the tradition; and it would seem that this whole region, if not actually within the wall, must have been at least occupied by the city suburbs at that time; for

The 3d wall, commenced by Herod Agrippa only 10 years after the crucifixion of Christ, ran from the tower Hippicus nearly half a mile northwest to the tower

of Psephinos, and sweeping round by the "tombs of the kings," passed down east of Bezetha, and joined the old eastern wall. The whole circumference of the city at that time was a little over 4 miles. Now it is only $2\frac{3}{4}$ at the most; and the large space on the north, which the wall of Agrippa inclosed, is proved to have been built upon by the numerous cisterns which yet remain and the marble fragments which the plough often turns up.

The city had in its various walls many

gates, 18 or 20 names being found, some of them no doubt belonging to the same gate; among them are the gate of Ephraim, 2 Chr. 25:23, the fish-gate, 33:14, the sheep-gate, Neh. 3:1.

The preceding plan of ancient Jerusalem exhibits the walls, gates, towers, and other prominent objects in and around the city, with as much accuracy as can be secured, now that it has borne the ravages of so many centuries, been nearly a score of times captured, and often razed to the ground. Fuller descriptions of many of

the localities referred to may be found under their respective heads.

Water seems to have always abounded in Jerusalem. In the various sieges it sustained, however tormented with hunger the besieged may have been, they had all the water they needed, while the besiegers were in distress for want of it. See CISTERNs and POOLS.

MODERN JERUSALEM, called by the Arabs El-Kuds, *the holy*, occupies unquestionably the site of the Jerusalem of the Bible. It is still "beautiful for situation," and



DOME OF THE ROCK, OR MOSQUE OF OMAR.

stands forth on its well-defined hills "as a city that is compact together," Psa. 48:2, 12; 122:3, 4; 125:1, 2. The distant view of its stately walls and numerous domes and minarets is highly imposing. But its old glory has departed; its thronging myriads are no more; desolation covers the barren

mountains around it, and the tribes go up to the house of the Lord no longer. She that once sat as a queen among them, now sitteth solitary, "trodden down of the Gentiles," "'rest of her sons, and 'mid her foes forlorn." "Zion is ploughed as a field," and the soil is mixed with the rubbish of

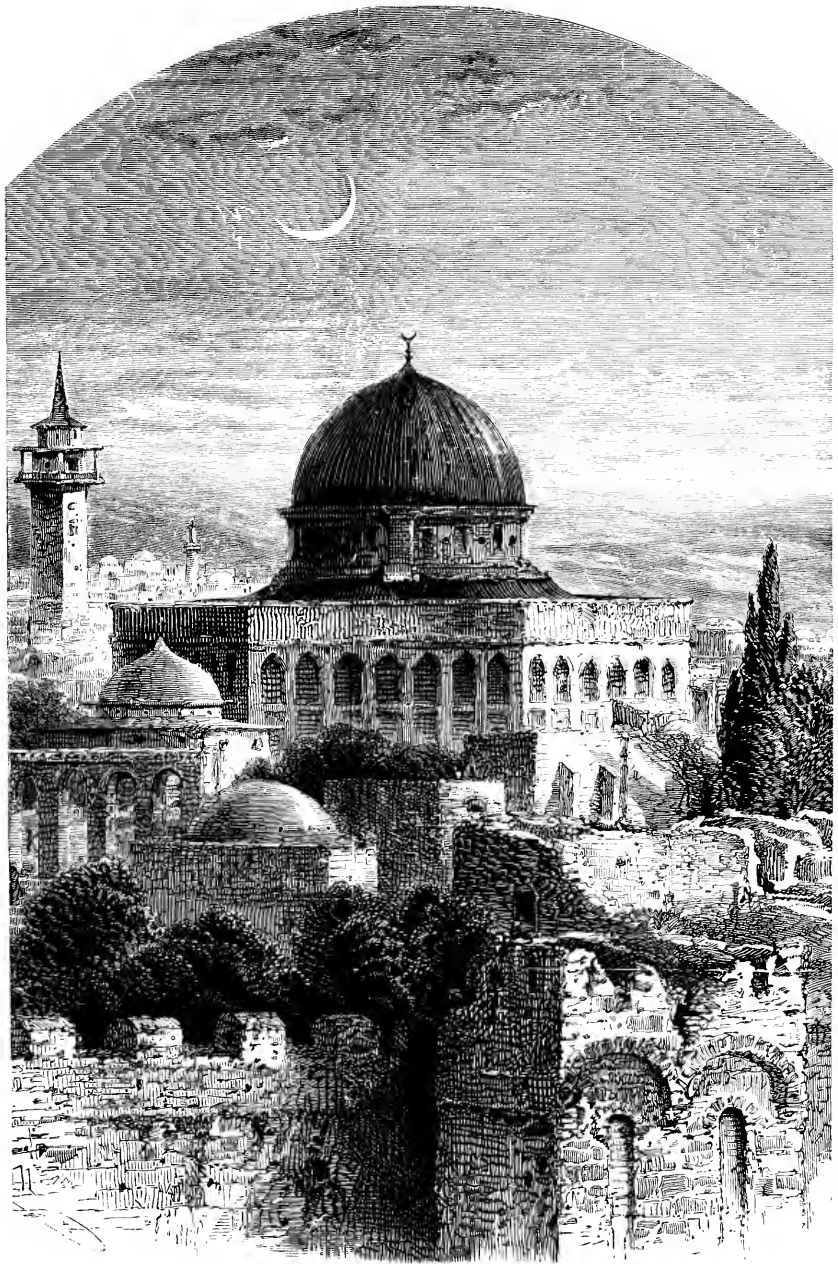
ages to the depth in some places of 40 feet.

The modern wall, built in 1542, varies from 20 to 60 feet in height, and is about $2\frac{1}{2}$ miles in circuit. On the eastern and shortest side its course is nearly straight; and it coincides, in the southern half on this side, with the wall of the sacred area now called El-Haram, *the sacred*, forming about one-eighth of the modern city. This area, 510 to 534 yards long from north to south, and 307 to 344 yards in breadth, is inclosed by high walls, the lower stones of which are in many parts very large, and much more ancient than the superstructure. It is occupied by the great octagonal mosque called Kubbet es-Sukhrah, or Dome of the Rock, and another mosque el-Aksa, at the southwest corner, 270 feet by 200, with their grounds. It covers the site of the ancient temple and of the great tower Antonia. See TEMPLE. The Dome of the Rock, also called the Mosque of Omar, is only less revered among Moslems than that at Mecca, and probably covers the site of Solomon's temple. Its 8 sides are each 66 feet long, and its dome, rising to the height of 170 feet, is the most prominent object in every view of Jerusalem. The sacred rock under the dome, 57 feet by 43, is said to mark the spot where the ark of the covenant once stood. At the southeast corner of the Haram area, where the wall is 77 feet high, the ground at its base is 150 feet above the dry bed of the Kidron. From this corner the wall runs irregularly west by south, crosses Mount Zion, leaving the greater part of it unin-closed on the south, and at its western verge turns north to the Jaffa gate, where the lower part of a very old and strong tower still remains. The upper part of this tower is less ancient and massive. It is known as "the Tower of David," and is generally thought to have been the Hippicus of Josephus. Thence the wall sweeps irregularly round to the northeast corner. It is flanked at unequal distances by square towers, and has battlements running all around on its summit, with loop-holes in them for arrows or muskets. There are now in use only 4 gates: the Jaffa or Beth-lehem gate on the west, the Damascus gate on the north, St. Stephen's gate on the east, and Zion gate on the south. In the eastern wall of el-Haram is the Golden gate, long since blocked up, and in the city wall 2 smaller gates, more recently closed, namely, Herod's gate on the northeast, and dung-

gate in the Tyropecon on the south. See KIDRON.

Within the city walls are seen narrow and often covered streets, with no level ground, ungraded, ill-paved, and in some parts filthy, though less so than in most Oriental cities. The houses are of hewn stone, often built on ruins many feet deep, Jer. 30:18, with few windows towards the streets. Their flat roofs are strengthened and ornamented by many small domes. The most beautiful part of the city is the area of the great mosque—from which until recently all Christians have been rigorously excluded for 6 centuries—with its lawns and cypress-trees, and the noble dome rising high above the wall. On Mount Zion much of the space within the wall is occupied by the huge Armenian convent, with the Syrian convent and the church of St. James. See ZION. Beyond the wall and far to the south is a Mohammedan mosque, professedly over the tomb of David. This is more jealously guarded against Christians than even the mosque of Omar. Near it is the small cemetery of the American missionaries. At the northwest corner of Zion rises the high square citadel above referred to, ancient and grand. Still farther north is the Latin (Franciscan) convent, in the most westerly part of Jerusalem; and between it and the centre of the city stands the Church of the Holy Sepulchre, over the traditional scenes of the crucifixion, burial, and resurrection of our Lord. See CALVARY. In various parts of the city the minarets of 11 mosques arise, amid an assemblage of about 2,000 dwellings, not a few of which are much dilapidated. Under the city were large irregular excavations, to which one descends from a narrow 20-inch opening near the Damascus gate; they run southeast 600 feet, and are 200 feet wide, with many rock masses left untouched as supports. Here were quarried many of the stones used in building the city, and vast cisterns were formed for storing water.

The present population of Jerusalem may be some 20,000 souls, of whom about two-fifths are Jews, and the remainder Moslems and Christians in nearly equal numbers. There is also a considerable garrison, 800 to 1,000, stationed there; and in April of each year many thousands of pilgrims from foreign lands make a flying visit to the sacred places. The spoken language in Jerusalem is the Arabic. The Moslems reside in the centre of the city,



MOSQUE OF OMAR.

and towards the north and east. The Jews' quarter is on the northeast side of Zion. The Greek, Latin, Armenian, Syrian, and Coptic Christians are located chiefly around their respective convents, and their burial-places are on Mount Zion, as well as that of the American Protestant mission. The Jews bury on Mount Olivet, and the Mohammedans in several places, though preferring the eastern brow of Moriah. Jerusalem is but the melancholy shadow of its former self. The nominal Christians residing there are in a state of degraded and ignorant subjection to the Mohammedans, and their petty discords and superstitions are a reproach to the Christian name. The Jews, about 8,000 in number, are still more oppressed and abject. Most of them were born in other lands, and have come here to die, in a city no longer their own. Discouraged by endless exactions, they subsist on the charities of their brethren abroad. It is only as a purchased privilege that they are allowed to approach the foundations of the sacred hill where their fathers worshipped the only true God. Here, in a small area near some huge and ancient stones in the base of the western wall of Moriah at el-Aksa, they gather, on Fridays and other sacred days, to sit weeping and wailing on the ground, taking up the heart-breaking lamentations of Jeremiah—living witnesses of the truth of God's word fulfilled in them. See WALL.

THE NEW JERUSALEM is a name given not to a *place* but to a community, the church of Christ, and signifying its firm foundations in the love, choice, and covenant of God in Christ, 1 Pet. 2:6; its strong bulwarks, living fountains, and beautiful palaces; its thronging thousands, its indwelling God, and its consummated glory in heaven, Gal. 4:26; Heb. 12:22; Rev. 3:12, 21.

JERU'SHA, *possessed*, wife of Uzziah and mother of Jotham, kings of Judah, 2 Kin. 15:33; 2 Chr. 27:1.

JESHA'NAH, *old*, a city taken from Jeroboam by Abijah, with Bethel and Ephraim, 2 Chr. 13:19.

JESH'IMON, *desert*, found in the Hebrew in Deut. 32:10; Psa. 78:40; 106:14; 107:4; Isa. 43:19, 20. With the article prefixed it denotes apparently the waste strip of land on the northwest shore of the Dead Sea, perhaps with the adjacent heights, Num. 21:20; 23:28; 1 Sam. 23:19, 24; 26:1, 3.

JESH'UA, a later Hebrew form of JOSHUA, *whose salvation Jehovah is*, I., given in

Neh. 8:17 to JOSHUA, son of Nun, which see.

II. A priest in the 9th course in David's time, 1 Chr. 24:11; Ezra 2:36.

III. A trusted Levite in the time of Hezekiah, 2 Chr. 31:15.

IV. The son of Josedech or Jozadak, high-priest of the Jews at their return from the Captivity. He opposed the schemes of the Samaritans, and acted well his part in the restoration of the city, the temple, and the divine worship, Ezra 4:3; 5:2. His name occurs in the prophecies of the time, Hag. 1:1, 12; 2:2; Zech. 3; 6:11-15.

V. Several others of this name are mentioned in Ezra 2:6, 40; 8:33; Neh. 3:19; 7:11, 43; 8:7; 9:4, 5; 10:9; 12:8, 24.

VI. A town of Judah after the Captivity, Neh. 11:26, probably the modern Yesu'a, near the spot between Beth-horon and Socoh, so memorable in Joshua's history, Josh. 10:11-14, 6 miles east of Ekron.

JESH'URUN, a poetical name of Israel, probably derived from a root meaning *to be upright*, and applied to the people of God as the objects of his justifying love, which does not "behold iniquity in Jacob," Deut. 32:15; 33:5, 26; Isa. 44:2.

JES'SE, *living or manly*, a Bethlehemite, of the tribe of Judah, son of Obed and father of David. He was a grandson of Ruth the Moabitess, and in her native land he and his wife found an asylum while David was most in danger from the jealous pursuit of Saul, Ruth 4:17; 1 Sam. 16; 17:12; 22:3; Matt. 1:5. His wife, name unknown, we infer from Psa. 86:16; 116:16, was a pious woman, and trained David to worship and obey the God of his fathers. He had 8 sons, a large flock which they tended in turn, and ample means. His prominence is implied in the frequency with which his name appears, David being often called "the son of Jesse," even as late as Isa. 11:1, 10, where he is mentioned as an ancestor of our Lord.

JESUS CHRIST, the Son of God, the Messiah, and Saviour of the world, the first and principal object of the prophecies; who was prefigured and promised in the Old Testament; was expected and desired by the patriarchs; the hope and salvation of the Gentiles; the glory, happiness, and consolation of Christians. The name JESUS, in Hebrew JEHOShUAH or Joshua, signifies *Saviour*, or *Jehovah saves*. No one ever bore this name with so much justice, nor so perfectly fulfilled the signification of it, as Jesus Christ, who saves from sin and

hell, and has merited heaven for us by the price of his blood. It was given to him by divine appointment, Matt. 1:21, as the proper name for the Saviour so long desired, and whom all the myriads of the redeemed in heaven will for ever adore as their only and all-glorious Redeemer. For Old Testament predictions of him see **PROPHETS**.

JESUS was the common name of the Saviour; while the name **CHRIST**, meaning *The Anointed One*, *The Messiah*, was his official name. Both names are used separately, in the gospels and also in the epistles; but **JESUS** generally stands by itself in the gospels, which are narratives of his life; while in the epistles, which treat of his divine nature and of his redeeming work, he is called **CHRIST**, **CHRIST JESUS**, or **THE LORD JESUS CHRIST**. See **CHRIST** and **TITLES** of Christ.

Here, under the Redeemer's human name, belong the facts relating to his human nature and the history of his life upon earth, which forms, with the truths flowing from it, the theme of the whole New Testament. His true and complete humanity, having the soul as well as the body of man, is everywhere seen in the gospel history. He who is "God over all, blessed for ever," was an Israelite as "concerning the flesh," Rom. 9:5, and took upon him our whole nature, in order to be a perfect Saviour. His favorite title, "Son of man," used 81 times in the gospels in speaking of himself, implies his thorough and hearty identification with the human family, as well as his headship of it for his purposes of redemption. As a man, Jesus was the King of men. No words can describe that character in which such firmness and gentleness, such dignity and humility, such enthusiasm and calmness, such wisdom and simplicity, such holiness and charity, such justice and mercy, such sympathy with heaven and with earth, such love to God and love to man, blended in perfect harmony. Nothing in it was redundant, and nothing was wanting. The world had never produced, nor even conceived of such a character, and its portraiture in the gospels is a proof of their divine origin which the infidel cannot gainsay. Could the whole human race, of all ages, kindreds, and tongues, be assembled to see the crucified Redeemer as he is, and compare earth's noblest benefactors with him, there would be but one voice among them. Every crown of glory and every meed of

praise would be given to Him who alone is worthy—for perfection of character, for love to mankind, for sacrifices endured, and for benefits bestowed. His glory will for ever be celebrated as the Friend of man, the Lamb sacrificed for us.

But his absolute and perfect divinity is as clearly and fully asserted and proved as his humanity—by his own manifold declarations, his countless and stupendous miracles, the testimony of all nature that on the instant obeyed his commands given in his own name, of men and demons that felt his power, of angels who ministered unto him, and of the Father himself.

The visit of **JESUS CHRIST** to the earth has made it for ever glorious above less favored worlds, and forms the most signal event in its annals. The time of his birth is commemorated by the Christian era, the first year of which corresponds to about the year 754 from the building of Rome. It is generally conceded, however, that the Saviour was born 4 years before A. D. 1, and 4,000 years after the creation of Adam. He was of the tribe of Judah, on the part of both Joseph and Mary, and of the royal line of David. His birth preceded the death of Herod only a few months. Joseph seems to have been in moderate circumstances, a carpenter, and Jesus himself followed the same trade. His public ministry commenced when he was 30 years of age, and continued, according to the received opinion, about 3½ years. Respecting his ancestors and family, see **GENEALOGY** and **BROTHER**.

Of his personal appearance he has wisely chosen to give no description, and no reliable likeness has been preserved. From the gospel indications we infer that, like the sacrifices prescribed in the Mosaic ritual as types of him, the great Antitype was without bodily defects, as he was pure from all sin. He is believed to have been not marked in his exterior, of vigorous health through his freedom from the sins which occasion most diseases, and able to endure the journeys and labors narrated of him; and while veiling his divine glories, except by partial disclosures from time to time, yet something divine must always have appeared in his aspect of nobleness, wisdom, purity, and benignity.

The life of the Redeemer must be studied in the 4 gospels, where it was recorded under the guidance of supreme wisdom. Many efforts have been made, with valuable results, to arrange the narrations of

the evangelists in the true order of time. But as neither of the gospels follows the exact course of events, many incidents are very indeterminate, and are variously arranged by different harmonists. No one, however, has been more successful than Dr. Robinson; and we borrow from his valuable "Harmony of the Gospels" the following elaborate table, presenting in a condensed form the various events of our Saviour's life, with the supposed place and period of their occurrence.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen and a half years.*

An angel appears to Zacharias—*Jerusalem*.
 An angel appears to Mary—*Nazareth*.
 Mary visits Elisabeth—*Juttah*.
 Birth of John the Baptist—*Juttah*.
 An angel appears to Joseph—*Nazareth*.
 The birth of Jesus—*Bethlehem*.
 An angel appears to the shepherds—*Near Bethlehem*.
 The circumcision of Jesus, and his presentation in the temple—*Bethlehem; Jerusalem*.
 The Magi—*Jerusalem; Bethlehem*.
 The flight into Egypt. Herod's cruelty. The return—*Bethlehem; Egypt; Nazareth*.
 At twelve years of age Jesus goes to the Passover—*Jerusalem*.
 Return to his home—*Nazareth*.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME: *About one year.*

The ministry of John the Baptist—*The Desert; The Jordan*.
 The baptism of Jesus—*The Jordan*.
 The fasting and temptation—*Desert of Judæa*.
 Preface to John's gospel.
 Testimony of John the Baptist to Jesus—*Bethany beyond Jordan*.
 Jesus gains disciples—*The Jordan; Galilee*.
 The marriage at Cana of Galilee.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME: *One year.*

At the Passover Jesus drives the traders out of the temple—*Jerusalem*.
 Our Lord's discourse with Nicodemus—*Jerusalem*.
 Jesus remains in Judæa and baptizes. Further testimony of John the Baptist.
 Jesus departs towards Galilee after John's imprisonment.
 Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him—*Shechem*.
 Jesus teaches publicly in *Galilee*.
 Jesus again at Cana, where he heals the son of a nobleman lying ill at Capernaum—*Cana of Galilee*.

Jesus at *Nazareth*; he is there rejected, and fixes his abode at *Capernaum*.

The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes—*Near Capernaum*.

The healing of a demoniac in the synagogue—*Capernaum*.

The healing of Peter's wife's mother and many others—*Capernaum*.

Jesus with his disciples goes from Capernaum throughout *Galilee*.

The healing of a leper—*Galilee*.

The healing of a paralytic—*Capernaum*.

The call of Matthew—*Capernaum*.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME: *One year.*

The pool of Bethesda; the healing of the infirm man; and our Lord's subsequent discourse—*Jerusalem*.

The disciples pluck ears of grain on the Sabbath—*On the way to Galilee*.

The healing of the withered hand on the Sabbath—*Galilee*.

Jesus arrives at the Sea of Tiberias, and is followed by multitudes—*Lake of Galilee*.

Jesus withdraws to a mountain, and chooses the twelve; the multitudes follow him—*Near Capernaum*.

The sermon on the mount—*Near Capernaum*.

The healing of the centurion's servant—*Capernaum*.

The raising of the widow's son—*Nain*.

John the Baptist in prison sends disciples to Jesus—*Galilee; Capernaum?*

Reflections of Jesus on appealing to his mighty works—*Capernaum?*

While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner—*Capernaum?*

Jesus, with the twelve, makes a second circuit in *Galilee*.

The healing of a demoniac. The scribes and Pharisees blaspheme—*Galilee*.

The scribes and Pharisees seek a sign. Our Lord's reflections—*Galilee*.

The true disciples of Christ his nearest relatives—*Galilee*.

At a Pharisee's table Jesus denounces woes against the Pharisees and others—*Galilee*.

Jesus discourses to his disciples and the multitude—*Galilee*.

The slaughter of certain Galileans. Parable of the barren fig-tree—*Galilee*.

Parable of the sower—*Lake of Galilee; Near Capernaum?*

Parable of the tares. Other parables—*Near Capernaum?*

Jesus directs to cross the lake. Incidents. The tempest stilled—*Lake of Galilee*.

The two demoniacs of Gadara—*Southeast coast of the Lake of Galilee*.

Levi's feast—*Capernaum*.

The raising of Jairus' daughter. The woman with a bloody flux—*Capernaum*.

Two blind men healed, and a dumb spirit cast out—*Capernaum?*

Jesus again at *Nazareth*, and again rejected.

A third circuit in Galilee. The twelve instructed and sent forth—*Galilee*.

Herod holds Jesus to be John the Baptist, whom he had just before beheaded—*Galilee? Peræa*. The twelve return, and Jesus retires with them across the lake. Five thousand are fed—*Capernaum; Northeast coast of the Lake of Galilee*.

Jesus walks upon the water—*Lake of Galilee; Gennesaret*.

Our Lord's discourse to the multitude in the synagogue—*Capernaum*.

PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: *Six months*.

Our Lord justifies his disciples for eating with unwashed hands. Pharisaic traditions—*Capernaum*.

The daughter of a Syrophenician woman is healed—*Region of Tyre and Sidon*.

A deaf and dumb man healed; also many others. Four thousand are fed—*The Decapolis*.

The Pharisees and Sadducees again require a sign—*Near Magdala, on the west side of the lake*.

The disciples cautioned against the leaven of the Pharisees, etc.—*Northeast coast of the Lake of Galilee*.

A blind man healed—*Bethsaida (Julias)*.

Peter and the rest again profess their faith in Christ—*Region of Caesarea Philippi*.

Our Lord foretells his own death and resurrection, and the trials of his followers—*Region of Caesarea Philippi*.

The transfiguration. Our Lord's subsequent discourse with the three disciples—*Region of Caesarea Philippi*.

The healing of a demoniac whom the disciples could not heal—*Region of Caesarea Philippi*.

Jesus again foretells his own death and resurrection—*Galilee*.

The tribute-money miraculously provided—*Capernaum*.

The disciples contend who should be greatest. Jesus exhorts to humility, forbearance, and brotherly love—*Capernaum*.

The seventy instructed and sent out—*Capernaum*. Jesus goes up to the festival of Tabernacles. His final departure from Galilee. Incidents in *Samarita*.

Ten lepers cleansed—*Samarita*.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME: *Six months, less one week*.

Jesus at the festival of Tabernacles. His public teaching—*Jerusalem*.

The woman taken in adultery—*Jerusalem*.

Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands—*Jerusalem*.

A lawyer instructed. Love to our neighbor defined. Parable of the good Samaritan—*Near Jerusalem*.

Jesus in the house of Martha and Mary—*Bethany*. The disciples again taught how to pray—*Near Jerusalem*.

The seventy return—*Jerusalem?*

A man born blind is healed on the Sabbath. Our Lord's subsequent discourses—*Jerusalem*.

Jesus in Jerusalem at the festival of Dedication. He retires beyond Jordan—*Jerusalem; Bethany beyond Jordan*.

The raising of Lazarus—*Bethany*.

The counsel of Caiaphas against Jesus. He retires from Jerusalem—*Jerusalem; Ephraim*.

Jesus beyond Jordan is followed by multitudes.

The healing of the infirm woman on the Sabbath—*Valley of Jordan; Peræa*.

Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod—*Peræa*.

Our Lord dines with a chief Pharisee on the Sabbath. Incidents—*Peræa*.

What is required of true disciples—*Peræa*.

Parable of the lost sheep, etc. Parable of the prodigal son—*Peræa*.

Parable of the unjust steward—*Peræa*.

The Pharisees reproved. Parable of the rich man and Lazarus—*Peræa*.

Jesus inculcates forbearance, faith, humility—*Peræa*.

Christ's coming will be sudden—*Peræa*.

Parables: The importunate widow. The Pharisee and publican—*Peræa*.

Precepts respecting divorce—*Peræa*.

Jesus receives and blesses little children—*Peræa*.

The rich young man. Parable of the laborers in the vineyard—*Peræa*.

Jesus a third time foretells his death and resurrection—*Peræa*.

James and John prefer their ambitious request—*Peræa*.

The healing of two blind men near *Jericho*.

The visit to Zacchæus. Parable of the ten minæ—*Jericho*.

Jesus arrives at Bethany six days before the Passover—*Bethany*.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME: *Five days*.

Our Lord's public entry into Jerusalem—*Bethany; Jerusalem*.

The barren fig-tree. The cleansing of the temple—*Bethany; Jerusalem*.

The barren fig-tree withers away—*Between Bethany and Jerusalem*.

Christ's authority questioned. Parable of the two sons—*Jerusalem*.

Parable of the wicked husbandmen—*Jerusalem*.

Parable of the marriage of the king's son—*Jerusalem*.

Insidious question of the Pharisees: Tribute to *Cæsar*—*Jerusalem*.

Insidious question of the Sadducees: The resurrection—*Jerusalem*.

A lawyer questions Jesus. The two great commandments—*Jerusalem*.

How is Christ the son of David?—*Jerusalem*. Warnings against the evil example of the scribes and Pharisees—*Jerusalem*.

Woes against the scribes and Pharisees. Lamentations over Jerusalem—*Jerusalem*.

The widow's mite—*Jerusalem*.

Certain Greeks desire to see Jesus—*Jerusalem*.

Reflections upon the unbelief of the Jews—*Jerusalem*.

Jesus, on taking leave of the temple, foretells its destruction and the persecution of his disciples—*Jerusalem*; *Mount of Olives*.

The signs of Christ's coming to destroy Jerusalem and put an end to the Jewish state and dispensation—*Mount of Olives*.

Transition to Christ's final coming at the day of judgment. Exhortation to watchfulness. Parables: The ten virgins. The five talents—*Mount of Olives*.

Scenes of the judgment-day—*Mount of Olives*.

The rulers conspire. The supper at Bethany.

Treachery of Judas—*Jerusalem*; *Bethany*.

Preparation for the Passover—*Bethany*; *Jerusalem*.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION, AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: *Two days*.

The Passover meal. Contention among the twelve—*Jerusalem*.

Jesus washes the feet of his disciples—*Jerusalem*.

Jesus points out the traitor. Judas withdraws—*Jerusalem*.

Jesus foretells the fall of Peter and the dispersion of the twelve—*Jerusalem*.

The Lord's Supper—*Jerusalem*.

Jesus comforts his disciples. The Holy Spirit promised—*Jerusalem*.

Christ the true Vine. His disciples hated by the world—*Jerusalem*.

Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ—*Jerusalem*.

Christ's last prayer with his disciples—*Jerusalem*.

The agony in Gethsemane—*Mount of Olives*.

Jesus betrayed and made prisoner—*Mount of Olives*.

Jesus before Caiaphas. Peter thrice denies him—*Jerusalem*.

Jesus before Caiaphas and the Sanhedrin. He declares himself to be the Christ; is condemned and mocked—*Jerusalem*.

The Sanhedrin lead Jesus away to Pilate—*Jerusalem*.

Jesus before Herod—*Jerusalem*.

Pilate seeks to release Jesus. The Jews demand Barabbas—*Jerusalem*.

Pilate delivers up Jesus to death. He is scourged and mocked—*Jerusalem*.

Pilate again seeks to release Jesus—*Jerusalem*.

Judas repents and hangs himself—*Jerusalem*.

Jesus is led away to be crucified—*Jerusalem*.

The crucifixion—*Jerusalem*.

The Jews mock at Jesus on the cross. He forgives the penitent thief. He commends his mother to John—*Jerusalem*.

Darkness prevails. Christ expires on the cross—*Jerusalem*.

The veil of the temple rent and graves opened. Judgment of the centurion. The women at the cross—*Jerusalem*.

The taking down from the cross. The burial—*Jerusalem*.

The watch at the sepulchre—*Jerusalem*.

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: *Forty days*.

The morning of the resurrection—*Jerusalem*.

Visit of the women to the sepulchre. Mary Magdalene returns—*Jerusalem*.

Vision of angels in the sepulchre—*Jerusalem*.

The women return to the city. Jesus meets them—*Jerusalem*.

Peter and John run to the sepulchre—*Jerusalem*.

Our Lord is seen by Mary Magdalene at the sepulchre—*Jerusalem*.

Report of the watch—*Jerusalem*.

Our Lord is seen of Peter. Then by two disciples

on the way to Emmaus—*Jerusalem*; *Emmaus*.

Jesus appears in the midst of the apostles, Thomas

being absent—*Jerusalem*.

Jesus appears in the midst of the apostles, Thomas

being present—*Jerusalem*.

The apostles go away into Galilee. Jesus shows himself to seven of them at the Sea of Tiberias—*Galilee*.

Jesus meets the apostles and above five hundred brethren on a mountain in Galilee—*Galilee*.

Our Lord is seen of James; then of all the apostles—*Jerusalem*.

The ascension—*Near Bethany*.

Studying the gospels by the guidance of the above tables one may trace with a good degree of accuracy the radiant pathway of the Saviour from his birthplace to his tomb; can follow him in thought through his journeys on foot, associating with each spot the words of divine truth there spoken and the wonders of healing mercy there wrought. For further helps see MIRACLES and PARABLES.

The divine wisdom is conspicuous not only in what is taught us respecting the life of Jesus, but in what is withheld. Curiosity, and the higher motives of warm affection, raise numerous questions to which the gospels give no reply; and in proportion as men resort to dubious traditions they lose the power of a pure and spiritual gospel. See further, concerning Christ, MESSIAH, REDEEMER, etc.

JESUS was not an uncommon name among the Jews. It was the name of the father of Elymas the sorcerer, Acts 13:6, and of Justus, a fellow-laborer and friend of Paul, Col. 4:11. It is the Greek form of the Hebrew name Joshua, or Jeshua, borne by the high-priest in Ezra's time, and by the well-known leader of the Jews into the promised land, Acts 7:45; Heb. 4:8.

JE'THER, *abundance*, I., son of Jada, 1 Chr. 2:32.

II. Son of Ezra, tribe of Judah, 1 Chr. 4:17.

III. Eldest son of Gideon, who shrank from executing the captured Midianite kings Zebah and Zalmunna, Judg. 8:20; afterwards slain by Abimelech with his 68 brothers, Judg. 9:5.

IV. Father of David's general Amasa, and husband of David's sister Abigail, 1 Chr. 2:17. He is here called an Ishmaelite, perhaps from having lived in the land of Ishmael. In 2 Sam. 17:25 he is named "Ithra an Israelite."

V. An Asherite, 1 Chr. 7:38; perhaps Ithran, ver 37.

JETH'RO, *excellence*, a shepherd prince or priest of Midian, who hospitably welcomed Moses when a fugitive, gave him his flocks to tend and his daughter Zipporah in marriage, Exod. 2:16-22; 3:1; 4:18. He was also named Raguel, and was the father of Hobab, which see. He became a worshipper of the true God, and offered sacrifices when he visited Moses in the wilderness of Sinai, restoring to him his wife and sons. He gave Moses judicious counsel as to the administration of justice, and returned to his home in peace, Exod. 18.

JETUR, *an inclosure, or camp*, son of Ishmael, Gen. 25:15; 1 Chr. 1:31, father of the Ituræans, 1 Chr. 5:19; Luke 3:1.

JEÛ'EL, *protected by God*, 1 Chr. 9:6, son of Zerab.

JEW'ELS in the A. V. is used for 4 Hebrew words, denoting (1) rings: noserings, as in Prov. 11:22; Isa. 3:21; Ezek. 16:12; earrings, as in Gen. 24:22, 30, 47; 35:4; Exod. 32:2, 3, etc.; (2) necklaces or ornamental trinkets, Song 7:1; (3) vessels of silver, etc., as in Gen. 24:53; Exod. 3:22; 11:2; 1 Sam. 6:8, 15, or costly articles of dress, as in Isa. 61:10; Ezek. 16:7, 39; 23:26; and (4) treasure, as in Exod. 19:5; Mal. 3:17.

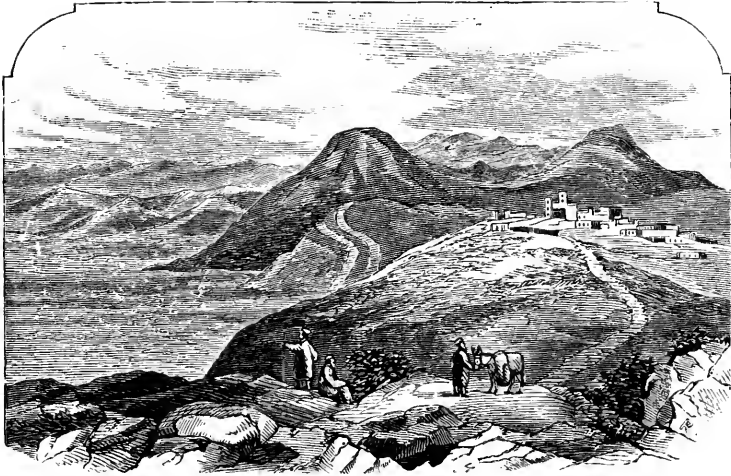
JEW'RY, Dan. 5:13; John 7:1, **JUDÆA**.

JEWS, the people of Judah after the division of the kingdom, 2 Kin. 16:6; 25:25; Jer. 32:12; 34:9; 38:19, etc. After the Captivity applied to all the Hebrews, especially those living in Palestine. It was a familiar name in Roman writings. In the New Testament the term is contrasted on the one hand with heathen and on the other with Christians, Rom. 1:16; 2:9; Col. 3:11. See **HEBREW**S.

JEZ'EBEL, *untouched*, daughter of Ethbaal king of Tyre and Zidon, and wife of Ahab king of Israel, 1 Kin. 16:31. She

spent herself in efforts, with her husband's connivance, and then his active coöperation, to establish idolatry in Samaria, and exterminate the worship of God and the lives of his servants. Obadiah saved 100 of them at the risk of his own life. Jezebel herself maintained 400 priests of Astarte. When Ahab's 450 prophets of Baal perished at Carmel, at the word of Elijah, she sought to avenge herself on him. Afterwards she secured the vineyard of Naboth for her husband by perjuries and murder; and her tragical death at the order of Jehu, the fitting close of a bloody life, took place, according to the prediction of Elijah, near the scene of this crime, 1 Kin. 18; 19; 21; 2 Kin. 9. Her evil influence, through her daughter Athaliah, diffused the poison of idolatry in Judah and through her son Jehoram in Israel. She survived Ahab 14 years. Her name has become a proverb, and is given by John, probably as a descriptive epithet, to a person or party at Thyatira in his day holding a like bad pre-eminence in station and profligacy, in malice, and in ruin, Rev. 2:20.

JEZ'REËL, *sowing of God*, 1, a celebrated city of Issachar, 10 miles south of Nazareth, Josh. 19:18, 11 miles northwest of Beth-shean, 2 Sam. 4:4. Ahab had here a palace, 1 Kin. 18:45; 22:39; and this city became famous on account of his seizure of Naboth's vineyard, 1 Kin. 21, and the vengeance executed on Ahab, 2 Kin. 9:10, 14-37; 10:1-11. The palace seems to have formed part of the eastern wall overlooking the open plat called the "portion" of Jezreel, and the site of the watch-tower, 2 Kin. 9:17, may be marked by a large tower now standing in Zerim. Jezreel was called Esdraela in the time of the Maccabees, and is now replaced by a small and ruinous Arab village, called Zerim, at the northwest point of Mount Gilboa. Its elevated site gives one a fine view of the great plain of Esdraelon on the west, and the hills that border it; and towards the east it overhangs the wide and fertile "valley of Jezreel." Josh. 17:16; Judg. 6:33; Hos. 1:5, which runs down east-southeast from the great plain to the Jordan, between Gilboa and Little Hermon. The "fountain" of Jezreel is a fine perennial spring flowing from the rocky base of Gilboa 20 minutes' walk east of Zerim, and forming a large pool. Here Saul encamped before the battle at Gilboa, 1 Sam. 29:1; 31:1-10, and Gideon before the battle with the Midianites, Judg. 7:1, 4. See **HAROD**.



JEZREEL, NOW ZERIN, OVERLOOKING THE PLAIN OF ESZRAELON.

II. The great plain lying between Jezreel and Acre, called from 2 cities on its border in one part, "the valley of *Megiddo*," 2 Chr. 35:22, and in its western part or branch the "plain or valley of *Jezreel*;" afterwards Esdraelon, Judith 1:8; now Merj Ibn 'Amir. The body of this beautiful plain forms a triangle, rising gradually from the Mediterranean 400 feet, and being about 13 or 14 miles long on the north side, 17 on the east, and 20 on the southwest. The western part is level; on the east it is more undulating, and is at length broken by Mount Gilboa and "Little Hermon" into 3 valleys, 2 or 3 miles wide, which sink down into the valley of the Jordan. Of these, the middle valley, described above, is the proper "valley of Jezreel." The river Kishon traverses this plain to the northwest. It was formerly well watered and astonishingly fertile, but is now under the blight of tyranny and insecurity, comparatively uncultivated and deserted. The highways are unoccupied, the villages have ceased in Israel, Judg. 5:6. There are a few small hamlets, particularly on the higher grounds that border it; and the abundant crops which it yields, even with poor cultivation, show that it might again be made the granary of Syria. Across this plain, from Carmel to Jezreel, Elijah ran before the chariot of Ahab, 1 Kin. 18:46. It has been the chosen battle-ground of many armies, as of the Midianites and Amalekites, Judg. 6:33; 7:1, etc.; of the

Philistines at Gilboa, 1 Sam. 29; 31; of the Syrians, 1 Kin. 20:26-30. Here the hosts of Sisera were swept away, Judg. 4; and here Josiah fell, fighting against Pharaoh-necho, 2 Kin. 23:29. Battles were fought here in the later periods of the Romans and of the Crusaders; and in our own century, near Mount Tabor, 1,500 French under General Kleber sustained the assault of 25,000 Turks for half a day, and were succeeded by Napoleon.

III. A town of Judah, southeast of Hebron, perhaps now Zurtut, the birthplace of Ahinoam, David's wife, Josh. 15:56; 1 Sam. 25:43; 27:3.

IV. A descendant of Judah, 1 Chr. 4:3, probably the founder of III. above.

V. A name given by Hosea to his infant son, symbolizing the great slaughter he was predicting, the "blood of Jezreel" recalling the former battles on that plain, Hos. 1:4, 5. The significance of his name is evident in the promised sowing and fruitfulness of God's people in later days, 2:21-23. Compare Jer. 31:27; Ezek. 36:9, 10; Zech. 10:9.

JIPH'THAH-EL, *God opens*, a valley on the north of Zebulun, separating it from Asher and Naphtali. The name appears in the modern Jefat, formerly Jotap'ata, 9 miles north of Nazareth, the famous height overlooking the valley, fortified and long defended against the Romans by Josephus.

JO'AB, *Jehovah his father*, 1., son of Zeruiah, David's sister, and brother of Abishai

and Asahel, the commander of David's army during almost the whole of his reign, 2 Sam. 2:13, 28; 10:7; 1 Kin. 11:15; 1 Chr. 27:34. He was a valiant warrior, an able general, and a shrewd statesman, and his great influence on public affairs was often exerted for good, as in the rebellion of Absalom and the numbering of Israel, 2 Sam. 18; 19; 24. But as a man he was imperious, revengeful, and unscrupulous: witness his treacherous assassination of his rival Abner, and of his cousin Amasa, 2 Sam. 3:27; 20:9, 10; his bearing towards David, 2 Sam. 3:39; 19:5, and connivance with him in the matter of Uriah; his slaying Absalom, and conspiring with Adonijah against the divinely-appointed heir to the throne; for all which he was at length put to death by order of Solomon, at the side of the altar, 1 Kin. 2. B. C. 1013.

II. Son of Seraiah, whose descendants were craftsmen, Heb. charashim, in a valley north of Jerusalem, 1 Chr. 4:14; Neh. 11:34.

III. Head of a family returning after the Captivity, Ezra 2:6; 8:9; Neh. 7:11.

JO'AH, *Jehovah his brother*, I., Hezekiah's recorder, son of Asaph, one of 3 commissioners to Rabshakeh, 2 Kin. 18:18, 26, 37; Isa. 36:3, 11, 12. B. C. 712.

II. Third son of Obed-edom, a Korhite porter, 1 Chr. 26:4.

III. Also called Ethan, 1 Chr. 6:21, 42, a Gershonite Levite, B. C. 726. See also 2 Chr. 29:12.

IV. Son of Joahaz, recorder or chronicler for king Josiah, and a repairer of the temple, 2 Chr. 34:8. B. C. 623.

JO'AHAZ, Jehoahaz abridged, 2 Chr. 34:8.

JOAN'NA, *gracious gift of God*, I., an ancestor of our Lord, probably Hananiah, 1 Chr. 3:19; Luke 3:27, in R. V. JOANAN.

II. Wife of Chuza, probably a widow, one of the faithful women who ministered to Christ while living, and brought spices to his tomb. Her husband Chuza had been a steward of Herod Antipas, Luke 8:3; 24:1-10.

JO'ASH, or **JEHO'ASH**, *Jehovah bestowed*, I., the father of Gideon, of the family of Abiezer, in Manasseh. For a long time he was a worshipper of Baal; but when his son boldly attacked idolatry, he also came out on the Lord's side, Judg. 6:11, 25-32. B. C. 1249.

II. A descendant of Shelah, 1 Chr. 4:22, an early ruler in Moab.

III. A brave Benjamite who joined David at Ziklag, 1 Chr. 12:3.

IV. Son of Ahab, appointed as keeper of the prophet Micaiah during Ahab's disastrous war with Syria, 1 Kin. 22:26; 2 Chr. 18.

V. The 7th king of Judah, B. C. 878-838. He was the only son of Ahaziah who was not slain by the usurping Athaliah, his grandmother. Being rescued by Jehosheba his aunt, and secluded 6 years in the temple, he was raised to the throne when 7 years of age through the faithful care of Jehoiada; and while this venerable man survived, 23 years, Joash served God and prospered. Idols were banished and the temple was repaired. But afterwards he followed less wholesome counsels; idolatry revived; and when Zechariah the high-priest rebuked the guilty people, the ungrateful king caused this servant of God, the son of his benefactor, to be stoned to death, Matt. 23:35. Misfortunes soon multiplied on his head; he was repeatedly humbled by the Syrians under Hazael, and gave them the temple treasures as a ransom; a loathsome disease embittered his life, which was very soon cut short by a conspiracy of his servants, and he was not buried in the sepulchre of the kings, 2 Kin. 11:12; 2 Chr. 23; 24, on Mount Zion at Jerusalem.

VI. The son and successor of Jehoahaz, king of Israel, B. C. 840-825. There was much in his conduct to commend. He had a great regard for the prophet Elisha, and visited him on his death-bed, where by a divine oracle he was assured of 3 victories over the Syrians. He was also victorious when forced to give battle to Amaziah king of Judah, when he broke down the north wall of Jerusalem and despoiled the temple. He died in the 15th year of Amaziah's reign, and was one of the best of the kings of Israel. The worship of the golden calf, however, still continued during his reign, 2 Kin. 13:9-25; 14:1-8; 2 Chr. 25.

JO'ASH, a different word in Hebrew, *to whom God hastens*, I., a leader of a Benjamite family in David's reign, 1 Chr. 7:8.

II. An official of David, 1 Chr. 27:28.

JOB, *one afflicted*, a patriarch distinguished for his integrity and piety, his wealth, honors, and domestic happiness, whom God permitted, for the trial of his faith, to be deprived of friends, property, and health, and at once plunged into deep affliction. He lived in the land of Uz, lying, it is generally thought, in Eastern Edom, probably not far from Bozrah.

The BOOK OF JOB has originated much

criticism, and on many points a considerable diversity of opinion still exists. Skeptics have denied its inspiration, and called it a mere philosophical romance; but no one who respects revelation can entertain this notion, or doubt that Job was a real person. Inspired writers testify to both. See Ezek. 14:14, 16-20; Jas. 5:11; and compare 1 Cor. 3:19 with Job. 5:13. The book itself specifies persons, places, and circumstances in the manner of true history. Moreover, the name and history of Job are spread throughout the East; Arabian writers mention him, and many Mohammedan families perpetuate his name. Five different places claim the possession of his tomb.

The precise period of his life cannot be ascertained, yet no doubt can exist as to its patriarchal antiquity. The book seems to allude to the flood, Job 22:15-17, but not to the Israelites as a nation, to the destruction of Sodom, to the exodus from Egypt, or the giving of the law. No reference is made to any order of priesthood, Job himself being the priest of his household, like Noah and Abraham. There is allusion to the most ancient form of idolatry, star-worship, 31:26-28, and to the earliest mode of writing, 19:24. The longevity of Job also places him among the patriarchs. He survived his trial 140 years, and was probably 60 or 80 years old before his trial began, for his children were established each at the head of his own household, Job 1:4; 42:16. He must have been 200 or 220 years old at death, whereas Abraham died at the age of 175, "an old man and full of years." The period of long lives had not wholly passed away, 15:10. Hales places the trial of Job before the birth of Abraham, and Usher about 30 years before the exodus, B. C. 1521.

As to the authorship of the book, many opinions have been held. It has all the freedom of an original composition, bearing no marks of its being a translation; and if so it would appear that its author must have been a Hebrew, since it is written in the purest Hebrew. It exhibits, moreover, the most intimate acquaintance with both Egyptian and Arabian scenery, and is in the loftiest style of Oriental poetry. All these circumstances are consistent with the views of those who regard it as having been written by Moses, in Midian. It has, however, been ascribed to Job himself and to various other persons. It presents a beautiful exhibition of patri-

archal religion. It teaches the being and perfections of God, his creation of all things, and his universal control; the apostasy and guilt of evil spirits and of mankind; the sovereignty of divine providence; the mercy of God, on the basis of a sacrifice, and on condition of repentance and faith, 33:27-30; 42:6, 8; the immortality of the soul, and the resurrection of the body, 14:7-15; 19:25-27.

The book is an elaborate poem on a true historical basis. Its theme is the severe test of Job's piety: is it only a refined selfishness? and he is tried first by the loss of his vast property, his servants, and his sons; then by the loss of his health, by the censures of his wife and friends, and the apparent withdrawal of the friendship of God. He bitterly implores a refuge in the grave, and a vindication after the resurrection and judgment, ch. 14:13, 15; see especially after the 2d aggravated charges of his 3 friends, ch. 16:18, 19; 17:8, 9; 19:25-27. The main problem discussed in the book is the justice of God in suffering the righteous to be afflicted, while the wicked prosper. It is settled by showing that, while the hand of a just God is manifest in his providential government of human affairs, it is his sovereign right to choose his own time and mode of retribution both to the evil and the good, and to subject the graces of his people to whatever trials he deems best. The solution of the problem by the retributions of the future life is but hinted at, immortality and the way of life being more clearly brought to light in the gospel.

The conference of Job and his friends may be divided into 3 parts. In the first, Eliphaz addresses Job, and Job replies; then Bildad and Job, and Zophar and Job, speak in turn. In the second part, the same order is observed; and in the third also, except that after Job's reply to Bildad, the 3 friends have no more to urge, and instead of Zophar, a 4th friend named Elihu takes up the word; and the whole is concluded by the decision of Jehovah himself. The friends of Job argue that his remarkable afflictions must have been sent in punishment of highly aggravated transgressions, and urge him to confession and repentance. The pious patriarch, conscious of his own integrity and love to God, cast down and bewildered by his sore chastisements, and pained by the suspicions of his friends, warmly vindicates his innocence, and shows that the best of men are some-

times the most afflicted; but forgets that his inward sins merit far heavier punishment, and though he repels Satan's assault, and still maintains faith in God, yet he charges Him foolishly. Afterwards he humbly confesses his wrong, and is cheered by the returning smile of God, while his uncharitable friends are reprov'd. The whole book is written in the highest style of Hebrew poetry, except the two introductory chapters and part of the last, which are prose. As a poem, it is full of sublime sentiments and bold and striking images.

The DISEASE of Job is generally supposed to have been the elephantiasis, or black leprosy. The word rendered "boils" does not necessarily mean abscesses, but burning and inflammation; and no known disease better answers to the description given, Job 2:7, 8; 7:5, 13, 14; 19:17; 30:17, than the leprosy referred to above. See LEPROSY.

JOCH'EBED, whose glory is *Jehovah*, wife of Amram, and mother of Moses, Aaron, and Miriam, Num. 26:59. She was a daughter of Levi, and her husband's aunt, Exod. 6:20, though such marriages were afterwards prohibited, Lev. 18:12.

JO'EL, *Jehovah is God*, I., son of the prophet Samuel, made judge of Israel with his younger brother Abiah, by their father in his old age, but shamefully corrupt in office, 1 Sam. 8:2-5. Heman the singer was his son, 1 Chr. 6:33; 15:17. In 1 Chr. 6:28 he appears in A. V. as Vashni, which means *second*, and belongs to Abiah, the name of Joel having dropped out.

II. One of the 12 minor prophets, of whom nothing is known beyond the few hints furnished in his brief but valuable prophecy. He lived in the kingdom of Judah, and at a time when the temple and temple-worship still existed, Joel 1:14; 2:1, 15, 32; 3:1. Different authors assign to his prophecy different dates, but the prevailing opinion is that he was the first of the canonical prophets except Jonah, and prophesied in the reign of Uzziah, nearly 800 B. C.

The BOOK OF JOEL opens with a most graphic and powerful description of the devastation caused by swarms of divers locusts, accompanied by a terrible drought. The plague of locusts, one of the most dreadful scourges of the East (see LOCUSTS), is highly suggestive of an invasion of hostile legions such as have often ravaged Judæa; and many have understood, by the locusts of Joel, the Assyrian and

other invaders from the north, ch. 1:6; 2:17, 20. The prophet, however, adheres to his figure, if it be one; depicts the land as stripped of its verdure and parched with drought, summons the stricken people to fasting and penitence, and encourages them by promising the removal of the divine judgments and the return of fertility. While describing this returning plenty and prosperity, the prophet casts his view forward on a future still more remote, and predicts the outpouring of the Holy Spirit, and the signs and wonders and spiritual prosperity of the Messiah's reign, Joel 2:28. This passage is quoted by the apostle Peter, in Acts 2:16, where its fulfilment began, to be completed hereafter. The style of Joel is exceedingly poetical and elegant; his descriptions are vivid and sublime, and his prophecy ranks among the gems of Hebrew poetry. It is well fitted to cheer the church militant in all ages.

Ten or 11 others of this name are mentioned in 1 Chr. 4:35, 41-43; 5:4, 8, 11, 12; 7:3, 4; 11:38; 15:7, 11; 23:8 and 26:22; 27:20; 2 Chr. 29:12, 15; Ezra 10:19, 43; Neh. 11:3, 4, 9.

JOG'BEHAH, *lofty*, a city of Gad, east of the Jordan, Num. 32:35, probably Jebaiha, 4 miles north of Ammân. The Jogbehah through which Gideon pursued the defeated Midianites, Judg. 8:11, seems to have lain farther north, on the Damascus road, and in the territory of Manasseh, where a village called Tell Jâbieh is now found.

JOHA'NAN, or JEHOHA'NAN, *God's favor*, I., son of Azariah, of Zadok's line, high-priest probably in Rehoboam's reign, 1 Kin. 4:2; 1 Chr. 6:9, 10.

II. Son of Kareah, a leading captain of the Jews, who took refuge beyond the Jordan after Jerusalem was destroyed by the Chaldæans, B. C. 588, and returning after their withdrawal, recognized the authority of Gedaliah, warned him in vain of the plot of Ishmael, and avenged his murder; but afterwards carried the remnant of the people to Egypt against the remonstrances of Jeremiah, who, unable to check his rebellious and idolatrous course, foretold divine judgments, which in due time were fulfilled, 2 Kin. 25:23-26; Jer. 40-44.

Others of this name are mentioned in 1 Chr. 3:15, 24; 12:4, 12; 2 Chr. 28:12; Ezra 8:12; Neh. 12:22, 23.

JOHN, in Hebrew Jehohanan, in Greek *Ἰωάννης*, *God's gracious gift*, I., THE BAPTIST, *i. e.*, the baptizer, noble in character, and preëminent in his great office as the

forerunner of our Lord Jesus Christ. He was the son of Zacharias and Elisabeth, both in the priestly line, Luke 1:5, eminently pious and devout, and was born about 6 months before Christ, as Reland and Robinson suppose at Juttah, Josh. 21:16; Luke 1:39, a town some 5 miles south of Hebron, but according to tradition at a place about 4 miles west of Jerusalem. Several Old Testament predictions found their fulfilment in him. See Isa. 40:3, and Matt. 3:3; also Mal. 3:1; 4:5, and Matt. 11:14. His birth, name, and office were also foretold by the angel Gabriel to his father Zacharias while ministering at the temple altar. Several other supernatural incidents attended the visit of Mary to Elisabeth, her "cousin," and the birth, circumcision, and naming of John, Luke 1. He passed his early life among the crags of Eastern Judæa, and when not far from 30 years of age appeared as a prophet of the Lord. Being also a priest by birth, and an austere Nazarite in appearance, dress, food, Matt. 3:4, and mode of life, he was like a reproduction of Elijah of old. Compare Lev. 11:22; 2 Kin. 1:8; Psa. 81:16. Crowds flocked from all quarters to hear the word of God from his lips boldly denouncing their sins, and to receive the baptism of repentance preparatory to the full revelation of grace in Christ. Among others, the Saviour at length came, and was baptized as an example of obedience to all divine enjoinders. John was at once satisfied that Jesus was the Messiah, but "knew him not" by any divine intimation till he saw the appointed sign, the descending Spirit, John 1:31. He then stood forth as the representative of "all the law and the prophets," pointing the world to Christ, not as a wise teacher, nor as a perfect exemplar of holiness, but as an *atoning Saviour*, and thus introduced Him to His public ministry: "Behold the Lamb of God, which taketh away the sin of the world," John 1:29; Gal. 3:24.

Like his Old Testament counterpart, Elijah, John was fearless and faithful in summoning his countrymen to repentance, charging each one with the sins he was most addicted to, Luke 3:12-14, and upbraiding the leaders with especial severity, Matt. 3:7. Yet he enjoyed at this time a high degree of popular veneration, Mark 1:5; 11:32; Luke 3:15; the Sanhedrin sent a deputation to question him, John 1:19-28; king Herod "did many things, and

heard him gladly." But his modesty was as notable as his fidelity. Though honored with the extraordinary mission of being the Messiah's herald, he was but a "voice;" he laid all he had at the Saviour's feet, John 1:27; 3:28-33. We read several times of his "disciples," Matt. 9:14; Luke 5:33; John 3:23-25; 4:1; and meet with subsequent traces of the wide extent of his influence, Acts 18:25; 19:3. It was for good reasons, no doubt, that he continued for a time his separate ministry, instead of attending Christ. He persevered, however, in his faithful labors for reformation; and these, in the second year afterwards, led to his imprisonment by Herod Antipas. See HEROD IV. He was confined in the castle of Machærus, east of the head of the Dead Sea. It was while he was in prison that he sent 2 of his disciples to Christ to inquire, "Art thou he that should come, or do we look for another?" Matt. 11:3. He may have been moved to send this message by some lingering Jewish views as to a temporal Messiah, who would right all their national wrongs; or by some temporary unbelieving haste to have Christ publicly announce his Messiahship; or by a desire to transfer his disciples to Christ, and prevent their forming a sect by themselves. Compare Acts 19:1-7. It was on this occasion that Christ calls him greater than any other prophet; because, of all the prophets of the Messiah, he alone saw Him entering on his work whom all "desired to see;" yet he was less than the "least in the kingdom of God," inasmuch as he died without seeing that kingdom established in the death and resurrection of his Lord. But his earthly work was soon done. Herod, according to Josephus, feared his great influence over the people, and the implacable Herodias was enraged by his bold fidelity to her husband. The dancing of her daughter Salome, and the hasty vow of the besotted king, furnished a pretext. John was beheaded in prison; his disciples buried his remains with honor, and "went and told Jesus," Matt. 14:3-12. The miracle which followed soon after, ver. 13-21, recorded also in John 6:5-14, seems to date his death as shortly before the Passover, ver. 4, one year before Christ's death.

II. THE APOSTLE AND EVANGELIST, son of Zebedee and Salome, was a native of Bethsaida in Galilee. Compare Luke 5:10; John 1:44. Zebedee and his sons, James and John, were fishermen, and appear to have been in easy circumstances, Mark

1:20; 15:40; Luke 8:3; 24:1; John 18:15; 19:27. In John's character there was an admirable mixture of gentleness and force. The picture which the Bible gives of him has a peculiar charm, so much peace, humility, charity, and brotherly love glow in it. His affectionate, meditative, spiritual character had also the elements of vigor and decision, Luke 9:54. Though amiable, he was firm and fearless. He and Peter followed Christ, seized by the Jews, when the other disciples fled; and he was present at the scene of the Saviour's crucifixion, which he describes as an eye-witness, John 19:35. He was early at the tomb of the Redeemer, and after His ascension boldly proclaimed the gospel at Jerusalem, Acts 4:13, though imprisoned, scourged, and threatened with death. He was remarkable for devotion to Christ; and it was this, perhaps, as much as ambition, or false views of Christ's kingdom, that led him to request a place at His right hand, Matt. 20:20-24. He is supposed to have been the youngest of the apostles. He had been a disciple of John the Baptist; but on being directed to Christ, at once attached himself to him, John 1:35-39. For a time he returned to his employment by the Sea of Galilee, but was soon called to leave all and attend the Saviour, Luke 5:5-10. Christ had a particular friendship for this lovely and zealous disciple, John 13:23; 19:26; 20:2; 21:7. At the last supper, he reclined next to the Saviour, and to his care the dying Redeemer committed his mother. Together with Peter and James he witnessed the raising of Jairus' daughter, the transfiguration, and the agony in the garden. See JAMES. In still other events he is associated with Peter, John 20:2-8; 21:7, 20; Acts 3:1; 4:13; 8:14. He, with Peter and James, welcomed Paul to the church, and gave him a commission, Acts 9:27-31. He took part in the first council at Jerusalem, Acts 15:6, and for many years continued to reside there, recognized as one of the chief pillars of the church, Gal. 2:9. Yet he does not seem to have been there at Paul's last visit, A. D. 60; nor do any of the epistles mention him at Ephesus, where most of his later life was spent. After Paul's death, however, he was at Ephesus, supervising the diffusion of the gospel in Asia Minor, where for many years his great personal and apostolic influence was widely exerted. About A. D. 95 he was banished, probably by Domitian, to the Isle of Patmos, where he

had the visions described in the Apocalypse. He afterwards returned to Ephesus, where he lived to a very great age, so that he could not go to the assembly of the church without being carried by his disciples. Being now unable to make long discourses, his custom was to say in all assemblies, "Little children, love one another;" and when they wondered at his frequent repetition of this concise exhortation, his answer was, "This is what the Lord commands you; and this, if you do it, is sufficient." Chrysostom, Clement, and Eusebius relate that, having found that a young man of promise committed by him to the charge of a neighboring pastor had been misled, and had organized a band of robbers, the aged apostle sought him out in his mountain haunts, and by the blessing of God on his fearless and faithful love, reclaimed his soul from death. He died at Ephesus in the 3d year of the reign of Trajan, A. D. 100, being then, according to Epiphanius, 94 years of age. He was buried near that city, and several of the fathers mention his sepulchre as being there.

Besides the invaluable Gospel and the Apocalypse, which bear his name (see GOSPEL AND APOCALYPSE), we have three EPISTLES OF JOHN. The first is a catholic or general letter, designed apparently to go with his gospel, and refute certain Gnostic errors as to the person of Christ; but also and chiefly to build up the church universal in truth and grace, and especially in holy love. The second epistle is addressed "to the elect lady," or the excellent Kuria, who was probably some Christian woman eminent for piety and usefulness. The third is directed to Gaius, the Latin Caius, whom John praises for his fidelity and hospitality, and exhorts to persevere in every good work. The Revelation and epistles of John, it is generally believed, were written at Ephesus about 96-98 A. D. They are the latest books of the New Testament canon, which, as the last surviving apostle, he must have greatly aided in settling.

III. Surnamed MARK. See MARK.

IV. A kinsman of Annas the high-priest, Acts 4:6.

JOKEAM, *assembled by the people*, a city of Kohathite Levites in Ephraim, 1 Chr. 6:68, called Kibzaim in Josh. 21:22, and Jokneam in A. V., 1 Kin. 4:12.

JOKEAM, *possessed by the people*, a city of Zebulun, assigned to the Merarite Levites, Josh. 19:11; 21:34. See also Josh.

12:22. It is now Tell Kaimon, a height near the east end of Mount Carmel.

JO'K'SHAN, *foowler*, the 2d son of Abraham and Keturah, ancestor of the Sabeans and Dedanites of Southern Arabia, Gen. 25:1-3.

JO'K'TAN, *diminished*, son of Eber, and by him connected with the Hebrews and other Shemite families, Gen. 10:25-30; 1 Chr. 1:19-23. He had 13 sons, and is believed to be the Kahtan, or Yektan, to whom Arabian writers trace their purest and most ancient genealogies, in Arabia Felix.

JO'K'THEËL, *subdued by God*, I., a city in the Shephêlah or low land of Judah, now Keitulanêh, not far from Lachish, Josh. 15:38.

II. A name given to Sela by Amaziah, who subjugated Edom for 80 years, 2 Kin. 14:7; 16:6; 2 Chr. 28:17. See SELA.

JO'NA, in R. V. JO'NAH, the father of Simon Peter, Matt. 16:17, Bar meaning son. In John 1:42 he is called John in R. V.

JO'NADAB, *God is liberal*, I., a son of Shimeah, the cunning and unprincipled nephew of David, and the false friend of Amnon, 2 Sam. 13:3-5. He seems to have been long aware of the purpose of Absalom to avenge his sister's dishonor upon Amnon, and very coolly excused the assassination of his friend, ver. 32-35.

II. A son of Rechab, a Kenite, descended from Hobab the brother-in-law of Moses. He was at the head of the Rechabites in the time of Jehu, and seems to have given them a command to abstain from wine, 1 Chr. 2:55; Jer. 35:6-19. See RECHABITES. Jehu invited him, as a man of influence, to witness his "zeal for the Lord" in the slaughter of Baal-worshippers, 2 Kin. 10:15-23.

JO'NAH, *a dove*, the son of Amittai, and 5th of the minor prophets, was a native of Gath-hepher, in Zebulun, 2 Kin. 14:25. Being ordered of God to prophesy against Nineveh, probably in or before the reign of Jeroboam II., which began 825 B. C., he endeavored to evade the command by embarking at Joppa for Tarshish, in order to fly as far as possible in the opposite direction. Compare Gen. 3:8-10; Psa. 139:7-12; Jer. 23:24. But being overtaken by a storm, he was thrown overboard at his own request, and miraculously preserved by being swallowed by a large fish. See WHALE. Several Greek and Roman legends seem to have been borrowed from this source. After 3 days, typical of our Saviour's stay

in the tomb, Luke 11:29-32; 1 Cor. 15:4, the fish cast Jonah out upon the shore, perhaps near Zidon; the word of the Lord a 2d time directed him to go to Nineveh, and he obeyed. The allusions of the narrative to the vast extent and population of this city are confirmed by other ancient accounts and by modern investigations. See NINEVEH. Jonah's miraculous deliverance seems to have been known, and to have prepared the way for his mission, Luke 11:30; at the warning word of the prophet the king proclaimed a rigid fast, the Ninevites repented, and the destruction threatened was postponed; but the feelings of Jonah at seeing his predictions unfulfilled and the enemies of God's people spared for the time, rendered necessary a further exercise of the forbearance of God to him. See GOURD. The general opinion of commentators is that in point of time Jonah was the 1st of the canonical prophets, and had prophesied in Israel many years before he was sent to Nineveh.

The literal truth of the narrative is established by our Saviour's repeated quotations, Matt. 12:39-41; 16:4; Luke 11:29-32. It is highly instructive, as showing that the providential government of God extends to all heathen nations, and that his grace has never been confined to his covenant people.

JO'NAN, in R. V. JO'NAM, *God-given*, an ancestor of Christ, Luke 3:30.

JO'NAS, Greek form of Jona or Jonah, given, I., to the prophet Jonah, Matt. 12:39-41; 16:4; Luke 11:29-32.

II. The father of Peter and Andrew, John 21:15-17, called John in R. V. He was probably a fisherman on the Sea of Galilee.

JO'NATH-ELEM-RECHO'KIM, *the dove dumb among strangers*, title of Psalm 56, perhaps written at Gath to a plaintive melody expressive of the feelings of an exile from home and the temple.

JO'NATHAN, *the gift of Jehovah*, I., a Levite, son of Gershom, who after the death of Joshua impiously served as a priest, first to Micah, and then to the Danites in Laish or Dan, where his posterity succeeded him for a long period, Judg. 17; 18.

II. The eldest of the 4 sons of Saul, 1 Chr. 8:33, and one of the loveliest characters in Old Testament history. The narrative of his brilliant exploit in Michmash, 1 Sam. 13 and 14, illustrates his pious faith, his bravery (see also 1 Sam. 13:3, when he was about 30 years old), and the favor borne him by the people, who would not suffer

him to be put to death in consequence of Saul's foolish vow. This valiant and generous prince, "strong like a lion and swift like an eagle," 2 Sam. 1:23, loved David as his own soul, 1 Sam. 18:1-4; 19:2; 20; and though convinced that his friend was chosen of God for the throne, nobly yielded his own pretensions, and reconciled fidelity to his father with the most pure and disinterested friendship for David, 1 Sam. 23:16-18. He was a type of the faithful and covenant-keeping friends of God, while Saul was a type of false and apostate Israel. He perished with his father, in battle with the Philistines at Mount Gilboa; and nothing can surpass the beauty and pathos of

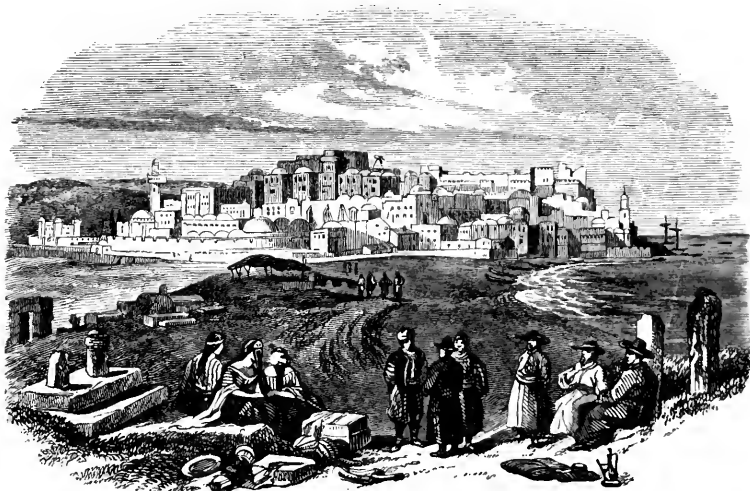
the elegy in which David laments his friend, 2 Sam. 1, whose only son Mephibosheth he afterwards sought out and befriended, 2 Sam. 9.

III. David's nephew, son of Shimeah, 2 Sam. 21:21; 1 Chr. 20:7. Perhaps David's "uncle," *i. e.*, relative, in 1 Chr. 27:32.

IV. Son of Abiathar the high-priest, a swift and faithful messenger, 2 Sam. 15:27, 36; 17:15-21; 1 Kin. 1:41-49.

V. Son and successor of Joiada the high-priest, Neh. 12:11.

Eight others are named in 2 Sam. 23:32 with 1 Chr. 11:34; 1 Chr. 2:32, 33; Ezra 8:6; 10:15; Neh. 12:14, 35; Jer. 37:15, 20; 40:8. Compare 2 Kin. 25:23.



YAFFA, THE MODERN JOPPA, FROM THE NORTH.

JOP'PA, Hebrew **JAPHO**, *beauty*, is one of the most ancient seaports in the world. It was a border town of the tribe of Dan, Josh. 19:46; Judg. 5:17, on the coast of the Mediterranean, 30 miles south of Cæsarea, and about 35 northwest of Jerusalem. Its harbor is shoal and unprotected from the winds; but on account of its convenience to Jerusalem, it became the principal port of Judæa, and is still the great landing-place of pilgrims. Here the materials for building both the 1st and the 2d temple, sent from Lebanon and Tyre, were landed, 2 Chr. 2:16; Ezra 3:7. Here Jonah embarked for Tarshish. Here, too, Peter raised Dorcas from the dead, and in the house of Simon the tanner, by the seaside, was taught by a heavenly vision that salva-

tion was for Gentiles as well as Jews, Acts 9-11. Joppa was twice destroyed by the Romans, under Cestius and Vespasian, having become a den of pirates. It was the seat of a Christian church for some centuries after Constantine. During the Crusades it several times changed hands; and in modern times, 1799, it was stormed and sacked by the French, and 1,200 Turkish prisoners, said to have broken their parole, were put to death.

The present town of Jaffa, or Yâfa, is situated on a promontory jutting out into the sea, rising to the height of about 150 feet, crowned with a fortress, and offering on all sides picturesque and varied prospects. Towards the west is extended the open sea; towards the south are spread the fer-

tile plains of Philistia, reaching as far as Gaza; towards the north, as far as Carmel, the flowery meads of Sharon present themselves; and to the east the hills of Ephraim and Judah raise their towering heads. The town is walled round on the south and east, towards the land, and partially so on the north and west, towards the sea. Its environs, away from the sand-hills of the shore, are full of gardens and orchards. From the sea the town looks like a heap of buildings crowded as closely as possible into a given space; and from the steepness of its site they appear in some places to stand one on the other. The streets are very narrow, uneven, and dirty, and might rather be called alleys. The inhabitants are estimated at about 15,000, of whom more than half are Turks and Arabs. There are several mosques; and the Latins, Greeks, and Armenians have each a church, and a small convent for the reception of pilgrims.

JO'RAM, or **JEHO'RAM**, *exalted by Jehovab*, I., son of Ahab king of Israel and Jezebel, succeeded his older brother Ahaziah in the throne, B. C. 896, and reigned 12 years. He discontinued the worship of Baal, but followed the "sin of Jeroboam," 2 Kin. 3:2, 3. During his reign the Moabites revolted. Joram secured the aid of Jehoshaphat king of Judah, and after receiving for his allies' sake a miraculous deliverance from drought, defeated the Moabites with great slaughter, 2 Kin. 3:4-27, though he retired without a permanent conquest. Not long after he was involved in war with Ben-hadad king of Syria, and Hazael his successor; and in this time occurred the miraculous deliverance of Samaria from siege and famine, and also various miracles of Elisha, including the healing of Naaman, 2 Kin. 4-8. Joram was wounded in a battle with Hazael, 2 Kin. 8:28, 29, and met his death, in the suburbs of Ramoth-gilead, by the hand of Jehu his general. His body was thrown into the field of Naboth at Jezreel, and with him perished the race of Ahab, 2 Kin. 9:14-26. Compare 1 Kin. 21:18-29.

II. The son and successor of Jehoshaphat king of Judah. He reigned with his father, from B. C. 889, 4 years, and 4 years alone; in all 8 years. Unhappily he was married to Athaliah, daughter of Ahab and Jezebel, whose evil influence did much to render his reign a curse to the land. He slew his own brothers, 5 in number, and seized their possessions. He also intro-

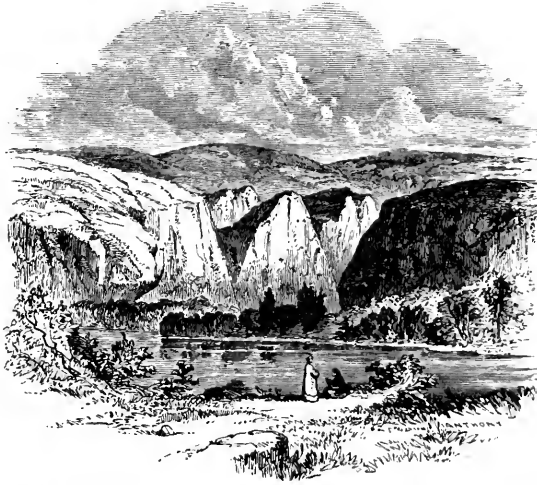
duced Phœnician idols and their worship into Judah. The divine wrath, threatened by Elijah, was shown in leaving him unaided under a successful revolt of the Edomites, and repeated invasions of the Philistines and Arabians. His country, the city, and his own household were ravaged, his body was afflicted with a frightful dysenteric illness, and after death a burial in the royal sepulchres was denied him, 2 Kin. 8:16-24; 2 Chr. 21.

JOR'DAN, *descender*, always "the Jordan" in Hebrew, except in Job 42:23; Psa. 42:6, the chief river of Palestine, running from north to south, and dividing the Holy Land into 2 parts, of which the larger and more important lay on the west. There are 2 small streams, each of which claims to be its source. One of these, near Banias, anciently Cæsarea Philippi, issues from a large cave in a rocky mountain side, and flows several miles towards the southwest, where it is joined by the second and larger stream, which originates in a fountain at Tell-el-Kady, 3 miles west of Banias. But besides these, there are several mountain brooks on the west, and especially a third and longer stream, the Hasbâny, which rises beyond the northern limit of Palestine, near Hasbeiya on the west side of Mount Hermon, 1,700 feet above the Mediterranean, flows 24 miles to the south, and unites with the other streams before they enter the "waters of Merom," now Lake Huleh. This marshy lake, when full, is about 7 miles long, and receives several other but smaller streams, chiefly from the west. See **MEROM**. Issuing from Lake Huleh, the Jordan flows about 9 miles southward, falling 690 feet, to the Sea of Tiberias, through which its course may be traced 12 miles to the lower end. Hence it pursues its sinuous way to the south, 65 miles in a straight line, till its pure waters are lost in the bitter Sea of Sodom: a wonderful transit within 140 miles in a straight line from the snows of Hermon to the valley of Jericho, one of the hottest places on the globe, a descent of nearly 3,000 feet.

Between these 2 seas, that of Tiberias and the Dead Sea, lies the great valley or plain of the Jordan, 2 Kin. 25:4; 2 Chr. 4:17, called by the Arabs el-Ghor, the hollow. Its average width is about 5 miles, but near Jericho it is 12 miles. It is terminated on both sides, through almost its whole length, by hills, which rise abruptly on the western border 1,000 or 1,200 feet high, and more gradually on the east, but

twice as high. This valley is excessively hot, and except where watered by fountains or rivulets, is sandy and destitute of foliage. It is covered in many parts with innumerable cone-like mounds, and sometimes contains a lower and narrow terrace of similar character, perhaps an eighth of a mile wide. Through this lower valley the river takes its serpentine course in a channel from 15 to 50 feet below the general level. Its immediate banks are thickly covered with trees and shrubs, such as

the willow, tamarisk, and oleander; and often recede, and leave a larger space for vegetation. In its upper part it is fertile and cultivated, while the lower Jordan is bordered by numerous canebrakes. The thickets adjoining the river were formerly the retreat of wild beasts, which of course would be driven out by a freshet; hence the figure, "He shall come up like a lion from the swelling of Jordan," Jer. 49:19; 50:44. The channel of the river may be deeper sunk than of old, but even now not



only the intervalles within the banks are overflowed in spring, but in many places the banks themselves, 1 Chr. 12:15. Lieut. Lynch of the United States Navy, who traversed the Jordan in 1848, ascertained that, although the distance from the Sea of Galilee to the Dead Sea is but 65 miles in a straight line, it is 200 miles by the course of the river, which has innumerable curves. Its width varies at different points from 75 to 200 feet, and its depth from 3 to 12 feet. Its volume of water differs exceedingly at different seasons and from year to year. The current is usually swift and strong; and there are numerous rapids and falls, of which no less than 27 are specified by Lieut. Lynch as dangerous even to his metallic boats. The Sea of Tiberias lies 682 feet below the level of the Mediterranean, and the Dead Sea 1,292 feet; hence the fall of the Jordan between the 2 seas is 610 feet. The waters of the Jordan are cool and soft, though turbid, and like the

Sea of Galilee, it abounds in fish. It is crossed by an ancient stone bridge below Lake Huleh, and the fragments of another, just south of the Sea of Tiberias, still remain. Several fords, available in ordinary seasons, are mentioned in Scripture, Judg. 3:28; 12:5; 2 Sam. 17:22-24: one was over against Jericho, another just above the mouth of the Jabbok, and another between Succoth and Jerash. Ferry-boats were also used, 2 Sam. 19:17, 18, 39. See SEA, IV.

It was during the annual "swelling of the Jordan" that Joshua and the Israelites crossed it, Josh. 3:15. Yet the swift and swollen current was arrested in its course opposite to Jericho; and while the waters below the city rolled on to the sea, those above it were miraculously stayed, and left in the river a bed a wide passage for the hosts of Israel. Twice afterwards the Jordan was miraculously crossed, by Elijah and Elisha, 2 Kin. 2:8, 14. In its waters the leprosy of Naaman was healed, and the

lost axe-head floated at the word of Elisha, 2 Kin. 5:14; 6:6. Here, too, our Saviour was baptized, Matt. 3:13; and this event is commemorated, in the middle of April of each year, by thousands of pilgrims of various sects of nominal Christians, who on a given day, and under the protection of a strong Turkish escort, visit the sacred river, drink and bathe in its waters, and after an hour or two return to Jerusalem. See ARABAH.

The principal branches of the Jordan are the Yermak, anciently Hieromax, a large stream, and the Jabbok, both on the east. There are several small rivulets and many mountain brooks, which dry up more or less early in the summer. The phrase, "beyond Jordan," usually indicates the east side of the river, but before the conquest of Joshua it meant the west side.

At the present day the Jordan is lost in the Dead Sea; but many have supposed that in very ancient times, before the destruction of the cities in the vale of Sodom, the Jordan passed through the Dead Sea and the vale of Siddim, and continued its course southward to the Elanitic Gulf of the Red Sea. The southern end of the Dead Sea is found to be connected with the Elanitic Gulf, or the Gulf of Akaba, by the great valley called el-Arabah, forming a prolongation of el-Ghor, the valley of the Jordan. See map in EXODUS. The course of this valley is between south and south-southwest. Its length, from the Dead Sea to Akaba, is about 100 miles in a direct line. From the extremity of the Dead Sea a sandy plain extends southward between hills, and on a level with the sea, for the distance of 8 or 10 miles, where it is interrupted by a chalky cliff, from 60 to 80 feet high, which runs nearly across the valley, but leaves at its western end the opening of a valley nearly half a mile wide, which runs up for many miles to the south *within* the broad and desert valley el-Arabah, upon which it at length emerges, and the water of which it conveys to the Dead Sea. The cliff above referred to, perhaps the Akrabim of the Bible, marks the termination of el-Ghor and the commencement of el-Arabah, which is thence prolonged without interruption to Akaba. It is skirted on each side by a chain of mountains; but the streams which descend from these are in summer lost in their gravelly beds before they reach the valley below; so that this lower plain is in summer entirely without water, which alone can produce verdure

in the Arabian deserts and render them habitable. There is not the slightest appearance of a road, or of any other work of human art, in any part of the valley. The opinion that the Jordan formerly traversed this great valley is rendered untenable by the fact that the Dead Sea lies nearly 1,300 feet lower than the Gulf of Akaba, and that most of the intervening region now pours its streams north into the Dead Sea. Of course the Jordan must also have stopped there of old, as it does now, unless, according to the somewhat startling theory of Lieut. Lynch and others, the Dead Sea—and with it, though less deeply, the whole valley to the north and south—sank down from a higher level into its present deep chasm, perhaps long before that appalling catastrophe from which Lot found refuge in "the mountain," Gen. 19:17-28, 30. See SEA, III.

JOS'APHAT, Matt. 1:8, Jehoshaphat.

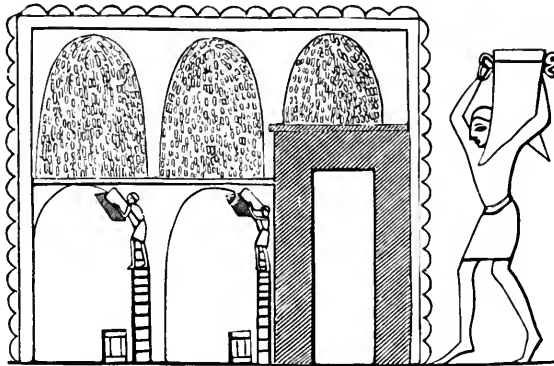
JO'SE, Luke 3:29, Josés; in R. V. Jesus, an ancestor of our Lord.

JOS'EDECH, a high-priest, father of Jeshua, Hag. 1:1. See JEHOZADAK.

JO'SEPH, *removal* and *increase*, both meanings being implied in Gen. 30:23, 24—the taking away of reproach, and the hope of another son, Gen. 35:17. He was the elder of Jacob's 2 sons by his beloved Rachel, a son of his old age, 37:3, and for these reasons, as well as for his admirable disposition, especially beloved by his father—who perhaps intended, with the gift of the new robe, to endue him with the rights of primogeniture, as the son of his first wife, in lieu of Reuben who had forfeited them, Gen. 35:22; 1 Chr. 5:1. He was born in Mesopotamia, Gen. 30:22-24, B. C. 1747. He is memorable for the wonderful providence of God which raised him from a prison to be the grand-vizier of Egypt, and made him the honored means of saving countless human lives. The story of his father's fondness, of his protest against sin among his brothers, of their jealous hostility and his prophetic dreams, of his sale by his brethren to Midianites and by them to Potiphar in Egypt, of the divine favor on his pure and prudent life, his imprisonment for 3 to 12 years for virtue's sake, his wonderful exaltation to power and his wise use of it for the good of the nation, of his tender and reverent care of his father, his magnanimity to his brethren, and his faith in the future of God's chosen people, is one of the most pleasing and instructive in the Bible, and is related in language

inimitably natural, simple, and touching. It is too beautiful for abridgment, and too familiar to need full rehearsal. It throws

much light on the superintending providence of God, as embracing all things, great and small, in the perpetual unfolding of his



STORING GRAIN IN GRANARIES.

universal plan. No narrative in the Bible more strikingly illustrates the protective and elevating power of the fear of God, and its especial value for the young. To behold this lovely image of filial piety and unwavering faith, of self-control in youth and patience in adversity, of discretion and fidelity in all stations of life, serenely walking with God through all, and at death intrusting soul and body alike into his hands, Heb. 11:12, may well lead the young reader to cry, Oh, that the God of Joseph were my God! Gen. 37: 39-50. There are several points of striking resemblance in Joseph's history to that of Christ: Joseph was specially beloved of his father, rejected by his brethren, and a servant for their good; he was obedient to the law, endowed with heavenly wisdom, tempted of the world, the flesh, and the devil, but victorious; he was imprisoned for a time, as Christ was in the tomb, and yet exalted to bring the bread of life and salvation to his people. He was about 17 years old when sold, 30 when he became the lord of Egypt, 39 when his father and brethren came to dwell in Goshen. He died, aged 110, B. C. 1637; and when the Israelites, a century and a half later, went up from Egypt, they took his bones, and at length buried them in Shechem, Exod. 13:19; Josh. 24:32. A Mohammedan sacred tomb covers the spot regarded generally, and it may be correctly, as the place of his burial. It is a low stone inclosure, and stands in quiet seclusion among high trees, at the eastern entrance of the valley of Shechem, at the right of

the traveller's path and nearer Mount Ebal than Mount Gerizim.

The history of Joseph is strikingly confirmed by the Egyptian monuments, which have preserved for us very many traits of the national life in that early age just as they are incidentally mentioned in the Bible. Joseph married the princess Asenath, daughter of Potipherah, priest of On; and his 2 sons, Manasseh and Ephraim, Gen. 41:50, whom Jacob adopted, 48:5, became the heads of two of the 12 tribes of Israel.

II. The son of Heli; the husband of Mary, Christ's mother. His genealogy is traced in Matt. 1:1-15, to David, Judah, and Abraham, and he was recognized as of the lineage of David, Matt. 1:20; Luke 2:4; John 1:45. See GENEALOGY. His residence was at Nazareth in Galilee, where he followed the occupation of a carpenter, to which Christ also was trained, Mark 6:3. He was a pious and honorable man, as appears from his whole course towards Mary and her son, Matt. 1:18-25. He received 4 distinct intimations of God's will concerning him, Matt. 1:20; 2:13, 19, 22, and promptly obeyed them all. Both he and Mary attended the Passover at Jerusalem, when Christ was 12 years old, Luke 2:41-51; and as no more is said of him in the sacred narrative, and as Christ committed Mary to the care of one of the disciples, he is generally supposed to have died before Christ began his public ministry. He seems to have been well known among the Jews, Mark 6:3; John 6:42.

III. A native of Arimathæa, but at the

time of Christ's crucifixion a resident at Jerusalem. He was doubtless a believer in the Messiah, and "waited for the kingdom of God." He was a member of the Jewish Sanhedrin, and opposed in vain their action in condemning the Saviour, Luke 23:51. When all was over, he "went in boldly unto Pilate, and craved the body of Jesus." It was now night, and the Jewish Sabbath was at hand. He therefore, with Nicodemus, wrapped the body in spices for the time, and laid it in his own tomb, Matt. 27:58-60; Luke 23:50-53; Mark 15:43-46; John 19:38-42. Compare Isa. 53:9.

IV. Justus, a disciple of Christ, also named Barsabas. See BARSABAS.

Six others are mentioned in Num. 13:7; Ezra 10:42; Neh. 12:14; Luke 3:24, 26, 30.

JOSEPH is also substituted for Josès in the R. V. in Matt. 13:55 and Acts 4:36.

JO'SES, *Jehovah saves*, I., in the R. V. JOSEPH, one of the brethren of our Lord, Matt. 13:35; Mark 6:3. Christ's brethren did not at first believe on him, but after his resurrection they are found among his disciples, John 2:12; 7:5; Acts 1:14.

II. A son of Clopas and Mary, identified by some with the above, Matt. 27:56. See JAMES, II. and III.

III. In Acts 4:36, R. V., JOSEPH. See BARNABAS.

JOSH'UA. I., the son of Nun, a distinguished leader of the Hebrews, and the successor of Moses. His name at first was Oshea or Hoshea, *he saves*, Num. 13:8, and afterwards, ver. 16, Jehoshua, *Jehovah saves*; in the New Testament, A. V., he is called, as in Gr., Jesus, Acts 7:45; Heb. 4:8. See JESUS. Joshua was about 44 years old at the exodus, and was early welcomed as the special friend and attendant of Moses, and his destined successor. He first appears as the leader of the host in battle with the Amalekites at Rephidim, Exod. 17:8-16. He accompanied Moses into the fiery mount, was faithful in attendance on the tabernacle when Moses removed it, and was unacquainted by the idolatry of the golden calf, Exod. 24:9, 13-15; 32:17; 33:11. By faithful service he learned how to command. He and Caleb alone of the 12 exploring princes urged the Hebrews to enter the promised land at once, Num. 14:6-10, 30, 38; 32:11, 12. Compare Josh. 14:6-9. Chosen of God for the service which Moses forfeited at Meribah, Num. 20:11, 12; 27:15-23, he was solemnly inaugurated and charged by Moses, Deut. 34:9, 10, and also by Jehovah, Josh. 1:1-9.

Joshua led the people over the Jordan, and in 6 years subjugated Canaan, from Kadesh-barnea and Gaza on the south to Zidon and Mount Lebanon on the north, though many sections here and there were still in the hands of the Canaanites. Yet having gone over the country as a conqueror, he and Eleazar next apportioned it among the 12 tribes, giving to the Levites 48 cities, and designating 6 cities of refuge. At the passage over Jordan he was 84 years of age; and after about 26 years employed in his appointed work, and then judging Israel at his possession at Timnath-serah, he died, B. C. 1426. During his life the Hebrews were preëminently the people of God, Josh. 11:15; 24:31. His last grand convocation of all Israel, at Shechem, and his solemn address to them, warning them against idols in the heart, and summoning them to a fresh covenant with God, form the worthy close of a life on which in the sacred records no blot rests. He seems to have served the Lord with singular fidelity. No man witnessed more or greater miracles than he; and in his life may be found many points of resemblance to that of the greater "Captain of the Lord's host," who establishes his people in the true promised land, Heb. 4:8. Moses, the *lawgiver*, led Israel to the border; Joshua, the prototype of *Jesus*, brought them over.

The BOOK OF JOSHUA contains the narrative of all these transactions, and was written by Joshua himself, or under his direction, B. C. 1427. The first 12 chapters narrate the conquest of Canaan; the next 10 describe the apportionment of the land; the last 2 give Joshua's farewell appeals. From ch. 24:27 on, was of course added by a later hand; but all was done under the inspiration of the Holy Spirit, 2 Tim. 3:16. Frequent allusions to its events are found, both in the Old Testament Scriptures, Psa. 44:2-4; 68:13-15; 78:54, 55; 114:1-8; Hab. 3:8, 13, and in the New, Acts 7:45; Heb. 4:8; 11:30-32; Jas. 2:25.

II. Son of Josedech. See JESHUA, IV.

Two others of this name are mentioned in 1 Sam. 6:14; 2 Kin. 23:8.

JOSI'AH, *whom Jehovah heals*, I., son of the short-lived Amon and the pious Jedidah, and great-grandson of Hezekiah; the 15th king of Judah after Solomon, and one of the noblest of the line. He began to reign B. C. 641, at the age of 8 years, and reigned 31 years, during which he accomplished great reforms in the temple worship and in the religious character of the nation in

general. No king set himself more earnestly to destroy every vestige of idolatry out of the land. He began this work when he was only 16 years old, 2 Chr. 34:3, and at 20 took the most resolute measures, extending his iconoclastic zeal even into the kingdom of Israel as far north as Naphtali, 2 Kin. 23:15-20; 2 Chr. 34:6, defiling the altars of the idols at Bethel by burning upon them the bones from the tombs of their deceased priests; as had been foretold more than 3 centuries before, 1 Kin. 13:2. From this epoch Jeremiah dates some of his predictions, Jer. 25:3. In the 18th year of his reign, while they were cleansing and repairing the temple at his command, Hilkiah the high-priest found the temple copy of the 5 books of the law, perhaps the original copy from Moses' own hand, 2 Chr. 34:14. The sacred book was too much neglected in those days of declension; and even the pious Josiah seems to have been impressed by the closing chapters of Deuteronomy as though he had never read them before. To avert the judgments there threatened, he humbled himself before God, and sought to bring the people to repentance. He assembled the people, read to them portions of the book of the law, caused them to renew their covenant with Jehovah, and celebrated the Passover with a solemnity like that of its first institution. But the repentance of the people was superficial, and did not avert the divine judgments. Josiah, however, was taken away from the evil to come, according to the prediction of Huldah, 2 Chr. 34:22-28. He met death in battle with Pharaoh-necho king of Egypt, whose passage across his territory to attack the king of Assyria, Josiah felt obliged to resist, not consulting Jehovah, nor even the prudent counsel of Solomon, Prov. 17:14; 26:17. Pharaoh-necho came by sea to Accho, and warned him "from the mouth of God;" yet Josiah met him on the great battle-field of Esdraelon, received a mortal wound near Megiddo, and died soon after on the way to Jerusalem. The death of this wise and pious king was deeply lamented by the prophet Jeremiah and all the people. Jeremiah composed an elegy for their use, 2 Chr. 35:25, and their mourning is mentioned in Zech. 12:10, 11, as a type of the mourning of penitent Israel for the Messiah. His history is narrated in 2 Kin. 22; 23; 2 Chr. 34; 35, and probably Jer. 1-12. Its unhappy close may warn us against presumption and the pur-

suit of even good ends by carnal means. During his reign a horde of Scythians overran Western Asia, leaving their traces in the city Beth-shan, thence called Scythopolis. In the middle of his reign also Nineveh was destroyed and Assyria divided by the Babylonians and Medes.

II. Son of Zephaniah, Zech. 6:9-15. In his house at Jerusalem Joshua the high-priest was crowned as a type of the Messiah.

JOT, a word which comes from the name of the Greek letter *omega* (ω) and the Hebrew *yod* (γ). It is the smallest letter of these alphabets, and is therefore put for the smallest thing or particle, Matt. 5:18. See **TITTLE**.

JOT'BAH, *goodness*, 2 Kin. 21:19, the home of king Amon's mother, probably et-Taiyibeh, in Benjamin, 4 miles east-northeast of Bethel.

JOT'BATHAH, *goodness*, "a land of winter-brooks," Deut. 10:7, the 34th and 41st station of the Hebrews in the desert, Num. 33:33, 34. Probably the broad Wady el-Adhbeh, northwest of Elath.

JOTHAM, *Jehovah is upright*, I., the youngest son of Gideon, who escaped the massacre of his 69 brethren by Abimelech, and afterwards boldly and prophetically denounced the Shechemites from Mount Gerizim in the beautiful parable of the bramble and the other trees. He escaped to Beer, and probably lived to see his threatenings fulfilled, Judg. 9. See **ABIMELECH**, III.

II. The son and successor of Uzziah, or Azariah, and the 10th king of Judah, B. C. 758. He appears to have been for some years regent before the death of Uzziah his leprous father, but ascended the throne at the age of 25 years, and reigned 16 years in the fear of God. The history of his wise and prosperous reign, his resubjugation of the Ammonites, and his useful public works, is found in 2 Kin. 15:5, 7, 32-38; 2 Chr. 26:21-23; 27:1-9.

III. Son of Jahdai, tribe of Judah, 1 Chr. 2:47.

JOUR'NEY. A "sabbath-day's journey," among the Jews, seems to have been reckoned at about 7 furlongs, or nearly 1 mile, Matt. 24:20; Acts 1:12. An ordinary day's journey is 15 to 20 miles, with a rest in the middle of the day. Persons starting on a journey in the East usually make their first stage a short one, that they may the more easily send back for any forgotten article or supplies. This may perhaps ap-

ply to the "day's journey" of the parents of Jesus, mentioned in Luke 2:44.

For the journeyings of the Israelites, see EXODUS and WANDERINGS.

JOY, a passing emotion or a permanent affection, more marked than peace, content, cheerfulness, or gladness, and different from mirth or exultation. It may spring from natural or from religious sources, and may be right or wrong in its moral character. True spiritual joy is a "fruit of the Spirit," Gal. 5:22, and is a delight in God and all his works and ways—his word, his worship, and his service, Psalms 5:11; 43:4; Isaiah 61:10, in Christ, Phil. 3:3; 1 Peter 1:8, and in all the graces, duties, promises, and hopes of the gospel; so that the believer, pardoned and in union with Christ, ought always to possess and show it, Psalms 32:11; Isaiah 35:10; Phil. 3:1; 4:4, even in tribulation, Hab. 3:17, 18; Rom. 5:1-3. All other joy is superficial and short-lived, Job 20:5; Eccles. 7:6. Hence the chief thing on earth that gives joy to heaven is the turning of a soul from sin unto God, Luke 15:7, 10.

JOZ'ABAD, *God-given*, contracted from Jehozabad. Eight of this name are mentioned: 1 Chr. 12:4; 12:20, *two*; 2 Chr. 31:13; 35:9; Ezra 8:33; 10:22; 10:23 with Neh. 8:7.

JOZ'ACHAR, *remembered of God*, a Moabite, one of the murderers of Joash, who was slain by foreign hands, as he had worshipped foreign gods, 2 Kin. 12:21.

JOZ'ADAK, Ezra 3:2, 8; 5:2; 10:18; Neh. 12:26. See JEHOZADAK.

JU'BAL, *music*, son of Lamech and Adah, and a descendant of Cain. He invented the lyre and the shepherd's-pipe, stringed and wind instruments, Gen. 4:21.

JU'BILEE, a Hebrew festival, celebrated in every 50th year, which apparently occurred the year after 7 weeks of years, or 7 times 7 years, Lev. 25:10. Its name Jubilee, an *impetuous sound or clangor*, was significant of the joyful trumpet-peals that announced its arrival. During this year (1) no Hebrew sowed or reaped, but all were satisfied with what the earth and the trees produced spontaneously, Lev. 25:11, 12. (2) Each resumed possession of his inheritance, whether it were sold, mortgaged, or otherwise alienated, 25:13-34; 27:16-24. Houses in walled cities—not in open villages—were excepted: the seller might buy them back within a year from the sale, and if he did not they became the purchaser's own. Levites also could buy back their houses at any time, and claimed

them without price at the year of Jubilee. If a man sanctified his land to Jehovah, he could redeem it before the year of Jubilee on fixed terms, otherwise it remained sanctified for ever. And (3) Hebrew servants of every description were set free, with their wives and children, Lev. 25:39-54. This law seems to apply to Hebrew bondmen who had not served out their regular period of 6 years, Exod. 21:1, 2, and had not declined manumission, ver. 5, 6. The first 9 days of the Jubilee year were spent in festivities, during which no one worked, and every one wore a crown on his head. On the 10th day, which was the day of solemn expiation, the Sanhedrin ordered the trumpets to sound, and instantly the slaves were declared free, and the lands returned to their hereditary owners. This law was mercifully designed to prevent the rich from oppressing the poor, and getting possession of all the lands by purchase, mortgage, or usurpation; to cause that debts should not be multiplied too much, and that slaves should not continue, with their wives and children, in perpetual bondage. It served to maintain a degree of equality among the Hebrew families; to perpetuate the division of lands and households according to the original tribes, Num. 36, and secure a careful registry of the genealogy of every family. It gave an opportunity for the land to rest, and to the people a special time for instructing the young, and for the reading of the law. They were also thus reminded that Jehovah was the great Proprietor and Disposer of all things, and they but his tenants. "The land is mine; for ye are strangers and sojourners with me," Lev. 25:23. And this memento met them constantly and pointedly; for every transfer of land was valuable in proportion to the number of years remaining before the Jubilee. Though the Bible contains no record of any regular observance of this Jubilee year, yet it was doubtless duly kept, 1 Kin. 21:3; Ezek. 46:17 (where it is called "the year of liberty"). See also allusions to it in 2 Chr. 36:21; Neh. 5:3-13; Jer. 32:6-12; Ezek. 7:12, 13. The Jews affirm that it was kept until "the Captivity." Isaiah clearly refers to this peculiar and important festival as foreshadowing the glorious dispensation of gospel grace, Isa. 61:1, 2; Luke 4:17-21.

See also the notice of a similar institution under SABBATICAL YEAR.

JU'DA, I., Luke 3:26, in R. V. JODA, an ancestor of Christ, perhaps the same as

Abiud, Matt. 1:13, and Obadiah, 1 Chr. 3:21.—II. Luke 3:30, in R. V. JUDAS, probably Adaiab, 2 Chr. 23:1.—III. Luke 1:39, in R. V. JUDAH, the tribe..

JUDÆ'A, or **JUDE'A**, the land of the Jews, a name sometimes given to the southern part of the Holy Land, and sometimes, especially by foreigners, to the whole country. In the general division of Canaan among the tribes, the southern part fell to the lot of the tribe of Judah. The original territory of the tribe was an elevated plain, much broken by frequent hills, ravines, and valleys, and sinking into fine plains and pasture-grounds on the west and south, Zech. 7:7. It was a healthy, pleasant, and fruitful land. The valleys yielded large crops of grain; and the hills were terraced, watered, covered with vines, Gen. 49:11, 12, and rich in olives, figs, and many other fruits. See **CANAAN**. Its bounds are fully specified in Josh. 15:21-63, extending at first from the mouth of the Jordan, by the road ascending from Jericho, traversing Jerusalem south of Mount Moriah, and by way of Kirjath-jearim and Bethshemesh to Jabneh on the Mediterranean; and from the foot of the Dead Sea westward to el-Arish, "the river of Egypt." This lower portion, "the south country," was soon after assigned to the tribe of Simeon, Josh. 19:1-9. The larger and more important part of Judah, known as "*the hill-country of Judah*," Luke 1:39, 65, lay south of Jerusalem, from the heights overlooking the Dead Sea westward to the Mediterranean, including Hebron, Bethlehem, and 36 other cities, Josh. 15:48-60. Indeed almost every hill-top now shows the remains of an ancient town. Towards the west this region fell off by a range of lower hills into the lowland or *Shephelah*, called in Josh. 15:33 "the valley"—extending to the Mediterranean. It was the prolongation southerly of the fertile plain of Sharon, and was the granary of Judah. The 42 cities, with their villages, named in Josh. 15:33-47, included Philistia, which see. "*The wilderness of Judæa*," in which John began to preach, and where Christ was tempted, seems to have been in the eastern part of Judah, the slope adjacent to the Dead Sea, and stretching towards Jericho, 2 Sam. 15:28. It had only 6 towns, Josh. 15:61, 62, and is still one of the most dreary and desolate regions of the whole country, Matt. 3:1; 4:1. "The plain" refers usually to the low ground near the Jordan, 2 Sam. 2:20; 2 Kin. 25:4. 5. The territory of the tribe may have

averaged 45 miles from east to west and 25 from north to south. With the increasing ascendancy of that tribe the name of Judah covered a more extended territory, 2 Sam. 5:5; and after the secession of the 10 tribes, the kingdom of Judah included the territory of the tribes of Judah and Benjamin, with a part of that of Simeon and Dan. Judah thus occupied all the southern portion of Palestine, while the northern part was called Galilee, and the middle Samaria. The population of the kingdom of Judah in its palmy days must have been vast, judging from the size of its armies, 1 Chr. 21:5; 2 Chr. 13:3; 14:8; 17:14-19; and its wealth great, if we may judge from the amount expended upon the temple, and the spoils exacted by successive conquerors. Its area was some 4,000 square miles. The kingdom endured from the accession of Rehoboam, B. C. 975, to the Captivity, B. C. 588, 387 years. See **KINGS**. After the Captivity, as most of those who returned were of the kingdom of Judah, the name Judah, or Judæa, was applied generally to the whole of Palestine, Hag. 1:1, 14; 2:2; and this use of the word has never wholly ceased. When the whole country fell into the power of the Romans, the former division into Galilee, Samaria, and Judæa seems to have again become current, Luke 2:4; John 4:3, 4. Josephus describes Judæa in his day as bounded north by Samaria, east by the Jordan, west by the Mediterranean, and south by the territory of the Arabs. These boundaries seem to include a part of Idumæa. Judæa in this extent constituted part of the kingdom of Herod the Great, and afterwards belonged to his son Archelaus. When the latter was banished for his cruelties, Judæa was reduced to the form of a Roman province, annexed to the procuratorate of Syria, and governed by procurators, until it was at length given as part of his kingdom to Herod Agrippa II. During all this time the boundaries of the province were often varied by the addition or abstraction of different towns and cities.

JU'DAH, *celebrated*, the same as **JUDE**, **JUDA**, or **JUDAS**, which see. 1. The 4th son of Jacob and Leah, Reuben, Simeon, and Levi being older than he, Issachar and Zebulun younger, Gen. 35:23, born in Mesopotamia, B. C. 1755, Gen. 29:35. His name appears honorably in the history of Joseph, Gen. 37:26, 27; 43:3-10; 44:16-34; 46:28; but disgracefully in that of Tamar his daughter-in-law, Gen. 38. The dying

benediction of Jacob foretells the superior power and prosperity of the family of Judah, and their continuance as chief of the Jewish race until the time of Christ, Gen. 49:8-12. Five sons of Judah are mentioned, of whom Pharez and Zerah were most prominent. Reuben having forfeited his birthright, Judah soon came to be considered as the chief of Jacob's children, and his tribe was the most powerful and numerous, numbering 74,000 adult males at the exodus from Egypt, nearly 12,000 more than any other tribe. They took the lead in the conquest of Canaan, Judg. 1:1, 2, 8-10, 17, 18. The southern part of Palestine fell to their lot. See JUDÆA. On the northern border of their territory was Jerusalem, the seat of the Jewish worship; and from Judah sprang David and his royal race, from which descended the Saviour of the world.

After the return from the Captivity, this tribe in some sort united in itself the whole Hebrew nation, who from that time were known only as Judæi, Jews, descendants of Judah. Judah—when named in contradistinction to Israel, Ephraim, the kingdom of the 10 tribes, or Samaria—denotes the kingdom of Judah and of David's descendants. See HEBREWS and KINGS. One of the principal distinctions of this tribe is that it preserved the true religion, and the public exercise of the priesthood, with the legal ceremonies in the temple at Jerusalem; while the 10 tribes gave themselves up to idolatry and the worship of the golden calves.

II. Several other men named Judah are mentioned in Ezra 3:9; Neh. 11:9; 12:8, 34, 36.

III. 2 Chr. 25:28, supposed to be the city of David, in Jerusalem. See JERUSALEM.

IV. A town in Naphtali, near Banias, Josh. 19:34.

JU'DAS, I., ISCARIOT, or "son of Simon Iscariot," R. V., John 6:71, that is, man of Kerioth, a city of Judah, Josh. 15:25. Being one of the 12 apostles of our Lord, called by Him as a professed disciple, though with a knowledge of his real character, John 6:64, 70, Judas seems to have possessed the full confidence of his fellow-apostles, and was intrusted by them with all the presents which were made them and all their means of subsistence and charity; and when the 12 were sent out to preach and to work miracles, Judas appears to have been among them, and to have received the same powers. He was

accustomed, however, even at this time, to appropriate part of their common stock to his own use, John 12:6; and at length sealed his infamy by betraying his Lord to the Jews for money. For the paltry sum of about \$15 he engaged with the Jewish Sanhedrin to guide them to a place where they could seize him by night without danger of a tumult. But when he learned the result, a terrible remorse took possession of him; not succeeding in undoing his fatal work with the priests, he cast down before them the price of blood, crossed the gloomy valley of Hinnom, and hung himself, Matt. 27:3-10. Luke, in Acts 1:18, adds that he fell headlong and burst asunder, probably by the breaking of the rope or branch. The steep hill-side south of the valley of Hinnom might well be the scene of such a twofold death. See ACELDAMA. The gospel narratives seem to place his leaving the upper room before the Lord's Supper; and otherwise the time for consummating his treachery would have been short.

The prophecy as to the 30 pieces of silver, quoted, Matt. 27:9, as from Jeremiah, is found in Zech. 11:12, 13; perhaps Jeremiah was named as including all the prophets, being placed at their head by the Jews; or the passage in Zechariah is regarded as included in the earlier predictions by Jeremiah of the same general tenor. The remorseful confession of Judas was a signal testimony to the spotless innocence of Christ, Matt. 27:4; and his awful end is a solemn warning against avarice, hypocrisy, and all unfaithfulness, Matt. 26:24; John 17:12; Acts 1:25.

II. Matt. 1:2, 3, the patriarch JUDAH, as in R. V.

III. One of the apostles, called also Jude, Lebbæus, and Thaddæus, Matt. 10:3; Mark 3:18; Jude 1, the son of Alphæus and Mary, and brother of James the Less. See JAMES, II. and III. He was the author of the epistle which bears his name, Mark 6:3, R. V.; Luke 6:16; John 14:22; Acts 1:13.

IV. The brother of our Lord, Matt. 27:56. Supposed by many to have been only a cousin, and the same as Judas III., the apostle. But his "brethren" did not believe in him until near the close of his ministry. See JAMES, III. Hegesippus relates that 2 grandsons of Jude "the Lord's brother" were brought before the emperor Domitian and examined. They confessed themselves to be of David's posterity, but said that they lived plainly by working

their 30 acres of land, and that Christ was not an earthly but a spiritual king, and the final Judge. They were dismissed in peace.

V. A Christian teacher, or "prophet," called also Barsabas, sent from Jerusalem with Paul, Barnabas, and Silas, to convey the decision of the council to Antioch, where he faithfully performed his mission and then returned to Jerusalem, Acts 15:22, 27, 32, 34.

VI. Surnamed "the Galilean," called also by Josephus the Gaulonite. He was born at Gamala, a city of Gaulonitis near the southeastern shore of the Lake of Tiberias. In company with one Sadoc, A. D. 6, he attempted to excite a revolt among the Jews, but was destroyed by Quirinus, or Cyrenius, at that time proconsul of Syria and Judæa, Acts 5:37.

VII. A Jew at Damascus, with whom Paul lodged, Acts 9:11. See DAMASCUS.

JUDE. See **JUDAS**, III.

THE EPISTLE OF JUDE, assigned conjecturally to the year 66 A. D., is a fervid and vehement voice of warning against following certain false teachers in their errors and corruptions, and so sharing their awful doom. It resembles the 2d Epistle of Peter. As to the quotation in ver. 14, 15, see **ENOCH**, II.

JUDE'A. See **JUDÆA**.

JUDG'ES, in Hebrew Sho'phetim, were rulers, chiefs, or leaders of Israel during the Theocracy, from Joshua to Saul. They were very different from the ordinary administrators of justice among the Hebrews, respecting whom see **JUSTICE**. Their authority resembled that of the Roman Dictators, and was often military more than judicial, though Eli and Samuel were only civil rulers. The Carthaginians, a colony of the Tyrians, had likewise governors, whom they called Suffetes, or Sophetim, with authority almost equal to that of kings.

The dignity of judge was for life; but the succession was not constant. There were anarchies, or intervals, during which the commonwealth was without rulers. There were likewise long intervals of foreign servitude and oppression, under which the Hebrews groaned without deliverers. Although God called forth several of the judges, yet the people usually chose, under divine guidance, that individual who appeared to them most proper to deliver them from oppression. There was in fact no central government: too generally "every man did what was right in his own eyes;" and as it often happened that the oppres-

sions which occasioned recourse to the election of a judge were not felt over all Israel, the power of such judge extended only over that province which he had delivered. Thus it was the land east of the Jordan that Ehud, Jephthah, Elon, and Jair delivered and governed; Barak and Tola governed the northern tribes, Abdon the central, and Ibzan and Samson the southern. The authority of judges was little inferior to that of kings: it extended to peace and war; they decided causes with absolute authority; were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry. They were without salary, pomp, or splendor; and without guards, train, or equipage, other than that their own wealth afforded.

The command of Jehovah to expel or destroy all the Canaanites was but imperfectly executed; and those who were spared infected the Hebrews with the poison of their idolatry and vice. The affair of Micah and the Levite, and the crime at Gibeah which led to the ruinous war against the Benjamites, though recorded at the close of the book of Judges, ch. 17-21, occurred not long after the death of Joshua, and show how soon Israel began to depart from God. To chastise them, he suffered the people of Mesopotamia and of Moab, the Canaanites, Midianites, Ammonites, and Philistines in turn to oppress by their exactions a part of the tribes, and sometimes the whole nation. But ere long, in pity for their sufferings, he would raise up one of the military and civil dictators above described. Fifteen judges are named in the Bible, beginning with Othniel, some 20 years after Joshua, and continuing till the coronation of Saul. The recorded succession of the judges, and of the intervening periods of oppression, is the following:

	YEARS.
Othniel, about B. C. 1495.....	40
Under Eglon	18
Ehud, etc.	80
Under the Philistines.....	unknown
Shamgar	unknown
Under Jabin	20
Deborah and Barak.....	40
Under Midian	7
Gideon	40
Abimelech	3
Tola.....	23
Jair.....	22
Under the Ammonites	18
Jephthah	6
Ibzan	7
Elon.....	10
Abdon.....	8
Under the Philistines	40

	YEARS.
Samson }	20
Eli }	40
Under the Philistines	20
Samuel, about	12
Saul, the first king, B. C. 1095.	

The time from Othniel to Saul, according to the above table, would be some 490 years, compare Acts 13:20; according to the received chronology it is about 310 years, of which only 111 were years of foreign oppression. It is supposed that some of the above periods overlap each other; but chronologists are not agreed as to the mode of reconciling the accounts in Judges with other known dates, and with 1 Kin. 6:1 and Acts 13:20, though several practicable methods are proposed, the examination of which would exceed the limits of this work.

The BOOK OF JUDGES, the 7th in order of the Old Testament books, contains the annals of the times in which Israel was ruled by judges, and is often referred to in the New Testament and other parts of the Bible. It has 3 parts: Ch. 1 to 3:6 introductory; ch. 3:7 to 16 the main narrative, the story of 6 of the judges being full and the others brief; ch. 17-21 the appendix, containing two separate narratives. The book shows the steps by which the people came to reject God as their ruler, and appears to have been written before David captured Zion, 1:21, and yet after a regal government was introduced, 17:6; 18:1; 21:25. Who was its author is unknown; the majority of critics ascribe it to Samuel, B. C. 1403. It illustrates God's care over his people, mingling his long-suffering with timely chastisements. On 4 memorable occasions the Angel-Jehovah appeared for their deliverance, Josh. 2:1-5; 6:11-21; 10:10-16; 13:3-23. The period of the judges was, on the whole, one of prosperity; and while the providence of God confirmed his word, "If ye refuse and rebel, ye shall be devoured by the sword," it no less faithfully assured them, "If ye be willing and obedient, ye shall eat of the good of the land."

JUDGMENT is an act of the mind in discerning and forming an opinion as to the real nature of anything, or the true character of any person or act, Psal. 119:66; Prov. 13:23; Isa. 56:1. In this familiar use of the word we should remember that the judgment God forms of us is unerringly true to the facts; all disguises melt away beneath his eye, and each soul appears as

it is, Gen. 18:25; Rom. 2:2, and we are warned to see ourselves as he sees us, lest we be condemned at the last, 1 Cor. 11:31.

Judgment is often used in Scripture for God's vindication of his people, Psal. 37:6; 76:9, and punishment of his foes, Rom. 1:32; 2:3, 5. His "judgments" are his laws, the declarations of his will, Deut. 7:12; Neh. 9:13; Psal. 119, or signal chastisement of transgressors, Exod. 6:6; Prov. 19:29; Ezek. 25:11; Rev. 16:7.

The word judgment is put in Matt. 5:21, 22, for a court of judgment, a tribunal, namely, the tribunal of 7 judges, which Josephus mentions as existing in every city, and which decided causes of minor importance. See under **SYNAGOGUE**.

For the expression, "judgment-hall," see **PRÆTORIUM**.

The DAY OF JUDGMENT, for which the word "judgment" alone is sometimes used, is that great day, at the end of the world and of time, when Christ shall sit as judge over all the universe, Acts 17:31, and when every individual of the human race will be judged and recompensed according to his works, whether they be good or evil. It is a truth of revelation, powerfully confirmed by the forebodings of conscience and by a contemplation of the inequalities of retribution in this life. Various books will be opened: the book of conscience, Rom. 2:15, of God's providence, Rom. 2:4, 5, of the Law and of the Gospel, John 12:48; Rom. 2:12, 16, and the book of life, Luke 10:20; Rev. 3:5; 20:12, 15. The time of its coming and its duration are known only to God. It will break upon the world suddenly, and with a glorious but awful majesty. It will witness the perfect vindication of all the ways of God. The revelation of his justice, appalling but unstained, will fill the universe with approving wonder; but the revelation of his yet more amazing goodness will crown him with unutterable glory. The Redeemer especially will then receive his reward, and be glorified in his saints, who shall be raised from the dead in his likeness. He will divide all mankind into two classes: all the righteous will be in one, and all the wicked in the other; all that love God in the one, and all that hate him in the other; all that penitently believed in Christ while they lived in the one, and all that died impenitent and unbelieving in the other. And this judgment and separation will be eternal; the former will rise in holiness and joy, and the latter sink in sin and woe for ever,

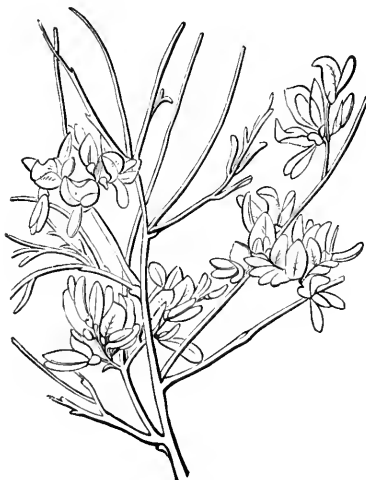
Eccl. 11 9; Dan. 12:2; Matt. 10:15; 12:36; 25:31-46; 26:64; John 5:22; Rom. 14:10-12; 2 Thess. 1:7-10; 2 Pet. 2:9; 3:7; 1 John 4:17; Rev. 20:12-15.

JU'DITH, *the praised one*, Gen. 26:34, wife of Esau. See **AHOLIBAMAH**.

JU'LIA, a Christian woman at Rome, to whom Paul sent salutations, Rom. 16:15.

JU'LIUS, a centurion of the cohort of Augustus, to whom Festus, governor of Judæa, committed Paul to be conveyed from Casarea to Rome. Julius had great regard for Paul. He suffered him to land at Sidon and visit his friends; and at Malta opposed the violence of the soldiers, directed against the prisoners generally, in order to save the apostle, Acts 27.

JU'NIAS, Rom. 16:7, A. V. JUNIA, one of Paul's "kinsmen"—perhaps only countrymen, Rom. 9:3—at Rome, an earlier disciple of Christ than he.



GENISTA MONOSPERMA, OR RÆTÆM.

JU'NIPER is found in the English Bible, 1 Kin. 19:4, 5; Job 30:4; Psa. 120:4. The Hebrew word, however, signifies the plant Genista, or Spanish broom, which is common in the desert regions of Arabia, and has snow-white blossoms, streaked with purple, and a bitter root. The Arabs call it the *retem*. It grows to the height of 8 or 10 feet, and is highly prized in the desert as food for sheep and goats, fuel, and shelter from sun and wind. See **RITHMAH**.

JU'PITER, the supreme god of the heathen Greeks and Romans. He was called the son of Saturn and Ops, and was said

to have been born in Crete. The character attributed to him in pagan mythology was a compound of all that is wicked, obscene, and beastly in the catalogue of human crime, though he was ever described as of noble and dignified appearance and bearing. Hence, after the miraculous cure of the impotent man at Lystra, the superstitious populace recognizing a superhuman power, called Barnabas Jupiter, and Paul Mercury, and sought to worship them, Acts 14:11-13. The Ephesians imagined that their wooden image of Diana was sent down to them by Jupiter, Acts 19:35. Antiochus Epiphanes polluted the temple at Jerusalem by sacrificing swine on the altar, and changed it to a temple of Olympian Jupiter. This idol-altar and image were supposed by the Jews to be the "Abomination of Desolation" of Daniel. See **ABOMINATION**.

JUS'TICE, a principle of righteousness and equity, controlling our conduct, and securing a due regard to all the rights of others—their persons, property, character, and interests. It has to do, not with pecuniary transactions alone, but with all our intercourse with society. It is one of the 4 cardinal virtues, and requires not only that we abstain from doing others any wrong, even in thought, but that we recognize the brotherhood of all men, and their consequent claim upon our good-will and kind offices. It is *unjust* not to love our neighbor as truly as ourselves. Justice forms a chief element of the character approved in God's Word; and a truly just man has but to "love mercy, and walk humbly with God," to fulfil all righteousness, Luke 2:25. Justice in magistrates, rulers, and judges must be fearless and impartial, and all its decisions such as will bear revision before the court of heaven, Deut. 1:16, 17; 2 Sam. 23:3; 2 Chr. 19:6-10. Judgment is peculiarly the prerogative of God, and every earthly tribunal lies under the shadow of the "great white throne." A just judgment is the voice of God; and hence an unjust one is doubly hateful in his sight, Psa. 82.

The word "just" is often used to denote, not the natural disposition, but the character and condition acquired by grace, Heb. 12:23. "The just shall live by faith," Rom. 1:17; Gal. 3:11. See **JUSTIFICATION**.

THE JUSTICE OF GOD is that essential and infinite attribute which makes his nature and his ways the perfect embodiment of equity, and constitutes him the model

and the guardian of equity throughout the universe, Deut. 32:4; Psa. 89:14; 97:2. The justice of God could not leave the world without laws, and cannot fail to vindicate them by executing their penalties; and as all mankind perpetually break them, every human soul is under condemnation, and must perish, unless spared through the accepted ransom, the blood of Christ.

THE ADMINISTRATION OF JUSTICE among the Hebrews was characterized by simplicity and promptitude. In early times the patriarch of each family was its judge, Gen. 38:24. Afterwards, in the absence of more formal courts, the elders of a household, tribe, or city were its judges by natural right. In the wilderness, Moses organized for the Jews a regular system of judges, some having jurisdiction over 10 families, others over 50, 100, or 1,000. These must be chosen "out of all the people," and must be "able men, such as fear God, men of truth, hating covetousness," Exod. 18:21. Compare 2 Sam. 23:3; Prov. 21:15. The difficult cases were referred to Moses, and he often sought divine direction concerning them, Exod. 18:13-26; Lev. 24:12. These judges were perhaps the "princes of the congregation," and the chiefs of the families and tribes of whom we afterwards read, Num. 27:3; 1 Chr. 4:38. They had their successors in Joshua's day, Josh. 24:1. In the land of Canaan, local magistrates were appointed for every city and village; and these were instructed by and cooperated with the priests, as being all together under the theocracy, the actual government of Jehovah, the supreme Judge of Israel, Deut. 16:18; 17:8-10; 19:17; 21:1-6. Their informal courts were held in the gate of the city, as the most public and convenient place, Deut. 21:9; 22:15; 25:7; and in the same place contracts were ratified, Ruth 4:1, 9; Jer. 32:7-15. Deborah the prophetess judged Israel beneath a palm-tree, Judg. 4:5. Samuel established virtually a circuit court, 1 Sam. 7:16; 8:1; and among the kings, Jehoshaphat made special provision for the faithful administration of justice, 2 Chr. 19. The kings themselves were supreme judges, with almost unlimited powers, 1 Sam. 22:16; 2 Sam. 4:9, 10; 1 Kin. 22:26. They were expected, however, to see that justice was everywhere done, and to be accessible to all who were wronged. Frequent complaints are found of the maladministration of judges, of bribery and perjury, 1 Sam. 8:3; 1 Kin. 21:8-14; Isa. 1:23; 10:1; Mic. 3:11; 7:3.

There was no class among the Jews exactly corresponding to our lawyers. The accuser and the accused stood side by side before the judge, with their witnesses, and pleaded their own cause. The accuser is named in several places Satan, that is, the adversary, Psa. 109:6; Zech. 3:1-3. No one could be condemned without the concurring testimony of at least 2 witnesses, Num. 35:30; and these failing, he was obliged to make oath of his innocence, Exod. 22:11; Heb. 6:16. The sentence of the judge was instantly executed; and in certain cases the witnesses cast the first stone, Deut. 17:5, 7; 25:2; Josh. 7:24; 1 Sam. 22:18; 1 Kin. 2:24; Prov. 16:14. The same frightful celerity still marks the administration of justice in the East. The application of torture to extract evidence is only once mentioned, and that under the authority of Rome, Acts 22:24. See SANHEDRIN and SYNAGOGUE.

JUSTIFICATION, the being regarded and treated as if innocent; or acquittal from the consequences of guilt before the tribunal of God. It is the opposite of condemnation, and means acquittal and vindication, Deut. 25:1; Psa. 143:2; Prov. 17:15. The term is so used 40 times in the Old Testament, and often in the New, as in Luke 18:14. "Justification by faith" means that a person, on account of true and living faith in Christ as manifested by good works, will be delivered from condemnation on account of his sins; that is, his sins will be forgiven, and he be regarded and treated as if innocent and holy. Thus, besides the remission of sins and their penalty, it includes the restoration and everlasting enjoyment of the favor of God.

We obtain justification by *faith in Christ*. Yet neither this nor any other act of ours, as a work, is any ground of our justification. In acquitting us before his bar, God regards not our works, in whole or in part, but the atoning work and merits of Christ, Eph. 1:7; Col. 1:14; Rev. 5:9. He was treated as a sinner that we might be treated as righteous. "There is therefore now no condemnation to them which are in Christ Jesus," Rom. 8:1-4; the moment we believe, our justification is as perfect as the infinite worthiness of our Redeemer. Its validity does not depend on the measure of our assurance of hope, nor on spotless holiness of life. Sanctification, indeed, or progressive growth in holiness, commences simultaneously with justification, and must in the end reach the same perfectness. Yet

it is important to distinguish between the two, and to observe that, could the believer's holiness become as perfect as an angel's, it could not share with the atoning merits of Christ in entitling him to admission to heaven.

"The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord hath done."

True justification, by the gratuitous gift of the Saviour, furnishes the most powerful motive to a holy life. It is followed by adoption, peace of conscience, and the fruits of the Spirit in this life; and by final sanctification, acquittal in the day of judgment, and admittance to heaven, Rom. 3:20-31; 5; 10:4-10; Gal. 2:16-21; Eph. 2:4-10.

JUS'TUS, *just*, I., a name of Joseph surnamed Barsabas, Acts 1:23. See **BARSA-BAS**.

II. A Corinthian convert, in whose house Paul preached, Acts 18:7. In the R. V. Titus Justus.

III. A Jewish convert, also called Jesus, a fellow-laborer at Rome with Paul and Mark, Col. 4:11.

JUT'TAH, *inclined*, a Levitical city in the mountains of Judah, Josh. 15:55; 21:16, the modern Yutta, 5 miles south of Hebron. This is conjectured to be the "city of Judah," Luke 1:39, where Mary visited Elisabeth, and John the Baptist was born.

K.

KAB'ZEEL, *gathered by God*, a town of Simeon, towards Edom and the Dead Sea, Josh. 15:21, where Benaiah was born, 2 Sam. 23:20; after the Captivity, Jekabzeel, Neh. 11:25. Robinson found a site for it at a fountain in Wady el Kuseib, which runs north into the Arabah several miles south of the Dead Sea.

KA'DESH, *holy*, or **KA'DESH-BAR'NEA**, called also **En-mishpat**, Gen. 14:7, and **Meribah-Kadesh**, Ezek. 47:19, the name of a fountain, a city, and the desert around, Psa. 29:8, in the southern border of the promised land, Josh. 15:3, 23. It is said, in Num. 20:16, to lie in the "utmost border of Edom," and is generally believed to have been situated near the great valley el-Arabah, south of the Dead Sea. Dr. Robinson found a watering place, 'Ain el Weibeh, which he thought answers well to the indications in Scripture, on the western

border of el-Arabah, about 27 miles from the Dead Sea. Some later travellers, however, extend Edom westward, as including "the mount of the Amorites," Deut. 1:19, and find Kadesh at 'Ain el Kadeis, some 60 miles southwest of the Dead Sea and southeast of the Mediterranean. It was on the border of the wilderness of Paran and that of Zin, Num. 13:26; 32:8; Josh. 15:1-3. Scripture mentions two periods when Kadesh was visited by the Israelites in their wanderings; once in the year soon after they left Mount Sinai, and again 37 years after. At the first visit the mission and return of the 12 spies took place, the rebellion of the people, and their presumptuous effort to enter Canaan by the pass Zephath, immediately north of Kadesh, Num. 13, 14. It may have been their headquarters during the 37 years in the desert. At their 2d visit occurred the death of Miriam, the murmuring of the people for water, the miraculous supply, the sin of Aaron and Moses in smiting the rock, and the fruitless request for a passage through Edom, Num. 20:1-22. The southern border of Judah reached to Kadesh-barnea, Josh. 12:22; 15:3.

KAD'MIEL, *before God*, a Levite who returned to Jerusalem with Zerubbabel, and took part in the rebuilding, confession, and covenant, Ezra 2:40; 3:9; Neh. 7:43; 9:4, 5; 10:9; 12:8.

KAD'MONITES, *eastern*, or *ancient*, Gen. 15:19, a tribe of Canaanites who inhabited the promised land east of the Jordan, about Mount Hermon. Some have fancied that Cadmus, the supposed inventor of the Greek alphabet, and who came from the East, was a Kadmonite, and the Greek letters are obviously derived from the Phœnician or ancient Hebrew letters. Among the Nusairiyeh north of Tripoli Thomson found this name preserved, and a tradition that their ancestors were expelled from Canaan by Joshua. He also found other fragments of this aboriginal people around Mount Hermon.

KA'NAH, *reed*, I., Josh. 16:8; 17:9, a brook which separated Ephraim on the south from Manasseh on the north. The modern Wady Kanah, a branch of the Nahr-el-Aujeh, seems too far south. Wady Falak, or Khassal, *reed*, is very small, and west of Shechem. North of this are Nahr Iskanderûneh and Nahr Mefjir, a branch of either of which, for part of its course, might suit the case.

II. A town in the northwest boundary of

Asher, Josh. 19:24, 28. A village called Kana is still found 7 or 8 miles southeast of Tyre, with ancient ruins a mile north.

KARE'AH, A. V. CAREAH in 2 Kin. 25:23, the father of Johanan and Jonathan, adherents of Gedaliah for a time, Jer. 40-43.

KAR'KAA, or **KAR'KA**, a floor, a town centrally on the southernmost border of Judah, afterwards Simeon's, Josh. 15:3.

KAR'KOR, *foundation*, a place beyond Jordan, where Zebah and Zalmunna took refuge from Gideon, but were again defeated and taken, Judg. 8:10. Apparently south of the Jabbok, and northeast of Rabath-ammon.

KAR'TAH, a city, and **KAT'TATH**, *small*, Josh. 19:15; 21:34, a city of Merarite Levites in Zebulun; possibly el-Harteh, on the Kishon.

KAR'TAN, *double city*, a Levitical city of refuge in Naphtali, Josh. 21:32; also called Kirjathaim, 1 Chr. 6:76; perhaps el Katanah, north of Lake Tiberias.

KAT'TATH, *small*. See KARTAH.

KE'DAR, *dark*, the 2d son of Ishmael, Gen. 25:13, the father of the Kedareniens, or Cedrei, mentioned by Pliny, who dwelt in the neighborhood of the Nabatheans, in Arabia Deserta, east of the Red Sea. They were a numerous and powerful tribe, not of the best reputation, Psa. 120:5, and their name Kedar is sometimes put for the whole of Arabia Deserta and its wandering inhabitants, Isa. 21:16, 17; 42:11; Jer. 2:10. They were rich in flocks and camels, in which they traded with Tyre, Isa. 60:7; Ezek. 27:21. They were despoiled by Nebuchadnezzar, Jer. 49:28, 29. Their black camel's-hair tents are a picturesque feature in a landscape, Song 1:5.

KED'EMAH, *eastward*, youngest son of Ishmael, Gen. 25:15; 1 Chr. 1:31.

KED'E'MOTH, *beginnings*, a Levitical city and pasture-ground, Deut. 2:26, in Reuben, Josh. 13:18; 21:37; 1 Chr. 6:79. It lay on the north of the Arnon, in the border of Sihon king of Heshbon, to whom Moses sent an embassy of peace.

KE'DESH, *sanctuary*, I., a city in the extreme south of Judah, or Simeon, Josh. 15:23; 19:9, probably Kadesh-barnea.

II. A Levitical city in Issachar, 1 Chr. 6:72.

III. Kedesh-naphtali, a fortified and Levitical city of refuge in Naphtali, Josh. 19:37; 21:32; 1 Chr. 6:76. Barak, judge of Israel, was born here, and assembled here his forces for a decisive battle with Sisera, Judg. 4:6, 10. It was ravaged by Tiglath-

pileser, 2 Kin. 15:29. It is to be found in the modern village Kades, 4 miles west by north of Lake el-Huleh, on a hill overlooking the Jordan plain. But see ZAA'NAIM.

KE'DRON. See KIDRON.

KEHE'LATHAH, or **KEHE'LAH**, *assembly*, 21st station of the Hebrews in the Wanderings, Num. 33:22, 23.

KEI'LAH, *citadel*, I., a fortified city in the plains of Judah, towards the south, Josh. 15:44; see KEILAH, II., which David once relieved from a siege by the Philistines, but a part of whose people, the Baalites, afterwards sought to deliver him up to Saul, 1 Sam. 23:1-13. Compare Psa. 31:6, 8, 21. Two of its rulers helped to rebuild Jerusalem, Neh. 3:17. It may be traced at Khubbet Kilah, 8 miles northwest of Hebron.

II. A descendant of Caleb, 1 Chr. 4:15, 19.

KELA'IAH, *despised of the Lord*, and **KELI'TA**, a dwarf, a Levite active in Ezra's reform, Ezra 10:23; Neh. 8:7; 10:10.

KEM'UEL, *helper, or assembly of God*, I., 3d son of Abraham's brother Nahor, and father of Bethuel, Gen. 22:21; 24:15.

II. Num. 34:24.—III. 1 Chr. 27:17.

KE'NAN, *possessor*, 1 Chr. 1:2. See CA'NAN.

KE'NATH, *possession*, a city of Gilead, captured and named by Nobah, Num. 32:42, and Jair, 1 Chr. 2:23; in the tribe of Manasseh. Now Kunawat, in the Hauran.

KE'NAZ, *hunter*, I., son of Eliphaz and grandson of Esau, Gen. 36:11, 15; 1 Chr. 1:36, the head of a tribe of Kenezites in Eastern Arabia, towards the Persian Gulf; traced by some in the Anezeh, now a very large and powerful tribe of the Eastern Bedouins.

II. An Edomitish prince, Gen. 36:42; 1 Chr. 1:53. See Josh. 14:14.

III. Younger brother of Caleb, and father of Othniel, Josh. 15:17.

IV. Grandson of Caleb, 1 Chr. 4:15.

KE'NITES, *workers in iron*, an aboriginal people who dwelt west of the Dead Sea, and extended themselves far into Arabia Petraea, Gen. 15:19, associated with the Amalekites, and Midianites, 1 Sam. 15:5. Jethro, a Midianite, Num. 10:29, was a Kenite, and his family accompanied the Israelites, and settled with other Kenites in various parts of the Holy Land, Judg. 1:16; 4:11; 1 Sam. 30:29; 1 Chr. 2:55. Heber and the Rechabites were their descendants, Judg. 5:24. See JONADAB and MIDDAN. The Kenites of whom we read appear to have known and served Jehovah, and the

whole tribe were friendly to the Hebrews. Saul spared them, when sent by Samuel to destroy the Amalekites among whom they dwelt, 1 Sam. 15:6; and David feigned an attack upon them, but shared with them his spoils, 1 Sam. 27:10; 30:29. The Kenites denounced by Balaam, Num. 24:21, 22, and dispossessed by the Israelites, Gen. 15:19, appear to have been an older Arabian tribe.

KEN'IZZITES, *hunters*, an ancient people of Canaan, whose land God promised to the descendants of Abraham, Gen. 15:19. They appear to have mingled with other Canaanites, and lost their distinctive name before the time of Joshua.

KEPT, John 17:12, safely guarded.

KER'CHIEF, a rich and coquettish veil for the head, Ezek. 13:18, 21.

KE'REN-HAP'PUCH, *horn for paint, i. e., cosmetics*. Job's 3d daughter, Job 42:14. See EYE.

KER'OTH, *cities*, I., probably to be joined with Hazor, Keriath-hazor, a double town in the south or Simeonite portion of Judah, Josh. 15:25; now Kureitein, 12 miles south of Hebron. See JUDAS, I.

II. A strong city of Moab, north of Amman and southwest of Bozrah, taken by Babylon, Jer. 48:24, 41; Amos 2:2.

KE'ROS, *curved*, among the Nethinim who returned after the Captivity, Ezra 2:44; Neh. 7:47.

KETU'RAH, *fragrance*, the wife of Abraham, after the death of Sarah, Gen. 25:1-6. Though she is called a "concubine," this may have been to distinguish her sons as well as Ishmael from Isaac the son of promise, Gen. 25:6; 1 Chr. 1:32; Gal. 4:22, 30. Her sons, named Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, were established by Abraham in the east country out of Isaac's way, and became the ancestors of many Arabian tribes.

KEY, Heb. *opening*, Gr. *closing*, Judg. 3:23-25. Ancient keys were simpler and clumsier than ours, many consisting of a straight piece of wood or metal, from half a foot to two feet long, curved at the end, and having several teeth or pegs by which the bars of the lock within were disengaged, Song 5:4, 5. Some—for the gates of a city, palace, or castle—were large and heavy, and their possession was a symbol of authority, Isa. 22:22; Rev. 3:7; 9:1; 20:1. The scribes had authority to teach religion, Luke 11:52. Christ, the head over all things for his church, gave Peter and the other apostles "the keys of the kingdom

of heaven," Matt. 16:19; 18:18, by directing them to open the church to converted Gentiles, and by preaching to all men the forgiveness of sin through Christ's atonement, and the establishment of his kingdom, Matt. 19:28; 21:5; Rev. 11:15. They could only preach the ministry of reconciliation, 2 Cor. 5:18-20. Hence the professed "power of the keys," the authority of any nominally Christian church to grant absolution, and thus perform a function belonging to God only, Mark 2:7; Acts 5:31, is a usurpation of divine rights, and an intrusion between the sinner and his all-sufficient Saviour.

KEZI'A, *cassia*, the fragrant name of Job's 2d daughter, Job 42:14.

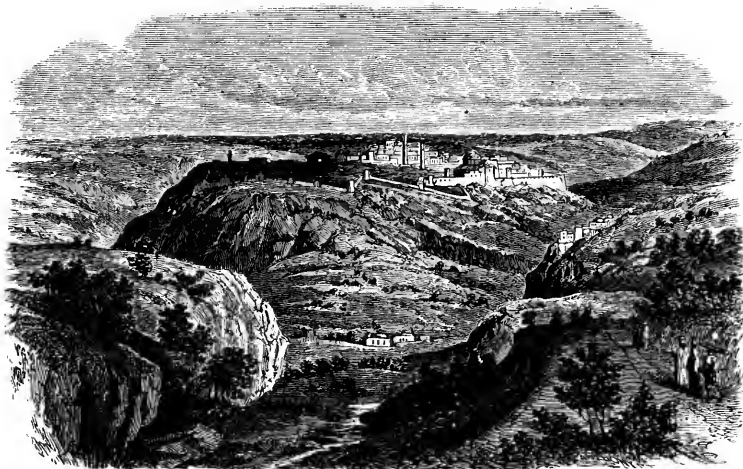
KE'ZIZ, *abrupt*, VALLEY OF, a city on the east border of Benjamin, Josh. 18:21, perhaps in the valley called Káazis, between Jericho and Bethany.

KIB'ROTH-HATTA'AVAH, *graves of the longing*, the 14th of the encampments of Israel in the wilderness, where they desired of God flesh for their sustenance, declaring they were tired of manna, Num. 11:34, 35; 33:16. Quails were sent in miraculous quantities; but while the meat was in their mouths, God smote so great a number of them that the place was called "the graves of those who lusted," Psa. 78:30, 31, a monument to warn mankind against the sin of discontent, Deut. 9:22; 1 Cor. 10:6. It was near Taberah, Num. 11:3, 4, northeast of Sinai, towards the eastern fork of the Red Sea, Num. 10:33; 11:22, 31. See QUAILS.

KIBZA'IM, *two heaps*, a Kohathite Levitical city of refuge in Ephraim, Josh. 21:22, near the Kishon and the boundary of Zebulun; compare 1 Chr. 6:68, where JOKMEAN is substituted.

KID, the young of the goat, Num. 15:11; 1 Kin. 20:27; Song 1:8, still a favorite food of the Arabs, as of old among the Jews, Luke 15:29, and used in sacrifices, Num. 7:16, etc.; Lev. 4:23, 28; 9:3; 16:5; 23:19, etc. See GOATS.

KID'RON, or CE'DRON, *turbid, black*, a winter torrent, and the valley in which it flowed, east of Jerusalem. This valley begins a mile and a quarter northwest of the city, passes easterly some 200 rods north of the present wall, full of excavated tombs, and turns to the south. Here it is wide and open, with olive and other fruit-trees; but as it runs south between the city and Mount Olivet, it becomes narrow and deep. Opposite Mount Moriah it is a mere torrent's bed, 100 feet below the city wall, 500



JERUSALEM AND ITS VALLEYS, FROM THE SOUTH; THE KIDRON VALLEY OPENING ON THE RIGHT, AND HINNOM ON THE LEFT.

feet lower than the summit of Mount Olivet. It sinks still deeper as it passes Siloam, the valley of Hinnom, and the well of Nehemiah, and then winds southeast, in a narrow and precipitous gorge, through the horrid wilderness of St. Saba, to the Dead Sea. The Kidron is now a *wady* rather than a "brook," its bed being dry most of the year; even in the rainy season it has no constant stream, though heavy and continued rains create an impetuous but short-lived torrent. If its waters were those "running through the midst of the land," which Hezekiah stopped, sealing its source, "the upper spring of Gihon," and turning its waters into the city, 2 Chr. 32:4, 30, this would explain in part its present dry condition. It is crossed by a causeway and a bridge of a single arch, between St. Stephen's gate and the garden of Gethsemane, where the valley, nearly level, is 400 feet wide. By this route probably David fled from Absalom, 2 Sam. 15:23, 30; and the Saviour often passed this way in going to Bethany, Mount Olivet, and Gethsemane, Luke 22:39; John 18:1, 2. A 2d bridge crosses the ravine 1,000 feet south, 150 feet below the city wall. The ravine runs on 500 yards more to the "fountain of the virgin" and the village Siloam; then passes the valley of the Tyropœon, sloping down from the right, and then the valley of Hinnom, 200 yards wide, below which is en-Rogel, now Bir Ayûb, or Job's well.

This region is now fertile and cultivated, anciently "the King's Garden," Neh. 3:15. The historical part of the Kidron is thus about $2\frac{3}{4}$ miles long. Its sides are full of tombs, ancient and modern, the Jews still coveting a burial on Mount Olivet, and the Moslems using the city side of the valley. In this valley and in that of Hinnom, at their confluence, kings Asa, Josiah, and Hezekiah destroyed the idols and abominations by which Jerusalem was defiled, 1 Kin. 15:13; 2 Kin. 23:4, 6, 12; 2 Chr. 29:16; 30:14. See HINNOM and JERUSALEM. Its whole length in a straight line would be 15 miles, and it falls into the Dead Sea south of Ras Feshkhah, through a gorge 600 feet high, having descended 3,792 feet. About 8 miles from Jerusalem stands the Greek convent Mar Saba, beyond which the ravine is named Wady en-Nar, valley of fire. See SEA, III. A part of the waters of the ancient Kidron were derived from the temple itself, flowing down by several channels to the deep bed of the brook. The prophet Ezekiel makes use of this fact in a beautiful and cheering allegory, foretelling the river of divine grace that shall yet renovate the world. The stream he describes issues from the temple, beside the altar of God; it flows with an ever-increasing volume; it carries with it into the dreary wilderness verdure, fruitfulness, and melody; and even heals the bitter waters of the Dead Sea itself, Ezek. 47:1-12.

KI'NAH, *an elegy*, a town in the extreme south of Judah (Simeon) towards the Dead Sea, Josh. 15:22.

KINE, the old English for cows, Gen. 32:15; 41:2-27. "Milch-kine" are milking cows, 1 Sam. 6:7-14. See **HEIFER**.

KING, KINGS. In Scripture the word king does not always imply either a high degree of power or great extent of territory. Many single towns, or towns with their adjacent villages, are said to have had kings; and many persons are called kings in Scripture whom we should rather denominate chiefs or leaders. Moses is said to have been "king in Jeshurun," or Israel, Deut. 33:5; he was the chief, the leader, the guide of his people, though not king in the same sense as David or Solomon. So small a country as Canaan contained 31 kings who were conquered, Josh. 12:9-24, besides many who no doubt escaped the arms of Joshua. Adoni-zedek, himself no very powerful king, mentions 70 "kings" whom he had subdued and mutilated. See also 1 Kin. 4:21. These kings, in many cases, were no doubt like the sheikhs of Arab tribes at the present day. In the New Testament also the title "king" is applied to Roman emperors and governors, 1 Pet. 2:13, 17; Rev. 17:10, 12; and to Herod Antipas, the tetrarch, Mark 6:22; Luke 3:19.

The Israelites had no kings till Saul, having been governed, first by elders, as in Egypt; then by rulers of God's appointment, as Moses and Joshua; then by judges, as Othniel, Ehud, Gideon, Samuel; and lastly by kings, as Saul, David, Solomon. Being peculiarly the people of God, their form of government was essentially a theocracy. God prescribed for them a code of laws; he designated their rulers; these laws and rulers the people were to obey "in the Lord;" and in all cases of doubt, he, as the actual head of the government, was to be consulted, in the spirit of the words, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King," Isa. 33:22; 1 Tim. 1:17. Their demand for a king was offensive to him, as an unbelieving and rebellious departure from the more immediate headship of Jehovah, 1 Sam. 8:7. Yet even under the regal government they were still to regard him as their king. Idolatry was treason against the throne. Their code of laws was still his holy book. It was a prophet or high-priest of Jehovah who anointed the king, and placed the crown upon his head and the sceptre in his hand, Deut. 17:15, 18-20; 1 Sam. 10:1, 25;

12:12-15; 2 Sam. 1:14, 21; 1 Kin. 1:39; 2 Kin. 9:1-6; 11:12; Psa. 21:3. By the instrumentality of his sacred ministers God gave such directions concerning public affairs as were needed and sought for, 1 Sam. 30:7; 2 Sam. 2:1; and these agents of God, with their instructions and warnings, performed a most important part in the national history, 1 Kin. 20:22, 38; 2 Kin. 1:15. So far as people and kings looked to God as their Head they prospered; and it was for lack of this that they were ruined. Of the 2 kingdoms, Judah and Israel, the latter most rapidly and fully threw off its allegiance, 2 Chr. 13:4-12; and therefore it was the first to perish, having continued 254 years from the death of Solomon, B. C. 975-721, with 19 kings of 9 different dynasties. The kingdom of Judah continued 387 years after the separation, B. C. 975-588, having been held by 19 successive kings of the line of David. See **ISRAEL** and **JUDAH**.

The table on page 309 presents in one view the kings of Judah and Israel as given in the Bible, with the year when each one began to reign, and the length of his reign. The chronology is that of Usher and Winer, who nearly coincide.

The Hebrew kings were absolute monarchs, though restricted in many cases by regard to religion, laws, and customs, the desire of esteem, and the fear of revolution. They were held sacred, as "the Lord's anointed," 2 Sam. 1:14; Lam. 4:20. They had numerous officials: recorders or chroniclers, 1 Kin. 4:3; scribes, 2 Sam. 8:17; stewards, Isa. 22:15; 36:3; "friends" and counsellors, 1 Kin. 4:5; 1 Chr. 27:32; keepers of the wardrobe, 2 Kin. 5:22; captains of the guard, 2 Sam. 20:23; 1 Kin. 2:25; various treasurers, 1 Chr. 27:25-31; and the chief of the army, 2 Sam. 11:1; 20:23. Their income was derived from the royal lands, flocks and herds, from tithes, taxes, and duties, sometimes from commerce, and largely from enforced "presents." They employed the various insignia of royalty, and had palaces, 1 Kin. 7:1-12, court officers, thrones, royal robes, and golden utensils, 1 Kin. 10:18-21; 22:10, crowns and sceptres, 2 Sam. 1:10; 12:30; Psa. 45:6, signet-rings, 1 Kin. 21:8; Esth. 8:8, and obsequious service, 1 Sam. 24:8.

The two books of **KINGS**, in the original Hebrew one book, contain a history of the kings of Judah and Israel intermingled, commencing with Solomon and ending with Zedekiah; unlike the books of Chronicles, which give an account only of the kings of

KINGS OF JUDAH, <i>all of one dynasty.</i>				KINGS OF ISRAEL, <i>of nine dynasties.</i>				CONTEMPORARY PROPHETS, KINGS, AND EVENTS.	
No.	NAME.	Length of Reign.	Date of Accession. B. C.	Date of Accession. B. C.	Length of Reign.	NAME.	No.		Dynasty.
1	Rehoboam,	17	975	975	22	Jeroboam,	1	I.	Shishak, Egypt, 975-953.
2	Abijah,	3	958	954	2	Nadab,	2	II.	
3	Asa,	41	955	953	24	Baasha,	3	II.	Homer, 950.
				930	2	Elah, Zimri,	4, 5	II. III.	
				929	12	Omri,	6	IV.	Lycurgus, 923-841.
4	Jehoshaphat,	25	914	918	22	Ahab,	7	IV.	Ben-hadad, 914-885.
				897	2	Ahaziah,	8	IV.	
5	Jehoram,	8	892	896	12	Jehoram,	9	IV.	Hazael, 885-845.
6	Ahaziah,	1	885	883	28	Jehu,	10	V.	
7	Athaliah, usurper Joash,	7 40	878						Carthage founded, 869.
				856	17	Jehoahaz,	11	V.	Shalmaneser II., 860-824.
8	Amaziah,	29	838	840	16	Jehoash,	12	V.	
				825	41	Jeroboam II.	13	V.	Jonah, 830-815.
9	Uzziah,	52	810						Macedon founded, 815. Joel, 812-795.
				784	12	Interregnum,			Amos, 800-784.
				772	6mo	Zachariah,	14	V.	Hosea, 786-736.
				771	1mo	Shallum,	15	VI.	Shalmaneser III., 783-773.
				760	10	Menahem,	16	VII.	Pul invades Israel, 770.
10	Jotham,	16	758	758	2	Pekahiah,	17	VII.	Isaiah, 766-698.
				758	20	Pekah,	18	VIII.	Rome founded, 754. Micah, 750-698.
11	Ahaz,	16	741	738	8	Interregnum,			Nabonassar, 747-731.
				729	9	Hoshea,	19	IX.	Tiglath-pileser, 745-727.
12	Hezekiah,	29	726	721		Captivity,			Nahum, 720-698. Numa Pompilius, 715-673.
13	Manasseh,	55	697						Sennacherib, 705-681.
14	Amon,	2	642						Solon, 638-558.
15	Josiah,	31	640						Zephaniah, 630-620. Jeremiah, 628-583.
16	Jehoahaz, 3 mos.								
17	Jehoiakim,	11	609						Daniel, 606-538.
18	Jehoiachin, 3 mos.								Nebuchadnezzar, 605-562.
19	Zedekiah,	11	598						
	Captivity,		588						Ezekiel, 594-576.

Judah. In the Septuagint and Vulgate, our 2 books of Samuel are also called books of Kingdoms. The various histories comprising the 2 books of Kings were evidently the work of a single inspired writer, and not a mere collection. They are believed to have been written before the books of Chronicles—which contain many Chaldee and Persian expressions—and Jewish tradition confirmed by internal evidence makes the prophet Jeremiah their author, B. C. 620. The writer probably drew a part of his materials from the records of each reign left by contemporary prophets and priests, 1 Kin. 11:41; 14:29; 15:7, 23; 22:45; 2 Kin. 8:23; 12:19. See CHRONICLES. They continue the history given in the 2 books of Samuel, and may be divided into 3 periods: I. 1 Kin. 1–11, Solomon's reign.—II. 1 Kin. 12–2 Kin. 10, from the division of the kingdom to the captivity of the 10 tribes.—III. 2 Kin. 11–25, to the captivity of Judah, and Jehoiachin's 37th year—where we find an earnest of a still future return of God's favor to the covenant people. The history is not a mere record of events, but an account of the relations of the nation to Jehovah its rightful King, and of his dealings with it in his providence and by his priests, and especially his prophets, in fulfilment of his word in 2 Sam. 7:12–17. All these sacred annals are highly instructive. They show us the perfect fulfilment of the divine promises and warnings by Moses; and every page confirms the inspired declaration, "The fear of the Lord is the beginning of wisdom."

The book of Isaiah should be read in connection with the story of Ahaz and Hezekiah, and Jeremiah with that of Jehoiakim and Zedekiah.

The names of Omri, Meshah, Jehu, Menahem, Hoshea, and Hezekiah are found on the stone tablets of Assyria and Babylon, containing the annals of Tiglath-pileser, Sargon, Sennacherib, and Esar-haddon; and Egyptian monuments confirm the Scripture records in 1 Kin. 11:19, 20, 40, and the story of Shishak's conquest of Judah, of Assyria's struggles with Egypt, and Babylon's ascendancy over both under Nebuchadnezzar. New Testament allusions to the narrative are found in Matt. 6:29; 12:42; Mark 1:6; Luke 4:25–27; 10:4 with 2 Kin. 4:29; Acts 7:47, 48; Rom. 11:2–4; Heb. 11:35; Jas. 5:17, 18; Rev. 2:20; 11:6. See also Matt. 17:3–12.

KING'DOM OF HEAVEN, literally "of the heavens," is an expression used in the New

Testament, especially by Matthew, to signify the reign, dispensation, or administration of Jesus Christ, Matt. 3:2; 4:17; 13:31–47; 2 Tim. 4:18. It is also called "the kingdom of God," Matt. 6:33; Mark 1:14, 15; Luke 4:43; John 3:3, 5, and of Christ, Matt. 13:41; Eph. 5:5; Rev. 1:9. The ancient prophets, when describing the character of the Messiah, Dan. 2:44; 7:13, 14; Mic. 4:1–7, and even when speaking of his humiliation and sufferings, were wont to interperse hints of his power, his reign, and his divinity. The Jews, overlooking the spiritual import of this language, expected the Messiah to appear as a temporal king, exercising power over his enemies, restoring the throne of David to all its splendor, subduing the nations, and rewarding his friends and faithful servants in proportion to their fidelity and services, Matt. 20:21; Luke 17:20; 19:11; Acts 1:6. Hence the contests among his disciples, ere they had fully learned Christ, about precedence in his kingdom; and hence probably the two sons of Zebedee desired the two chief places in it, or those nearest to their endeared Master and Lord. They afterwards learned that his kingdom was not of this world, John 18:36, 37; that its origin, spirit, means, and ends were spiritual and heavenly, Rom. 14:17; 2 Cor. 10:3–5. It has indeed its outward form, the visible church, Matt. 13:47, and bestows on the world the richest of temporal blessings; but its true dominion is in the souls of men. It embraces all who by the Spirit of Christ are united to him as their divine Head and King, to love, serve, and enjoy him for ever, Matt. 18:3; 19:14, and those only, Matt. 13:41, 47–50; 22:11–14; Luke 13:28, 29; 1 Cor. 6:9, 10; Rev. 21:27. His work on earth was to establish it, Matt. 3:2. He introduced his disciples into it while on earth, and more fully after his resurrection and ascension, John 20:22; Acts 2:32–36; is "head over all things," in order to make it triumphant and supreme even on earth, Dan. 7:27; Eph. 1:20–22; Rev. 11:15. It will be perfected in heaven, Matt. 8:11, and will never cease, Luke 1:33, even when the mediatorial reign of the Saviour is accomplished, 1 Cor. 15:28.

See Old Testament predictions of the Messiah under PROPHETS.

KINS'MAN often denotes mere relationship, Lev. 18:12, 13, 17; Num. 27:11; Job 19:14; Psa. 38:11. But the Hebrew word **GOEL**, *redeemer*, designates one's nearest male blood relative, to whom certain rights and duties appertained. See REDEEMER.

KIR, a walled place, I., a strong city of Moab, with a fortress, 3,000 feet above the Dead Sea; called also Kir-hareseth, Kir-hares, and Kir-heres, Isa. 15:1; 16:7, 11; Jer. 48:31, 36. It was once nearly destroyed by Joram king of Israel, 2 Kin. 3:25. It is now called Kerak, and is a town of 300 families, on a steep hill at the head of a ravine running up 15 miles into the mountains of Moab. Three-fourths of its present inhabitants are nominal Christians, greatly oppressed by the Mohammedan Arabs around them. See MESHAA.

II. A region subject to Assyria to which Tiglath-pileser transported the captive people of Damascus, 2 Kin. 16:9. Assyrian inscriptions record that this region had been conquered by Esar-haddon. Compare 2 Kin. 19:37. It is mentioned with Elam, Isa. 22:6, and is believed to have been in the vicinity of the river Kur or Cyrus, on the northeast of Armenia. The Kur flows southeast, unites with the Araxes, and empties into the Caspian Sea.

KIRJATHA'IM, two cities, I., the dual form of Kirjath, a city. It was an ancient city of Emim, east of the Jordan; afterwards inhabited by the Moabites, Amorites, and Israelites in turn, Gen. 14:5; Deut. 2:9-11; Jer. 48:1, 23; Ezek. 25:9. It fell within the limits of the tribe of Reuben, Num. 32:37; Josh. 13:19. It is supposed to be the modern Kureyat, 11 miles southwest of Medeba.

II. A Levitical city of refuge in Naphtali, 1 Chr. 6:76; called Kartan in Josh. 21:32.

KIR'JATH-AR'BA, the city of Arba, the son of Anak, Gen. 23:2; Josh. 14:15; 15:13, 54; 20:7; 21:11; Judg. 1:10; Neh. 11:25. See HEBRON.

KIRJATH-A'RIM, city of forests, Ezra 2:25; called also Kirjath-baal, Josh. 15:60; 18:14, Kirjath, Josh. 18:28, and Baalah, Josh. 15:9. See KIRJATH-JEARIM.

KIR'JATH-HU'ZOTH, city of streets, a town of Moab to which Balak led Balaam, Num. 22:39. Perhaps the same as Kir.

KIR'JATH-JEA'RIM, city of forests. See KIRJATH-ARIM. It was assigned to Judah, perhaps in part to Benjamin, being on the border-line of each, Josh. 15:9, 60; 18:14, 15, 28, and was one of the 4 Gibeonite cities that deceived Joshua, Josh. 9:3-17. See MAHANEH-DAN. Hither the ark was brought back from the Philistines, 1 Sam. 6:21; 7:1, 2, and remained in the house of Abinadab some 70 years, till David removed it to the house of Obed-edom and thence to Jerusa-

lem, 2 Sam. 6:2-12; 1 Chr. 13; 15; 2 Chr. 1:4. Compare Psa. 132:6, "the fields of Jearim." It was reepeopled after the Captivity, Ezra 2:25; Neh. 7:29. Its site is probably found at Kuryet el Enab, 8 miles from Jerusalem on the way to Ramleh, where are well-preserved ruins of a Gothic church of the Crusaders.

KIR'JATH-SAN'NAH, city of palms, Josh. 15:49, and **KIR'JATH-SE'PHER**, city of books, Josh. 10:38, 39; 12:13; 15:15, 49, also called DEBIR, which see.

KISH, bow or trap, I., in A. V. C1s, Acts 13:21, the father of king Saul, 1 Sam. 9:1, 21; 14:51; 1 Chr. 8:33; 9:39.

II. A descendant of Benjamin, 1 Chr. 8:30; 9:36.—III. A Merarite Levite under Hezekiah, a cleanser of the temple, 2 Chr. 29:12.—IV. 1 Chr. 6:44; 15:17; 23:21, 22.—V. Esth. 2:5.

KISH'ION, hardness, a Gershonite Levite town in Issachar, Josh. 19:20; 21:28, in A. V. Kishon.

KI'SHON, winding, now the Nahr el-Mukatta, Josh. 19:11, a brook which rises in the plain of Esdraelon, near the foot of Mount Tabor. After passing through the great plain and receiving the waters of various smaller streams it flows northwest, along the foot of Mount Carmel, and discharges itself into the Mediterranean a short distance south of Acre. The supplies it receives from the Carmel ridge, see CARMEL, II., make it a perennial stream for about 7 miles from its mouth. But all the eastern part of its channel, now that the great plain through which it flows is unwooded, is dry throughout the summer season; and yet in the winter, and after heavy rains, it swells to a full and rapid torrent. The drowning of Sisera's host, Judg. 4:13; 5:21, is paralleled by a similar destruction of Arabs fleeing from the French after the battle of Mount Tabor, April 18, 1799. The Deburieh, an affluent of the Kishon from the northeast, is also dry in the summer, but speedily becomes a deep and strong current when swollen by the rains on the surrounding heights. See MEGIDDO.

KISS. This salutation was customary in the East to express regard and reverence as well as affection, Gen. 29:13; Ruth 1:14; Song 1:2; Acts 20:37. Sometimes the beard was kissed, 2 Sam. 20:9; and, in token of humble affection, the feet, Luke 7:38, or even the ground beneath them, Isa. 49:23. Mention is made of the practice between parents and children, Gen. 27:26; 31:28,

55; Luke 15:20, between bridegroom and bride, Song 8:1, between near male relatives and friends, Gen. 33:4; 45:15; 1 Sam. 20:41, or acquaintances of equal rank, 2 Sam. 20:9; Ps. 85:10; Luke 22:48; Acts 20:37, from condescending superiors, 2 Sam. 15:5; 19:39, and from inferiors, Luke 7:45. Images and the heavenly bodies were worshipped by kissing the hand towards them, 1 Kin. 19:18; Job 31:27; Hos. 13:2. The expression, "Kiss the Son," Ps. 2:12, may be illustrated by 1 Sam. 10:1, where king Saul receives the kiss of allegiance from Samuel. This salutation being customary in those days between man and man, was used in the early church as a pledge of Christian peace and charity, Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14; and this custom was kept up more or less for centuries between persons of the same sex only, and died out with the age of persecutions.

KITE, Heb. *clamorer*, a bird of prey, unclear by the Mosaic law, Lev. 11:14; Deut. 14:13, remarkable for its swiftness, courage, and long sight, Job 28:7, in the A. V. "vulture." The red kite, *milvus regalis*, is common in Palestine.

KIT'TIM, son of Javan, and grandson of Noah, Gen. 10:4; 1 Chr. 1:7. See CHITTIM.

KNEAD'ING was usually performed by women, Gen. 18:6; 1 Sam. 28:24; 2 Sam. 13:8; Jer. 7:18, but sometimes by male bakers by trade, Hos. 7:4, as shown on Egyptian monuments. See BREAD. Each family usually made its own bread. The kneading-troughs, Exod. 8:3; 12:34, translated "store" in Deut. 28:5, 17, were either small wooden bowls, or circular pieces of leather which might be drawn up like a bag by a cord encircling the edge. The Arabs of the present day use both.

KNEE and **KNEEL'ING**. Strong knees betokened vigor and courage, and weak or trembling knees the opposite, Ps. 109:24; Isa. 35:3; Dan. 5:6; Heb. 12:12. Kneeling was a sign of subjection, Gen. 27:29; 42:6, or of asking a favor, Matt. 17:14; Mark 1:40; 10:17, and was customary in receiving a personal benediction, the same Hebrew word signifying "to bless," Gen. 27:4, 7, 10, 19; Lev. 9:22, 23; Num. 24:1, and "to thank," Deut. 8:10; Ps. 16:7. "To bow the knee" means "to worship," Exod. 20:5; 1 Kin. 19:18; Ps. 95:6; Isa. 66:3; and this was the customary posture in prayer, 2 Chr. 6:13; Ezra 9:5; Dan. 6:10; Luke 22:41; Acts 7:60; 9:40; 20:36; 21:5; Eph. 3:14.

KNIFE is used to translate 4 different Hebrew words, and applied to all cutting instruments, of flint, Exod. 4:25; Josh. 5:2, 3, bone, bronze, and iron, and of various sizes, from those used in the slaughter and carving of sacrifices, Gen. 22:6, 10; Ezra 1:9; Prov. 30:14, or for pruning-hooks, Isa. 18:5, to those used as lancets, 1 Kin. 18:28, and in sharpening reed-pens, Jer. 36:23. They were not generally used at table.

KNOPS or **KNOBS**, ornamental balls like pomegranates, on the sacred candlestick, Exod. 25:31-36; 37:17-22. In Amos 9:1—translated "lintel"—and Zeph. 2:14, indicating the shape of the capital of a column. Another Heb. word describes the gourdlike ornaments of the temple walls and the brazen sea, 1 Kin. 6:18; 7:24.

KO'HATH, *assembly*, the 2d son of Levi, Gen. 46:11, born in Canaan, dying in Egypt at the age of 133, Exod. 6:16, 18. The Kohathites his descendants were prominent among the 3 divisions of the Levites, and had the honorable service of bearing the ark, the altars, the table of show-bread, etc., during the journeys of the Israelites in the desert, Num. 3:31, these having been previously covered by the priests, Num. 4:4-15. See UZZAH. There were 4 families of his sons, 1 Chr. 23:12, and at the exodus his male posterity numbered 8,600, of whom 2,750 were from 30 to 50 years old. Their station in camp was south of the tabernacle, near that of Reuben, Num. 3:19, 20, 27-31; 4:35, 36. Their cities were in Manasseh, Ephraim, and Dan, Josh. 21:5, 20-26; 1 Chr. 6:61-70, and they furnished judges, treasurers, and singers, 1 Chr. 26:23-32; 2 Chr. 20:9. See PRIESTS.

KO'RAH, *ice*, or *baldness*, I., 2d son of Esau and Aholibamah, a prince of Edom, Gen. 36:5, 14, 18.

II. A son of Hebron, tribe of Judah, 1 Chr. 2:43.

III. A Kohathite Levite, who rebelled against Moses and Aaron, and so against Jehovah. He was a cousin of Moses, for their fathers Izhar and Amram were brothers, Exod. 6:16-21. He was jealous of the civil authority and priestly dignity conferred by God upon Moses and Aaron, his cousins, while he was simply a Levite; and to obtain a part at least of their power for himself, he stirred up a factious spirit in the people. Too much, alas, of what may seem to be zeal for the honor of God has its true character displayed in the pride and ambition of this rebellious Levite. Korah and the 250 Levites whom he had

enticed to join him were destroyed by fire from the Lord; while Dathan and Abiram were swallowed by the miraculous opening of the earth, Num. 16; Psa. 106:17, 18; Jude 11. But Korah's children escaped, Num. 26:11; and the Korahites, or "sons of Korah," were a celebrated family of door-keepers, singers, and poets in the time of David, 1 Chr. 9:17-19; 26:1; 2 Chr. 20:19. To them are inscribed several Psalms, Psa. 42, 44-49, 84, 85, 87, 88.

KO'RE, a *partridge*, I., 1 Chr. 9:19; 26:1. II. 2 Chr. 31:14. In 1 Chr. 26:19 it is put in A. V. for Korah.

KOZ, and, with the article, **HAKKOZ**, a *thorn*, 1 Chr. 24:10, head of a line of priests in David's reign, Ezra 2:61; Neh. 3:4, 21; 7:63.

L.

LA'BAN, *white*, I., a rich herdsman of Mesopotamia, son of Bethuel, and grandson of Nahor, Abraham's brother, Gen. 24:28-31. His character is shown in the gladness with which he gave his sister Rebekah in marriage to the only son of his rich uncle Abraham, Gen. 24:30, 50, and in his deceitful and exacting treatment of Jacob his nephew and son-in-law, against which Jacob defended himself by cunning as well as fidelity. When the prosperity of the one family and the jealousy of the other rendered peace impossible, Jacob, at the command of God, secretly departed, to go to Canaan. Laban pursued him; but being warned by God to do him no harm, returned home after making a treaty of peace. He seems to have known and worshipped God, Gen. 24:50; 30:27; 31:53; but the "gods" or teraphim which Rachel stole from her father, Gen. 31:30, 34, tend to suggest that he was not without some taint of idolatry.

II. Deut. 1:1. See **LIBNAH**, I.

LACE, *twisted*, the blue cord or ribbon binding the high priest's breastplate to the ephod, Exod. 28:28, 37; 39:21, 31; Num. 15:38; also called "wire" in Exod. 39:3, "thread" in Judg. 16:9, and "line" in Ezek. 40:3.

LA'CHISH, *impregnable*, or *smitten*, a royal and strong city of Canaan, whose king Japhia united with neighboring kings against Joshua, but was defeated and taken, Josh. 10:1-33. It lay in the southwest part of Judah, Josh. 10:3, 5, 31; was fortified by Rehoboam, 2 Chr. 11:9, and proved strong enough to resist for a time the whole

army of Sennacherib, 2 Kin. 18:17; 19:8; 2 Chr. 32:1, 9, 21; Mic. 1:13. It was here that king Amaziah was slain, 2 Kin. 14:19; 2 Chr. 25:27. For a wonderful confirmation of the truth of Scripture, see **SENNACHERIB**. The site of Lachish is thought to be Um Lakis, 25 miles west of Hebron, in the Shephelah.

LAD'DER, Gen. 28:12-17. The comforting vision of the heavenly ladder shown to the fugitive Jacob assured him of the omnipresent providence of God, and of his communication of all needed good to his people in the desert of this world, Heb. 1:14. It was also an assurance that there was a way open from earth to heaven, as well as from heaven to earth; and we may see in it an illustration of the nature of Christ, in which heaven and earth meet; and of his work, which brings man home to God, John 1:51.

LA'ISH, a *lion*, I. See **DAN**, II.

II. Isa. 10:30, a town near Anathoth on the north of Jerusalem, passed by the invading Assyrians; now Adasa.

III. A native of Gallim, and father of Phaltiel, 1 Sam. 25:44; 2 Sam. 3:15.

LAH'MAN, a town in the low land of Judah, Josh. 15:40, now Tell Hamam, 6 miles southeast of Eglon.

LAH'MI, of *Bethlehem*, 1 Chr. 20:5, apparently a brother of Goliath. But see 2 Sam. 21:19. Perhaps we should read that Elhanan the son of Jair, a Bethlehemite, slew a brother of Goliath.

LAKE. See **MEROM** and **SEA**. That most terrible description of hell, as a lake burning with fire and brimstone, Rev. 19:20; 21:8, recalls the fire and sea in which Sodom was consumed and swallowed up.

LAMB, the young of the sheep, and also the kid of the goat, Exod. 12:3-5. Christ is the Lamb of God, John 1:29, 36, as being the accepted sacrifice for human sin, Acts 8:32; 1 Pet. 1:19. The sacrifices of the Old Testament were an ordained and perpetual foreshadowing not only of his expiatory death, but of his spotless holiness and his unresisting meekness, Isa. 53:4-9. He is described in Rev. 5:6; 12:11 as wearing the form of a sacrificial lamb in heaven itself. See **PASSOVER** and **SACRIFICES**. In 1 Pet. 1:18, 19 there may be an allusion to the fact that ancient coins bore the figure of a lamb.

LA'MECH, *vigorous*, I., son of Methusael, Gen. 4:18-24, a descendant of Cain, in the 5th generation, and ancestor of a numerous posterity distinguished for skill in agricul-

ture, music, and several mechanic arts. He is the first polygamist on record. His address to his 2 wives is the oldest specimen of poetry extant, and is a good illustration of Hebrew parallelism.

"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken to my speech.
I have slain a man to my wounding,
Even a young man to my hurt.
If Cain shall be avenged seven-fold,
Truly Lamech seventy and seven fold."

Many explanations of this abrupt fragment have been suggested. The most satisfactory, perhaps, is that Lamech had accidentally or in self-defence killed a man, and was exposed to the vengeance of "the avenger of blood;" but quiets the fears of his wives by saying that as God had prohibited the slaying of Cain under heavy penalties, Gen. 4:15, much more would he guard the life of Lamech who was comparatively innocent.

II. The son of Methuselah, and father of Noah; he lived 777 years, and died only 5 years before the flood, Gen. 5:25-31; 1 Chr. 1:3; Luke 3:36.

LAMENTATIONS OF JEREMIAH, an elegiac poem, composed by the prophet on occasion of the destruction of Jerusalem by Nebuchadnezzar. The first 2 chapters principally describe the calamities of the siege of Jerusalem; the 3d deploras the persecutions which Jeremiah himself had suffered; the 4th adverts to the ruin and desolation of the city and temple and the misfortune of Zedekiah; and the 5th is a kind of form of prayer for the Jews in their captivity. At the close, the prophet speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and threatened them with the wrath of God. B. C. 586.

The first 4 chapters of the Lamentations are in the acrostic form, every verse beginning with a letter of the Hebrew alphabet in regular order. The 1st, 2d, and 4th chapters contain 22 verses each, according to the letters of the alphabet; the 3d chapter has 3 successive verses beginning with the same letter, making 66 in all. Moreover, all the verses in each chapter are nearly of the same length. The 5th chapter is not acrostic. See **LETTERS**. The style of Jeremiah's Lamentations is lively, tender, pathetic, and affecting. It was the talent of this prophet to write melancholy and moving elegies, 2 Chr. 35:25; and never was a subject more worthy of tears, nor treated with more tender and affecting sentiments. One would think, as has often

been said, that every letter was written with a tear, and every word was the sob of a broken heart. Yet he does not forget that a covenant God still reigns.



LAMP. The lamps of the ancients, sometimes called "candles" in our Bible, were cups and vessels of many convenient and graceful shapes, and might be carried in the hand or set upon a stand. See **CANDLESTICK**. The lamp was fed with vegetable oils, chiefly olive, tallow, wax, etc., and was kept burning all night. Compare Matt. 8:12; 22:13, "the outer darkness." The poorest families, in some parts of the East, still regard this as essential to health and comfort. A darkened house therefore forcibly told of the extinction of its former occupants, Job 18:5, 6; Prov. 13:9; 20:20; Jer. 25:10, 11; while a constant light was significant of prosperity and perpetuity, 2 Sam. 21:17; 1 Kin. 11:36; 15:4; Psa. 132:17. Lamps to be carried in the streets, Judg. 7:16, 20; 15:4, presented a large surface of wicking to the air, and needed to be frequently replenished from a vessel of oil borne in the other hand, Matt. 25:3, 4, 8. Torches and lanterns, John 18:3, were very necessary in ancient cities, the streets of which were never lighted.

LAND'MARK. Fences and walls seem to have been little used in Judæa, Mark 2:23, though gardens were sometimes inclosed. The ancient and permanent limits, therefore, of individual property in the open field, Ruth 2:3; Job 24:2, were marked by trees or heaps of stones at the corners;

and as it was easy, by removing these, to encroach on a neighbor's ground, a peculiar form of dishonesty arose, requiring a severe punishment, Deut. 19:14; 27:17; Prov. 22:28; 23:10; Hos. 5:10.

LAN'GUAGE, one of the distinguishing gifts of God to man, essential to all high enjoyment and improvement in social life, and to be prized and used in a manner worthy of its priceless value for the glory of God and the benefit of mankind. The original language was not the growth of a mere faculty of speech in man, but a creation and gift of God. Adam and Eve when created knew how to converse with each other and with the Creator. For some 2,000 years "the whole earth was of one language and of one speech," Gen. 11:1. But about 100 years after the flood, according to the common chronology, and later according to others, God miraculously "confounded the language" of the Cushite rebels at Babel; and peopling the earth by these scattered families of diverse tongues, he frustrated their designs and promoted his own. There are now several hundreds of languages and dialects spoken on the earth, and infidels have hence taken occasion to discredit the Bible doctrine of the unity of the human race. It is found, however, that these languages are distributed in several great classes, which have striking affinities with each other; and as comparative philology extends its researches, it finds increasing evidence of the substantial oneness of the human race and of the truth of Scripture. The ancient inscriptions on Babylonian bricks and Assyrian tablets, called cuneiform, or wedge-shaped, because the letters are formed by groups of small wedges in all positions—horizontal, perpendicular, and oblique—are fragments of the ancient sacred language of Assyria, Babylon, and Persia. It has several dialects, and is akin to the Shemitic languages, while it furnishes evidences of one still more ancient, called the Accadian, from which translations were made into the Assyrian. Not a few of its roots are found in the Sanscrit.

The miracle performed at Jerusalem on the day of Pentecost was the reverse of that at Babel, Acts 2:1-18, and beautifully illustrated the tendency of the gospel to introduce peace and harmony where sin has brought discord, and to reunite all the tribes of mankind in one great brotherhood.

To the student of the Bible, one of the most important subjects is the character

and history of the original languages in which that holy book was written. In respect to the original Greek of the New Testament, see under the article **GREECE**. The Greek version of the Old Testament, the Septuagint, is often quoted in the New Testament, sometimes when varying from the original Hebrew, though not always. It was the language most used by our Lord and his disciples, and no doubt their very words are in many cases thus preserved. The Hebrew language, in which the Old Testament was written, is but one of the cluster of cognate languages which anciently prevailed in Western Asia, commonly called the Shemitic languages, as belonging particularly to the descendants of Shem. A proper knowledge of the Hebrew, therefore, implies also an acquaintance with these other kindred dialects.

The Shemitic languages may be divided into 3 principal dialects, namely, the Aramæan, the Hebrew, and the Arabic. 1. The Aramæan, spoken in Syria, Mesopotamia, and Babylonia, is subdivided into the Syriac and Chaldee dialects, sometimes called also the West and East Aramæan. 2. The Hebrew or Canaanitish dialect, Isa. 19:18, was spoken in Palestine, and probably with little variation in Phœnicia and the Phœnician colonies, as, for instance, at Carthage and other places. The remains of the Phœnician and Punic dialects are too few and too much disfigured to enable us to judge with certainty how extensively these languages were the *same* as the dialect of Palestine. 3. The Arabic, to which the Ethiopic bears a special resemblance, comprises in modern times a great variety of dialects as a spoken language, and is spread over a vast extent of country; but so far as we are acquainted with its former state, it appears more anciently to have been limited principally to Arabia and Ethiopia.

These languages are distinguished from European tongues by several marked peculiarities; they are all, except the Ethiopic, written from right to left, and their books begin at what we should call the end; the alphabet, with the exception of the Ethiopic, which is syllabic, consists of consonants only, above or below which the vowel-points are written; they have several guttural consonants very difficult of pronunciation to Europeans; the roots of the language are in general verbs of 3 letters, and pronounced, according to the various dialects, with one or more vowels; the verbs have but 2 tenses, the past and

the future; and the pronouns in the oblique cases are generally united in the same word with the noun or verb to which they have a relation. These various dialects form substantially one language, of which the original home was Western Asia. That they have all diverged from one parent stock is manifest, but to determine which of them has undergone the fewest changes would be a difficult question. The language of Noah and his son Shem was substantially that of Adam and all the antediluvians. Shem and Heber were contemporary with Abraham, and transmitted, as we have good reason to believe, their common tongue to the race of Israel; for it is not to be assumed that at the confusion of Babel no branch of the human family retained the primitive language. It does not appear that the descendants of Shem were among the builders of Babel, Gen. 10:8-10. The oldest records that are known to exist are composed in the Hebrew language. In it Moses wrote down the divine communications and the history of Israel, Exod. 17:14; 24:4; 34:27; Num. 33:2. It flourished in its purest form in Palestine, among the Phœnicians and Hebrews, until the period of the Babylonish exile; soon after which it declined, and at 450 B. C. was succeeded by a kind of Hebræo-Aramæan dialect, such as was spoken in the time of our Saviour among the Jews. The West Aramæan had flourished before this for a long time in the east and north of Palestine; but it now advanced farther west, and during the period that the Christian churches of Syria flourished it was widely extended. It is now almost a dead language. No translation of the Old Testament Hebrew Scriptures preceding the time of Christ is known to us. The Hebrew may now be regarded as having been a dead language, except among a small circle of *literals*, for about the space of 2,000 years. Our knowledge of Arabic literature extends back very little beyond the time of Mohammed. But the followers of this pretended prophet have spread the dialect of the Koran over vast portions of the world. Arabic is now the vernacular language of Arabia, Syria, Egypt, and in a great measure of Palestine and all the northern coast of Africa; while it is read and understood wherever the Koran has gone, in Turkey, Persia, India, and Tartary.

The remains of the ancient Hebrew tongue are contained in the Old Testament and in the few Phœnician and Punic words and inscriptions that have been here and

there discovered. The remains of the Aramæan are extant in a variety of books. In Chaldee we have a part of the books of Daniel and Ezra, Dan. 2:4 to 7:28; Ezra 4:8 to 6:18, and 7:12-26, which are the most ancient of any specimens of this dialect. The Targum of Onkelos, that is, the translation of the Pentateuch into Chaldee, affords the next and purest specimen of that language. In Syriac there is a considerable number of books and manuscripts extant. The oldest specimen of this language that we have is contained in the Peshito, or Syriac version of the Old and New Testament, made perhaps within a century after the time of Christ. A multitude of writers in this dialect have flourished, many of whose writings are probably still extant, although but few have been printed in Europe. In Arabic there exists a great variety of manuscripts and books, historical, scientific, and literary. A familiar knowledge of this and its kindred dialects throws much valuable light on the Old Testament Scriptures.

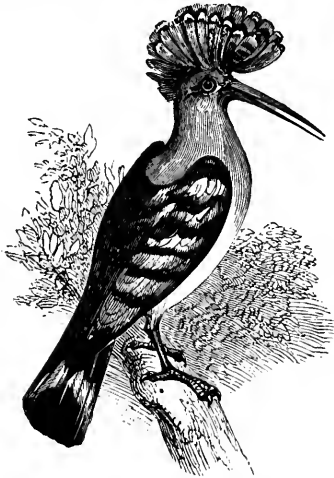
LAODICE'A, *justice of the people*, a large and opulent city of Asia Minor, the metropolis of Phrygia Pacatiana. It was situated on the river Lycus, not far above its junction with the Mæander, and in the vicinity of Colossæ and Hierapolis. Its earlier name was Diospolis; but after being enlarged by Antiochus II. it was called Laodicea, from his wife Laodice. About A. D. 65 or 66, this city, together with Hierapolis and Colossæ, was destroyed by an earthquake, but was quickly rebuilt by Marcus Aurelius. It is now in ruins, and the place is called Eski-hissar, or the old castle. A Christian church was early gathered here. It was addressed by Paul in his letter to Colossæ, and in another now lost, Col. 2:1; 4:13-16, though some think the "Epistle to the Ephesians" is the one alluded to. The church at Laodicea was probably visited by Paul A. D. 63, and is one of the 7 which received special messages from Christ after his ascension, Rev. 1:11; 3:14-22. It was wealthy and lukewarm. We know little of its after-history, except that an important council was held there near the middle of the 4th century, and that some form of Christianity lingered there until the time of the Turks.

LAP'IDOTH, *torches*, husband of Deborah, Judg. 4:4, 5.

LAP'PING, a mode of drinking in which the water is taken in the hollow of the hand and thrown upon the tongue by quick mo-

tions, the head being held near the stream, Judg. 7:5, 6.

LAP'WING, Heb. *double-crest*, supposed to mean the hoopoe, a beautiful migratory bird, of filthy habits and a hooping voice; pronounced unclean by Moses, Lev. 11:19. It is about the size of a thrush; its beak is long, black, thin, and a little hooked, its



legs gray and short. On its head is a tuft of feathers of different colors, which it raises or lowers as it pleases. Its neck and breast are somewhat reddish, and its wings and tail black, with white streaks.

LASÆ'A, a city near Fair-havens, midway on the south side of Crete. Paul passed it on his voyage to Rome, Acts 27:8.

LA'SHA, a chasm, Gen. 10:19, in the border of Canaan; supposed to mean Callirrhoë, with its hot springs, in the Zerka Main chasm, east of the Dead Sea; but perhaps Laish, at the northeast corner of Canaan.

LASHA'RON, a Canaanite city, Josh. 12:18, perhaps Sârura, 7 miles southwest of Tiberias.

LATCH'ET, the thong by which the sandal was secured to the foot, Luke 3:16.

LAT'TICE. See next column.

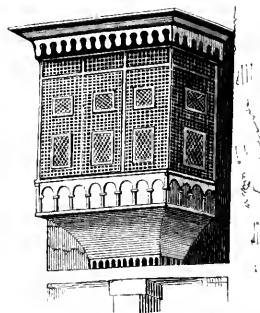
LAUD, to extol, by words of praise or in song, Rom. 15:11.

LAUGH'TER is expressive of joy, Psa. 126:2, of mockery, Gen. 18:13, of proud security, Job 5:22, of God's sense of the folly and madness of sin, Psa. 2:4; 59:8; Prov. 1:26.

LA'VER, a large circular vessel, cast from the polished brass mirrors contribu-

ted by the Hebrew women, and placed between the door of the tabernacle and the altar of burnt-offering, with water for the necessary sacred ablutions, Exod. 30:18-21; 38:8; 40:7, 30-32.

For the temple of Solomon, besides the vast brazen sea for the use of the priests (see SEA), ten lavers were made for cleansing the sacrifices, 2 Chr. 4:6. Each laver contained about 300 gallons, and was supported above a highly elaborate and beautiful base, 1 Kin. 7:27-39. They were stationed within the court of the priests, in front of the temple, 5 on each side. The laver was probably the reservoir, and its base the basin in which the hands and feet were washed. See TEMPLE.



LATTICE-WINDOW, CAIRO.

LAT'TICE, Judg. 5:28, or casement, 2 Kin. 1:2; Prov. 7:6, a network or blind before a window. See HOUSE.

LAW, in the Bible, signifies sometimes the whole word of God, Psa. 19:7-11; 119; Isa. 8:20; sometimes the Old Testament, John 10:34; 15:25, and sometimes the 5 books of Moses, which formed the first of the 3 divisions of the Hebrew Scriptures, Luke 24:44; Acts 13:15. The Pentateuch was probably "the law," a copy of which every king was to transcribe for himself and study, and which was to be made known to young and old, in public and in private, Deut. 6:7; 17:18, 19; 31:9-19, 26. In many other places the Mosaic institutions as a whole are intended by "the law," in distinction from the gospel—the old dispensation instead of the new, John 1:17; Acts 25:8; Heb. 10:1-18.

When the word refers to the law of Moses, careful attention to the context is sometimes requisite to judge whether the civil, the ceremonial, or the moral law is meant. The *ceremonial* or ritual laws, concerning the forms of worship, sacrifices, priests,

purifications, etc., were designed to distinguish the Jewish nation from the heathen, and to foreshadow the gospel dispensation. As a code, they were annulled after Christ's ascension, Gal. 3:24; Eph. 2:15; Heb. 9; 10:1-22, though many of them, springing from sound sanitary and social principles, are still worthy of heed. The *civil* laws, Acts 23:3; 24:6, were for the government of the Jews as a nation, and included the 10 commandments. The whole code was adapted with consummate wisdom to the condition of the Jews, and has greatly influenced all wise legislation in later years. Its pious, humane, and just spirit should characterize every code of human laws. The *moral* law, Deut. 5:22; Matt. 5:17, 18; Luke 10:26, 27, is more important than the others from its bearings on human salvation. It was written by the Creator on the conscience of man, and sin has never fully erased it, Rom. 1:19; 2:12-15. It was more fully taught to the Hebrews, especially at Mount Sinai, in the 10 commandments, and is summed up by Christ in loving God supremely and our neighbor as ourselves, Matt. 22:37-40. It was the offspring of love to man, Rom. 7:10, 12; required perfect obedience, Gal. 3:10; Jas. 2:10; and is of universal and perpetual obligation. Christ confirmed and enforced it, Matt. 5:17-20, showing its demand of holiness in the heart, applying it to a variety of cases, and supplying new motives to obedience by revealing heaven and hell more clearly, and the gracious guidance of the Holy Spirit. Some have argued from certain passages of Scripture that this law is no longer binding upon Christians; that they "are not under the law, but under grace," Rom. 6:14, 15; 7:4, 6; Gal. 3:13, 25; 5:18; and the perversion of these passages leads men to sin and perish because grace abounds. Rightly understood, they harmonize with the declarations of the Saviour, Matt. 5:17. To the soul that is in Christ, the law is no longer the arbiter of his doom; yet it still comes to him as the divinely-appointed teacher of that will of God in which he now delights, Psa. 119:97; Matt. 5:48; 11:30.

The word "law" sometimes means an inward guiding and controlling power. The "law in the mind" and the "law in the members" mean the holy impulses of a regenerated soul and the perverse inclinations of the natural heart, Rom. 7:21-23. Compare also Rom. 8:2; 9:31; Jas. 1:25; 2:12.

LAW'YERS, men who devoted them-

selves to the study and explanation of the Jewish law, particularly of the traditionary or oral law. They belonged mostly to the sect of the Pharisees, and fell under the reproof of our Saviour for having taken from the people the key of knowledge. They were as the blind leading the blind, Matt. 22:35; Luke 10:25; 11:52; Tit. 2:10. See SCRIBES.

LAZ'ARUS, Heb. Eleazar, *help of God*, I., a friend and disciple of Christ, brother of Martha and Mary, with whom he resided at Bethany near Jerusalem. Our Saviour had a high regard for the family, and often visited them; and when Lazarus was dangerously ill, word was sent to Christ, "Lord, behold, he whom thou lovest is sick." The Saviour reached Bethany after he had lain 4 days in his grave, and restored him to life by a word, "Lazarus, come forth." This public and stupendous miracle—of which Spinoza said that if he were satisfied of its truth he would tear to pieces his whole system and embrace Christianity—drew so many to Christ that his enemies sought to put both him and Lazarus to death, John 11; 12:1-11, thus showing the truth of what Christ said in connection with the other Lazarus, "Neither will they be persuaded though one rose from the dead," Luke 16:31. The narrative displays Christ as a tender and compassionate friend, weeping for and with those he loved, and at the same time as the Prince of life, beginning his triumph over death and the grave. Happy are they who, in view of their own death or that of friends, can know that they are safe in Him who says, "I am the resurrection and the life;" and, "because I live, ye shall live also."

II. The helpless beggar who lay at the rich man's gate in one of Christ's most solemn and instructive parables. The one, though poor and sorely afflicted, was a child of God. The other, described as self-indulgent rather than vicious or criminal, was living without God in the enjoyment of every earthly luxury. Their state in this life was greatly in contrast with their real character before God, which was revealed in the amazing changes of their condition at death, Luke 16:19-31. See ABRAHAM'S BOSOM, and on ver. 31, LAZARUS, I. Our Saviour plainly teaches us in this parable that both the friends and the foes of God know and begin to experience their doom immediately after death, and that it is in both cases unchangeable and

eternal. The name Lazarus has passed into many languages: the Italians have *lazzarone*, beggars, and *lazaretto*, hospital for the sick, especially lepers, for whose care in part the "Knights of St. Lazarus" were organized in 1119. In English we have "lazar-house." See SIMON.

LEAD. There are early allusions to this well-known metal in Scripture. The Egyptians "sank as lead" in the Red Sea, Exod. 15:10; Num. 31:22; Ezek. 27:12; Zech. 5:7, 8. Job refers to its use in preserving a permanent record of events, by being melted and poured into letters deeply cut in a rock, Job 19:24. Leaden tablets also were used by the ancients for similar records. This metal was employed, before the use of quicksilver was known, in purifying silver; and the process by which these metals are purged from their dross illustrates God's discipline of his people, Jer. 6:29, 30; Ezek. 22:17-22. Lead mines existed near Mount Sinai and in the mountains of Egypt.

LEAF. The leaves of the olive, Gen. 8:11, the oak, Isa. 1:30; 6:13, and the fig, Gen. 3:7; Matt. 24:32, are mentioned in the Bible, and many apt and beautiful allusions are made to leaves in general, as symbols of prosperity and grace, Psa. 1:3; Jer. 17:8, or of adversity and decay, Job 13:25; Isa. 64:6; Matt. 21:19. See also Lev. 26:36; Isa. 34:4; Dan. 4:12, 14, 21; Mark 13:28; Rev. 22:1, 2. In Jer. 36:23 "leaves" are folds or columns of a book-roll.

LEAGUES with the powerful nations around the Hebrews were allowed them for securing peace and friendly dealings, but entangling alliances and familiar intimacy were forbidden, 2 Kin. 18:20, 21; 20:12, 13; 2 Chr. 20:35-37; 28:20, 21; Isa. 30:2-7; 31:1-3; Hos. 5:13; 12:1. With the Canaanites, Exod. 23:32, 33, the Amalekites, Exod. 17:8, 14, and the Moabites, Deut. 2:9-19, no league was ever to be made. See ALLIANCE.

LE'AH, *weary*, the elder daughter of Laban, and the 1st wife of Jacob, though less beloved than her sister Rachel. She had through life the remembrance of the deceit by which her father had imposed her upon Jacob. She was the mother of 7 children, among whom were Reuben—Jacob's first-born—and Judah, the ancestor of the leading tribe among the Jews, of the royal line and of our Lord, Gen. 29:16-35; 30:1-21. She is supposed to have died before the removal of the family into Egypt, and was

buried in the family cemetery at Hebron, Gen. 32:22; 33:7; 46:5-7; 49:31.

LEAS'ING, falsehood, Psa. 4:2; 5:6.

LEAV'EN is sour dough which is kept over from one baking to another, in order to raise the new dough. Leaven was forbidden to the Hebrews during the 7 days of the Passover, the "days of unleavened bread," Luke 22:1, in memory of what their ancestors did when they went out of Egypt, they being then obliged to carry unleavened meal with them, and to make bread in haste, the Egyptians pressing them to be gone, Exod. 12:8, 15-20, 39; Josh. 5:11. They were very careful in cleansing their houses from it before this feast began, 1 Cor. 5:6. God forbade either leaven or honey to be burned before him in his temple, Lev. 2:11. The pervading and transforming effect of leaven is used in illustration of the like influence on society exerted by the purifying principles of the gospel, or by false doctrines and corrupt men, Matt. 13:33; 16:6-12; Luke 12:1; 1 Cor. 5:6-8; Gal. 5:9.

LEB'ANON, *while*, a chain of mountains on the north of Palestine, 100 miles in extreme length and 20 wide, so named from the whitish limestone of which they are composed, but still more from their snowy whiteness in winter, like Mont Blanc, the Himalayas, the White Hills, etc. It consists of 2 main ridges, running northeast and southwest, nearly parallel with each other and with the coast of the Mediterranean. See view in SIDON. The western ridge was called Libanus by the Greeks, and the eastern Anti-Libanus. Between them lies a long valley called Cœle-Syria, that is, Hollow Syria, and the "valley of Lebanon," Josh. 11:17, at present el-Bekâa, 3,000 feet above the sea level. It opens towards the north, but is exceedingly narrow towards the south, where the river Litany, anciently Leontes, issues from the valley and flows west to the sea, north of Tyre. The western ridge is generally higher than the eastern; its highest peak, Dhor el Kudib, north of the group of cedars, is said to be 10,051 feet high; the average height is about 6,000 feet. In the eastern range, now called Jebel esh-Shurky, Mount Hermon, now Jebel esh-Sheikh, rises into the region of perpetual ice. See HERMON. An Arab poet says of the 2d highest peak of Lebanon, "The Sannin bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet."

Lebanon formed the northern limit of the

Holy Land, Deut. 1:7; 11:24, and though claimed by the Hebrews was not possessed, Josh. 13:1-6; Judg. 3:1-3. The Hebrew writers often allude to this sublime mountain range, Isa. 10:34; 35:2, rising like a vast barrier on their north, Isa. 37:24. They speak of its sea of foliage agitated by the gales, Psa. 72:16; of its noble cedars and other trees, Isa. 60:13; Jer. 22:23; of its innumerable herds, the whole of which, however, could not atone for one sin, Isa. 40:16; of its excellent wine, Hos. 14:7, its snow-cold streams, Jer. 18:14, and its balsamic perfume, Hos. 14:5. Its forests furnished abundant materials for Solomon, 1 Kin. 5:9-11, and for the Assyrians, etc., Isa. 37:24; Ezek. 31:16. The fir-trees and cedars of Lebanon are represented as saying to the king of Babylon, "Since thou art laid low no feller is come up against us," Isa. 14:8. An ancient inscription found at Babylon states that Nebuchadnezzar employed for the woodwork of the Chamber of Oracles the largest of the trees he brought from Mount Lebanon. And a fresh confirmation of the fact implied by Isaiah was found in 1883, in a wild valley on the east slope of Lebanon—two inscriptions cut in the rocks on opposite sides of the valley, 5 yards long and 2½ high, giving an account of the buildings Nebuchadnezzar was erecting at Babylon. Moses longed to enter the Holy Land, that he might "see that goodly mountain and Lebanon," Deut. 3:24, 25; and Solomon says of the Beloved, the type of Christ, "his countenance is as Lebanon," Song 5:15. "The tower of Lebanon which looketh towards Damascus," Song 7:4, is brought to recollection by the accounts given by modern travellers of the ruins of ancient temples, built of stones of vast size. Many such ruinous temples have been discovered in different parts of Lebanon, several of them on conspicuous points, high up in the mountains, where the labor of erecting them must have been stupendous.

At present Lebanon is inhabited by a hardy and turbulent race of mountaineers. Its vast wilderness of mountains forms almost a world by itself. Its western slopes particularly, rising by a succession of terraces from the plain of the coast, are covered with vines, olives, mulberries, and figs; and occupied, as well as the valleys among the mountains, by numberless villages. Anti-Lebanon is less populous and cultivated; most of its occupants are Mohammedans. The chief inhabitants of Leb-

anon are Druses and Maronites; the former Mohammedan mystics, and the latter bigoted Romanists. Among them are interspersed many Greeks and Armenians.

For "cedar of Lebanon," see CEDAR.

LEBA'OTH, *lionesses*, a city in the southwest of Judah and Simeon, Josh. 15:32; 19:6; in 1 Chr. 4:31 called Beth-birei; now Kh. Beeyûd, near Arad, 15 miles south of Hebron.

LEBBÆ'US, *harty*, Matt. 10:3, where the clause "Lebbæus, whose surname was" is omitted in the R. V. See JUDAS, III.

LEBO'NAH, *frankincense*, Judg. 21:19, a town of Ephraim, near Shiloh, between Bethel and Shechem. Its name and site are preserved in the present village of Lubban, 10 miles south of Nablus.



LEEK, a bulbous vegetable resembling a small onion. The Hebrews complained in the wilderness that manna grew insipid to them; they longed for the leeks and onions of Egypt, Num. 11:5. Hasselquist says the *karra*, or leek, is surely one of those after which the Israelites pined; for it has been cultivated in Egypt from time immemorial. The Hebrew word is usually translated "grass" in the English Bible.

LEES, or dregs, the refuse and sediment of wine. Wines that have been allowed to stand a long time on the lees thereby acquire a superior color and flavor; hence such wines are used as a symbol of gospel blessings, Isa. 25:6; also of a nation or community that, from long quiet and prosperity, has become rich and luxurious, and has settled down in carnal security, Jer. 48:11; Zeph. 1:12. To drink the dregs of the cup of God's wrath, Psa. 75:8; Isa. 51:17, is to drink it to exhaustion; that is, to suffer God's wrath without mitigation or end.

LEFT HAND, the north, Gen. 14:15; Job 23:9. "Left-handed," Judg. 3:15; 20:16, able to use the left hand as effectively as the right.

LEG, the lower limb from knee to foot, Lev. 4:11; 8:21; 1 Sam. 17:6. The legs of the crucified were sometimes broken to hasten their death, John 19:31-33.

LE'GION. The number in a Roman legion varied at different periods from 3,000 to more than twice that number. In the time of Christ, a legion contained 6,000, besides the cavalry. There were 10 cohorts in each legion, which were divided each into 3 maniples or bands, and these into 2 centuries containing 100 men each. In the Bible a legion means a number indefinitely large. The Saviour cured a demoniac who called himself "Legion," as if possessed by myriads of demons, Mark 5:9. The expression, "twelve legions of angels," Matt. 26:53, illustrates the immensity of the heavenly host and their zealous devotion to Christ.

LEHA'BIM. See **LIBYA**.

LE'HI, *jawbone*, a place in Judah where Samson was enabled to slay 1,000 Philistines with the jawbone of an ass, and where, in answer to his petition, a fountain sprang up to relieve his thirst, Judg. 15:9-19. Probably the Hebrew word *Lehi* in verse 19 should be left untranslated, as in the marginal reading: "God clave a hollow place that was in *Lehi*, and there came water thereout." This spring he called *En-hak-kore*, "the fountain of him that prayed." It continued to flow, and may even to this day be testifying that God hears the cry of his people, and can turn a dry land into springs of water for their use, Gen. 21:19; Num. 20:11. A site for *Lehi* has been found at Beit Likiyeh, 4 miles north of Bir es-Seba.

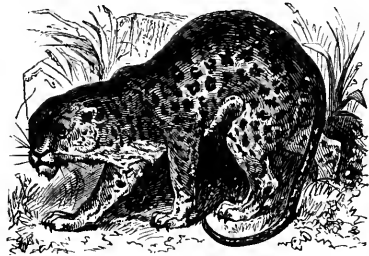
LEM'UEL, *devoted to God*, the king to whom were addressed the counsels in Prov. 31:1-9. Some suppose it to be an enigmatical name for Solomon.

LEN'TILES, a species of pulse or small beans, *ervum lens*, still common in Syria and Egypt under the name '*adas*, 2 Sam. 23:11. They were parched over the fire to be portable for travellers, and Barzillai furnished them for David and his people when weary, 2 Sam. 17:28. They were sometimes an ingredient in bread, Ezek. 4:9. We find Esau longing for a mess of pottage made of lentiles, Gen. 25:34. In Barbary, Dr. Shaw says, "Lentiles are dressed in the same manner as beans, dissolving easi-



ly into a mass, and making a pottage of a chocolate color."

LEOP'ARD, Heb. *spotted*, a fierce wild beast of the feline genus, beautifully spotted with a diversity of colors; it has small eyes, wide jaws, sharp teeth, round ears, a large tail, 5 claws on the fore-feet, and 4 on those behind. It is swift, crafty, and cruel, dangerous to all domestic cattle, and even to man, Jer. 5:6; 13:23; Hos. 13:7; Hab. 1:8. Its name, *leo-pard*, implies that it has something of the lion and of the panther in its nature. It seems from Scripture that the leopard could not be rare in Palestine. Its Hebrew name occurs significantly in several names of places; as *Beth-nimrah*, the haunt of leopards, Num. 32:36. So in *Nimrah*, *Nimrim*, and perhaps *Nimrod* the mighty hunter. *Isaiah*, describing the happy reign of the Messiah, says, ch. 11:6,



"The leopard shall lie down with the kid, and the calf and the young lion and the fatling together." The spouse in the Canticles speaks of the mountains of the leopards, Song 4:8, such as *Lebanon* and *Hermah*, where they are still found. In Dan. 7:6 the leopard symbolizes the rapid progress of the Macedonian kingdom, its 4 heads denoting *Alexander's* 4 generals. In Rev. 13:2 the Roman Empire is described.

LEP'ER, Heb. *smitten*, a person afflicted

with leprosy. As it now exists, leprosy is a scaly disease of the skin, occurring in several distinct forms and with many degrees of severity; beginning with slight reddish eruptions, followed by scales of a grayish white color, sometimes in circles an inch or two in diameter, and at other times much larger; in many cases attacking only the knees and elbows, in others the whole body; usually not affecting the general health, but considered impossible of cure. It is said not to be infectious, but is communicated from father to son for several generations, gradually becoming less noticeable. It corresponds in the main with the disease the symptoms and treatment of which are so fully described in Lev. 13; 14. There is little doubt, however, that the ancient leprosy, in its more aggravated form, is to be regarded as a plague or judgment from God, Deut. 24:8. It was peculiarly dreaded among the Jews as unclean and infectious, and also as being a special infliction from Jehovah, as we know it to have been in the cases of Miriam, Num. 12:10, Gehazi, 2 Kin. 5:27, and Uzziah, 2 Chr. 26:16-23. No remedies were effectual. The sufferer was commended to the priest, not to the physician, and was separated from many of the privileges of society. We find that lepers associated chiefly with each other, 2 Kin. 7:8; Luke 17:12, 13. The term, "the plague of leprosy," is applied not only to this disease in men, but to a similar infection sometimes sent into houses and garments, Lev. 14. The exact nature of this latter cannot be ascertained, but it bears the marks of a special aggravation, as a judgment from God, of some evil not unknown in that climate. It illustrates the awful result of moral corruption in society uncounteracted by the grace of God. The disease in all its forms is a lively emblem of sin. This malady of the soul is also all-pervading, unclean, contagious, and incurable; it separates its victim from God and heaven; it proves its existence by its increasing sway and its fatal termination. But the Saviour has shown his power to heal the worst maladies of the soul by curing the leprosy with a word, Luke 17:12-19, and to admit the restored soul to all the privileges of the sons of God.

ELEPHANTIASIS, supposed by some to have been the disease of Job, and the "botch" or ulcer of Egypt, Deut. 28:27, 35, is a tuberculous malady somewhat akin to the leprosy, but more dreadful. Its name is derived from the dark, hard, and rough

appearance of the skin, and from the form of the feet, swollen and despoiled of the toes. This horrid malady infects the whole system; ulcers and dark scales cover the body, and the hair, beard, fingers, and all the extremities drop off. It is still met with in tropical countries, and was introduced into Europe by the Crusaders; but after occasioning dreadful havoc and the building of thousands of "hospitals for lepers," it disappeared from Europe in general, though many cases occur in Norway, and some in the ports of Spain.

LES'BOS. See MITYLENE.

LE'SHEM, *a gem*, Josh. 19:47. See DAN.

LET, sometimes used in the old English sense, that is, to hinder, Exod. 5:4; Isa. 43:13; Rom. 1:13; 2 Thess. 2:7.

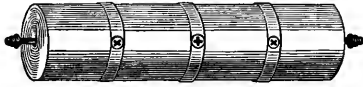
LET'TER, Luke 23:38; Gal. 6:11, "in how large a hand." The Hebrews have certain acrostic poems which begin with the letters of the alphabet ranged in order. The most considerable of these is Psalm 119, which contains 22 stanzas of 8 verses each, all acrostic; that is, the first 8 begin with Aleph, the next 8 with Beth, and so on. Psalms 25, 34 have but 22 verses each, beginning with the 22 letters of the Hebrew alphabet. Others, as Psalms 111, 112, have one-half of the verse beginning with one letter, and the other half with the next. Thus,

"Blessed is the man who feareth the Lord,
Who delighteth greatly in his commandments."
The first half of the verse begins in the Hebrew with Aleph, the second with Beth. Psalms 37 and 145 are acrostic. The Lamentations of Jeremiah are also in acrostic verse, as well as the 31st chapter of Proverbs, from the 8th verse to the end. In John 7:15, the word "letters" means learning; the Jews said of Christ, Whence this man's qualifications to teach us the Scriptures, since he has not learned of the doctors of the law?

Paul speaks of "the letter" in distinction from "the spirit," Rom. 2:27, 29; 7:6; 2 Cor. 3:6; contrasting the mere word of the law and its outward observance with its spiritual meaning and cordial obedience to it through the Spirit of Christ.

LET'TERS. Epistolary correspondence seems to have been little practised among the ancient Hebrews. Some few letters are mentioned in the Old Testament, 2 Sam. 11:14; Ezra 4:8. They were conveyed to their destination by friends or travellers, Jer. 29:3; or by royal couriers, 2 Chr. 36:6; Esth. 8:10. The letter was

usually in the form of a roll, the last fold being pasted down. They were sealed, 1 Kin. 21:8, and sometimes wrapped in an



AN ANCIENT EPISTLE.

envelope, or in a bag of costly materials, and highly ornamented. To send an open letter was expressive of contempt, Neh. 6:5. In the New Testament we have numerous examples of letters from the pens of the apostles.

LETU'SHIM, *hammered*, an Arabian tribe, descendants of Abraham and Keturah, Gen. 25:1-3.

LEUM'MIM, *peoples*, kinsmen of the LE-TUSHIM.

LE'VI, *entwined*, I., the 3d son of Jacob and Leah, born in Mesopotamia; father of 3 sons, Gershon, Kohath, and Merari, and of Jochebed the mother of Moses, Gen. 29:34; Exod. 6:16-20. For his share in the treacherous massacre of the Shechemites, Gen. 34, his father at death foreboded evil to his posterity, Gen. 49:5-7; but as they afterwards stood forth on the Lord's side, Moses was charged to bless them, Exod. 32:26-29; Deut. 33:8-11. He joined his brethren in their ill-treatment of Joseph, Gen. 37, went down into Egypt with his family, Gen. 46:11, and lived to the age of 137 years. The tribe of Levi was, according to Jacob's prediction, scattered over all Israel, having no share in the division of Canaan, but certain cities in the portions of other tribes, Josh. 21:1-40. It was not the worse provided for, however, since God chose this tribe for the service of the temple and priesthood, and bestowed on it many privileges above the other tribes. All the tithes, firstfruits, and offerings presented at the temple, as well as several parts of all the victims that were offered, belonged to the tribe of Levi. See LE-VITES.

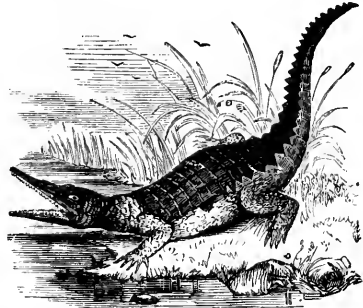
II. The apostle Matthew was also called Levi. See MATTHEW.

III. and IV. Ancestors of the Saviour, Luke 3:24, 29.

LEVI'ATHAN, *a jointed monster*, Psa. 74:14; 104:26, a huge reptile described in Job 41. Probably the animal denoted is the crocodile, the terror of the Nile, as BEHEMOTH, in Job 40, is the hippopotamus of the same river.

The crocodile is a native of the Nile and

other Asiatic and African rivers; in some instances even 30 feet in length; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has proportionally the largest mouth of all monsters whatever; moves both its jaws alike, the upper of which has not less than 36, and the lower 30 sharp, but strong and massy teeth; and



is furnished with a coat of mail so scaly and callous as to resist the force of a musket-ball in every part except under the belly. In several passages in the Bible the king of Egypt appears to be addressed as leviathan, Isa. 27:1; Ezek. 29:3; 32:2.

LE'VITES. All the descendants of Levi may be comprised under this name, Exod. 6:16, 25; Josh. 3:3 (see LEVI), but chiefly those who were employed in the lower services in the temple, by which they were distinguished from the priests, who were of the race of Levi by Aaron, and were employed in higher offices, Num. 3:6-10; 18:2-7; Ezek. 44:15. God chose the Levites for the service of his tabernacle and temple instead of the first-born son of each family, to whom such duties naturally belonged, and who were already sacred to God in memory of the great deliverance in Egypt, Exod. 13; Num. 3:12, 13, 39-51. In the wilderness the Levites took charge of the tabernacle and its contents, encamped around it as its proper guardians, Num. 3:23, 29, 35, and conveyed it from place to place, each of the 3 families having a separate portion, Num. 1:51; 4; 1 Chr. 15:2, 27. After the building of the temple they took charge of the gates, of the sacred vessels, of the storehouses for cattle, flour, wine, oil, and spices, of the preparation of the show-bread and other offerings, and of

the singing and instrumental music, 1 Chr. 9: 23; 2 Chr. 29. They brought wood, water, etc., for the priests; aided them in preparing the sacrifices, and in collecting and disbursing the contributions of the people, 2 Chr. 30:16, 17; 35:1. See NETHINIM. They were also the temple guards, Neh. 13:13, 22; and the salutation and response in Psalm 134 are thought by Bishop Lowth to have been their song in the night. But besides their services in the temple, they performed a very important part in teaching the people, 2 Chr. 30:22; Neh. 8:7, among whom they were scattered, binding the tribes together, and promoting virtue and piety. They studied the law, and were the ordinary judges of the country, but subordinate to the priests, 2 Chr. 17:9; 19:8-11. God provided for the subsistence of the Levites by giving to them the tithe of corn, fruit, and cattle, Num. 18:18-24; but they paid to the priests the 10th of their tithes, Neh. 10:37, 38; and as the Levites possessed no estates in land, the tithes which the priests received from them were considered as the firstfruits which they were to offer to the Lord, Num. 18:21-32. The payment of tithes to the Levites appears not to have been enforced, but depended on the good-will of the people; hence the special charges laid on their brethren not to forget them, Deut. 12:12, 18, 19; 14:28; 26:12.

God assigned for the habitation of the Levites 48 cities, with fields, pastures, and gardens, Num. 35. Of these, 13 were given to the priests, all in the tribes near Jerusalem. Six of the Levitical cities were appointed as cities of refuge, Num. 35:1-8; Josh. 20; 21. While the Levites were actually employed in the temple they were supported out of the provisions kept in store there, and out of the daily offerings. The same privilege was granted to volunteers drawn to Jerusalem by the fervor of their love to God's service, Deut. 12:18, 19; 18:6-8. The consecration of Levites was without much ceremony. See Num. 8:5-22; 2 Chr. 29:34.

The Levites wore no peculiar dress to distinguish them from other Israelites till the time of Agrippa. His innovation in this matter is mentioned by Josephus, who remarks that the ancient customs of the country were never forsaken with impunity.

The Levites were divided into different classes: the Gershonites, Kohathites, and Merarites, Num. 3:17-20. They were still

further divided into courses, like the priests, 1 Chr. 23-26. At first, assuming the lesser duties when 25 years old, they entered in full on their public duties at 30 years of age, Num. 4:3; 8:24, 25; but David fixed the age for commencing at 20 years; and at 50 they were exempt, 1 Chr. 23:24-27. The different courses of porters, singers, guards, etc., were on duty in succession, one week at a time, coming up to Jerusalem from their own cities for the purpose, 1 Chr. 23-26; 2 Chr. 23:4, 8; 31:17; Ezra 3:8-12. After the revolt of the 10 tribes, a large portion of the Levites abandoned their cities in Israel and dwelt in Judah, 2 Chr. 11:12-14; 13:9-11. After the Captivity numbers of them returned from beyond the Euphrates to Judæa, Ezra 2:36-42; Neh. 11:15-19; 12:24-31. In the New Testament they are not often mentioned, Luke 10:32; John 1:19; Acts 4:36. The "scribes" and "doctors," however, are supposed to have belonged chiefly to this class.

LEVIT'ICUS, the 3d book in the Pentateuch; called Leviticus because it contains principally the laws and regulations relating to the Levites, priests, offerings, and sacrifices. The Hebrews call it "the priests' law." In the 1st section, the various bloody and unbloody sacrifices are minutely described: the burnt-offerings, the meat, sin, peace, ignorance, and trespass offerings; the sins for which and the mode in which they were to be offered. The fulness of these details not only signified the importance of God's worship, but forbade all human additions and changes that might lead to idolatry. The whole scheme was "a shadow of good things to come," typical of the Lamb "who through the eternal Spirit offered himself without spot unto God." Its best commentary is the Epistle to the Hebrews.

A full account of the consecration of Aaron and his sons as priests is followed by the instructive narrative of Nadab and Abihu. Then are given the laws respecting personal and ceremonial purifications, a perpetual memento of the defilement of sin and of the holiness of God. Next follows a description of the great day of Expiation; after which the Jews are warned against the superstitions, idolatry, impurity, etc., of the Canaanites; and laws are given guarding their morals, health, and civil order. The observance of their distinguishing festivals is enjoined upon them; and laws are given respecting the Sabbath

and the Jubilee, vows and tithes. The warnings and promises in the latter part of the book point their attention to the future, and aim to unite the whole nation in serving their covenant God; it is a shadow, the substance of which is Christ and his kingdom. The book is generally held to be the work of Moses, though he was probably assisted by Aaron. Its date is B. C. 1490. It contains the history of the 1st month of their 2d year after leaving Egypt.

LEV'Y, a company of men pressed into service on public works, 1 Kin. 5:13, 14; 9:15. This enforced labor has always been customary among Eastern tyrants, often at a great sacrifice of life.

LEWD, in Acts 17:5, means "bad," and in Acts 18:14 **LEWDNESS** means "mischief." Elsewhere the specific sense of licentiousness is intended.

LIB'ERTINES, Acts 6:9, Latin *libertinus*, a freedman, that is, one who, having been a slave, either by birth or capture, has obtained his freedom; or the son of a parent who was a freedman. The "Synagogue of the Libertines" stands connected with those of the Cyrenians and Alexandrians, who were of African origin; it is therefore supposed by some that the Libertines were of African origin also. It is, however, more probable that this word denotes Jews who had been taken captive by the Romans in war and carried to Italy, and having been there manumitted, were accustomed to visit Jerusalem in such numbers as to erect a synagogue for their particular use, as was the case with Jews from other cities mentioned in the context. They originated the persecution against Stephen which resulted in his martyrdom. See **SYNAGOGUE**.

LIB'NAH, *whiteness*, I., the 5th station of the Israelites after leaving Sinai, Num. 33:20, 21, and after the repulse at Kadesh, Deut. 1:44-46; 2:1; probably the Laban of Deut. 1:1. Perhaps at Hajr el-Abyad, "the white stone" in the heart of the desert et-Tih, north of Sinai.

II. A city in the Sheph'elah, or western lowland of Judah, probably southeast of Gaza. It was conquered by Joshua from the Canaanites, and assigned to the priests, Josh. 10:29-32; 12:15; 15:42; 21:13; 1 Chr. 6:57. Hamutal, wife of king Josiah, was born there, 2 Kin. 23:31; 24:18. Its inhabitants revolted against the idolatrous and cruel Jehoram, 2 Chr. 21:10. It was a strongly fortified place, and under its walls the Assyrian army was miraculously cut off, 2 Kin. 19:8, 9, 35; Isa. 37:8.

LIB'YA, a country in the north of Africa, stretching along on the Mediterranean between Egypt and Carthage, and running back somewhat into the interior. The part adjoining Egypt was sometimes called Libya Marmarica; and that around Cyrene, Cyrenaica, from its chief city; or Pentapolis, from its 5 cities, Cyrene, Apollonia, Berenice, Arsinoë, and Ptolemais. In these cities great numbers of Jews dwelt in the time of Christ; and they, with their Libyan proselytes, resorted to Jerusalem to worship, Acts 2:10. Libya received its name from the Lehabim or Lubim, Gen. 10:13, a warlike people, who assisted Shishak king of Egypt, and Zerah the Ethiopian, in their wars against Judæa, 2 Chr. 12:3; 14:9; 16:8; Dan. 11:43. They were also allies of ancient Thebes, Nah. 3:9. Compare Jer. 46:9; Ezek. 30:5. See **PHUT**. Libya fell at length under the power of Carthage, and subsequently of the Greeks, Romans, Saracens, and Turks.

LICE, the 3d plague of Egypt, Exod. 8:16; Psa. 105:31; peculiarly offensive to the priests, who were obliged to shave and wash their entire body every 3d day, lest they should carry any vermin into the temples. According to some interpreters they were the small stinging gnats which abound in Egypt, or, with greater probability, the sand-ticks.

LIE. The essence of a falsehood is the intent to deceive, and its guilt may be aggravated by the selfishness or malice of the design. Scripture condemns it in all its forms and degrees, and ascribes it to "the father of lies" Satan, and to his "children," Lev. 19:11; John 8:44; Phil. 4:8; Col. 3:9; 1 Tim. 1:9, 10; Rev. 21:27; 22:15. Satan beguiled our first parents by the greatest of falsehoods, "Ye shall not surely die;" and every promise to their children of good to be derived from sin is alike false and fatal. Lies may be told by looks, gestures, etc., as well as by words or under oath. All untruthfulness is diametrically opposed to the nature of the "God of truth," and the many instances of falsehood recorded in Scripture do not imply his approval.

LIEUTENANTS, Ezra 8:36; Esth. 3:12; 8:9; 9:3, translated "princes" in Dan. 3:2; 6:1, the provincial satraps in ancient Persia.

LIFE, in the Bible, is either natural, Gen. 3:17; spiritual, that of the renewed soul, Rom. 8:6; or eternal, a holy and blissful immortality, John 3:36; Rom. 6:23. Jehovah is "the living God," both as distin-

guished from idols and as the self-existent Creator of all things, Jer. 10:10; John 5:26; Acts 14:15; 1 Tim. 6:16. In the same sense Christ is "the life," John 1:4; 1 John 1:1, 2. Christ is the great Author of natural life, Col. 1:16; and also of spiritual and eternal life, John 14:6; 6:47. He has purchased these by laying down his own life; and gives them freely to his people, John 10:11, 28. He is the spring of all their spiritual life on earth, Gal. 2:20; will raise them up at the last day, and make them partakers for ever of his own life, John 11:25; 14:19; 17:2, 3.

LIGHT, one of the most wonderful, cheering, and useful of all the works of God; called into being on the first of the 6 days of creation by his voice: "Let there be light;" and there was light. No object better illustrates whatever is pure, glorious, spiritual, joyful, and beneficent. Hence the beauty and force of the expressions, "God is light," 1 John 1:5, and "the Father of lights," Jas. 1:17; Christ is the "Sun of righteousness," Mal. 4:2, and "the light of the world," John 1:9; 8:12. So also the word of God is "a light," Psa. 119:105; 2 Pet. 1:19; truth and Christians are lights, Matt. 5:14; John 3:19; 12:36; prosperity is "light," Esth. 8:16; Isa. 58:8; and heaven is full of light, Rev. 21:23-25. The opposite of all these is "darkness."

LIGHTNING. See **THUNDER**.

LIGN-ALOES. See **ALOES**.

LIG'URE, probably the same with the jacinth, a stone in the high-priest's breast-plate, Exod. 28:19; 39:12, said to have been of a deep and brilliant red color, with a tinge of yellow, and transparent; perhaps the tourmaline.

L'I'KING, Job 39:4; Dan. 1:10, condition.

LIL'Y. Of this queenly plant several varieties are found among the wild flowers of Palestine, the profusion, beauty, and fragrance of which are the delight of travellers. The lily is a spring flower, and appears early in all parts of the Holy Land. It was introduced in the ornamental work of the temple, 1 Kin. 7:19-26; 2 Chr. 4:5. In Canticles it is often employed as a symbol of loveliness. More commonly it is applied to the bride and her various perfections: ch. 2:1, 2, where the bride speaks, ver. 1, the bridegroom answers, ver. 2, and the bride again responds, ver. 3. The bridegroom's lips are compared to lilies in ch. 5:13, and he is described as feeding among the lilies, ch. 2:16; 6:3; which typically represents Christ as delighting himself with

the graces of his people. From the lily our Saviour has also drawn one of his most striking figures: "Consider the lilies of the field, how they grow;" "even Solomon in



THE SCARLET MARTAGON: *LILIUM CHALCEDONICUM*.

all his glory was not arrayed like one of these," Matt. 6:28. The lily of the valleys, Song 2:1, means simply the lily growing in valleys, not our "lily of the valley," which is unknown in Palestine.

LIME was well known in Bible times, Lev. 14:42, 43, and its burning in a kiln with thorns to make plaster is mentioned in Isa. 33:12. The king of Moab so used the bones of the king of Edom, Amos 2:1. Inscriptions made in plaster upon rock, Deut. 27:2-4, or upon rocks afterwards plastered and painted, are found in Egypt still clear and fresh after 3,000 years.

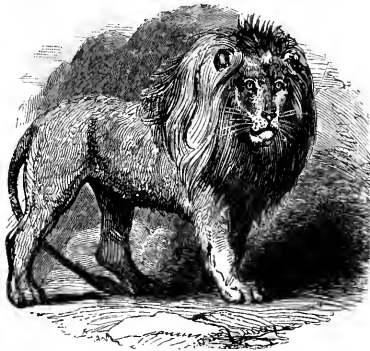
LINE, often the cord or line used in measuring land, etc., 1 Kin. 7:23; Psa. 78:55; Isa. 34:17; Amos 7:17; hence in Psa. 16:6 the lot or portion so measured. In Psa. 19:4 the "line" of the heavens may denote the stately movements of the heavenly bodies which measure climates, months, and seasons on the earth. In Isa. 44:13 "line" means a stylus or graver.

LIN'EN. Many different words in He-

brew and Greek are translated in the A. V. "linen," "fine linen," "linen yarn," "flax," and "silk," in describing the garments of the priests, Exod. 28:39, 42; 39:28; Ezek. 44:18, of princes, Gen. 41:42; 2 Sam. 6:14; 1 Chr. 15:27, and of the virtuous woman, Prov. 31:13, 22, 24, the tabernacle hangings, the veil before the holy of holies, and its curtain, Exod. 26:1, 31, 36; 2 Chr. 3:14, the robes of angels, Ezek. 9:2, 3, 11; Dan. 10:5; 12:6, the cloths in which Christ's body was wrapped, John 19:40. Some of these terms are used interchangeably, and it is not easy to define them precisely; they may probably denote different qualities of linen as to fineness, color, and origin. Some Egyptian linens were of extraordinary fineness and evenness of thread, one mummy bandage from Thebes being found to have 152 threads in the warp and 71 in the woof to each square inch. Fine linen of snowy whiteness was highly prized, and was a symbol of the purity of angels and of the redeemed church, Rev. 19:8. See **COTTON**, **FLAX**, and **SILK**. In Rev. 15:6 the R. V. reads, "arrayed with precious stone pure and bright."

LIN'TEL, or "upper door-post," the cross-piece crowning the 2 side-posts of a door, Exod. 12:7, 22, 23; 1 Kin. 6:31, or the projecting chapter of a column, Amos 9:1; Zeph. 2:14. See **PASSOVER**.

LINUS, a Christian at Rome, whose salutation Paul sent to Timothy, 2 Tim. 4:21.



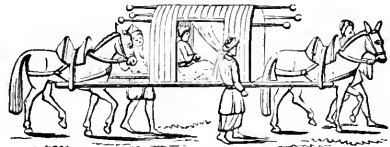
LION, the well-known and noble king of beasts, frequently spoken of in Scripture, Jer. 25:38; Ezek. 19:4, 8, 9; Amos 3:12; Rev. 4:7; compare Ezek. 1:10. He often exceeds 8 feet in length and 4 feet in height; and his majestic and dauntless aspect, his prodigious strength and agility, and his peculiar roar, make him the terror

of the forests. Lions were common in Palestine, Num. 23:24; 24:9; 2 Kin. 17:26; Song 4:8, the Hebrew name being found in the names of several places, as Laish, Lebaath, etc. (see **JORDAN**), and the Hebrews had many different names for them, to distinguish the different ages, etc. Five of these occur together in Job 4:10, 11. See also Nah. 2:11, 12. There is also a variety of words describing their movements, roars, and growls. The Psalmist alludes to the stealthy creeping of the lion till he can spring upon his prey in Psa. 10:9, 10; and 1 Pet. 5:8 describes Satan, the merciless destroyer, as a roaring lion. The Bible reader will remember the exploits of Samson, David, and Benaiah, Judg. 14:5, 6; 1 Sam. 17:34-36; 2 Sam. 23:20, the story of the disobedient prophet slain by a lion, 1 Kin. 13:28, and of the obedient Daniel, safe in the lions' den, Dan. 6; also the sublime image of Jehovah's care for his people, in Isa. 31:4.

"The Lion of the tribe of Judah," Rev. 5:5, is Jesus Christ, who sprang from the tribe of Judah and the race of David, and overcame death, the world, and the devil. It is supposed that a lion was the device of the tribe of Judah; hence this allusion, Gen. 49:9.

LIP, often translated "language," or "tongue," and meaning a different dialect, Isa. 28:11; 1 Cor. 14:21. "The fruit of the lips," Heb. 13:15, is praise; "the calves of the lips," Hos. 14:2, are thank-offerings. Covering the lips with a corner of one's garment, as if unclean, Isa. 6:5, 7, was a sign of mourning or humiliation, Ezek. 24:17, 22; Mic. 3:7.

LIST, please, like, or will, Matt. 17:12; Mark 9:13; John 3:8; Jas. 3:4.



LIT'ER, a light, covered conveyance, resembling a sedan-chair, or a palanquin; borne by men, but oftener at the present day in Syria between 2 mules or camels. Solomon's "chariot," Song 3:9, or bed as in the margin, is supposed to have been an elegant mule-litter. The Hebrew word used in Isa. 66:20, with another from a verb *to roll*, denotes covered wagons in Num. 7:3.

LIV'ER, Lev. 3:4, 10, 15; Prov. 7:23;

Lam. 2:11. This organ in man was regarded by the ancients as the seat of the passions. Idolaters consulted the liver of the victim offered in sacrifice, for purposes of divination, Ezek. 21:21.

LIVE'LY, living, vigorous, Exod. 1:19; Psa. 38:19; Acts 7:38; 1 Pet. 1:3; 2:5.

LIV'ING CREA'TURES, Ezek. 1; 3:13; 10:15-17, the cherubim, Ezek. 10. Translated "beasts" in A. V. in Rev. 4:6-9; 5:6-14; 6:1-7, etc.



LIZ'ARD, a cold-blooded reptile, with much resemblance to the serpent, but having 4 feet. Large numbers are found in Syria, varying greatly in size, appearance, and place of abode; some dwelling partly in water, and others on the rocks of the desert, or among old ruins. Lizards were unclean by the Levitical law, Lev. 11:30. See CHAMELEON, FERRET.

LOAF, Heb. *a circle*, Exod. 29:23; Judg. 8:5; 1 Sam. 10:3, a round flat cake, the usual form of bread anciently, 1 Chr. 16:3; Matt. 14:17. See BREAD.

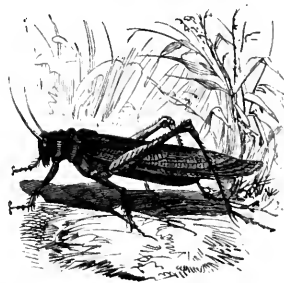
LO-AM'MI, *not my people*, a name divinely given to Hosea's 2d son, to signify God's rejection of Israel and subsequent restoration, Hos. 1:9, 10; 2:23.

LOANS for commercial purposes are not mentioned in the early Biblical records, but only those in aid of the poor, Neh. 5:1, 3, 13. Jehovah, as the sole proprietor of the land occupied by the Jews, required them, as one condition of its use, to grant liberal loans to their poor brethren; and every 7 years the outstanding loans were to become gifts, and could not be reclaimed. If a pledge was taken on making a loan it must be done with mercy and under certain benevolent restrictions, Exod. 22:25, 27; Deut. 15:1-11; 23:19, 20; 24:6, 10-13, 17. The great truth so prominent in this and similar features of the Mosaic laws ought to be restored to its fundamental place in our theories of property; and no one who believes in God should act as the owner, but only as the steward of what he

possesses, all of which he is to use as required by its great Owner. In the same spirit our Saviour enjoins the duty of loaning freely, even to enemies, and without hope of reward, Luke 6:34, 35. See USURY.

LOCK, Judg. 3:23, 25; Neh. 3:3, 6, 13-15; Song 5:5. See KEY.

LO'CUST, a voracious winged insect, belonging to the order known among naturalists as the Orthoptera, including various creeping and leaping insects, closely resembling the grasshopper, and a great scourge in Oriental countries in both ancient and modern times. There are 10 different names in the Hebrew Bible for insects of this kind; but some of these probably designate different forms or stages in life of the same species. The most destructive species of modern Syria and Arabia are the *Oedipoda migratoria* and the *Acridium peregrinum*. The Bible represents their countless swarms as directed in their flight and march by God, and used in the chastisement of guilty nations, Deut. 28:38-42; 1 Kin. 8:37; 2 Chr. 6:28. A swarm of locusts was among the plagues of Egypt; they covered the whole land, so that the earth was darkened, and devoured every green herb of the earth, and the fruit of every tree which the hail had left, Exod. 10:4-19. But the most particular descrip-



tion of this insect, and of its destructive career, in the sacred writings, is in Joel 2:3-10. This is one of the most striking and animated descriptions to be met with in the whole compass of prophecy; and the double destruction to be produced by locusts and the enemies of which they were the harbingers is painted with the most expressive force and accuracy. We see the destroying army moving before us as we read, and see the desolation spreading. It should also be mentioned that the 4 insects specified in Joel 1:4, the palmer-worm, the locust, the canker-worm, and the

caterpillar, are strictly, according to the Hebrew, only different forms of locusts, some perhaps without wings, as mentioned below. See also Lev. 11:21, 22.

Dr. Shaw remarks, "Those which I saw were much bigger than our common grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the end of March, the wind having been some time from the south. In the middle of April their numbers were so vastly increased that in the heat of the day they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and as the prophet Joel expresses it, they darkened the sun. When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the Psalmist, Psa. 109:23, of being tossed up and down as the locust. In the month of May these swarms gradually retired into the Metijiah and other adjacent plains, where they deposited their eggs. These were no sooner hatched in June than each of the broods collected itself into a compact body of a furlong or more square, and marching afterwards in a direct line towards the sea, they let nothing escape them, eating up everything that was green and juicy, not only the lesser kinds of vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm, and the apple-tree, even all the trees of the field, Joel 1:12; in doing which they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bedchambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up and the fires extinguished by infinite swarms succeeding one another, while the front was regardless of danger and the rear pressed on so close that a retreat was altogether impossible. A day or two after one of these broods was in motion others were already hatched to march and glean after them, gnawing off the very bark and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So just-

ly have they been compared by the prophet to a great army; who further observes that the land is as the garden of Eden before them, and behind them a desolate wilderness."

The locust was a "clean" animal for the Jews, Lev. 11:22, and might be used for food. In Matt. 3:4 it is said of John the Baptist that "his meat was locusts and wild honey." They are still eaten in the East, and regarded by some as a delicacy, though usually left to the poorest of the people. Niebuhr remarks, "Locusts are brought to market on strings in all the cities of Arabia, from Babelmandel to Bassorah. On Mount Sumara I saw an Arab who had collected a whole sackful of them. They are prepared in different ways. An Arab in Egypt threw them upon the glowing coals, and after he supposed they were roasted enough, he took them by the legs and head and devoured the remainder at one mouthful. When the Arabs have them in quantities, they roast or dry them in an oven, or boil them and eat them with salt. The Arabs in the kingdom of Morocco boil the locusts, and then dry them on the roofs of their houses. One sees there large baskets full of them in the markets."

In Rev. 9:7-10 there is a terrific description of symbolical locusts, in which they are compared to war-horses, their hair to the hair of women, etc. Niebuhr heard an Arab of the desert, and another in Bagdad, make the same comparison. In like manner the Italians still call locusts little horses, and the Germans hay-horses.

LOD, 1 Chr. 8:12; Ezra 2:33. See **LYDDA**.

LO-DEBAR, *no pasture*, a town east of the Jordan near Mahanaim in the north of Dan; the home of Machir, who gave shelter to Mephibosheth, 2 Sam. 9:4, 5; 17:27.

LODGE, to stay over night, 1 Kin. 19:9; 1 Chr. 9:27; Neh. 4:22; 13:20, 21; Job 31:32; Isa. 10:29. On Isa. 1:8 see **GARDEN**.

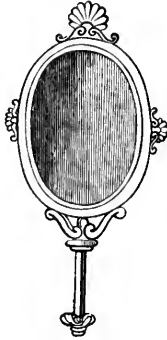
LOG, Heb. *a hollow*, the smallest measure of liquids among the Hebrews, containing 1-12th of a hin, or about 5-6ths of a pint, Lev. 14:10, 12, 15, 21, 24.

LOINS, the lower part of a man's back, Jer. 30:6, and the organs within, Gen. 35:11; 1 Kin. 8:19; represented as the seat of strength, Deut. 33:11; Job 40:16; Psa. 69:23; Isa. 21:3; girt with sackcloth in mourning, Gen. 37:34. See **GIRDLE**.

LO'IS, a pious Jewess at Lystra, whose "unfeigned faith" Paul traces in her daughter Eunice and her grandson Timothy, 2 Tim. 1:5.

LOOKED, Acts 28:6, expected, as in R. V.

LOOK'ING-GLASS'ES, or rather, mirrors, were anciently made, not of glass, but of metal, chiefly copper, Exod. 38:8; Job 37:18, melted and cast in a circular form, highly



polished, and attached to an ornamental handle. Similar mirrors have been found in the ruins of ancient Egypt. They were far inferior to modern mirrors, 1 Cor. 13:12, as is our present knowledge of divine things compared with our future direct and open vision. See also 2 Cor. 3:18; Jas. 1:23.

LORD. This name belongs to God by preëminence, and in this sense ought never to be given to any creature. Jesus Christ, as the Messiah, the Son of God, and equal with the Father, is often called Lord in Scripture, especially in the writings of Paul. The word **LORD**, in the English Bible, when printed in small capitals, stands always for **JEHOVAH** in the Hebrew. See **JEHOVAH**.

LORD'S-DAY. See **SABBATH**.

LORD'S SUP'PER, called also "the breaking of bread," Acts 2:42; 20:7, and "the communion of the body and blood of Christ," 1 Cor. 10:16, is one of the 2 simple ordinances of the Christian church, instituted by our Saviour in the most affecting circumstances on the Passover night in which he was betrayed, to be observed by his followers until his 2d coming. Bread and wine, the symbols of his body broken and his blood shed for our redemption, are to be tasted by each communicant, to keep in mind that great sacrifice, the foundation of all our hopes and the strongest motive to a holy and devoted life, Exod. 24:5-8; Rom. 3:25; 2 Cor. 5:14, 15. In the Lord's Supper the covenant is renewed between Christ and his people. It is also the visible

token of Christian fellowship; and all true believers—having united themselves to his church and leading consistent lives—and none but they, should claim to partake of it, 1 Cor. 5:6-8. In it Christians may expect and should seek to receive of the fullness of Christ, grace for grace, 2 Cor. 1:21, 22; Eph. 4:15, 16; while those who partake heedlessly incur great guilt, and may look for chastisement. Some such abuses seem to have marred this service in Corinth, or rather the love-feasts or *agapæ* that accompanied it, 1 Cor. 11:20-34. The dogma of the Romish Church, that the bread is changed into the very body and soul of Christ, which the priest offers anew in sacrifice, is contrary to the Scripture and to all the senses, as it is also to common sense.

LO-RUHA'MAH, *not obtaining mercy*, the name divinely given to Hosea's 1st daughter, a type of Israel's forfeiture of his favor during the Captivity, Hos. 1:6; 2:1, 23. See **HOSEA**.

LOT, *covering*, the son of Haran, brother of Milcah and Iscah, and nephew of Abraham, followed his uncle from Ur, and afterwards from Haran, to settle in Canaan. They went down into the south, the Negeb, and into Egypt during a famine, and returning lived together near Bethel and Ai, Gen. 11:27-31; 12:4-6; 13:1-4. Abraham had a great affection for him, and when they could not continue longer together in Canaan, because they both had large flocks and their shepherds sometimes quarrelled, Gen. 13:5-7, he generously gave Lot the choice of his abode. Lot chose the plain of Sodom, which appears then to have been the most fertile part of the land. Here he continued to dwell till the destruction of Sodom and the adjacent cities. He was a righteous man even in Sodom, 2 Pet. 2:6-9, and "a judge," condemning their evil practices, Gen. 19:9; but the calamities consequent upon his choice of this residence—his capture by Eastern marauders, Gen. 14, the molestation caused by his ungodly and vicious neighbors, the loss of his property in the burning city, the destruction of his sons-in-law and of his wife—if they do not prove that he regarded ease and profit more than duty, show that the most beautiful and fruitful land is not always the best; the profligacy of its citizens may sink it into the abyss of perdition, and endanger all who have any concern with it. Real estate in Sodom proved worthless, as it is in any similar place; and no "durable riches,"

worthy of being a man's chief good, can be found in any earthly property—it is all to be burned. Lot's wife, looking back with disobedient regrets, and arrested by the threatened judgment midway in her flight to the mountain, struck dead and becoming incrustated with salt, is an awful warning to all who turn their faces Zionward but are unwilling to leave all for Christ, Gen. 19; Luke 17:28-32. Lot escaped with his 2 daughters to Zoar, and became the father of Moab and Ammon by them, they no doubt palliating their crime by the plea that they dared not marry any of the heathen among whom they dwelt. The Dead Sea is now called by the natives Bahr Lût, the sea of Lot. See SODOM.

LO'TAN, *covering*, eldest son of Seir, Gen. 36:20, 22, 29; 1 Chr. 1:38.

LOTS were often cast by the Jews, as well as by other ancient nations, with the expectation, when God was appealed to, that he would so control them as to give a right direction in doubtful cases, Judg. 20:9; 1 Sam. 10:20, 21; 1 Chr. 26:14; Psa. 22:18; Prov. 16:33; 18:18. They were often used by the divine appointment. The portions of the 12 tribes were thus assigned to them; and hence each tribe's portion was called "the lot of its inheritance," Num. 26:55, 56; Psa. 125:3; Acts 8:21. The scape-goat was to be selected and the order of the priests' service determined by lot, Lev. 16:8; 1 Chr. 24:5; 25:8. By the same means Achan, Jonathan, and Jonah were discovered, Josh. 7:14; 1 Sam. 14:41, 42; Jon. 1:7. By lot Christ's garments were divided, Matt. 27:35, and Matthias was designated by Christ to be an apostle in the place of Judas, Acts 1:26. A common mode of casting lots was by the use of pebbles, one or more of them being marked, and all being shaken together in some fold of a garment, an urn, or a helmet, before drawing, Prov. 16:33; John 19:24. As the use of lots by one who believes in the particular providence of God involves a solemn appeal to the Disposer of all events, they should never be used on trivial occasions; and in this day a case can rarely occur when such an appeal would be warranted. See PURIM.

LOVE. GOD IS LOVE; AND HE THAT DWELLETH IN LOVE DWELLETH IN GOD, AND GOD IN HIM, 1 John 4:16. Love is a chief attribute of Jehovah, the length and breadth and height and depth of which are beyond comprehension, for they are infinite, Eph. 3:18, 19. Between the 3 Persons

of the Godhead love is unutterably full, perfect, and blissful; towards holy angels and Christians God's love is an infinite fatherly complacency and affection; towards sinners it is immeasurable compassion. It is shown in all his works and ways, and dictated his holy law, but is most signally displayed in the gospel, John 3:16. "Herein is love." See LAW.

Holy love in man would make the whole heart and soul supremely delight in and obey God, and cordially and practically love all beings according to their character—the good with fellowship of soul, and the evil with a Christlike benevolence—abstaining from all that would harm them, and doing all that we can for their good, without reference to a return. Such a love would meet and fulfil all the ends of the law, Matt. 22:37-40; Rom. 13:8-10. Without it none can enter heaven; and as the affections of every unrenewed heart are all mixed with sin, being given to forbidden objects, or selfishly and unduly given to objects not forbidden, we must be "born again" in order to see God, John 3:3; 1 John 4:7, 19; 5:4.

LOVE-FEASTS, Jude 12; 2 Pet. 2:13. See FEASTS.

LOVER, in Scripture any intimate friend, 1 Kin. 5:1; Psa. 38:11.

LOW COUNTRY, or Shephêlah, 2 Chr. 26:10. See JUDEA.

LOWER PARTS OF THE EARTH, valleys, Isa. 44:23; also the abode of disembodied spirits, secluded from view, Psa. 63:9; Eph. 4:9; hence, in Psa. 139:15, the womb.

LU'BIM, *thirsty*. See LIBYA.

LU'CAS, A. V. Phile. 24. See LUKE.

LU'CIFER, *light-bringer*, the Latin name of the morning star, or "son of the morning." In the figurative language of Scripture, a brilliant star denoted an illustrious prince, Num. 24:17. Christ was given to men as the "bright and morning Star," Rev. 2:28; 22:16. The word Lucifer is used once only in the English Bible, and then of the king of Babylon, Isa. 14:12. It is now commonly, though inappropriately, given to the prince of darkness.

LU'CIUS of Cyrene, Acts 13:1, compare Acts 2:10; 11:19, 20, one of the ministers and teachers of the Christian church at Antioch, and probably a kinsman of Paul, Rom. 16:21. He is supposed by some to be the same with the evangelist Luke; but for this there is no good reason.

LU'CRE, gain. "Filthy lucre" is ill-

gotten and base gain, 1 Tim. 3:3, 8; Tit. 1:7, 11.

LUD, the 4th son of Shem, Gen. 10:22, and ancestor, it is thought, of the Lydians in Asia Minor, 1 Chr. 1:17.

LUD'IM, descendants of Mizraim, Gen. 10:13, dwelling in Africa, probably near Ethiopia; they were famous bowmen, Isa. 66:19, and are mentioned as soldiers with the Ethiopians, Libyans, and Tyrians, Jer. 46:9; Ezek. 27:10; 30:5.

LUD'HITH, THE ASCENT OF, a hill leading up to a Moabite sanctuary, Isa. 15:5; Jer. 48:5.

LUKE, LUCAS, Phile. 24, or Lucanus, the evangelist, probably the same person who is called by St. Paul "the beloved physician," and distinguished from them "of the circumcision," Col. 4:11, 14. Luke was the writer of the gospel which bears his name, and of the Acts of the Apostles, having been the friend and companion of Paul in most of the journeys recorded in the latter book. Thus, in Acts 16:11, he first uses the word "we," and shows that he was with Paul at Troas and in his first Macedonian tour. After they reach Philippi an interval of separation occurs; but they are again at Philippi when Paul sails thence for Jerusalem, and from that time he continues with the apostle in his labors, voyages, and sufferings to the close of his first imprisonment at Rome, Acts 17:1; 20:5, 6, 13-16; 21-28; Phile. 24; 2 Tim. 4:11. His personal history before and after this period of his companionship with Paul is unknown, or rests on uncertain traditions. His own narrative contains the least possible mention of himself; yet we cannot doubt that he was eminently useful to the early church, by his learning, judgment, fidelity, and even his medical skill, besides leaving to the world the invaluable legacy of his writings. See ACTS and GOSPEL.

LUNATIC, formed from the Latin *luna*, the moon, and corresponding to the original Greek word and to the English "moon-struck;" applied to a class of persons mentally and often corporally diseased, who were believed to suffer most when the moon was full. Insanity, epilepsy, and morbid melancholy were among the frequent effects of demoniac possession, yet this possession existed independently of these effects, and was a more dreadful calamity. Lunatics are expressly mentioned in distinction from men possessed by evil spirits, Matt. 4:24; 17:15. See DEVILS and MAD.

LUST originally meant any longing desire, however innocent, Deut. 12:15; 14:26. But, in tacit acknowledgment of the depravity of man's passions, general usage soon attached the idea of guilt to the word; and now it usually denotes carnal, lascivious desire, Matt. 5:28. In Gal. 5:16, 17, 24 we see that the aspirations of the heart renewed by the Holy Spirit oppose and will subdue the native evil desires, 1 Cor. 15:57; but in the unrenewed heart these reign uncontrolled, lead to greater and greater outward sins, and secure eternal death, Jas. 1:14, 15. Lusty in Judg. 3:29 means stout, vigorous.

LUZ, *bending* or *hazel*, I., a spot north of Jerusalem visited while uninhabited by Abraham, Gen. 12:8; 13:3, and by Jacob, who named it Bethel, Gen. 28:19; 35:6; 48:3. A Canaanite town was afterwards built near by and called Luz, and after the conquest Bethel was built on or near the same site. See BETHEL. The 2 are distinguished in Josh. 16:2. There is now a Khirbet el-Lozeh $3\frac{1}{2}$ miles west of Beitin.

II. An unknown town in "the land of the Hittites," founded by a refugee from Luz who rendered an important service to the Hebrews, Judg. 1:26.

LYCAONIA, a small province of Asia Minor, bounded north by Galatia, east by Cappadocia, south by Isauria and Cilicia, and west by Phrygia. It appears to have been within the limits of Phrygia Major, but was erected into a Roman province by Augustus. The country is level, but not fertile, though peculiarly adapted to sheep-pasturage. Of its cities, Iconium, Derbe, and Lystra are mentioned in the New Testament, Acts 14:6. See LYSTRA. The "speech of Lycaonia," ver. 11, is generally supposed to have been a dialect of Greek, corrupted by a large mixture of Syriac. On his 1st journey Paul traversed it from west to east, Acts 14:1-21; 2 Tim. 3:11; on his 2d and 3d, from east to west—to Troas, Acts 16:1-8, and to Ephesus, 18:23; 19:1. Lycaonia now forms part of the Turkish province of Caramania.

LY'CIA, a province in the southwest of Asia Minor, bounded west by Caria, east by Pamphylia, north by Phrygia and Pisidia, and south by the Mediterranean. The country is somewhat mountainous, though not barren. Of its cities, only Patara and Myra are mentioned in the New Testament, Acts 21:1, 2; 27:5.

LYD'DA, in Hebrew Lud or Lod, in Benjamin, 1 Chr. 8:12; Ezra 2:33, and by the

Greeks called Diospolis, was a city 9 miles east of Joppa, on the way to Jerusalem. Here Peter healed Æneas, Acts 9:33, 34. It was destroyed not long after Jerusalem, but was soon rebuilt, and became the seat of a famous Jewish school. A Christian church was here organized, and was in existence A. D. 518. Lydda is often mentioned in the history of the Crusades. It was situated in the midst of fine and extensive plains, the soil of which is a rich black mould, that might be rendered exceedingly fertile. It is at present only a miserable village called Ludd. The ruins of a stately church of the middle ages, called the Church of St. George, preserve the name of a saint and martyr said to have been born and buried here in the 3d century. The English Crusaders adopted him as the "patron" of England, and many fabulous legends are told of his exploits.

LYD'IA, I., a woman of Thyatira, residing at Philippi in Macedonia, and dealing in purple cloths. She was not a Jewess by birth, but had become a proselyte to Judaism and "worshipped God." She was led by the grace of God to receive the gospel with joy, Paul's first European convert; and having been baptized with her household, constrained Paul and his fellow-laborers to make her house their home while at Philippi, Acts 16:14, 15, 40. Compare Phil. 4:3. See PHILIPPI.

II. In Ezek. 30:5, properly LUDIM.

LYSA'NIAS. See ABILENE.

LYS'IAS, or Claudius Lysias, commander of the Roman guard at Jerusalem during Paul's last visit there. In the honorable discharge of his duty he repeatedly saved Paul from the malice of the Jews, Acts 21:27-40; 22; 23.

LYS'TRA, a city in the eastern part of Lycaonia, near Derbe and Iconium, and the native place of Timothy. Paul and Barnabas preached the gospel here, and having healed a cripple were almost worshipped. Soon after, however, at the instigation of persecuting Jews from Antioch and Iconium, Paul was stoned there, Acts 14:6, 19. Timothy seems to have witnessed or known of his sufferings, 2 Tim. 3:10, 11, and at Paul's 2d visit was ready to enter on the public service of Christ, Acts 16:1. Hamilton finds its site at Bin-bir-Kilisseh, at the foot of a mountain of volcanic origin named Karadagh, where are the ruins of a number of churches. The city appears to have claimed Jupiter as its special patron, Acts 14:13.

M.

MA'ACAH, or MAACHAH, *oppression*, I., a city and region of Syria or Aram, 1 Chr. 19:6, 7, somewhere near the foot of Mount Hermon and Geshur, apparently the rocky tract east of the Ledja. The portion of Manasseh beyond Jordan reached to this country, like that of Og king of Bashan, Deut. 3:13, 14; but it does not appear to have become subject to Israel, Josh. 12:4-6; 13:13, except during the reign of David, Solomon, and Jeroboam II. The king of Maachah, with other Syrians, joined the Ammonites in a war with David, and they were defeated and made tributary, 2 Sam. 10:6-8, 19.

II. A wife of David, and the mother of Absalom. She was a daughter of Talmi, king of Geshur in Syria, 2 Sam. 3:3; 1 Chr. 3:2.

III. The wife of Rehoboam and mother of Abijah, kings of Judah. She is called the "daughter" of Abishalom or Absalom, 1 Kin. 15:2; 2 Chr. 11:20-22. In 2 Chr. 13:2 she is called Michaiiah, and is said to be the daughter of Uriel. She appears to have exerted a great influence over the members of the royal family, but was degraded from her high position by Asa her grandson, for promoting idolatry, 2 Chr. 15:16.

Six others of the same name are mentioned in Gen. 22:24; 1 Kin. 2:39; 1 Chr. 2:48; 7:16; 8:29; 11:43; 27:16.

MA'ALEH-ADUM'MIM, A. V. *the going up of Adummim*, a rough pass near Gilgal, Josh. 15:7; 18:17.

MA'ALEH-AKRAB'BIM, *ascent of scorpions*, Num. 34:4; Josh. 15:3; Judg. 1:36. See AKRABBIM. Trumbull identifies it with the pass el-Yemen, 30 miles southwest of the Dead Sea, and 6 miles west of the pass es-Sufâh.

MA'ARATH, *openness*, a town in Judah, north of Hebron, Josh. 15:59.

MAASE'IAH, *the work of God*, the name of many places mentioned in 1 Chr. 15:18, 20; 2 Chr. 23:1; 26:11; 28:7; 34:8; Ezra 10:18, 21, 22, 30; Neh. 3:23; 8:4, 7; 10:25; 11:5, 7; 12:42; Jer. 21:1; 35:4; 51:59.

MACEDO'NIA, a large country lying north of Greece proper, bounded south by Thessaly and Epirus, east by Thrace and the Ægean Sea, west by the Adriatic Sea and Illyria, and north by Dardania and Mœsia. Its principal rivers were the Strymon and Axius, flowing through 2 great plains. Its most celebrated mountains were

Olympus and Athos: the former renowned in heathen mythology as the residence of the gods, lying on the confines of Thessaly, and principally within that state; the latter being at the extremity of a promontory which juts out into the Ægean Sea, and noted in modern times as the seat of several monasteries, in which are many manuscripts supposed to be valuable. This region is believed to have been peopled by Kittim, Gen. 10:4; but little is known of its early history. The Macedonian empire is traced back some 400 years before the famous Philip, under whom, and especially under his son Alexander the Great, it reached the summit of its power. Alexander, B. C. 336-323, at the head of Macedonians and Greeks united, conquered a large part of Western and Southern Asia. This power was foretold by Daniel, 8:3-8, under the symbol of a goat with one horn; and it is worthy of note that ancient Macedonian coins still exist bearing that national symbol. After the death of Alexander the power of the Macedonians declined, and they were at length conquered by the Romans under Paulus Æmilius, B. C. 168, who divided their country into 4 districts. The Romans afterwards divided the whole of Greece and Macedonia into 2 great provinces, which they called Macedonia and Achaia, B. C. 142, Rom. 15:26; 2 Cor. 9:2. See GREECE. In the New Testament the name is to be taken in this latter sense. Of the cities of Macedonia proper there are mentioned in the New Testament, Amphipolis, Apollonia, Berœa, Neapolis, Philippi, and Thessalonica. This country early received the gospel, A. D. 52, Paul having been summoned to labor there by a supernatural vision, Acts 16:9 to 17:15. He visited it 3 or 4 times, and established churches at Thessalonica, Philippi, etc. It is often mentioned, as in Acts 18:5; 19:21; 20:1-6; Rom. 15:26; 2 Cor. 1:16; 9:2; 11:9. Its Christians are highly commended, Acts 17:11; Phil. 4:10, 14-19; 1 Thess. 1:3-8; 2:8, 17-20; 3:10, and it was honored by its Christian women, Acts 16:13, 14; Phil. 4:2, 3. Its fertile soil is now languishing under the Turkish sway.

MACHBAN'AI, *cloaked*, 1 Chr. 12:13.

MACHBE'NAH, *a cloak, or a band*, 1 Chr. 2:48, 49, a town of Judah, colonized by descendants of Maachah.

MA'CHIR, *sold*, l., eldest son of the patriarch Manasseh, Gen. 50:23; 1 Chr. 7:14. His son Gilead and his daughter Abiah, 1 Chr. 2:21, 23, are mentioned. His pos-

terity were active in the conquest of Gilead, Num. 32:39; Josh. 17:1, and in the war with Jabin and Sisera, Judg. 5:14.

II. Son of Ammiel, a Gileadite chief who befriended Jonathan's son Mephibosheth, and afterwards sent supplies to David, fleeing from Absalom, 2 Sam. 9:4, 5; 17:27-29.

MACHPE'LAH, *double, or a portion*, a place near Hebron containing the field and cave purchased of Ephron by Abraham for a family tomb. Sarah was first buried there, Gen. 23, and afterwards Abraham, Isaac, Jacob, with Rebekah, Leah, etc., Gen. 25:9; 49:30; 50:13. See HEBRON.

MAD, and "beside thyself," in Acts 26:24, 25, are the same word in Greek. Harmless madmen or lunatics are still revered in the East as persons whose spirits are in converse with the other world, and they are ministered to and suffered to do as they please. Compare 1 Sam. 21:10-15; 2 Cor. 11:19.

MA'DAI, the 3d son of Japheth, and the Medes, etc., descended from him, Gen. 10:2. See MEDIA.

MA'DIAN. See MIDIAN.

MADMAN'NAH, *dunghill*, a city first assigned to Judah, and afterwards to Simeon, Josh. 15:31; 1 Chr. 2:49. Compare Bethmarcaboth, Josh. 19:5. It is perhaps Min-yâi, 15 miles from Gaza on the road to Egypt.

MAD'MEN, *dunghill*, an unknown place in Moab, Jer. 48:2.

MADME'NAH, *dunghill*, a town in Benjamin not far from Jerusalem, site not known, Isa. 10:31.

MA'DON, *strife*, a town in North Canaan whose king, Jobab, was defeated by Joshua, Josh. 11:1; 12:19.

MAG'DALA, *a lower*, in R. V., Matt. 15:39. MAGADAN, now a small Turkish village called el-Mejdel. It lay near the shore of the Sea of Galilee, at its most westerly point, 3 miles northwest of Tiberias, in the southern part of a small plain on which stood also Capernaum at the other end, and Dalmanutha in its immediate vicinity, Matt. 15:39; Mark 8:10. Mary Magdalene was born or resided at Magdala; and it was the seat of a Jewish school after Jerusalem was destroyed.

MAG'DIEL, *endowed by God*, an Edomite chief, Gen. 36:43.

MA'GI, or WISE MEN, an appellation given among the Medes and Persians to a class of priests, wise men, philosophers, etc., who devoted themselves to the study of the moral and physical sciences, and

particularly cultivated astrology and medicine. They alone performed the religious rites, and pretended to communicate to men secret things, future events, and the will of the gods. See **MEDIA**. As they thus acquired great honor and influence, they were introduced into the courts of kings and consulted on all occasions. They also accompanied the army in warlike expeditions; and so much importance was attached to their advice and opinions that nothing was attempted without their approbation. See **ARTAXERXES, I.** and **RABMAG**. A similar class of men existed in Babylon, Egypt, Arabia, etc. The book of Daniel shows in what high estimation they were held in Babylon. Daniel was appointed master of the wise men; but their jealousy of his wisdom and their hatred of his religion, as well as the terms in which they are spoken of in Isa. 47:13, 14; Dan. 2:9, 27, show that as a class they were destitute of true wisdom. See **SIMON MAGUS**.

Not so those who came "from the East" to salute and adore the infant Jesus, Matt. 2:1-12. The captivity of the Jews beyond the Euphrates had dispersed through the East much knowledge of the true God; and these philosophers and astronomers, in their search after wisdom, had found and believed the prophecies respecting the Messiah—among others that of Balaam, who came from the East, Num. 23:7, and foretold Christ as the Star of Jacob, Num. 24:17; and of Daniel, "chief of the magi," Dan. 2:48; 5:11; 7:13, 14, 21, 27; 9:25-27—and were divinely guided to his presence at Bethlehem. See **STAR**. In them the science and philosophy of the heathen world laid their homage at the feet of Christ, foretoking the opening of Christ's kingdom to the Gentiles and the time when all the world shall pay him tribute as the true King of men. Compare Psa. 72:10, 11; Isa. 60:1-3.

MAG'IC means, in the Bible, all the superstitious ceremonies of magicians, sorcerers, enchanters, necromancers, spiritualists, exorcists, astrologers, soothsayers, interpreters of dreams, fortune-tellers, casters of nativities, etc., which are all forbidden by the law of God, whether practised to hurt or to benefit mankind. It was also forbidden to consult magicians on pain of death, Lev. 19:31; 20:6; Deut. 18:9-14. Magic arts and implements are mentioned in Gen. 31:19, 30, 32-35, Laban's teraphim; compare Judg. 18:5, 6, 14-20; Ezek. 21:19-22; Zech. 10:2; in the story of the Exode, Exod. 7 and

8; of Balaam, Num. 22:5-7; 23:23; 24:1; of the witch of En-dor, 1 Sam. 28; and of the Ephesian books, Acts 19:19. See also Isa. 2:6; 8:19; 19:3; 29:3, 4; Jer. 14:14; 23:25 to end; 29:8, 9; Mic. 3:6, 7, 11; Acts 16:16-18. There is no evidence of supernatural power in any case. See **ENCHANTMENTS, SORCERERS**.

MAG'ICIANS. See **MAGI** and **MAGIC**. This Hebrew word means *sacred scribes*. The magicians of Egypt were probably priests.

MAG'ISTRATES. Applied in Scripture to various civil and military rulers. In Acts 16:20, 22, 35, 38, the Roman Prætors.

MA'GOG, the 2d son of Japheth, Gen. 10:2; 1 Chr. 1:5. See **GOG**. In Ezek. 38 and 39 and Rev. 20:7-9 are denoted the violent assaults of the enemies of Christianity and their defeat. The barbaric Scythians, from between the Black Sea and the Caspian, who overran much of Western Asia in the 7th century B. C., well answered to the description in Ezekiel.

MA'GOR - MIS'SABIB, *terror on every side*, the significant name given by Jeremiah to the persecuting Pashur, Jer. 20:3, 4. The same words are used in Psa. 31:13, but elsewhere only by Jeremiah, Jer. 6:25; 20:10; 46:5; 49:29; Lam. 2:22.

MAHALAL'EËL, *praise of God, I.*, the 4th from Adam in the line of Seth, Gen. 5:12-17; 1 Chr. 1:2; Luke 3:37.

I. A descendant of Judah and of Pharez, Neh. 11:4.

MA'HALATH, *harp, I.*, Esau's wife, and daughter of Ishmael. See **BASHEMATH**.

II. A granddaughter of David, cousin and wife of Rehoboam, 2 Chr. 11:18.

III. In the title of Psalms 53 and 88, conjectured to refer to the tune or the instrument used in chanting these Psalms; or as Hengstenberg and Alexander suggest, to the spiritual malady which they lament.

MAHANA'IM, *two hosts*, a place so named because a host of angels here met the host of Jacob on his return from Padan-aram, Gen. 32:1, 2. It lay north of the Jabbok and near Penuel, and afterwards became a Levitical city in the tribe of Gad, Josh. 13:26; 21:38, 39. It was apparently a town of some strength, for Ishbosheth lived there during his short reign, and David took refuge there during Absalom's rebellion, 2 Sam. 2:8; 4:5; 17:24, 27. Solomon drew supplies thence, 1 Kin. 4:14.

MA'HANEH-DAN, *the camp of Dan*, as translated in Judg. 13:25; compare 16:31;

the place where the Danites assembled and prepared to invade Laish, Judg. 18:11, 12.

MA'HARAI, *hasty*, 1 Chr. 11:30; 27:13.

MA'HER-SHA'LAL-HASH-BAZ, *haste, spoil, speed to the prey*, the name given by Isaiah to one of his sons for a prophetic intimation of the speedy victory of the Assyrians over Syria and Israel, Judah's enemies, Isa. 8:1-3.

MAH'LAH, *disease*, I., in A. V. MAHALAH, 1 Chr. 7:18.

II. First of Zelophehad's 5 daughters, who married their kinsmen to secure their inheritance in Manasseh, Num. 26:33; 27:1-11; 36:11; Josh. 17:3.

MAH'LI, *sick*, I., son of Merari, and grandson of Levi, Exod. 6:19; Num. 3:20, 33; 1 Chr. 6:19; 23:21; 24:26, 28.

II. A nephew of the preceding, 1 Chr. 23:23; 24:30.

MAH'LON, *sick*, a son of Elimelech and Naomi, and the first husband of Ruth the Moabitess, Ruth 1; 4:9.

MAKE, Luke 24:28, to act or appear; so in 2 Sam. 13:6.

MAKHE'LOTH, *assemblies*, 24th station of the wandering Israelites, Num. 33:25.

MAKKE'DAH, *herdsman's place*, a chief city of the Canaanites, near which 5 confederate kings were defeated, taken in the cave to which they had fled, and executed. It lay in the vicinity of Libnah, Azekah, and Lachish, southwest of Jerusalem, in the tribe of Judah, Josh. 10:10-28; 12:16; 15:41.

MAK'TESH, *a mortar*, Zeph. 1:11, apparently in or near Jerusalem, and occupied by merchants; but we have no clew to its location.

MAL'ACHI, *messenger of Jehovah*, the last of the minor prophets and of all the Old Testament writers; little known, Hag. 1:13; Mal. 3:1. Malachi most probably prophesied about B. C. 416, in the latter part of the administration of Nehemiah, and after Haggai and Zechariah, at a time of great disorder among the priests and people of Judah, whom he reproves. He inveighs against the priests; reproves the people for having taken strange wives, for inhumanity to their brethren, for divorcing their wives, and for neglect of paying tithes and firstfruits. He seems to allude to the covenant that Nehemiah renewed with the Lord, together with the priests and the chief of the nation. In the latter part he foretells the coming of John the Baptist in the spirit and power of Elijah, Mal. 3:1; 4:5, 6; Matt. 11:10, 14; 17:10-13; Luke

1:17. He also foretells the twofold coming of Christ, and the blessedness of those who fear and serve him. Thus the Old Testament closes with predictions of the Messiah, and the New Testament opens with the record of their fulfilment.

MAL'CHAM, *their king*, I. See MOLECH. II. Son of Shaharaim, 1 Chr. 8:9.

MALCHI'AH, or **MALCHI'JAH**, *Jehovah's king*, the name of 10 or more persons in the period of the Captivity.

MAL'CHIEL, *God's king*, grandson of Asher, Gen. 46:17; Num. 26:45; 1 Chr. 7:31.

MAL'CHI-SHU'A, *king of help*, son of Saul and Ahinoam, slain at Gilboa, 1 Sam. 14:49; 31:2; 1 Chr. 8:33; 9:39; 10:2.

MAL'CHUS, *ruler or counsellor*, the bond-servant of Caiaphas, whose right ear was cut off by Peter and miraculously restored by Christ in Gethsemane, Matt. 26:51. The seizure of the Saviour immediately after 2 manifestations of his divinity, Luke 22:51; John 18:6, evinces the blindness and obstinacy of mankind in sin. Note that his name is given only by John, who was acquainted with the family, while it is Luke only, a physician, who mentions the healing of the ear. "Suffer ye thus far," seems to mean, leave me free a moment for this purpose. The hands so often stretched out to heal were now to be bound and soon nailed to the cross.

MAL'LOWS, Job 30:4, supposed by Borchart to signify the plant called Orache, the Atriplex Halimus of Linnaeus. It grows in salt marshes 5 feet high, and its terminal leaves are used in the East, either green or boiled, as food by the poor.

MAL'LUCH, *ruler or counsellor*, the name of 6 men, chiefly of the era of the Captivity.

MAM'MON, a Chaldee word signifying *riches*. Our Saviour says we cannot serve God and mammon, Matt. 6:24. Wealth is as truly an idol to those who set their hearts on it as Jupiter or Diana; and no idolater can enter heaven. He also charges us, from the example of the unjust steward, so to use worldly goods, which are generally sought and used sinfully—"the unrighteous mammon"—as to have God the Judge our friend, and receive the true riches in heaven, Luke 16:9, 11, 13.

MAM'RE, *stoutness*, I., an Amorite prince, brother of Eshcol and Aner. All 3 united their forces to aid Abraham in the rescue of Lot, Gen. 14. He gave his name to

II., the town where he dwelt, afterwards Hebron, Gen. 35:27, in the suburbs of which

was a large terebinth-tree, or grove (see OAK), called in the A. V. "the plain of Mamre." Here Abraham and his descendants often pitched their tents, Gen. 13:18; 18:1. The cave of Machpelah lay on the slope of the valley opposite to the grove of Mamre, Gen. 23:17, 19; 25:9; 49:30; and from the heights near by Abraham could see the smoking plain of Sodom, Gen. 19:27, 28.

MAN OF SIN. See ANTICHRIST.

MAN'AEN, *consoler*, a converted Jew, a foster brother of Herod Antipas, but unlike him in character and end: Manaen was a minister of Christ at Antioch; Herod was guilty of the blood of both Christ and his forerunner, Acts 13:1. "One shall be taken, and another left."

MAN'AHATH, *rest*, 1., of Mount Seir, a son of Shobal, driven out by the sons of Esau, Gen. 36:23; 1 Chr. 1:40.

II. A place to which certain Benjamites removed, 1 Chr. 8:6, perhaps in the border of Judah, 1 Chr. 2:52-54.

MANAS'SEH, in Matt. 1:10; Rev. 7:6, A. V. **MANASSE**, *causing to forget*, 1., the eldest son of Joseph and Asenath, born in Egypt, Gen. 41:50, 51, and adopted by Jacob as one of his own sons, and head of a tribe, as was his brother Ephraim, Gen. 48. In apportioning his benedictions Jacob was doubtless divinely guided.

THE TRIBE OF MANASSEH, with that of Ephraim and of Benjamin, all descendants of Rachel, formed "the camp of Ephraim," on the left of the tabernacle in the desert. In the division of the Holy Land, Manasseh received a double portion: one part east of the Upper Jordan and the Sea of Galilee, the other west of the Jordan, between Ephraim and Issachar, to the Mediterranean, Num. 32:33, 39-42; Josh. 16 and 17; yet Ephraim's portion was better, and its wealth and power far greater, according to the prediction of Jacob.

In the early history of Manasseh, Machir "the father of (the land of) Gilead," and Jair his grandson, were famous, Deut. 3:13-15; 1 Chr. 2:21-23. The western half of the tribe were slow in expelling the Canaanites, Josh. 17:1, 2; Judg. 1:27, 28; but the tribe took part in the war with Jabin, Judg. 5:14, and furnished the judges Gideon, Jair, and perhaps Jephthah. They accepted Ishbosheth after the death of Saul, 2 Sam. 2:9, but were among those who crowned David at Hebron, 1 Chr. 12:19-21, 31, 37, and are honorably named as sharing in religious revivals, 2 Chr. 15:9; 30:1-18;

31:4; 34:6-9. They were chastised by Hazael, 2 Kin. 10:32, 33, and carried captive by the Assyrians, 1 Chr. 5:25, 26. Their recovery is alluded to in 2 Chr. 15:9; 30:1-18; 34:6, 9; Ezek. 48:3-5.

II. The son and impious successor of the good Hezekiah, king of Judah, and the pious Hephzibah. Compare Isa. 62:4. He began to reign at 12 years old, B. C. 698, and reigned 55 years. His sons suffered a fiery baptism to Moloch, 2 Chr. 33:6, or were even sacrificed, Ezek. 23:37, 39. The worship of Baal and Astarte was revived, Jer. 7:18, impure images erected in the temple itself, 2 Kin. 21:7; 23:17, with unauthorized priests, Zeph. 1:4; the altars and the ark of Jehovah were removed, 2 Chr. 33:16; 35:3, the Sabbath disregarded, Isa. 56:2; 58:13, and priests and prophets cruelly slain, 2 Kin. 21:16; 24:4; Isa. 57:1-4; Jer. 2:30. Isaiah and Habakkuk prophesied at the beginning of his reign, Jeremiah and Zephaniah at its close. For his shocking idolatries, tyranny, and cruelties God suffered him to be carried as a prisoner to Babylon in the 22d year of his reign, probably by Esar-haddon king of Assyria. Here, however, he so humbled himself that God moved the Assyrians to restore him to his throne, as a tributary; and thenceforth he set himself to undo the evil he had done. He abolished the idols he had worshipped and the diviners he had consulted; accomplished many reforms for the spiritual and material good of his kingdom; repaired the defences of Jerusalem, inclosing with a wall new space on the west and Ophel on the southeast; and strengthened the walled cities of Judah. After a reign longer than that of any other king of Judah, he died in peace and was buried in Jerusalem, 2 Kin. 21; 2 Chr. 33.

The "prayer of Manasseh," in the Apocrypha, was not admitted to the canon even by the Council of Trent, and was probably the work of some inventive writer before the Christian era.

III. A grandfather of Micah's renegade priest, Judg. 18:30, A. V. Many versions have Moses instead of Manasseh, and that is probably the true reading.

Two men of this name repudiated their heathen wives in Ezra's day, Ezra 10:30, 33.

MAN'DRAKES, Hebrew Dudaïm, Gen. 30:14-16; Song 7:13, a plant to which was attributed superstitiously the power of rendering barren women fruitful. It is the Atropa Mandragora of Linnæus, a plant of the genus belladonna, with a root like a

beet, white and reddish blossoms, and fragrant yellow apples, which ripen from May



to July. The strong odor of the fruit, of the size of a small apple, made it prized in the East.

MA'NEH, a *portion*, a Hebrew weight of 100 shekels, 1 Kin. 10:17 with 2 Chr. 9:16; or, as usually reckoned, of 60 shekels, Ezek. 45:12. See **POUND** and **WEIGHTS**.

MAN'GER, Greek, a crib or feeding-trough; in Luke 13:15 a "stall"—margin, "manger." See **INN**.

MAN'NA, the miraculous food given by God to the Israelites during their wanderings in the desert. It was like a small grain, white like hoar-frost, round, and of the size of coriander-seed, Exod. 16; Num. 11. It fell every morning with the dew about the camp of the Israelites, and in so great quantities during the whole 40 years of their journey in the wilderness that it was sufficient to serve the entire multitude instead of bread, Exod. 16:35; Deut. 29:5, 6; Josh. 5:12. It is nowhere said that the Israelites had no other food. That numerous flocks and herds accompanied the camp of Israel is clear from many passages. Certainly the daily sacrifices were offered, and no doubt other offerings, affording animal food on which the priests and Levites subsisted, according to their offices.

When manna was first sent, the Israelites said to each other, **MAN-HU?** "What is it?" for they wist not what it was, and from the frequent repetition of this inquiry the name **MAN** or manna arose. In the valleys around Sinai a substance called manna is found, dropping from the sprigs of several trees, but principally from the tamarisk, in the month of June. It is collected by the Arabs, who make cakes of it, and call it *honey of beyrouk*. See Exod. 16:31. The

exudation of this manna is occasioned by an insect. Besides this substance and the manna of commerce—which is used as a laxative medicine, and is produced by the ash-trees of Southern Europe—several other vegetable products in Arabia, Persia, etc., of similar origin and qualities, are known by the same name. It is in vain, however, to seek to identify with any of these the manna of the Israelites, which was evidently a special provision for them, beginning and terminating with their need of it, Deut. 8:3, 16. It was found, not on trees and shrubs, but on "the face of the wilderness" wherever they went, and was different in its qualities from any now known by that name, being dry enough to grind and bake like grain, but breeding worms on the 2d day. It was miraculous in the amount that fell, for the supply of millions, and all the year round; in not falling on the Sabbath; in falling in double quantities the previous day; and in remaining fresh during the Sabbath. By these last 3 peculiarities God miraculously attested the sanctity of the Sabbath as dating from the creation and not from Mount Sinai. Moreover, a specimen of manna was laid up in a golden vase in the ark of the covenant, in memory of a substance which would otherwise have been wholly unknown to men, Heb. 9:4.

In Psa. 78:24, 25, manna is called "angels' food" and "corn of heaven," in token of its excellence, and that it came directly from the hand of God. This great boon of God to the Israelites also offers many striking analogies illustrative of "the true Bread" which came down from heaven to rebellious and perishing man. The "hidden manna," Exod. 16:33, 34, is an emblem of the heavenly bread of eternal life, Rev. 2:17. Compare John 6:47-58. As a type of spiritual food, note that manna was gathered early, and day by day. Like the manna, Christ descends from above around the camp of his church in daily and abundant supplies to meet the daily recurring wants of every man. The people gathered on an average about 3 quarts for each man. They who gathered more than they needed shared it freely with others; it could not be hoarded up: and thus, as Paul teaches us, 2 Cor. 8:13-15, it furnishes for all men a lesson against hoarding the earthly and perishable gifts of God, and in favor of freely imparting to our brethren in need. It ceased to fall as soon as the Jews reached the plenty of Canaan, Josh.

5:12. Even Omnipotence is not wasteful, John 6:12.

MANO'AH, *rest*, a native of Zorah, in the tribe of Dan, and the father of Samson, Judg. 13. He opposed his son's marriage to a Philistine woman, but acquiesced and attended the wedding, Judg. 14:1-10. He seems to have died before his son, Judg. 10:31. In the prediction of his son's birth and achievements we see the Angel of the covenant, who appeared to Abraham, Gideon, etc., and who never slumbers nor sleeps, caring for his oppressed people. So too he appeared to Jacob, and would not tell his mysterious name, Gen. 32:29; Judg. 13:18; Isa. 9:6; Luke 13:34.

MAN'SIONS, John 14:2, rooms, places of abode: there is abundant provision for all Christ's servants in heaven.

MAN'SLAYER. See MURDER, REFUGE.

MAN'TLE. See GARMENTS. In Judg. 4:18 a tent-shawl or coverlet. In 1 Kin. 19:13, 19; 2 Kin. 2:8, 13, 14, a large overgarment of sheepskin, almost the sole raiment of the prophet. Compare Zech. 13:4; Heb. 11:37.

MA'ON, *a dwelling*, I., a town and adjacent pasture-ground in the edge of the hill-country of Judah, Josh. 15:55, near which Nabal lived and David took refuge from Saul, 1 Sam. 23:24, 25; 25:2. Dr. Robinson finds it in the ruinous place called Main, 8 miles south of Hebron.

II. Founder of Beth-zur, 1 Chr. 2:45.

MA'ONITES, called MEHUNIM in 2 Chr. 26:7, an Arabian tribe, in the Septuagint called Midian, named with the Amalekites and other foes of Israel, Judg. 10:12. Their abode may have been near the place now called Maan, nearly east of Petra, on the Haj route from Damascus to Mecca. Uziah defeated them.

MAR, to injure or despoil, Ruth 4:6.

MA'RAH, *bitterness*, I., a place in the wilderness of Shur, or Etham, Num. 33:8, the 5th station of the Israelites, near the Red Sea, 3 days' journey from the point where they crossed it. Its well was sweetened for the use of the distressed Hebrews by the miraculous efficacy imparted to the branches of a certain tree which Moses threw in, Exod. 15:22-25. No plant is now known possessed of such a quality. The name Amarah now marks the dry bed of a wintry torrent, 43 miles southeast of the "wells of Moses," a little south of which is a well called Howarah, which answers well to the description. Its water, after remaining a few seconds in the mouth, becomes

exceedingly nauseous. The Arabs do not drink it, though their camels will.

II. A name assumed by the afflicted Naomi, Ruth 1:20.

MA'RA-N-A'THA, composed of two Syriac words, signifying "Our Lord cometh." See ANATHEMA.

MAR'BLE, a stone composed of carbonate of lime, from the common limestone of Palestine to the fine-grained Parian marble, pure white, and of high polish, Song 5:15; Rev. 18:12, or of various colors, used in Mosaic work, Esth. 1:6. Solomon's building-stones came partly from under and near Jerusalem, partly from Lebanon, 1 Kin. 5:14-18; 7:10, partly from Arabia, etc. Herod employed a fine white marble, and many broken columns of it are found at Jerusalem.

MARCHESH'VAN. See MONTH.

MAR'CUS, A. V. Col. 4:10; Phile. 24; 1 Pet. 5:13. Latin form for MARK, R. V.

MARE'SHAH, *possession*, a town in the low country of Judah, Josh. 15:44; perhaps the place rebuilt by Laadah, 1 Chr. 4:21. It was fortified by Rehoboam, 2 Chr. 11:8, was the birthplace of a prophet, Eliezer, 2 Chr. 20:37, and was warned by Micah, ch. 1:15. In a valley near by, Asa defeated Zerah with an immense host of Ethiopians, 2 Chr. 14:9-13. It probably lay on the western border of Judah, just southwest of Eleutheropolis, at a place now called Merâsh.

II. Of the tribe of Judah, an early settler in Hebron, 1 Chr. 2:42.

MARK, or **MARCUS**, the writer of one of the 4 gospels. See GOSPELS. There can be little doubt of the correctness of the general opinion of learned men that he is the same person who is mentioned by the names of John and Mark in Acts 12:12, 25; 13:5, 13, and as the relative and disciple of Barnabas, Col. 4:10. In his mention of the young man who hurried after Christ clad in his tunic only, he probably relates his own experience, Mark 14:51, 52. He was the companion of Paul and Barnabas in their journey through Cyprus, and unto Perga in Pamphylia, at which last place he left them and returned to Jerusalem, much to the dissatisfaction of Paul, Acts 13:5, etc.; 15:37-39. Yet he labored faithfully with Barnabas at Cyprus, and Paul mentions him, when in captivity at Rome, as one of those who were associated with him, Col. 4:10, 11; 2 Tim. 4:11; Phile. 24. He afterwards accompanied Peter also to Babylon. As he was the son of that Mary

at whose house in Jerusalem the apostles were wont to convene, so it is probable that he was particularly instructed in the doctrines of Christianity by Peter, who on that account calls him *son*, 1 Pet. 5:13. Compare 1 Tim. 1:2 and 2 Tim. 1:2. Tradition ascribes to him the founding of the church at Alexandria in Egypt, and asserts that the Venetians secured his remains by a pious stratagem, and took them to Venice, which city claims him as its patron saint.

MAR'KET, in Greek *AG'ORA*, in Latin *FO'RUM*, a large open area in many ancient cities, especially of Greece and Rome, having the public market on one side only, the other sides of the area being occupied by temples, theatres, colonnades, courts of justice, baths, and other public structures, the whole square often presenting a magnificent appearance. Here was the city exchange, the focus to which converged all the lines of public life. In Acts 17:5 market-loungers, *agoraiot*, are mentioned; and in Acts 19:38, "the law is open," is literally "court days, *agoraiot*, are held." Hither laborers resorted in search of employment, Matt. 20:3-7, and children to pursue their sports, Luke 7:32. Here the ordinary assemblies of the people were held; here philosophers and statesmen met and debated; here laws were promulgated and news announced; hither men resorted for pleasure as well as for business, Mark 7:4. The most notable public men, and indeed all classes of citizens, here congregated; and what was done here was done before the whole city. Hence the proud Pharisees desired "greetings in the market-places," Mark 12:38; and Paul resorted to the agora at Athens to meet and convince the philosophers, Acts 17:17; and the masters of the damsel at Philippi exorcised by Paul and Silas, "drew them into the market-place unto the rulers," Acts 16:19. In Ezek. 27 "market" denotes barter or traffic, the place of traffic, and the gain thereby made. See **GATE**.

MAR'RIAGE, the union for life of one man and one woman, to form "one flesh," is an ordinance of the Creator for the perpetuity and happiness of the human race, instituted in Paradise, Gen. 1:27, 28; 2:18-24, and the foundation of no small part of all that is valuable to human society. The narrative implies the unity of the man and his wife, indissoluble except by adultery, their social equality, and the subordination of the wife as subsequently created for a

helpmeet, 1 Cor. 11:8, 9; Eph. 5:22, 23; 1 Tim. 2:13—a relation aggravated in the fall, Gen. 3:16; 1 Cor. 14:34; 1 Tim. 2:11-14; 1 Pet. 3:6. By promoting parental love and the sense of responsibility, marriage most effectually promotes the health and happiness of children, and their careful education to virtue, industry, and honor, to right habits and ends, and to all that is included in the idea of *home*. God made originally but one man and one woman. The first polygamists on record were Lamech and those degenerate "sons of God," or worshippers of Jehovah, who "took them wives of all that they chose," Gen. 4:17; 6:2. On the other hand, Noah and his 3 sons had each but one wife; and the same appears to be true of all his direct ancestors back to Adam. So also was it with Job, Nahor, Lot, and at first with Abraham. See **CONCUBINE**. In after times a plurality of wives became more common among the Hebrews, and the Scriptures afford numerous illustrations of its evil results, Gen. 16; 30; Judg. 8:30; 2 Sam. 3:3-5; 1 Kin. 11:1-8; 2 Chr. 11:18-21; 13:21. In the time of Christ there is no mention of polygamy as existing among the Jews, Matt. 19:5.

The Israelites were forbidden to marry within certain specified degrees, Lev. 18; 20; Deut. 27. These prohibitions were grounded on moral propriety, distinction from heathen practices, and social expedience. They did not exist in patriarchal times. Marriage with Canaanites and idolaters was strictly forbidden, Exod. 34:16, and afterwards with any of the heathen nations around them, especially such as were uncircumcised, Neh. 13. By the Levirate law, as it is termed, if a Jew died without children, his nearest brother or kinsman was bound to marry the widow, that her firstborn son after this marriage might be reckoned the son and heir of the first husband, Gen. 38; Deut. 25:5-10; Matt. 22:23-26. The priests were expected to marry, and the priesthood was perpetuated only in priests' sons, Exod. 28:1, 43. The same general requirement to marry is apparent in the New Testament as to ministers of Christ. Nowhere is their marriage prohibited, but the contrary: Peter and others of the apostles and evangelists had wives, Matt. 8:14; Acts 21:9; 1 Cor. 7:2; 9:5. "Marriage is honorable in all." "A bishop must be the husband of one wife," 1 Tim. 3:2, 11, and deacons likewise, 1 Tim. 3:12; Tit. 1:6. Aquila in his early ministry was

accompanied by Priscilla his wife, Acts 18:2, 18, 26. In fact, marriage was the general practice of the early clergy for centuries, and celibacy of the clergy was only fully established and enforced in the Church of Rome in the 11th century. In the Russian and Armenian Churches a priest *must* be married before ordination; but if his wife dies he cannot marry again. The Saviour set his seal to marriage as a divine and permanent institution, aside from all the civil laws which guard and regulate, or seek to alter or annul it; forbidding divorce except for one cause, Matt. 5:32; 19:3-6, 9; and denouncing all breaches of marriage vows, even in thought, Matt. 5:28. Compare Heb. 13:4; Rev. 21:8.

Jewish parents were wont to arrange with other parents as to the marriage of their children, Gen. 24:3, 4; 38:6; Exod. 2:21, sometimes according to the previous choice of the son, and not without some regard to the consent of the daughter, Gen. 21:21; 24; 34:3-6; Judg. 14:2, 3. The parties were often betrothed to each other long before the marriage took place. See BETROTHING. A dowry was given by the suitor to the parents and brethren of the bride, or an equivalent service, Gen. 29:20; 31:15; 34:12; Exod. 2:21; 1 Sam. 18:25; Hos. 3:2. In the early ages the marriage ceremonies were simple, Gen. 24:58, 59, 66, 67; 29:21-23. But afterwards the nuptials were often celebrated with great pomp and ceremony and with protracted feasting and rejoicings. It was customary for the bridegroom to appoint a Paranympus, or groomsman, called by our Saviour "the friend of the bridegroom," John 3:29. A number of other young men also kept him company during the days of the wedding, to do him honor, as also young women kept company with the bride all this time. The companions of the bridegroom are expressly mentioned, as in the history of Samson, Judg. 14:11, 20; Song 5:1; 8:13; Matt. 9:15; also the companions of the bride, Psa. 45:9, 14; Song 1:5; 2:7; 3:5; 8:4. The office of the groomsman was to direct in the ceremonies of the wedding. The friends and companions of the bride sang the epithalamium, or wedding song, at the door of the bride the evening before the wedding. The festivities of the wedding were conducted with great decorum, the young people of each sex being in distinct apartments and at different tables. The young men at Samson's wedding diverted themselves in proposing riddles, and the bride-

groom appointed the prize to those who could explain them. Judg. 14:14.

The Jews affirm that before Jerusalem was laid in ruins the bridegroom and bride wore crowns at their marriage. Compare Isa. 61:10; Song 3:11, "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the days of his espousals, and in the day of the gladness of his heart." The modern Jews in some places throw handfuls of wheat on the newly-married couple, particularly on the bride, saying, "Increase and multiply." In other places they mingle pieces of money with the wheat, which are gathered up by the poor. The actual ceremony of marriage was very simple, consisting of little more than the reading of the marriage contract, Prov. 2:17; Mal. 2:14, and the nuptial blessing invoked by the friends, Gen. 24:60; Ruth 4:11, 12.

The wedding festivities commonly lasted 7 days for a maid, and 3 days for a widow. So Laban says to Jacob respecting Leah, "Fulfil her week," Gen. 29:27. The ceremonies of Samson's wedding continued 7 whole days, Judg. 14:17, 18.

The procession accompanying the bride from the house of her father to that of the bridegroom was generally one of more or less pomp, according to the circumstances of the married couple, and for this they often chose the night, as is still the custom in Syria. Hence the parable of the 10 virgins that went at midnight to meet the bride and bridegroom, Matt. 25. "At a Hindoo marriage, the procession of which I saw," says Mr. Ward, "the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting 2 or 3 hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly-illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the

company, where he sat a short time, and then went into the house, the door of which was immediately shut and guarded by sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment; 'and the door was shut.'

Christianity invests the family institution with peculiar sacredness; makes true love its basis, and mutual preference of each other's happiness its rule; and even likens it to the ineffable union between Christ and his church, Eph. 5:22-33, a "mystery"—once hidden, but now revealed. Nowhere in the world is woman so honored, happy, and useful as in a Christian land and a Christian home. Believers are directed to marry "in the Lord," 1 Cor. 7:39. No doubt the restrictions laid upon the ancient people of God contain a lesson for all periods, and the recorded ill results of forbidden marriages among the Jews, if heeded, would prevent the serious evils which often result from union between a Christian and a worldling. As to the mutual duties of husband and wife, see Eph. 5:22, 23; 1 Tim. 2:11, 12; 1 Pet. 3:1-7.

A large family was greatly desired in Bible times as a blessing and an honor, Gen. 33:5; Psa. 127:3-5; and the practice, too common in our day, of regarding children as an evil to be prevented or avoided, from selfish motives and even by flagitious means, cannot be too severely condemned.

The Holy Spirit describes marriage as "honorable in all," Heb. 13:4, and desirable, unless in exceptional cases, Matt. 19:10-12; 1 Cor. 7:8, 26. The Church of Rome puts dishonor upon it, and not only extols celibacy and virginity in the laity, but strictly refuses marriage to all its priests, bishops, etc., and in thus "forbidding to marry" fixes upon itself the name of anti-Christ, 1 Tim. 4:3. See ADULTERY, DIVORCE, GARMENTS, etc.

MAR'SENA, *nobleman*, a councillor under Ahasuerus, Esth. 1:14.

MARS'-HILL, A. V. See AREOPAGUS.

MAR'THA, sister of Lazarus and Mary at Bethany. Though different from Mary in temperament, she was no less truly a devoted friend of Christ and beloved by him, John 11:5. His gentle reproof, Luke 10:38-42, does not imply that she was a stranger to renewing grace. Her affectionate care for the hospitable entertainment of Christ must not be forgotten, nor her promptness in hastening to meet him, nor

her faith in his power, John 11:20-28. She served at the feast at Bethany after her brother's resurrection, John 12:1, 2. See MARY, IV.

MAR'TYR, *a witness*, Matt. 18:16; Luke 24:48. In ecclesiastical history, "a witness, by the shedding of his blood, in testifying to the truth." Thus martyrs are distinguished from "confessors," properly so called, who underwent great afflictions for their confession of the truth, but without suffering death. The term "martyr" occurs only thrice in the New Testament, Acts 22:20, simply a witness; Rev. 2:13; 17:6. Since the time of Stephen, Acts 7:59; 22:20, myriads of martyrs have sealed the truth of Christianity by a painful death, which they willingly endured through faith rather than to deny Christ, and which they often eagerly desired as a special privilege. It is doubtless possible to be put to death as a Christian without real love for Christ, 1 Cor. 13:3; but in general "the noble army of martyrs" have borne a true and overwhelming testimony to the power and preciousness of faith in Christ; and their blood witnesses before God against their foes, especially against that apostate church which is "drunken with the blood of the martyrs of Jesus." Rev. 17:6.

MAR'Y, in Hebrew MIRIAM, I., "the mother of Jesus," Acts 1:14. Her amiable and lovely character, and her remarkable history in connection with the wonders relating to the birth of Christ, are recorded in the first 2 chapters of Matthew and Luke. The genealogy of the Saviour through her, in the line of David and Abraham, is preserved in Luke 3, to prove that he was born "as concerning the flesh" according to ancient prophecies, Luke 1:27; Rom. 1:3. After the return from Egypt to Nazareth she is but 5 times mentioned in the sacred history: 3 times with some appearance of reproval on the part of Christ, Matt. 12:46-50; Luke 2:49, 50; John 2:4; once when he commended her to the care of John, John 19:26; and lastly, as among the disciples at Jerusalem after his ascension, Acts 1:14. Thenceforth, throughout the Acts of the Apostles, the Epistles, and the Revelation, no allusion is made to her. Neither Peter, whom Rome regards as the first pope, nor John, to whose care our Lord committed her, mentions her name. Manifestly the worship of Mary had not then commenced. The inventions of the Romish Church in after centuries are wholly destitute of foundation in Scripture, and

subversive of the gospel. One of these unauthorized inventions is the alleged immaculate conception and spotless holiness of Mary. See Rom. 3:10, 23; Gal. 3:22; 1 John 1:8; and compare also the reproofs above alluded to, and her own confession of her need of a Saviour, Luke 1:47. Another unauthorized invention is her alleged virginity after the birth of Jesus, Matt. 1:25; Luke 2:7. No case can be found in Scripture where "firstborn son" is used of an only child. In other passages the brethren, sisters, and mother of Christ are mentioned together, apparently as one family, Matt. 13:55, 56; and she was known as the wife of Joseph probably for almost 30 years, John 6:42. See BROTHER. To adore her as the "queen of heaven" and the "mother of God," is, in the light of the Bible, blasphemous idolatry; and to pray to her as divine, or even as a mediator with God, implies that she possesses the attribute of omnipresence, and degrades the only and sufficient Mediator, 1 Tim. 2:5; Heb. 4:16. She was "blessed" or signally favored "among women," as Jael was "blessed above women," Judg. 5:24; Luke 1:28; but Christ himself declares that a higher blessing belongs to those "that hear the word of God and keep it," Luke 11:27, 28. Compar Jas. 5:11.

II. The mother of Mark the Evangelist, and "aunt" of Barnabas, Col. 4:10. She had a house in Jerusalem, where the followers of Jesus were wont to convene. Compare Acts 2:46; 20:8. Hither Peter, when delivered from prison by the angel, came and knocked at the gate, Acts 12:12. Many such hospitable Christian homes and places of social prayer, even in troublous times, are for ever enshrined in the memory of the people of God.

III. The wife of Alphaeus or Clopas, and mother of James the Less and Joses, Matt. 27:56, 61; Mark 15:40; Luke 24:10; John 19:25. This last passage leaves it uncertain whether this Mary was sister to Mary our Lord's mother or not. Some suppose that 4 persons are there named: Christ's mother, his mother's sister, Mary of Clopas, and Mary Magdalene. See MARY, I., and JAMES, III. She believed early on Jesus Christ, and accompanied him in some of his journeys, to minister to him, followed him to Calvary, and was with his mother at the foot of his cross. She was also present at his burial, prepared perfumes to embalm him, and was early at his sepulchre on the morning of his resurrection, Matt.

28:1; Mark 15:47; 16:1; Luke 23:55, 56; 24:22. See ALPHÆUS.

IV. The sister of Lazarus whom our Lord raised from the dead. Her character presents a beautiful companion-picture to that of her more active and impulsive sister Martha. Contemplative, confiding, and affectionate, it was like heaven to her to sit at the feet of her adored Teacher and Lord, Luke 10:39-42. She hastened to him at his call, after the death of Lazarus, and fell at his feet, crying, "Lord, if thou hadst been here my brother had not died." The character of the 2 sisters was well contrasted at the supper in Bethany, after the resurrection of Lazarus. No service was too humble for Martha to render, and no offering too costly for Mary to pour out, in honor of their Saviour, John 12:1-8. If Mary anticipated Christ's death as near at hand, her anointing his feet, ver. 7—"to prepare me for burial," Matt. 26:12, R. V.—shows the strength of her faith in his predictions, Matt. 27:63, 64. This occurrence should not be confounded with that described in Luke 7:37-50.

V. The Magdalene, or native of Magdala on the Sea of Galilee, Josh. 19:38. She was foremost among the honorable women of substance who ministered unto Christ and his disciples, being especially devoted to Christ for his mercy in casting out from her 7 evil spirits, Luke 8:2, 3. She followed him from Galilee to Jerusalem, witnessed his crucifixion, Matt. 27:55, 56, and saw where he was entombed, ver. 61. She was early at his tomb with sweet spices; and lingering there when the disciples had retired, she was the first to throw herself at the feet of the risen Saviour, Matt. 28:1-10; Mark 15:47; 16:1-10; Luke 24:1-12; John 20:1, 2, 10-18. There is no evidence that she was ever a profligate.

"Not she with traitorous kiss her Master stung,
Not she denied him with unfaithful tongue;
She, when apostles fled, could dangers brave,
Last at his cross and earliest at his grave."

VI. A benevolent Jewish Christian at Rome, saluted in Paul's epistle, Rom. 16:6. The R. V. has *you* here, not *us*.

MAS'CHIL is a term found as a title of 13 Psalms—Psalms 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142—and imports one that instructs or makes to understand. Some interpreters think it means an instrument of music, but it more probably signifies an instructive song, Psa. 47:7.

MASH, a son of Aram, his posterity, and their home—generally thought to be near

Mount Masius, a range on the north of Mesopotamia, Gen. 10:23. In 1 Chr. 1:17 called Meshech.

MASRE'KAH, a vineyard, the birthplace of an Edomite king, Gen. 36:36; 1 Chr. 1:47.

MAS'SA, a lifting, a son of Ishmael, founder of an Arabian tribe, probably towards Babylonia, Gen. 25:14; 1 Chr. 1:30.

MAS'SAH, trial. See MERIBAH.

MAS'TER, Matt. 19:16; John 13:13, 14, means teacher, the converse of disciple or pupil. It is applied to Christ over 40 times in the Gospels. In Mal. 2:12 "master and scholar" mean "caller and answerer," or every one. In Acts 27:11 the helmsman is meant.

Scripture prescribes just and humane principles to regulate the conduct of masters and employers towards those who serve them. A just and prompt recompense is required, severity and exaction of undue service are forbidden, a genuine concern for their happiness, health, character, and morals is enjoined, due instruction and right examples of virtue and piety, Gen. 18:19; Josh. 24:15; Eph. 6:9, and a recognition of them as "neighbors," Luke 10:36, and perhaps "brethren," Phile. 16. See SERVANT.

MAS'TERIES, STRIVE FOR THE, 2 Tim. 2:5, "contend in the games."

MAT'TAN, a gift, I., a priest of Baal, judicially slain before his altar, under Jehoiada, 2 Kin. 11:18; 2 Chr. 23:17.—II. Jer. 38:1.

MATTA'NAH, a gift, Gen. 25:6, the 11th station of the Israelites, Num. 21:18, 19, in the region of the Arnon.

MATTANI'AH, gift of Jehovah, the original name of the last king of Judah. See ZEDEKIAH. Also 6 Levites mentioned in 1 Chr. 9:15, 16; 25:4; 2 Chr. 20:14; 29:13; Neh. 12:35; 13:13. Also 4 Israelites of the period of the Captivity, Ezra 10:26, 27, 30, 37.

MAT'THAN, Matt. 1:15, (?) **MAT'THAT**, Luke 3:24, the grandfather of Joseph.

MAT'THEW, gift of Jehovah, an apostle and evangelist, was son of Alphaeus, II., a Galilean by birth, a Jew by religion, and a publican by profession, Matt. 9:9; 10:3; Luke 6:15. The other evangelists call him only LEVI, which was his Hebrew name, Mark 2:14; Luke 5:27; but he always calls himself Matthew, which was probably his name as a publican, or officer for gathering taxes. He does not dissemble his former profession; thus exalting the grace of

Christ which raised him to the apostleship. His ordinary abode was at Capernaum, and his office probably on the main road, near the Sea of Tiberias; here, in the midst of his business, he was called by Jesus to follow Him, Matt. 9:9; Mark 2:14, which he did, after making a great feast in His honor, Luke 5:29, in referring to which he modestly omits his own name, Matt. 9:9-13. It is probable that he had a previous knowledge of the miracles and doctrine of Christ. He was with Christ after the resurrection, and with the other apostles after Christ's ascension, Matt. 28:16; Acts 1:13.

For the GOSPEL OF MATTHEW, see GOSPEL.

MATTHI'AS, gift of God, a disciple who continued with our Saviour from his baptism to his ascension, Acts 1:21-26, and was after the ascension chosen by lot to be associated with the 11 apostles. We know nothing further of him.

MATTITH'IAH, gift of Jehovah, 1 Chr. 9:31; 25:3, 21; Ezra 10:43; Neh. 8:4; Luke 3:25, 26.

MAT'TOCK, Isa. 7:25, a single-headed pickaxe with a wide point. In 1 Sam. 13:20, 21 a ploughshare; in 2 Chr. 34:6 a spade.

MAUL, Prov. 25:18, called in Jer. 51:20 a battle-axe, and in Ezek. 9:2 a slaughter weapon; properly, a heavy mace or war-club.

MAW, a stomach of ruminating animals—tripe, Deut. 18:3.

MAZ'ZAROTH, and **MAZ'ZALOTH** or "planets" in 2 Kin. 23:5, probably the signs of the zodiac, Job 38:32: "Dost thou lead forth the Signs in their season, and the Bear with her young, dost thou guide them?" (Conant.)

MEAD'OW, Gen. 41:2, 18; in Job 8:11 "flag," properly herbage on the water brink. In Judg. 20:33 "open plains."

ME'AH, one hundred, Neh. 3:1; 12:39, a tower on the east wall of Jerusalem, towards the north.

MEALS. See EATING.

MEAN, Prov. 22:29; Isa. 2:9; Acts 21:39, in A. V. signifies only lowly, not base.

MEA'RAH, a cave, a Zidonian town on the north border of Galilee, Josh. 13:4.

MEAS'URE. Under this head we present an alphabetical list of Biblical terms denoting measures of weight, of capacity, dry and liquid, of length, and of money, with the equivalent Hebrew or Greek words, and the approximate equivalents in our language.

BIBLE NAME.	HEB. OR GR. NAME.	SCRIPTURE PASSAGES.	EQUIVALENT.
Bath (liquid).	Heb. bath.	1 Kin. 7:26, 38; 2 Chr. 2:10; Isa. 5:10.	7 gallons.
Bekah.	Heb. bekah.	Exod. 38:26.	(4½ dwts.) 28 cents.
Bushel.	Gr. modios.	Matt. 5:15; Mark 4:21; Luke 11:33.	About a peck.
Cab (dry).	Heb. qab.	2 Kiu. 6:25.	1½ quarts.
Cor (liquid).	Heb. kor.	Ezek. 45:14.	70 gallons.
Cubit.	Heb. ammah.	Gen. 6:15, 16; Exod. 25-27; 36-38.	21 inches (18 to 23).
Cubit.	Gr. pechus.	Matt. 6:27; John 21:8.	18 to 23 inches.
Cubit.	Heb. gomel.	Judg. 3:16.	2½ feet.
(Day's) Journey.	Heb. derek.	Gen. 30:36; Num. 10:33; 1 Kin. 19:4.	15 to 20 miles.
Dram, or Daric.	Heb. darkemon (gold).	Ezra 2:69; Neh. 7:70-72.	About \$5.
Dram, or Daric.	Heb. adarkon (gold).	1 Chr. 29:7; Ezra 8:27.	About \$5.
Ephah (dry).	Heb. ephah.	Ezek. 45:11.	3½ pecks.
Ephah (liquid).	Heb. ephah.	Exod. 16:36; Lev. 19:36.	7 gallons.
Farthing.	Gr. kodrantes.	Matt. 5:26; Mark 12:42.	Nearly 4 mills.
Farthing.	Gr. assarion.	Matt. 10:29; Luke 12:6.	1½ cents.
Fathom.	Gr. orguia.	Acts 27:28.	About 6 feet.
Finger, or Digit.	Heb. etsba.	Jer. 52:21.	4.5 of an inch.
Firkin.	Gr. metretres.	John 2:6.	About 8 gallons.
Furlong.	Gr. stadion.	Luke 24:13; John 6:19; 11:18.	Nearly ¼ of a mile.
Gerah.	Heb. gerah.	Exod. 30:13; Num. 3:47; 18:16.	(11 grains) 2½ cents.
Half-homer.	Heb. lethek.	Hos. 3:2.	Nearly 4 bushels.
Half-shekel.	Heb. beqa.	Gen. 24:22.	½ ounce.
Half-shekel.	Heb. machatsith.	Exod. 30:13, 15; 38:26.	25 or 30 cents.
Handbreadth.	Heb. tephach.	Exod. 25:25; 1 Kin. 7:26; Psa. 39:5.	3 or 4 inches.
Handful.	Heb. kaph.	Lev. 2:2; 9:17.	½ pint.
Handful.	Heb. gomets.	Gen. 41:47; Lev. 6:15.	1 gill.
Hin (liquid).	Heb. hin.	Exod. 30:24; Lev. 19:36; Ezek. 46:5-14.	2½ quarts.
Homer (dry).	Heb. homer.	Lev. 27:16; Num. 11:32; Isa. 5:10.	About 8 bushels.
Log (liquid).	Heb. log.	Lev. 14:10-24. [Ezek. 45:11-14.]	Nearly a pint.
Measure.	Heb. ammah.	Jer. 51:13.	See cubit.
"	Heb. middah.	Ezek. 40:10-35; 48:30-33. [Ezra 7:22.]	145 feet?
"	Heb. cor (dry).	1 Kin. 4:22; 5:11; 2 Chr. 2:10; 27:5.	About 8 bushels.
"	Gr. coros (dry).	Luke 16:7.	About 8 bushels.
"	Heb. seah (dry).	Gen. 18:6; 1 Sam. 25:18; 1 Kin. 18:32.	1 peck.
"	Gr. saton (dry).	Matt. 13:33; Luke 13:21.	1 peck.
"	Heb. lethek (dry).	Hos. 3:2.	Nearly 4 bushels.
"	Gr. choenix (dry).	Rev. 6:6.	1½ pints.
"	Heb. ephah (dry).	Deut. 25:14, 15; Prov. 20:10; Mic. 6:10.	3½ pecks.
"	Heb. bath (liquid).	1 Kin. 7:26, 38; 2 Chr. 2:10; Isa. 5:10.	7 gallons.
"	Gr. batos (liquid).	Luke 16:6.	7 gallons.
Measuring-line.	Heb. middah.	Jer. 31:39; Zech. 2:1.	Nearly ¼ of a mile.
Mile (Roman).	Gr. milion.	Matt. 5:41.	Over 9-10 of a mile.
Mite.	Gr. lepton.	Mark 12:42; Luke 12:59; 21:2.	Nearly 2 mills.
Omer.	Heb. omer (dry).	Exod. 16:16-36.	2½ quarts.
Pace.	Heb. ts'ad.	2 Sam. 6:13.	About 30 inches.
Penny.	Gr. denarion.	Matt. 18:28; 20:2-13; John 6:7.	15 cents.
Piece of Money.	Heb. qesitah (gold).	2 Kin. 5:5.	About \$8 76.
Piece of Money.	Heb. qesitah (silver).	Gen. 33:19; Job 42:11.	See shekel.
Piece of Money.	Gr. stater (silver).	Matt. 17:27. [Zech. 11:12, 13.]	61 cents.
Piece of Silver.	Heb. keseph.	Gen. 20:16; 37:28; 45:22; Exod. 21:32.	See shekel.
" " "	Heb. qesitah.	Josh. 24:32.	" "
" " "	Heb. rats.	Psa. 68:30.	" "
" " "	Heb. agorah.	1 Sam. 2:36.	" "
" " "	Gr. argurion.	Matt. 26:15; 27:3-9.	" "
" " "	Gr. argurion.	Acts 19:19.	See penny.
" " "	Gr. drachme.	Luke 15:8, 9.	See penny.
Pot.	Gr. xestes.	Mark 7:4, 8.	Nearly a pint.
Pound.	Heb. manch (weight).	1 Kin. 10:17.	2½ lbs., or 3¼.
Pound.	Heb. manch (silver).	Ezra 2:69; Neh. 7:71, 72.	About \$36.
Pound.	Gr. mna (weight).	John 12:3; 19:39.	Nearly a pound.
Pound.	Gr. litra (silver).	Luke 19:13-25.	About \$16.
Reed.	Heb. qaneh.	Ezek. 40:3-8; 41:8; 42:16-19.	9 or 10 feet.
Reed.	Gr. calamos.	Rev. 21:15, 16.	9 or 10 feet.
Sab-day (jour.).	Gr. sabbaton.	Matt. 24:20; Acts 1:12.	About ¾ of a mile.
Shekel.	Heb. sheqel (weight).	1 Sam. 17:5, 7; Ezek. 4:10; 45:12.	About ½ ounce.
Shekel.	Heb. sheqel (silver).	Gen. 23:15, 16; Exod. 21:32; 30:13.	55 cents (50 to 60).
Shekel.	Heb. sheqel (gold).	1 Chr. 21:25; 2 Chr. 3:9.	\$9 or \$10.
Span.	Heb. zereth.	Exod. 28:16; 1 Sam. 17:4; Ezek. 43:13.	Over 9 inches.
Talent.	Heb. kikkar (weight).		114 lbs. 7 oz.
"	Heb. kikkar (silver).	Exod. 38:27; 1 Kin. 16:24; 20:39.	About \$1,600.
"	Heb. keseph (silver).	Ezra 7:22.	About \$1,600.
"	Heb. kikkar (gold).	Exod. 25:39; 37:24; 2 Sam. 12:30.	About \$26,280.
"	Gr. talanton (weight).	Rev. 16:21.	About 115 lbs.
"	Gr. talanton (silver).	Matt. 18:24; 25:15-28.	About \$1,000.
Tribute.	Gr. didrachmon.	Matt. 17:24.	About 30 cents.

It must be borne in mind that critical authorities differ somewhat in their conclusions from the meagre and uncertain data in their hands, and that nearly all the preceding estimates should be regarded as probable and approximate, rather than as reliably exact.

Certain common measures of weight, length, and value, like the pound, the cubit, and the shekel, had, roughly speaking, their equivalents among all the nations around the Jews—the Chaldeans, Egyptians, Greeks, and Romans; yet many mistakes would arise should one accept any of these as precise equivalents.

These measures also varied within the bounds of each nation, from one period of its history to another, and in different provinces at the same period. The "shekel of the sanctuary" may have been a standard, from which the common shekel fell off. The cubit—the measure from the elbow to the end of the middle finger—seems sometimes to have reached only to the wrist or to the knuckles; and it is reckoned by some authorities at 17 inches, by others as high as 23 inches; so that we are not sure which is the true length in any given passage.

Until the Return from the Babylonian Captivity it is not certain that the Jews had any regular coinage. Trade and commerce were largely carried on by barter; and though the metals were in common use from the earliest ages as a medium of exchange, the requisite amount was ascertained by weighing. Hence the different values of a given weight, *e. g.*, a *bekah*, in silver and in gold.

It should also be remembered that gold and silver have in time become so abundant that their purchasing power is now far less than formerly. Thus in the time of Christ a "penny," 16 cents, was a day's wages, though indeed laborers in the East have always been poorly paid, and ill fed and clothed.

See the general table of Weights, Measures, and Money of the Bible on the preceding page, also the particular names of each, as SHEKEL, TALENT, BATH, EPHAH, etc., and Tables at the end of this volume.

MEATS. "Meat" in the English Bible usually signifies "food," and not "flesh," Gen. 1:29, 30; Matt. 15:37. So in Luke 24:41, "Have ye here any meat?" literally, anything to eat? So also in Rom. 14:20; 1 Cor. 8:13. In Psa. 111:5 by "meat" is meant "prey" or "spoil." The "meat-

offerings" of the Jews were made of flour, corn, and olive oil, etc., Lev. 2. See OFFERINGS and SACRIFICES. As to the animal food used by the Jews, see CLEAN and FOOD.

It does not appear that the ancient Hebrews were very particular about the seasoning and dressing of their food. We find among them roast meat, boiled meat, and ragouts, Gen. 27:9; Exod. 16:3; the flesh of lambs, Amos 6:4, calves, Gen. 18:7, kids, Gen. 27:9, oxen, Prov. 15:17; venison and fowls, 1 Kin. 4:23. Moses forbade them to see the a kid in its mother's milk, Exod. 23:19; 34:26—a precept designed to inculcate principles of humanity, and perhaps to prevent them from adopting an idolatrous custom of their heathen neighbors. The Jews were also forbidden to kill a cow and its calf in the same day; or a sheep, or goat, and its young one, at the same time. They might not cut off a part of a living animal to eat it, either raw or dressed. If any lawful beast or bird should die of itself or be strangled, and the blood not drain away, they were not allowed to taste of it. They ate of nothing dressed by any other than a Jew, nor did they ever dress their victuals with the kitchen implements of any but one of their own nation.

The prohibition of eating blood, or animals that are strangled, Lev. 3:17; 7:26; 17:10, has been always rigidly observed by the Jews. In the Christian Church the law was observed for a long time, being approved by the council held at Jerusalem, and recommended to the Gentile converts, Acts 15.

At the first settling of the church there were many disputes concerning the use of meats offered to idols. Some newly converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, ate indifferently of whatever was served up to them, even among pagans, without inquiring whether the meats had been offered to idols. They took the same liberty in buying meat sold in the market, not regarding whether it were pure or impure according to the Jews, or whether it had been offered to idols or not. But other Christians, weaker, more scrupulous, or less instructed, were offended at this liberty, and thought the eating of meat which had been offered to idols was a kind of partaking in that wicked and sacrilegious offering. This diversity of

opinion among the disciples called for the judgment of inspiration; and we find in several of Paul's epistles directions both for those who held such scruples and for those who were free from them. The former, while in obedience to their own conscience they carefully abstained from the food in question, were charged to view with charity the conduct of those who did not share their scruples. The latter might freely buy and eat without guilt, since meat is in no wise injured as an article of food by being offered to an idol; yet whenever others would be scandalized, pained, or led into sin by this course, even they were required by the laws of Christian charity and prudence to abstain, Rom. 14:20-23; 1 Cor. 8; 10:19-33; Tit. 1:15. This principle is of general application in similar cases; and many in our own day might well adopt the generous determination of the self-denying apostle to partake of no questionable indulgence while the world stands, if it may be the occasion of sin to others.

ME'DAD, *love*. See **ELDAD**.

ME'DAN, *strife*, 3d son of Abraham and Keturah, Gen. 25:2. He is supposed to have settled in Arabia, near Midian his brother.

ME'DEBA, Sept. **MEDABA**, *waters of quiet*, a town and plain of Moab, east of the Jordan, Num. 21:23-30; Deut. 2:34-36, conquered by the Ammonites under Sihon, and afterwards by the Israelites. It lay on the southern border of the tribe of Reuben, Josh. 13:9, 16. Near it the army of David gained a great victory over the Ammonites and their allies, 1 Chr. 19:7. Long afterwards it fell again into the hands of the Moabites its ancient masters, Isa. 15:2. Its ruins, on a round hill 7 miles south by west from Hesbân, still retain the name Madaba.

MEDES. See **MEDIA**.

ME'DIA, called by the Hebrews **MA'DAI**, and supposed to have been peopled by the descendants of Madai the son of Japheth, Gen. 10:2, extended itself on the west and south of the Caspian Sea from Armenia and Assyria on the north and west to Farsistan or Persia proper on the south, and included the districts now called Shirvan, Adzerbajan, Ghilan, and Irak Adjemi. It covered a territory larger than that of Spain, lying between 33° and 40° of north latitude, and was one of the most fertile and earliest cultivated among the kingdoms of Asia. It had 2 grand divisions, of

which the northwestern was called Atropatene, or Lesser Media, and the southern Greater Media. The former corresponds to the modern Adzerbajan, now, as formerly, a province of the Persian empire, an elevated region on the west of the Caspian, surrounded by high mountains of the Tauritic range, except towards the east, where the river Kur, or Cyrus, discharges its waters into the Caspian. The Greater Media corresponds principally to the modern Irak Adjemi, or Persian Irak, together with Kurdistan, Luristan, and Ardelan.

Media is one of the most ancient independent kingdoms of which history makes mention. After several centuries of conflict and semi-subjugation under Assyria, mentioned on the disintombd Assyrian tablets, which confirm 2 Kin. 17:6; Isa. 20:1, the Medes united and became powerful, cultivated, and wealthy, Isa. 13:17, 18; 21:2, 3; under Cyaxares they conquered Assyria, and continued an independent kingdom until, under Cyrus, B. C. 588, Media became united with Persia. In this way arose the Medo-Persian kingdom; and the "laws of the Medes and Persians" and their "Chronicles" are mentioned by the sacred writers together, Esth. 1:19; 10:2; Dan. 6:8, 12, etc. Indeed, from this time onward the manners, customs, religion, and civilization of the Medes and Persians seem ever to have become more and more amalgamated. And in general we may gather from the ancient Zend writings that the Medes, Persians, and Bactrians were originally the same people, having in common one language, the Zend, and one religion, the worship of the elements and of Ormuzd, the highest being, under the symbol of fire. The priests of this religion, the Magi, were intrusted with the cultivation of the sciences and the performance of the sacred rites. Among these, and as is supposed before the time of Cyrus, appeared Zerdusht, or Zoroaster, as a reformer, or rather as the restorer of the ancient but degenerated religion of light, whose disciples have maintained themselves even to the present day in Persia and India under the name of Guebres.

Media is first mentioned in the Bible as the part of Assyria to which the 10 tribes were transported: at first, those beyond the Jordan, by Tiglath-pileser, 1 Chr. 5:26; and afterwards, about 721 B. C., the remainder of Israel, by Sargon, 2 Kin. 17:6. The subsequent history of Media is involved in that of Persia. The united empire con-

quered Babylon, according to Isaiah's prediction, Isa. 13:17; 21:2; Dan. 5; 6; Ezra 1. Both countries were subdued by Alexander of Macedon, 330 B. C., and in the next century became tributary to the Parthians on their east, in connection with whom they are mentioned in Acts 2:9. See PERSIA.

ME'DIATOR, one who stands between 2 parties or persons as the organ of communication or the agent of reconciliation. So far as man is sensible of his own guilt and of the holiness and justice of God, he shrinks from any direct communication with a being he has so much reason to fear. Hence the disposition more or less prevalent in all ages and in all parts of the world to interpose between the soul and its Judge some person or thing most adapted to propitiate his favor—as a priestly order, an upright and devout daysman, or the smoke of sacrifices and the sweet savor of incense, Job 9:33. The Israelites evinced this feeling at Mount Sinai, Deut. 3:23-31; and God was pleased to constitute Moses a mediator between Himself and them, to receive and transmit the law on the one hand, and their vows of obedience on the other. In this capacity he acted on various other occasions, Exod. 32:30-32; Num. 14; Psa. 106:23; and was thus an agent and a type of Christ, Gal. 3:19, 20. The Messiah has been in all ages the only true Mediator between God and man; and without Him God is inaccessible and a consuming fire, John 14:6; Acts 4:12. As the Angel of the Covenant, Christ was the channel of all communications between heaven and earth in old Testament days; and as the Mediator of the new covenant he does all that is needful to provide for a perfect reconciliation between God and man. He consults the honor of God by appearing as our Advocate with the blood of atonement; and through his sympathizing love and the agency of the Holy Spirit he disposes and enables us to return to God. The believing penitent is "accepted in the Beloved"—his person, his praises, and his prayers; and through the same Mediator alone he receives pardon, grace, and eternal life. In this high office Christ stands alone, because he alone is both God and man, and has made the necessary atoning sacrifice, 1 Tim. 2:5. To join Mary and the saints to him in his mediatorship, as the Church of Rome does, implies that he is unable to accomplish his own peculiar work, Heb. 8:6; 9:15; 12:24. Compare Col. 2:18. See INTERCESSION.

MED'ICINES. See PHYSICIANS.

MEEK'NESS, a peaceful and humble serenity of spirit, not easily stirred to anger by wrongs or by the anger of others, Prov. 16:32; Jas. 3:7, 8, 13. Such a spirit God dwells with and specially blesses, Isa. 57:15; 66:2; Matt. 5:5. Meekness is a Christian grace, 1 Tim. 6:11, acquired by many naturally fiery spirits, as Moses, Exod. 2:12; Num. 12:3, and Paul, Acts 26:10, 11; 1 Cor. 9:19, and must be gained by all who would be like Christ, Matt. 11:28, 29.

MEET, fit, suitable, or worthy, Gen. 2:18; Exod. 8:26; Matt. 3:8; Heb. 6:7.

MEGID'DO, a town of Manasseh, though within the bounds of Issachar. It had been a royal city of the Canaanites, and they long retained a foothold in it, Josh. 12:21; 17:11; Judg. 1:27. It lay in the southwest border of the plain of Esdraelon, and south of the Kishon, which is probably intended by "the waters of Megiddo," mentioned in the song of Deborah and Barak as the scene of their victory, Judg. 5:19, 21. It commanded a pass from the plain on the north to the hill-country of Samaria, and in the reign of Solomon was of some importance and was fortified, 1 Kin. 4:12; 9:15. Here king Ahaziah died, and king Josiah was defeated, slain, and sorely lamented, 2 Kin. 9:27; 23:29; 2 Chr. 35:22-25; Zech. 12:11. Robinson identifies it with a village now called Leijun, the Legio of the Romans. Perhaps it was on the ruined site el-Medinèh, 2 miles northwest of Leijun.

MEHET'ABEL, less correctly MEHETABEEL, *blessed by God*, I., wife of an Edomite king, Gen. 36:39; 1 Chr. 1:50.

II. Father of Delaiah, Neh. 6:10.

MEHI'DA, *joining*, a person or place associated with the Nethinim, Ezra 2:52; Neh. 7:54.

MEHO'LATHITE, 1 Sam. 18:19; 2 Sam. 21:8. See ABEL-MEHOLOAH.

MEHU'JAËL, *smitten by God*, Gen. 4:18.

MEHU'NIM, plural of MAON, Ezra 2:50; Neh. 7:52. See MAONITES.

MEKO'NAH, *a bosc*, a town and its suburbs in the far south of Judah after the Captivity, Neh. 11:28.

MEL'CHI, *my king*, 2 ancestors of Christ, Luke 3:24, 28.

MELCHIZ'EDEK, *king of righteousness*, king of Salem, and also priest of the Most High God, in which capacity he blessed Abraham and received tithes at his hand, Gen. 14:18-20. Scripture tells us nothing of his father or mother, of his genealogy,

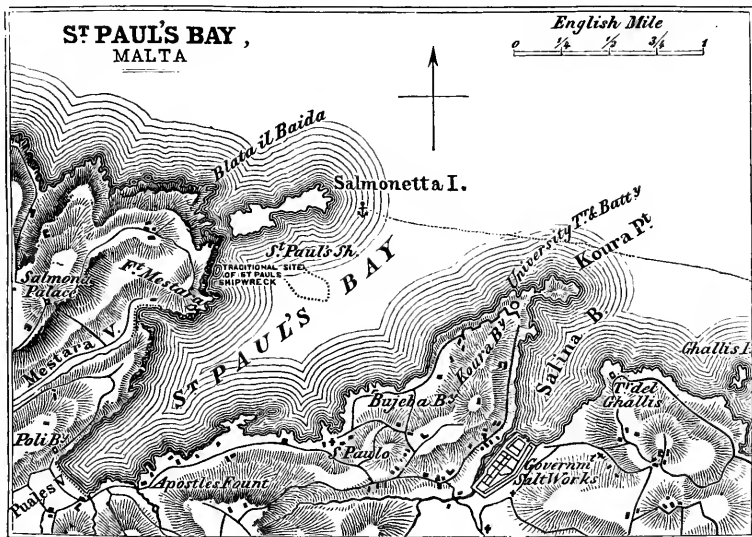
his birth, or his death; he stands alone, without predecessor or successor, a royal priest by the appointment of God; and thus he was a type of Jesus Christ, who is "a priest for ever after the order of Melchizedek," and not after the order of Aaron, whose origin, consecration, life, and death are known, Psa. 110:4; Heb. 6:20; 7. See GENEALOGY.

It has been matter of great inquiry among commentators who Melchizedek really was. He has been variously supposed to be the Holy Spirit, the Son of God, an angel, Enoch, and Shem. But the safest and most probable opinion is that which considers him as a righteous and peaceful king, a worshipper and priest of the Most High God in the land of Canaan; a friend of Abraham, and as a priest elevated above him. This opinion, indeed, lies upon the very face of the sacred record in Gen. 14 and Heb. 7, and it is the only one which can be defended on any tolerable grounds of interpretation. See SALEM.

MEL'ITA, *refuge*, or *homed*. This name was anciently applied to 2 islands; one in the Adriatic Sea, on the coast of Illyricum, now called Meleda; the other in the Mediterranean, between Sicily and Africa, now

called Malta. That the latter is the one on which Paul suffered shipwreck is evident from the direction of the wind which blew him thither (see EUROCLYDON), and from the fact that he left the island in a ship of Alexandria, which had wintered there on her voyage to Italy, and after touching at Syracuse and Rhegium, landed at Puteoli, thus sailing on a direct course. The other Melita would be far out of the usual track from Alexandria to Italy; and in sailing from it to Rhegium, Syracuse also would be out of the direct course. The fact that the vessel was tossed all night before the shipwreck in the Adriatic Sea does not militate against this view, because the name Adria was applied to the whole Ionian Sea which lay between Sicily and Greece. See ADRIA. Acts 27:27; 28:1.

Malta is a rocky island 62 miles south of Sicily, 17 miles long and 9 broad, and containing nearly 100 square miles and 100,000 inhabitants. At an early period it was seized by the Phœnicians; these were dispossessed by the Greeks of Sicily, B. C. 736; they by the Carthaginians, 528; and they in turn, 242 B. C., by the Romans, who held it in the time of Paul. After numerous changes it fell at length into the hands



of the English, who since 1814 have held undisputed possession of it. The name of "St. Paul's Bay" is now borne by a small inlet on the north side of the island, open-

ing towards the east, which answers well to the description in Acts 27. Here Paul was protected by the hand of God amid perils on shore as well as in the sea. He

remained here 3 months, "honored with many honors," and wrought many miracles.



MEL'ONS are common in the East, but do not differ particularly from ours. Watermelons and muskmelons grow luxuriantly in Egypt in a light and sandy soil. They are a delicious fruit in a hot climate, and were among the articles of food for which the Hebrews pined in the desert, Num. 11:5. They would have found them abundant in the Promised Land.

MEL'ZAR, *overseer*, the official title of a steward or tutor at the court of Nebuchadnezzar, Dan. 1:11-16.

MEMO'RIAL, Esth. 9:28; Psa. 9:6, remembrance.

MEM'PHIS, Hos. 9:6. See **NOPH**.

MEMU'CAN, *high in dignity*, a politic councillor of Ahasuerus, Esth. 1:14, 16, 21.

MEN'AHAM, *comforter*, the 16th king of Israel, previously general of the army of Zachariah. He was at Tirzah when he heard of his master's murder, and immediately marching against the usurper Shal-lum, who had shut himself up in Samaria, he captured and slew him, and then ascended the throne. He reigned in Samaria 10 years, 771-760 B. C., and was a tyrannical and cruel idolater, as appears from the contemporaneous prophecies of Hosea and Amos. See **TIPHSAN**. Pul, king of Assyria, having invaded Israel during the reign of Menahem, obliged him to pay a tribute of 1,000 talents, which Menahem raised by a tax on all his rich subjects of 50 shekels a head. He seems to have died a natural death; but his son and successor Pekahiah reigned only 2 years, and was the last of that dynasty, 2 Kin. 15:13-22. The Assyrian tablets recently discovered mention the house of Omri, or Khumri, as

paying tribute to Pul, or Phallukha, together with Tyre, Damascus, Idumæa, etc.; and another tablet names Menahem as paying tribute to Tiglath-pileser.

ME'NAN, A. V. Luke 3:31, an ancestor of Christ. In R. V. MENNA.

ME'NE, *he is numbered*; **TE'KEL**, *he is weighed*; **UPHAR'SIN**, *and they are dividing*; Chaldee words supernaturally traced on the wall at Belshazzar's impious feast, and significant of his impending doom, Dan. 5. The astrologers could not read them, perhaps because they were written in antique Hebrew characters; still less could they explain, even if they had dared to do it, what was so portentous. Daniel, however, received skill to understand and courage to declare their awful meaning; and the same

night witnessed their fulfilment. Over how many proud heads, often found in scenes of ungodliness and revelling, the hand that has recorded their past history is even now preparing to record their doom.

ME'NI, *number*, Isa. 65:11, margin; a Babylonian idol, perhaps Fortune, adored by some of the captive Israelites.

MEON'ENIM, "*observers of times*," Deut. 18:10, 14; 2 Kin. 21:6; in Mic. 5:12 "soothsayers." **ELON-MEONENIM**, "*wizards' oak*," was a famous tree near Shechem, Judg. 9:37; perhaps the tree mentioned in Gen. 12:6; 35:4; Josh. 24:26; Judg. 9:6.

MEON'OTHAI, *my dwellings*, a son of Othniel, 1 Chr. 4:14.

MEPHA'ATH, *splendor*, a Levitical city of Reuben, Josh. 13:18; 21:37; 1 Chr. 6:79, having first belonged to the Amorites, Num. 21:26, and afterwards to Moab, Jer. 48:21. It lay north of the Arnon, towards the east.

MEPHIB'OSHETH, *exterminator of the shame*, i. e., of Baal, son of Jonathan, and grandson, A. V. "son," of Saul, 2 Sam. 19:24; also called Meribbaal, 1 Chr. 8:34. See **ESHBAAL**. Mephibosheth was very young when his father was killed in the battle of Gilboa, 2 Sam. 4:4, and his nurse was in such consternation at the news that she let the child fall, and from this accident he was lame all his days. His misfortune clouded his life, though he was patient and resigned. He took refuge in the mountains of Gilead. See **MACHIR**. When David found himself in peaceable possession of the kingdom he sought for all that remained of the house of Saul, that he might show them kindness, in consideration of the friendship between him and Jonathan.

1 Sam. 20:15, 42. He gave Mephibosheth the estate of his grandfather Saul. Of a part of this, however, he was 14 years afterwards deprived by the treachery of his steward Ziba, and the hasty injustice, as it appears, of David towards an unfortunate but noble and loyal prince, 2 Sam. 9; 16:1-4; 19:24-30. David subsequently took care to exempt him from the number of the descendants of the Saul given up to the vengeance of the Gibeonites, 2 Sam. 21:1-14, though another Mephibosheth, a son of Saul, was hanged, ver. 8.

ME'RAB, *increase*, the eldest daughter of king Saul, was promised to David in marriage, in reward for his victory over Goliath; but was given to Adriel, son of Barzillai the Meholahite, 1 Sam. 14:49; 17:25; 18:2, 17, 19. Merab had 5 sons by him, who were delivered to the Gibeonites and hanged before the Lord, 2 Sam. 21:8, 9. The text intimates that the 5 men delivered to the Gibeonites were "sons" of Michal; but see ADRIEL.

MERA'RI, *sorrowful*, Num. 26:57, the youngest of Levi's 3 sons, born in Canaan, and head of a family of the Levites, Gen. 46:11; Exod. 6:16; Num. 3:17; 1 Chr. 6:1, 16, 19, 47. In the journey through the wilderness they were charged with the framework of the tabernacle, to carry from one place of encampment to another and there set it up, Num. 4:29-33; 7:8. They had 4 wagons and 8 oxen. Twelve cities were assigned to them beyond Jordan out of Reuben, Gad, and Zebulun, Josh. 21:7, 34-40; 1 Chr. 6:63, 77-81. They took part in bringing the ark up to Jerusalem, 1 Chr. 15:6, and in the sanctuary service at various times, 1 Chr. 23:5, 6, 21-23; 26:10, 19; 2 Chr. 29:12, 15; Ezra 8:18, 19.

MERATHA'IM, *two rebellions*, a name of Babylon, referring either to its 2 subjugations of Israel, or to its own rebellions against God, Jer. 50:17, 21, 23.

MER'CHANT, Gen. 23:16; 37:25, 28; Matt. 13:45. The commodities of different countries were usually exchanged by traders of various kinds, in caravans or "travelling companies," Isa. 21:13, which had their regular seasons and routes for passing from one great mart to another. The Hebrew word denotes *travellers*, and these merchants prospered by wandering, as ours do by remaining stationary. The Hebrew law had rules respecting commerce, Lev. 19:35, 36; Deut. 25:13-16; Mic. 6:10, 11. There is early evidence of its wide extension, Exod. 25:3-7; Num. 31:50; Josh. 7:21.

Solomon engaged in it largely, 1 Kin. 10:11, 22-29; 2 Chr. 8:17, 18, and Jerusalem had its port Joppa, Isa. 2:6, 16; 3:21-23; Hos. 12:7; Jon. 1:3. The apostle James reminds them to lay their plans in view of the uncertainty of life and their need of divine guidance, Jas. 4:13. Some of the maritime nations, as Egypt, and still more the Phœnicians, carried on a large traffic by sea, Isa. 23:2; Ezek. 27:27, 28.

MER'CURY, a fabulous god of the ancient heathen, the messenger of the celestials, and the deity that presided over learning, eloquence, and traffic. The Greeks named him Hermes, *interpreter* of the will of the gods. Probably it was for this reason, and perhaps from recollecting the legend, which Ovid relates, of the visit of Jupiter and Hermes to their countrymen Baucis and Philemon, that the people of Lystra, having heard Paul preach, and having seen him heal a lame man, would have offered sacrifice to him as to their god Mercury, and to Barnabas as Jupiter, because of his venerable aspect, Acts 14:11, 12.

MER'CY, the divine goodness exercised towards the wretched and the guilty, in harmony with truth and justice, Psa. 85:10. It is known to us only by revelation. The plan by which God is enabled to show saving mercy to men, for Christ's sake, is the most consummate work of infinite wisdom and love, Exod. 20:6; 34:6, 7; Psa. 86:15, 16; 103:17; 2 Cor. 4:6. The soul that has truly experienced the mercy of God will be merciful like him, Luke 6:36, compassionate to the wretched, Psa. 41:1, 2, and forgiving towards all, Matt. 5:7; 18:33.

MER'CY-SEAT, the cover of the Ark of the Covenant, which see. The Hebrew word means a *cover*, and contains an allusion to the covering or forgiving of sins, Psa. 32:1. It was the essential part of the ark, and gave its name to the holy of holies itself, Lev. 16:2; 1 Chr. 28:11. Hence appropriately it covered from view the 2 tables of the law, for whose violation it offered forgiveness. In the New Testament it is designated by a Greek word meaning "the propitiatory," or "expiatory," Heb. 9:4, 5. It was approached only by the high-priest, and not without the blood of atonement, to show that the divine mercy can be granted only through the blood of Christ, Rom. 3:25.

ME'RED, *rebellion*, son of Ezra, a Judahite, notable for having married Bithiah, a daughter of Pharaoh, before the Exode, 1 Chr. 4:17, 18.

MERE'MOTH, *heights*, I., son of the high-priest Urijah, trusted and active after the Captivity, Ezra 8:24-30, 33; Neh. 3:4, 21; 10:5. Perhaps the man named in Neh. 12:15.

II. Ezra 10:36.

ME'RES, *worthy*, Esth. 1:13, 14.

MER'IBAH, *chiding, strife*, I., a place in Rephidim where the Israelites, missing the waters of Egypt, chided Moses and tempted Jehovah; whence it was also named **MASSAH**, *temptation*, Exod. 17:1-7; Deut. 6:16; 9:22; 33:8; Psa. 81:7; Heb. 3:8. See **REPHIDIM**. In Psa. 95:8 the Hebrew reads, "as in Meribah, as in the day of Massah in the wilderness."

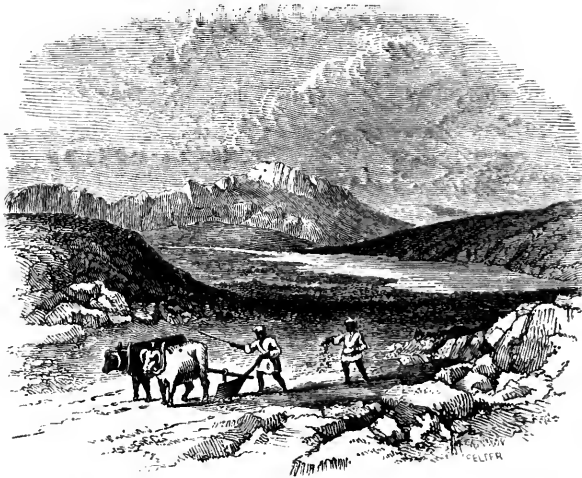
II. A place near Kadesh-barnea, where 38 years later a like sin was committed,

Num. 20:1-13, in which both Moses and Aaron were involved, Num. 20:24; 27:14; Deut. 32:51; whence also this Meribah was called **EN-MISHPAT**, *fount of judgment*. See **WANDERINGS**.

MERIB'BAAL, *contender with Baal*, 1 Chr. 8:34; 9:40. See **MEPHIBOSHETH**.

MERO'DACH, Jer. 50:2, an idol of Babylon, identified with Bel; their chief divinity in the latter part of their history; also of the Assyrians. See **BABYLON**.

MERO'DACH-BAL'ADAN, *Bel is his lord*, a king of Babylon who sought a friendly alliance with Hezekiah, king of Judah, Isa. 39:1; 2 Chr. 32:31; called Berodach in 2 Kin. 20:12. He is named in the Khorsabad inscriptions as having been twice defeated and exiled by Sennacherib.



LAKE MEROM, FROM THE SOUTH, WITH MOUNT HERMON IN THE DISTANCE.

ME'ROM, *height*. The "waters of Merom," Josh. 11:5, or Lake of Semechon, is the most northern of the 3 lakes supplied by the river Jordan. It is situated in the southern part of a valley formed by the 2 branches of Mount Hermon. The lake is now called after the valley, the Lake of Hûleh, and is 7 feet above the Mediterranean. The lake proper is perhaps 4 miles long and 4 broad, tapering towards the south, where the Jordan finds an outlet through the clefts and flows down 10 miles to the Sea of Galilee. It is very shallow, and a large part of it is covered with aquatic plants. Thousands of water-fowl sport on its surface, and its waters abound in fish. On the north lies the plain Ard el-

Hûleh, which is a dead level for a distance of 8 or 9 miles. Near the upper end of this the 3 streams which form the Jordan unite. On the west side of the Jordan above the lake a marsh extends up north as far as the junction of these streams, or even farther; while on the eastern side the land is tilled almost down to the lake. It is a splendid plain, and extremely fertile. All kinds of grain grow on it with very little labor, and it still merits the praise accorded to it by the Danite spies: "We have seen the land; and behold, it is very good, . . . a place where there is no want of anything that is in the earth," Judg. 18:9, 10. Its rich soil is formed by deposit, and it seems to be partially submerged in the

spring. Thus the lake and valley el-Hûleh form an immense reservoir, and unite with the snows of Hermon to maintain the summer supplies of the Jordan. Near this lake Joshua defeated the kings of Northern Canaan, Josh. 11:1-8.

MER'ROZ, *asytum*, an unknown place in Galilee, cursed in the song of Deborah and Barak for not joining with them against the foes of Israel, Judg. 5:23. Compare Judg. 21:8-10; 1 Sam. 11:7. Probably their vicinity to the scene of conflict, or the opportunity they had of rendering some special assistance, rendered their refusal peculiarly guilty. Jael, on the contrary, was blessed. Sins of omission may be as great and as ruinous as sins of commission. The site of Meroz may be the modern Murussus, $4\frac{1}{2}$ miles north by west of Beth-shean.

MER'RY, in the Bible, denotes joy and happiness, not jollity, 2 Chr. 7:10; Prov. 17:22; Luke 15:32; Jas. 5:13.

ME'SECH, Psa. 120:5, A. V. See ME-SHECH.

ME'SHA, *deliverance*, I., son of Caleb, II., and founder of Ziph, in Judah, 1 Chr. 2:42.

II. A king of Moab, rich in flocks, who paid an enormous tribute to Ahab, king of Israel—perhaps only on one occasion so excessive—but revolted at his death, 2 Kin. 1:1; 3:4-27. Joram the son of Ahab, with the aid of Judah and Edom, made war upon him, almost exterminated his army, laid waste his cities, and besieged him in his capital. Unable to force his way through the besieging host, king Mesha sought the aid of his gods by sacrificing his own son to Chemosh on the city wall; and the besiegers, horror-struck at this atrocious act, withdrew in terror, lest some curse should fall on them, but despoiling the country as they went.

In 1868 an ancient block of black basalt was found at Dibun in Moab, $3\frac{1}{2}$ feet high, over 2 feet wide, and 2 feet thick, recording in Phœnician letters the exploits of Mesha, which he ascribes to Chemosh his god. He mentions the war of Moab with Israel, and Moab's long oppression by Omri, king of Israel, and alludes to many familiar places beyond Jordan.

III. A different word in Hebrew, Gen. 10:30, on the eastern frontier of Joktan in Arabia; probably a mountain range running southwest from the head of the Persian Gulf.

IV. A Benjamite, son of Shaharaim, 1 Chr. 8:8, 9.

ME'SHACH, a name probably derived from some Chaldean idol. See ABED-NEGO.

ME'SHECH, or **ME'SECH**, Psa. 120:5, *drawing out*, or *possession*, the 6th son of Japheth, Gen. 10:2, located near Tubal at the northeast corner of Asia Minor, in Iberia, and supposed by many to have been the father of the warlike Moschi or Muscovites. Meshech traded with Tyre in "the persons of men and in vessels of brass," Ezek. 27:13; 32:26; 38:2; 39:1.

MESHUL'LAM, *associate*, the name of numerous men of God in the later Jewish history.

MESHUL'LEMETH, *friend*, the wife of Manasseh, 2 Kin. 21:19.

MESOPOTA'MIA, *between the rivers*, the Greek name of the country between the Euphrates and the Tigris, Gen. 24:10; Deut. 23:4, called in Arabic el-Jezirah, *the island*, in the Bible "the plain of Aram," Gen. 25:20; 31:18; 33:18, and Aram-naharaim," *Syria of two rivers*, Psa. 60, title. See ARAM, II. and PADAN-ARAM. In its fullest sense, Mesopotamia extended from the Persian Gulf to Mount Taurus; but the name usually denotes only the tract above Babylonia, now called Diarbekr, and celebrated for its exuberant fertility; while the part below, now Irak-Arabi, is sterile and without water. Mesopotamia was included in the territories of the Assyrian, Babylonian, Persian, Macedonian, and Roman empires successively, and belongs now to that of the Turks.

This region is associated with the earliest history of the human race both before and after the flood. Eden was not far off; Ararat was near to it on the north, and the land of Shinar on the south. The traveller here reaches what is truly "the old world," and is surrounded by objects compared with which the antiquities of Greece and Rome are modern novelties. This was the home of the patriarchs who preceded Abraham—Terah, Heber, Peleg, etc., Gen. 11:26-29; Acts 7:2. Here Abraham and Sarah were born, and the wives of Isaac and Jacob, and most of the sons of Jacob, the heads of the 12 tribes, Gen. 25:20; 28:2; 35:23-26. Mesopotamia is also mentioned in Scripture as the abode of Balaam, and of Chushan-rishathaim the first oppressor of Israel in the time of the Judges, Judg. 3:8-10; in the history of the wars of David, 2 Sam. 10:16; and as furnishing a delegation of Jews, and perhaps proselytes, to attend the Passover at Jerusalem, Acts 2:9.

MESS, Gen. 43:34; 2 Sam. 11:8, a dish of meat.

MES'SENGRS. See **FOOTMEN** and **POSTS**. In Mal. 3:1 "angel," as in Gen. 22:15, 17, 18. See **ANGEL OF THE COVENANT**.

MESSIAH, or **MESSIAS**, *anointed*. The Jews were accustomed to anoint their kings, high-priests, and sometimes prophets, when they were set apart to their office, Lev. 4:3, 5, 16; 1 Sam. 2:10, 35; and hence the phrase, "to anoint" for an employment, sometimes signifies merely a particular designation or office for such an employment. Cyrus, who founded the empire of the Persians, and who set the Jews at liberty, is called, Isa. 45:1, "the anointed of the Lord;" and in Ezek. 28:14, the epithet "anointed" is given to the king of Tyre. The term is used many times in the Old Testament, and is always translated in the Septuagint **CHRISTOS**, *anointed*. See **ANOINTING**.

But **MESSIAH** is the designation given by the Hebrews, eminently, to that Saviour and Deliverer whom they expected, and who was promised to them by all the prophets, and more and more distinctly foreshadowed to the last. As the holy unction was given to kings, priests, and prophets, by describing the promised Saviour of the world under the name of Christ, Anointed, or Messiah, it was sufficiently evidenced that the qualities of king, prophet, and high-priest would eminently centre in him, Psa. 45:7; and it was foretold that he should exercise them not only over the Jews, but over all mankind, and particularly over those who should receive him as their Saviour. The Jews faithfully preserved the prophecies, many of which foretold a suffering and dying Redeemer, but are still slow to understand how wonderfully the different classes of predictions have been fulfilled in Jesus. See **CHRIST**.

That Jesus Christ was the true **MESSIAH** of the Old Testament, the "Shiloh" of Jacob, the "Redeemer" of Job, the "Angel of the Covenant," is abundantly clear, Psa. 2:2; Luke 4:16-21; Acts 9:22; 17:2, 3; 18:5, 28. He is named by the Hebrew word in John 1:45; 4:25; but usually by its Greek equivalent, **THE CHRIST**. The time of his appearance was predicted in Gen. 49:10; Dan. 9:20, 25; Hag. 2:7; Mal. 3:1. At the time when the Saviour actually came, and then only, could these predictions meet: then the 70 weeks of years were ended; and soon after the sceptre was torn forever from the hands of Judah, the only tribe

that could then claim the headship of the Jews; and the temple in which the Messiah was to appear was annihilated. Then also the genealogical lists were extant which proved the descent of Christ from the line predicted. Numerous and clear detached predictions respecting the lineage, birth, character, life, sufferings, and death of Christ, his resurrection, ascension, and kingdom, were all in him perfectly fulfilled. For predictions of the Messiah in the Old Testament see **PROPHECY**.

METALS were found in Palestine, Deut. 8:9, and were wrought for some uses at a very early period, Job 2:8. We find mention of gold, Gen. 2:11, 12; of copper and iron, Gen. 4:22, of silver, Gen. 13:2; 1 Chr. 22:14; 29:4, of tin, Num. 31:22, of lead, Exod. 15:10, of steel, Jer. 15:12, of bronze and fine brass, Rev. 1:15. Solomon employed Phœnicians in the metal-work of the temple, 1 Kin. 7:13. Smelting, casting, hammering, soldering, polishing, overlaying, and the requisite tools for these processes, are mentioned. See **GOLD**, **SILVER**, **IRON**, **BRASS**, etc.

METE, to measure, Exod. 16:18; Psa. 60:6; Matt. 7:2.

METEYARD, Lev. 19:35, a measure.

ME'THEG-AM'MAH, *bridle of the mother*, i. e., the mother-city, Gath, 2 Sam. 8:1; 1 Chr. 18:1. See **GATH**.

METHUS'SAEL, *man from God*, father of the Cainite Lamech, Gen. 4:18.

METHU'SELAH, *man of sending forth*, Luke 3:37, son of Enoch, and father of Lamech. He lived 969 years, a longer life than any other on record, and died within the year before the deluge, Gen. 5:21, 22, 25-27; 1 Chr. 1:3.

MËU'NIM, Neh. 7:52. See **MAONITES**.

ME'ZAHAB, *waters of gold*, an Edomite king, Gen. 36:39; 1 Chr. 1:50.

MIB'HAR, *choice*, 1 Chr. 11:38. Compare 2 Sam. 23:36.

MIB'SAM, *fragrance*, I., a son of Ishmael, and the tribe descended from him, Gen. 25:13; 1 Chr. 1:29.

II. 1 Chr. 4:25.

MIB'ZAR, *a fortress*, an early Edomite chief, Gen. 36:42; 1 Chr. 1:53; or if a place, possibly Petra, Psa. 60:9; 108:10; Jer. 49:16.

MIC'AH, *who is like Jehovah?* The same as **MICHA**, **MICHAH**, **MICAHAI**, and **MICHAIAH**, A. V.

I. An Ephraimite in the time of the Judges, soon after Joshua, who stole 1,100 shekels of silver from his mother, but restored them, and with her consent em-

ployed them in establishing a private sanctuary, with 2 images to be used in the worship of Jehovah, and with a stray Levite for his priest, thus violating the explicit commands of God forbidding the use of images in his worship, and prescribing one place for his altar and one line for his priests. Providence frowned on his idolatrous service, and a troop of Danites robbed him of his priest and of all his implements of worship, Judg. 17; 18. It was a time of much confusion and lack of unity and system in public affairs. The account is supposed to have been written after the monarchy began, and while the tabernacle was at Shiloh, Judg. 18:1, 31; 19:1.

II. Son of Mephibosheth, 1 Chr. 8:34, 35; 9:40, 41; called MICHA in 2 Sam. 9:12, A. V. III. A Kohathite priest in David's time, 1 Chr. 23:20; less correctly called MICHAH in 1 Chr. 24:24, 25, A. V.

IV. A Reubenite, 1 Chr. 5:5.

V. The Morasthite, *i. e.*, of Moresheth-gath, a village near Eleutheropolis, in the west of Judah; the 6th in order of the lesser prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about 50 years, if with some we reckon from near the beginning of the reign of Jotham to the last year of Hezekiah, B. C. 750-698. He was nearly contemporary with Isaiah, and has some expressions in common with him—compare Isa. 2:2 with Mic. 4:1, and Isa. 41:15 with Mic. 4:13—also with Hosea and Amos in part. His bold fidelity served as a shield to the prophet Jeremiah a century afterwards, Jer. 26:18, 19; Mic. 3:12. He wrote in an elevated and vehement style, with frequent transitions. His figures are drawn from agricultural rather than pastoral life. His prophecy may be divided into 3 sections, each commencing with the call "Hear ye," ch. 1:2; 3:1; 6:1. It relates to the sins and judgments of Israel and Judah, their rulers and false prophets, to the destruction of Samaria and Jerusalem, the return of the Jews from captivity, and the punishment of their enemies. He proclaims the coming of the Messiah, "whose goings forth have been from of old, from everlasting," as the foundation of all hope for the glorious and blessed future he describes, and specifies Bethlehem in Judah as the place where He should be born of woman, Mic. 5:2, 3. The prediction was thus understood by the Jews, Matt. 2:5; John 7:41, 42. Compare also Mic. 4:5 and 5:5 with John 10:35, 36 and Eph. 2:14.

VI. The father of Abdon, 2 Chr. 34:20; called Michaiiah, father of Achbor in 2 Kin. 22:12.

VII. A Levite of the house of Asaph, 1 Chr. 9:15, A. V.; rather Micha, as in Neh. 11:17, 22.

MICA'IAH, *who is like Jehovah?* the son of Imlah, a faithful and fearless prophet of Samaria consulted by king Ahab at the demand of Jehoshaphat as to the issue of their proposed campaign against the Syrians. He was imprisoned to abide the event, which coincided with his predictions and probably secured his release, 1 Kin. 22:8-38. The 400 prophets first consulted were unprincipled adherents of Ahab, ver. 22, 23, worshipping his calf-symbols of Jehovah, as Jehoshaphat well understood. Josephus states that Micaiah was the prophet who foretold the slaying of another by a lion, 1 Kin. 20:35-43, and who rebuked Ahab for not putting Ben-hadad to death, and that he had been already imprisoned by the offended king. It appears from this narrative as from many others, that God enabled honest inquirers to discern between true prophets and "lying spirits," who furnish to wicked men such oracles as they want. Ahab's conduct in this matter displays the amazing folly of sins against light. 2 Chr. 18:6-27.

M'ICHA, *who is like Jehovah?* I., son of Mephibosheth. See MICAH, II.

II. A Levite. See MICAH, VII.

III. A Levite, Neh. 10:11.

M'ICHAËL, *who is like God?* I. See ARCHANGEL. Nine men of this name are slightly mentioned in Scripture.

M'ICHAH, 1 Chr. 24:24. See MICAH, III.

MICHA'IAH, *who is like Jehovah?* I., king Abijah's queen-mother, 2 Chr. 13:2; called MAACHAH in 2 Chr. 11:20.

II. A prince of Judah who seconded the efforts of Jehoshaphat to instruct and reform the people of Judah, 2 Chr. 17:7-9.

III. See MICAH, VI.

IV. Grandson of Shaphan king Josiah's scribe, a young prince at the court of Jehoiakim, who communicated to the king's counsellors the solemn warnings of Jeremiah, and who in vain implored king Zedekiah not to burn the prophetic roll, Jer. 36:11-14.

V. A Levite of the line of Asaph, Neh. 12:35.

VI. A priest at the rebuilding of Jerusalem, Neh. 12:41.

M'ICHAL, *who is like God?* the younger daughter of Saul and Ahinoam, in love

with David, and reluctantly given to him in marriage by Saul, after breaking his promise to give him Merab the elder, 1 Sam. 14:49, 50; 18:20-29. She saved her husband's life from assassins sent by her tyrannical and unscrupulous father, by a stratagem which gave him time to escape, 1 Sam. 19:14, 15. Her father then gave her in marriage to Phalti, 1 Sam. 25:44, from whom David some 14 years after recovered her, 2 Sam. 3:12-21. When David brought the ark of God to Jerusalem, she conceived and expressed great disgust at his pious joy, and the affections of the king remained alienated from her till her death, 2 Sam. 6:16-25. Her hatred of unfashionable zeal in religion was stronger than her love of her husband and her God. She left no children. See MERAB, which is perhaps the true reading for Michal in 2 Sam. 21:8.

MICH'MASH, or **MICH'MAS**, *hidden*, a town of Benjamin, 7 miles north by east of Jerusalem and 4 miles southeast of Bethel, Ezra 2:27; Neh. 7:31; 11:31. It was a strong position, and lay on the north side of a deep valley, Wady el-Suweinit; for which reasons perhaps Sennacherib, on his way to Jerusalem, left his heavy equipage there, Isa. 10:28, 29. In this valley, a little west of the town, are 2 steep hills, supposed to be the ones referred to in the account of Jonathan's achievement at "the passage of Michmash," 1 Sam. 13:23; 14:4-23. Dr. Robinson found here a village called Mukhmás, which appeared to be the remnant of a town of some size and importance.

MICH'METHAH, *hiding-place*, a town on the northern border of Ephraim, on the east of Shechem, perhaps in the plain el-Mukhna, Josh. 16:6; 17:7.

MICH'TAM, prefixed to Psalms 16, 56-60, and meaning *golden*, or *secret*, as in Ps. 25:14, or as some think, *a writing or song*, as in Isa. 38:9.

MID'DLE WALL, Eph. 2:14, the sacred barrier between the Court of the Gentiles and the inner parts of the temple.

MID'IAN, *strife*, the 4th son of Abraham and Keturah, Gen. 25:2; 1 Chr. 1:33.

MID'IANITES, descendants of Midian, a nomade race in Arabia, numerous, and rich in flocks, herds, and camels, Isa. 60:6, and also active and successful in commerce, Num. 31:22, 50, 52; Judg. 8:21-26. The original and appropriate district of the Midianites seems to have been on the east side of the Elanitic branch of the Red Sea,

where the Arabian geographers place the city Madian, Acts 7:29. But they appear to have spread themselves northward, probably along the desert east of Mount Seir, to the vicinity of the Moabites, Gen. 36:35; and on the west side also they covered a territory extending to the neighborhood of Mount Sinai, where the fugitive Moses found refuge 40 years, Exod. 2:15; 3:1; 18:1; Num. 10:29. In Gen. 25:2, 4, compared with ver. 12-18, they are distinguished from the descendants of Ishmael, though elsewhere we find the two very intimately associated, so that they are called now by one name and now by the other. See Gen. 37:25, compared with ver. 36; Judg. 7:12; 8:22, 24. Both terms may perhaps be used as meaning simply Arabian merchants. Their capital city was called Midian, and its remains were to be seen in the time of Jerome and Eusebius. It was situated on the Arnon, south of the city Ar, or Aroopolis.

The Midianites were idolaters, and often led Israel astray to worship their gods. They sought, with the aid of Moab, to destroy the Hebrews by Balaam's sorceries, by enticing them into idolatry and heaven-defying lusts, and by open war, Num. 22:4, 7; 25:1-6, 16-18; 31:1-16. They also not unfrequently rendered the Hebrews tributary, and oppressed them. Often when the Israelites had sown, and their harvest was nearly ready to be gathered in, the Midianites and Amalekites, children of the eastern desert, came down like locusts in countless swarms, with their cattle and tents and camels, to devour and carry off the fruits of the ground, and not only rob but destroy their owners. And often did the Jews, lacking the strength or the faith or the leadership necessary for effectual resistance, seek refuge in mountain dens and caverns till the invaders retired. Gideon was their deliverer in one such period of oppression, Judg. 6:7. Compare Ps. 83:10-12; Isa. 9:4; 10:6. The modern Ishmaelites still follow the ancient practice, and their violent incursions, robberies, and murders might be described in the same terms that were used with reference to their fathers by the historians of old.

MID'NIGHT. See HOUR.

MID'WIVES, Gen. 35:17; 38:28. The 2 specially named in Exod. 1:15-21 seem to have become heads of families among the Hebrews.

MIG'DAL-EL, *tower of God*, a stronghold of Naphtali, Josh. 19:38, now found at Mej-

del Islam, 12 miles northwest of Lake Merom.

MIG'DAL-GAD, *tower of fortune*, a town in the plain of Judah, supposed to be el-Mejdel, 2 miles east of Askelon.

MIG'DOL, *a tower*, a frontier town in Northern Egypt, Jer. 44:1; 46:14; translated in Ezek. 29:10; 30:6, which should read "from Migdol to Syene"—the northern and southern limits of Egypt. The Hebrews on leaving Egypt encamped "between Migdol and the sea," Exod. 14:2; Num. 33:7. This may be a different place, either Jebel Ataka, southwest of Suez, Bir Suweis, 2 miles west of Suez, or Muktala, 17 miles northwest.

MIG'RON, *precipice*, a place in Benjamin in the vicinity of Ai and Gibeah, north of Michmash, now traced in cliffs 2 miles northwest of Michmash, separating Wady Suweinit from Deir Diwan, 1 Sam. 14:2; Isa. 10:28.

MIL'CAH, *queen, or advice*, I., daughter of Haran, wife of Nahor, and mother of Bethuel and 7 older sons, Gen. 11:29; 22:20, 23; 24:15, 24, 47.

II. One of the 5 daughters of Zelophehad. See.

MIL'COM, *their king*, 1 Kin. 11:5. See MOLOCH.

MIL'DEW, Heb. *greenness*, alluding to the pale tinge of blasted and fungus-eaten leaves, Deut. 28:22; 1 Kin. 8:37; 2 Chr. 6:28; Amos 4:9; Hag. 2:17.

MILE. The word *mile*, in Matt. 5:41, is spoken of the Roman milliare, or mile, which contained 8 stadia, 1,000 paces, that is, about 1,618 yards, while the English mile contains 1,760 yards.

MILE'TUS, not Miletum as in 2 Tim. 4:20, A. V., an ancient city, formerly the metropolis of all Ionia, situated on the western coast of Asia Minor, south of Ephesus, on the confines of Caria, just south of the mouth of the river Mæander. It was the parent of many colonies, and was celebrated for a temple and oracle of Apollo Didymæus, and as the birthplace of Thales, Anaximander, Democritus, and other famous men. The apostle Paul, on his voyage from Macedonia towards Jerusalem, spent a day or two here, and held an affecting interview with the Christian elders of Ephesus, who at his summons came nearly 30 miles from the north to meet him, Acts 20:15-38. He also revisited Miletus after his first imprisonment at Rome, 2 Tim. 4:20. There were Christians and bishops there from the 5th to the 8th century; but

the city has long been in ruins, and its exact site can hardly be determined, so much is the coast altered around the mouth of the Mæander, the sea having receded 10 miles; but it is covered in part by the place called Palatia, with ruins of a large theatre and a church.

MILK, the natural food of childhood, is contrasted with the food of robust men, 1 Cor. 3:2; Heb. 5:12, and is often alluded to in the Bible as a symbol of pure, simple, and wholesome truth, Heb. 5:12, 13; 1 Pet. 2:2; and in connection with honey, to denote fertility and plenty, Gen. 49:12; Exod. 3:8; 13:5; Num. 16:13; Josh. 5:6. The Jews and their neighbors used not only the milk of cows, but that of camels, sheep, and goats, Gen. 32:15; Deut. 32:14; Prov. 27:27. See BUTTER and CHEESE. Boiling a kid in its mother's milk was prohibited, probably as an idolatrous or magical rite, Exod. 23:19; 34:26; Deut. 14:21.

MILL. See CORN. In Matt. 18:6; Mark 9:42 the Greek denotes a millstone turned by an ass; R. V. "a great millstone," such as Samson was humiliated to turn, Judg. 16:21.

MILLEN'NIUM, *a thousand years*, Rev. 20:1-7, a period preceding the judgment-day and the full retributions of eternity. According to some, this period will be ushered in, perhaps very soon, by the visible coming of Christ, to raise the martyrs and saints from the dead and reign personally on the earth. But in the general belief of Christians it denotes an era of the universal prevalence of the gospel in the earth, preceding the general resurrection and judgment.

Without entering on the discussion of this subject we may suggest that it is apparently the design of Providence that prophecy shall be interpreted only by its fulfilment; that the attempt to pry into the future to the neglect of present duties is fraught with evil, and that we may well rest in the assurance given us throughout the Scriptures that the work of the world's Redeemer and rightful King will not be left incomplete.

MIL'LET, a kind of grain, of which there are several species cultivated in Italy, Syria, Egypt, and India. It is used partly green as fodder, and partly in the ripe grain for bread, etc. Ezekiel, 4:9, received an order from the Lord to make himself bread with a mixture of wheat, barley, beans, lentiles, and millet. The variety called *Panicum miliaceum* is probably

meant, and also the *Sorghum vulgare*, or *dourrha* of the Arabs—a maize-like plant 5 feet high, with heads of small grains—of which Niebuhr says, "It is a kind of mil-



SORGHUM VULGARE, OR DOURRHA.

let, made into bread with camel's milk, oil, butter, etc., and is almost the only food eaten by the common people of Arabia Felix. I found it so disagreeable that I would willingly have preferred plain barley bread."

MIL'LO, *fulness*, I., probably a bastion of the citadel of Zion, at Jerusalem, mentioned in the history of David and Solomon, 2 Sam. 5:9; 1 Kin. 9:15, 24; 2 Kin. 12:20; 1 Chr. 11:8; 2 Chr. 32:5.

II. The name of a family or of a fortress at Shechem; in the latter case, the "house of Millo" would mean the garrison of that fortress, Judg. 9:6, 20, 46, 49.

MIN'NING, Isa. 3:16, a coquettish manner of walking with short steps and a swaying motion.

MIN'GLED PEOPLE, a miscellaneous foreign population, sometimes hired soldiers, Exod. 12:38; 1 Kin. 10:15, A. V., Arabia; Neh. 13:3; Ezek. 30:5.

MI'NING, Job 28:1-17. See METALS.

MIN'ISH, Exod. 5:19; Psa. 107:39, A. V. to lessen.

MIN'ISTER, from *minor*, "less," the opposite of master or magister, from *magis*, "greater;" one who acts in subordination to another, as a religious or a civil official. The word is applied to the priests and Levites, Isa. 61:6; Luke 1:23; Heb. 10:11; in

Luke 4:20 to the synagogue attendant or sexton; often to the sub-officials of kings, 1 Kin. 10:5; Psa. 103:21. God makes the flaming fire his minister, Psa. 104:4, and in general the word denotes any one who attends or waits on another, Matt. 20:26, 28. Elisha was the "minister" of Elijah, 1 Kin. 19:21; 1 Kin. 3:11, and Joshua the "minister" of Moses, Exod. 24:13; 33:11. These persons did not feel themselves degraded by their stations, and in due time they succeeded to the office of their masters. In like manner John Mark was minister to Paul and Barnabas, Acts 13:5. Angels are ministers of God and of his people, Dan. 7:10; Heb. 1:14. The term is applied to magistrates, Rom. 13:4, 6; to gospel teachers, Rom. 15:16; 1 Cor. 3:5; 4:1; and to teachers of error, 2 Cor. 11:15. Christ came to minister, not to be ministered unto, and is called a minister "of the circumcision," Rom. 15:8, and of the heavenly sanctuary, Heb. 8:2. The distribution of the alms of Christians was a ministration, Acts 6:1; 2 Cor. 9:13. The law is a "ministration of death" to those who do not keep it, and the gospel is a ministration of the Spirit, giving life to those who accept it, 2 Cor. 3:7-9.

Ministers of the gospel, like Paul, Apollos, and Timothy, 1 Cor. 3:5; 1 Thess. 3:2, are so called as servants of Christ, Phil. 1:1, and of his people for his sake, 2 Cor. 4:5. They should be qualified to defend the truth by sound and Scriptural reasoning, to solve questions of conscience and spiritual experience, to sympathize with their flocks, to counsel, instruct, inspire, restrain, and discipline them, to lead men to Christ, and to edify them in him. Hence they should be eminently "men of God," "full of faith and the Holy Ghost," "living epistles," and "ensamples to the flock." They need to excel in the right knowledge of God's Word, in spiritual wisdom, in meekness, humility, patience, self-control, purity, benevolence, self-denial, and all forms of likeness to Christ; to be diligent in study and in watchful care over each soul for which they must give account to God.

MIN'NI, a kingdom summoned to a war against Babylon, with Ararat and Ashkenaz, Jer. 51:27; supposed to denote the district Minyas in Armenia, on the north branch of the Euphrates, and west of Mount Ararat.

MIN'NITH, *distribution*, a town of the Ammonites in the time of Jephthah, Judg.

11:33, 4 or 5 miles northeast of Heshbon. It furnished fine wheat for the market of Tyre, Ezek. 27:17.

MIN'STREL, in 1 Sam. 16:16; 18:10; 19:9; Isa. 23:16, a player on the harp. In 2 Chr. 35:25; Eccl. 12:5; Jer. 9:17-20; Matt. 9:23, flute-players and professional mourners. See **MUSIC**.



MINT: MENTHA SILVESTRIS.

MINT, a garden herb of the order Labiate, used anciently as now; possibly the "bitter-herb" sauce for the Passover, Exod. 12:8. The Pharisees, desiring to distinguish themselves by a most scrupulous and literal observation of the law, Deut. 14:22, gave tithes of mint, anise, and cummin, Matt. 23:23. Our Saviour does not censure this exactness, but that while they were so precise in these lesser matters, they neglected the essential commandments of the law—making their punctiliousness about easy and external duties an excuse for disregarding their obligations to love God supremely, to be regenerated in heart, and just and beneficent in life.

MIPH'KAD, *appointed, or number*, a gate in the wall of Zion, Neh. 3:31.

MIR'ACLE, also called a sign, wonder, or mighty work, Acts 2:22; 2 Cor. 12:2; 2 Thess. 2:9; these names signifying its design to certify a divine revelation in fulfillment of prophecy, the wonder it excites in beholders, and the divine power exercised in it. It is a work so superseding by a higher agency the established laws of nature as to evince the special interposition of God. A miracle is to be distinguished from wonders wrought by designing men through artful deceptions, occult sciences, or laws of nature unknown except to adepts. The miracles wrought by Christ,

for example, were such as God only could perform; were wrought in public before numerous witnesses, both friends and foes; were open to the most perfect scrutiny; had an end in view worthy of divine sanction; were attested by witnesses whose character and conduct establish their claim to our belief; and are further confirmed by institutions still existing, intended to commemorate them, and dating from the period of the miracles. Christ appealed to his mighty works as essential and undeniable proofs of his divinity and Messiahship, Matt. 9:6; 11:4, 5, 23, 24; John 10:24-27; 15:24; 20:29, 31. The deceptions of the magicians in Egypt, and of false prophets in ancient and in modern times, Deut. 13:1; Matt. 24:24; 2 Thess. 2:9; Rev. 13:13, 14, would not bear the above tests. By employing the agency of any man to work a miracle God gave the highest attestation to the truth he should teach and the message he should bring, 1 Kin. 18:38, 39; this is God's own seal, not to be affixed to falsehoods; and though the lying wonders of Satan and his agents were so plausible as to "deceive if possible the very elect," no one who truly sought to know and do the will of God could be deluded by them.

The chief object of miracles having been to authenticate the revelation God has made of his will, these mighty works ceased when the Scripture canon was completed and settled and Christianity was fairly established. Since the close of the 2 centuries from the ascension of Christ few or no undoubted miracles have been wrought. The so-called miracles narrated in early ecclesiastical writings are ill-authenticated, and often trivial and unworthy, and whether a sufficient occasion for new miracles will ever arise is known only to God.

The following list comprises most of the miracles on record in the Bible, not including the supernatural visions and revelations of himself which God vouchsafed to his ancient servants, nor those numerous wonders of his providence which manifest his hand almost as indisputably as miracles themselves. See also **PROPHECY**. The Old Testament miracles are often those of *power*: New Testament miracles those of *healing mercy*.

OLD TESTAMENT MIRACLES.

- The creation of all things, Gen. 1.
- The deluge, comprising many miracles, Gen. 6-8.
- The destruction of Sodom, etc., Gen. 19.
- The healing of Abimelech, Gen. 20:17, 18.

The burning bush, Exod. 3:2-4.
 Moses' rod made a serpent, and restored, Exod. 4:3, 4; 7:10.
 Moses' hand made leprous, and healed, Exod. 4:6, 7.
 Water turned into blood, Exod. 4:9, 30.
 The Nile turned into blood, Exod. 7:20.
 Frogs brought and removed, Exod. 8:6, 13.
 Lice brought, Exod. 8:17.
 Flies brought and removed, Exod. 8:21-31.
 Murrain of beasts, Exod. 9:3-6.
 Boils and blains brought, Exod. 9:10, 11.
 Hail brought and removed, Exod. 9:23, 33.
 Locusts brought and removed, Exod. 10:13, 19.
 Darkness brought, Exod. 10:22.
 Firstborn destroyed, Exod. 12:29.
 The Red Sea divided, Exod. 14:21, 22.
 Egyptians overwhelmed, Exod. 14:26-28.
 Waters of Marah sweetened, Exod. 15:25.
 Quails and manna sent, Exod. 16.
 Water from the rock in Horeb, Exod. 17:6.
 Amalek vanquished, Exod. 17:11-13.
 Pillar of cloud and fire, Num. 9:15-23.
 Leprosy of Miriam, Num. 12:10.
 Destruction of Korah, etc., Num. 16:28-35, 46-50.
 Aaron's rod budding, Num. 17:8.
 Water from the rock in Kadesh, Num. 20:11.
 Healing by the brazen serpent, Num. 21:8, 9.
 Moses' view of all Canaan, Deut. 34:1-3.
 Balaam's ass speaks, Num. 22:28.
 Plague in the desert, Num. 25:1, 9.
 Waters of Jordan divided, Josh. 3:10-17.
 Jordan restored to its course, Josh. 4:18.
 Jericho taken, Josh. 6:6-20.
 Achan discovered, Josh. 7:14-21.
 Sun and moon stand still, Josh. 10:12-14.
 Gideon's fleece wet, Judg. 6:36-40.
 Midianites destroyed, Judg. 7:16-22.
 Exploits of Samson, Judg. 14-16.
 House of Dagon destroyed, Judg. 16:30.
 Dagon falls before the ark, etc., 1 Sam. 5.
 Return of the ark, 1 Sam. 6:12.
 Thunder and rain in harvest, 1 Sam. 12:18.
 Jeroboam's hand withered, etc., 1 Kin. 13:4, 6.
 The altar rent, 1 Kin. 13:5.
 Drought caused, 1 Kin. 17:6.
 Elijah fed by ravens, 1 Kin. 17:7.
 Meal and oil supplied, 1 Kin. 17:14-16.
 Child restored to life, 1 Kin. 17:22, 23.
 Sacrifice consumed by fire, 1 Kin. 18:36, 38.
 Rain brought, 1 Kin. 18:41-45.
 Men destroyed by fire, 2 Kin. 1:10-12.
 Waters of Jordan divided, 2 Kin. 2:14.
 Noxious waters healed, 2 Kin. 2:21, 22.
 Children torn by bears, 2 Kin. 2:24.
 Waters brought, 2 Kin. 3:16-20.
 Oil supplied, 2 Kin. 4:1-7.
 Child restored to life, 2 Kin. 4:32-35.
 Naaman healed, 2 Kin. 5:10, 14.
 Gehazi's leprosy, 2 Kin. 5:27.
 Iron caused to swim, 2 Kin. 6:6.
 Syrians smitten blind, etc., 2 Kin. 6:18, 20.
 A man restored to life, 2 Kin. 13:21.
 Assyrians destroyed, 2 Kin. 19:35.
 Hezekiah healed, 2 Kin. 20:7.
 Shadow put back, 2 Kin. 20:11.
 Pestilence in Israel, 1 Chr. 21:14.
 Jonah preserved by a fish, Jon. 1:17; 2:10.

NEW TESTAMENT MIRACLES.

The conception of the Virgin Mary, Matt. 1:18.
 The star in the east, Matt. 2:2.
 The Spirit like a dove, Matt. 3:16.
 Christ's fast and temptations, Matt. 4:1-11.
 Many miracles of Christ, Matt. 4:23, 24; 8:16; 14:14, 36; 15:30; Mark 1:34; Luke 6:17-19.
 Lepers cleansed, Matt. 8:3, 4; Luke 17:14.
 Centurion's servant healed, Matt. 8:5-13.
 Peter's wife's mother healed, Matt. 8:14.
 Tempests stilled, Matt. 8:23-26; 14:32.
 Devils cast out, Matt. 8:28-32; 9:32, 33; 15:22-28; 17:14-18.
 Paralytics healed, Matt. 9:2-6; Mark 2:3-12.
 Issue of blood healed, Matt. 9:20-22.
 Jairus' daughter raised to life, Matt. 9:18, 25.
 Sight given to the blind, Matt. 9:27-30; 20:34; Mark 8:22-25; John 9:1-7.
 The dumb restored, Matt. 9:32, 33; 12:22; Mark 7:33-35.
 Miracles by the disciples, Matt. 10:1, 8.
 Multitudes fed, Matt. 14:15-21; 15:35-38.
 Christ walking on the sea, Matt. 14:25-27.
 Peter walking on the sea, Matt. 14:29.
 Christ's transfiguration, etc., Matt. 17:1-8.
 Tribute from a fish's mouth, Matt. 17:27.
 The fig-tree withered, Matt. 21:19.
 Miracles at the crucifixion, Matt. 27:51-53.
 The resurrection of Christ, and wonders attending it, Matt. 28:1-7; Luke 24:6.
 Draught of fishes, Luke 5:4-6; John 21:6.
 Widow's son raised to life, Luke 7:14, 15.
 Miracles before John's messengers, Luke 7:21, 22.
 Miracles by the seventy, Luke 10:9, 17.
 Woman healed of infirmity, Luke 13:11-13.
 Dropsy cured, Luke 14:2-4.
 Malchus' ear restored, Luke 22:50, 51.
 Water turned into wine, John 2:6-10.
 Nobleman's son healed, John 4:46-53.
 Impotent man healed, John 5:5-9.
 Sudden crossing of the sea, John 6:21.
 Lazarus raised from the dead, John 11:43, 44.
 Christ's coming to his disciples, John 20:19, 26.
 Christ's ascension, Acts 1:9.
 Wonders at Pentecost, Acts 2:1-11.
 Miracles by the apostles, Acts 2:43; 5:12.
 Lame man cured, Acts 3:7.
 Death of Ananias and Sapphira, Acts 5:5, 10.
 Many sick healed, Acts 5:15, 16.
 Apostles delivered from prison, Acts 5:19.
 Miracles by Stephen, Acts 6:8.
 Miracles by Philip, Acts 8:6, 7, 13.
 Æneas made whole, Acts 9:34.
 Dorcas restored to life, Acts 9:40.
 Peter delivered from prison, Acts 12:6-10.
 Elymas struck blind, Acts 15:11.
 Miracles by Paul and Barnabas, Acts 14:3.
 Lame man cured, Acts 14:10.
 Paul's recovery after being stoned, Acts 14:20.
 Unclean spirit cast out, Acts 16:18.
 Paul and Silas delivered, Acts 16:25, 26.
 Special miracles, Acts 19:11, 12.
 Eutychus restored to life, Acts 20:10-12.
 Viper's bite made harmless, Acts 28:5.
 Father of Publius, etc., healed, Acts 28:8, 9.

MIR'IAM, *their rebellion*, I., daughter of Amram and Jochebed, of the tribe of Levi, the sister of Moses and Aaron, probably

the one who, about 12 years old, watched over Moses in the ark of bulrushes, Exod. 2:4, 5; Num. 26:59. As a prophetess, Mic. 6:4, she led the women of Israel in their song of worship and thanksgiving to God on the drowning of the Egyptians, Exod. 15:20, 21. Her jealous murmurs against Moses and his Cushite wife were punished by a temporary leprosy, Num. 12; Deut. 24:9, as were the sins of Gehazi and Uzziah against God's special servants. But she was forgiven and restored, and near the close of the wanderings of Israel died at Kadesh-barnea, Num. 20:1.

II. Son of Mered and grandson of Pharaoh, 1 Chr. 4:17.

MIR'ROR. See LOOKING-GLASS.

MIS'CHIEF, Ezek. 7:26; Acts 13:10, implies some serious harm accomplished.

MIS'GAB, *height*, a place in the highlands of Moab, on the route of the invading Babylonians, Jer. 48:1. Supposed to be meant in Isa. 25:12, A. V., "high fort."

MISH'AEL, *who is like God?* I, son of Uzziel and cousin of Aaron, Exod. 6:22. He aided in the burial of Nadab and Abihu, Lev. 10:4, 5. Compare Num. 9:6.

II. ME'SHACH, a fellow-captive with Daniel in Babylon. See ABEDNEGO.

III. A supporter of Ezra, Neh. 8:4.

MIS'HAL, *entreaty*, a Levitical city in Asher, Josh. 21:30, called MISHEAL in Josh. 19:26, A. V., and MASHAL in 1 Chr. 6:74. Identified in Kh. Muslih, 6 miles north by east of Acre.

MISH'MA, *hearing*, I., 5th son of Ishmael, and his posterity, a tribe northeast of Medina; the Bene-misma, Gen. 25:14; 1 Chr. 1:30.—II. 1 Chr. 4:25, 26.

MIS'REPHOTH-MAIM, *burnings of waters*, a place in North Canaan to which Joshua pursued the host of Jabin, Josh. 11:8; 13:6.



THE ROMAN AS.

MITE, Gr. "lepton," a thin copper Roman coin, in value less than 2 mills, Luke 12:59; 21:2. See MEASURES and Appendix Tables. None are too poor to do something for Christ, but mites from a miser are not an acceptable offering.

MITH'CAH, *sweetness*, 27th station of the Israelites from Goshen, Num. 33:28, 29, perhaps Ain Ghamr, near Jebel Jeráfah.

MITH'REDATH, *given by Mithras* the sun-god, I., treasurer of king Cyrus, who restored the temple utensils, Ezra 1:8.

II. A Persian officer in Samaria, who interfered with the rebuilding of Jerusalem, Ezra 4:7.



MI'TRE, the sacred turban or bonnet of the Jewish high-priest, made of a piece of fine linen many yards long, wound about the head, and having in front, secured with blue lace, a plate of pure gold on which was inscribed, "HOLINESS UNTO THE LORD," Exod. 28:4, 36-38; 39:28-31.

MITYLENE, the ancient capital of the island of Lesbos, in the Ægean Sea; a "free" city and a seaport, on the east side of the island, 7 miles distant from Asia Minor. Paul touched there on his way from Greece to Jerusalem, Acts 20:14. The island is now called by the Turks Midilli, and the ruins of the city still exist.

MIXED MUL'TITUDE, Exod. 12:38; Num. 11:4; Neh. 13:1-3, 30, a crowd of people not purely Hebrews, followers of the camp of Israel.

MI'ZAR, *little*, if a proper name, apparently a southern spur of Mount Hermon, which David in exile contrasts with Mount Zion, Psa. 42:6. Compare Psa. 68:15, 16; 114:4-6; Isa. 2:2.

MIZ'PAH, or Miz'PEH, *a watchtower*, I., a place in Gilead, Hos. 5:1; so named from the stone-heap cast up by Jacob and Laban, Gen. 31:48-52, whence it was also named Galeëd and Jegar-sahadutha, *heap of witness*. It appears to have lain north of Mahanaim.

II. Another place in Gilead farther south, where Jephthah resided and assembled his army, Judg. 10:17; 11:11, 29, 34. See also Josh. 13:26.

III. A valley near Mount Hermon, Josh.

11:3, 8, perhaps Mutulleh, in the Ard-el-Hûleh, on the west of Jebel Heish, or farther north in el-Buka'a.

IV. A city of Benjamin, a central gathering-place of the tribes in the period of the Judges, Josh. 18:26; Judg. 20:1, 3; 21:1, 5, 8. It is thought by some to have been the Mizpah of Jephthah, who, though a Gileadite, was judge over Israel west of the Jordan also. Here Samuel sacrificed and judged and Israel repented, and here Saul was designated as king, 1 Sam. 7:5-16; 10:17-25. It was fortified by Asa as a defence against Israel, 1 Kin. 15:22; 2 Chr. 16:6, was the residence of the governor, under Nebuchadnezzar, 2 Kin. 25:23, 25; Jer. 40:6, and was reoccupied after the Captivity, Neh. 3:19. Its name indicates that it occupied an elevated site, and it was near Ramah; hence Dr. Robinson identifies it with the modern place called Neby Samwil, 5 miles northwest of Jerusalem—a prominent height 2,935 feet above the sea, commanding extended views in every direction. Some, however, prefer Scopus, the prolongation of Mount Olivet "over against Jerusalem" on the north.

V. A town in the plain of Judah, Josh. 15:38; supposed to be el-Hesy, 3 miles southeast of Lachish, and 16 east of Gaza.

VI. A chief town in Moab, where David found a refuge for his parents, 1 Sam. 22:3; possibly Kir-Moab the capital.

Some high point in the wilderness of Judah may also have been named Mizpah, translated "watchtower" in 2 Chr. 20:24.

MIZ'PAR, rather **MIS'PAR**, *number*, a Jew who returned from Babylon, Ezra 2:2; called Mispereth in Neh. 7:7.

MIZ'RAIM, or **MIZRA'IM**, a son of Ham, and father of various African races, Gen. 10:6, 13, but particularly of the Egyptians, to whom his name was given. Mizraim, the *double Egypt*, is also the Hebrew word for Egypt in the Bible, Gen. 45:20; 46:34; 47:6, 13; Psa. 78:51; 105:23, 38, and this country is still called Misr in Arabic. See **EGYPT**.

MNA'SON, *remembering*, a Christian from Cyprus, the home of Barnabas, Acts 4:36; 13:2-5, "an old disciple," perhaps of Christ in person, with whom Paul lodged at Jerusalem on his last visit, Acts 21:16; an elder "given to hospitality," 1 Tim. 3:2.

MOAB, *from the father*, the son of Lot, born near Zoar, Gen. 19:30-38; also the race descended from him, and the country they occupied, Num. 22:3, 4; 24:17. The

Moabites were thus kinsmen of Israel, Gen. 11:31. The "country," "land," or "field" of Moab lay east and southeast of the Dead Sea, and chiefly south of the river Arnon—a high plateau 3,000 feet above the Mediterranean, 50 miles long and 15 wide, broken by gorges running down to the Dead Sea. At one period, however, it extended north as far as the Jabbok, and for a long time the region beyond the Jordan opposite Jericho retained the name of "the plains of Moab," Num. 22:1; Deut. 1:5; 29:1; 34:6; Josh. 13:32. The Moabites had dispossessed a race of giants called Emim, Deut. 2:11, and had themselves been expelled by the Amorites from the territory north of the Arnon, Num. 21:13, 26; Judg. 11:13-18, which was again conquered by Moses, and assigned to the tribe of Reuben. On the approach of Israel from Egypt the Moabites refused them a peaceful passage, and combined with the Midianites and Balaam against them, Num. 22-24; Deut. 2:8, 9; and though God spared them from conquest, he excluded them and their seed even to the 10th generation from the peculiar privileges of his people, Deut. 23:3-6. They were gross idolaters, worshipping Chemosh and Baal-peor with obscene rites, Num. 25, and sometimes with human sacrifices, 2 Kin. 3:27. See **MOLOCH**. At times, as in the days of Ruth, there was peace between them and Israel; but a state of hostility was far more common, as in the time of Eglon, Judg. 3:12-30; of Saul, 1 Sam. 14:47; of David, 2 Sam. 8:2, 12; of Joram and Jeroboam, 2 Kin. 3; 13:20; 14:25. See **MESHA**. Moabish women tempted Solomon to sin, 1 Kin. 11:1, 7, 33. They aided Nebuchadnezzar against the Jews, 2 Kin. 24:2; Ezek. 25:6-11; and after these began to be carried captive, appear to have regained their old possessions north of the Arnon, Isa. 15; 16. The Jewish prophets recorded many threatenings against these hereditary enemies of God and his people, Num. 24:17; Psa. 60:8; 83:6; Isa. 15; 16; 25; 26; Jer. 25:9-21; 48; Amos 2:1-3; and all travellers concur in attesting the fulfilment of these predictions. Desolation and gloom brood over the mountains of Moab, and its fruitful valleys are for the most part untilled. Kerak, or the Belka, is under Turkish government, and is infested by migratory Arabs, Zeph. 2:8, 9. Travellers describe it as abounding in ruins, such as shattered tombs, cisterns, walls, temples, etc., proving that it was once densely populated. See "Keith on Prophecy."

MODERA'TION, Phil. 4:5, conciliatory spirit. In R. V. forbearance or gentleness.

MOLA'DAH, *birth*, a town in the south or Simeonite portion of Judah, Josh. 15:26; 19:2; 1 Chr. 4:28, reoccupied after the Captivity, Neh. 11:25, 26. It lay in the region where Abraham long sojourned, 8 miles

southwest of Arad, and 13 east of Beer-sheba. It is now Kh. el-Milh.

MOLE. In Lev. 11:30 probably a species of lizard or chameleon is meant. In ver. 29 the "weasel," and in Isa. 2:20 the "moles," may denote the *sphalax typhlus*, or rat-mole, a large rodent, without external eyes or tail, abundant in Palestine.



MO'LECH, or **MO'LOCH**, a *king*, called **MILCOM** in 1 Kin. 11:5, 33; 2 Kin. 23:13, and **MALCHAM**, or "their king," in 2 Sam. 12:30; Jer. 49:1, 3; Zeph. 1:5. See also Isa. 30:33; 57:9; Amos 1:15; 7:13. It is the name of a heathen deity worshipped by the Ammonites. The Israelites also introduced the worship of this idol, if not during their wanderings in the desert, yet after their settlement in Palestine, 2 Kin. 23:10; Ezek. 20:26, 31; Amos 5:25, 26. Among the sacrifices to Moloch were human victims, namely, children, who were cast alive into the red-hot arms of his hollow, brazen, calf-headed statue. See **HINNOM**. Compare Lev. 18:21; 20:2; Deut. 12:31; Psa. 106:37, 38; Jer. 7:31; 19:2-6; 32:35. According to some of these passages Moloch would seem to be closely associated with the Moabitish Chemosh, and with Baal, 2 Kin. 3:27; 23:10, 13; and we find that the Phœnicians, whose chief god was Baal, and the Carthaginians their colonists, worshipped his image with similar horrid sacrifices, as the Romans did their god Saturn, 2 Kin. 17:16, 17; 21:5, 6.

MON' EY. See **MEASURES**, and **Tables** in Appendix. In early ages and among uncivilized races bartering, or the simple exchange of one commodity for another, preceded the use of any medium of exchange; afterwards cattle have been used as money, also corn, salt, tobacco, sea-shells, etc. When gold, silver, and copper were first used they were not coined but weighed, Gen. 13:2; 20:16; Josh. 7:21; Isa. 46:6, and the amount agreed upon was paid over by weight, Gen. 23:16; 43:21; Exod. 30:24. Lastly they gave this metal, by public authority, a certain mark, a certain weight, and a certain degree of alloy, to fix its value, and to save buyers and sellers the trouble of weighing and examining the coins. Greek coin were probably in use in the 8th century B. C. Persian coins came later, and the golden daric, the "sagittarius," was the first coin known to have been used by the Jews, Ezra 2:69; 8:27; Neh. 7:70-72. The first regular coinage among the Jews is supposed to have been in the time of Simon Maccabæus, less than a century and a half before Christ. The

coins were the shekel, and a half, a third, and a quarter of a shekel. The Jewish



COIN OF ABGARUS, FROM UR.

coins bore an almond-rod and a vase of manna, but no image of any man was allowed. Compare Matt. 22:16-22. Many Greek and Roman coins circulated in Judæa in New Testament times. See Tables at the end of the volume; also MEASURES, MITE, PENNY, SHEKEL.

Volney says, "The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refused there: the merchant draws out his scales and weighs it, as in the days of Abraham, when he purchased his sepulchre. In considerable payments an agent of exchange is sent for, who counts paras by thousands, rejects pieces of false money, and weighs all the sequins, either separately or together." This may serve to illustrate the phrase, "current money with the merchant," Gen. 23:16; and the references to "divers weights"—a large one to weigh the money received, and a small one for that paid out; and to "wicked balances," Deut. 25:13; Amos 8:5; Mic. 6:11. Our Saviour alludes to a class of "exchangers," who appear to have taken money on deposit, and so used it that the owner might afterwards receive his own with interest, Matt. 25:27. There were also money-brokers who had stands in the outer court of the temple, probably to exchange foreign for Jewish coins, and to accommodate those who wished to pay the yearly half-shekel tax, Exod. 30:13-15, or to present an offering. They were expelled by the Lord of the temple, not only for obtruding a secular business within the house of prayer, but also for pursuing it dishonestly, Matt. 21:12, 13; Mark 11:15-17.

In 1 Tim. 6:10 Paul speaks of the "love of money" as a root of all evils; censuring not money itself, but the *love* of it—a prevailing form of human selfishness and covetousness. This fatal passion may infest the heart of a poor man as well as that of the rich, for the one may have as much of "the love of money" as the other.

MONTH. See below.

MONUMENTS, Isa. 65:4, perhaps caves to which priests retired for necromantic dreams. In the R. V., "secret places."

MOON, Heb. *pale yellow*, or *white*, "the lesser light" appointed "for times and seasons," Gen. 1:14-16; Psa. 104:19. This beautiful and stately ruler of the night, Gen. 1:16, is one of the chief witnesses to mankind of the goodness, wisdom, and power of the Creator, Deut. 33:14; Psa. 8:3; and as receiving all its light from the sun, and reflecting it on all around, it is a striking image of the church of Christ, which is illuminated by him and reflects his glory, Rom. 13:12; 2 Cor. 3:18. In the clear sky of the East the moon shines with peculiar brilliancy; it was especially useful to the early races of men from their lack of artificial light, and their open-air pastoral life; Song 6:10; and it was worshipped by most nations of antiquity, either directly, Job 31:26, 27, with cakes of honey, Jer. 7:18; 44:17-25, or as an idol-goddess under the name of Ashtoreth, Artemis, Diana, Hecate, Meni, Mylitta, Maja, etc. The Hebrews were specially cautioned against this form of idolatry, Deut. 4:19; 17:3, and yet fell into it, 2 Kin. 21:3; Isa. 65:11; Jer. 8:2; 19:13. The withdrawal of the moon's light, by an eclipse or by total extinguishment, symbolized divine judgments, Isa. 13:10; Matt. 24:29; Rev. 8:12. See LUNATIC and NEW MOON.

MONTH. The Hebrew months were lunar months, that is, from one new moon to another. These lunar months were each reckoned at 29½ days; or rather, one was of 30 days, the following of 29, and so on alternately: that which had 30 days was called a full or complete month; that which had but 29 days was called incomplete. The new moon was always the beginning of the month, and this day they called new-moon day, or new month. The new moon may be detected about 40 hours after conjunction with the sun, and observers were stationed to watch for its appearance, and authoritatively announce it, Num. 10:10; Psa. 81:3. The Hebrews usually designated the months only as 1st, 2d, etc.; and the names by which they are now known—some of them of Persian origin—seem to have been adopted by the Jews during the Captivity. At the exodus from Egypt, which occurred in April, God ordained that that month—the 7th of the civil year—should be the 1st of the sacred year, according to which the religious festivals were to be

reckoned; and from that time both these modes of numbering the months continued to be employed.

As the Jewish months were governed by the moon, while ours entirely disregard it, the two systems cannot wholly coincide. It is generally agreed, however, that their month Nisan answers most nearly to our April, Iyar to our May, etc., as in the following table, but often including a part of the *preceding* month, Abib in some years coming partly in our March:

Hebrew Months.	Nearly corresponding with our	Months of the Sacred Year.	Months of the Civil Year.	Seasons.
Abib, or Nisan, Exod. 12:2, 18. " 13:4. Esth. 3:7.	April.	1st.	7th.	LATTER R. DRY SEASON.
Iyar or Zif, 1 Kin. 6:1.	May.	2d.	8th.	
Sivan, Esth. 8:9.	June.	3d.	9th.	
Tammuz, Ezek. 8:14.	July.	4th.	10th.	
Ab.	August.	5th.	11th.	
Elul, Neh. 6:15.	September.	6th.	12th.	
Ethanim, or Tishri, 1 Kin. 8:2.	October.	7th.	1st.	EARLY R. RAINY SEASON.
Marcheshvan, or Bul, 1 Kin. 6:38.	November.	8th.	2d.	
Chisleu, Zech. 7:1.	December.	9th.	3d.	
Tebeth, Esth. 2:16.	January.	10th.	4th.	
Shebat, Zech. 1:7.	February.	11th.	5th.	
Adar, Esth. 3:7.	March.	12th.	6th.	

Twelve lunar months making but 354 days and 8 4-5 hours, the Jewish year was short of the solar nearly 11 days. To recover the equinoctial point, from which this difference of the solar and lunar year would separate the new moon of the 1st month, the Jews 7 times in 19 years intercalated a 13th month, called Ve-adar, the 2d Adar. By this means their lunar year nearly equalled the solar. See YEAR.

MOR'DECAI, *little man*, or *worshipper of Mars*, I., son of Jair, and great-grandson of

a Benjamite named Kish, who was carried captive to Babylon with Jehoiachin, B. C. 599, Esth. 2:5, 6. He was the cousin and guardian of Hadassah, whose wonderful history is related in the book of Esther, of which he was probably the author. See ESTHER, HAMAN.

II. A man of note among those who returned to Judæa with Zerubbabel, Ezra 2:2; Neh. 7:7.

MOR'EH, *teacher*, I., the name of an "oak," or grove of oaks—called "the plain" or "plains" in the A. V.—near Shechem, where Abraham on entering Canaan had a vision of God, Gen. 12:6, 7. Compare Gen. 35:4; Deut. 11:30; Josh. 24:26.

II. A height on the north of the valley of Jezreel, a southern spur of Jebel ed-Duhy, facing Mount Gilboa on the southeast with the wide valley between.

MOR'RESHETH-GATH, *possession of Gath*, a town in the lowland of Judah, the home of Micah the prophet, Jer. 26:18; Mic. 1:1, 13-15, probably near Mareshah and Eleutheropolis.

MORI'AH, *shown by Jehovah*, the hill on which the temple of Jerusalem was built, 2 Chr. 3:1. See JERUSALEM. It seems to have been the same place where Abraham was about to offer up Isaac, Gen. 22:1, 2, 14, and where David interceded for his people at the threshing-floor of Araunah, 2 Sam. 24:16-25; 1 Chr. 21:15-26.

MOR'TAR, for cementing bricks and stones and plastering walls, Exod. 1:14; Lev. 14:41, 42; Ezek. 13:10, was usually made of clay and straw chopped fine and well worked; sometimes of sand, ashes, and lime. Bitumen was also used, as is now seen in the ruins of Babylon.

MOR'TARS and pestles for separating grain from its husks, and for pounding grain, spices, etc., were often made of wood as well as of metal. They were employed by the Hebrews in preparing manna for use, Num. 11:8. Large iron mortars for pounding grain have been used by the Turks in the execution of criminals; but it is not known that the Jews ever practised this mode of punishment. To this day a favorite article of food in Syria is prepared by pounding meat for hours in an iron mortar, and adding grain and spice while the process of "braying" goes on, Prov. 27:22.

MOR'TIFY, put to death, Rom. 8:13; Col. 3:5.

MOSE'RA, *band*, and **MOSE'ROTH**, *bands*, 37th and 29th station of the Israelites in the desert, Num. 33:30, 37, 38. Compare Deut.

10:6. It is found perhaps at et-Taiyibeh, on the west of the traditional Mount Hor; but according to many in Wady Murrah, 32 miles southwest of the Dead Sea, at the foot of Jebel Maderah, which they regard as the true Mount Hor.

MO'SES, the illustrious prophet and legislator of the Hebrews, who led them from Egypt to the promised land. Having been originally imposed by a native Egyptian princess, the name is no doubt Egyptian in its origin, and Josephus gives its derivation—from the 2 Egyptian words, *mo*, *waler*, and use, *saved*. With this accords the Septuagint form, Moüses. The Hebrews by a slight change accommodated it to their own language, as they did also in the case of some other foreign words; calling it **MO-SHE**, from the verb **MASHA**, to draw. See **Exod. 2:10**. Moses was born about 1571 B. C., the son of Amram and Jochebed, of the Kohathite branch of the tribe of Levi, and was the younger brother of Miriam and Aaron. His history is too extensive to permit insertion here, and in general too well known to need it. It is enough simply to remark that it is divided into 3 periods, each of 40 years, **Acts 7:23, 30, 36**. The first extended from his infancy, when by the faith of his pious "fathers," **Heb. 11:23**, he was exposed in the Nile, and found and adopted by the daughter of Pharaoh, to his flight to Midian. During this time he lived at the Egyptian court, and "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," **Acts 7:22**. This is no unmeaning praise; the "wisdom" of the Egyptians, and especially of their priests, was then the profoundest in the world. The 2d period was from his flight till his return to Egypt, **Acts 7:30**, during the whole of which interval he appears to have lived in Midian, it may be much after the manner of the Bedouin sheikhs of the present day. Here he married Zipporah (see), daughter of the wise and pious Jethro, and became familiar with life in the desert. What a contrast between the former period, spent amid the splendor and learning of a court, and this lonely nomadic life. Still it was in this way that the Angel-Jehovah, who appeared to him in the burning bush, prepared him to be the instrument of deliverance to His people during the 3d period of his life, which extends from the exodus out of Egypt to his death on Mount Nebo. In this interval how much did he accomplish as the immediate agent of the Most High.

The life and institutions of the great law-giver and leader of Israel present one of the finest subjects for the pen of a Christian historian, who is at the same time a competent Biblical antiquary. His institutions breathe a spirit of freedom, purity, intelligence, justice, and humanity elsewhere unknown; and above all, of supreme love, honor, and obedience to God. They moulded the character of the Hebrews, and transformed them from a nation of shepherds into a people of fixed residence and agricultural habits. Through that people, and through the Bible, the influence of these institutions has been extended over the world; and often where the letter has not been observed, the spirit of them has been adopted. Thus it was in the laws established by the pilgrim fathers of New England; and no small part of what is of most value in the institutions which they founded is to be ascribed to the influence of the Hebrew legislator.

The name of this servant of God is perpetuated in numerous places in the wilderness of Sinai, and a recently discovered Egyptian papyrus speaks of a Mesu who had great influence with the "foreign people" of Egypt. It occurs repeatedly in Greek and Latin writings, and still more frequently in those of the Arabs and the rabbinical Jews. Many of their statements, however, are mere legends without foundation, or else distortions of the Scripture narrative. By the Jews he has always been especially honored as the most illustrious personage in all their annals, and as the founder of their whole system of laws and institutions. Numerous passages both in the Old and New Testaments show how exalted a position they gave him, **Psa. 103:7; 105:26; 106:16; Isa. 63:12; Jer. 15:1; Dan. 9:11; Matt. 8:4; John 5:45; 7:22; 9:28; Acts 7:20-38; Rom. 10:5, 19; 2 Tim. 3:8, 9; Heb. 3; 11:23-28; Jude 9**.

In all that he wrought and taught he was but the agent of the Most High; and yet in all his own character stands honorably revealed. He is extolled as "the man of God," and eminently "the servant of God." He "chose" the service of God deliberately against strong temptations to a worldly career. He early regarded himself as the goël or redeemer of his people, and his judicial slaying of the Egyptian is so explained by Stephen, **Acts 7:25**. His despondency when called at the age of 80 to a task which he had believed hopeless when 40 years old, God forgave. Though

naturally liable to anger and impatience, he so far subdued himself as to be termed the meekest of men, Num. 12:3; and his faith, humility, and forbearance, the wisdom and vigor of his administration, his unfailing zeal and faith in God, and his disinterested patriotism are worthy of all imitation, Exod. 32:11-14; Num. 11:29. He did not place his sons in positions of power and profit. Many features of his character and life furnish admirable illustrations of the work of Christ—as the deliverer, ruler, and guide of his people, rejected by them, but bearing them on his heart, interceding for them as a mediator, rescuing, teaching, and nourishing them even to the promised land. All the religious institutions of Moses pointed to Christ; and he himself, on the Mount of Transfiguration, 2,000 years after his death, paid his homage to the Prophet he had foretold, Deut. 18:15-19, beheld “that goodly mountain and Lebanon,” Deut. 3:25, and was admitted to commune with the Saviour on the most glorious of themes, the death He should accomplish at Jerusalem, Luke 9:31.

He reached the border of the promised land when 120 years old, gave his farewell counsels to the 12 tribes in the plains of Moab, Deut. 1:3, 5, and died in Mount Pisgah, Deut. 34:5-8. His last word and act, like Christ's, were a benediction, Deut. 33:29; Luke 24:51.

Moses was the author of the Pentateuch, as it is called, or the first 5 books of the Bible. In the composition of them he was probably assisted by Aaron, who kept a register of public transactions, Exod. 17:14; 24:4, 7; 34:27; Num. 33:1, 2; Deut. 31:24, etc. Some things were added by a later inspired hand; as, for example, the last chapter of Deuteronomy. The 90th Psalm also is ascribed to Moses; and its noble and devout sentiments acquire a new significance if received as from his pen near the close of his pilgrimage. By many he is regarded as the author of the book of Job. His triumphal songs in Exod. 15; Deut. 32 and 33 anticipate the final and eternal song of Moses and the Lamb, Rev. 15:3. His writings show the familiarity of an eyewitness and participant with all that he relates, and are confirmed in even minute details by the extant monuments of Egypt.

MOTE, a small, *dry* particle, Matt. 7:3-5.

MOTH. The common moth is an insect destructive to woollen cloths. The egg is laid by a small white miller, and produces

a small soft, shining worm, which houses itself in a cylinder open at both ends, wrought from the cloth, upon which it then feeds destructively; after this, by another transformation, it becomes a miller. Allusions to the moth, as devouring clothes, the wealth of Eastern homes, Jas. 5:2, and as a frail and feeble insect, are frequent in Scripture, Job 4:19; 13:28; 27:18; Psal. 39:11; Isa. 50:9; Hos. 5:12; Matt. 6:19, 20. See GARMENTS.

The insects called in general moths, of which the above is only one species, are exceedingly numerous. The main genus, *Lepidoptera*, contains more than 1,500 species. Moths fly abroad only in the evening and night, differing in this respect from the tribe of butterflies, which fly only by day. Their larvæ, or the worms from which they spring, are active and quick in motion, mostly smooth, and prey voraciously on the food adapted to them; the common tinea on cloths, others on furs, the leaves of plants, etc.

MOTH'ER. The Hebrew words AM and AB, mother and father, are simple and easy sounds for infant lips, like *mamma* and *papa* in English. See ABBA. “Before the child shall have knowledge to cry, My father, and My mother,” Isa. 8:4. In addition to the usual meaning of “mother,” AM sometimes signifies in the Bible grandmother, 1 Kin. 15:10, or some remote female ancestor, Gen. 3:20. It is put for a chief city, 2 Sam. 20:19; for a benefactress, Judg. 5:7; for a nation, as in the expressive English phrase, “the mother country,” Isa. 3:12; 49:23. The fond affection of a mother is often referred to in Scripture; and God has employed it to illustrate his tender love for his people, Isa. 49:15. Mothers are endowed with an all-powerful control over their offspring; and most men of eminence in the world have acknowledged their great indebtedness to maternal influence. When Buonaparte asked Madame Campan what the French nation most needed, she replied in one word, “Mothers.” The divinity of the Hebrew religion appears in the favorable position of woman compared with that of the heathen women around them, Lev. 19:3; Deut. 5:16; 1 Kin. 2:19; Prov. 15:20. The Christian church already owes much, and will owe infinitely more, to the love, patience, zeal, and self-devotion of mothers in training their children for Christ.

MOT'IONS, Rom. 7:5, A. V., impulses.

MOUL'DY, Josh. 9:5, 12, crumbled; minute pieces.

MOUNT, Jer. 6:6; 32:24; 33:4, a mound or embankment thrown up in besieging a city.

MOUN'TAIN, or **MOUNT**, is often meant where the A. V. has "hill," denoting sometimes a single peak, but frequently a ridge, as "Mount Ephraim," full of towns, 2 Chr. 15:8, and Mount Lebanon. Mountains are among the most sublime and impressive of the Creator's works on earth, and form the noblest and most enduring monuments of great events. Most of the mountains of Scripture thus stand as witnesses for God—every view of their lofty summits, and every recurrence to them in thought, reminding us of the sacred facts and truths connected with them. Thus Mount Ararat is a standing memorial of the deluge—of man's sin, God's justice, and God's mercy. Mount Sinai asserts the terrors of the divine law. Mount Carmel summons us, like the prophet Elijah of old, not to "halt between two opinions;" but if Jehovah is God, to love and serve him. The Mount of the Transfiguration still shines with the glory of the truths there taught, and Mounts Ebal and Gerizim still echo the curses and the blessings once so solemnly pronounced from them. So Mount Hor, Nebo, Lebanon, and Gilboa have been signalized by striking events; Mount Zion, Moriah, and Olivet are covered with precious memories; and the mountains about Jerusalem and all other "everlasting hills" are sacred witnesses of the eternal power and faithfulness of God.

Judæa was eminently a hilly country; and the sacred poets and prophets drew from the mountains around them many beautiful and sublime illustrations of divine truth. Thus a kingdom is termed a mountain, Psal. 30:7, especially the kingdom of Christ, Isa. 2:2; 11:9; Dan. 2:35. Thus also difficulty is a "great mountain," Zech. 4:7. A revolution is the "carrying of mountains into the midst of the sea," Psal. 46:3. God easily and speedily removes every obstacle—"hills melt like wax at the presence of the Lord," Psal. 97:5. The integrity of the divine nature is sure and lasting—"Thy righteousness is like the great mountains," Psal. 36:6. The eternity of God's love is pictured out by this comparison: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," Isa. 54:10. When David wishes to

express the stability of his kingdom, he says, "Lord, by thy favor thou hast made my mountain to stand strong," Psal. 30:7. The security and protection afforded by God to his people are thus beautifully delineated: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever," Psal. 125:2. When the prophet would express his faith in God, how pure it was, and what confidence it inspired, far above any assurance which could arise from earthly blessing or defence, he sings, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel," Jer. 3:23.

The head of a mountain is referred to in the Hebrew in Gen. 8:5; its ears in Josh. 19:34; its shoulder in Deut. 33:12; its side in 1 Sam. 23:26; its flanks in Josh. 19:12; its rib in 2 Sam. 16:13; its thigh in Judg. 19:1, 18; its back in the word Shechem, on the slope of Gerizim.

The hills of Judæa were anciently cultivated to the top, with scores of terraces, and covered with vines, olives, figs, etc. Hence the expression, alluding to the vine of God's planting, "The hills were covered with the shadow of it," Psal. 80:10; and others of the same kind. Travellers say it is a rare thing to pass a mountain, even in the wild parts of Judæa, which does not show that it was formerly terraced and made to flow with oil and wine, though it may now be desolate and bare. Says Paxton, "There are many districts that are sadly encumbered with rock, yet the soil among these rocks is of a very superior kind; and were the rock somewhat broken up, the large pieces piled, and the small mixed with the soil, it might be made very productive. There is very striking proof of this in some districts, as that about Hebron, which abounds with rock, and yet is covered with the most productive vineyards. As to such a rocky country being so spoken of in the days of the patriarchs, I suppose that it was in truth, at that time, the finest of lands; that the rock which now lies bare in so many places was then all covered with earth of the richest kind."

MOUNT OF THE AM'ALEKITES, Judg. 12:15, a ridge running northeast in Mount Ephraim, near Pirathon.

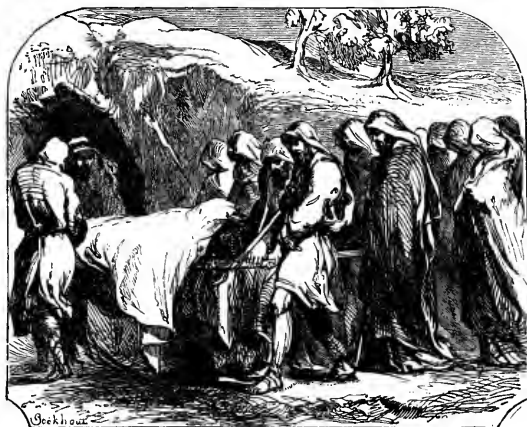
MOUNT OF THE CONGREGA'TION, or assembly, Isa. 14:13, a sacred height north of Persia, probably el-Burj.

MOUNT OF THE VAL'LEY, Josh. 13:19,

the high ground of Reuben, east of the north end of the Dead Sea.

MOUN'TAIN OF THE AM'ORITES, Deut.

1:19, 20, a ridge running north of east from the desert et-Tih in the Sinaitic peninsula, to Jebel el-Mukrah.



MOURN'ING. The Orientals, at the death of their friends and relations, made striking demonstrations of grief and mourning. They wept, tore their clothes, smote their breasts, threw dust upon their heads, Josh. 7:6, and lay upon the ground, went barefooted, Isa. 20:2, pulled their hair and beards, or cut them, Ezra 9:3; Isa. 15:2, even made incisions on their breasts, or tore them with their nails, a practice forbidden by the Mosaic law, Lev. 19:28; 21:5; Deut. 14:1; Jer. 16:6, 7; 41:5; 48:37. The time of mourning was commonly 7 days, 1 Sam. 31:11-13; Job 1:20, 21; 2:13; but it was lengthened or shortened according to circumstances, Zech. 12:10. That for Moses and Aaron was prolonged to 30 days, Num. 20:29; Deut. 34:8; and that for Jacob to 70 days, Gen. 50:3-10. Other mentions of mourning for the dead are in the cases of Sarah, Gen. 23:2, Joseph, Gen. 37:34, 35, the Egyptians, Exod. 12:30, Samuel, 1 Sam. 25:1, Saul, 1 Sam. 31:13, Abner, 2 Sam. 3:31, 39, Lazarus, John 11, and Stephen, Acts 8:2.

During the time of their mourning the near relations of the deceased continued sitting in their houses, and fasted, 2 Sam. 12:16, or ate on the ground. The food they took was thought unclean, and even themselves were judged impure. "Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted," Hos. 9:4. Their faces were covered, and in all that time they could not

apply themselves to any occupation, nor read the book of the law, nor offer their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave themselves, nor cut their nails, nor go into the bath, nor salute anybody. Nobody spoke to them unless they spoke first, Job 2:11-13. Their friends commonly went to visit and comfort them, John 11:19, 39, bringing them food, 2 Sam. 3:31-35; Jer. 16:7. They also went up to the roof, or upon the platform of their houses, to bewail their misfortune: "They shall gird themselves with sackcloth; on the tops of their houses, and in their streets, every one shall howl, weeping abundantly," Isa. 15:3; Jer. 48:38. The high-priests and also the Nazarites were exempted from the customary mourning, as being exclusively devoted to God and his service, Lev. 10:2-6; 21:10, 11; Num. 6:7; Ezek. 24:16-18; and so were the ordinary priests, except on the death of their nearest relatives, Lev. 21:1-4. The mourning dress among the Hebrews was not fixed either by law or custom. We only find in Scripture that they used to tear their garments, a custom still observed; but now they tear a small part merely, and for form's sake, 2 Sam. 13:19; 2 Chr. 34:27; Ezra 9:3; Job 2:12; Joel 2:13. Anciently, in times of mourning, they clothed themselves in sackcloth, or hair-cloth, that is, in clothes of coarse brown or black stuff, 2 Sam. 3:31; 1 Kin. 21:27; Esth. 4:1; Psa. 35:13; 69:11.

They hired women to weep and wail, and also persons to play on instruments, at the funerals of the rich or distinguished, Jer. 9:17. In Matt. 9:23 we observe a company of minstrels or players on the flute at the funeral of a girl of 12 years of age. All that met a funeral procession were accustomed to join them for a time, to accompany them on their way, sometimes relieving the bearers of the bier, and mingling their tears with those of the mourners, Rom. 12:15.



MOURNING AT A GRAVE.

The custom of hiring women to weep and wail has come down to modern times. For example, the governor of Nablûs had died the very morning of Dr. Jowett's arrival, and a numerous body of "cunning women" were filling the whole city with their cries, "taking up a wailing," with the design, as of old, to make the eyes of all the inhabitants "run down with tears, and their eyelids gush out with waters," Jer. 9:17, 18. For this good service they would the next morning wait upon the government and the principal persons to receive some trifling fee.

Some of the Jewish forms of mourning are the appropriate and universal language of grief; others, to our modern and occidental taste, savor of extravagance. None of these were enjoined by their religion, which rather restricted than encouraged

them, Lev. 10:6; 19:27; 21:1-11; Num. 6:7; Deut. 14:1. They were the established customs of the times. Sorrow finds some relief in reversing all the usages of ordinary life. Christianity, however, moderates and assuages our grief, shows us a Father's hand holding the rod, and the dark valley itself penetrated by the heavenly light into which it emerges, 1 Cor. 15:53-55; 1 Thess. 4:14-18; Rev. 7:13-17; 14:13.

Instances of mourning over calamities, private or public, are frequent: such as those of Job, ch. 1 and 2; Israel, Exod. 33:4; Judg. 20:26; and the Ninevites, Jon. 3:5.

Penitential mourning is also often referred to, accompanied with fasting, Matt. 9:15. See 1 Sam. 7:6; Lev. 23:27; Joel 2:12-17; Zech. 12:10, 11; Acts 27:9. See WALL.

MOUSE. See below.

MOUTH is sometimes used in Scripture for speaker, Exod. 4:16; Jer. 15:19. God spoke with Moses "mouth to mouth," Num. 12:8, that is, condescendingly and clearly. The law was to be "in the mouth" of the Hebrews, Exod. 13:9, often rehearsed and talked of. "The rod of his mouth," Isa 11:4, and the sharp sword, Rev. 1:16, denote the power of Christ's word to convict, control, and judge; compare Isa. 49:2; Heb. 4:12. The Hebrew word for mouth is often translated "command," Gen. 45:21; Job 39:27; Eccl. 8:2; and the unclean spirits out of the mouth of the dragon, Rev. 16:14, are the ready executors of his commands.

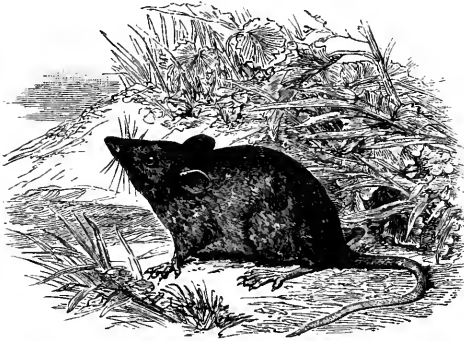
MOW'ING, rather reaping with a sickle, as the gathering and storing of a hay-crop seems not to have been a Hebrew custom, owing to the climate, Psa. 72:6; 106:20; 129:6, 7; Prov. 27:25; Isa. 15:6; Amos 7:1.

MO'ZAH, *spring-head*, Josh. 18:26, a town in the border of Benjamin, 4½ miles north-east of Jerusalem.

MUF'FLER, Isa. 3:19, a flowing out-door veil.

MOUSE, in the Scriptures, is used chiefly of the field mouse, but probably includes various species of these animals, many varieties of which are now found in Palestine. Moses, Lev. 19:29, declared it to be unclean, yet it was sometimes eaten; and Isaiah, 66:17, reproaches the Jews with this practice. The hamster and the dormouse, as well as the jerboa, are sometimes used for food by the modern Arabs. Mice made

great havoc in the fields of the Philistines, after that people had taken the ark of the Lord, which induced them to send it back with mice and emeralds of gold, 1 Sam. 5:6,



LONG-TAILED FIELD-MOUSE: MUS SYLVATICUS.

9, 11; 6:4, 5. The field-mice are equally prevalent in those regions at the present day, and the grain crops of Hamath are at times nearly destroyed by them.

MUL'BERRY-TREE. The Hebrew word signifies *weeping*, and indicates some tree which distils balsam or gum. The particular species is not known, though some think the poplar, or aspen, is intended, 2 Sam. 5:23, 24; 1 Chr. 14:14, 15.

MULE, a mixed animal, the offspring of a horse and an ass. A mule is smaller than a horse, and has long ears, though not so long as those of an ass. It is a remarkably hardy, patient, obstinate, sure-footed animal, lives twice as long as a horse, and is much more easily and cheaply fed. Mules are much used in Spain and South America for transporting goods across the mountains. So also in the Alps they are used by travellers among the mountains, where a horse would hardly be able to pass with safety. There is no probability that the Jews bred mules, because it was forbidden to couple creatures of different species, Lev. 19:19. But they were not forbidden to obtain them from abroad and use them, 1 Kin. 10:25; 2 Chr. 9:23, 24; Neh. 7:68; Ezek. 27:14. Thus we may observe, especially after David's time, that mules, male and female, were common among the Hebrews; formerly they used only male and female asses, 2 Sam. 13:29; 18:9; 1 Kin. 1:33, 38, 44; 10:25; 18:5; Esth. 8:10, 14.

In Gen. 36:24 Anah is said to have found "mules" in the desert; but the Hebrew word means hot springs. See ANAH.

Another Hebrew word translated "mule" in Esth. 8:10, 14, A. V., is rendered "dromedary" in 1 Kin. 4:28, and "swift beast" in Mic. 1:13, probably meaning swift horses.

MUNITIONS, fortifications, Isa. 33:16, a rocky fortress or acropolis; the strong tower of the righteous is impregnable and inaccessible to their foes. Strongholds were often on elevated ground, and at all accessible points were defended by one or two walls, 2 Chr. 32:5; Jer. 51:58, with battlements and towers, 2 Chr. 14:7; 26:15; Zeph. 1:16, and very strong gates, with watchtowers, 2 Sam. 13:34; 18:24, 33; Isa. 45:2. See WAR.

MUP'PIM, *flights or darkness*, Gen. 46:21, a descendant of Benjamin, called also Shupham, Shuppim, and Shephupham, Num. 26:39; 1 Chr. 7:7, 12; 8:5.

MUR'DER, the designed and malevolent taking of human life, was by the original appointment of God a crime to be punished by death. Cain, the first murderer, acknowledged it as such, Gen. 4:14. The ground for the death-penalty for murder is the eminent dignity and sacredness of man as a child of God, Gen. 9:5, 6. Even an ox that gored a man was to be put to death, and his owner also if negligent, Exod. 21:28-31. Like the Sabbath and marriage, it is a primeval and universal institution for mankind, and all nations have so recognized it, Acts 28:4. The Mosaic code reenacted it, Lev. 24:17; and while providing for the unintentional homicide a safe retreat, declares that deliberate murder, proved by at least 2 witnesses, Num. 35:19-30; Deut. 19:15, must be punished by death, from which neither the city of refuge nor the altar of God could shield the criminal, Exod. 21:12-14; Num. 35:9-34; Deut. 19:1-13; 1 Kin. 2:5, 6, 28-34. The killing of a burglar in the act was not a crime if it occurred in the night, Exod. 22:2, 3. See BLOOD-AVENGER, REFUGE. Death was usually inflicted by stoning, and kings themselves often saw to the execution of the death-penalty, 2 Sam. 1:15, 16; 13:39; 14:7-11; 1 Kin. 2:31, 34. If a corpse were found in the open fields and the murderer could not be discovered, the town nearest to the spot was obliged to purge itself by a solemn ceremony, lest it should become liable to the judgments of God, Deut. 21:1-9. In various ways God is represented as specially abhorring this crime and securing

its punishment, Deut. 32:43; 2 Sam. 21:1; Psa. 9:12; 55:23; Hos. 1:4; Rev. 22:15. Our Saviour instructs us that one may be guilty in the sight of God of murder in the heart without any overt act, Matt. 5:21, 22; 1 John 3:15. Nothing is said specially in the law respecting self-murder, and only the cases of Saul, Abithophel, and Judas are described in the Bible, 1 Sam. 31:4; 2 Sam. 17:23; Acts 1:18. Of all murders, that of the soul is incomparably the most awful, John 8:44, and many even draw others with them into the second death.

MUR'RAIN, a special mortality wrought by miraculous agency when the cattle of the Egyptians, while those of the Hebrews in the same region were unharmed, Exod. 9:3-6. The same word is translated "plagues" in Hos. 13:14.

MU'SHI, *withdrawn*, the 2d son of Merari, Exod. 6:19; Num. 3:20, 33; 26:58; 1 Chr. 23:21, 23; 24:26, 30.



SACKBUT: ASSYRIAN BAS-RELIEF.

MU'SIC. The ancient Hebrews had a great fondness for music, which they used in their religious services, in their public and private rejoicings, at their weddings and feasts, Isa. 5:12; Amos 6:5; Luke 15:25, and even in their mournings, Exod. 32:17, 18; 2 Chr. 35:25; Lam. 2:7. We have in Scripture canticles of joy, of thanksgiving, of praise, of mourning; also mournful elegies or songs, as those of David on the death of Saul and Abner, and the lamentations of Jeremiah on the destruction of Jerusalem; so, too, songs of victory, triumph, and gratulation, as that which Moses sang after passing the Red Sea, that of Deborah and Barak, and others. The people of God went up to Jerusalem thrice a year, cheered on their way with songs of joy, Psalms 84; 122; Isa. 30:29. The book of Psalms comprises a wonderful variety of inspired pieces for music, and is an inexhaustible treasure for the devout in all ages.

Music is perhaps the most ancient of the fine arts, Job 21:12. Jubal, who lived before the deluge, was the "father" of those who played on the harp and the organ, Gen. 4:21. Laban complains that his son-in-law Jacob had left him without giving him an opportunity of sending his family away "with mirth and with songs, with tabret and with harp," Gen. 31:26, 27. Moses, having passed through the Red Sea, composed a song, and sang it with the Israelitish men, while Miriam, his sister, sang it responsively, with dancing and playing on instruments, at the head of the women, Exod. 15:20, 21. He caused silver trumpets to be made, to be sounded at solemn sacrifices and on religious festivals. David, who had great skill in music, soothed the perturbed spirit of Saul by playing on the harp, 1 Sam. 16:16, 23; and when he was himself established on the throne—seeing that the Levites were not employed as formerly in carrying the boards, veils, and vessels of the tabernacle, its abode being fixed at Jerusalem—appointed a great part of them to sing and to play on instruments in the temple, 1 Chr. 25. David brought the ark to Jerusalem with triumphant and joyful music, 1 Chr. 13:8; 15:16-28; and in the same manner Solomon was proclaimed king, 1 Kin. 1:39, 40. Both David and he had singing men and singing women, 2 Sam. 19:35; Eccl. 2:8; and Solomon's songs were 1,005, 1 Kin. 4:32. The Old Testament prophets also sought the soothing aid of music in their services, 1 Sam. 10:5, 10; 2 Kin. 3:15; 1 Chr. 25:1, 3, 5.

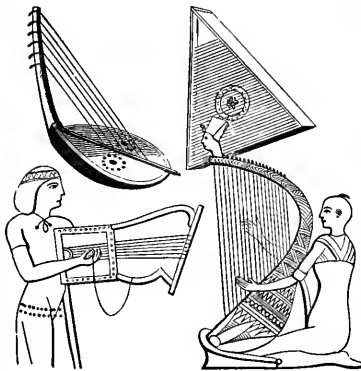
Asaph, Heman, and Jeduthun were chiefs of the music of the tabernacle under David, and of the temple under Solomon. Asaph had 4 sons, Jeduthun 6, and Heman 14. These 24 Levites, sons of the 3 great masters of the temple music, were at the head of 24 bands of musicians, which served in the temple by turns. Their number there was always great, but especially at the chief solemnities, 1 Chr. 23:5. They were ranged in order about the altar, of burnt sacrifices. As the whole business of their lives was to learn and to practise music, it must be supposed that they understood it well, whether it were vocal or instrumental, 2 Chr. 29:25.

In the temple service female musicians were employed as well as male; they generally were daughters of the Levites. Ezra, in his enumeration of those whom he brought back with him from the Captivity,

reckons 200 singing men and singing women, 2 Sam. 6:5; 19:35; Ezra 2:65; Neh. 7:67.

As to the nature of their music we can judge of it only by conjecture, because it has been long lost. Probably it was a unison of several voices, of which all sang together the same melody, each according to his strength and skill, without musical counterpoint, or those different parts and combinations which constitute harmony in our music. Probably, also, the voices were generally accompanied by instrumental music. If we may draw any conclusions in favor of their music from its effects, its magnificence, its majesty, and the lofty sentiments contained in their songs, we must allow it great excellence. It is supposed that the temple musicians were sometimes divided into 2 or more separate choirs, which, with a general chorus, sang in turn responsive to each other, each a small portion of the Psalm. The structure of the Hebrew Psalms is eminently adapted to this mode of singing, and very delightful and solemn effects might thus be produced. Compare Psalms 24, 136, 148, 150.

Numerous musical instruments are mentioned in Scripture, but it has been found impossible to affix their names with certainty to specific instruments now in use. By a comparison, however, of the instruments probably held in common by the Jews with the Greeks, Romans, and Egyptians, a degree of probability as to most of them has been secured. They were of 3 kinds:



I. Stringed instruments—*neginoth*:

1. KINNÔR, "the harp," Gen. 4:21; 31:27. Frequently mentioned in Scripture, and probably a kind of lyre.

2. NEBEL, "the psaltery," 1 Sam. 10:5. It appears to have been the name of various large instruments of the harp kind.

3. ASOR, signifying 10-stringed. In Psa. 92:3 it apparently denotes an instrument distinct from the NEBEL; but elsewhere it seems to be simply a description of the NEBEL as 10-stringed. See Psa. 33:2; 144:9.

4. GITTITH. It occurs in the titles of Psalms 8, 81, 84, etc. From the name it is supposed that David brought it from Gath. Others conclude that it is a general name for a stringed instrument.

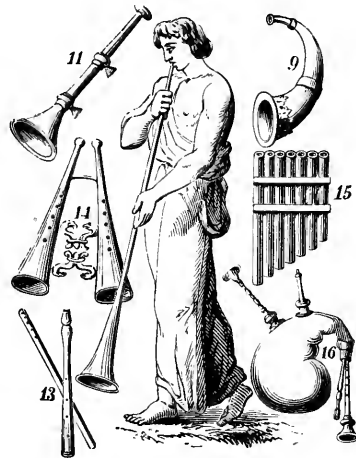
5. MINNIM, strings, Psa. 150:4. Probably a general name for stringed instruments. In Psa. 45:8, for "whereby," etc., read, "the stringed instruments made thee glad."

6. SABBECA, "sackbut," Dan. 3:5, 7, 10, 15. A kind of lyre, of 4 or more strings.

7. PESANTERIN, "psaltery," occurs Dan. 3:7, and is supposed to represent the NEBEL.

8. MACHALATH. Found in the titles of Psalms 53 and 88; supposed to be a lute or guitar. Machol, translated "dance" in the A. V., was probably a kind of pipe, Exod. 15:20; Psa. 150:3-5.

See also illustrations in HARP.



II. Wind instruments:

9. KEREN, "horn," or cornet, Josh. 6:5; 1 Chr. 25:5; Psa. 150:4.

10. SHOPHAR, "trumpet," Num. 10:10. Used in summoning the host, etc., Exod. 19:13; Num. 10:10; Judg. 3:27; 7:8; 2 Sam. 6:15, synonymously with KEREN.

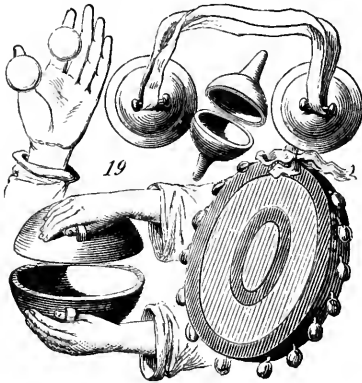
11. CHATZOZERAH, the straight trumpet, Num. 10:1-10; Psa. 98:6.

12. JOBEL, or KEREN JOBEL, horn of jubilee, or signal trumpet, Josh. 6:4. Probably the same with 9 and 10.

13. CHALIL, "pipe" or "flute." The word means bored through, 1 Sam. 10:5; 1 Kin. 1:40; Isa. 5:12; 30:29; Jer. 48:36.

14. MASHROKITHA, Dan. 3:5, etc. Probably the Chaldean name for the flute with 2 reeds.

15. UGAB, "organ" in our version, Gen. 4:21; Job 21:12; 30:31; Psa. 150:4. It means a double or manifold pipe; probably the same as the syrinx or Pan's pipe; or perhaps resembling the bagpipe, numbered 16 in the cut. See DULCIMER.



III. Instruments which gave out sound on being struck.

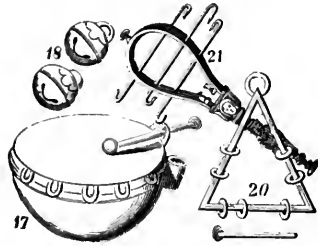
17. TOPH, Gen. 31:27, the tambourine and all instruments of the drum kind, Exod. 15:20; Job 21:12; Psa. 68:25; Isa. 24:8.

18. PAAMON, "bells," Exod. 28:33; 39:25. Attached to the hem of the high-priest's garment.

19. TZELTZELIM, "cymbals," 2 Sam. 6:5; 1 Chr. 16:5; Psa. 150:5. A word frequently occurring. There were probably 2 kinds, hand-cymbals and finger-cymbals.

20. SHALISHIM, 1 Sam. 18:6. In our version "instruments of music." Margin, "three-stringed instruments." Most writers identify it with the triangle.

21. MENAANEIM, "cymbals," 2 Sam. 6:5, A. V. "cornets." Probably the sistrum. The Hebrew word means to shake. The sistrum was generally about 16 or 18 inches long, occasionally inlaid with silver, and



being held upright, was shaken, the bars moving to and fro in the frame.

Further particulars concerning some of these may be found under the names they severally bear in our English Bible. In Dan. 6:18, for "instruments of music" we should perhaps read "concubines."

MUS'TARD. A species of this annual shrub, *Sinapis nigra*, is found in Palestine, growing to the height of 7 to 9 feet, and with a stem more than an inch thick. Prof. Hackett, while examining a field of these plants, saw a bird of the air come and lodge in the branches before him, Matt. 13:31, 32; Mark 4:31, 32. "A grain of mustard" was used proverbially to denote anything extremely small, Matt. 17:20.

MUTH-LAB'BEN, in the title of Psalm 9, is of unknown signification.

MUZ'ZLE. See THRESHING.

MY'RA, *balsams*, a town of Lycia, where Paul embarked, on his way from Caesarea to Rome, on board a ship of Alexandria, Acts 27:5. It is now called by the Turks Dembra.



MYRRH: BALSAMODENDRON MYRRHA.

MYRRH, *bitter*, a precious gum yielded by a tree common in Abyssinia and Ara-

bia, which is about 8 or 9 feet high, its wood hard and its trunk thorny. It was of several kinds, and of various degrees of excellence. The best was an ingredient in the holy ointment, Exod. 30:23. It was also employed in perfumes, Esth. 2:12; Psa. 45:8; Song 4:6; 5:5, 13; and in embalming, to preserve the body from corruption, John 19:39. The magi who came from the East to worship Christ offered him myrrh, Matt. 2:11.

In Mark 15:23 is mentioned "wine mingled with myrrh," which was offered to Jesus previous to his crucifixion, and intended to deaden the anguish of his sufferings. It was a custom among the Hebrews to give such stupefying liquors to persons who were about to be capital punished, Prov. 31:6. Some have thought that the myrrhed wine of Mark is not the same as the "vinegar mingled with gall" of Matt. 27:34. They suppose the myrrhed wine was given to our Lord from a sentiment of sympathy, to prevent him from feeling too sensibly the pain of his sufferings; while the potation mingled with gall, of which he would not drink, was given from cruelty. But the other explanation is the more probable. See GALL.

Another word so translated in Gen. 37:25; 43:11, is thought to be the *ladanum* of commerce, a resinous, aromatic, and narcotic gum, from a low tree called the "rock-rose," or *Cistus creticus*.



MYRTLE: MYRTUS COMMUNIS.

MYR'TLE, a beautiful and delightfully fragrant evergreen-tree, growing wild throughout the southern parts of Europe, the north of Africa, and the temperate parts of Asia, principally on the seacoast. The leaves are of a rich and polished green, the flowers white, with sometimes a

tinge of red externally, and the berries are of the size of a small pea, violet or whitish, sweetish, and with the aromatic flavor which distinguishes the whole plant. These are used for spices in the Levant. It furnishes a useful tonic medicine, and was among the Jews an emblem of justice. It is mentioned in Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11.

MYS'IA, a province in the northwest corner of Asia Minor, bounded north by the Propontis, west by the Ægean Sea, south by Lydia, and east by Bithynia. Paul traversed this country on his first journey to Europe, Acts 16:7, 8.

MYS'TERY means strictly a *secret*, and is so used when spoken of the heathen "mysteries" or secret rites, which were full of abominations. In the Scriptures the word often denotes those revealed truths of religion which, without a revelation from God, would have remained unknown to man, Matt. 13:11. Our Saviour says to his disciples that they are peculiarly happy, because God has revealed to them "the mysteries of the kingdom of heaven," Matt. 16:17; 11:25; Luke 10:21-24. Paul explains the word in Eph. 3:1-6; and often speaks of the mystery of the gospel, of the mystery of the cross of Christ, of the mystery of Christ which was unknown to former ages, of the mystery of the incarnation, the resurrection, etc., Rom. 11:25; 1 Cor. 2:7-10; 4:1-3; 13:2; 15:51; Eph. 3:4-6; Col. 2:2; 1 Tim. 3:9, 16. The union of Christ and his church, illustrated by marriage, is a mystery, Eph. 5:31, 32. These are in one sense mysteries, not only because they included some things which stretch beyond all human thought, and others which would never have been known if the Son of God and his Holy Spirit had not revealed them, but also because they were not opened indifferently to every one, according to the advice of Christ to his apostles, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine," 1 Cor. 2:14. In one place mystery seems to denote the whole cycle of God's secret plan in the administration of the gospel, gradually unfolded even to the end, Rev. 10:7; 11:15.

Mystery signifies also an allegory, that is, a mode of information under which partial instruction is given, a partial discovery is made, but there is still a cover of some kind, which the person who desires to know the whole must endeavor to remove. So the mystery of the 7 stars, Rev. 1:20,

is an allegory representing the 7 Asiatic churches under the symbol of 7 burning lamps. So the mystery, "Babylon the Great," is an allegorical representation of the spiritual Babylon, idolatry, spiritual fornication, etc., "I will tell thee the mystery of the woman," that is, I will explain to thee the allegory of this figure, Rev. 17:5, 7. The "mystery of iniquity" in 2 Thess. 2:7, 8, is the wicked principle afterwards developed in Antichrist.

Christianity is a revelation, a "manifestation of the truth," 2 Cor. 4:2, and has no "mysteries" for a priestly few, no secret doctrines to be withheld from public teaching. And while it is impossible for the finite ever to comprehend the infinite, yet much spiritual truth is revealed only to those who live nearest to God and study his Word most devoutly.

N.

NA'AM, *pleasantness*, a son of Caleb, 1 Chr. 4:15.

NA'AMAH, *pleasant*, I., a descendant of Cain, Gen. 4:22.

II. An Ammonite wife of Solomon, mother of Rehoboam, 1 Kin. 14:21, 31; 2 Chr. 12:13. Compare 1 Kin. 11:1.

III. A town of Western Judah, Josh. 15:41; probably Naaneh, 8 miles east of Yebna.

IV. Some unknown region of Arabia, the home of Zophar, Job 2:11; 11:1; 20:1.

NA'AMAN, *pleasantness*, I., a grandson of Benjamin, Gen. 46:21; Num. 26:40; apparently called Uzzi in 1 Chr. 7:7.

II. The valiant and highly-esteemed general of Ben-hadad II., king of Damascene Syria in the time of Joram king of Israel. He was afflicted with the leprosy; but was miraculously cured on washing 7 times in the Jordan, Lev. 14:7, according to the direction of Elisha, 2 Kin. 5. He had found all his honor and power valueless, and all physicians of no avail for his cure; was led to renounce his pride and avail himself of the simple remedy prescribed, and being cured, was grateful not only to the prophet, but to the prophet's God. He frankly yielded to the evidence which proved that Jehovah was the living and true God; and took home with him 2 mule-loads of earth for an altar to the Lord, Exod. 20:24. With respect to his attending Ben-hadad while in the temple of Rimmon, the prophet gave him no precise rule, but dismissed him in

peace, discerning, we may suppose, a growing fear and love of God which would preserve him from all even outward homage to the idol. See GEHAZI. It is an undesigned confirmation of the authenticity of Scripture that Luke, "the physician," is the only evangelist who refers to this miracle of healing, Luke 4:23-27. A hospital for lepers occupies the professed site of Naaman's house at Damascus.

NA'ARAH, *a girl*, wife of Ashur, of the tribe of Judah, 1 Chr. 4:5, 6.

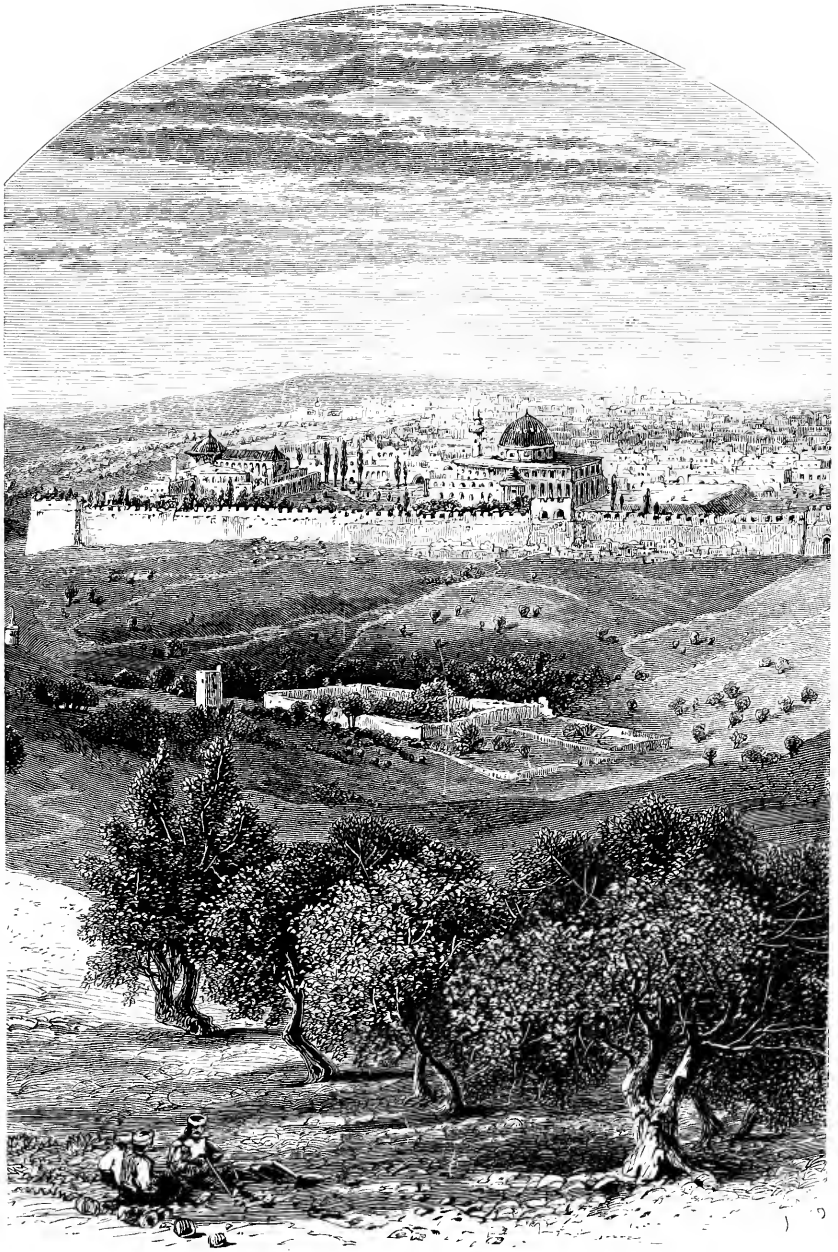
NA'ARAI, *youthful*, an officer high in David's army, 1 Chr. 11:37; called Paarai, 2 Sam. 23:35.

NA'ARAN, *juvenile*, in Josh. 16:7, **NA'ARATH**, a town of Ephraim, towards the east border, 1 Chr. 7:28. Probably Kh. el-Aújah, 6 miles north of Jericho, overlooking the Jordan valley.

NA'ASHON, Exod. 6:23, in the A. V. **NAAS'SON**, Matt. 1:4; Luke 3:32. See **NAHSHON**.

NA'BAL, *foolish*, a descendant of Caleb, owner of a large property in lands and flocks, at Maon and Carmel in the south of Judah. He was under great obligations to David for protecting him from the robbers of the desert; and yet in the very hour most suggestive of a grateful generosity he churlishly refused David's modest request, quite in harmony with the unwritten law of the times, of provisions for his needy troop. Indignant at this ingratitude and inhospitality, David was soon on his way to put him and his men to the sword. Happily, the discreet intervention of Abigail convinced David that vengeance did not belong to him, and averted this catastrophe. Ten days after the Lord smote him, and he died, 1 Sam. 25. See **ABIGAIL**. The story is one of those that give us a glimpse of Hebrew private life.

NA'BOTH, *fruits or eminence*, an Israelite at Jezreel, who declined selling his ancestral vineyard to Ahab, the idolatrous king of Israel, Lev. 25:23, 24; and was in consequence murdered, on a false charge of blasphemy contrived by Jezebel the queen. Ahab took immediate possession of the coveted vineyard—perhaps as being legally forfeited to the government, construing blasphemy as treason; or it may be that the heirs, his children having perished with him, were deterred from asserting their claim by a dread of the unscrupulous arts of Jezebel. Elijah, however, did not fear to denounce against the king and queen the vengeance of One "higher than



JERUSALEM FROM THE MOUNT OF OLIVES.

they," 1 Kin. 21; 2 Kin. 9:24-26, 36; Eccl. 5:8.

NA'CHON, *prepared*, a threshing-floor of Chidon, adjoining the home of Obed-edom, near which Uzzah was slain—a place hence called Perez-uzzah, 2 Sam. 6:6; 1 Chr. 13:9.

NA'CHOR. See NAHOR.

NA'DAB, *liberal*, I., the eldest son of Aaron and Elisheba, Exod. 6:23; Num. 3:2, anointed to the priesthood, Exod. 28:1. He was chosen to await the descent of Moses from his long interview with Jehovah on Sinai, Exod. 24:1. He and Abihu used unconsecrated and forbidden fire in burning incense, Lev. 6:12; 10:1, 2; Num. 3:4; 26:61, and were slain for their presumption. Nadab left no children, 1 Chr. 24:2. See ABIHU.

II. Son of Jeroboam I. king of Israel. He succeeded his father, B. C. 954, and reigned less than 2 years, being assassinated while besieging Gibbethon, then in the hands of the Philistines, by Baasha, of the tribe of Issachar, who usurped his kingdom. Nadab did evil in the sight of the Lord; and with him perished his children and the race of Jeroboam, as God had foretold by Ahijah, 1 Kin. 14:5-11; 15:25-30. Compare 1 Kin. 16:9-15 as to retribution on Baasha's posterity at the same place.

III. Son of Shammai, tribe of Judah, 1 Chr. 2:28, 30.

IV. Son of Jehiel, a Benjamite, founder of Gibeon, 1 Chr. 8:30; 9:36.

NAG'GE, in R. V. **NAG'GAI**, *brightness*, a son of David, and an ancestor of Jesus, Luke 3:25; possibly the man called Neariah in 1 Chr. 3:22, 23.

NA'HALAL, and **NA'HALOL**, *pasture*, a Levitical town of Zebulun, Josh. 19:15; 21:35, from which the Canaanites were not at once wholly excluded, Judg. 1:30; traced at Malul, 8½ miles west of Mount Tabor.

NAHA'LIËL, *torrent of God*, 51st station of the Israelites, Num. 21:19, a wady joining the Arnon from the north.

NA'HARI, or **NAHARA'I**, *snoring*, 2 Sam. 23:37; 1 Chr. 11:39, Joab's armor-bearer.

NA'HASH, *serpent*, I., a powerful and brutal king of the Ammonites, who besieged Jabesh-gilead and offered its citizens barbarous terms of capitulation, but was defeated by Saul, who came to their relief, 1 Sam. 11; 12:12. He, or his son of the same name, befriended David, as did Shobi son of Nahash, 2 Sam. 10:2; 17:27-29. See HANUN.

II. Apparently the husband of a woman who bore him Abigail and Zeruiah, and

was afterwards the wife of Jesse, 2 Sam. 17:25; 1 Chr. 2:16.

NA'HATH, *rest*, I., an Edomite prince, Gen. 36:13, 17.

II. A Levite, ancestor of Samuel, 1 Chr. 6:26; called Tohu and Toah in 1 Sam. 1:1; 1 Chr. 6:34.

III. A Levite under Hezekiah, 2 Chr. 31:13.

NA'HOR, Heb. **NA'CHOR**, *snorting*, I., son of Serug, and father of Terah, Gen. 11:22-25; Luke 3:34. He lived 148 years.

II. Son of Terah, and brother of Abraham and Haran. He married Milcah his niece in Ur of the Chaldees, Gen. 11:26, 29, but transferred his residence to Haran, Gen. 24:10; 27:43. He had 12 sons, 8 by his wife, and 4 by his secondary wife Reumah, and among them Bethuel, the father of Rebekah, Gen. 22:20-24. He seems to have been a worshipper of the true God, Gen. 24:3, 4; 27:2; 31:53.

NAH'SHON, *sorcerer*. See NAASHON. He was the son of Amminadab and one of our Lord's ancestors, Matt. 1:4; Luke 3:32; chief of the tribe of Judah in the desert, Num. 1:7; 2:3; 7:12; 10:14; and brother-in-law of Aaron, Exod. 6:23; Ruth 4:18-20; 1 Chr. 2:10-12. He died in the wilderness, Num. 26:64, 65. His son Salmon married Rahab.

NA'HUM, *consolation*, the 7th of the 12 minor prophets. The circumstances of Nahum's life are unknown, except that he was a native of Elkosh, which probably was a village in Galilee. His prophecy consists of 3 chapters, which form one discourse, in which he foretells the destruction of Nineveh in so powerful and vivid a manner that he might seem to have been on the very spot. The native elegance, fire, and sublimity of his style are universally admired.

Opinions are divided as to the time in which Nahum prophesied. The best interpreters adopt Jerome's opinion, that he prophesied in the time of Hezekiah, after the war of Sennacherib in Egypt, mentioned by Berosus. Compare Isa. 20:6 and Nah. 3:8. Nahum speaks of the taking of No-amon, of the haughtiness of Rabshakeh, and of the defeat of Sennacherib as things that were past. He implies that the tribe of Judah were still in their own country, and that they there celebrated their festivals. He notices also the captivity and dispersion of the 10 tribes. Isaiah and Micah were his contemporaries. Nineveh perished about 100 years later, 606 B. C.,

and its exhumed remains well accord with his description of it.

NAILS or spikes were used by the Roman soldiers to secure the Saviour to the cross, John 20:25; Col. 2:14. The "nail" with which Jael killed Sisera was rather a tent-pin, such as is driven into the ground in order to fasten the cords of the tent, Exod. 27:19; Judg. 4:21, 22. Sometimes the Hebrew word is used for the wooden pins or iron spikes firmly invrought into the walls of a building, Ezra 9:8; Ezek. 15:3. The word implies fixedness, Isa. 22:23, 25, and a firm support, Zech. 10:4. Another Hebrew word describes the golden and ornamental nails of the temple, etc., 2 Chr. 3:9; Eccl. 12:11; Isa. 41:7; Jer. 10:4.

NA'IN, *green pastures*, where Christ performed one of his chief miracles, in raising to life a widow's only son, Luke 7:11-17, was a small village in Galilee beautifully situated on the northwest slope of Jebel el-Duh, "the hill Moreh," 4 miles west by south of Mount Tabor, and looking west over the plain of Esdraelon. It is now a petty hamlet of some 20 poor dwellings, amid extensive ruins, and is called Nein. The tombs are still found in the suburbs, and the traveller may trace with some probability the path by which Christ approached it.

NAI'OTH, *dwellings*, the abode of Samuel and his pupils in a "school of the prophets," 1 Sam. 19:18-24; 20:1. It appears to have been a suburb of Ramah; and David, having sought refuge there with Samuel, was pursued by Saul.

NA'KED, in the literal sense, Gen. 2:25; Job 1:21; Eccl. 5:15; so Hades and all secret things are wholly uncovered before God, Job 26:6; Heb. 4:13. It often means no more than "not fully dressed." So in John 21:7 Peter had on only his inner garment or tunic. See **GARMENTS**. So probably in 1 Sam. 19:24; Isa. 20:2; Mic. 1:8; Acts 19:16. Sometimes poorness and insufficiency of clothing are meant, as in Jas. 2:15. So in Isa. 58:7; 2 Cor. 11:27. A nation is said to be "naked" when stripped of its defences, wealth, etc., Gen. 42:9; Exod. 32:25; 2 Chr. 28:19; Jer. 49:10.

"Nakedness" in the Bible denotes not only shameful exposure, but all sin, especially idolatry, Exod. 32:25; Ezek. 16:36. To "uncover the nakedness" denotes an unlawful or incestuous union, Lev. 20:19.

NAMES among the Hebrews were frequently significant, Gen. 2:19—sometimes of a personal or family trait, and some-

times of circumstances attending the birth of a child; and were given by one or both the parents, either at birth or at circumcision, sometimes with the counsel of friends, Ruth 4:17; Luke 1:59. In many cases they were divinely suggested, with a prophetic meaning, Isa. 7:14; 8:3; Hos. 1:4, 6, 9; Matt. 1:21; Luke 1:13, 60, 63; or changed later in life for a like cause, as were Abram, Sarai, Jacob, and many others; often, too, they were assumed afterwards to commemorate some striking occurrence in one's history. Compare the cases of Ishmael, Esau and Jacob, Moses, Ichabod, etc., Gen. 16:11; 17:5; 25:25, 26; Exod. 2:10; 1 Sam. 4:21. Compound names were frequent; and often a part of the name of God, JAH, EL, JEHO, etc. was employed, as in Eliezer, Exod. 18:4, Samuel, Josiah, Adonijah. Sometimes a whole phrase was formed into a name, as Elieonai, *to Jehovah are mine eyes*, 1 Chr. 4:36. Names of idols were often made part of a child's name, as that of Baal; or children took the parent's name, with the prefix of Ben or Bar, for son, or Bath, meaning daughter. The New Testament names are chiefly ancient and family names perpetuated, Luke 1:61. The men of the East change their names for slight causes; and hence many persons occur in the Bible bearing 2 or more names, Ruth 1:20; 2 Sam. 23:8; John 1:42; Acts 4:36. Kings often changed the names of those to whom they gave offices, Dan. 1:6, 7; hence the honor and privilege implied in a "new name," Rev. 2:17; 3:12. Many slight inflections of the same Hebrew name give it a very different appearance to an English eye, as Geshem and Gashmu, Neh. 6:1, 6. A Hebrew name was sometimes transferred to the Greek with but little change: thus Elijah became Elias. But sometimes it was exchanged for the Greek word of the same meaning, though very different in form; Thomas became Didymus, and Tabitha, Dorcas.

The "name" of God is put for God himself, or for his perfections, Exod. 34:6; Psal. 8:1; 20:1; John 17:26. See **JEHOVAH**. The apostles wrought miracles by Christ's power, Acts 3:6; 4:10; and they baptized into the name of the Trinity, into a living union with the Father, the Son, and the Spirit, Matt. 28:19. To "raise up the name of the dead" is explained in Ruth 4; while to "put out" one's name means to extinguish his family, Psal. 9:5.

NAO'MI, *my delight*—contrasted with Mara, *bitter*, Ruth 1:20, 21—wife of Elime-

lech, of Bethlehem, where she was highly esteemed, ver. 19. The family removed to Moab in a time of famine, where her husband and her 2 sons, Mahlon and Chilion, died, leaving with her their young Moabite widows, Orpah and Ruth. On returning to Judah she put to the test her 2 daughters-in-law, and though both loved her, only Ruth loved God and chose the better part. See RUTH.

NA'PHISH, or **NE'PHISH**, *refreshed*, 11th son of Ishmael, Gen. 25:15; 1 Chr. 1:31; 5:19-23. His posterity were a pastoral people, somewhere on the southeast of Hermon.

NAPH'TALI, *my wrestling*, the 6th son of Jacob, and the 2d by Bilhah, Rachel's handmaid, the name implying Rachel's earnest prayer for him, Gen. 30:7, 8. We know but few particulars of the life of Naphtali. His sons were 4, Gen. 46:24; Exod. 1:4; 1 Chr. 7:13. The patriarch Jacob, when he gave his blessing, said, "Naphtali is a hind let loose; he giveth goodly words," graceful and eloquent, Gen. 49:21. See HIND.

The tribe of Naphtali, called Nephthalim in Matt. 4:15, A. V., were very numerous at the exodus, standing midway in numbers and in position in the camp with Dan and Asher, Num. 1:43; 2:25-31. Their territory in the Holy Land, called "the west and the south," A. V., literally "the sea and the circuit," Deut. 33:23; Josh. 19:32-39, was in a rich and fertile portion of Northern Palestine, having Asher on the west, the Upper Jordan and a large part of the Sea of Tiberias on the east, and running north into the Lebanon range, some lower offshoots of which prolonged to the south formed the "mountains of Naphtali," Josh. 19:32-39; 20:7. They were the first to suffer from hostile approach through the Lebanon valley. They attended in force at the coronation of David, 1 Chr. 12:34, and are mentioned with honor in the wars of the Judges, Judg. 1:33; 5:18; 6:35; 7:23, as much reduced by the Syrians, 1 Kin. 15:20, and as among the first captives to Assyria, 2 Kin. 15:29; Isa. 9:1. Barak was their most notable leader, Judg. 4:6-16. Our Saviour spent much time in the southern part of this region, Matt. 4:13-15; Mark 2:1-12, partially fulfilling Isa. 9:1, 2.

NAPHTU'HIM, Gen. 10:13; 1 Chr. 1:11; possibly to be traced in the ancient Memphites, who had a divinity named Phtah, see **НОН**; or in Naphata, at the great bend of the Nile in Meroë, now Soudan.

NAP'KIN, probably a linen band used either as a turban or a girdle, Luke 19:20; John 11:44; 20:7; translated "handkerchief" in Acts 19:12.

NARCIS'SUS, *daffodil*, a Roman, many of whose household Paul salutes as Christians, Rom. 16:11.

NA'THAN, *given*, I., a Hebrew prophet, a friend and counsellor of David. He assisted the king in organizing public worship and the temple service, 2 Chr. 29:25, and approved his purpose of building a temple to the Lord, but by divine direction transferred its accomplishment to Solomon, 2 Sam. 7:1-17. By a fine parable, pointedly applied, he convicted David of his guilt in respect to Uriah and Bathsheba, 2 Sam. 12; Psa. 51; and his bold fidelity here seems to have been appreciated by David (see NATHAN, II.), and is worthy of everlasting remembrance: Solomon was probably educated under his care, 2 Sam. 12:25, and was effectually aided by him in his peaceful succession to the throne, 1 Kin. 1. He wrote some memorials, long since lost, of both David and Solomon, 1 Chr. 29:29. From 2 Chr. 9:29 he seems to have lived through a large part of Solomon's reign, and if so must have been much younger than David. Two of his sons were high officers at Solomon's court, 1 Kin. 4:5.

II. A son of David, said to be by Bathsheba, 1 Chr. 3:5; 14:4; Zech. 12:12; an ancestor of Christ, Luke 3:31. See **GENEALOGY**.

III. A Syrian of Zobah, 2 Sam. 23:36.

IV. A descendant of Judah, 1 Chr. 2:36.

V. A friend of Ezra, sent for Levites and Nethinim for the restored temple, Ezra 8:16. Perhaps not the son of Bani, who had married a foreign wife, Ezra 10:39.

NATHAN' AEL, *the gift of God*, a disciple of Christ, probably the same as **BARTHOLOMEW**, which see. He was a native of Cana in Galilee, John 21:2, and was one of the first to recognize the Messiah, who at their first interview manifested his perfect acquaintance with Nathanael's secret heart and Messianic hopes, John 1:45-51. He was introduced by Philip to Jesus, who on seeing him pronounced that remarkable eulogy which has rendered his name almost another word for sincerity: "Behold an Israelite indeed, in whom is no guile." He saw Christ at the Sea of Tiberias after his resurrection, John 21:2, witnessed the ascension, and returned with the other apostles to Jerusalem, Acts 1:4, 12, 13.

NA'TION, used in the Bible in its ordinary sense, but in some passages implying not only foreigners as distinct from the Jews, but heathen, as in Psa. 9:17, 20; Isa. 9:1; 36:18; 37:12. The term nation sometimes denotes the inhabitants of a country, Deut. 4:34, the country itself, Exod. 34:10, one's fellow-countrymen, Acts 26:4, or the founder of a people, Gen. 25:23. In Phil. 2:15 read "generation," as in R. V.

NATURE and **NATURAL** point to the origin, birth, and native character of a person or thing, Rom. 2:27; Gal. 2:15; 4:8; sometimes as merely animal, Rom. 1:26, 27; 1 Cor. 11:14; 2 Pet. 2:12; Jude 10; and sometimes as distinguished from spiritual and regenerate, 1 Cor. 2:14; 15:44, 46; Eph. 2:3.

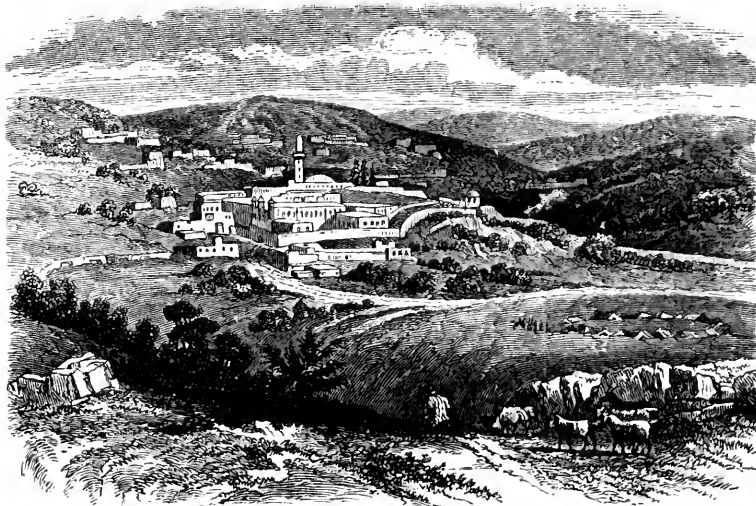
NAUGHT, worthless, 2 Kin. 2:19; Prov. 20:14; Jer. 24:2. **NAUGH'TY**, wicked, Prov.

6:12. **NAUGH'TINESS**, wickedness, 1 Sam. 17:28; Jas. 1:21.

NA'UM, Luke 3:25, A. V. See **NAHUM**.

NA'VEL, Job 40:16; Ezek. 16:4; used figuratively in Prov. 3:8. In Song 7:2 perhaps a bodice or similar vestment.

NAZARENE', Matt. 2:23; Acts 24:5, and **OF NAZ'ARETH**, elsewhere, as in Matt. 21:11; Mark 1:24; 14:67; 16:6; Luke 4:34; Acts 2:22. The prophets foretold, Psa. 22:7, 8; Isa. 53:2, that the Messiah should be despised and rejected of men; and this epithet, which was at first simply a designation of his residence, but afterwards came to be used as a term of reproach, showed the truth of these predictions, John 19:19; Acts 22:28. He is called Nêtser, the Heb. root of Nazareth, in Isa. 11:1. Nazareth was a small city in the north part of Palestine. See **GALILEE** and **NAZARETH**.



MODERN NAZARETH, SEEN FROM THE SOUTH.

NAZ'ARETH, from the Heb. Nêtser, a *sprout*, the early home of the Saviour, compare Isa. 11:1, a city of Lower Galilee, about 65 miles north of Jerusalem, in the territory of the tribe of Zebulun. It was situated on the side of a hill overlooking from the northwest a rich and beautiful valley, surrounded by hills, with a narrow outlet towards the south, opening on the plain of Esdraelon. At the mouth of this ravine the monks profess to show the place where the men of the city were about to cast Jesus from the precipice, Luke 4:29.

Nazareth is nearly 6 miles west-northwest of Mount Tabor, and nearly half way from the Jordan to the Mediterranean. It is called "the city of Jesus," because it was his residence during the first 30 years of his life, Matt. 2:23; Luke 1:26; 2:39, 51; 4:16. He visited it during his public ministry, but did not perform many miracles there because of the unbelief of the people, Matt. 13:54-58; Luke 4:16. It is not even named in the Old Testament, nor by Josephus, and appears to have been a small city of no very high repute, John 1:46.

The modern town, en-Nasirah, is a secluded village of 5,000 inhabitants, Greek and Latin Christians and Mohammedans. It lies 1,144 feet above the level of the sea, and is one of the pleasantest towns in Syria. Its houses are of stone, 2 stories high, with flat roofs. It contains a mosque, an old synagogue of the 6th century, a large Franciscan monastery on the site of a church of the Crusaders, a Maronite church, a Greek church, an English church, a hospital, and an orphanage. East of the town is a perennial fountain where our Lord must often have slaked his thirst. See WELLS. The house of Joseph, a bull of Leo X. affirms, was transported through the air to Loretto in the 13th century; but he failed to explain the change of the material from the light limestone of Nazareth to the dark red stone of the Loretto house. The traditional "Mount of the Precipitation" is nearly 2 miles from the town, too remote to have answered the purpose of the enraged Nazarenes, while there were several precipitous spots close at hand where the fall is still from 30 to 50 feet.

From the summit of the hill on the eastern slope of which Nazareth lies is a truly magnificent prospect. Towards the north the eye glances over the countless hills of Galilee, and reposes on the majestic and snow-crowned Hermon. On the east the Jordan valley may be traced, and beyond it the dim heights of ancient Bashan. Towards the south spreads the broad and beautiful plain of Esdraelon, with the bold outline of Mount Tabor and parts of Little Hermon and Gilboa visible on its eastern border, and the hills of Samaria on the south, while Carmel rises on the west of the plain and dips his feet in the blue waters of the Mediterranean. Says Dr. Robinson in his "Biblical Researches in Palestine," "I remained for some hours upon this spot lost in the contemplation of the wide prospect and of the events connected with the scenes around. In the village below the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now just as they once met his. He must often have visited the fountain near which we had pitched our tent, his feet must frequently have wandered over the adjacent hills, and his eyes have doubtless gazed upon the splendid prospect from this very spot. Here the Prince of peace looked down upon the

great plain where the din of battles so oft had rolled and the garments of the warrior been dyed in blood; and he looked out, too, upon that sea over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents to illuminate anew the darkened land where it first sprang up."

NAZ'ARITE, rather **NAZ'IRITE**, *separated, i. e.*, unto God, compare Gen. 49:26; Lev. 22:2; Deut. 33:16; or *crowned*, Num. 6:5, 7; 1 Sam. 1:11; Judg. 13:4-14; Lam. 4:7; under the ancient Hebrew law a man or woman engaged by a vow to abstain from all intoxicating liquors, and from the fruit of the vine in any form; to let the hair grow; not to enter any house polluted by having a dead body in it, nor to be present at any funeral. If by accident any one died in their presence they recommended the whole of their consecration and Nazariteship. This vow generally lasted 8 days, sometimes a month, and sometimes during their whole lives. When the time of Nazariteship expired the person brought a number of sacrifices and offerings to the temple—the burnt-offering, sin-offering, and peace-offering, 20 cakes anointed with oil, the customary meat and drink offering, Num. 28, and a free-will offering; the priest then cut off his hair and burned it, after which he was free from his vow, Num. 6; Amos 2:11, 12. Perpetual Nazarites were consecrated as such by their parents from their birth, as was proposed by the mother of Samuel, 1 Sam. 1:11, and continued all their lives in this state, neither drinking wine nor cutting their hair. Such were Samson and John the Baptist, Judg. 13:4, 5; Luke 1:15; 7:33. Nazariteship was a symbolical recognition of the obligation to keep soul and body holy unto the Lord, Rom. 12:1.

As the cost of the offerings required at the expiration of the term of Nazariteship was very considerable for the poor, they were often relieved by persons not Nazarites, who assumed these charges for them for the sake of performing an act of piety and charity. Paul availed himself of this

custom to disarm the jealousy of those who represented him as hostile to the faith of their fathers. He took 4 Christian Jews whose vow of Nazariteship was accomplished, assumed the expense of their offerings, and with them went through the customary services and purifications at the temple, Acts 21:20-26. There is also in Acts 18:18 an unexplained allusion to some similar vow made by Paul himself, or perhaps by Aquila, probably in view of some danger escaped or some blessing received.

NE'AH, *descent*, a town in Zebulun, Josh. 19:13; now Kh. Nejeimiyeh, 11 or 12 miles north of Mount Tabor.

NEAP'OLIS, *new city*, a maritime city of Macedonia, near the borders of Thrace, whither Paul came from the isle of Samothracia on his 1st visit to Europe, Acts 16:11. From Neapolis he went to Philippi. He also touched it twice on his 2d visit, Acts 20:1, 6. It is now the Turkish Kavalla, on a promontory, with Mount Symbolum in the rear.

NEARI'AH, *servant of Jehovah*, I., 1 Chr. 4:41-43.—II. 1 Chr. 3:22, 23.

NE'BAL, *fruitful*, Neh. 10:19.

NEBA'IOTH, and **NEBA'JOTH**, *heights*, the firstborn son of Ishmael, Gen. 25:13, whose posterity occupied the pasture-grounds of Arabia Deserta, Isa. 60:7, and ultimately possessed themselves of Edom. They are thought to have been the Nabatheans of profane history. See IDUMÆA.

NEBAL'LAT, *secret folly*, Neh. 11:34, a town on the border of Benjamin and Dan; now Beit Nebála, 3 miles northeast of Lydda.

NE'BAT, *aspect*, father of king Jeroboam, of the tribe of Ephraim, living at Zereda, 1 Kin. 11:26; 2 Chr. 9:29.

NE'BO, *prophet*, I., a town in the vicinity of Bethel and Ai, Ezra 2:29; 10:43; Neh. 7:33.

II. A city of Reuben, Num. 32:38, taken by the Moabites, who held it in the time of Jeremiah, Isa. 15:2; Jer. 48:1, 22.

III. A mountain of Moab, whence Moses had a view of the promised land, and where he died. It is a summit of the range Abarim, "over against Jericho," Deut. 32:49; 34. Jebel Nebbah, 3 miles southwest of Heshbon, and 7 or 8 miles east of the mouth of the Jordan, best answers the Scriptural demands, though not a prominent height. It has several rounded summits, about 2,700 feet above the sea. Israel encamped "before," *i. e.*, on the east of Nebo, before crossing the Jordan.

IV. An idol of the Babylonians, Isa. 46:1. In the astrological mythology of the Babylonians this idol probably represented the



NEBO: ASSYRIAN; BRITISH MUSEUM.

god and planet Mercury. It was also worshipped by the ancient Arabians. The extensive prevalence of this worship among the Chaldæans and Assyrians is evident from the many compound proper names occurring in the Scriptures of which this word forms part; as Nebuchadnezzar, Nebuzar-adan, Nebushasban, Jer. 39:9, 13; 48:1, and also in the classics, as Naboned, Nabonassar, Nabopolassar, etc.

NEBUCHADNEZ'ZAR, or rather, as in Jeremiah and Ezekiel, **NEBUCHADREZ'ZAR**, *Nebo his protector*, the son and successor of Nabopolassar, who was the first who reigned over Chaldæa after the downfall of Assyria. The son succeeded to the kingdom of Chaldæa about 604 B. C. He had been some time before associated in the kingdom, and was sent to recover Carchemish, which had been wrested from the empire by Necho king of Egypt. Having been successful, he marched against the governor of Phœnicia, and Jehoiakim king of Judah, tributary to Necho king of Egypt.

He took Jehoiakim and put him in chains to carry him captive to Babylon; but afterwards he left him in Judæa, on condition of his paying a large annual tribute. He took away several persons from Jerusalem; among others, Daniel, Hananiah, Mishael, and Azariah, all of the royal family, whom the king of Babylon caused to be carefully educated in the language and learning of the Chaldæans, that they might be employed at court, 2 Kin. 24:1; 2 Chr. 36:6; Dan. 1:1.

Nabopolassar dying, Nebuchadnezzar, who was then either in Egypt or Judæa, hastened to Babylon, leaving to his generals the care of bringing to Chaldæa the captives taken in Syria, Judæa, Phœnicia, and Egypt; for, according to Berosus, he had subdued all these countries. He distributed these captives into several colonies, and in the temple of Belus he deposited the sacred vessels of the temple of Jerusalem, and other rich spoils. Jehoiakim king of Judah continued 3 years in fealty to Nebuchadnezzar, and then revolted; but after 3 or 4 years he was besieged and taken in Jerusalem, put to death, and his body thrown to the birds of the air, according to the predictions of Jeremiah, ch. 22.

His successor, Jehoiachin, or Jeconiah, king of Judah, having revolted against Nebuchadnezzar, was besieged in Jerusalem, forced to surrender, and taken, with his chief officers, captive to Babylon; also his mother, his wives, and the best workmen of Jerusalem, to the number of 10,000 men. Among the captives were Kish, the ancestor of Mordecai, and Ezekiel, the prophet, Esth. 2:6. Nebuchadnezzar also took all the vessels of gold which Solomon made for the temple and the king's treasury, and set up Mattaniah, Jeconiah's uncle by the father's side, whom he named Zedekiah. Zedekiah continued faithful to Nebuchadnezzar 9 years, at the end of which time he rebelled, and confederated with the neighboring princes. The king of Babylon came into Judæa, reduced the chief places of the country, and besieged Jerusalem; but Pharaoh-hopra coming out of Egypt to assist Zedekiah, Nebuchadnezzar went to meet him, and forced him to retire to his own country, Jer. 37:5, 8; Ezek. 17:15. This done, he resumed the siege of Jerusalem, which continued more than a year. In the 11th year of Zedekiah, B. C. 588, the city was taken, and Zedekiah, being seized, Jer. 39:5, was brought to Nebuchadnezzar,

who was then at Riblah in Hamath. The king of Babylon condemned him to die, caused his children to be put to death in his presence, and then bored out his eyes, loaded him with chains, and sent him to Babylon, 2 Kin. 24; 25; 2 Chr. 36.

During the reign of Nebuchadnezzar the city of Babylon and the kingdom of Babylonia attained their highest pitch of splendor. He conquered Phœnicia, bringing to a close a long siege of Tyre, and ravaged Egypt, Jer. 46:1-26; Ezek. 29:2-20; 30:6. He constructed great reservoirs, canals, and palaces, and fortified Babylon with triple walls. The bricks now found in scores of places through that region all bear his name. He took great pains in adorning Babylon; and this was one great object of his pride. "Is not this," said he, "great Babylon, that I have built for the house of my kingdom, by the might of my power, and for the honor of my majesty?" But God vanquished his pride, afflicting him with that strange form of madness called zoanthropy, under which a man thinks himself changed to some beast, and acts accordingly. For 7 years, apparently, Dan. 4:16, he thus suffered, till he learned wisdom and was restored, according to the predictions of Daniel. See Dan. 1-4. An inscription found among the ruins on the Tigris, and now in the East India House at London, gives an account of the various works of Nebuchadnezzar at Babylon and Borsippa. Abruptly breaking off, the record says the king's heart was hardened against the Chaldee astrologers. "He would grant no benefactions for religious purposes. He intermitted the worship of Merodach, and put an end to the sacrifice of victims. *He labored under the effects of enchantment.*" Nebuchadnezzar is supposed to have died B. C. 562, after a reign of about 43 years. He was a devoted worshipper of Bel-Merodach, whose gilded image in the plain of Dura was 60 cubits high, with its pedestal. Many things show the cruelty and violence of his nature. His 2d queen, Nitocris, mentioned by Herodotus, was an Egyptian woman.

One of the famous structures ascribed to Nebuchadnezzar, and in which no doubt he took much pride, was the famous "hanging gardens," which he is said to have erected to gratify the longing of his first queen Amuhia for elevated groves such as she was accustomed to in her native Media. This could only be done, in a country so level as Babylonia, by constructing

an artificial mountain; and accordingly the king caused one to be made, 400 feet square and over 75 feet high. The successive terraces were supported on ranges of regular piers, covered by large stones, on which were placed thick layers of matting and of bitumen and 2 courses of stones, which were again covered with a solid coating of lead. On such a platform another similar, but smaller, was built, etc. The various terraces were then covered with earth, and furnished with trees, shrubbery, and flowers. The whole was watered from the Euphrates, which flowed at its base, by machinery within the mound. These gardens occupied but a small portion of the prodigious area of the palace, the wall inclosing the whole being 6 miles in circumference. Within this were 2 other walls and a great tower, besides the palace buildings, courts, gardens, etc. All the gates were of brass, which agrees with the language used by Isaiah in predicting the capture of Babylon by Cyrus, Isa. 45:12. The ruins of the hanging gardens are believed to be found amid the vast irregular mound called Kasr, on the east side of the Euphrates, 800 yards by 600 at its base. The bricks taken from this mound are of fine quality, and are all stamped with the name of Nebuchadnezzar.

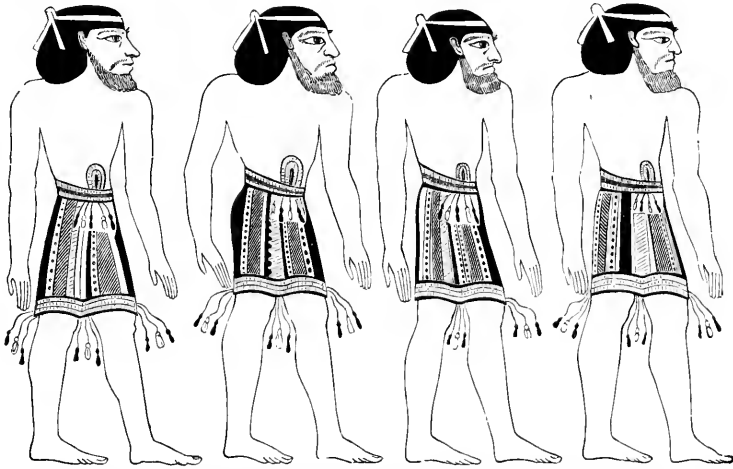
Another labor of this monarch was that, the ruins of which are now called Birs-Nimrûd, about 8 miles southwest of the above structure. See BABEL. The researches of Sir Henry Rawlinson have shown that this was built by Nebuchadnezzar on the platform of a ruinous edifice of more ancient days. It had 7 terraces. On the top was the sanctum and observatory of the temple, now a vitrified mass. Each story was dedicated to a different planet, and stained with the color appropriated to that planet in their astrological system. The lowest, in honor of Saturn, was black; that of Jupiter was orange, that of Mars red, that of the Sun yellow, that of Venus green, and that of Mercury blue. The temple was white, probably for the moon. In the corners of this long-ruined edifice, recently explored, were found cylinders with arrow-headed inscriptions, in the name of Nebuchadnezzar, which inform us that the building was named "The Stages of the Seven Spheres of Borsippa," that it had been in a dilapidated condition, and that, moved by Merodach his god, he had reconstructed it with bricks enriched with lapis lazuli, "without changing its site

or destroying its foundation platform." This restoration is also stated to have taken place 504 years after its first erection in that form by Tiglath-pileser I., 1100 B. C. If not actually on the site of the tower of Babel mentioned in the Bible, and the temple of Belus described by Herodotus, this building would seem to have been erected on the same general plan. Every brick yet taken from it bears the impress of Nebuchadnezzar. Borsippa appears to have been a suburb of ancient Babylon.

NEBUSHAS'BAN, *adorer of Nebo*, the Rab-saris or chief chamberlain of the king of Babylon, like Ashpenaz, Dan. 1:3; he sent officials to release Jeremiah from prison, Jer. 39:3, 13. Compare 2 Kin. 18:17.

NEBUZAR'ADAN, "chief of the executioners" under king Nebuchadnezzar, and his agent in the sacking and destruction of Jerusalem, 2 Kin. 25:8-21; Jer. 39:8-10. He greatly befriended Jeremiah by the king's direction, Jer. 39:11; 40:1-5. Several years later he carried away 745 additional captives, Jer. 52:12-30.

NE'CHO, or **PHARAOH-NECHO**, an Egyptian king, mentioned not only in Scripture, but by Herodotus, who says that he was son of Psammetichus, king of Egypt, and that, having succeeded him in the kingdom, he raised great armies, and sent out great fleets, as well on the Mediterranean as the Red Sea; that he expended a vast sum and many thousand lives in a fruitless effort to unite the Nile and the Red Sea by a canal; and that he was the first to send a ship wholly around Africa. Josiah king of Judah being tributary to the king of Babylon, opposed Necho on his 1st expedition against Nebuchadnezzar, and gave him battle at Megiddo, where he received the wound of which he died, and Necho pressed forward without making any long stay in Palestine. On his return from the Euphrates, where he had taken and garrisoned the city of Carchemish, B. C. 610, he halted in Riblah in Syria, and sending for Jehoahaz, king of the Jews, he deposed him, loaded him with chains, and sent him into Egypt. Then coming to Jerusalem, he set up Eliakim, or Jehoiakim, Josiah's firstborn, in his place, and exacted the payment of 100 talents of silver and 1 talent of gold. The accompanying cut, from the great "Tomb of the Kings" in Egypt, explored by Belzoni, is believed to represent 4 Jewish hostages or captives of distinction presented before Pharaoh-necho. One of them may be meant for Jehoahaz. They were colored



white; and with them were 4 red, 4 black, and 4 others white, supposed to represent Babylonians, Ethiopians, etc. They were led before the king, seated on his throne, by one of the hawk-headed figures so frequent on Egyptian monuments. Jeremiah, 46:2, tells us that Carchemish was retaken by the army of the king of Babylon, in the 4th year of Jehoiakim king of Judah; so that Necho did not retain his conquests in Syria more than 4 years, 2 Kin. 23:29 to 24:7; 2 Chr. 35:20 to 36:6.

NECK. The phrases to "harden the neck," Prov. 29:1, and to be "stiff-necked," like a headstrong brute, illustrate the wilful obstinacy of sinners against the instructions and commands of God. The yoke of sin is of iron, Deut. 28:48, but that of Christ is easy, Matt. 11:29. "To lay down the neck" is to hazard one's life, Rom. 16:4. Conquerors of ancient days sometimes put their feet on the prostrate necks of princes in token of their subjugation, trampling them in the dust. This is often shown in Egyptian and Assyrian monuments. Their mischief sometimes returned upon their own heads, Josh. 10:24; Psa. 18:40.

NEC'ROMANCER, one who pretended to discover unknown and future events by summoning and interrogating the dead, Deut. 18:10, 11; 2 Kin. 21:6; 2 Chr. 33:6, a crime punishable by stoning to death, Lev. 19:31; 20:27. See **SORCERER.** No good reason can be given for believing that such pretended communications with departed spirits are less offensive to God now than in the time of Moses, Isa. 8:19; 29:4.

NEE'DLE, Matt. 19:24. See **CAMEL.** "Needlework" in Judg. 5:30 denotes embroidery.

NEES'ING, translated sneezing in 2 Kin. 4:35; used in Job 41:18 to describe the violent breathing of the enraged leviathan, or crocodile.

NEGI'NAH, or **NEGI'NATH,** in title of Psa. 61, and **NEGI'NOTH,** Hab. 3:19, a general name of stringed instruments used by the Hebrews, or the music or song for them, 1 Sam. 18:6; Psa. 68:25, translated "song" in Job 30:9; Psa. 77:6; Lam. 3:14. Psalms 4, 6, 54, 55, 67, and 76 are addressed to the chief musician with Neginoth. See **MUSIC.**

NEHEMI'AH, *consoled by Jehovah,* I, the son of Hachaliah, brother of Hanani, of the tribe of Judah, Neh. 1:1, 2; 2:3; 3:7, possibly of the royal family. He was born at Babylon during the captivity, and sustained the office of cup-bearer to the Persian king Artaxerxes Longimanus, at Susa. Touched by the calamitous state of the colony of Jews which had formerly returned to Jerusalem, he laid their case before God in penitent and importunate prayer, and at length besought the king of Persia to permit him to go to Jerusalem and aid in rebuilding it. He was accordingly sent thither as governor in the 20th year of Artaxerxes, about 444 B. C. He directed his attention chiefly to the great but essential task of rebuilding the walls of the city. The enmity of the Samaritans, under which the colony had formerly suffered, was now increased; and under Sanballat, the gov-

error of the country, they cast all possible hindrances, by artifice and slander, in the way of the Jews. They even went so far as to attack the laborers at their work, so that Nehemiah had to cause them to labor with arms in their hands; yet in one year their task was completed. In this great work, and in his whole administration, his pious zeal and disinterestedness, courage, and liberality, his love for the people and city of God, and his prayerful reliance on divine aid were crowned with success. He had the coöperation of faithful friends, especially of Ezra, Neh. 8:1, 9, 13; 12:36, and instituted many excellent civil improvements. About 432 B. C., though perhaps not for the first time, he returned to his post at the court of Babylon, Neh. 2:6; 5:14; 13:6; but after a few years was recalled to Jerusalem to reform certain growing irregularities—neglect of the temple service, breaches of the Sabbath, marriages with the heathen, etc. He required of those Jews who had married heathen wives that they should either abandon them or else themselves quit the country. This voluntary exile of a number of discontented priests may have given occasion to the building of the temple on Mount Gerizim and the establishment of the Samaritan worship. See SANBALLAT. The repaired temple and walls were solemnly rededicated, and he suppressed usury and exaction from the poor, fed the destitute, provided for the temple service, and was in all things a model for rulers.

THE BOOK OF NEHEMIAH contains the history of all these transactions, written by himself near the close of his long life, B. C. 400. It is a sort of a continuation of the book of Ezra, and was called by some of the fathers the Second book of Ezra. Some portions of it, as ch. 8 and 9 and 12:1-26, appear to be compilations from public registers, etc. The mention of Jaddua as high-priest and of some late names of the line of David, ch. 12:10-22, may perhaps have been made by some subsequent inspired writer. The book contains much information as to the topography of Jerusalem, the genealogy of prominent Hebrews, and the trades and customs of the people. With it the historical books of the Old Testament close.

II. One who returned to Jerusalem with Zerubbabel, Ezra 2:2; Neh. 7:7.

III. Son of Azbuk, a Judahite, who helped to rebuild Jerusalem, Neh. 3:16.

NEHI'LOTH, *perforated*, supposed to

mean flutes or wind instruments; found only in the title of the 5th Psalm, which was perhaps to be sung with this accompaniment only.

NE'HUM, *consoled*, Neh. 7:7; rather REHUM, which see, as in Ezra 2:2.

NEHUSH'TA, *copper*, wife of Jehoiakim and mother of the young king Jeconiah, with whom she was probably associated in the government, as she is in the reproaches of Jeremiah, 2 Kin. 24:8; Jer. 13:18; 29:2.

NEHUSH'TAN, *brazen*, or *of copper*, a name given in contempt to the brazen serpent that Moses had set up in the wilderness, Num. 21:8, and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be broken—a mere piece of brass, 2 Kin. 18:4. Memorials, relics, and other outward aids to devotion which men rely upon often have the opposite effect; the visible emblem hides the Saviour it ought to reveal, John 3:14-16.

NEI'EL, *abode of God*, Josh. 19:27, a town of Asher towards the mouth of the Kishon; traced at Tell en-Nahl, 4 miles east of Haifa.

NEIGH'BOR. At the time of our Saviour the Pharisees had restrained the meaning of the word "neighbor" to those of their own nation, or to their own friends, holding that to hate their enemy was not forbidden by the law, Matt. 5:43. But our Saviour informed them that the whole world were neighbors, that they ought not to do to another what they would not have done to themselves, and that this charity extended even to enemies. See the beautiful parable of the good Samaritan, the real neighbor to the distressed, Luke 10:29-37.

NE'KEB, *the cavern*, a town in Naphtali; now Kh. Seiyâdeh, 4 miles south by west from Tiberias.

NEKO'DA, *famous*, I., the head of a family that returned from Babylon, Ezra 2:48; Neh. 7:50.

II. Ezra 2:60; Neh. 7:62.

NEMU'EL, *day of God*, I., son of Simeon, Num. 26:12; 1 Chr. 4:24; called JEMUEL in Gen. 46:10; Exod. 6:15.

II. A Reubenite, brother of Dathan and Abiram, Num. 26:9.

NE'PHEG, *sprout*, I., son of Izhar, Exod. 6:21.—II. A son of David, 2 Sam. 5:14, 15; 1 Chr. 3:7; 14:6.

NEPH'EWS, *Judg.* 12:14; *Job* 18:19; *Isa.* 14:22; 1 Tim. 5:4, A. V., means grandchildren.

NE'PHISH, 1 Chr. 1:31; 5:19. See **NAPHISH**.

NEPH'THALIM, A. V., Matt. 4:13, 15; Rev. 7:6. See **NAPHTALI**.

NEPHTO'AH, *opening*, a flowing spring near the border of Judah and Benjamin, Josh. 15:8, 9; 18:14-16; probably Lifta, a village and fountain 2½ miles northwest of Jerusalem.

NER, *light*, son of Jehiel, 1 Chr. 8:29, 39, compared with 9:35, 36, father of Kish, ver. 39, and grandfather of Saul, 1 Chr. 8:33; 9:39. He also had a brother named Kish, 1 Chr. 9:36. Jehiel seems to have been the founder of Gibeon.

NE'REÜS, a Christian at Rome, Rom. 16:15.

NER'GAL, *great hero*, a prominent idol of the Babylonians and Assyrians, worshipped by the Cuthite heathen who were transplanted into Palestine, 2 Kin. 17:30. This idol probably represented the planet Mars, which was ever the emblem of bloodshed. Mars is named by the Zabians and Arabians *ill-luck, misfortune*. He was represented as holding in one hand a drawn sword, and in the other, by the hair, a human head just cut off; his garments were blood-red, as the light of the planet is also reddish.

NER'GAL-SHARE'ZER, *Nergal prince of fire*, I., a chief officer under Nebuchadnezzar, Jer. 39:3.

II. The rab-mag or chief of the magicians, supposed to be Neriglissar mentioned by Berossus, who killed his brother-in-law Evil-merodach, king of Babylon, B. C. 559, and was succeeded by his son Laborsoarchod, B. C. 556.

NE'RI, an ancestor of Christ, Luke 3:27, 28. See **NERIAH**.

NERI'AH, *Jehovah my lamp*, the father of Seraiah and Baruch, Jer. 32:12; 36:8, 14, 32; 43:6; 45:1; 51:59.

NE'RO, the infamous Roman Cæsar before whom Paul appeared, Acts 25:11; 28:16, and under whom he became a martyr. He is not mentioned by name except in the note appended to 2 Timothy, but is referred to in Phil. 1:12, 13; 4:22. During his reign Rome was almost destroyed by a fire which continued more than a week and consumed many public buildings, temples, monuments, libraries, works of art, and human lives; and such was his character that the charge that he caused the fire for the sake of rebuilding the city in finer style is generally believed. Nero himself charged the crime upon the Christians, and

instituted a merciless persecution against them, A. D. 64. Some were sewed up in the skins of animals and thrown into the arena to be torn in pieces by dogs; others were wrapped in cloths dipped in pitch, fastened to stakes, and set on fire as night-torches. He perished by his own hand, A. D. 68.

NEST, a symbol of security and comfort, Job 29:18. Scripture writers notice the adaptation of the thick foliage of the cedar for birds' nests, Ezek. 31:3-6; of the flat branches of the fir-tree for storks, Psa. 104:17, and the hollows in the rocks for the blue rock-dove, still found around the Dead Sea, Jer. 48:28; also the fondness of the swallow and sparrow for human habitations, Psa. 84:3. The eagle's nest on lofty cliffs, Job 39:27, 28; Obad. 4, pointed a reproof of pride and ambition, Jer. 49:16; Hab. 2:9. The Kenite's nest was "in a rock," Num. 24:21, 22. See **SELA**. The prohibition of taking a mother-bird with her young, Maimonides says, was designed to save the whole nest, since the eggs and newly-fledged birds could not lawfully be eaten.

NETHAN'EËL, *given by God*, the name of 9 or 10 men mentioned in Num. 1:8; 1 Chr. 2:14; 15:24; 24:6; 26:4; 2 Chr. 17:7; 35:9; Ezra 10:22; Neh. 12:21, 36.

NETHANI'AH, *given by Jehovah*, I., 1 Chr. 25:2, 12.—II. 2 Chr. 17:8.—III. Jer. 36:14.—IV. Jer. 41.

NETH'ER, lower; as the lower stone of a handmill, Deut. 24:6; the foot of Sinai, Exod. 19:17; the regions of the dead, Ezek. 32:18.

NETH'INIM, or **NETHI'NIM**, *given or consecrated*, a term first applied to the Levites, who were "given" to the priests, to serve them in holy things, Num. 3:9; 8:19; but after the settlement in Canaan to servants dedicated to the service of the tabernacle and temple, to perform the most laborious offices, as carrying of wood and water, Num. 31:47. The Gibeonites were destined to this station, Josh. 9:21-27; afterwards other Canaanites who surrendered themselves and whose lives were spared. Many of them appear to have been first assigned to David, Solomon, and other princes, and by them transferred to the temple service, 1 Kin. 9:20, 21; Ezra 2:58, 70; 8:20; Neh. 11:3. It is probable that they became proselytes, Exod. 12:48; Deut. 29:11; Neh. 10:28, and that many of them could cordially unite with David in saying, "I had rather be a doorkeeper in the house

of my God than to dwell in the tents of wickedness," *Psa.* 84:10. The Nethinim were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian Sea, whence Ezra brought 220 of them into Judaea, *Ezra* 8:17. They probably lodged within the precincts of the temple, and helped to fortify Ophel on its south side, *Neh.* 3:26, 31; 11:21.

NETO'PHAH, *dropping*, a town of Judah, the home of many Levites, singers, *1 Chr.* 9:16; 27:13, 15; *Ezra* 2:22; *Neh.* 7:26; 12:28. The Netophathites are called "sons" of Salma, who was probably the founder of the town, *1 Chr.* 2:54. See *2 Sam.* 23:28, 29; *2 Kin.* 25:23; *Jer.* 40:8.

NETS are often referred to in Scripture, *Prov.* 1:17; *Eccl.* 7:26; *Isa.* 19:8, 9; *Hab.* 1:15, 16, particularly in connection with the first disciples of Christ, *Matt.* 13:47-50; *Luke* 5:1-10. Before the invention of firearms nets were much used in hunting and fowling, and possibly in catching men, as robbers, etc., *Job* 19:6; *Psa.* 140:5; *Mic.* 7:2. Among the ancient Romans there was a gladiatorial game in which one man was armed with sword and shield, and his antagonist with a net, by casting which he strove to entangle the other so that he might easily despatch him with his dagger. Drag-nets were used in fishing, *Isa.* 19:8; *Hab.* 1:14-17; *John* 21:6-11. The apostles were to be fishers of men, *Matt.* 4:18-22. In *Luke* 5:6 read, "their nets were breaking," as in R. V.

NET'TLE, a well-known stinging plant, growing in neglected grounds, *Isa.* 34:13; *Hos.* 9:6. A different Hebrew word in *Job* 30:7; *Prov.* 24:31; *Zeph.* 2:9, seems to indicate a larger species, or perhaps the charlock or wild mustard.

NEW MOON. The new moon was the commencement of each of the Hebrew months. See *MONTII*. The Hebrews had a particular veneration for the first day of every month, for which Moses appointed peculiar sacrifices, *Num.* 28:11-15; but he gave no orders that it should be kept as a holy day, nor can it be proved that the ancients observed it as such; it was a festival of merely voluntary devotion. It appears that at the time of Saul they made on this day a sort of family entertainment; since David ought then to have been at the king's table, and Saul took his absence amiss, *1 Sam.* 20:5, 18. Moses implies that, besides the national sacrifices then regularly offered, every private person had his particular sacrifices of devotion, *Num.*

10:10. The beginning of the month was proclaimed by sound of trumpet, *Psa.* 81:3, and the offering of solemn sacrifices. But the most celebrated new moon was that at the beginning of the civil year, or the first day of the month Tishri, *Lev.* 23:24. This was a sacred festival, on which no servile labor was performed, *Amos* 8:5. See *TRUMPET*. In the kingdom of the 10 tribes it seems to have been a custom of the people to visit the prophets at the new moons for the purpose of carrying them presents and hearing their instructions, *2 Kin.* 4:23. Ezekiel says, 45:17 (see also *1 Chr.* 23:31; *2 Chr.* 8:13), that the burnt-offerings offered on the day of the new moon were to be provided at the king's expense. The observance of this festival was discontinued soon after the establishment of Christianity, *Gal.* 4:9, 10; *Col.* 2:16, though the Jews take some notice of the day even now.

NEW YEAR. See *TRUMPET*.

NEZI'AH, *illustrious*, *Ezra* 2:54; *Neh.* 7:56; the father of Nethinim who returned from Babylon.

NE'ZIB, a garrison, *Josh.* 15:43, a city of Judah, in the lower hill region; now Beit Nusib, 8½ miles northwest of Hebron.

NIB'HAZ, *barker*, according to the Rabbin a dog-shaped or dog-headed divinity of Babylon, brought into Samaria by the Avites, *2 Kin.* 17:31.

NIB'SHAN, *furnace*, *Josh.* 15:62, a town in Judah towards Eng-edi, from Bethlehem.

NICA'NOR, *victor*, one of the first 7 deacons who were chosen and appointed at Jerusalem soon after the pentecostal descent of the Holy Ghost, *Acts* 6:1-6.

NICODE'MUS, *conqueror of the people*, a member of the Jewish Sanhedrin, at first a Pharisee, and afterwards a disciple of Jesus. He was early convinced that Christ came from God, but was not ready at once to rank himself among His followers. In *John* 3:1-20 he first appears as a timid inquirer after the truth, learning the great doctrines of regeneration and atonement. In *John* 7:45-52 we see him cautiously defending the Saviour before the Sanhedrin. At last, in the trying scene of the crucifixion, he avowed himself a believer, and came with Joseph of Arimathea to pay the last duties to the body of Christ, which they took down from the cross, embalmed, and laid in the sepulchre, *John* 19:39. He is named only by John, who knew the high-priest. As a "teacher" he belonged to the learned class. His coming to Christ at night may have suggested our Lord's words

in John 3:19-21. Many are deterred by the fear of man from coming to the Saviour at all.

NICOLA'ITANS, heretical persons or teachers, mentioned in Rev. 2:6, 15. Compare 2 Pet. 2:12, 19; Jude 4, 7, 8, 11, 12. Some suppose them to have been followers of Nicolas the deacon, but there is no good evidence that he ever became a heretic.

NIC'OLAS, *conqueror of the people*, a proselyte of Antioch, that is, one converted from paganism to the religion of the Jews. He afterwards embraced Christianity, and was among the most zealous of the first Christians, so that he was chosen one of the first 7 deacons of the church at Jerusalem, Acts 6:5.

NICOP'OLIS, *city of victory*, a city where Paul spent probably the last winter of his life, having previously written to Titus in Crete to meet him there, Tit. 3:12. He is supposed to refer to the Nicopolis in Epirus, which stood near the mouth of the Ambracian Gulf, opposite to Actium, and which was built by Augustus in honor of his decisive victory over Antony, B. C. 31. Its extensive ruins, amid wide desolation, attest its former magnificence.

NI'GER, *black*, Acts 13:1, the surname of Symeon, a teacher in the church at Antioch.

NIGHT. The ancient Hebrews began their artificial day at sunset, and ended it the next sunset, so that the night preceded the day. This usage may probably be traced to the terms employed in describing the creation, Gen. 1:5, 8, 13, etc., "The evening and the morning were the first day." The Hebrews allowed 12 hours to the night and 12 to the day; but these hours were not equal, except at the equinox. At other times, when the hours of the night were long, those of the day were short, as in winter; and when the hours of night were short, as at midsummer, the hours of day were long in proportion. See **Hour**.

The nights are sometimes extremely cold in Syria when the days are very hot; and travellers in the deserts and among the mountains near Palestine refer to their own sufferings from these opposite extremes, in illustration of Jacob's words in Gen. 31:40, "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." The twilight in tropical regions is very short, Gen. 15:17; Job 24:15; Ezek. 12:6, 7, 12.

Night is a time of danger, Judg. 7:19;

Job 24:14; Psa. 91:5, and a symbol of ignorance, Mic. 3:6, adversity, Isa. 21:12, and death, John 9:4. In heaven there are none of these evils, Rev. 22:5. They who work deeds of darkness are children of night, Prov. 7:9; 1 Thess. 5:5-7. The life of the Christian on earth is but a night before the endless day, Rom. 13:12.



THE SCREECH OWL: STRIX FLAMMEA.

NIGHT-HAWK, an unclean bird, Lev. 11:16; Deut. 14:15. Its name seems to indicate voracity, and is therefore thought by many to point out the white Syrian owl, the *Strix flammea*, a more powerful bird than the night-hawk, and exceedingly voracious; it sometimes attacks sleeping children.

NILE, *blue*, the celebrated river of Egypt. It takes this name only after the junction of the 2 great streams of which it is composed, the Bahr el-Abiad, or White River, which flows from the Lake Victoria Nyanza 3° south of the equator, Lake Albert Nyanza 100 miles west, and Lake Tanganyika, still farther south, and runs northeast till it is joined by the other branch, the Bahr el-Azrek, or Blue River, which rises in Abyssinia, and after a large circuit to the southeast and southwest, in which it passes through the Lake of Dembea, flows northwards to join the White River. This Abyssinian branch, the chief source of the alluvial soil that enriches Egypt, has in modern times been regarded as the real Nile, although the White River is much the larger and longer, and was in ancient times considered as the true Nile. The junction takes place at Khartoum, the capital of Soudan, about lat. 16° north. From this point the Nile flows always in a northerly direction, with the exception of one large

bend to the west. About 1,300 miles from the sea it receives its last branch, the Atbara, or Tacazze, a large stream from Abyssinia, and having passed through Nubia, it enters Egypt at the cataracts near Syene, or Essuan, which are formed by a chain of rock stretching east and west. There are here 3 falls; after which the river pursues its course in still and silent majesty through the whole length of the land of Egypt, 500 miles. Its average breadth is about 700 yards. In Lower Egypt it divides into several branches and forms the celebrated Delta; for which see under EGYPT. See also a view of the river in AMON. Its entire length is at least 2,500 miles in a straight line.

In the Bible the Nile is called the Shihor in Hebrew, and named as the extreme western boundary of the promised land, Josh. 13:3; 1 Chr. 13:5; Jer. 2:18; also "the river" and its branches, Psa. 78:44; Isa. 7:18; 19:6; Ezek. 29:3; 30:12; the "river of Egypt," Gen. 15:18, and "of Ethiopia," Heb. Cush, Isa. 18:1.

As rain very seldom falls, even in winter, in Southern Egypt, Zech. 14:17, 18, and usually only slight and infrequent showers in Lower Egypt, the whole physical and political existence of Egypt may be said to depend on the Nile; since without this river, and even without its regular annual inundations, the whole land would be but a desert. These inundations, so mysterious in the view of ancient ignorance and superstition, are caused by the regular periodical rains in the countries farther south, around the sources of the Nile, in March and later. The river begins to rise in Egypt about the middle of June, and continues to increase through the month of July. In August it overflows its banks, and reaches its highest point September 20th; and the country is then mostly covered with its waters, Jer. 46:7, 8; Amos 8:8; 9:5; Nah. 3:8. In the beginning of October the inundation still continues; and it is only towards the end of this month that the stream returns within its banks. From the middle of August till towards the end of October the whole land of Egypt resembles a great lake or sea, in which the towns and cities appear as islands connected by dykes.

The cause of the fertility which the Nile imparts lies not only in its thus watering the land, but also in the thick slimy mud which its waters bring down and deposit on the soil of Egypt. It is like a coat of

rich manure; and the seed being immediately sown upon it, without digging or ploughing, springs up rapidly, grows with luxuriance, and ripens into abundance. See EGYPT.

It must not, however, be supposed that the Nile spreads itself over every spot of land, and waters it sufficiently without artificial aid. Niebuhr justly remarks, "Some descriptions of Egypt would lead us to think that the Nile when it swells lays the whole province under water. The lands immediately adjoining to the banks of the river are indeed laid under water, but the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would therefore remain barren were not canals and reservoirs formed to receive water from the river when at its greatest height, which is thus conveyed everywhere through the fields, and reserved for watering them when occasion requires." In order to raise the water to grounds which lie higher, machines have been used in Egypt from time immemorial. These are chiefly wheels to which buckets are attached. One kind is turned by oxen; another smaller kind by men seated and pushing the lower spokes from them with their feet, while they pull the upper spokes towards them with their hands, Deut. 11:10-12.

As the inundations of the Nile are of so much importance to the whole land, structures have been erected on which the beginning and progress of its rise might be observed. These are called Nilometers, that is, "Nile measures." At present there is one 1,000 years old and half in ruins on the little island opposite Cairo; it is under the care of the government, and according to it the beginning and subsequent progress of the rise of the Nile were carefully observed and proclaimed by authority. If the inundation reached the height of 22 Paris feet, a rich harvest was expected, because then all the fields had received the requisite irrigation. If it fell short of this height, and in proportion as it thus fell short, the land was threatened with want and famine, of which some horrible examples occur in Egyptian history. Should the rise of the water exceed 28 Paris feet a famine was in like manner feared. The annual rise of the river also varies exceedingly in different parts of its course, being 20 feet greater where the river is narrow than in Lower Egypt. The channel is thought to be gradually filling up, and

many of the ancient outlets at the Delta are dry in summer and almost obliterated. The drying up of the waters of Egypt would involve its destruction as a habitable land to the same extent; and this fact is recognized in the prophetic denunciations of this remarkable country, Isa. 11:15; 19:1-10; Ezek. 29:10; 30:12.

The water of the Nile, although during a great part of the year turbid, from the effects of the rains above, yet furnishes, when purified by settling, the softest and sweetest water for drinking. Its excellence is acknowledged by all travellers. The Egyptians are full of its praises, and even worshipped the river as a god.

The Hebrews sometimes gave both to the Euphrates and the Nile the name of "sea," Isa. 19:5; Nah. 3:8. In this they are borne out by Arabic writers, and also by the common people of Egypt, who to this day commonly speak of the Nile as "the sea." It was formerly celebrated for its fish. Compare Num. 11:5; Isa. 19:8. In its waters were likewise found the crocodile or leviathan, and the hippopotamus or behemoth. See EGYPT and SHOR.

In excavating in the Nile valley a piece of glazed pottery was found at such a depth that Bunsen declared it must have been dropped there 11,000 or 13,000 years B. C.; but such estimates have been proved utterly unreliable. Champollion concedes that no Egyptian monument is older than 2,200 B. C.

The Nile is rendered famous by the history of Joseph, of the 7 years of plenty and 7 years of famine, Gen. 41, the story of the infant Moses, Exod. 2, of 2 of the 10 plagues of Egypt, Exod. 7:17, 18; 8:1-3, and the predictions in Isa. 11:11-15; 19:4-8. Our Saviour in his infancy may have looked on its waters at Heliopolis.

NIM'RAH, Num. 32:3, plural **NIM'RIM**, *sweet waters*, now Nimrin, 3 miles east of the Jordan, above Jericho. See **BETH-NIMRAH**. There is also a Nimrim on the southeast shore of the Dead Sea, referred to, some think, in Jer. 48:34.

NIM'RIM. See **BETH-NIMRAH**.

NIM'ROD, *rebellion, impiety*, a son of Cush and grandson of Ham, proverbial from the earliest times as a mighty hunter and warrior, Gen. 10:8-10; 1 Chr. 1:10. He seems to have feared neither God nor man, to have gathered around him a host of adventurers, and extended his conquests from Ethiopia into the land of Shinar, where he founded or fortified Babel, Erech, Ac-

cad, and Calneh. The R. V. and many authorities render Gen. 10:11, "out of that land Shinar, he went to Assyria, and builded Nineveh, Rehoboth, Calah, and Resen;" he also founded Nineveh and the Assyrian empire, though this is usually understood to have been done by Asshur when expelled by Nimrod from the land of Shinar,

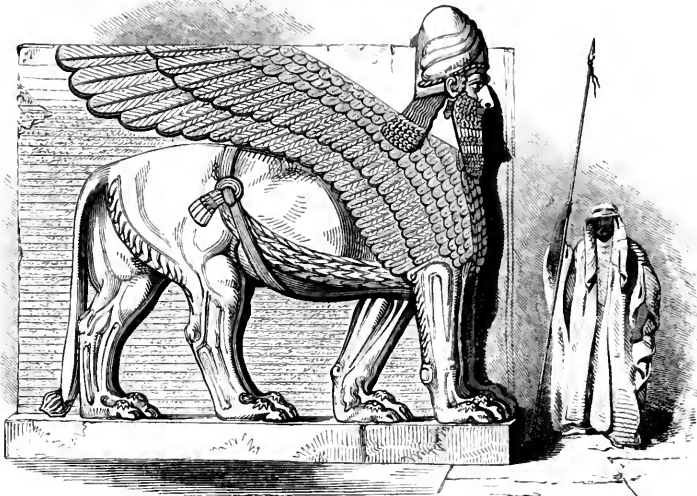


NIMROD: FROM THE PALACE OF KHORSABAD.

Mic. 5:6. Nimrod is supposed to have begun the tower of Babel; and his name is still preserved by a vast ruinous mound on the site of ancient Babylon. See **BABEL**.

NIM'SHI, *saved*, the grandfather of Jehu, 2 Kin. 9:2, 14, often called his father, being perhaps more known than Jehoshaphat, ver. 20; 1 Kin. 19:16; 2 Chr. 22:7.

NIN'EVEH, *dwelling of N'nus*, the metropolis of ancient Assyria, called by the Greeks and Romans "the great Ninus," situated on the east bank of the Tigris, opposite the modern Mosul. Its origin is traced to the times near the flood. See **NIMROD**. For nearly 15 centuries afterwards it is not mentioned, though Assyria is named prophetically in Num. 24:22-24; Psa. 83:8. In the books of Jonah and Nahum it is described as an immense city, 3 days' journey in circuit, containing more

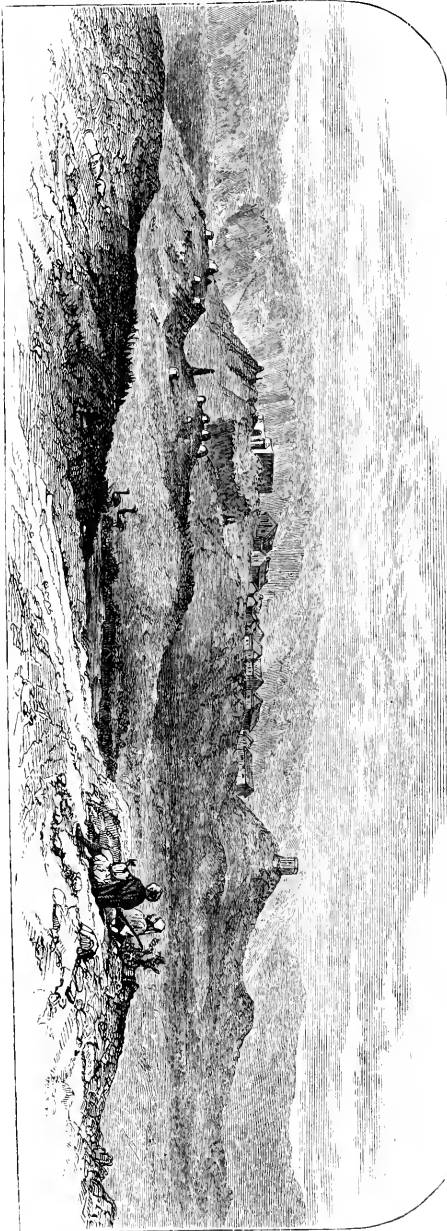


WINGED AND HUMAN-HEAD LION, FROM THE RUINS OF NINEVEH.

than 120,000 young children, possibly including others equally untaught, indicating a population of half a million or more. It contained "much cattle" and numerous parks, gardens, groves, etc. Its inhabitants were wealthy, warlike, and far advanced in civilization. It had numerous strongholds with gates and bars, and had multiplied its merchants above the stars; its crowned princes were as locusts, and its captains as grasshoppers. With this description agrees that of the historian Diodorus Siculus, who says Nineveh was 21 miles long, 9 broad, and 54 miles in circumference; he adds, perhaps with some exaggeration, that its walls were 100 feet high, and so broad that 3 chariots could drive upon them abreast; and that it had 1,500 towers, each 200 feet high.

Nineveh had long been the mistress of the East; but for her great luxury and wickedness the prophet Jonah was sent, more than 800 years before Christ, to warn the Ninevites of her speedy destruction. See also Isa. 14:24, 25. Their timely repentance delayed for a time the fall of the city; but about 753 B. C., the period of the foundation of Rome, it was taken by the Medes under Arbaces; and nearly a century and a half later, according to the predictions of Nahum, ch. 1-3, and Zephaniah 2:13, it was a 2d time taken by Cyaxares the Mede and Nabopolassar of Babylon, after which writers mention it but sel-

dom, and as an unimportant place. It was probably destroyed between the days of Zephaniah and Ezekiel, about 606 B. C., partly by fire, as secular history relates, confirming both the prediction of Nahum and the testimony of modern explorers, Nah. 3:13, 15. The last mention of it as an inhabited city is in Zeph. 2:13. So complete was its destruction that for ages its site has been well nigh lost, and infidels have even denied that the Nineveh of the Bible ever existed. The mounds which were the "grave" of its ruins, Nah. 1:14, were so covered with soil as to seem like natural hills. But since 1843 Layard, Botta, George Smith, and others have been exploring its remains, so long undisturbed. The mounds chiefly explored lie at 3 corners of a trapezium about 18 miles long and 12 miles wide, and nearly 60 in circumference, thus confirming the ancient accounts of its vast extent. Directly opposite Mosul is a continuous line of earthworks, 8 miles in circuit and 40 feet high, marking the course of an ancient wall with occasional elevations on the site of towers or gates, and with two large and notable mounds, Koyunjik and Nebi Yunus. Koyunjik is 1,300 yards long and 500 yards wide where widest, and 95 feet high where highest. Nebi Yunus, near by on the south, is smaller; Khorsabad is 13 miles northeast of Koyunjik, Nimrūd 18 miles south, and Keramles 15 miles southeast. The recent



HORSABAD: VIEW OF THE MOUND.

excavations disclose temples and palaces guarded by huge winged bulls and lions with human heads. The apartments of these buildings are lined with slabs of stone covered with sculptures in bas-relief, and inscriptions in arrow-headed characters which have been in part deciphered; compare Ezek. 4:1; and these sculptured memorials of the history and customs of the Assyrians, together with the various articles made of glass, wood, ivory, and metals, now brought to light after a burial of 24 centuries, furnish invaluable aid in the interpretation of Scripture, and most signally confirm its truth. Our surprise is equal to our gratification when we behold the actual Assyrian account of events recorded in Kings and Chronicles. Not only do we find mention made of Jehu, Menahem, Hezekiah, Omri, Hazael, etc., and of various cities in Judaea and Syria, but we discover Sennacherib's own account of his invasion of Palestine, and of the amount of tribute which king Hezekiah was forced to pay him; also pictures representing his capture of Lachish, 2 Kin. 18:14, and his officers, perhaps the railing Rab-shakeh himself, presenting Jewish captives to the king, etc. (See cut and details in SENNACHERIB.) These mural tablets also furnish a graphic comment on the language of the prophet Ezekiel; and as he was a captive in the region of Nineveh, he had no doubt heard of and had probably seen these very "chambers of imagery," as well as the objects they represent. We there find reproduced to our view the men and scenes he describes in chap. 23; 26:7-12: "captains and rulers clothed most gorgeously," "portrayed with vermilion," "girded with girdles upon their loins," "in dyed attire." The "vermilion" or red color is quite prevalent among the various brilliant colors with which these tablets were painted, Ezek. 23:14, 15; Nah. 2:3. Here are "horsemen riding upon horses," "princes to look to" in respect to warlike vigor and courage; and their horses of high spirit, noble form and attitudes, and decked with showy trappings. (See the accom-



WARRIOR AND HORSES, FROM THE MOUND OF KHORSABAD, NINEVEH.

panying cut.) Here, in fine, are the idols, kings, and warriors of Nineveh in various scenes of worship, hunting, and war; fortresses attacked and taken; heaps of heads of the slain, 2 Kin. 10:8; prisoners led in triumph, impaled, flayed, and otherwise tortured, and sometimes actually held by cords attached to hooks which pierce the nose or the lips, 2 Kin. 19:28; Isa. 37:29, and having their eyes put out by the point of a spear, 2 Kin. 25:7. For other cuts see

NISROCH, SENNACHERIB, SHALMANESER, and WAR.

The Christian world is under great obligations to Layard, Botta, and Smith for their enterprising explorations, and to Rawlinson and Hincks for their literary investigations of these remains. To the student of the Bible especially these buried treasures are of the highest value, and we may well rejoice not only in this new accumulation of evidence to the truth of



the history and prophecies of Scripture, but in the additional light thus thrown on its meaning. How impressive too the warning which these newly-found memorials of a city once so vast and powerful bring to us in these latter days and in

lands then unknown, to beware of the luxury, pride, and ungodliness that caused her ruin.

NI'SAN, *flowery*, a Hebrew month, nearly answering to our April, but varying somewhat from year to year, according to

the course of the moon. It was the 7th month of the civil year, but was made the 1st month of the sacred year at the coming out of Egypt, Exod. 12:2. By Moses it is called Abib, Exod. 13:4. The name Nisan is found only after the time of Ezra and the return from the captivity of Babylon, Neh. 2:1; Esth. 3:7. See MONTH.



NIS'ROCH, a god of the Assyrians, in whose temple and in the very act of idolatry Sennacherib was slain by his own sons, 2 Kin. 19:37. According to the etymology the name would signify "the great eagle;" and the earlier Assyrian sculptures recently exhumed at Nineveh have many representations of an idol in human form, but with the head of an eagle, as shown above. Among the ancient Arabs also the eagle occurs as an idol. According to some, the true reading for Nisroch is Assarach, which would identify him with Asshur. The accompanying cut, representing a winged



figure in a circle, armed with a bow, is frequently met on the walls of ancient Nineveh in scenes of worship, and is believed to be an emblem of Asshur, the supreme divinity of the Assyrians.

NI'TRE, not the substance used in making gunpowder, but natron, a mineral alkali composed of an impure carbonate of soda. It effervesces with vinegar, Prov. 25:20, and is still used in washing, Jer. 2:22. Combined with oil it makes a hard soap. It is found deposited in or floating upon certain lakes west of the Delta of Egypt, and on the shore of the Dead Sea.

NO, or **NO-AMON**. See AMON and EGYPT.

NOADI'AH, *met by Jehovah*, I., a Levite, Ezra 8:33.

II. A prophetess who tried to put Nehemiah in fear, Neh. 6:14. Compare Ezek. 13:17.

NO'AH, *rest, comfort*, the name of the celebrated patriarch, the 10th from Adam, who was preserved by Jehovah with his family, by means of the ark, through the deluge, and thus became the 2d founder of the human race. The history of Noah and the deluge is contained in Genesis, ch. 5-9. He was the son of Lamech, and grandson of Methuselah; was born A. M. 1056, and lived 600 years before the deluge and 350 after, dying 2 years before Abram was born, in all 950 years, only 126 years less than the entire period from Adam to Abram. His name may have been given to him by his parents in the hope that he would be the promised "seed of the woman" that should "bruise the serpent's head." He was in the line of the patriarchs who feared God, and was himself a just man, Ezek. 14:14, 20, and a "preacher of righteousness," 1 Pet. 3:19, 20; 2 Pet. 2:5. His efforts to reform the degenerate world, continued as some suppose for 120 years, produced little effect, Matt. 24:37; the flood did not "find faith upon the earth." Noah, however, was an example of real faith: he believed the warning of God, was moved by fear, and pursued the necessary course of action, Heb. 11:7. His first care on coming out from the ark was to worship the Lord with sacrifices of all the fitting animals, and God covenanted anew with him and with mankind, in connection with the rainbow, and gave him His blessing. Little more is recorded of him except his falling into intoxication, a sad instance of the shame and misfortune into which wine is apt to lead. The children of his three sons peopled the whole world—the posterity of Japheth chiefly occupying Europe, those of Shem Asia, and those of Ham Africa.

Numerous traces of traditions respecting Noah have been found all over the world. Among the most accurate is that embodied in the legend of the Greeks respecting Deucalion and Pyrrha. We may also mention the medals struck at Apamea in Phrygia, in the time of the Roman emperor Pertinax, and bearing the name NOE, an ark, a man and a woman, a raven, and a dove with an olive-branch in its mouth.



COIN OF APAMEA, IN PHRYGIA.

The cut represents another Apamean memorial of the deluge. See **ARK**. Legends respecting the deluge have been found also among the Hindoos, Persians, Chinese, Polynesians, Mexicans, from none of which the Bible history could be derived, while they all may have originated from the true history in Genesis. Christ sets his seal to its truth, Matt. 24:37; Luke 17:26. See also 2 Pet. 3:3-13.

NO'AH, *commotion*, a daughter of Zelophead, Num. 26:33; Josh. 17:3.

NOB, *an elevation*, a city of priests, in Benjamin, on a hill near Jerusalem; its inhabitants, including 85 priests, were once put to the sword by command of Saul, for their hospitality to David, 1 Sam. 21:1; 22:9-23. The tabernacle and ark, with the showbread, seem to have been there at that time. It was reinhabited after the Captivity, Neh. 11:31-35. It lay south of Gibeah, perhaps on the height es-Sûmah, from which Mount Zion can be seen, Isa. 10:28-32.

NO'BAH, *a barking*, I., Num. 32:42, an Israelite chief of the tribe of Manasseh, who led in the conquest of Kenath and its villages, east of the Jordan.

II. Judg. 8:11, Kenath, the abode of Nobah I., probably traced in Kunâwat, a town in the Ledjah.

NO'BLEMEN, John 4:46-53, A. V., one belonging to a royal court, in this case that of Herod Antipas.

NOD, *flight*, or *wandering*, the region

east of Eden to which Cain was exiled, Gen. 4:16.

NO'DAB, *nobility*, a large pastoral Arab tribe, defeated by the Reubenites, 1 Chr. 5:19-22.

NO'E, in the A. V., Matt. 24:37, 38; Luke 3:36; 17:26, 27. See **NOAH**.

NO'GAH, *a flash*, a son of David, 1 Chr. 3:7; 14:6.

NO'HAH, *rest*, a son of Benjamin, and head of a family, 1 Chr. 8:2.

NOI'SOME, Psa. 91:3; Ezek 14:15, 21, *hurtful*.

NON, 1 Chr. 7:27, A. V. See **NUN**.

NOON, Gen. 43:16; an emblem of prosperity, Amos 8:9; Zeph. 2:4.

NOPH, sometimes called also in Hebrew **MOPII**, Hos. 9:6, the ancient city of Memphis in Egypt. It was situated on the west side of the Nile, just within the valley of Upper Egypt, and near the apex of the Delta where Lower Egypt begins to widen, an admirable site for a capital. A few scanty remains of it have recently been exhumed some 10 miles south of Old Cairo. It is said to have been founded by Menes, the Mizraim of Gen. 10:6, some 2,200 B. C., and its structures were second to those of Thebes alone. Its principal temple was that of Phthah, the Egyptian Vulcan.

Memphis was the residence of the ancient kings of Egypt till the times of the Ptolemies, who commonly resided at Alexandria. Here, it is believed, Joseph was a prisoner and a ruler, and here Moses stood before Pharaoh. The prophets foretell the miseries Memphis was to suffer from the kings of Chaldea and Persia; and threaten the Israelites who should retire into Egypt, or should have recourse to the Egyptians, that they should perish in that country, Isa. 19:13; Jer. 2:16; 44:1; 46:14, 19; Ezek. 30:13, 16. In this city they fed and worshipped the sacred bull Apis, the embodiment of their false god Osiris; and Ezekiel says that the Lord will destroy the idols of Memphis. Ezek. 30:13, 16. The city became tributary to the Babylonians, then the Persians, Macedonians, Romans, etc. It retained much of its splendor till it was conquered by the Arabians in the 18th or 19th year of the Hegira, A. D. 641; after which it was superseded as the metropolis of Egypt by Fostat, now Old Cairo, in the construction of which its materials were employed. Some 5 miles away stand the Sphinx and the pyramids at Ghizeh, still over 30 in number, "which kings built for themselves," and which Ewald thinks are

meant by "desolate places" in Job 3:14; but the magnificent city that stretched along for many miles between them and the river has almost wholly disappeared.

NO'PHAH, *height*, Num. 21:30, a town of Moab, near Heshbon and Medeba.

NORTH, Job 37:9; Prov. 25:23, or "the left hand," Gen. 14:15; Job 23:9. See EAST. The Babylonians and Assyrians invaded Israel by a northern route, in order to avoid the desert, Jer. 1:14; 46:6, 24; Zeph. 2:13. "Fair weather," says Job, or golden weather, "cometh out of the north," Job 37:22. This is as true in Syria and Arabia now as it was 3,000 years ago.

NOSE. Several expressions in Scripture grew out of the fact that anger often shows itself by distended nostrils, hard breathing, and in animals by snorting, 2 Sam. 22:9; Job 39:20; Psa. 18:8; Jer. 8:16. Gold rings hung in the cartilage of the nose or the left nostril were favorite ornaments of Eastern women, Gen. 24:22, 47; Prov. 11:22; Isa. 3:21; Ezek. 16:12, as they still are. Rings were inserted in the noses of animals to guide and control them; and according to the recently-discovered tablets at Nineveh captives among the Assyrians were sometimes treated in the same way, 2 Kin. 19:28; Job 41:2; Ezek. 38:4. See NINEVEH.

NOV'ICE, or neophite, one recently converted and received to the Christian Church, 1 Tim. 3:6.

NUM'BER, Isa. 65:11. See GAD, III.

NUM'BERS were designated by the Hebrews by the letters of the alphabet, some of which were much alike, and thus mistakes often occurred. Compare 2 Kin. 24:8 with 2 Chr. 36:9, and 1 Kin. 4:26 with 2 Chr. 9:25; also 2 Sam. 24:13 with 1 Chr. 21:12; 2 Kin. 8:26 with 2 Chr. 22:2; 2 Sam. 24:9 with 1 Chr. 21:5.

To a certain extent a special significance belonged to some of the numbers. Thus *seven*, the symbol of perfection, very often occurs—as in the 7 days of the week, the 7 altars of Balak, the 7 times of Nebuchadnezzar; the 7-fold candlestick and offerings, Exod. 25:37; Lev. 13; the 7 beatitudes, Matt. 5; Psa. 119:164; the Magdalene's 7 devils, Luke 8:2; compare Matt. 12:45; the 7-headed dragon, Rev. 12:3; the 7 last plagues, Rev. 15:1; the 7 deacons, Acts 6; and the 7 spirits before the throne.

Three is a symbol of the Trinity, Rev. 1:4; 4:8. It appears in Isaiah's thrice holy, ch. 6:3; in the customary division of an army, Judg. 7:16, 20; 9:43; 1 Sam. 11:11;

the 3 great feasts, Exod. 23:14-17; Deut. 16:16; and the triple blessing, Num. 6:23-26; 2 Cor. 13:14.

Ten, the basis of the decimal system, suggested by the 10 fingers, appears in the 10 commandments, the measures of the tabernacle, Exod. 26:27; 1 Kin. 6; 7, and the ritual service, Exod. 12:3; Lev. 16:29; in the tithes, Gen. 14:20, the 10 plagues of Egypt.

Twelve appears in the number of the tribes and of the apostles, the 12 breast-plate-jewels, and the 12 gates of the New Jerusalem.

Forty also frequently occurs, as in the 40 days' rain of the deluge, the Israelites' 40 years in the desert, Moses' 40 years in Midian, and 40 days in Mount Sinai, the 40 stripes, Deut. 25:3, and the predictions in Ezek. 4:6; 29:11; Jonah 3:4.

NUM'BERS, THE BOOK OF, is so called because the first 3 chapters contain the numbering of the Hebrews and Levites, which was performed separately, after the erection and consecration of the tabernacle. See also ch. 26. The rest of the book contains an account of the breaking up of the Israelites from Sinai, and their subsequent wanderings in the desert, until their arrival on the borders of Moab. It was written by Moses, B. C. 1451, and is the 4th book of the Pentateuch. See EXODUS and WANDERINGS.

NUN, a fish, 1 Chr. 7:27, in A. V., NON; a descendant of Ephraim, and father of Joshua, Num. 11:28; 14:6.

NURSE, in Hebrew both masculine and feminine, Exod. 2:7; Num. 11:12; Ruth 4:16. The Bible contains various allusions to the tender and confidential relation anciently subsisting between a nurse and the children she had brought up, Isa. 49:22, 23; 60:4; 1 Thess. 2:7, 8. See also the story of Rebekah, attended through life by her faithful and honored Deborah, the oak under which she was buried being called "The oak of weeping," Gen. 24:59; 35:8. The custom still prevails in the better families of Syria and India. Says Roberts in his Oriental Illustrations, "How often have scenes like this led my mind to the patriarchal age. The daughter is about for the first time to leave the paternal roof; the servants are all in confusion; each refers to things long gone by, each wishes to do something to attract the attention of his young mistress. One says, 'Ah, do not forget him who nursed you when an infant;' another, 'How often did I bring you

the beautiful lotus from the distant tank. Did I not always conceal your faults?' As Rebekah had her nurse to accompany her, so at this day the *aya* who has from infancy brought up the bride goes with her to the new scene. She is her adviser, her assistant, and friend, and to her will she tell all her hopes and all her fears."

NUT, in Gen. 43:11, the pistachio-nut, fruit of the *Pistacia vera*, a tree 20 or 30 feet high, the nut not unlike an almond. In Song 6:11 the English walnut, fruit of a lofty, wide-spreading tree.

NYM'PHAS, a prominent Christian at Laodicea, whom Paul salutes, together with the company of believers went to worship at his house, Col. 4:15; in the R. V. "their house."

O.

OAK. Six different Hebrew words are translated oak in the A. V., all from a root signifying *strength*; none of them denoting the *Quercus robur* of our own forests. A true oak is supposed to be intended in Gen. 35:8; Josh. 24:26; Isa. 1:29; 2:13; 6:13; 44:14; Ezek. 27:6; Hos. 4:13; Amos 2:9; Zech. 11:2. In some passages any strong flourishing tree, Isa. 6:13; 61:3; Ezek. 31:14; Dan. 4:10-26. In others the terebinth, Gen. 35:4; Judg. 6:11; 2 Sam. 18:9; 1 Kin. 13:14; 1 Chr. 10:12; Isa. 1:30; Ezek. 6:13. "Abraham's oak," so called for centuries after Christ, near Hebron, was of this kind, the *Quercus pseudo-coccifera*, a deciduous tree, though resembling



ABRAHAM'S OAK, NEAR HEBRON.

an evergreen in foliage. The tree now called "Abraham's oak" is a true acorn-bearing oak, now very old, and 22½ feet in circumference. The terebinth or turpentine-tree, called *butm* by the Arabs, is translated "elm" in Hos. 4:13, and "oil-tree" in Isa. 6:13, in which passages the true oak is also mentioned. In some passages where "plain" or "plains" occurs, we should probably understand "oak," or "oak grove," Gen. 12:6; 13:18; 14:13; 18:1; Deut. 11:30; Judg. 4:11; 9:6, 37. Three species of oaks are now found in Bible lands, and in Lebanon some are of

large size, as they formerly must have been in Palestine. Dr. Robinson saw the crests and heights of the region east of the Jordan clothed as in ancient times with grand oaks, Zech. 11:2. The oak is a long-lived tree, and many single trees or groves were notable and historical landmarks, 1 Sam. 10:3. See **MOREH**. Under the welcome shade of oaks and other large trees many public affairs were transacted; sacrifices were offered, courts were held, and kings were crowned, Josh. 24:26; Judg. 6:11, 10; 9:6. See **GROVE**.

OATH, a solemn affirmation or promise

accompanied by an appeal to the Supreme Being to punish the swearer if his statements are not true or his promises not kept, Gen. 26:28; 2 Sam. 21:7; Neh. 10:29, 30. An oath was often taken when important declarations were made, 1 Kin. 18:10, a vow assumed, Lev. 5:4, a solemn promise given, Gen. 14:22; 24:2-4; 50:25, or a covenant made, Gen. 31:53; 1 Chr. 16:15-17. God has prohibited all false oaths and all useless and customary swearing in ordinary discourse; but when the necessity or importance of a matter requires an oath, he allows men to swear by his name, Exod. 22:11; Lev. 5:1. To swear by a false god was an act of idolatry, Jer. 5:7; 12:16.

Among the Hebrews an oath was administered judicially, not only to witnesses, but to an accused person whose guilt could not be proved, that upon his solemn denial he might be set free, Exod. 22:10, 11; Lev. 5:1; 6:2-5; Num. 5:19-22; 1 Kin. 8:31. The judge stood up and adjured the person to be sworn in the name of God, also mentioning one or more of His infinite attributes. In this manner our Lord was adjured by Caiaphas, Matt. 26:63. Jesus had remained silent under long examination, when the high-priest, rising up, knowing he had a sure mode of obtaining an answer, said, "I adjure thee by the living God, that thou tell us whether thou be the Christ." To this oath, thus solemnly administered, Jesus replied that he was indeed the Messiah.

An oath is a solemn appeal to God, as to an all-seeing witness that what we say is true, and an almighty avenger if what we say be false, Heb. 6:16. Its force depends upon our conviction of the infinite justice of God; that he will not hold those guiltless who take his name in vain; and that the loss of his favor immeasurably outweighs all that could be gained by false witness. It is an act of religious worship; on which account God requires it to be taken in his name, Deut. 10:20, and points out the manner in which it ought to be administered, and the duty of the person who swears, Exod. 22:11; Deut. 6:13; Psa. 15:4; 24:4. Hence atheists, who profess to believe that there is no God, and persons who do not believe in a future state of reward and punishment, cannot consistently take an oath. In their mouths an oath can be only profane mockery.

God himself is represented as confirming his promise by oath, and thus conform-

ing to what is practised among men, Gen. 26:3; Psa. 95:11; Acts 2:30; Heb. 6:13, 16, 17. The oaths forbidden in Matt. 5:34, 35; 23:16-22; Jas. 5:12, must refer to the unthinking, hasty, and frivolous practices of the Jews, not to reverent appeals to God on proper occasion; otherwise Paul must have acted against the command of Christ, Rom. 1:9; Gal. 1:20; 2 Cor. 1:23. That person is obliged to take an oath whose duty requires him to declare the truth in the most solemn and judicial manner; though undoubtedly oaths are too often administered unnecessarily and irreverently, and taken with but slight consciousness of the responsibility thus assumed. As we are bound to manifest every possible degree of reverence towards God, the greatest care is to be taken that we swear neither rashly nor negligently in making promises. To neglect performance is perjury, unless the promise be contrary to the law of nature and of God; in which case no oath is binding; the sin is in taking it. See CORBAN and VOWS.

A customary formula of taking an oath, accompanied perhaps by some significant gesture, was, "The Lord do so to me, and more also," that is, the Lord slay me, as the victim sacrificed on many such occasions was slain, Gen. 15:10, 17; Jer. 34:18, and punish me even more than this, if I speak not the truth, Ruth 1:17; 1 Sam. 3:17. Similar phrases are these: "As the Lord liveth," Judg. 8:19; "Before God I lie not," Rom. 9:1; "I say the truth in Christ," 1 Tim. 2:7; "God is my record," Phil. 1:8. Several acts are alluded to as accompaniments of an oath; as putting the hand under the thigh, Gen. 24:2; 47:29; and raising the hand towards heaven, Gen. 14:22, 23; Deut. 32:40; Rev. 10:5. Hence to "lift up the hand" often means to take an oath, Exod. 6:8; Deut. 32:40; Psa. 106:26; Ezek. 20:5-42.

Perjury or false swearing, and all profane mention of God's names or attributes, are grievous sins and worthy of severe punishment, Exod. 20:7; Lev. 19:12; 24:10-16; Deut. 19:16-19; Hos. 4:2, 3. In some cases, less of heedlessness than of wilful defiance of the Almighty, it has been followed by sudden death.

OBADI'AH, Heb. **OBAD'YAH**, *servant of Jehovah*, I., the chief officer of king Ahab's household, who preserved the lives of 100 prophets from the persecuting Jezebel, by concealing them in 2 caves and furnishing them with food, 1 Kin. 18:4. He was trust-

ed by Ahab, and in time of famine shared with the king in a survey of the land for water supplies—not for the people, but for the tyrant's beasts—during which he met the prophet Elijah, and was sent to announce his coming to Ahab, 1 Kin. 18:3-16. True piety can live in very unfavorable circumstances, 1 Cor. 10:13.

II. The 4th of the minor prophets, supposed to have prophesied about 587 B. C. It cannot indeed be decided with certainty when he lived, but it is probable that he was contemporary with Jeremiah and Ezekiel, who denounced the same dreadful judgments on the Edomites, as the punishment of their pride, violence, and cruel insultings over the Jews after the destruction of their city, and foretold the ultimate triumph of Zion, ver. 17-21. The prophecy, according to Josephus, received its initial fulfilment about 5 years after the destruction of Jerusalem.

Ten others of this name are mentioned in 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:5.

O'BAL, *barc*, Gen. 10:28, son of Joktan and head of an Arabian tribe; called Ebal in 1 Chr. 1:22, and probably residing near the strait Bab el-Mandeb.

O'BED, *servant*, son of Boaz and Ruth, and grandfather of David, Ruth 4:17; 1 Chr. 2:12. See also the genealogies of Christ, Matt. 1:5; Luke 3:32. Four others are named in 1 Chr. 2:37, 38; 11:47; 26:7; 2 Chr. 23:1.

O'BED-E'DOM, *servant of Edom*, I., a Levite—called a Gittite, from Gath-rimmon, Josh. 21:25—whose special prosperity while keeper of the ark after the dreadful death of Uzzah encouraged David to carry it up to Jerusalem. The Kohathites bore the ark on their shoulders, as the law directed, not on a cart. Obed-edom and his sons were made doorkeepers of the tabernacle at Jerusalem, 2 Sam. 6:10-12; 1 Chr. 15:18-24; 16:38; 26:4-8, 15. Happy the family that reveres and cherishes the ark of God, though it brought woe to the Philistines. The house of Obed-edom is supposed to have stood on a level plateau of 4 acres on a ridge 6 miles west by south of Jerusalem; it is named Kuryet es-Saideh, "abode of the blessed one."

II. Others of this name are mentioned in 1 Chr. 16:38; 2 Chr. 25:23, 24.

OBE'DIENCE to God is the supreme duty of men, Acts 4:17; 5:29, as his creatures, Psalms 95:6, dependent on his bounty, Psalms

145; Acts 14:17, subject to his law, Psalms 119, and redeemed by his grace, 1 Cor. 6:20. It should be from the heart, 1 John 5:2-5, in all things and at all times, Rom. 2:7; Gal. 6:9. Obedience is due from children to parents, Exod. 20:12; Eph. 6:1; Col. 3:20; from servants to their employers, Eph. 6:5; Col. 3:22; 1 Pet. 2:18; and from citizens to government, Rom. 13:1-5; Tit. 3:1.

OBEI'SANCE. See SALUTATION, WORSHIP.

O'BIL, *camel-keeper*, the name or title of an Arab in charge of David's camels, 1 Chr. 27:30.

OBLA'TION. See OFFERING, FIRST-FRUIT.

O'BOTH, *water-skins*, or *passes*, the 43d station of the Israelites, near Moab, southeast of the Dead Sea, Num. 21:10, 11; 33:43, 44.

OBSERVE', Mark 6:20, treat with respect.

OBSERVERS OF TIMES, Lev. 19:26; Deut. 18:10, 14; 2 Kin. 21:6; 2 Chr. 33:6; Gal. 4:10, men who had a superstitious regard for supposed lucky or unlucky days as determined by astrology. They are condemned in Scripture. See DIVINATION. In our own day many have a similar weakness in dreading Friday, the day of our Lord's death, although he then took away man's chief occasion for fear.

OC'CUPY, in Exod. 38:24; Judg. 16:11, to use; in Ezek. 27:16, 19, 21, 22, to trade; in Ezek. 27:9, 27, to trade with; in Luke 19:13, employ in business.

OC'RAN, *afflicted*, of the tribe of Asher, Num. 1:13; 2:27; 7:72.

O'DED, *erecting*, I., father of Azariah the prophet, in the reign of Asa, 2 Chr. 15:1-8.

II. A prophet of the Lord, who, being at Samaria when the Israelites under king Pekah returned from the war against Judah and brought 200,000 captives, went to meet them and remonstrated with them; so that the principal men in Samaria took care of the prisoners, gave them clothes, food, and other assistance, and carried the feeble on asses. Thus they conducted them back to Jericho, 2 Chr. 28:9, etc.

OF, often used in A. V. for *by*, Luke 14:8; Acts 23:27; for *on*, Ruth 2:16; and for *for*, Psalms 60:9; John 2:17.

OFFENCE'. This word is used in the ordinary sense of a sin, or a wrong or displeasure, as in Eccl. 10:4; Rom. 4:25; 5:15-20; 2 Cor. 11:7; Jas. 2:10; 3:2, and in the sense of a stumbling-block or cause of sin to others, 2 Cor. 6:3, or whatever is per-

verted into an occasion or excuse for sin. So with the verb "to offend," or cause to fall, Psa. 119:165; Matt. 5:29, 30; 18:6, 8, 9. To be "offended" is to be led to fall away, Matt. 13:21; 24:10. Christians are required to give no just occasion for the stumbling of others, even denying themselves some things otherwise lawful, Rom. 14:13-21; 1 Cor. 8:9-13; 10:32; 2 Cor. 6:3. The doctrine of the cross was fatally offensive to many Jews, as it still is to human pride, Rom. 9:33; Gal. 5:11; 1 Pet. 2:8; and this was foretold, Isa. 8:14, and should not surprise us.

OFFERING, or **OBLATION**, anything prescribed by the law to be presented to God to propitiate him, imploring his favor, or expressing gratitude, Gen. 4:3-8; 8:20. In the Hebrew, an offering, *minchah*, is distinguished from a sacrifice, *zebah*, as being bloodless. In our version, however, the word offering is often used for a sacrifice, as in the case of peace-offerings, sin-offerings, etc. Of the proper offerings, that is, the unbloody offerings, some accompanied the sacrifices, as flour, wine, salt; others were not connected with any sacrifices. Like the sacrifices, some, as the firstfruits and tenths, were obligatory; others were voluntary offerings of devotion. Various sorts of offerings are enumerated in the books of Moses. Among these are, 1. Fine flour or meal; 2. Cakes baked in an oven; 3. Cakes baked on a plate or shallow pan; 4. Cakes cooked in a deep vessel by frying in oil (English version "frying-pan," though some understand here a gridiron, or a plate with holes); 5. Firstfruits of the new corn, either in the simple state, or prepared by parching or roasting in the ear or out of the ear. The cakes were kneaded with olive oil, or fried in a pan, or only dipped in oil after they were baked. The bread offered for the altar was without leaven; for leaven was never offered on the altar, nor with the sacrifices, Lev. 2:11, 12. But they might make presents of common bread to the priests and ministers of the temple. Honey was never offered with the sacrifices, but it might be presented alone, as firstfruits, Lev. 2:11, 12. 6. Clean animals were also offered, Lev. 22:18-23. Those who offered living victims were not excused from giving meal, wine, and salt, together with the greater sacrifices. Those who offered only oblations of bread or of meal offered also oil, incense, salt, and wine, which were in a manner their seasoning. The priest in waiting received the

offerings from the hand of him who brought them, laid a part on the altar, and reserved the rest for his own subsistence as a minister of the Lord. Nothing was wholly burned up but the incense, of which the priest retained none. See Lev. 2:2, 13, etc.; Num. 15:4, 5.

In some cases the law required only offerings of corn or bread, as when they offered the firstfruits of harvest, whether offered solemnly by the nation, or as the devotion of private persons. The unbloody offerings signified in general not so much expiation, which was the peculiar meaning of the sacrifices, as the consecration of the offerer and all that he had to Jehovah. Only in the case of the poor man, who could not afford the expense of sacrificing an animal, was an unbloody sacrifice accepted in its stead, Lev. 5:11. See **SACRIFICES**.

It is easier to make costly offerings than to forsake beloved sins, and God many times sternly reproved the Hebrews for relying on their offerings, without the worship of the heart and life, Isa. 1:11-17; Jer. 6:20; 7:21-23; Hos. 6:6; Amos 5:22-24; Mic. 6:6-8. See also Psa. 50:8-23; Rom. 2:28, 29; Heb. 10:1-14; 13:15, 16.

OF'TEN, 1 Tim. 5:23, frequent; an adjective in old English.

OG, *long-necked*, an Amoritic king of Bashan east of the Jordan, defeated and slain by the Israelites under Moses at Edrei. Compare Josh. 24:12. He was a giant in stature, one of the last of the Rephaim who had possessed that region; and his iron bedstead, 14 feet long, was preserved after his death as a relic. Ashtaroth-carnaim and Edrei were his chief cities; but there were many other walled towns, and the land was rich in flocks and herds. It was assigned by Moses to the half-tribe of Manasseh, Num. 21:33; 32:33; Deut. 1:4; 3:1-13; 4:47; 31:4; Josh. 2:10; 12:4; 13:30. His fame long continued, Psa. 135:11; 136:20.

OIL, a symbol of gladness, Psa. 45:7; Isa. 61:3; Joel 2:19, was employed from the earliest periods in the East, not only for the consecration of priests and kings, Lev. 8:12; 1 Sam. 10:1; 16:1, but to anoint the head, the beard, and the whole person in daily life, Gen. 28:18; Deut. 28:40; Ruth 3:3; Psa. 92:10. See **ANOINTING**. It was employed by physicians, Isa. 1:6; Mark 6:13; Luke 10:34; Jas. 5:14; was almost the only artificial light, Exod. 25:6; 27:20, 21; 35:8; Lev. 24:2; 1 Sam. 3:3; and was universally used as food, 1 Kin. 5:11; 2 Chr.

2:10, 15; Ezek. 16:13, 19. Fresh and sweet olive oil was greatly preferred for butter and animal fat as a seasoning for food, and to this day in Syria almost every kind of food is cooked with oil. It had a place also among the meat-offerings in the temple, being usually mixed with the meal of the oblation, Lev. 5:11; 6:21. For lamps also pure olive oil was regarded as the best, and was used in illuminating the tabernacle, Exod. 35:14; 39:37; Num. 4:16. These many uses for oil made the culture of the olive-tree an extensive and lucrative business, 1 Chr. 27:28; Ezek. 27:17; Hos. 12:1. Oil was tithed by the Mosaic law, Num. 18:12; Deut. 12:17; Neh. 13:12, and was as much an article of storage and of traffic as corn and wine, 1 Chr. 27:28; 2 Chr. 32:28; Ezra 3:7. The best oil was obtained from the fruit while yet green, in November, by a slight beating or pressing, Exod. 27:20; 29:40, and laying it in sloping trays, that the first juice might flow off into receptacles. The ripe fruit, from December to February, yielded more abundantly but a less valuable oil. The berries were crushed under stone rollers, or by subjecting them to pressure in the oil-mill, Hebrew *gath-shemen*. The olive-berries are not now trodden with the feet. This, however, seems to have been practised among the Hebrews, at least to some extent, when the berries had become soft by keeping, Mic. 6:15. Gethsemane, that is, *oil-press*, probably took its name originally from some oil-press in its vicinity. See OLIVE.

OIL'-TREE, Isa. 41:19; in 1 Kin. 6:23 called "olive-tree;" in Neh. 8:15 "pine-branches;" supposed to be the *Pinus pinea*, a tall and beautiful cultivated tree.

OINTMENTS, of various ingredients boiled together, Job 41:31, were much used by the ancient Hebrews, not chiefly for medical purposes as among us, but as a luxury, Ruth 3:3; Psa. 104:15; Song 1:3; Matt. 6:17; Luke 7:46. They were also used at funerals, Matt. 26:12; John 12:3, 7; 19:40. Their perfumery was usually prepared in olive oil, and not in volatile extracts and essences. The sacred ointment is described in Exod. 30:22-33. It was used in anointing the tabernacle, the table, vessels, candlestick, altar of incense, altar of burnt-offerings and its vessels, the laver,

and the priests, Exod. 29:7; 37:29; 40:9, 15; Psa. 133:2. The ointments of the rich were made of very costly ingredients, and their fragrance was highly extolled, Isa. 39:2; Amos 6:6; Matt. 26:7-9; John 12:5. See ANOINTING.

OLD AGE. Aged people were to be treated with reverence and all needful care, Job 12:12; 15:10, the young rising at their approach, Lev. 19:32, and any lack of respect was strongly condemned, Deut. 28:50; Lam. 5:12. Corresponding duties were owed by them to the young. The wisdom taught by experience is invaluable; compare 1 Kin. 12:1-16; Job 32:7; and the responsibilities of church and state, both in Old Testament and New Testament times, were intrusted to "elders."



OLIVE: OLEA EUROPEA.

OL'IVE, Heb. *pleasant* or *shining*. This is one of the earliest trees mentioned in Scripture, and has furnished, perhaps ever since the deluge, the most universal emblem of peace, Gen. 8:11. It is always classed among the most valuable trees of Palestine, which is described as a land of oil olive and honey, Deut. 6:11; 8:8; Hab. 3:17. No tree is more frequently men-

tioned in the Greek and Roman classics. By the Greeks it was dedicated to Minerva, and employed in crowning Jove, Apollo, and Hercules. The olive is never a very large or beautiful tree, and seldom exceeds 30 feet in height; its leaves are dark green on the upper surface and of a silvery hue on the under, and generally grow in pairs. Its wood is hard, like that of box, and very close in the grain. It was used in Solomon's temple, 1 Kin. 6:23-33. The branches were employed in making booths for the Feast of Tabernacles, Neh. 8:15. Its blossoms very profusely, and bears fruit every other year. The flower is at first yellow, but as it expands it becomes whiter, leaving a yellow centre. The blossoms are very abundant, but many drop off at the lightest breeze, Job 15:33. The fruit resembles a plum in shape and in color, being first green, then pale, and when ripe almost black. It is gathered by shaking the boughs and by beating them with poles, Deut. 24:20; Isa. 17:6; 24:13, and is sometimes plucked in an unripe state, put into some preserving liquid, and exported. It is principally valuable for the oil it produces, which is an important article of commerce in the East. A full-sized tree in full bearing vigor is said to produce 50 pounds of oil, Judg. 9:8, 9; 2 Chr. 2:10. The olive delights in a stony soil, and will thrive even on the sides and tops of rocky hills where there is scarcely any earth; hence the expression, "oil out of the flinty rock," etc., Deut. 32:13; Job 29:6. Yet it will grow in a wet soil. It is an evergreen tree, and very long-lived, an emblem of a fresh and enduring piety, Psa. 52:8; Jer. 11:16; Hos. 14:6. Around an old trunk young plants shoot up from the same root, to adorn the parent stock when living and succeed it when dead; hence the allusion in describing the family of the just, Psa. 128:3. It is slow of growth, and no less slow to decay. The ancient trees now in Gethsemane are believed by many to have sprung from the roots of those which witnessed the agony of our Lord. Dr. Martin and Bové think they may be even 2,000 years old. The largest is 6 yards in circumference, and 9 or 10 yards high. The "wild olive-tree" is smaller than the cultivated, and inferior in all its parts and products. A graft on it from a good tree bears good fruit; while a graft from a "wild" olive upon a good tree remains "wild" as before. Yet, "contrary to nature," the sinner engrafted on Christ partakes of His

nature and bears good fruit, Rom. 11:13-26.

An "olive-yard," or grove of olive-trees, was as common in Palestine as vineyards or grain fields, Exod. 23:11; Josh. 24:13; 1 Sam. 8:14; 2 Kin. 5:26; 1 Chr. 27:28; Neh. 5:11; 9:25.

OLIVES, MOUNT OF, Zech. 14:4; Ezek. 11:23, called simply "the mount" in Neh. 8:15, also "Olivet" in 2 Sam. 15:30; Acts 1:12; now Jebel et-Tur, a ridge 2 miles long running north and south on the east side of Jerusalem, its summit not half a mile from the city wall, and separated from it by the valley of the Kidron. It rises 2,665 feet above the Mediterranean, and the Jordan valley 14 miles off lies 3,500 feet below. The Church of the Ascension, on the central height, is due east from the Mosque of Omar $\frac{3}{4}$ of a mile, 224 feet higher than Moriah and 355 above the bed of the Kidron. It is composed of a chalky limestone, the rocks everywhere showing themselves. The olive-trees that formerly covered it and gave it its name are now represented by a few trees and clumps of trees which ages of desolation have not eradicated. There are 3 prominent summits on the ridge; of these the southernmost, which is 250 feet lower than the other two, is now known as the "Mount of Offence," originally the "Mount of Corruption," because Solomon defiled it by idolatrous worship, 1 Kin. 11:5-7; 2 Kin. 23:13, 14. Over this ridge, between the northern and the central summit, passes the road to Bethany, the most frequented road to Jericho and the Jordan. The sides of the Mount of Olives towards the west contain many tombs cut in the rocks. The central summit, directly east of the temple area, rises 200 feet or more above Jerusalem, and presents a fine view of the city, and indeed of the whole region, including the mountains of Ephraim on the north, the valley of the Jordan on the east, a part of the Dead Sea on the southeast, and beyond it Kerak in the mountains of Moab. Perhaps no spot on earth unites so fine a view with so many memorials of the most solemn and important events. David climbed it sadly, fleeing from Absalom, 2 Sam. 15:23-32. Over this hill the Saviour often passed in his journeys to and from the holy city. Gethsemane lay at its foot on the west, and Bethany on its eastern slope, nearly a mile from the summit, Matt. 21:1; 24:3; 26:30; Mark 11:1; 13:3; John 8:1. It was probably near Bethany, and not as tradition says

on the middle summit, that our Lord ascended to heaven, Luke 24:50; Acts 1:12, though superstition has built the "Church of the Ascension" on the pretended spot, and shows the print of his feet on the rock whence he ascended! From the summit, 3 days before his death, he beheld Jerusalem, and wept over it, recalling the long ages of his more than parental care, and grieving over its approaching ruin. Scarcely anything in the gospels moves the heart more than this natural and touching scene. No one can doubt that it was GOD who there spoke; his retrospect, his prediction, and his compassion alike proved it. See Luke 19:37-44, in connection with Matt. 23:35-38, spoken the next day. The same spot is associated with the predictions of his future judgments in the earth, Zech. 14:4. See view of the central summit in GETHSEMANE; also SEPULCHRES.

OLYM'PAS, a Christian at Rome, Rom. 16:15.

O'MAR, *eloquent*, 2d son of Eliphaz, Gen. 36:11, 15; 1 Chr. 1:36.

O'MEGA, *the great O*, or long O, the last letter of the Greek alphabet as Alpha is the first. See A. Rev. 1:8, 11; 21:6; 22:13. Compare Isa. 41:4; 44:6. Christ performs what he begins, Phil. 1:6; Heb. 13:8.

O'MER, *a sheaf*, Exod. 16:16-36, a Hebrew measure of capacity, the 10th part of an ephah. See MEASURES and Appendix Tables.

OMNIPOTENT, Rev. 19:6, in the Hebrew SHADDAI, *the Almighty*, a name of God signifying his infinite power, an attribute only partially comprehended by us through his amazing works in the creation, preservation, and government of the universe, Gen. 17:1; Exod. 15:11, 12; Deut. 3:24; Psa. 62:11; 65:5-13; Matt. 19:26; Eph. 3:20. It is the name given to God throughout the book of Job, and he himself assumes it for the comfort of his people and the dismay of his enemies, Gen. 35:11; Exod. 6:3; Psa. 91:1; 2 Cor. 6:18; Rev. 19:15.

OMNIPRES'ENCE, an infinite attribute of Jehovah alone, signifying that he is everywhere present, at all times, and in the perfection of all his other attributes. His nature is undivided and wholly distinct from all created things. The thought of his presence should enter into all our life, to restrain from sin, and to strengthen, cheer, and inspire us, Gen. 16:13; 28:16, 17; Psa. 139; Acts 17:27, 28; Heb. 1:3.

OMNISCIENCE, an infinite attribute of

God, in virtue of which he perfectly knows all things and beings, actual and possible, past, present, and future. Like all God's attributes, it is beyond all finite comprehension, Job 11:7; Isa. 46:9, 10; 1 John 3:20.

OM'RI, *servant of Jehovah*, I., a grandson of Benjamin, 1 Chr. 7:8.

II. The son of Imri, tribe of Judah, 1 Chr. 9:4.

III. A captain under David, 1 Chr. 27:18.

IV. Founder of the 3d dynasty of Israel, and previously general of the army of Elah king of Israel; but being at the siege of Gibbethon, and hearing that his master Elah was assassinated by Zimri, who had usurped his kingdom, he raised the siege, and being elected king by his army, marched against Zimri, attacked him at Tirzah, and forced him to burn himself and all his family in the palace in which he had shut himself up. After his death half of Israel acknowledged Omri for king, the other half adhered to Tibni, son of Ginath, which division continued 4 years. When Tibni was dead the people united in acknowledging Omri as king of all Israel, who reigned 12 years, 6 years at Tirzah and 6 years at Samaria, 1 Kin. 16:8-28. His wickedness exceeded that of his predecessors. Compare 2 Chr. 22:2-4; Mic. 6:16. He lost some of his cities to the Syrians under Ben-hadad I., 1 Kin. 20:34; 22:3. His son and successor was Ahab.

Tirzah had previously been the chief residence of the kings of Israel; but when Omri purchased the hill of Shomeron, 1 Kin. 16:24, he built there a new city, which he called Samaria, from the name of the previous possessor, Shemer or Shomer, and there fixed his royal seat. From this time Samaria was the capital of the kingdom of the 10 tribes. It appears under the name of Beth-khumri, founded by Omri, on the stone tablets exhumed by Layard from the ruins of Nineveh.

ON, *force*, I., a Reubenite, son of Peleth, engaged at first in the mutiny of Korah, Num. 16:1. It is conjectured that he withdrew and escaped ruin.

II. See HELIOPOLIS.

O'NAN, *strong*, 2d son of Judah, who refused to raise up children by the widow of his deceased brother, as the law required, Deut. 25:5-10; Mark 12:19, and was punished by death, Gen. 38:4-9; 46:12.

ONES'IMUS, *profitable*, a slave to Philemon of Colossæ in Phrygia, who ran away from him and fled to Rome; but be-

ing converted to Christianity through the preaching of Paul, he was the occasion of Paul's writing the Epistle to Philemon, which see. He ministered tenderly to the apostle in his imprisonment, and was received by his former master as "a brother beloved," Col. 4:9.

ONESIPH'ORUS, *profit-bearing*, a Christian friend of Paul at Ephesus, who came to Rome while the apostle was imprisoned there for the faith, and at a time when almost every one had forsaken him. This is supposed to have occurred during Paul's last imprisonment, not long before his death. Having found Paul in bonds, after long seeking him, he assisted him to the utmost of his power, and without regard to danger; for which the apostle implored the highest benedictions on him and his family, 2 Tim. 1:16-18; 4:19.

ON'ION, the Allium cepa, one of the vegetables of Egypt for which the Hebrews murmured in the desert, Num. 11:5. Haselquist says that the onions of Egypt are remarkably sweet, mild, and nutritious. Juvenal, Pliny, and Lucian satirize the superstitious regard of the Egyptians for this bulb.

ON'LY-BEGOT'TEN, or only son, Luke 7:12, a Scriptural title of Christ, suggesting a mysterious relation between him and the Father which no human words can fully express and no finite mind comprehend, John 1:14.

ON'NO, *strong*, a town of Dan, afterwards of Benjamin, near Lydda, 1 Chr. 8:12; Ezra 2:33; probably traced in Kefr 'Ana, 5 miles north by west of Lydda. The "plain of Ono" denotes a portion of the plain of Sharon near Ono, Neh. 6:2; 7:37; 11:35.

ON'YCHA, an ingredient of the sacred incense, whose fragrance perfumed the sanctuary alone, Exod. 30:34. It is conjectured to mean the Blatta Byzantina of the shops, which consists of the cover or lid of a species of muscle, and when burned emits a musky odor. The best onycha is found in the Red Sea, and is white and large.

ON'YX, *a nail*, the 11th stone in the high-priest's breastplate, Exod. 28:9-12, 20. The modern onyx has some resemblance to the agate, and the color of the body of the stone is like that of the human nail; hence its name. The Hebrew word so translated is not known with certainty to signify the onyx, but denoted some valuable stone, Exod. 25:7; 35:9; 39:6, 13; Job 28:16. They were found in Havilah, Gen. 2:12, and used by the king of Tyre, Ezek. 28:13.

The onyx is often of a milk-white color, with brown strata, and is set in rings, seals, and cameos. A species of marble resembling the onyx was known to the Greeks, and may have been the "onyx-stones" stored up by David for the temple, 1 Chr. 29:2.

O'PHEL, *the knoll*, I., a quarter of Jerusalem adjacent to the temple, and therefore occupied by the Nethinim, Neh. 3:26, 27; 11:21. It appears to have been inclosed by a wall and fortified by a strong tower, 2 Chr. 27:3; 33:14, and is thought to be meant by the Hebrew OPHEL, translated "stronghold" in Mic. 4:8. It is often mentioned by Josephus as Ophla. There can be no doubt that the name belongs to the lower ridge into which Mount Moriah sinks south of the area of the mosque. It is 290 feet wide, and extends 1,550 feet to the south, terminating in a bluff 40 or 50 feet high above the pool of Siloam. It is separated from Mount Zion on the west by the valley called Tyropæon, and was anciently covered with houses, but is now devoted to the culture of olives, figs, and other fruit. Portions of the ancient wall on the east have been found by recent excavations 70 feet high, connecting it with the temple area. See JERUSALEM.

II. In the A. V. "the tower," a place on a height near Samaria, in a house of which Gehazi hid his spoils received from Naaman, 2 Kin. 5:24.

O'PHIR, *fruitful or red*, I., one of the sons of Joktan, who settled in Southern Arabia, Gen. 10:26-29.

II. A country to which the ships of Solomon traded, and which had for a long time been celebrated for the purity and abundance of its gold, Job 22:24; 28:16. "Gold of Ophir" was proverbially the best gold, Psa. 45:9; Isa. 13:12. The only passages which give us any information as to the location of Ophir are 1 Kin. 9:26-28; 10:11, 22; 22:48, with the parallel passages in 2 Chr. 8:18; 9:10, 21; 20:36, 37; from which it appears that the so-called "ships of Tarshish" went to Ophir; that these ships sailed from Ezion-geber, a port of the Red Sea; that a voyage was made once in 3 years; that the fleet returned freighted with gold, peacocks, apes, spices, ivory, alghum-wood, and ebony. Upon these data interpreters have undertaken to determine the situation of Ophir; but they have arrived at different conclusions. Josephus places it in the peninsula of Malacca. Others have placed it at Sofala, in South Afri-

ca, where mines of gold and silver have been found, which appear to have been anciently and extensively worked. Others still suppose it to have been Southern Arabia. General opinion now inclines to the first location, and in Southern India alone all Solomon's articles of commerce are found together. See UPHAZ.

OPH'NI, *famine*, a town in the northeast of Benjamin, Josh. 18:24, the Gophna of Josephus, now Jufna, a poor village 2½ miles northeast of Bethel.

OPH'RAH, *a fawn*, I., a town of the Benjamites, located by Eusebius 5 miles east of Bethel, near which site, towards the north, now stands et-Taiyibeh on a conical hill, with an old tower commanding a splendid view of the Jordan valley, the Dead Sea, and the mountains beyond, Josh. 18:23; 1 Sam. 13:17. Probably the place to which Christ went after the resurrection of Lazarus, John 11:54. See EPHRAIM.

II. "Of the Abiezrites" (see ABIEZER), a town of Manasseh where Gideon resided, and where after his death his ephod, made or adorned from the spoils of Zebah and Zalmunna, was superstitiously adored, Judg. 6:11-24; 8:27, 32; 9:5. It overlooked the plain of Esdraelon from the southwest.

III. Son of Meonothai, of the tribe of Judah; or a place founded by him, 1 Chr. 4:14.

OR, sometimes in A. V. means *ere, before*, Psa. 90:2; Prov. 8:23; Song 6:12; Dan. 6:24; Acts 23:15.

OR'ACLE, the *secret* room of the temple, the Holy of Holies, where the ark of the covenant was placed, where God was specially present between the cherubim, and delivered his messages, 2 Sam. 16:23; 1 Kin. 6:5, 16, 19; 7:49; 8:6, 8; 2 Chr. 3:16; 4:20; 5:7, 9; Psa. 28:2. See MERCY-SEAT. The established mode of "inquiring at the mouth of the Lord" was through the high-priest, by means of the Urim and Thummim, 1 Sam. 23:9; 30:7, 8. In the New Testament "oracles" means the divine utterances, the entire word of God, Acts 7:38; Rom. 3:2; Heb. 5:12; 1 Pet. 4:11.

Strikingly unlike the true and living oracles of God were the famous counterfeit oracles of numerous heathen temples, often condemned in Scripture, Judg. 17:1, 5; 2 Kin. 1:2; Hos. 4:12; Hab. 2:19. Among the Greeks the most famous were that of Jupiter under the oak at Dodona, and that of Apollo at Delphi—where the priestess sat on a tripod over a fissure in a rock, from which issued an intoxicating vapor,

and her ravings were interpreted by the priests. The priests who pretended to convey to applicants the responses of their gods often gave a reply capable of two opposite interpretations, when neither private information nor their own experience or sagacity gave them the clew to a safe answer. Thus Pyrrhus, king of Epirus, was encouraged to a war with Rome, by an oracle which was found after his defeat to foretell defeat as much as victory: Aio te, Aecida, Romanos vincere posse.

OR'ATOR, THE ELOQUENT, in Isa. 3:3, A. V., rather "skilful of speech," that is, of incantation or pretended magic. Compare Psa. 58:5. In Acts 24:1 the Roman advocate who appeared on behalf of the Jews against Paul in the court at Rome.

OR'DER, implying system, regularity, and decorum, whether in the public affairs of church and state, or in the household and individual life, is both beautiful and essential to success. It is commended by the example of God, Gen. 18:19; Josh. 24:15; Psa. 90:12; 119:133; Eccl. 3:1, 11; 1 Cor. 14:26-40; Phil. 1:27.

OR'DINANCE, a decree, charge, or law, Exod. 12:24; 15:25; Lev. 18:30; 2 Chr. 33:8; Rom. 13:1; Heb. 9:1, 10. The gospel enjoins obedience to all rightful authority, 1 Pet. 2:13, especially that of God, 1 Cor. 11:2. Church ordinances, so called as resting on Scriptural authority, are such as baptism, the Lord's Supper, public worship—with reading and expounding God's Word, preaching the gospel, praise, prayer, and thanksgiving.

O'REB and **ZE'EB**, *raven* and *wolf*, 2 Midianite chiefs, captured after the victory of Gideon, and slain by the men of Ephraim at the spots whither they had fled, and which were afterwards called, in memory of them, "the rock of Oreb" and the wine-press or cellar of Zeeb, Judg. 7:25; 8:3. Their punishment foretells that of all God's enemies, Psa. 83; Isa. 10:26. Oreb is placed by some at Ash el-Ghurab, 3 miles north by east of Jericho; and the wine-press of Zeeb, a little farther north.

O'REN, *ash-tree*, 1 Chr. 2:25, son of Jerahmeel.

OR'GAN, Psa. 150:4, a wind instrument apparently composed of several pipes. It cannot, however, mean the modern organ, which was unknown to the ancients, but refers probably to the ancient *syrix*, or pipes, similar to the Pandean pipes, a series of 7 or more tubes of unequal length and size, closed at one end, and blown into

with the mouth at the other, Gen. 4:21; Job 21:12; 30:31. See MUSIC.

OR'ION, *langnid*, Job 9:9, Heb. *chesil*, Amos 5:8; in Isa. 13:10 translated "constellations;" according to the best interpreters and the ancient versions the constellation Orion, which, on account of its supposed connection with storms, Virgil calls "nimbosus Orion." It lies south of the ecliptic, and its belt of 3 bright stars is crossed by the equator. In Job 38:31 fetters are ascribed to him; and this coincides with the Greek fable of the giant Orion, bound in the heavens for an unsuccessful war against the gods. The Arabs call it "the giant," meaning Nimrod. Some interpreters identify *chesil* with the star Canopus, in Arabic *sohail*.

OR'NAMENTS. The Hebrews and other Eastern people were very fond of these. The men wore seal-rings, gold chains, and costly attire, Gen. 41:42; the women richly-embroidered garments, with rings for the fingers, ears, and nose, bracelets, anklets, and hair-ornaments, Gen. 24:22, 53; 35:4, often in profusion, Exod. 3:22; 11:2; 33:4; Judg. 8:26—see Prov. 1:8, 9; Isa. 3:16-24—and especially by brides, Song 1:10, 11; Jer. 2:32. They were laid aside in mourning, Exod. 33:4-6; 2 Sam. 1:24; Ezek. 16:11; 24:17, 22. Paul and Peter exhort Christian women to adorn themselves chiefly with womanly virtues, 1 Tim. 2:9, 10; 1 Pet. 3:4. Compare Prov. 30:10-31.

OR'NAN. See ARAUNAH.

OR'PAH, *gazelle*, a Moabitess, wife of Chilion and Naomi's daughter-in-law, who remained with her people and gods when Ruth followed Naomi and the Lord, Ruth 1:4-14. The one was taken and the other left. Orpah's name disappears, but Ruth was the ancestor of a long line of kings and of our Lord himself. Momentous and everlasting results often depend on the decision of a single hour.

OR'PHANS were specially provided for by the Hebrew law, Deut. 14:29; 24:17; Jas. 1:27. In John 14:18 rendered "comfortless," in R. V. "desolate," one left without a protector. The same Greek word, as a participle is used in 1 Thess. 2:17, "bereaved of you."

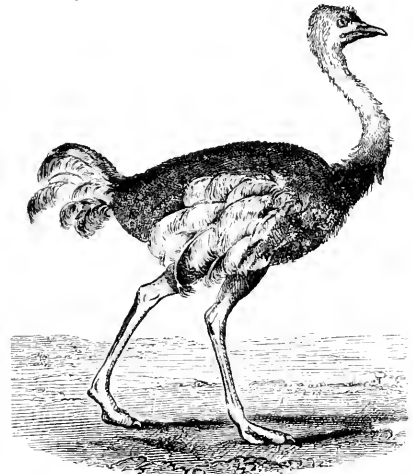
OSE'E, Rom. 9:25, HOSEA, as in R. V.

OSHE'A, *he saves*, or **HOSHE'A**, Deut. 32:44, the name of Moses' successor, changed to Joshua, *Jehovah saves*, in honor of his faith, Num. 13:8, 16.

OS'PREY, Heb. *powerful*, a bird of the eagle kind, unfit for food, Lev. 11:13. It is

thought to be the sea-eagle, or the black eagle of Egypt. See BIRDS.

OS'SIFRAGE, *bone-breaker*; in Hebrew PERES, from PARAS, *to break*; "an unclean bird of the eagle family, Lev. 11:13; Deut. 14:12. Some interpreters think the bearded vulture is intended; others a mountain bird like the lammergeyer of the Alps, which breaks the bones of wild goats by hunting them over precipices. It is 4 or 5 feet in length and 8 or 9 in the stretch of its wings.



THE OSTRICH: STRUTHIO CAMELUS.

OS'TRICH, the largest of birds, and a sort of connecting link between fowls and quadrupeds, termed by the Persians, Arabs, and Greeks the "camel-bird." It is a native of the dry and torrid regions of Africa and Western Asia. The gray ostrich is 7 feet high, and its neck 3 feet long; it weighs nearly 80 pounds, and is strong enough to carry 2 men. The other species, with glossy black wings and white tail, is sometimes 10 feet high. The beautiful plumes so highly valued are found on the wings, about 20 on each, those of the tail being usually broken and worn. There are no feathers on the thighs or under the wings, and the neck is but scantily clothed with thin whitish hairs. The weight of the body and the size and structure of the wings show that the animal is formed for running and not for flying.

The ostrich is described in Job 39:13-18, and in various places where our A. V. calls it the "owl," Job 30:29; Jer. 50:39, or

"daughter of the owl," Isa. 13:21; 34:13; 43:20; Mic. 1:8. In these and other passages it figures as a bird of the desert. Shy and timorous, it is occasionally driven by hunger to visit and ravage cultivated fields, but is usually found only in the heart of the desert, in troops or small groups, or mingling familiarly with the herds of wild asses, gnus, and quaggas. It was unclean by the Mosaic law, Lev. 11:16; Deut. 14:15. Its food is often scarce and poor, plants of the desert "withered before they are grown up;" also snails, insects, and various reptiles; for it has a voracious and indiscriminating appetite, swallowing the vilest and the hardest substances. Job speaks particularly of the speed of the ostrich, "She scorneth the horse and his rider." So Xenophon, the biographer of Cyrus, says of the ostriches of Arabia that none could overtake them, the baffled horsemen soon returning from the chase.

The mother-bird scoops out a circular nest in the sand, and lays a large number of eggs, some of which are placed without the nest, as though intended for the nourishment of the young brood. Afterwards, with the help of the sun in the tropics and of her mate in the cool nights, she performs the process of incubation; but her timidity is such that she flies from her nest at the approach of danger, and as Dr. Shaw remarks, "forsakes her eggs or her young ones, to which perhaps she never returns, or if she does, it may be too late either to restore life to the one or to preserve the lives of the others. The Arabs meet sometimes with whole nests of these eggs undisturbed, some of them sweet and good, others addle and corrupted. They often find a few of the little ones no bigger than well-grown pullets, halfstarved, straggling and moaning about like so many distressed orphans for their mother. In this manner the ostrich may be said to be 'hardened against her young ones, as though they were not hers; her labor,' in hatching and attending them so far, 'being vain, without fear' of what becomes of them afterwards. This want of affection is also recorded in Lam. 4:3, 'The daughter of my people is become cruel, like the ostriches in the wilderness;' that is, apparently by deserting her own children and receiving others in return."

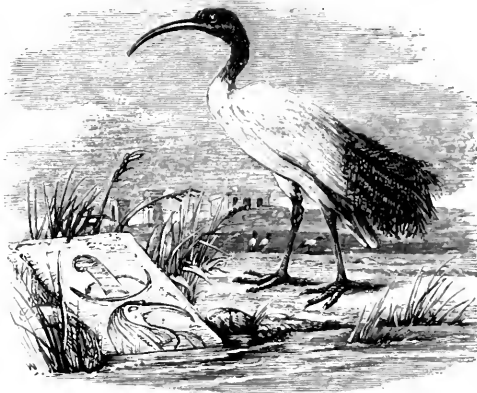
When the ostrich is provoked, she sometimes makes a fierce, angry, and hissing noise, with her throat inflated and her mouth open; at other times she has a moaning and plaintive cry; and in the night the male repels prowling enemies by a short roar which is sometimes taken for that of a lion, Mic. 1:8.

OTH'NI, *my lion*, 1 Chr. 26:7.

OTH'NIEL, *lion of God*, son of Kenaz and 1st judge of the Israelites, delivering them from the tyranny of the king of Mesopotamia, and ruling them in peace 40 years. His wife Achsah, daughter of his uncle Caleb, was the reward of his valor in taking the city of Debir, Josh. 15:17; Judg. 1:13; 3:9, 10. During his administration the Hebrews were faithful to God, and prospered, Josh. 15:16-19; Judg. 1:11-15; 3:8-11; 1 Chr. 4:13.

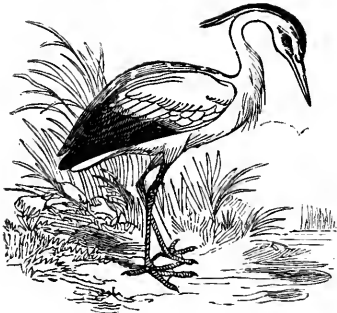
OUCH'ES, sockets in which precious stones were set, Exod. 28:11, 14, 25; 39:6, 13, 16.

OV'EN. See BREAD.



SACRED IBIS: IBIS RELIGIOSA.

OWL, a night bird of prey, unfit for food. Several species are found in Palestine and in all Western Asia. The horned owl, *Ascalaphus*, is probably meant in the A. V. by "little owl" in Lev. 11:17; Deut. 14:16, and "owl" in Psa. 102:6; and the *Strix flammia* by "screech owl" in Isa. 34:14. Another Hebrew word, *bath-haya'anâh*, translated owl in A. V., Lev. 11:16; Deut. 14:15, etc., means the OSTRICH (which see). Still another word, *yanshûph*, translated "great owl" in Lev. 11:17; Deut. 14:16; and "owl" in Isa. 34:11, A. V., means either



THE NIGHI-HERON: ARDEA NYCTICORAX.

the sacred ibis, or more probably the night-heron.

OX, or **BULL**, the male of the beeve kind when grown. But the word ox is sometimes used in a general sense like "herd," and is often rendered "kine." The ox tribe were clean animals by the Levitical law, Deut. 14:4, and were much used for food, 1 Kin. 1:9; 4:23; 19:21, though in the desert wanderings those only were eaten which had been first offered in sacrifice, Lev. 17:1-6. They supplied milk, butter, and "cheese," Deut. 32:14; 2 Sam. 17:29; Isa. 7:22; were employed as beasts of burden, 1 Chr. 12:40, and of draught, Num. 7:3; 1 Sam. 6:7; 2 Sam. 6:6; in ploughing, Deut. 22:10; 1 Sam. 14:14; 1 Kin. 19:19, and in treading out grain, etc., Deut. 25:4; Psa.



THE BULL OF SYRIA.

144:14; Hos. 10:11, during which they were not to be muzzled, 1 Cor. 9:9, but well fed, Isa. 30:24; and the Sabbath rest was to be given them, Exod. 23:12; Deut. 5:14. They were sometimes fattened in stalls, 1 Kin. 4:23; Prov. 15:17; Luke 15:27, and barley was the grain generally given them. They constituted no small part of the wealth of the Hebrews in their pastoral life, Gen. 24:35; Exod. 12:32, 38; 2 Sam. 12:2; 1 Chr. 27:29; Job 1:14; 42:12. Hundreds of them

were offered in sacrifice every year, Exod. 20:24; and these were to be the best of their kind, Mal. 1:14. The region east of the Jordan was a famous grazing country, and boasted of the strongest bullocks and the finest herds. Those roaming at large were often dangerous, and were wont to gather ominously around any object that excited their suspicions, as is the habit of half-wild cattle in our own day, Psa. 22:12. See **BASHAN**, **BUTTER**, **MILK**. Oxen were driven with goads, Judg. 3:31; Acts 9:5. A man that stole an ox was obliged to give 5 oxen in return, or 2 in some cases; and a stray ox was to be carefully returned to its owner, Exod. 22:1, 4; 23:4. Unruly cattle were to be safely kept, or their owner was accountable for all damage, Exod. 21:28-36—one of the many precepts of the Jewish law of universal equity and very wide application in our own time. The testing of a new yoke of oxen is still a business of great importance in the East, as of old, Luke 14:19. A passage in Campbell's travels in South Africa well illustrates the proverbial expression, "as a bullock unaccustomed to the yoke," Jer. 31:18: "When the selection fell on an ox I had received as a present from some African king, of course one completely unaccustomed to the yoke, such generally made a strenuous struggle for liberty, repeatedly breaking the yoke and attempting to make its escape. At other times such bullocks lay down upon their sides or back, and remained so in defiance of the Hottentots, though 2 or 3 of them would be lashing them with their ponderous whips. Sometimes, from pity to the animal, I would interfere, and beg them to be less cruel. 'Cruel,' they would say, 'it is mercy; for if we do not conquer him now he will require to be so beaten all his life.'"

The buffalo is not uncommon in modern Palestine, and is used with the neat cattle around Lake Hûleh, though an ugly, sullen animal. See **BULLS OF BASHAN** and **UNICORN**.

The "wild ox," or bull, mentioned in Deut. 14:5; Isa. 51:20, is supposed to have been the oryx, a species of stag or antelope, large and powerful.

OX-GOAD. See **GOAD**.

O'ZEM, *power*, I, a son of Jesse.

II. Son of Jerahmeël, 1 Chr. 2:25.

OZI'AS, Matt. 1:8, 9, A. V. See **UZ-ZIAH**.

OZ'NI, Num. 26:16, of the tribe of Gad; called also **EZ'BON**, Gen. 46:16.

P.

PA'DAN-A'RAM, *the plains of Aram or Syria*, Gen. 25:20; 28:2; 31:18, or simply **PADAN**, Gen. 48:7, *the plain*, in distinction from the "mountains" of Aram, Num. 23:7. See **MESOPOTAMIA** and **SYRIA**.

PAIN'FUL, laborious, Psa. 73:16; 2 Cor. 11:27.

PAINT, PAINT'ING. Among the Hebrews the walls and beams of houses were often painted, Jer. 22:14; images of idols, or drawings of them on temple walls, were also thus adorned by the heathen, Ezek. 23:14. The Assyrian ruins and Egyptian monuments show painted figures and ornamental devices. See **NINEVEH**. Cosmetic painting was common among Egyptian and Assyrian women, and to some extent among the Hebrews. See **EVE**.

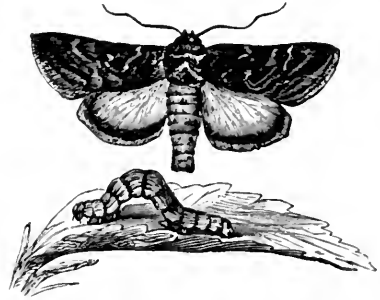
PAL'ACE in the Old Testament denotes sometimes all the buildings, courts, and gardens inclosed by the outer wall of a royal residence, Dan. 1:4; 4:4; 1 Kin. 7:1-12; sometimes the fortress or citadel, 1 Kin. 16:18; 2 Kin. 15:25. In the New Testament the word is applied to the residence of a man of wealth or high position, Matt. 26:3, 69; Mark 14:66; Luke 11:21, or, as in the R. V., its "court," around which the house stood. For its meaning in Phil. 1:13, A. V., see **PÆTORIUM**.

PA'LAL, *judge*, Neh. 3:25.

PAL'ESTINE denotes, in the Old Testament, the country of the Philistines, "Philistia," as the Hebrew word is elsewhere translated. It was that part of the Land of Promise extending along the Mediterranean Sea on the varying western border of Simeon, Judah, and Dan, Exod. 15:14; Isa. 14:29, 31; Joel 3:4. Palestine, taken in later usage in a more general sense, signifies the whole country of Canaan, as well beyond as on this side of the Jordan, though frequently it is restricted to the country on this side that river: so that in later times the words *Judea* and *Palestine* were synonymous. We find also the name of *Syria-Palestina* given to the Land of Promise, and even sometimes this province is comprehended in *Cele-Syria*, or the *Lower Syria*. Herodotus is the most ancient writer known who speaks of *Syria-Palestina*. He places it between *Phœnicia* and *Egypt*. See **CANAAN**.

PALM'ER-WORM. This old English term, meaning *pilgrim-worm*, is used in Joel 1:4; 2:25; Amos 4:9, like "*canker-worm*" and "*caterpillar*," for some de-

structive insect, perhaps a species of the locust; but in this case probably a large

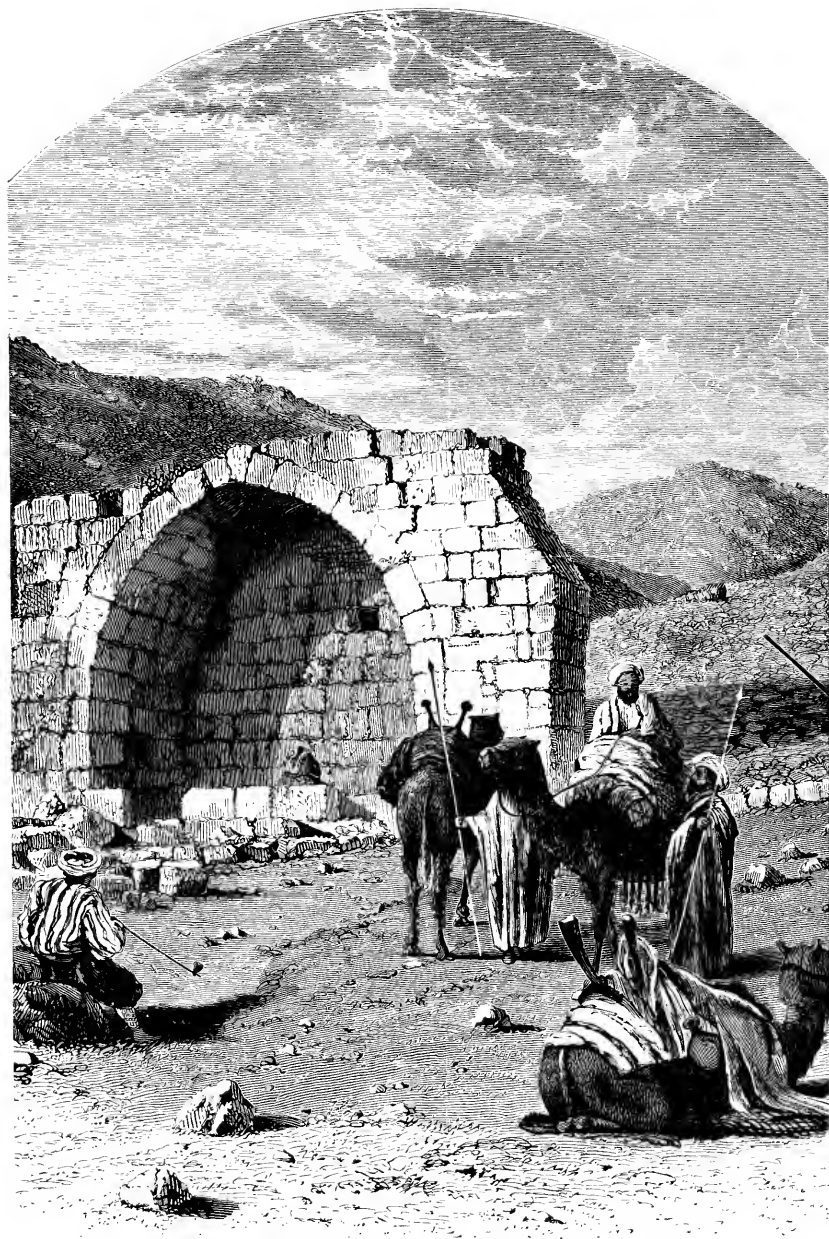


PALMER-WORM AND CATERPILLAR: PLUSIA GAMMA.

moth, some varieties of which are very destructive even before they reach the winged state. See **LOCUST**.

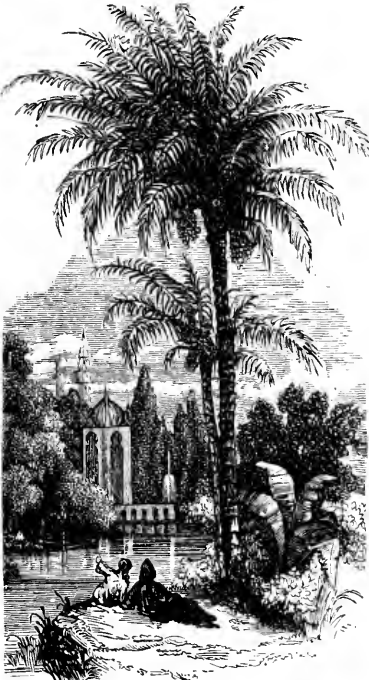
PALM-TREE, Exod. 15:27. This tree is called in Hebrew *tamar*, from its straight, upright, branchless growth, Jer. 10:5, for which it seems more remarkable than any other tree. It grows in hot, dry climates and in sandy soil, sending its roots down to subterranean waters, but flourishes best near streams and springs. Its graceful form was reproduced in the columns of costly houses and on the doors of the temple, 1 Kin. 6:32; 2 Chr. 3:5; compare Ezek. 41:18-20. See **TAMAR**.

The palm is one of the most beautiful trees of the vegetable kingdom. The trunk, of nearly uniform size throughout, is full of rugged knots, which render it comparatively easy to climb to the top for the fruit, Song 7:7, 8. These projections are the vestiges of the decayed leaves; for the trunk, like that of all endogenous trees, has its centre filled with pith, round which is a tough bark, full of strong fibres when young, which, as the tree grows old, hardens and becomes ligneous. To this bark the leaves are closely joined, which in the centre rise erect, but after they are advanced above the sheath that surrounds them, they expand very wide on every side the stem, and as the older leaves decay, the stalk advances in height. It becomes 30 or 40 feet high, and in some instances 60 to 100 feet; and with its ever-verdant and graceful crown continually aspiring towards heaven, and its precious fruit, it is an apt image of the soul growing in grace, Psa. 92:12, 14. The leaves, when the tree has grown to a size for bearing fruit, are 6



RUINED FOUNTAIN AT JERICO.

to 8 feet long, are very broad when spread out, and are used for covering the tops of houses, for fans, and similar purposes.



THE DATE-PALM: PHENIX DACTYLIFERA.

The fruit, from which one sort of palm is often called the *date-tree*, grows below the leaves in a dozen or more clusters, sometimes weighing over 15 pounds, and is of a sweet and agreeable taste. The palm begins to bear when about 10 years old, lives 200 years or more, and yields most abundantly from the 30th to the 80th year. The ripe dates are gathered by hand or shaken into a net, and spread out in the open air for a few days; some are eaten fresh, others stored for future use, or yield a rich syrup from their expressed juice, or a pleasant drink by maceration in hot water. Such are the date-wines of the East. The diligent natives, says Mr. Gibbon, celebrate, either in verse or prose, the 360 uses to which the trunk, the branches or long leaf-stalks, the leaves, fibres, and fruit of the palm are skillfully applied. A considerable part of the inhabitants of Egypt, of Arabia, and Persia subsist almost entirely on

its fruit. They boast also of its medicinal virtues. Their camels feed upon the ground date-stone. From the leaves they make couches, baskets, bags, cordage, mats, and brushes; from the branches or stalks, cages for their poultry and fences for their gardens; from the fibres of the trunk, thread, ropes, and rigging; from the sap is prepared a spirituous liquor; and the body of the tree furnishes fuel: it is even said that from one variety of the palm-tree, the *phoenix farinifera*, meal has been extracted, which is found among the fibres of the trunk, and has been used for food.

Several parts of the Holy Land, no less than of Idumæa that lay contiguous to it, are described by the ancients to have abounded with date-trees. Judæa is typified in several coins of Vespasian by a disconsolate woman sitting under a palm-tree, with the inscription, *JUDÆA CAPTA*. See *CAPTIVITY*. The Hebrews carried the leaves at the Feast of Tabernacles, Neh. 8:15. Palms flourished in Elim and Elath, in Baal-tamar and Hazezon-tamar, in Bethany, "house of dates," and Phœnicia, "land of palms." In Deut. 34:3, Jericho is called the "city of palm-trees;" and one of these trees is still found in that vicinity; but in general they are now rare in Palestine. Palm-wreaths, and branches waved in the air or strewn on the road, are associated as a symbol of victory, not only with the honors paid to ancient conquerors in the Grecian games and in war, but with the triumphant entry of the King of Zion into Jerusalem, John 12:13, and with his more glorious triumph with his people in heaven, Rev. 7:9.

PAL'SY, or paralysis, strikes sometimes one side or portion of the body, and sometimes the whole, affecting the power of motion or the power of sensation, or both, 1 Kin. 13:4-6. The affected part sometimes becomes withered, the muscles contracting, Mark 3:1-5. In some violent forms, prevalent in the East, the limbs remain fixed as at the beginning of the attack, and the suffering is intense, death ensuing in a few days, Matt. 8:5-13. Palsy is one of the least curable of diseases; but the Saviour healed it with a word, Matt. 4:24; 9:2-7; 12:10; Mark 2:3-12; Acts 8:7; 9:33, 34. There is also a palsy of the soul, which the Great Physician can heal, and he alone.

PAL'TI, whom *Jehovah delivers*, one of the 12 spies, a leader in Benjamin, Num. 13:9.

PAMPHYL'IA, a province of Asia Minor,

having Cilicia east, Lycia west, Pisidia north, and the Mediterranean south—a crescent-shaped plain sweeping around the seacoast, Acts 27:5, and extending north to the Taurus Mountains, being about 80 miles long and 30 wide. The river Ceastrus was formerly navigable 7 miles to Perga, the capital. Attalia was the chief seaport, Acts 14:25, 26. Strangers from Pamphylia were at Jerusalem on the day of Pentecost, Acts 2:10; and Paul twice visited it on his first missionary tour, and parted with John Mark here, Acts 13:13; 14:24, 25; 15:38.

PAN'NAG, in Ezek. 27:17, is the Hebrew word for some unknown product of Palestine, which the Jews sold to the Tyrians. It is variously understood to mean millet, sweetmeats, a confection or delicate spice, etc.

PA'PER, PAPHY'RUS. See **BOOK**.

PA'PHOS, a city in the western end of Cyprus, whose Roman governor was converted at the visit of Paul and Barnabas, Acts 13:6-13. Old Paphos, now Kuklia, said to have been founded about B. C. 1184, was 2 miles from the shore, and was the site of a famous temple of Venus, often called "the Paphian goddess," because she was fabled to have risen from the sea here. New Paphos, now Baffa, was on the coast, about 10 miles northwest of the older town; it had a tolerable harbor, now nearly filled up, and was the seat of a Roman proconsul. See **ELYMAS** and **SERGIUS PAULUS**.

PAR'ABLE, Gr. **PARABOLĒ**, a *comparison*, as in Mark 4:30, A. V., Heb. *māshāl, similitude*, translated "parable" in Job 27:1, A. V., and "proverb" in Prov. 1:1; in its wider sense any form of teaching by analogy or figure: including metaphors, Ezek. 12:22; Matt. 24:32, proverbs or maxims, 1 Sam. 10:12; 24:13; 2 Chr. 7:20; Luke 4:23, obscure prophetic utterances, Num. 23:18; Ezek. 20:49, typical or symbolical signs, Heb. 9:9. In its narrower sense, as in many of Christ's teachings, it is a short narrative of some actual or possible occurrence, enforcing some important spiritual truth. It differs from the *fable*, which employs reasoning animals or plants to illustrate a wise policy, Judg. 9:8-15; and from the *allegory*, Psal. 80:8-16; John 15:1-8, in having its meaning less plainly on the surface, and requiring a careful consideration of the personality and circumstances of speaker and hearers.

Paraboli and enigmatical language was much used by Eastern sages, Psal. 49:4; 78:2; and nothing was more insup-

portable than to hear a fool utter parables, Prov. 26:7. A parable was employed by Nathan in reproving David, 2 Sam. 12:1-4; by another prophet in rebuking Ahab, 1 Kin. 20:39, 40; by Isaiah, 5:1-7. This form of discourse was frequent with later Hebrew writers and teachers, and has ever been much admired by Oriental people. Our Saviour frequently addressed the people in parables, thereby verifying the prophecy of Isaiah, 6:9, that the rebellious people should see without knowing, and hear without understanding, in the midst of instructions, Matt. 13:10-15; Mark 4:2, 10-13, 33, 34. This result, however, only proved how inveterate were their hardness of heart and blindness of mind; for in no other way could he have offered them instruction more invitingly, clearly, or forcibly than by this beautiful and familiar mode; and to all who really desired to know the truth he readily gave the needed explanations.

In interpreting a parable, its primary truth and main scope are to be chiefly considered. The details, though often significant, must not be unduly pressed; and the special aspect of divine truth which it presents is not to be insisted on to the exclusion of other aspects presented in other parables or in the more direct teaching of Scripture. Compare Christ's own explanations of the parables of The Sower and The Wheat and Tares.

Matthew and Luke record most of his parables, while Mark dwells more on his acts and John on his longer discourses.

The following parables of our Lord are recorded by the evangelists:

- Wise and foolish builders, Matt. 7:24-27.
- Children of the bride-chamber, Matt. 9:15.
- New cloth and old garment, Matt. 9:16.
- New wine and old bottles, Matt. 9:17.
- Unclean spirit, Matt. 12:43-45.
- Sower, Matt. 13:3, 18; Luke 8:5, 11.
- Tares, Matt. 13:24-30, 36-43.
- Mustard-seed, Matt. 13:31, 32; Luke 13:19.
- Leaven, Matt. 13:33.
- Treasure hid in a field, Matt. 13:44.
- Pearl of great price, Matt. 13:45, 46.
- Net cast into the sea, Matt. 13:47-50.
- Meats defiling not, Matt. 15:10-20.
- Unmerciful servant, Matt. 18:23-35.
- Laborers hired, Matt. 20:1-16.
- Two sons, Matt. 21:28-32.
- Wicked husbandmen, Matt. 21:33-45.
- Marriage-feast, Matt. 22:2-14.
- Fig-tree leafing, Matt. 24:32-34.
- Man of the house watching, Matt. 24:43.
- Faithful and evil servants, Matt. 24:45-51.
- Ten virgins, Matt. 25:1-13.
- Talents, Matt. 25:14-30.
- Kingdom divided against itself, Mark 3:24.

House divided against itself, Mark 3:25.
 Strong man armed, Mark 3:27; Luke 11:21.
 Seed growing secretly, Mark 4:26-29.
 Lighted candle, Mark 4:21; Luke 11:33-36.
 Man taking a far journey, Mark 13:34-37.
 Blind leading the blind, Luke 6:39.
 Beam and mote, Luke 6:41, 42.
 Tree and its fruit, Luke 6:43-45.
 Creditor and debtors, Luke 7:41-47.
 Good Samaritan, Luke 10:30-37.
 Importunate friend, Luke 11:5-9.
 Rich fool, Luke 12:16-21.
 Cloud and wind, Luke 12:54-57.
 Barren fig-tree, Luke 13:6-9.
 Men bidden to a feast, Luke 14:7-11.
 The great supper, Luke 14:15-24.
 Builder of a tower, Luke 14:28-30, 33.
 King going to war, Luke 14:31-33.
 Savor of salt, Luke 14:34, 35.
 Lost sheep, Luke 15:3-7.
 Lost piece of silver, Luke 15:8-10.
 Prodigal son, Luke 15:11-32.
 Unjust steward, Luke 16:1-8.
 Rich man and Lazarus, Luke 16:19-31.
 Importunate widow, Luke 18:1-8.
 Pharisee and publican, Luke 18:9-14.
 Pounds, Luke 19:12-27.
 Good shepherd, John 10:1-6.
 Vine and branches, John 15:1-5.

PAR'ADISE, Gr. *PARADEISOIS*, a word of Persian origin answering to the Heb. *GAN*, and denoting a beautiful park, garden, or orchard, Neh. 2:8; Eccl. 2:5; Song 4:13. In the Septuagint the term is applied to the garden of Eden, Gen. 2:15, commonly known as "the terrestrial Paradise." In Jewish theology it designates the abode of the righteous in the unseen world, the home of repose and joy beyond the grave. In its use our Saviour promised happiness to the penitent thief, Luke 23:43. Paul in a vision was caught up into paradise, 2 Cor. 12:4. And in Rev. 2:7; 22:14, the natural features of the scene where innocence and bliss were lost are used to depict the world where these are restored perfectly and for ever.

PA'RAH, *the mouse*, Josh. 18:23, a town of Benjamin, possibly at the ruins now called Fârah, on the point made by wadies Fâran and Suweinit, 6 miles northeast of Jerusalem.

PAR'AN, *beauty*, a large tract of desert country south of Canaan, a high limestone plateau nearly surrounded by mountains—the short ranges on its east side running down to the Arabah valley and part of the Gulf of Akaba, those on the south belonging to the great Sinai group, those on the west separating it from the desert of Etham and Shur. On the north it merged in the Negeb or "south country" of the Israelites, and included the deserts of Ka-

desh and Zin, Num. 13:21, 26; 33:36. It is described as a dreary expanse of chalky soil, covered with coarse gravel, black flint, and drifting sand, with scanty vegetation. Some cities and cultivated grounds, however, and patches of pasture lands were formerly found here. Its water-courses are now dry except in the rainy season. Bedouin tribes roam over it with their flocks. The roads from Egypt and Mount Sinai to Canaan cross it. In this region the Israelites dwelt for 38 years, from which fact it derives its modern name, "Badiet et-Tih," *desert of the wandering*.

The first mention of Paran, "El-paran," *the oak of Paran*, is as the western limit of Chedorlaomer's pursuit of the Horites, Gen. 14:6. It became the home of Hagar and Ishmael, Gen. 21:21; was entered by the Israelites soon after leaving Sinai, Num. 10:12, 33; 11:3, 34, 35; 12:16; and from it the spies were sent, Num. 13:3, 26. Israel's stations in it are mentioned, Num. 33:18-36; David retired to it, 1 Sam. 25:1, and Hadad went through it to Egypt, 1 Kin. 11:17, 18.

"Mount Paran," Deut. 33:2; Hab. 3:3, was probably the modern Jebel Magra'h, a conspicuous range running east to the Arabah heights, midway between the Dead Sea and the Gulf of Akaba.

PAR'BAR, 1 Chr. 26:16, 18, a portico or out-building on the west side of the temple, with chambers for storage.

PARCHED GROUND, in Isa. 35:7, A. V., translated by Lowth "the glowing sand," by Henderson "the vapory illusion," and in German *sand-meer* and *wasserschein*, "sand-sea" and "water-show," refers to the *mirage*, an optical illusion described by almost all travellers in tropical deserts. It is produced by an unequal refraction of the rays of the sun in the lower strata of the atmosphere over the hot sand. The inexperienced wanderer sees at a distance what he thinks is a beautiful sheet of water, and imagination clothes the further shore with fresh herbage and shrubbery, stately palms waving in the breeze, buildings, etc.; but on hastening towards it he finds the delightful vision recede and at length disappear, and nothing remains but the hot, dry sands. Instead of the deceptive and vanishing hopes of earth, our Saviour bestows the true waters of eternal life.

PARCH'MENTS, 2 Tim. 4:13. Skins, rudely prepared, were early used for writing. Sheepskins were thus used by the

Ionians 5 centuries B. C. Under Eumenes, a king of Pergamos, about 2 centuries B. C., a better mode of dressing them was discovered, and they were called in Latin "charta pergamena," whence our word parchment. See Book.

PAR'DON, Psa. 25:11, God's withholding the punishment due to us for our sins, and treating us as though we had not offended. God alone can grant pardon, Exod. 34:6, 7; Mark 2:7, 10-12, out of his free love and grace, Isa. 43:25; Rom. 5:8; Eph. 1:6, 7, on account of the atonement and mediation of Christ, Rom. 3:23-26; Heb. 9:9-28, who himself bore the punishment due to sinners, Isa. 53:4-12; Gal. 3:10, 13. Repentance and faith in Christ are necessary to secure it, Isa. 55:7; John 3:16, 18; Acts 10:43; 13:38, 39; 1 John 1:6-9. Men are commissioned to deliver God's message promising pardon to repenting and believing sinners, but no man has power to pardon sin, Luke 24:47. The Scriptures show the completeness of God's pardon by speaking of it as the covering of sin, not imputing it, Psa. 32:1, 2, taking it away, Psa. 103:12; Mic. 7:19, blotting it out and not remembering it, Psa. 51:1, 9; Heb. 8:12.

PAR'LOR, in 1 Chr. 28:11, an inclosed inner room, often translated "chamber." In 1 Sam. 9:22 a bedroom or "chamber" at the corner of a court-yard. In Judg. 3:20-25 a cool and private upper chamber, to which the owner repaired for his noon siesta or for purer air and a better view.

PAR'MENAS, *abiding*, Acts 6:5, one of the first 7 deacons.

PAR'ROSH, or PHA'ROSH, *a flea*, Ezra 2:3; 8:3; Neh. 3:25; 7:8; 10:14, a Jew whose family, in number 2,712, returned to Jerusalem with Zerubbabel, besides others with Ezra.

PARSHANDA'THA, *given by prayer*, a son of Haman, Esth. 9:7.

PAR'THIA, originally a province of Media, southeast of the Caspian Sea, appears to have been conquered by Cyrus B. C. 550, and was subject to the Persian monarchs and to the Seleucidæ. Under Arsaces, B. C. 256, it established its independence, and in apostolic times the empire extended from India to the Tigris. Seleucia and Ctesiphon were chief cities, and Ecbatana a royal summer residence. Parthia retained its power nearly 500 years, and was not subjugated even by the Romans. But in A. D. 226 the Persians conquered the last of the Arsacidæ and re-established the Persian Empire. The Par-

thians were a rude people, of Scythian origin. They were expert horsemen, armed chiefly with bows, and discharging their arrows with wonderful skill while riding at full speed and in flight, like Indians or Cossacks. Parthia proper, now called Atak, is included in modern Khorassan. Jews from Parthia, and perhaps Parthian proselytes to Judaism, were at Jerusalem at Pentecost, speaking the Persian language, Acts 2:9.

PARTITION, THE MIDDLE WALL OF, Eph. 2:14, the wall separating the court of the Gentiles from the inner courts of the temple, denoting whatever distinguished the favored people of God from the heathen. This distinction, as well as its ceremonial tokens, God abolished in the fullness of time, John 4:21-24; Acts 11:1-18; 14:27; 15:1-29. See TEMPLE.



GREEK PARTRIDGE: CACCABIS SAXATILIS.

PAR'TRIDGE. The Greek partridge is common in Palestine, and at least one other variety; and both frequent rocky hillsides, and when disturbed seek safety by running rather than by flight; and the peasants now as anciently, 1 Sam. 26:20, chase it until it is weary and knock it over with a stick or stone. Its numerous eggs also are much prized for food, and it is often driven off and its nest robbed, Jer. 17:11.

PARU'AH, *blooming*, 1 Kin. 4:17.

PARVA'IM, 2 Chr. 3:6, a region where fine gold was found; the word is translated by Gesenius "eastern regions." The location is not known.

PAS-DAM'MIM, *boundary of flowings*, 1 Chr. 11:13, called Ephes-dammim (see) in 1 Sam. 17:1. It was near Socoh, 16 miles southwest of Jerusalem.

PASE'AH, *lame*, I., a descendant of Judah, 1 Chr. 4:12.

II. Head of a family of Nethinim in Zerubbabel's time, Ezra 2:49; Neh. 3:6; 7:51.

PASH'UR, *prosperity*, I., son of Immer, a priest and a chief officer in the temple. In Jehoiakim's reign he persecuted Jeremiah for prophesying evil to Jerusalem, and incurred a fearful punishment, Jer. 20:1-6.

II. A priest, son of Malchiah, sent by king Zedekiah to ask of Jeremiah the issue of Nebuchadnezzar's preparations against Jerusalem, Jer. 21. Afterwards, when the Babylonians retired from the city, Jer. 37:5, 11, he demanded the prophet's death as a traitor, Jer. 38:1-13. Many descendants of this Pashur, priests, returned from captivity at Babylon, 1 Chr. 9:12; Ezra 2:38; Neh. 11:12.

PAS'SAGES, Jer. 22:20. See ABARIM.

PAS'SION, Acts 1:3, *suffering*; the last sufferings and death of Christ. See CROSS. In Acts 14:15, Jas. 5:17, "like passions" is nearly equivalent to "the same human nature."

PASS'OVER, Heb. PESACH, Gr. PASCHA, the name given, 1, to the *victim* sacrificed to insure the safety of the firstborn of the Israelites in Egypt, when the Lord slew the firstborn in every Egyptian family, but *passed over* the Israelites to protect them, Isa. 31:5, where the blood of the lamb was sprinkled on the doorway; and 2, to the *festival* established to commemorate that event and Israel's release from bondage, Exod. 12; 13:3-10. This feast, marked by the sacrifice of the passover, was one of the 3 chief festivals of the Hebrews, and was like a sacrament—reminding them of God's grace to them in the past, and binding them still to obey and trust him, and so secure its continuance. It was called also "the feast of unleavened bread," Exod. 23:14-18; Deut. 16:2, 6, 16; 2 Chr. 30:1, 13, 15; Ezra 6:22; Luke 22:1, 7; 1 Cor. 5:7.

The month of the Exodus, named Abib, and at a later period Nisan, was made the first month of the sacred year, Exod. 12:2; 13:4. At the institution of the festival it was commanded that the lamb or kid should be selected on the 10th day of Nisan. It was to be a male of the first year. Each family was to take a lamb, or if a family was too small, one or two others might join it. On the 14th day all leaven was scrupulously removed from the dwelling, as is the custom of the Jews to this day. At evening (see) the passover was to be killed,

and some of its blood was to be put on the door-posts and lintel. It was to be roasted entire, and eaten the same night; no bone must be broken, and any residue must be burned before morning. Unleavened bread and bitter herbs were to be eaten with it, and no leaven was to be used till after the 21st day of the month. The equipments and posture of travellers in haste were to be assumed. At every new observance of the festival a declaration of its meaning was to be made by the father to his children. The first full day of the festival, the 15th of Nisan, was to be observed as a holy day of rest, a "*sabbath*," and of convocation, as was also the last day, Nisan 21st, Lev. 23:5-8; and special sacrifices were appointed for each day, Num. 28:16-25. On the 2d day, the 16th of Abib, the firstfruits of barley were to be offered to the Lord, Lev. 23:10, 11, and from this 50 days were reckoned to "the feast of weeks," ver. 15-21. See PENTECOST. One prevented from keeping the feast at the due time was to observe it in the 2d month; wilful neglect of it was punished with death, Num. 9:6-14; foreigners who had entered into covenant relation with God were admitted to it, Exod. 12:43-48. The prescribed place for the slaying of the passover was at the sanctuary of God, Deut. 16:16; Josh. 18:1; the temple at Jerusalem when built, 2 Chr. 30:5, 8. The slayer was the head of the family, or else a priest or Levite. The blood was sprinkled on the altar, where also the inward fat was burned, ver. 15-17. Besides the passover and the required national sacrifices for the ensuing days, voluntary peace-offerings, Heb. *chagigah*, were given and partaken of by many families, Lev. 3; 2 Chr. 30:21, 22; 35:13. An offering of money was prescribed, Exod. 23:15; Deut. 16:16, 17. Women were permitted, though not commanded, to join in the celebration, 1 Sam. 1:3, 7; Luke 2:41.

The chief notices of the observance of the feast of the passover are, that in Egypt, Exod. 12:28; in the wilderness of Sinai, Num. 9:1-5; the first in Canaan, Josh. 5:10, 11; those by Solomon, 2 Chr. 8:13; that of Hezekiah, the reformer, in the 2d month, 2 Chr. 30:1-22; that by Josiah, 2 Kin. 23:21-23; and one after the Captivity, Ezra 6:19-22.

Jewish writers state that, the family or families having performed the required purifications, John 11:55, and being assembled at the table, the master of the feast

took a cup of wine mixed with water and blessed God for the fruit of the vine, of which all then drank. After a washing of hands the passover was brought in, with unleavened cakes, bitter herbs, and a vinegar or fruit sauce, into which morsels of the food were to be dipped, Matt. 26:23; John 13:26. The father then blessed God for the fruits of the earth, and made the prescribed explanations, Exod. 12:26, 27. After a 2d cup and washing of hands, an unleavened cake was broken and distributed, and a blessing was pronounced upon the Giver of bread. When all had eaten of the passover a 3d cup, of thanksgiving for deliverance from Egypt and the gift of the law, was blessed and partaken of, Matt. 26:27; 1 Cor. 10:16; it was called "the cup of blessing." The repast was usually closed by a 4th cup and psalms of praise; Psalms 115-118 were sung here and Psalms 113 and 114 earlier in the feast. See HYMN. The whole week of the feast was one of rejoicing, Deut. 27:7.

Mention is made of several passovers attended by Jesus, Luke 2:42, 43; John 2:13. He partook for the last time and instituted the Christian memorial feast of his own sacrifice, typified by every passover, on the evening commencing the day of his crucifixion, Matt. 26:17-30; Mark 14:12-26; Luke 22:7-23; John 13. In comparing the 4 accounts it is to be remembered that the term "passover" denotes sometimes the special sacrifice on the 14th of Nisan, and sometimes the whole festival and its offerings, John 18:28. Astronomical calculations show that the 14th of Nisan fell on a Thursday in A. D. 30, the year of our Lord's crucifixion; the 15th day, Friday, beginning at 6 P. M., when the 14th closed, was accordingly "the preparation" (see) for the weekly Sabbath—"a high day" both as occurring in the Passover week and as preceding the presentation of the first-fruits of barley, Mark 15:42; Luke 23:54; John 19:14, 31, 42.

The Jews still observe the Passover, though only as a feast of unleavened bread, all their sacrifices having ceased with the destruction of the temple, A. D. 70, a year when their last full celebration of the feast called multitudes to Jerusalem. The few Samaritans at Nablús, however, still slay and eat the passover on Mount Gerizim. The continued observance of this festival is a living proof of the actual occurrence of the great events it commemorates.

The deliverance from death and bondage

thus commemorated was a type of the infinitely greater salvation from eternal death and the bondage of sin, through the sacrifice of "the Lamb of God," "Christ our Passover," 1 Cor. 5:7; compare John 1:29; 19:36. Faith in him is essential to place us under the shelter of his blood and admit us to the liberty of his service; and it must needs be evinced by the cleansing of our hearts and lives from "the old leaven" of "malice and wickedness," and by obedience to his commands in "sincerity and truth," 1 Cor. 5:8. See LORD'S SUPPER.

PAS'TOR, *feeder, shepherd*, Jer. 2:8; 3:15; 10:21, one whose office it is to feed and guard the flock of Christ, Eph. 4:11; 1 Pet. 5:2. See SHEPHERD.

PAS'TURAGE. See SHEPHERD.

PAT'ARA, a maritime city on the southwest coast of Lycia, 7 miles east of the mouth of the Xanthus and opposite Rhodes. It was celebrated for an oracle of Apollo, the reputed father of its founder Patarus. Its harbor was much frequented. Paul reëmbarked here for Phœnicia on his last visit to Jerusalem, Acts 21:1, 2. A Christian church was early established here, and was represented at the Council of Nice. Ruins of considerable extent mark the site and retain the name of Patara, but the harbor is now filled with sand.

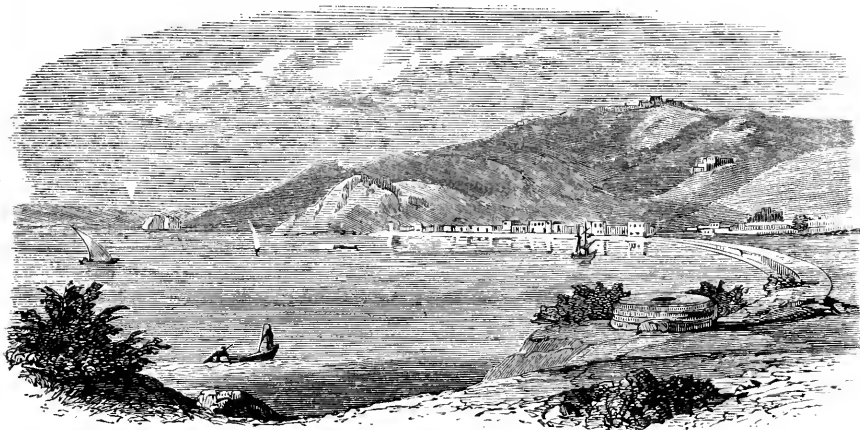
PATE, Psa. 7:16, A. V., the crown of the head, not with the idea of contempt, as "pate" is now used.

PATH'ROS, Isa. 11:11; Jer. 44:1, 15; Ezek. 29:14; 30:14, Upper or Southern Egypt, one of the 2 main divisions of the land; or as some suppose, the Pathyrite district, in which Thebes lay, and which probably derived its name from the town *Ha-hathor*, "the abode of Hathor" the Egyptian Venus. This region was originally independent of Egypt and had its own kings. It was probably identical with the Thebaid of the Greeks and the Saïd of the Arabs. Its early inhabitants, the Pathrusim, were descendants of Mizraim, Gen. 10:14. See EGYPT.

PAT'IENCE, as an attribute of God, denotes his long-suffering forbearance from wrath and continuance of mercy under great and manifold provocations from man, Exod. 34:6, 7; Rom. 2:4; 2 Pet. 3:9. As a Christian grace it denotes sometimes tranquil and trustful endurance of evil and perseverance in faith and duty, Luke 8:15; Rom. 5:3; Jas. 1:3, 12; 2 Pet. 1:6; and sometimes forbearance towards fellow-men, Matt. 18:26, 29; 1 Thess. 5:14; 2 Tim.

2:24. God is the source of this as of all grace, Rom. 15:5; and the Christian is to seek it from him in the study of the Scrip-

tures, and of Christ, who perfectly exemplified it, Rom. 15:1-5; Gal. 5:22; Heb. 6:12, 15; 12:1, 2; Jas. 5:10, 11; 1 Pet. 2:18-23.



PATMOS: HARBOR OF LA SCALA.

PAT'MOS, a rocky and barren island in the Ægean Sea, used by the Romans as a place of exile for criminals, and to which the apostle John was banished by Domitian, A. D. 95, Rev. 1:9. It lies 20 miles south of Samos, and 24 from the coast of Asia Minor; it is about 25 miles in circumference and has a bold and deeply-indented shore. The port and town La Scala are on the eastern side. Crowning the high hill on which the town lies is the old monastery of St. John. Half way up the hill is the grotto which tradition assigns as the place where John saw and recorded his prophetic visions. Patmos was called Palmosa in the middle ages, but is now called Patino. It is one of the Sporades, and pays a small tribute to the Turks.

PAT'RIARCH, *paternal ruler* of a family or tribe, applied in the New Testament to Abraham, Heb. 7:4, Jacob's sons, Acts 7:8, 9, and David, Acts 2:29. In the Septuagint it is sometimes used to translate the Hebrew word for "head" or "prince" of a tribe, 1 Chr. 27:22. In common usage it denotes especially the men whom Scripture mentions as living before Moses. The form of government indicated by the word prevailed in the early history of the Hebrews. The father of a family exercised authority over his descendants as long as he lived; at his death this dignity devolved on one of his sons—usually, but not always,

the eldest, by birthright (see)—Gen. 27:29; 49:8; 1 Chr. 5:1, 2. From the heads or patriarchs of the families composing a tribe a prince was selected, Num. 1:4-16. See **ELDERS**. After the destruction of Jerusalem the Jews termed the 2 heads of the Sanhedrin patriarchs; and the word has come into use in some branches of the Christian church to designate dignitaries superior to archbishops.

PAT'ROBAS, a Christian at Rome saluted by Paul, Rom. 16:14. The imperial household had one or more men of this name. Compare Phil. 1:13; 4:22.

PAT'TERN, 1 Tim. 1:16, an example, as in the R. V. In Heb. 9:23, copies, as in the R. V., of the models mentioned in Heb. 8:5.

PA'U, or **PA'I**, capital of Hadar king of Edom, Gen. 36:39; 1 Chr. 1:50.

PAUL, *little*, the distinguished "apostle of the Gentiles," Rom. 11:13; also called **SAUL**, *asked for*, a Hebrew name. He is first called Paul in Acts 13:9, and, as some think, assumed this Roman name according to a common custom of Jews in foreign lands or in honor of Sergius Paulus, ver. 7, his friend and an early convert. Both names, however, may have belonged to him in childhood. He was born at Tarsus in Cilicia, and inherited from his father the privileges of a Roman citizen. His parents belonged to the tribe of Benjamin, and

brought up their son as "a Hebrew of the Hebrews," Phil. 3:5. Tarsus was highly distinguished for learning and culture, and the opportunities for improvement it afforded were no doubt diligently improved by Paul. At a suitable age he was sent to Jerusalem to complete his education in the school of Gamaliel, the most distinguished Rabbi of that age. It does not appear that he was in Jerusalem during the ministry of Christ; and it was perhaps after his return to Tarsus that he learned the art of tent-making, in accordance with a general practice among the Jews and their maxim, "He that does not teach his son a useful handicraft teaches him to steal," Acts 18:3; 20:34; 2 Thess. 3:8.

We next find him at Jerusalem, apparently about 30 years of age, high in the confidence of the leading men of the nation. He had profited by the instructions of Gamaliel, and became learned in the law; yielding himself to the strictest discipline of the sect of the Pharisees, he had become a fierce defender of Judaism and a bitter enemy of Christianity, Acts 8:3; 26:9-11. After his miraculous conversion, of which we have 3 accounts, Acts 9; 22; 26, Christ was all in all to him. It was Christ who revealed himself to his soul at Damascus, Acts 26:15; 1 Cor. 15:8; to Christ he gave his whole heart and soul, mind, might, and strength; and thenceforth, living or dying, he was "the servant of Jesus Christ." He devoted all the powers of his ardent and energetic mind to the defence and propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly clear and strong; and the opposition which he was thus led to make to the rites and ceremonies of the Jewish worship exposed him everywhere to the hatred and malice of his countrymen. On their accusation he was at length put in confinement by the Roman officers, and after being detained for 2 years or more at Cæsarea, he was sent to Rome for trial, having himself appealed to the emperor. There is less certainty in respect to the accounts which are given of Paul afterwards by the early ecclesiastical writers. Still it was a very generally-received opinion in the earlier centuries that the apostle was acquitted and discharged from his imprisonment at the end of 2 years, and that he afterwards returned to Rome,

where he was again imprisoned and put to death by Nero.

Paul appears to have possessed all the learning which was then current among the Jews, and also to have been acquainted with Greek literature, as appears from his mastery of the Greek language, his frequent discussions with their philosophers, and his quotations from their poets—Aratus, Acts 17:28; Menander, 1 Cor. 15:33; and Epimenides, Tit. 1:12. Probably, however, a learned Greek education cannot with propriety be ascribed to him. But the most striking trait in his character is his enlarged view of the universal design and the spiritual nature of the religion of Christ, and of its purifying and ennobling influence upon the heart and character of those who sincerely profess it. From the Saviour himself he had caught the flame of universal love and the idea of salvation for all mankind, Gal. 1:12. Most of the other apostles and teachers appear to have clung to Judaism, to the rites, ceremonies, and dogmas of the religion in which they had been educated, and to have regarded Christianity as intended to be engrafted upon the ancient stock, which was yet to remain as the trunk to support the new branches. Paul seems to have been among the first to rise above this narrow view and to regard Christianity in its true light, as a universal religion. While others were for Judaizing all those who embraced the new religion by imposing on them the yoke of Mosaic observances, it was Paul's endeavor to break down the middle wall of separation between Jews and Gentiles, and show them that they were all "one in Christ." To this end all his labors tended; and, ardent in the pursuit of this great object, he did not hesitate to censure the time-serving Peter and to expose his own life in resisting the prejudices of his countrymen. Indeed his 5 years' imprisonment at Jerusalem, Cæsarea, and Rome arose chiefly from this cause.

The following chronological table of the principal events in Paul's life may be of use in directing and assisting inquiries into this most interesting portion of history. The different chronologies of Hug, Lardner, and Conybeare and Howson are here presented side by side; and thus the table, while it shows the general agreement of chronologists as to the order of events, shows also that it has thus far been found impossible to arrive at entire certainty respecting their dates.

	Hug.	Lard.	C. & H.
Paul's conversion, Acts 9. In the twenty-first year of Tiberius-----	36	36	36
He goes to Arabia, and returns to Damascus, Gal. 1:17; and in the third year escapes from Damascus and visits Jerusalem, Acts 9:23-26, in the year-----	39	39	38
From Jerusalem he goes to Tarsus, Acts 9:30; and after several years of labor in Cilicia and Syria, Gal. 1:21, during which it is supposed most of the sufferings occurred which are mentioned in 2 Cor. 11:24-26, he went with Barnabas to Antioch in Syria, Acts 11:25, 26, where they labored during the year-----	44	43	44
From Antioch he is sent with Barnabas to Jerusalem, his second visit, to carry relief for the famine, and returns to Antioch, Acts 11:30-----	45	44	45
First great missionary tour, with Barnabas, from Antioch to Cyprus, Antioch in Pisidia, Iconium, Lystra, and Derbe, and returning through the same places and Attalia to Antioch, Acts 13; 14, about two years, commencing-----	—	45	48
Third visit to Jerusalem, with Barnabas, to consult respecting circumcision, etc., and return to Antioch, Acts 15:2-30-----	53	50	50
Second missionary tour, from Antioch, through Cilicia, Derbe, Lystra, Phrygia, Galatia, Troas, Neapolis, Philippi, Thessalonica, Berea, Athens, and Corinth, Acts 15:35 to 18:1, where he finds Aquila-----	54	51	52
After eighteen months at Corinth he makes his fourth visit to Jerusalem, by Cenchrea, Ephesus, and Cæsarea, and returns to Antioch, Acts 18:11-22, in-----	56	—	54
Third missionary tour, through Galatia and Phrygia, arriving at Ephesus, Acts 19:1, in-----	57	53	54
And after two years at Ephesus, going through Troas and Macedonia to Corinth, Acts 20:1-----	59	56	57
Fifth visit to Jerusalem, from Corinth, by Philippi, Troas, Miletus, Tyre, Ptolemais, and Cæsarea, Acts 20:3 to 21:15-----	60	58	58
After two years' imprisonment at Jerusalem and Cæsarea, he sails from Sidon, by Myra, Fair Havens, etc., to Malta, where he is shipwrecked; in the spring he proceeds to Rome, Acts 21:17 to 28:16-----	63	61	61
Two years' imprisonment in Rome, and release, Acts 28:30-----	65	63	63
After laboring, as some think, in Spain, Rom. 15:24, 28, also in Ephesus, Macedonia, 1 Tim. 1:3, Crete, Tit. 1:5, Asia Minor, 2 Tim. 1:15, and Nicopolis, Tit. 3:12, he is again a prisoner at Rome, joyfully awaiting martyrdom, though almost alone, 2 Tim. 2:9; 4:6-18-----	—	65	68

These various journeys of St. Paul, many of them made on foot, should be studied through on a map, in connection with the inspired narrative in Acts and with his own pathetic description of his labors, 2 Cor. 11:23-29, wherein nevertheless the half is not told. When we review the many regions he traversed and evangelized, the converts he gathered, and the churches he founded, the toils, perils, and trials he endured, the miracles he wrought, and the revelations he received, the discourses, orations, and letters in which he so ably defends and unfolds Christianity, the immeasurable good which God by him accomplished, his heroic life, and his martyr death, he appears to us the most extraordinary of men.

The character of Paul is most fully portrayed in his epistles, by which, as Chrysostom says, he "still lives in the mouths of men throughout the whole world. By them, not only his own converts, but all the faithful even unto this day, yea, and all the saints who are yet to be born until Christ's coming again, both have been and shall be blessed." In them we observe the transforming and elevating power of grace in one originally turbulent and passionate—making him a model of manly and Christian excellence; fearless and firm, yet considerate, courteous, and gentle; magnanimous, patriotic, and self-sacrificing; rich in all noble sentiments and affections.

EPISTLES OF PAUL.—There are 14 epistles in the New Testament usually ascribed to Paul, beginning with that to the Romans, and ending with that to the Hebrews. Of these the first 13 have never been contested; as to the latter, many good men have doubted whether Paul was the author, although the current of criticism is in favor of this opinion. These epistles, in which the principles of Christianity are developed for all periods, characters, and circumstances, are among the most important of the primitive documents of the Christian religion, even apart from their inspired character; and although they seem to have been written without special premeditation, and have reference mostly to transient circumstances and temporary relations, yet they everywhere bear the stamp of the great and original mind of the apostle, as purified, elevated, and sustained by the influences of the Holy Spirit.

The following is Lardner's arrangement of the epistles of Paul, with the places where they were written and the dates:

EPISTLES.	PLACES.	A. D.
1 Thessalonians	Corinth	52
2 Thessalonians	"	52
Galatians	{ Corinth or } end of 52 { Ephesus } or beginning of 53	
1 Corinthians	Ephesus	beginning of 56
1 Timothy	Macedonia	56
Titus	" or near it, near end	56
2 Corinthians	"	about Oct., 57
Romans	Corinth	" Feb., 58
Ephesians	Rome	" April, 61
2 Timothy	"	" May, 61
Philippians	"	before end of 62
Colossians	"	" " 62
Philemon	"	" " 62
Hebrews	Italy	spring, 63

The arrangement of Hug is somewhat different; and most critics now place Hebrews and the pastoral epistles to Timothy and Titus latest in the list, while those who find evidence that Paul was released from his first imprisonment and lived until the spring of A. D. 68, assign them to the last years of his life. See TIMOTHY.

PAVE'MENT, Exod. 24:10; 2 Kin. 16:17; Esth. 1:6. See GABBATHA.

PAVIL'ION, a tent, as for kings or generals in time of war, 1 Kin. 20:12, 16. David poetically describes the Lord as discomfiting his servant's enemies from the midst of a pavilion of dark waters and thick clouds of the skies, Psa. 18:6-14; compare Josh. 10:10, 11. He is a secure shelter to those who trust in him, Psa. 31:20; 83:3.

PEACE. The 2 or 3 Hebrew words thus translated are very comprehensive, denoting primarily *wholeness*, *i. e.*, health, welfare, or good of all kinds, Gen. 29:6, margin; Exod. 4:18; Num. 6:26; peace as opposed to war, Eccl. 3:8; concord or friendship, Psa. 41:9, margin. The Greek word in the New Testament has much the same breadth of meaning, Luke 1:79; 2:14; 7:50; 12:51; 14:32. "Peace be unto you," the common salutation in the East, Christ realized for his disciples in the highest sense, John 14:27; 20:19, 21, 26, in the reconciliation made through his death between God and man, and in all the blessings which flow from it, Col. 1:19-23; compare Psa. 85:5; Isa. 9:6; 53:5.

The Christian grace of peace is that tranquillity of conscience, mind, and heart which God confers in assuring the believer of his pardon, Rom. 5:1; 15:13. It may be enjoyed amid great outward adversity, John 16:33. While the preaching of the gospel naturally awakens opposition of thought, aim, and effort between believers and rejecters of Christ, Matt. 10:34, a kindly dis-

position towards others is an essential fruit of the Spirit in all who are Christ's, Gal. 5:22; Col. 3:15; and its active manifestation is blessed by Christ, Matt. 5:9, and enjoined by him and his apostles, Mark 9:50; 2 Cor. 13:11; Heb. 12:14; 1 Pet. 3:11.

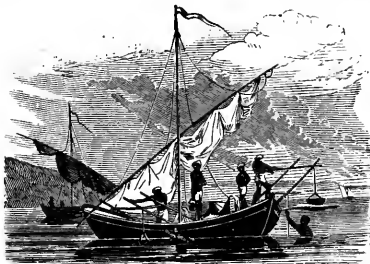
The old English idiom, "to hold one's peace," means simply to be silent, Psa. 39:12; Mark 3:4.



PEA'COCKS were imported by Solomon, 1 Kin. 10:22; 2 Chr. 9:21, and the Hebrew word so translated closely resembles the modern Tamul or Malabar term. See TARSHISH. In Job 39:13 the word translated peacocks should be rendered ostriches, and that rendered ostrich should be stork, as it is elsewhere translated.

PEARL, in Job 28:18, A. V., should probably be "crystal." Pearls have always been highly prized as personal ornaments, and the ancients accorded them a high rank among precious substances, Matt. 7:6; 13:45, 46; Rev. 21:21. Pearls are a globular deposit of nacre, the lining substance of many shells, and are found in several mollusks, whose nacre is called "mother of pearl." The pearl-oysters grow in deep water, in clusters, on rocks called "pearl-banks," and are found in the Persian Gulf, on the west coast of Ceylon, on the coasts of Java, Sumatra, etc., and in smaller quantities elsewhere in both hemispheres. The oysters are brought up by trained divers, who can pursue their dangerous trade only during a few weeks or months of calm spring or summer weather. Few pearls are as large as a cherry-stone,

yet some have reached the size of a walnut, and one has been valued at \$350,000.



The value and beauty of such a stone, acquired with such severe toil, make it an apt illustration of the blessing of salvation, obtained for us by the self-sacrifice of Christ, and which it is our wisdom to acquire at any cost, Matt. 13:45, 46; Prov. 2:3-9; Rev. 3:18.

PECU'LIAR, Exod. 19:5; Deut. 26:18; Psa. 135:4; Tit. 2:14; 1 Pet. 2:9, signifies God's own special possession.

PEEP, in Isa. 8:19, denotes the stifled, piping voice of necromancers.

PE'KAH, *open-eyed*, son of Remaliah, and general of Pekahiah king of Israel. He conspired against his master, and having slain him, B. C. 758, he reigned in his place 20 years, 2 Kin. 15:25-28. In the latter part of his evil reign he formed an alliance with the Syrians of Damascus, and early in the reign of Ahaz Pekah and Rezin invaded Judah and besieged Jerusalem, ch. 16:1-6. Though unable to take the holy city, Isa. 7; 8:1-10, the allies killed many warriors of Judah and took many prisoners, 2 Chr. 28:5-8; but the Israelites were divinely ordered to restore their captives, ver. 9-15; Lev. 25:39, 42, 43, 46. Ahaz seeking the aid of Assyria, Tiglath-pileser defeated Syria and Israel, and deprived Pekah of the country beyond the Sea of Galilee, taking the inhabitants captive, 2 Kin. 15:29; 16:7-9; 1 Chr. 5:26; Isa. 17. Soon afterwards Pekah was slain by Hoshea, who after a 9 years' interregnum usurped the throne, 2 Kin. 15:30; 17:1. Pekah was the last of the 4 kings of Israel assassinated in the troublous times of the prophet Hosea, Hos. 1:1; 8:4; 10:7, 15; compare 2 Kin. 15:8-10, 13, 14, 23-25, 30.

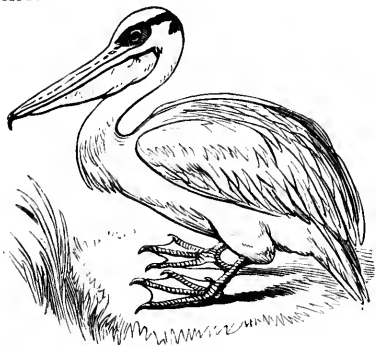
PEKAH'AH, *whose eyes the Lord opened*, son and successor of Menahem king of Israel, was a wicked prince, and reigned but 2 years, B. C. 760-758. Pekah, son of

Remaliah, conspired against him, and killed him in his own palace, 2 Kin. 15:22-25.

PE'KOD, *visitation*, a name applied to Babylon, or perhaps denoting a Chaldaean province, Jer. 50:21; Ezek. 23:23.

PE'LEG, *division*, Gen. 10:25; 11:16-19; 1 Chr. 1:19-25, a son of Eber and brother of Joktan. His name refers to a division made in his time in the family of Eber, whose elder branch, that of Peleg, remained in Mesopotamia, while sons of the younger, Joktan, migrated to Southern Arabia.

PEL'ETHITES and **CHER'ETHITES**, David's body-guard, 2 Sam. 8:18; 15:18; 20:7, 23; 1 Kin. 1:38, 44. The names have been translated "executioners and couriers;" but many suppose they were foreign mercenaries, their names implying their origin and not their duties, and that Pelethites is another word for Philistines. See **CHERETHITES**.



PEL'ICAN, *vomiter*, Lev. 11:18, a voracious water-fowl, of a rank oily flesh, unclean by the Mosaic law. It is gregarious and migratory. The common white pelican, still found in Egypt and Palestine, is nearly 6 feet long, and resembles the goose in shape. Its broad flat bill is 15 inches in length, and has a pouch underneath, nearly invisible when empty, but capable of containing 2 or 3 gallons of water. This it uses as a scoop-net in catching fish, of which it holds enough for 6 men. The young are fed on the regurgitated food of the parent; hence its name, the process being aided by pressure of the bill on the breast. The bill terminates in a bright red hook, and may have given rise to the fable that the pelican feeds its young with its blood. It is a good flyer as well as diver and swimmer, and having loaded itself with fish retires to some lonely spot to digest its food; it then has a dull and melan-

choly aspect, *Psa.* 102:6. Its voice is harsh. In the prophecies of the desolation of *Idumæa*, *Isa.* 34:11, and of *Nineveh*, *Zeph.* 2:14, the presence of the pelican, called *comorant* in *A. V.*, is mentioned.

PEN, *Judg.* 5:14; *Psa.* 45:1; *Jer.* 8:8. For inscriptions on stone, *Exod.* 24:12; *Job* 19:24, or metallic plates, *Isa.* 8:1, where "roll" is really a polished "writing-table" or tablet, *Isa.* 30:8, the ancients used a stylus of hardened iron, sometimes perhaps tipped with a hard stone, *Jer.* 17:1. See **DIAMOND**. For tablets of wood coated with wax, *Luke* 1:63, the stylus had one end broad and smooth for erasing errors. For soft materials, such as papyrus, skin, linen, parchment, a fine-pointed hair-pencil, dipped in ink, was used, as by the Chinese now. In later times the reed pen was used, at first with an unsplit point, prepared with a particular kind of knife, *Jer.* 36:18, 23; *3 John* 13. The reed pen is still used by the Syrians, Turks, etc. See **INK**, **SCEPTRE**.

PEN'EL, or **PENU'EL**, *the face of God*, the place where Jacob wrestled with the Angel-Jehovah "face to face," *Gen.* 32:24-31; *Hos.* 12:4. It was east of the Jordan and near the Jabbok. There was a town so called 500 years later, the tower of which Gideon destroyed, *Judg.* 8:8-17. About 250 years later Penuel was rebuilt or fortified by Jeroboam I., *1 Kin.* 12:25. Dr. Merrill would place its site on the south side of the Jabbok and near its mouth.

PENIN'NAH, the 2d wife of Elkanah the father of Samuel. See **HANNAH**. Their story illustrates the evils of polygamy, *1 Sam.* 1.



PEN'NY, *Matt.* 18:28; *Mark* 6:37, the denarius, the chief Roman silver coin, equal to about 16 cents. The Greek drachma, "piece of silver," *Luke* 15:8, was of about the same value. Distressing scarcity is indicated, *Rev.* 6:6, when a whole day's wages can buy only a "chænix" (less than a quart) of wheat—what a single man would need; a denarius usually purchased a bushel. The "penny" shown to Christ bore Tiberius' likeness and name, *Matt.* 22:19, 21. Even the nominal value of the denarius would be better expressed by

"shilling" or "franc;" and its real value, in purchase of labor or commodities, was far greater formerly than now, the Samaritan's gift equalling at least two dollars with us, *Luke* 10:35.

PEN'TATEUCH, *five volumes*, the collective name of the 5 books of Moses: *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. See these titles, and also **MOSES**. The name as well as the individual titles of the books is of Greek origin, probably given by the Alexandrian translators of the Old Testament. See **SEPTUAGINT**. By the Hebrews the roll or volume was called *Tôrâh*, "the Law." The Greek names describe the contents of each book, the Hebrew names, *Bereshith*, "in the beginning," etc., are either an initial word or a prominent word in the initial verse. The Pentateuch is called in the Bible "the law," *Neh.* 10:34, 36; *Matt.* 12:5; *Luke* 10:26; *John* 8:17 (though "the law" sometimes includes all the Hebrew Scriptures, *John* 15:25, which were otherwise divided into "the law and the prophets," *Matt.* 22:40, or "the law, the prophets, and the psalms," *Luke* 24:44); the "book of Moses," *2 Chr.* 25:4; "the law of Moses," *1 Kin.* 2:3; *Dan.* 9:11, 13; *John* 7:23; *Acts* 13:39 with *John* 1:17, 45; "the book of the law," *2 Kin.* 22:8, 11; "the book of the law of Moses," *Josh.* 8:31; *Neh.* 8:1; "the book of the covenant," *2 Kin.* 23:2, 21; "the book of the law of Jehovah," *2 Chr.* 17:9; "the law of Jehovah," *2 Chr.* 31:3; and "a book of the law of Jehovah given by Moses," *2 Chr.* 34:14. The grand subject of the Pentateuch is the Hebrew theocracy: *Genesis* showing the preparation for it, *Exodus* the foundation of it, *Leviticus* its internal constitution, *Numbers* its actual establishment in wilderness journeys and the conquest of Canaan, and *Deuteronomy* being a recapitulation and enforcement of the legislation relating to it. The Pentateuch bears its own testimony to its authorship by express mention of Moses as the writer of several portions, *Exod.* 17:14; 24:3-7; 34:27; *Num.* 33:2; *Deut.* 31:9-12, 19, 22, 24-26; without strong reason for the contrary opinion, such as exists as to the account of his death, *Deut.* 34, it is fair to presume that he wrote the rest, and this presumption is confirmed by the unity of the composition as a whole, by the language of other Old Testament Scriptures and of Christ and his apostles, by the constant tradition of the Jewish and the Christian church, and by the internal evidence of the work itself, which calls for the

authorship of a man with the precise providential qualifications which Moses alone had—through his Egyptian education and his leadership in the wilderness journeyings. The antiquity of the book is further evidenced by its primitive theology and the archaic Hebrew in which it is written, in both which respects it differs from the writings of the Davidic period, and still more from those of the post-exilic period, to which some modern critics would assign it. While Moses thus appears to have been the only possible author of the Pentateuch, he may, by and under divine direction, have made use of ancient records of events preceding his time—a supposition which may well account for alleged differences, in style and the use of the names of God, on which a modern critical school has grounded objections against the Mosaic authorship. The anticipatory use of certain local names before their application after the conquest of Canaan—as Dan, Gen. 14:14; Deut. 34:1 with Josh. 19:47, and Hebron, Gen. 13:18; 23:2 with Josh. 14:15; Judg. 1:10—may be explained on the ground of prophetic foreknowledge, or of substitution in later editions of the Pentateuch after the names became settled.

Some section of the Pentateuch was regularly read in each Jewish synagogue on the Sabbath, Acts 13:15; 15:21. It was and is the sacred book of the Samaritans, who accept no other part of the Bible.

PEN'TECOST, *fiftieth*, Acts 2:1-41, the Greek name for the 2d of the 3 great festivals which Israel was commanded to keep at the national sanctuary, Exod. 23:14-17. It was celebrated on the "fiftieth" day after the 16th of Nisan, which is the 2d day of the Passover festival, Lev. 23:15, 16; and it fell on the 6th day of the 3d month. In the Old Testament it is called "the feast of weeks," Exod. 34:22, "the feast of harvest," Exod. 23:16, and "the day of the first-fruits," Num. 28:26, and was instituted as a day of thanksgiving to God for the grain—"harvest," which in Palestine was usually gathered during the 7 "weeks" between the Passover and this festival, and which was completed with the wheat-harvest. The "first-fruits" of the latter were offered on the appointed day in 2 leavened loaves, each containing 6 pints of the finest wheat flour, Lev. 23:17. Special bloody sacrifices were also prescribed, Lev. 23:18-21; Num. 28:26-31; and the day was to be one of holy rest and rejoicing, of gratitude prompting new obedience, and of hospi-

tality to the needy. Of each participant a free-will offering proportioned to his means was required, Deut. 16:9-12.

The later Jews, after their dispersion at the destruction of Jerusalem, regarded this festival as commemorative of the giving of the law from Mount Sinai, Exod. 20:1-20, an event whose near coincidence with the time appointed for "the feast of weeks" may be inferred from Exod. 19:1, 10, 11, 16. This is the chief significance of the festival among modern Jews.

On the day of Pentecost the Holy Spirit was poured out on the Christian church, Acts 2:1-3. This gift of a divine Enlightener and Sanctifier bore to the deliverance wrought by the sacrifice of Christ as the true Passover a relation similar to that which the giving of the law bore to the deliverance from Egypt, but was of a more glorious efficacy, and designed for all nations and the whole period of the gospel dispensation, Acts 2:17, 38, 39. On this day, in the conversion of the 3,000, the "first-fruits" of a grand spiritual "harvest" were presented to the Lord. Compare Matt. 9:37, 38; John 4:35, 36. The mighty effects then produced foreshadow the yet greater work the Spirit will perform in answer to prayer.

PENU'EL. See PENI'EL.

PEO'PLE, usually foreign nations, sometimes the common people, John 7:20.

PE'OR, *clef*, a mountain-peak in Moab, the last of the 3 stations from which Balaam beheld and blessed Israel, Num. 23:27 to 24:19, then encamped in the valley east of the Jordan near the Dead Sea, Num. 22:1; 24:2, 5. Peor, like Pisgah, Num. 21:20, faced Jeshimon. Prof. Paine, of the American Palestine Exploration Society, in 1873 identified Pisgah with Jebel Siaghah, whose 3 summits, it is probable, were the sites of Balaam's 3 views. See JESHIMON and PISGAH. In Num. 25:18; 31:16; Josh. 22:17, Peor is a contraction for Baal-peor, Num. 25:3.

PERA'ZIM, *breaches*, Isa. 28:21; an idolatrous high-place, elsewhere called BAAL-PERAZIM (see), 2 Sam. 5:18-21; 1 Chr. 14:8-12.

PERD'TION. Christ calls Judas "the son of perdition," John 17:12 with Mark 14:21; Acts 1:25, according to the Hebrew idiom describing his character and destiny. See SON. Perdition is signified in Scripture by "the lake of fire," Rev. 17:8, 11; 19:20, the dreadful final abode of the devil and of men "not written in the Lamb's

book of life," Rev. 20:10-15. Our Saviour refers to it as "the furnace of fire," Matt. 13:50, "the Gehenna of fire," "the eternal fire prepared for the devil and his angels," Matt. 18:9; 25:41. See HELL, III., and HIN-NOM. The Greek word in Rev. 17:8, 11, also translated "destruction," Rom. 9:22; 2 Pet. 2:1, 3, R. V., has a general sense of loss, destruction, and ruin, Matt. 26:8; Acts 8:20, and is often used in a special sense to denote the loss of eternal life and blessedness, Matt. 7:13; John 17:12; Heb. 10:39; 2 Pet. 3:7. That this does not mean simple *loss*, or the annihilation of the wicked, is proved by the language in which the Bible depicts the enduring guilt, defilement, shame, and anguish of the doomed, Dan. 12:2; Matt. 13:40, 50; 18:34, 35; 25:30, 41; Mark 3:29; 9:44-48; Rom. 2:4-9; Rev. 14:9-11; 21:8.

The same Greek word is used by the Septuagint to translate the Hebrew *Abaddon*, "destruction," which is generally understood as referring to the place of gloom and suffering in the unseen world, Job 26:6; 28:22; Psa. 88:11; Prov. 15:11.

The Greek *verb* from which the noun is derived likewise has a general sense of loss, destruction, and ruin, Matt. 2:13; 8:25; 9:17; Luke 15:8, 9, 24, 32, and like the noun it is specially applied to the depraved and ruined condition of man as a sinner, Matt. 18:11; Luke 19:10; from which he may be saved through faith in Christ, John 3:16; 10:28; 2 Pet. 3:9, but which if continued in through this life, 2 Cor. 2:15; 4:3, will terminate in that complete "perdition" in sin and misery which—both as the natural result of persistence in sin, unbelief, and enmity to God, John 8:24; Matt. 12:31, 32; John 3:36, and by the direct sentence and infliction of the Judge—involves those condemned to follow out the choice of their lives and depart from Christ, Matt. 25:41, 46; 10:28. From 2 Thess. 2:3, etc., we learn that another "son of perdition" would come in "the last times," "the man of sin," and "that wicked" or "lawless one," apparently the final embodiment of ungodliness—whether a person or an organization we are not told—destined to be destroyed by Christ.

PE'RES, *division*, Dan. 5:28. See UPHAR-SIN.

PE'REZ, Neh. 11:4, 6. See PHAREZ.

PE'REZ-UZ'ZAH, 2 Sam. 6:8. See UZ-ZAH.

PER'FECT, *whole, complete*, having every essential component part, Lev. 22:21-24;

1 Cor. 13:10. Men are called perfect who, though by no means sinless, were yet comparatively blameless, truly possessing the qualities required by God, as faith in him, love to him, and the spirit of obedience, Gen. 6:9; 1 Kin. 15:14; 2 Kin. 20:3; Job 1:1.

To be "perfected," or "made perfect," is to be brought to some particular contemplated end, 2 Chr. 8:16; as Christ to his foretold death, Luke 13:32 with ver. 31, 33, and to a complete fitness for his mediatorial work, Heb. 2:10 with ver. 18 and 5:9; and as the believer in Christ comes to peace of conscience, Heb. 10:14 with 7:19; 9:9; 10:1, 2; to the full reception of the promise of the Messiah, Heb. 11:39, 40; to the goal of spotless holiness, complete conformity to Christ, Phil. 3:12 with ver. 8-10, and to the holiness and blessedness of the redeemed spirit after death, Heb. 12:23.

A "perfect" man in Christ is one spiritually full-grown in faith, love, knowledge, and strength for action, as contrasted with a "babe" in Christ, 1 Cor. 2:6; Heb. 5:14, margin; compare ver. 12, 13; 6:1. Paul classes himself among the "perfect," Phil. 3:15, but does not regard himself as "made perfect," ver. 12; see above.

Believers are exhorted to "be perfected," 2 Cor. 13:11, to "go on unto perfection," Heb. 6:1, acquiring through the grace of God, Heb. 13:21, a character ripened into Christian manhood, complete in every Christian grace, Eph. 4:13 with Jas. 1:4; 2 Pet. 1:1-11. God, in all his imitable qualities, is the model set before them, Matt. 5:48.

PER'FUMES were anciently, and still are, much used in the East, Prov. 27:9; Isa. 57:9; and were applied to the person, John 12:3, as well as to garments, Psa. 45:8, and to beds, Prov. 7:17, and carried burning before the litters of princes, Song 3:6, 7. Moses speaks of the art of the perfumer, A. V. "apothecary," and gives the composition of the 2 sacred perfumes used in the tabernacle service, the one as anointing oil, the other as incense, Exod. 30:23-33, 34-38. Perfumes were used in embalming the dead, Mark 16:1; John 19:39, 40. See EMBALMING, INCENSE, OINTMENTS, SPICES.

PER'GA, a city of Pamphylia, on the river Cestrus, 7 miles from its mouth. The river is now obstructed by a bar, but was anciently navigable as far as Perga, where Paul and Barnabas landed on their first missionary tour, with Mark—who there left

them, Acts 13:13. Paul revisited Perga on his return, Acts 14:25. It was the original capital of Pamphylia, and after the division of the province remained the capital of one part, and Sidé became the chief city of the other. Perga had fine public buildings, and on an adjacent height a splendid temple of Diana, which gave celebrity to the city—some of whose discovered coins bear the image of that goddess. Extensive ruins remain, called by the Turks Eski-Kalesi.

PER'GAMOS, R. V. **PER'GAMUM**, a city of Mysia, 3 miles north of the river Caicus, and 20 miles from the Ægean Sea. It was the residence of the Attalian dynasty of kings, who raised it to eminence as a seat of art, literature, and idolatry. Their dominions fell to the Romans B. C. 133, and became the province of Asia proper. Eumenes II., B. C. 197-159, founded a library which increased to 200,000 volumes; being presented by Antony to Cleopatra, and removed to Alexandria, it was destroyed by the Caliph Omar with the famous Alexandrine library. In transcribing manuscripts for it great quantities of sheepskin were used, and great improvement was made in the preparation of it for writing; the improved material was called "charta pergamena" (paper of Pergamos), whence our word "parchment." A beautiful grove near the city contained temples of Jupiter, Minerva, Apollo, Venus, Bacchus, and Æsculapius. Special prominence was given anciently to the worship of Venus, and afterwards of Æsculapius, the god of medicine and pharmaceutical magic, whose emblem was a serpent. Some interpret the expressions in Christ's message to the church here, Rev. 1:11; 2:12-17, "the throne of Satan," etc., as referring especially to the worship of this serpent-idol; compare Rev. 12:9; others apply them to the abundant idolatries and impurities of the city and the hostility to Christianity already begun there in the slaying of Antipas. Ruins of ancient buildings show the former magnificence of Pergamos, now Bergama, but the modern houses are poor. It has a population of 20,000, chiefly Turks and Mohammedans, with about 2,000 Greek and Armenian Christians. A remarkable conical height near the city, now crowned with ruins, was held sacred by the heathen from early antiquity, and in time was occupied by a fortress.

PER'IZZITES, Gen. 15:20, ancient inhabitants of Palestine, often enumerated with other tribes descended from Canaan.

They were widely scattered: in Abraham's time near Bethel, Gen. 13:7; in Jacob's, near Shechem, Gen. 34:30; in Joshua's, on the wooded slopes of Carmel, Josh. 17:15; and afterwards in the territory of Judah, Judg. 1:4, 5. From this apparent dispersion, from the probable meaning of the word, *rustics* or *villagers*, and from their being associated several times with the Canaanites alone, who appear to have occupied cities, some conjecture that by the Perizzites are denoted the rural population or villagers of the land. The Perizzites were chiefly slain or expelled by the Israelites, who however wickedly mingled with the remainder, Judg. 3:5, 6. Some were left in Solomon's day, 1 Kin. 9:20, and perhaps after the Captivity, Ezra 9:1.

PERSECU'TION is a crime, whether committed by the church or by the civil power. Rightly, the church has no temporal penalties, but spiritual only, and for its own members; and the civil power has penalties only for overt acts, and not for spiritual offences. Persecution occurs when either party transcends these bounds; whether those who inflict it are malignant haters of the truth or mistaken good men, and whether the sufferers are faithful martyrs for Christ or the worst of errorists. The coercion of heretics by pains, penalties, and death has been defended by reference to Old Testament laws. But under the Mosaic dispensation, when God was the recognized legislative, judicial, and executive Head of the nation, the worship of another god was treason, and incurred the penalty of death, Lev. 20:1-5; Deut. 13, as did outrageous breaches of others of the commandments, which were the law of the land. By severe chastisements God taught the early ages of mankind the fatal nature of sin, which unrepented of involves the sinner in endless death. The death-penalty indeed may not have been often inflicted, but in signal instances, *e. g.*, Lev. 24:11-14; 1 Kin. 18:40; and idolatry had many patrons among the kings of Israel. An appeal also to the Supreme Judge was always possible through appointed means, which now do not exist. The Mosaic dispensation is abolished, and nothing in the precepts or spirit of the New Testament warrants coercion in spiritual matters. The State has no right to intrude with its penalties on the domain of conscience, and the church's kingdom is "not of this world," and has no "carnal weapons," but relies on the power of truth, on conscience,

and the Spirit of God, Luke 9:53-55; John 18:36; 2 Cor. 10:4.

PER'SIA proper, probably intended in Ezek. 38:5, extended from the Persian Gulf north to Media, between Carmania on the east and Elam or Susiana on the west. The country and name are represented by the division of modern Persia, called Fars or Farsistan. The southern low tract on the gulf is sandy and unproductive; but north of this is a mountainous region, with beautiful and fertile valleys and plains, averaging about 4,000 feet above the sea. The chief cities were Pasargadæ, the older capital, now Murgab, where the reputed tomb of Cyrus is shown, and Persepolis, the latter capital, founded by Darius Hystaspis, and burned by Alexander the Great when drunk, B. C. 330.

Other Scripture passages refer to the Persian Empire, whose greatest extent was from the Indus to Thrace, and from the Black and Caspian Seas to the Indian Ocean, Persian Gulf, and Egypt, including all Western Asia and parts of Europe and Africa.

Persia proper was occupied by the Persians, an Aryan people akin to the Medes, after B. C. 880, when they are first mentioned in Assyrian inscriptions. They migrated from east of the Caspian Sea, and were led into Persia by Achæmenes, B. C. 700. The Persian kingdom became tributary to the Medes about B. C. 630. In 558 Cyrus, son of Cambyses king of Elam, revolted, and in 550, having added the dominions of the Medes to his own, he began a career of conquest which extended his sway from the Indus to the Ægean Sea, thus founding the 2d great world-kingdom, Dan. 2:32; 7:5; 8:1-4; Isa. 44:28; 45:1-4. He conquered Babylon, B. C. 538, and following his conciliatory policy issued a decree authorizing the return of the captive Jews and the rebuilding of the temple, 2 Chr. 6:20-23; Ezra 1:1-4. His son and successor Cambyses, B. C. 529, the "Ahasuerus" of Ezra 4:6, conquered Egypt, which in subsequent reigns repeatedly revolted. The usurper Pseudo-Smerdis, B. C. 522, "Artaxerxes," forbade the building of the temple, Ezra 4:7-24. Under his deposer and successor Darius Hystaspis, B. C. 521-485, the temple was completed, Ezra 4:5, 24; 5:1-6; 6:15; Hag. 1:1; Zech. 1:1; 7:1. In this reign Shushan (see) became the capital of the Persian Empire. Persia was defeated by the Greeks at Marathon, B. C. 490. Darius' successor, B. C. 485-465, was

the "fourth king" of Dan. 11:2, the Xerxes who invaded Greece B. C. 480, and suffered defeat at Salamis, the "Ahasuerus" of Esther. He was followed first by the usurper Artabanus, then by his son Artaxerxes Longimanus, B. C. 464-424, Ezra 7:1, 11-26; Neh. 2:1-8, in whose reign the walls of Jerusalem were restored, Neh. 2:11 to 6:15. Of his successors, the last, Darius Codomanus, B. C. 335, is probably referred to in Neh. 12:22; he was subdued and slain by Alexander the Great, B. C. 330, and thus the Persian Empire ended, Dan. 8:5-7, 20. After Alexander's death Persia was ruled by the Seleucidæ until annexed to the Parthian Empire, B. C. 164; was independent under the Sassanidæ, A. D. 226; in A. D. 642 was conquered by the Arabs, who established Mohammedanism. It was overrun by the Tartars under Jenghis Khan in 1206, by Tamerlane in 1380, and by the Turks in the 16th century. The present Turkoman dynasty, whose capital is Teheran, was established in 1796.

The ancient Persians were witty, brave, and comparatively truthful, but passionate, vain, and fickle. Their language, like that of the Medes, was akin to the Sanscrit. Its earliest forms appear in their sacred writings, the Zendavesta; modern Persian is derived from it, but has a large mixture of Arabic. The Persians worshipped Ormuzd, the good spirit and giver of life, and feared Ahriman, the inflicter of all evil. They also recognized inferior spirits, good and bad. They used no images, and their worship was originally simple, without altars, sacrifices, or priests, but became corrupted by Magianism, the religion of Scythic tribes, from whom the immigrating Persians adopted the worship of the elements, especially fire, the Magian ceremonial, and divination, and special worship of the sun, Mithra, and the moon, Homa.

Modern Persia, or Iran, is bounded north by the Caspian Sea and Russia, west by Asiatic Turkey, south by the Persian Gulf, Strait of Ormuz, and Gulf of Oman, east by Beloochistan and Afghanistan. It has an area of 550,000 square miles, and a population of perhaps 10,000,000. The sovereign or Shah is leader of the unorthodox or Sheah sect of Mohammedans, including 9-10ths of the population. The rest are Armenian and Nestorian Christians, Jews, and about 5,000 Parsees, representing the ancient religion. The people are described as handsome, intellectual, social, untruthful, and polite—"the French of the East."

In 1833 the American Board established a mission among the Nestorians, whose ancient church was sunk in superstition and ritualism. The mission was transferred to the Presbyterian Board in 1871. It has met with encouraging success—extending to Jews and Armenians, and even Moslems, who are beginning to be more accessible than formerly to Christian influences. Well-administered European and American charities in times of famine have operated favorably in creating a feeling favorable to Christianity as well as in saving many lives.

PER'SIS, *Persian*, a Christian woman at Rome, whom Paul salutes, Rom. 16:12.

PES'TILENCE, Exod. 5:3; 9:15, or **PLAGUE**, Exod. 9:14, in the Bible expressed all sorts of distempers and calamities, the former word in the A. V. representing the Hebrew word translated "plagues" in Hos. 13:14, and "murder" in Exod. 9:3; Psa. 78:50, margin. "Plague" in the A. V. is the rendering of 4 other Hebrew and 2 Greek words, all involving the idea of a *stroke or blow*, as from God, 2 Sam. 24:16. Compare (1) Num. 16:48-50; (2) Lev. 26:21; Num. 11:33; (3) Exod. 11:1; Lev. 13:2, etc.; (4) Num. 16:46; (5) Mark 3:10; (6) Rev. 9:20; 11:6. Pestilence is appropriately called "the sword of the Lord," 1 Chr. 21:12, and is associated with war and famine, Lev. 26:25, 26; 2 Sam. 24:13-15. A "pestilent fellow," Acts 24:5, is a corrupting plague.

It cannot be determined that there is any reference in the Bible to the specific contagious and destructive disease now called "the plague," which has in modern times ravaged Egypt and other Oriental countries, and which is considered to be a virulent typhus attended by severe eruptions. In the 14th century "the black death" overran Europe, Asia, and Africa, and 25,000,000 are estimated to have died of it within 3 years.

PES'TLE, Prov. 27:22. See **MORTARS**.

PET'ER, Gr. **PET'ROS**, Syr. **CE'PHAS**, *stone or rock*, one of the 12 apostles, and, with James and John, one of the 3 most intimately associated with our Lord. He was probably a native of Bethsaida, John 1:44, and was the son of Jonas or John, a fisherman, and brother of Andrew, a fellow-apostle. His original name was Simon or Simeon, Matt. 16:17; Acts 15:14, and the name Cephas was prophetically given to him when first introduced to Jesus in Peræa by Andrew, John 1:28, 35, 40-42.

He was called to go with Christ when laboring at his trade as a fisherman, on the Sea of Galilee near Capernaum, with his brother Andrew and their partners James and John, Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11, and learned to be a "fisher of men." His residence was then at Capernaum, with his brother, his wife, and his mother-in-law, Matt. 8:14; Mark 1:21, 29-31. He seems to have left a considerable business and a comfortable home to follow Christ, Mark 10:28. After continuing with the disciples for some time he was chosen and commissioned as one of the 12 apostles, Matt. 10:1-11; Mark 3:13-19; Luke 6:12-16, when his name Cephas or Peter seems to have been reconferred. It was confirmed when with the other apostles he so boldly avowed the Messiahship and divinity of Christ, Matt. 16:16-18. The name, *petros*, and Christ's declaration, "Upon this rock," *petra*, etc., were prophetic of the special work and prominent position of Peter as a confessor of Christ in the earliest age of the church. He was the spokesman of the apostles on the day of Pentecost, when 3,000 Jewish converts were added to the church, Acts 2; and he was divinely chosen to receive the Gentiles into the Christian church at the conversion of Cornelius, Acts 10:11; 15:7; compare 1 Cor. 3:11; Eph. 2:20-22; Rev. 21:14. The churchly powers conferred upon him were subsequently bestowed on the disciples generally, Matt. 18:18. His ardent, impulsive, hopeful, and energetic temperament, with his liability to overestimation of himself and to inconsistency and change, are illustrated by many remarkable incidents recorded in the Gospels, among which we may mention his errors as to the design of Christ's incarnation, for which he was severely rebuked, Matt. 16:21-23; his warm attachment to the divine Teacher, John 6:67-69; his boastful pledge to adhere to his Master under all circumstances, his subsequent denial of him with oaths, and his poignant repentance, Matt. 26:31-35, 69-75; Mark 14:27-31, 66-72; Luke 22:31-34, 54-62; John 13:36-38; 18:15-18, 25-27. He was the first of the apostles to behold Jesus after his resurrection, Luke 24:34; 1 Cor. 15:5; he was afterwards solemnly commissioned by Christ on his utterance of a 3-fold assurance of his love, corresponding to his 3-fold denial, John 21:15-19. The death and resurrection of Christ, and the accompanying circumstances, led to a marked change in the apostle's mind,

and thenceforward his course was, almost without exception, bold and steadfast, and worthy of his name. He is prominent in word and deed through the first 12 chapters of the Acts. After his miraculous release from prison, about A. D. 44, we lose sight of him till A. D. 50, when he appears at the council at Jerusalem, and though he does not preside, contributes to the settlement of the important question of the relation of the Gentile Christians to the Mosaic law, Acts 15. Two years later, Paul, who speaks of himself as in no way inferior or subordinate to Peter, Gal. 1:15-18; 2:6-9, rebuked him for inconsistent conduct at Antioch, Gal. 2:11, etc.; a rebuke which did not permanently disturb the affection which Peter cherished for his "beloved brother Paul," 2 Pet. 3:15. Paul mentions him again, A. D. 57, as engaged in missionary labors, in company with his wife, 1 Cor. 9:5, perhaps among the dispersed Jews in Asia Minor, 1 Pet. 1:1. Peter seems to have labored at Corinth, 1 Cor. 1:12; 3:22, and at Babylon, 1 Pet. 5:13. Papal writers affirm that he was the bishop of Rome, and resided there 25 years. But the evidence is strongly against this assertion. Paul does not mention Peter in the Epistle to the Romans, written A. D. 58, though he sends courteous salutations to leading Christians there, men and women; nor does it appear from the inspired narrative in the Acts, or from Paul's numerous epistles from Rome—in which he sends the salutations of many Roman believers—that Peter was there in 61, when Paul arrived there, or during Paul's imprisonment there, 61-63, Acts 28:14-31, or that Peter had previously been there at all. It is, however, the testimony of ancient Christian writers that Peter suffered martyrdom at Rome at or about the same time as Paul, though the exact date is not given. His death may possibly have occurred in 64, during the Neronian persecution, after the great fire, but rather in 67 or 68. He is said to have been crucified, thus following the Lord in the mode of his death, John 21:18, 19. Origen says that at his own request, under a feeling of his unworthiness, he was crucified head downward. There is no evidence in the Bible that Peter had any supremacy over the other apostles, compare Acts 6:1-6; 8:14; 15:13, 22; 1 Cor. 1:12, 13; 3:21, 22; Gal. 2:1, 2, 6-9, 11, or any successor in that influence naturally accorded to him as one of the oldest, most active, and most faithful of those who had "seen the Lord."

The Gospel of Mark, whom Peter calls his "son," 1 Pet. 5:13, is believed to have been written under the influence of Peter. See MARK.

EPISTLES OF PETER. We have 2 epistles attributed to Peter by the common consent of the Christian church. The genuineness of the *first* has never been disputed; it is referred to as his accredited work by several of the apostolic fathers. It was addressed to Christian churches in Asia Minor, composed primarily of converted Jews and proselytes, but including many converts from paganism, 1 Pet. 4:3. It was written probably at Babylon on the Euphrates, 1 Pet. 5:13. See BABYLON. Some, however, interpret this of Rome, and others of a petty town in Egypt called Babylon, near Old Cairo. The "fiery trials" through which the church was then passing are supposed to have been the persecutions in the later years of Nero's reign, which terminated A. D. 68. Peter exhorts them to faith, obedience, and patience, in view of the truth of the gospel and the certainty of salvation in Christ.

The 2d epistle was addressed to the same persons as the former one; its general design being to confirm the doctrines which had been delivered in that, and to excite the Christian converts to a course of conduct becoming in every respect their high profession of attachment to Christ. This epistle was less confidently ascribed to the great "apostle of the circumcision" by the early church than the first epistle. There is no sufficient ground, however, for doubting its canonical authority, or that Peter was its author, 2 Pet. 1:1, 18; 3:1. Compare also 1 Pet. 3:20; 2 Pet. 2:5. In many passages it resembles the Epistle of Jude. Both epistles attest the harmony between the doctrines of Peter and Paul, and by their humble, meek, patient, and lovely spirit show the mastery of divine grace in the writers. "The faith expounded by Paul kindles into fervent hope in the words of Peter, and expands into sublime love in those of John."

PE'THOR, *interpretation*, the residence of Balaam in Mesopotamia, and probably on the Euphrates. Num. 22:5; Deut. 23:4. Its site is unknown.

PHA'LEC, Luke 3:35, Peleg, as in R. V. **PHAL'TI**, or **PHAL'TIEL**, whom God delivers, son of Laish, of Gallim, to whom for policy Saul gave David's wife. See MICHAL. He seems to have loved her devotedly, 1 Sam. 25:44; 2 Sam. 3:15, 16.

PHANU'EL, *whom God beholds*, Luke 2:36.

PHA'RAOH, the general title of the Egyptian kings. It was formerly thought to be compounded from the Egyptian article, *Pi* or *Ph*, and *Ra*, the sun, the king being regarded as the earthly representative of the sun-god; or of the article *Ph* and the Coptic word *ouro*, king. But recent Egyptologists translate it *the great house*, equivalent to the Turkish "the sublime porte." In the still uncertain state of Egyptian chronology, and of Bible chronology before Solomon, it is difficult to identify the Pharaohs of the Old Testament with kings whose proper names are known to us from other sources. Thirty royal dynasties, extending from Menes, the first king, to Nectanebo II., the last native ruler, Ezek. 30:13, dethroned at the 2d Persian conquest, B. C. 343, are enumerated by Manetho, an Egyptian priest and historian, B. C. 300-250. Some of these were, however, contemporary kings of different parts of Egypt. The term Pharaoh is applied to all the Egyptian kings mentioned in Scripture except 4.

1. The Pharaoh of Abraham, whose visit to Egypt, Gen. 12:15-20, occurred during the period of the Hyksos or Shepherd-kings—Semitic foreigners who conquered Egypt, and ruled at least Lower Egypt for several centuries, including the 15th, 16th, and 17th dynasties. The common chronology dates this visit B. C. 1920. R. S. Poole of the British Museum dates it at B. C. 2080, and under the reign of Salatis, the head of the 15th dynasty.

2. The Pharaoh of Joseph, Gen. 37:36; 39 to 50. Joseph may have arrived in Egypt B. C. 1728, under an earlier king than the one who exalted him, B. C. 1715. Eusebius says the latter was Apophis; and the date of his reign is given by some as B. C. 1876-1850. H. Brugsch, the learned Egyptologist, claims to have found in the tomb of Baba—time of the Shepherd-kings—an undoubted reference to Joseph and the 7 years of famine: "I gathered grain as were I a friend of the gods of the harvests. . . . And when a famine arose that lasted many years, then I distributed grain to the city in its distress."

3. The Pharaoh of the Oppression, under whom Moses was born, Exod. 1:8 to 2:23; Acts 7:18-20; Heb. 11:23, B. C. 1571. Biblical scholars and Egyptologists now identify this king with Rameses II., whose date Lepsius gives as B. C. 1388-1322. He

was the 3d king of the 19th dynasty, was called by the Greeks Sesostris, and was the most famous of all the Pharaohs, a mighty conqueror in Africa, Asia, and Europe, and an extensive builder. His statues and temples are found throughout the Nile valley from Zoan to Nubia. The mummy of Rameses II., with many others of royal and priestly persons, was discovered in 1881 in a rock-chamber on the west bank of the Nile at Deir el-Bahari, near Thebes, and transferred to the Boulak Museum at Cairo. It is he who is depicted as slaughtering prisoners on p. 150.

4. It may be, however, that the Pharaoh of Moses' exile to Midian at the age of 40, Exod. 2:11-22, was distinct both from the king under whose reign he was born, and from the Pharaoh of the Exodus, when Moses was 80 years old; and that this Pharaoh of Moses in Midian was Rameses II.

5. The Pharaoh of the Exodus, Exod. 2:23 to 15:19; 2 Kin. 17:7; Neh. 9:10; Psa. 135:9; 136:15; Rom. 9:17; Heb. 11:27. B. C. 1491. He is generally identified with Meneptha I., the son and successor of Rameses II. His reign, according to the monuments, was inglorious, and he died without finishing his father's tomb. A monument at Tanis mentions his loss of a son, which Dr. Brugsch connects with the death of the first-born. The many-chambered and painted tombs of the Pharaohs of the 18th, 19th, and 20th dynasties catacomb the limestone hills near Thebes. Thence, it is believed, the newly-discovered mummies were removed to the cavern where they were found, to secure them after the downfall of the Rameses dynasty.

6. The Pharaoh whose daughter Bithiah became the wife of Mered, of the tribe of Judah, 1 Chr. 4:18.

7. The Pharaoh in David's time, who married his wife's sister to Hadad the Edomite, 1 Kin. 11:14-22. About B. C. 1030. See TAHAPANES.

8. Pharaoh, whose daughter Solomon took to wife, B. C. 1011, 1 Kin. 3:1, and who took Gezer from the Canaanites and presented it to his daughter, 1 Kin. 9:16. This king and No. 7 probably belonged to the 21st or Tanite dynasty in Lower Egypt.

9. Shishak, near the end of Solomon's reign and during Rehoboam's, B. C. 975. See SHISHAK.

10. Zerah, king of Egypt and Ethiopia in the time of Asa, B. C. 930. See ZERAH.

11. So, or Sevechus, contemporary with Ahaz, B. C. 738, 2 Kin. 17:4. See So.

12. Tirhakah, king of Ethiopia and Egypt in the time of Hezekiah, B. C. 720, 2 Kin. 19:9; Isa. 37:9. See TIRHAKAH.

13. The Pharaoh in whom king Hezekiah trusted, in his war with Sennacherib, 2 Kin. 18:21, about B. C. 712. This was probably the Sethos of Herodotus, the Zet of Manetho, last king of the 23d dynasty. A bent reed is the hieroglyphic sign of the king of Upper Egypt.

14. Pharaoh-nechoh, or simply Necho, B. C. 612-596, in the time of king Josiah, 2 Kin. 23:29, 30; 2 Chr. 35:20-24; Jer. 46. See NECHO.

15. Pharaoh-hophra, about B. C. 590-570, grandson and 2d successor of Necho, is the Apries of Herodotus and Diodorus. Early in his reign he subdued Phœnicia, taking Zidon, and returned to Egypt with great spoil. Zedekiah, the last king of Judah, sought his help in rebelling against Nebuchadnezzar, Ezek. 17:11-17. His advance caused the Babylonians, who were besieging Jerusalem, to draw off their forces; but they soon returned and captured Jerusalem, B. C. 588, the Egyptians abandoning their allies, Jer. 34:1; 37:5-11; 2 Kin. 25:1-4. Nebuchadnezzar afterwards successfully invaded Egypt, Jer. 46:13-26; Ezek. 30:20-25. Pharaoh-hophra was deposed by his subjects after a disastrous expedition against Cyrene. His successor Amasis at first treated him kindly, but was finally compelled by the popular sentiment to strangle him, Jer. 44:30. Hophra's arrogance, as depicted by Jeremiah and by Ezekiel, ch. 29-32, is described by Herodotus also.



PHARAOH'S DAUGHTER. 1. The preserver of Moses, Exod. 2:5-10; Acts 7:20, 21.—

2. Bithiah, the wife of Mered, 1 Chr. 4:18.—3. A wife of Solomon, 1 Kin. 3:1; 7:8; 9:24; 2 Chr. 8:11. She was treated with distinction, but apparently remained an idolatress.

The cut, from an ancient Egyptian monument, is believed to be a genuine likeness of some Pharaoh's daughter, probably Shishak's.

PHA'REZ, a *breach*, son of Judah and Tamar, twin brother of Zarah, Gen. 38:29; 46:12, and ancestor of the great family of Pharzites, Num. 26:20; Ruth 4:12, 18; 1 Chr. 9:4; called Perez, Neh. 11:4, 6, and Phares, Matt. 1:3; Luke 3:33, A. V.

PHAR'ISEES, *separated*, a numerous and dominant party of the Jews, in New Testament times the orthodox exponents and defenders of the law, as contrasted with the 2 other sects, the Sadducees and Essenes. The Pharisees agreed on main points of doctrine and practice, but were divided into different schools on minor points, under leaders such as Hillel and Shammai, celebrated rabbins of the generation preceding Christ. The origin of the Pharisees is obscure, but they were probably a continuation of the Assideans—"the pious"—a party existing at the time of the Maccabean rising, zealous for the external observance of the law, 1 Macc. 2:42; 7:13; 2 Macc. 14:6, in opposition to the Hellenizing faction, who favored conforming to heathen practices—yielding to their Syrian rulers, who sought thus to amalgamate, by persecution, if needful, the different nationalities under their sway, 1 Macc. 1:41-64. This position of orthodoxy and intense nationalism was maintained by the Pharisees in our Lord's day, though the former had degenerated into an empty formalism, Matt. 23, and the latter into an unreasonable spirit of rebellion. At the accession of Herod 6,000 of them at first refused the oath of allegiance, and the Pharisees organized the desperate resistance to the Romans which resulted in the destruction of Jerusalem and the slaughter or dispersion of the Jewish people. The popularity and influence of the Pharisees may be ascribed to their political attitude as well as to their professed sanctity and close adherence to the external forms of piety.

While they esteemed the written books of the Old Testament, they attributed equal authority to traditional precepts supplemental to the written law, claiming that God had communicated them to Moses for oral transmission; see TRADITION; and

they finally exalted these precepts, chiefly as to external rites, above the written law, whose spirit they often violated by their rigid application of its letter and their traditional and philosophical interpretations, Matt. 12:1-8; 15:1-9. Besides this belief in traditions, which the Sadducees rejected, they differed from the Sadducees in holding the immortality of the soul and the resurrection of the body, Acts 23:8, the doctrine of future rewards and punishments, and of a divine Providence coöperating with human free-will, Acts 5:34-39.

While the Pharisees scrupulously tithed the most trifling products, they disobeyed the divine requirements of justice, mercy, and humility, Matt. 23:23; compare Mic. 6:8; while they rigidly fasted at fixed times, they neglected that abstinence from selfishness which God commands, Luke 18:12; Matt. 23:14; compare Isa. 58:6-10; and while they carefully practised external ablations of the person and of utensils, they were unmindful of purity of heart, Matt. 23:25-28; Mark 7:4-23. They taxed the conscience of the people with puerile questions, such as whether it was lawful to eat an egg laid on the Sabbath, or of what material the wick of the Sabbath lamp should be made, Matt. 23:4.

Though Christ recognized the authority of their Scriptural teachings, Matt. 23:2, 3, he repeatedly rebuked their unscriptural traditions and their pride, covetousness, ostentation, and hypocrisy, Luke 16:14, 15; and thereby he incurred their hatred, for the gratification of which they allied themselves with their political and religious opponents, Herodians and Sadducees, Matt. 22:15-34. They formed a part of the council that sentenced him to death, Matt. 26:59-68 with Acts 23:6.

On the other hand, there appear to have been among them individuals of probity and even of genuine piety, such as Joseph of Arimathæa, Nicodemus, and others, Luke 23:50-53; John 3:1; 7:50, 51. Saul of Tarsus was a Pharisee, Acts 26:5; Gal. 1:14. The essential features of their character are still common in Christian lands, and are no less odious to Christ than of old.

PHAR'PAR, *rapid*. See **ABANA**.

PHE'BE, rather **PHŒ'BE**, a Christian woman, apparently a deaconess of the church at Cenchrea, and bearer of Paul's Epistle to the Romans, to whose Christian confidence and care he commends her and her mission, Rom. 16:1, 2. One who, like Phœbe, succurs a faithful servant of Christ,

may thereby aid in accomplishing immeasurable good. See **CENCHREA** and **DEACONESS**.

PHE'NICE (by some **PHENI'CE**) or **PHŒNICE**, I., the proper form for Phœnicia, which see, Acts 11:19; 15:3.

II. A town and harbor of Crete, more properly **PHŒNIX**, as in R. V. The name is the Greek for the date-palm, a tree indigenous to the island. The town, lying on the southwest coast, had a safe winter harbor, which the ship bearing Paul vainly tried to reach after leaving Fair Havens, Acts 27:8-15. The harbor of Lutro, with which Phoenix has been identified, is about 35 miles west-northwest from Cape Matala; it is of good depth, and sheltered from winter winds.

PHI'CHOL, apparently the title rather than the name of the head of the army of the king of Gerar in the time of Abraham and Isaac, Gen. 21:22; 26:26.

PHILADEL'PHIA, *brotherly love*, the seat of one of the 7 churches, Rev. 1:11; 3:7-13, was a city of Lydia, on the border near Phrygia, and about 27 miles southeast of Sardis. It was on the lower slopes of Mount Tmolus, in a volcanic region frequently visited and desolated by earthquakes. It was named for its founder, Attalus Philadelphus, king of Pergamos, who died B. C. 138. With the rest of the province of Asia it was bequeathed to Rome by the last king of Pergamos, B. C. 133. It was taken by the Turks under Bajazet I., A. D. 1392, after a brave and long resistance. The church here was highly commended by Christ for its fidelity, and the preservation of the city in spite of earthquakes and wars is noteworthy. In the 4th century its churches were represented in the Councils of Nice, Laodicæa, and Constantinople. It escaped the ravages of Tamerlane, who destroyed the seats of the other 6 churches, and it then afforded an asylum to Christian refugees from Sardis. The modern city covers 4 or 5 flat summits at the foot of Mount Tmolus, is mean and ill-built, and has a population of about 10,000, mostly Turks, with some Greek Christians. One of the mosques is said to have been the very church in which the Christians addressed by John worshipped. The ruins include about 20 churches. A solitary pillar is one of the most conspicuous remains, reminding the beholder of the promise in Rev. 3:12. The modern name of the city is Alah Shehr, "beautiful city," from its picturesque site.

PHILE'MON, *affectionate*, a resident of Colossæ, apparently a man of means and influence and of marked Christian character, warm sympathy, and large hospitality and beneficence. He was converted by the instrumentality of Paul, who afterwards, near the close of his first imprisonment at Rome, A. D. 62 or 63, wrote to him.

PHILE'MON, EPISTLE TO. The occasion of this letter, written at the same time as those to the Ephesians and Colossians, was the penitent return of Onesimus, an escaped slave, converted at Rome under the teaching of Paul, to his master Philemon, whose kind reception of him as a brother in Christ Paul bespeaks as a favor to himself. Compare Col. 3:23 to 4:1 with Phile. 7-9. This epistle, which is undoubtedly genuine, is admirable for its Christian courtesy, delicacy, and manliness. See ONESIMUS and COLOSSÆ.

PHILE'TUS, *beloved*, one against whom Paul warns Timothy, associating him with Hymenæus as a holder and teacher of error, 2 Tim. 2:16-18. See HYMENÆUS. It has been suggested by Waterland that they regarded the doctrine of the resurrection as an allegory, "resolving it all into figure and metaphor."

PHIL'IP, *lover of horses*, I., the tetrarch, Luke 3:1. See HEROD, V.

II. The husband of Herodias, Matt. 14:3. See HEROD, II.

III. The apostle, a native of Bethsaida, a disciple at first of John the Baptist, and one of the 12 who were earliest called to follow Christ, Matt. 10:3; John 1:43-48; Acts 1:13. He is several times mentioned in the Gospels, John 6:5-7; 12:21, 22; 14:8-10. Tradition says that he preached the gospel in Phrygia and died at Hierapolis.

IV. The evangelist; one of the 7 first deacons in the primitive church at Jerusalem, Acts 6:1-6. When the Christians, except the apostles, were driven from Jerusalem by persecution after Stephen's death, Philip went to Samaria, where he preached the gospel with great success and wrought many miracles, "amazing" the sorcerer Simon, Acts 8:1-13, R. V. From populous Samaria Philip was divinely sent to a lonely spot, on that one of the roads between Jerusalem and Gaza which led through a region then comparatively unsettled. There he was to accost an Ethiopian of high rank, a proselyte to Judaism and a student of the Bible, on his way home from one of the Jewish festivals, and was suc-

cessful in leading him to Christ, the Holy Spirit presently confirming his faith by miraculously removing Philip. From Azotus he preached the gospel through the intervening towns to Casarea, where, 18 or 19 years later, Paul and his companions were his guests for a time, Acts 8:26-40; 21:8-10. He had 4 daughters endowed with the gift of prophecy; compare Acts 2:17.

PHILIP'PI, the chief city of Eastern Macedonia, was near the Thracian border, on a fertile plain between 2 mountain ranges. It derived its name from Philip of Macedonia, who took it from the Thracians, B. C. 358, strongly fortified and garrisoned it, and resumed the working of the gold mines near it. The town had been called Datum, and still earlier Crenides, "fountains," from its copious springs. Philippi was the "first" city reached after leaving its seaport Neapolis, Acts 16:12, R. V., northwest of which it lay, at about 10 miles' distance, by the Via Egnatia, a paved Roman road over a steep height called Symbolum. On the plain of Philippi was fought the famous battle in which Brutus and Cassius were overthrown by Octavius and Antony, B. C. 42. Later, when Octavius had become the Emperor Augustus, he transported Roman citizens to Philippi and made it a "colony"—a miniature Rome, where Roman laws, customs, and language prevailed, the people were governed by their own magistrates, and possessed the rights of Roman citizens.

Here began the triumphs of the gospel in Europe. The first convert to the preaching of Paul and Silas, divinely sent hither from Troas, A. D. 51, was the proselyte Lydia. The missionaries having excited the opposition of mercenary men by a miraculous exorcism wrought through Paul on a slave girl, were cruelly scourged and imprisoned. Compare 1 Thess. 2:2. But their bonds were miraculously loosed, their jailer was converted, and the magistrates discharged them with honor; they proceeded southwestward to Amphipolis, Acts 16:8 to 17:1. Luke parted company with Paul here, but was with him here again, A. D. 58, on Paul's 5th and last visit to Jerusalem, Acts 20:3-6. The Christians of Philippi partook of the spirit of the generous and true-hearted Lydia; on several occasions they sent contributions to the support of Paul, Phil. 2:25; 4:15, 16, 18, with 4:10; 2 Cor. 8:1. He wrote to them during his first imprisonment at Rome, A. D.

62 or 63, when he hoped to revisit them, Phil. 2:23, 24. Ignatius stopped at Philippi, A. D. 107, on his way from Antioch to martyrdom at Rome.

The ruins of the uninhabited city, now embraced in Turkey, include the citadel on a hill, traces of the city wall, and parts of the forum where Paul and Silas were scourged. On the west of Philippi is a small river, the Bournabachi, on whose bank was probably the Jewish place of prayer, Acts 16:13, there having perhaps been too few Jews in the city to maintain a synagogue.

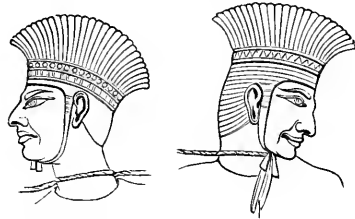
PHILIP'PIANS, EPISTLE TO THE. In this Paul commends their Christian zeal and firmness under persecution, informs them of his own temporal and spiritual condition, and of the progress of Christianity at Rome, gratefully acknowledges their continued affection to him, and the receipt of their gift by favor of Epaphroditus; exhorts them to unity and to a lowly and unselfish life, like Christ's, Phil. 2:1-5; warns them against Judaizing teachers and the example of worldly men, 3:1-19. This epistle, written by Paul while a prisoner at Rome, A. D. 62 or 63, is remarkable for its Christian joy and for the warm affection the apostle shows for the Philippian converts, 4:1. It contains important teaching as to the humiliation and exaltation of Christ, 2:5-11, and the resurrection of believers, 3:21. The Philippian Christians are reminded that as believers in Christ they partake of a dignity and privileges far more exalted than those belonging to them as Roman citizens, Acts 16:12, and are exhorted to live worthily of their heavenly citizenship, Phil. 3:20; 1:27, R. V. See PHILIPPI.

PHILIS'TIA, *land of sojourners*, Psa. 60:8; 87:4; 108:9; in Psa. 83:7 "Philistines," and in all other passages "Palestine," the country inhabited by the Philistines, who are called by Josephus "Palestines." Philistia embraced the seacoast plain extending from Joppa and the plain of Sharon on the north, to the valley of Gerar and "the south country," and from the Mediterranean to the foot of the Judæan hills. Its length was about 40 miles, its width 10 miles at the north, and about 20 in the south, where it seems to have reached Beer-sheba, Gen. 21:33, 34; 26:1; Exod. 23:31; Josh. 13:2, 3. Warren limited it to the plain between Ekron and Gaza, 32 miles long and 9 to 16 wide.

On the shore are white sand-dunes, en-

croaching when neglected on the fertile ground. East of these is an undulating plain with deep, rich soil, from 50 to 300 feet above the sea. On the east of this plain low spurs jut out, and higher ridges run nearly north and south, falling off on the east side into a valley beyond which rises "the hill country" of Judah. The torrents which pour through its deep ravines in the rainy season form marshes and pools on reaching the Philistine plains, and sinking into the soil often find underground ways to the sea. The Hebrew name for this whole maritime plain was THE SHEPHELAH, translated the "low country" in 2 Chr. 26:10; 28:18; "low plains" in 1 Chr. 27:28; 2 Chr. 9:27; "the plain," Jer. 17:26, and "the valley," Josh. 11:16; Judg. 1:9. Its fertility is frequently implied, Gen. 26:1, 2, 12; Judg. 15:5; 2 Kin. 8:2.

The Philistines are generally believed to have been descendants of Ham's son Mizraim. They are said to have migrated into Canaan from Caphtor, which is variously understood as Crete, Egypt, Cyprus, or Cappadocia, Jer. 47:4; Amos 9:7. They are doubtless the Caphtorim who supplanted the Avim, dwellers in Hazerim, *the villages*, "even to Azzah," or Gaza, Deut. 2:23. In their migration they may have passed through the country of the Casluhim, probably Lower Egypt, on their way from Crete to Canaan, Gen. 10:14. One Egyptian mon-



uments of about 1200 B. C. the Philistines are depicted as tall and well-proportioned, lighter in color than Egyptians, and with close-shaven faces.

The Philistines with whom both Abraham and Isaac formed treaties appear as a pastoral people in the far south, with a king or chief, and some sort of warlike organization, Gen. 20:1, 2, 14, 15; 21:22-34; 26:1, 6, 12-23, 26-31. It was apparently after this period that they, or fresh immigrants from Caphtor, dispossessed the Avim and seized Gaza, then a Canaanite town on the border, Gen. 10:19. At the time of the Exode the Philistines were powerful and warlike,

Exod. 13:17. Their country was included in the land promised to Israel, Num. 34:5, 6, and was assigned to Judah and Dan, Josh. 15:45, 47; 19:41-46. They formed a confederacy under the "lords" of their 5 chief cities. No attempt to conquer them was made by Joshua, Josh. 13:1-3, but after his death Judah took Gaza, Ashkelon, and Ekron, Judg. 1:18. These conquests, however, were not permanent, Judg. 2:1-3, 11-14; 3:1-4. The Philistines oppressed the Hebrews during the period of the Judges, Shamgar and Samson effecting only temporary deliverances, Judg. 3:31; 5:6-8, 11; 10:6, 7; 13 to 16. Israel's resistance in Eli's last days was quelled by a Philistine victory at Aphek, where the ark was captured; but it was soon after restored, 1 Sam. 4-6. Under Samuel the Philistines were again temporarily subdued, 1 Sam. 7:3-14; they were again dominant at Saul's accession, ch. 9:16; 13, were defeated at Michmash, and driven out of the central territory of Saul, ch. 14:1-7, 52. David's victory over Goliath in the valley of Elah inaugurated a series of Hebrew successes in Saul's time, whose reign and life were however ended by the Philistine victory at Mount Gilboa, ch. 17; 18:30; 19:8; 23:1-5; 29:1, 11; 31; 2 Sam. 1. David had twice sought refuge from Saul in Philistia, 1 Sam. 21:10-15; Psa. 34, title; 56, title; 1 Sam. 27; 28:1, 2; 29:2-11. They made war upon him as king, but he was enabled to subdue them, 2 Sam. 5:17-25; 8:1, 11, 12. They continued in subjection to Solomon, 1 Kin. 2:39, 40; 4:21, 24, and his son Rehoboam fortified Gath, 2 Chr. 11:8. After the division of Judah and Israel the Philistines were engaged in war at various times with both kingdoms, and gained great successes over Judah in Ahaz's time, 1 Kin. 16:15; 2 Chr. 21:16, 17; 28:18. Jehoshaphat, Uzziah, and Hezekiah were successful against them, 2 Chr. 17:10, 11; 26:6, 7; 2 Kin. 18:8. Gath, omitted from the prophetic denunciations of the other cities, appears to have early lost its power, 2 Chr. 26:6; Amos 6:2.

Philistia, being on the route between Assyria and Egypt, was often overrun in their wars and subdued by each in turn. After Egyptian successes in Philistia, Sargon the Assyrian took Ashdod, B. C. 700. Psammetichus I. of Egypt besieged Ashdod 29 years, and finally took it about B. C. 635. At nearly the same time Ashkelon suffered from a Scythian horde returning from an invasion of Egypt. Nebuchadnezzar probably reduced the Philistines as

well as Phœnicia and the Holy Land during the siege of Tyre, ending B. C. 592. Pharaoh-hophra took Gaza, Jer. 47:1. The Philistine kingdom had dwindled away before the captivity of Judah. Ezekiel denounced them for their hostility to Judah at that time, Ezek. 25:15-17. After the return, some of the Jews married Philistine women, Neh. 13:23, 24. The nation was included in the Persian Empire. Alexander the Great destroyed Gaza, which withstood him 5 months. The land afforded aid and refuge to Syrian oppressors of the Jews, and suffered from the arms of Judas Maccabeus and his brother Jonathan, 1 Macc. 3:24, 41; 5:66, 68; 10:69-87. Pompey annexed Philistia to the province of Syria, B. C. 63, but Gaza, Jamnia, Ashdod, and Ashkelon were assigned to Herod. The country shared in the desolations of the Jewish and Roman wars. The denunciatory predictions of Amos, 1:6-8, and Isaiah, 14:29-31, in the 8th century B. C.; of Zephaniah, 2:5, and Jeremiah, 25:15-20; 47, in the 7th century; of Ezekiel, 25:15-17, and Obadiah, 19, in the 6th century, and of Zechariah, 9:5, 6, in the 5th century, appear to have been abundantly fulfilled.

The Philistines excelled in war, having powerful forces of chariots and cavalry as well as foot-soldiers, well armed, 1 Sam. 17:4-7. They were also skilled in agriculture and other peaceful arts, Judg. 15:5; 1 Sam. 13:20; and possessed a navy, as the Egyptian monuments show, competing with the Phœnicians in commerce by sea, besides maintaining an inland caravan traffic. They traded in slaves with Edom and Southern Arabia, Amos 1:6; Joel 3:4-6. Their chief gods were Dagon, Judg. 16:23; 1 Sam. 5:1-5, Ashtoreth, 1 Sam. 31:10, Baal-zebub, 2 Kin. 1:2-6, and Derceto or Atergatis, a female divinity worshipped, like Dagon, under the form of a fish. They were very superstitious, 1 Sam. 31:9; 2 Sam. 5:21; and their priests and diviners possessed much influence, 1 Sam. 6:2-11; Isa. 2:6.

The principal cities of Philistia, Gaza, Ashkelon, Joppa, Ashdod, Lachish, Ekron, and Gath, still exist as inhabited towns or known sites, under names similar to their Bible names, and many low mounds show where other towns formerly stood. Mons. Ganneau has suggested that the fellahin or Mohammedan peasantry of Palestine, a race differing from the nomadic Arabs, are descendants of the ancient Canaanites, including the Philistines. The plain of Phi-

listia, though miserably cultivated, is still exceptionally fertile, being described by travellers as a vast wheat-field; by checking the inrolling sands, draining the lagoons, and observing a rotation of crops, it might be made to yield much more abundantly.

PHILOL'OGUS, *lover of letters*, a Christian at Rome, saluted in Paul's Epistle to the Romans, 16:15.

PHILOS'OPHY, *love of wisdom*, in the New Testament means the vain and pernicious speculations of human reason, in opposition to the gospel truth revealed by God; compare 1 Cor. 1:18-27; 1 Tim. 6:20. At Athens, A. D. 51, Paul came in contact with Western philosophy in his encounter with some Epicurean and Stoic philosophers, representatives of the 2 great schools of Greek moral philosophy, who treated his doctrine with contempt or indifference, Acts 17:18-32. See **EPICUREANS** and **STOICS**. In his Epistle to the Colossians, 10 years later, he cautioned them against allowing any man to "spoil" or plunder them through philosophy; referring doubtless to some of the early efforts of Eastern speculation to dissipate the mysteries of Christianity. The "philosophy" of which he spoke was a prototype of Gnosticism, afterwards in various forms so prominent an error in the Eastern church; elements similar to those subsequently embodied in different Gnostic sects are referred to in Col. 2:8, 16-23. Paul anticipated the rising of false teachers in Ephesus, Acts 20:30, and writing to Timothy, who was then laboring there, he refers to 2 forms of error besides Judaism: "a vain spiritualism insisting on ascetic observances and interpreting the resurrection as a moral change," 1 Tim. 1:6; 4:1-7; 6:20; 2 Tim. 2:16-18; and "a materialism allied to sorcery," 2 Tim. 3:13; compare Acts 8:9; 19:19. In other passages in his epistles, 1 Cor. 2:3; 18-20, Paul opposes the false wisdom of the age, that is, the pagan philosophy, to the wisdom of Jesus Christ, and the true religion, which to the philosophers and sophists seemed to be mere folly, because it was built neither on the eloquence nor the subtlety of those who preached it, but on the power of God, and on the operations of the Holy Ghost in the hearts and minds of believers; and because it did not amuse and flatter man, but proved him a guilty rebel against God, in perishing need of a Saviour.

As there arose, under the influence of phi-

losophy, several sects among the Greeks, as the Academics, the Peripatetics, and the Stoics, so also there arose among the Jews several sects, as the Essenes, the Pharisees, and the Sadducees. The Pharisees had some resemblance to the Stoics, the Sadducees to the Epicureans, and the Essenes to the Academics. The Pharisees were proud, vain, and boasting, like the Stoics; the Sadducees, who denied the immortality of the soul and the existence of spirits, freed themselves at once, like the Epicureans, from all solicitude about futurity: the Essenes were more moderate, more simple and religious, and therefore approached nearer to the Academics.

The danger against which Paul warned the church in his day still exists. Pride of intellect naturally allies itself with the atheism and impenitence of the heart, refuses to yield to the claims of revelation, and rejects whatever displeases its taste or rises above its comprehension. True wisdom, on the contrary, is humble and docile, Matt. 11:25; Mark 10:15.

PHIN'EHAS, *utterance*, I., son of Eleazar, and grandson of Aaron the high-priest, Exod. 6:25. His zealous and decided character was shown in the prompt execution of the profligate prince of Simeon, and his companion a woman of Midian, in the plains of Moab, Num. 25. For this bold and timely service the high-priesthood was secured to his family, also remaining faithful; and except during an interval from Eli to Zadok, his posterity were at the head of the priesthood till the destruction of the temple, 1 Chr. 6:4-15; Hag. 1:1. Phinehas led the host of Israel in the subsequent battle with the Midianites, Num. 31:6; Psa. 106:30, 31. He was at the head of the deputation sent to remonstrate with the tribes beyond the Jordan respecting the altar they had erected, Josh. 22:10-34. During the life of his father he was superintendent of the Levites, Num. 3:32; compare 1 Chr. 9:20; and afterwards became the high-priest, Josh. 24:33, and as such communicated the will of God as to the punishment of the men of Gibeah, Judg. 20:28.

II. A son of Eli the high-priest. See **HOPHNI**.

III. A Levite, Ezra 8:33.

PHLEG'ON, *burning*, a Christian at Rome, Rom. 16:14.

PHCÆ'BE. See **PHEBE**.

PHCEN'ICIA, Acts 11:19; 15:3, R. V.: 21:2—so called by the Greeks, either from an ancient abundance of palm-trees, or

from Phœnix the brother of Cadmus—was a narrow strip of country between the Lebanon Mountains and the Mediterranean Sea. Phœnicia proper extended from "the Ladder of Tyre," a promontory south of Tyre, to the river Bostrenus, Nahr el-Awali, 2 miles north of Sidon. The length of this undulating plain was about 30 miles; its width 2 miles near Sidon, and 5 near Tyre. But its boundaries varied at different times: from the 8th century B. C. it extended 90 miles farther north to the island city of Arvad or Aradus, Ezek. 27:8, 11, the utmost width of this northern strip being 20 miles. In its largest sense the name Phœnicia was applied, by one or two Greek writers about the commencement of the Christian era, to almost the entire length of the eastern Mediterranean coast. Back from the sandy seashore strip Phœnicia, being well watered by the Leontes, Bostrenus, Eleutherus, Lycus, and other streams, was generally fertile, and the slopes of Lebanon afforded good pasture and an abundance of fine timber. The coast was indented by several harbors, as at Tyre and Sidon, though that at Beirut is now the best. The principal cities were Zidon, Tyre, Arvad, Tripolis, and Berytus, now Beirut. The native name of the country was Chna or Canaan, *i. e.*, lowland. The Greek name is not found in the Old Testament, but there are many references to Tyre and Zidon.

Phœnicia was included in the territory promised to the Israelites, and allotted to Asher, but from lack of faith, etc., was not conquered by them, Josh. 13:4-6; 19:24-29; Judg. 1:31, 32. It afforded refuge to Elijah, 1 Kin. 17:8-24; Luke 4:26; sent followers to Jesus, Mark 3:8; Luke 6:17; and was visited by him, Matt. 15:21; Mark 7:26, and by Paul, Acts 21:2-7; 27:3.

At the dawn of history the Phœnicians appear as a rich, cultivated, and powerful commercial people. In race they were Canaanites, Gen. 10:15, 19. Their language belonged to the Semitic group, and was nearly allied to the Hebrew, by means of which the few remnants of Phœnician, names of persons and places, and inscriptions on coins and monuments, may still be understood. Their religion was a base and corrupting nature-worship. Baal and Ashtoreth, their chief divinities, were worshipped with cruel and impure rites. The Phœnicians imparted their own civilization to other nations: from them the Greeks received the letters of the alphabet, the use

of astronomy in navigation, of glass, purple, etc. Besides the towns that crowded their own coast, the Phœnicians had commercial stations on the Red Sea and all along the Mediterranean. Carthage, the early rival of Rome, and Cadiz and Tarrish in Spain, were Phœnician colonies. They reached the Atlantic coast as far as Britain, and the productions of all known lands were exchanged in their markets, Ezek. 27. Each great city, with the adjacent territory, was governed by its own king, and in time of danger they formed a confederation under the leadership of the most powerful. The Phœnicians suffered from the attacks of the kings of Assyria and Babylon, and were successively subject to the Persians, Greeks, and Romans. The land was taken by the Saracens in the 7th century, and held by the Crusaders in the 11th and 12th centuries, since which time it has been subject to the Turks.

The Phœnicians were among the oppressors of Israel in the period of the Judges, Judg. 3:3; 10:12. Friendly relations seem to have existed afterwards, and alliances were formed between the Tyrian king and David, and afterwards Solomon, 2 Sam. 5:11; 1 Kin. 5. Palestine was the granary of Phœnicia, 1 Kin. 5:11; 2 Chr. 2:10, 15; compare Acts 12:20, and Phœnicia the commercial agent of Palestine, Ezek. 27:17, the Jews having no good ports. In exchange for agricultural products the Phœnicians aided Solomon with materials and workmen in the building of the temple. They also joined him in establishing a harbor at Ezion-geber on the Red Sea, and in fitting out and navigating trading vessels, 1 Kin. 9:26-28; 10:11, 12. After the division of the kingdom they sided with Israel, and broke the covenant with Judah, even selling Jews to the Edomites as slaves, Joel 3:4-8; Amos 1:9, 10; Isa. 23; Ezek. 28. Phœnician idolatry early ensnared the Israelites, Judg. 2:13; 10:6, was encouraged by Solomon, 1 Kin. 11:1, 4, 5, 8, 33, and prevailed more or less under the kings of Judah. It flourished in Israel under Ahab, whose queen was a Zidonian, received a temporary check from Elijah, 1 Kin. 16:31-33; 18:4, 18-40; 2 Kin. 3:2, and afterwards from Jehu, 2 Kin. 10:18-28, but continued to be an offence to God until the final captivity of Israel, B. C. 721, 2 Kin. 17:16-18.

The Phœnician coast, from the "Ladder of Tyre" northward, is now strewn with ruins. Porter speaks of the "mournful

and solitary silence" reigning there, and Stanley was equally impressed with its desolateness and the complete destruction of the Phœnician power denounced by the prophets. Within the bounds of ancient Phœnicia, however, is situated the most civilized, prosperous, and promising city of Syria, if not of all Turkey—Beirut, whose flourishing Protestant missions, college, schools, and printing-offices make it a centre of Christianizing influences for the East.

PHRY'GIA, *parched*, a central district of Asia Minor, whose boundaries varied greatly at different times; so that when it included Galatia it is said to have touched every other province. It was very early settled; the ancients believed its inhabitants to have migrated from Macedonia before the Trojan war. It was afterwards divided into Phrygia Major on the south, and Phrygia Minor on the west, reaching to the Hellespont. The Romans, into whose hands it fell, B. C. 133, divided it into 3 districts. In apostolic times most of it belonged to the province of Asia, and part of it to Cilicia. The country was a high table-land, fruitful in corn and wine, but including some bare mountain and salt-marsh tracts. Of its cities, Laodiceæ, Hierapolis, Colossæ, and Antioch of Pisidia are mentioned in the New Testament. It probably contained many Jews, Acts 2:10. Antiochus the Great, B. C. 223-187, transported to Lydia and Phrygia 2,000 Jewish families from Mesopotamia. The apostle Paul twice passed through it, preaching and "strengthening the disciples," Acts 16:6; 18:23. Its churches were represented in the Councils of Nice and Constantinople, A. D. 325 and 381.

PHU'RAH, a *bough*, Gideon's servant, Judg. 7:10, 11.

PHUT, or **PUT**, *afflicted*, or a *bow*, Gen. 10:6; 1 Chr. 1:8, a son of Ham; elsewhere his descendants and the country of their abode. In Nah. 3:9; Jer. 46:9, margin, and Ezek. 30:5, margin, they are mentioned as allies of Egypt; in Ezek. 27:10 as allies of Tyre; and in Ezek. 38:5, margin, as allies of Gog. In the A. V. the word is sometimes translated "Libya," or "the Libyans." Josephus and many modern scholars identify Put with Libya, west of Egypt, the region now occupied by the Moors; see LIBYA; others with modern Nubia, the region between Egypt and Ethiopia, called in Egyptian monuments To-pet, "the region of the bow."

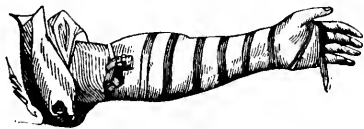
PHU'VAH, *mouh*, **PU'A**, and **PU'AH**, a

son of Issachar, Gen. 46:13; Num. 26:23; 1 Chr. 7:1.

PHYGEL'LUS, or **PHY'GELUS**, *fugitive*, a Christian from Asia who forsook Paul at Rome, 2 Tim. 1:15; 4:16.

PHYLACTERIES were little rolls of parchment, in which were written certain words of the law, and which were worn by male Jews from the age of 13 upon their foreheads and upon the left arm. The custom was founded on a literal interpretation of Exod. 13:9, 16, "And it shall be for a token upon thy hand, and for frontlets between thine eyes."

Leo of Modena informs us particularly about these rolls. Those worn upon the forehead have been described under the article **FRONTLETS**, which see. Those that were to be fastened to the arm were 2 rolls of parchment written in square letters, with an ink made on purpose, and with much care. They were rolled up to a point, and inclosed in a sort of case of black calfskin. They were then put upon a square bit of the same leather, whence hung a thong of the same, of about a finger's breadth, and about 2 feet long. These rolls were placed



at the bending of the left arm, and after the thong had made a little knot in the form of the letter Yodh (י), it was wound about the arm in a spiral line, which ended at the top of the middle finger. They were called the Tephila of the hand.

The phylactery, from a Greek word signifying preservative, was regarded not only as a remembrancer of God's law, but as a protection against demons. It was probably introduced at a late period in the Old Testament history, and is still continued. Our Saviour reproaches the pride and hypocrisy of the Pharisees, shown in making their phylacteries broad as a sign of their superior wisdom and piety, Matt. 23:5. David, on the other hand, says, "Thy word have I hid in my heart, that I might not sin against thee," Psa. 119:11.

PHYSI'CIANS. The medical skill of the Egyptians was widely celebrated; Pharaoh had many physicians, and among them professional embalmers, Gen. 50:2. They also had midwives, Exod. 1:15, as well as the Hebrews. The latter also had

professional physicians, Exod. 21:19; Prov. 17:22; Matt. 9:12; Luke 4:23; 8:43. See LUKE. They had little anatomical skill, partly on account of the ceremonial defilement caused by touching a corpse. They gave their attention to external rather than to internal injuries and diseases, Isa. 1:6; Ezek. 30:21; though they also prescribed for internal and mental disorders, 1 Sam. 16:16; 2 Chr. 16:12. They made use of salves, balms, and poultices, hyssop, oil baths, mineral baths, and river bathing, with many other remedies, Jer. 46:11; Ezek. 47:12; Rev. 22:2. Many wickedly had recourse to superstitious practices and to amulets and enchantments. See DISEASES.

PI-BE'SETH, an important city of Lower Egypt, on the eastern or Pelusiac branch of the Nile, about 40 miles northeast of Memphis. The city and the goddess after whom it was named were called by the Greeks Bubastis. The hieroglyphic name of the city is Pe-Bast, "the house of Bast," the beneficent goddess of fire, depicted with the head of a lioness or a cat, and to whom the cat was sacred. Herodotus described her temple of red granite at Bubastis as the most beautiful he had seen. Pharaoh-necho's canal to the Red Sea began here. Manetho speaks of a destructive earthquake here during the 2d dynasty, and of the 22d dynasty of Pharaohs as reigning here. Ezekiel, 30:17, predicts the ruin of the city. It was taken by the Persians and its walls destroyed B. C. 352; but it survived and was a place of some note under the Romans. Its site, marked by extensive mounds and broken pottery, is called Tel Basta.

PIC'TURES, Num. 33:52, idolatrous representations, either separate images, or stones "portrayed," *i. e.*, cut in low relief, or engraved, and colored; compare Ezek. 23:14. "Pictures of silver," Prov. 25:11, are supposed to have been wall-surfaces or cornices with carving; compare 1 Kin. 6:32, 35. Movable paintings in the modern sense were doubtless unknown to the Hebrews. See PAINT. In Isa. 2:16 the word translated "pictures" may be rendered "objects," or perhaps "flags" of a ship; compare Ezek. 27:7.

PIECE OF GOLD, or **OF SILVER**, a *shekel* by weight, 1 Sam. 2:36; Psa. 68:30. In many Old Testament passages the Hebrew text would read, *e. g.*, as in Gen. 20:16, "1,000 of silver," and in 2 Kin. 5:5, "6,000 of gold." The A. V. translators often sup-

plied the word *pieces*, and sometimes *shekels*, the usual Hebrew weight for precious metals—coined money being unknown in Palestine till a late period, Gen. 45:22; Judg. 17:2-4, 10.

In Luke 15:8, 9, "piece of silver" is the translation of "drachma," a Greek coin answering to the Roman "denarius." The same coin is probably meant in Acts 19:19. See PENNY. In Matt. 26:15; 27:3, 5, 6, 9, a term is used denoting the material of the coin rather than its value; probably, however, as in Matt. 17:27, *staters* or *shekels* are meant; compare Zech. 11:12, 13; Exod. 21:32. See MONEY and MEASURES.

PI'ETY, 1 Tim. 5:4, filial affection and reverence.

PIG'EONS. See DOVES.

PI-HAH'I'ROTH, *mouth of caverns*, or of *deliverance*, the place of the 3d and last encampment of the Israelites before crossing the Red Sea, Exod. 14:2, 9; Num. 33:7, 8. Robinson and Lepsius place it at Adjrūd, now a watering-place for camels 12 miles northwest of Suez; other high authorities at Jebel Atāka, a curving ridge ending in a promontory, Ras Atāka, which projects into the sea some 8 miles south of Suez. See EXODUS.

PI'LATE, PON'TIUS, under whom our Lord taught, Luke 3:1, suffered, and died, Matt. 27; Mark 15; Luke 23; John 18:28 to 19:42, was the 5th Roman procurator in the province of Judæa after the banishment of Archelaus, A. D. 6. He was appointed A. D. 26, and continued 10 years. He became odious both to the Jews and to the Samaritans for the arbitrary offensiveness and cruelty of his administration. One of his first acts was to transfer the soldiers' headquarters from Cæsarea to Jerusalem, where the presence of the military standards bearing images of the emperor, objects of idolatrous worship to the army, so enraged the Jews that they thronged to Pilate at Cæsarea demanding their removal. Wearied with their importunity, he caused his soldiers to surround them, and threatened them with instant death if they did not disperse; but when they declared their readiness to die rather than submit to the defilement of the Holy City, he became frightened and yielded. The slaughter of the Galileans, Luke 13:1, must have occurred at some feast, in the outer court of the temple. His official residence was at Cæsarea, but during the great festivals he stayed at Jerusalem to preserve order, probably occupying the palace built by

Herod the Great. Though the revenues were the chief concern of such a ruler, the procurator of Judæa, which was subordinate to the province of Syria, was at the head of the entire local administration, military and judicial. When therefore Jesus had been condemned by the high-priest and the Sanhedrin, he was brought before Pilate the governor, without whose consent he could not be executed. Pilate saw in Jesus an innocent victim of Jewish malice, and desired to save him. Though dull and ignorant as to religious truth, he had some dim sense of the superiority of Christ's character, and feared to wrong him. All that he saw of Christ deepened this feeling, and he tried every method to soften the obduracy of the Jews. But he had not the firmness of character, the deep-rooted principle of justice, and the consciousness of rectitude necessary to carry him through; and after repeated efforts, Luke 23:7, 14-22; John 18:31-39; 19:4-6, 9-12, 15, he at length gave way, and sacrificed a righteous man rather than to provoke complaints against his administration and an investigation by the emperor. His washing of his hands and his inscription upon the cross only condemned himself. He would undoubtedly, as law and custom required, send a detailed report of his procedures to Tiberius; and the early defenders of Christianity, Justin and Tertullian, publicly refer the Roman authorities to these documents, and quote from them as existing in their own time. The "Acts of Pilate," however, now in existence, are a subsequent fabrication. The Roman historian Tacitus, speaking of Christians, says, "The author of this name was Christ, who was capitally punished in the reign of Tiberius, by Pontius Pilate."

In A. D. 36 the Samaritans, whose turbulence Pilate had quelled with bloody measures, accused him before Vitellius, governor of Syria, by whom Pilate was sent to Rome to answer before the emperor. Before his arrival Tiberius died; and Pilate is said to have been banished by Caligula to Vienna on the Rhone, in Gaul, and there to have killed himself; another wild legend links his name to the mountain now called Pilatus on the south of Lake Lucerne.

PIL'DASH, *a flame*, a son of Nahor and Milcah, Gen. 22:22. The place of his settlement is unknown.

PIL'GRIM, a sojourner in a foreign land; metaphorically, the believer while absent from his heavenly home, Gen. 47:9; Psa.

119:54; Heb. 11:13; 1 Pet. 2:11. Sometimes rendered "stranger," Gen. 17:8; 1 Pet. 1:1.

PILLAR sometimes means a monumental column, Gen. 35:20; 2 Sam. 18:18; or a column of cloud or smoke, Exod. 13:21; Judg. 20:40. The stately column which adorns and supports the front of a temple, Judg. 16:25-30; Job 9:6; 26:11, illustrates the position of prophets, Jer. 1:18, apostles, Gal. 2:9, believers, Rev. 3:12, and the church itself, respecting the truth, 1 Tim. 3:15.

The "plain of the pillar," Judg. 9:6, is properly "the oak of the pillar," as in the margin, A. V.

PIL'LAR OF SALT. See SALT.

PILLED, peeled, as a tree of its bark, Gen. 30:37.

PIL'LOW, I., 1 Sam. 19:13, 16, probably a goat's hair mat or mattress rolled up. Pillow in Mark 4:38 is rendered "cushion" in the R. V. The ancient Egyptians used a low wooden frame to support the head in sleep, as do the Japanese. Compare Gen. 28:11, 18.

II. The "pillows" which the lying prophetesses of peace to Jerusalem sewed to their own elbows and to those of the persons who consulted them, Ezek. 13:17-20, were appliances of physical ease and emblems of the false security produced by predictions of prosperity; or, as some think, amulets or charms worn on the arm; a similar practice prevails among the modern Egyptians and Nubians.

PINE, Isa. 41:19; 60:13. It is uncertain what tree of Lebanon is here meant; the Hebrew word, however, indicating duration or curvature, is thought to exclude the pine. The elm, also found on Mount Lebanon, the oak, etc., have been suggested. Thomson thinks the "fir" of the A. V., Hebrew *berosh*, means the "stone-pine" which abounds on Lebanon. In Neh. 8:15 "pine-branches" stands for another Hebrew term, elsewhere properly rendered "oil-tree," which see.

PIN'NACLE, Matt. 4:5; Luke 4:9, literally *the wing* of the temple, the last word including the whole of the sacred inclosure and buildings. The place indicated may have been the roof, accessible by stairs, of the eastern colonnade, "Solomon's porch," which overlooked the deep valley of the Kidron at a height, according to Josephus, of 600 feet, or the southeast corner of the lofty southern colonnade, Herod's "royal portico," of which Josephus

says that if one "looked down from the top of the battlements" into the Kidron valley he would become dizzy and unable to see to the bottom.

PIPE, the principal musical wind instrument of the Hebrews, consisting of a tube with holes, like a flute or clarionet. It was made of reed, copper, or bronze, and was used on all occasions, in religious worship, processions, feasts, and mourning, 1 Sam. 10:5; 1 Kin. 1:40; Psa. 87:7; Isa. 5:12; 30:29; Jer. 48:36; Matt. 9:23; Luke 7:32. Pipes, both single and double, were as much used in Egyptian social life as among the Hebrews. The double pipe had 2 tubes, sometimes uniting in the mouth-piece; the tube played with the left hand had few holes, emitted a few deep sounds, and served as a bass. The right-hand pipe had more holes and sharper tones. The Scotch Deputation of Inquiry speak of overtaking among the hills of Judæa "an Arab playing with all his might upon a shepherd's pipe made of 2 reeds. This was the first time we had seen any marks of joy in the land, for certainly 'all joy is darkened, the mirth of the land is gone,'" Isa. 24:11. See **MUSIC**.

PIR'ATHON, *prince*, in Ephraim, the home and burial-place of Abdon the judge, Judg. 12:15; also of one of David's mighty men, 2 Sam. 23:30; 1 Chr. 11:31; 27:14. Robinson and others identify it with the village Fer'ata, on an eminence among low hills, 6 miles west-southwest of Nablûs.

PIS'GAH, *fragment*, the summit from which Moses viewed the Promised Land, Deut. 34:1-4. It was east of the mouth of the Jordan, a part of the Abarim range, associated with Nebo, and within the limits of Reuben, Num. 21:20; 27:12; Deut. 3:27; 4:49; 32:49. There were level spaces upon it, as "the field of Zophim," Num. 23:14. It commanded a view of the Israelitish camp on the east bank of the Jordan and of the heights of the entire Holy Land.

Until recently the precise position of Pisgah and Nebo was unknown. Robinson and De Saulcy heard of a Jebel Nebâ in the neighborhood indicated in the Bible. In 1864 Tristram visited, and described, 1865, the height which lay about 3 miles southwest of Hesbân, and 1½ miles due west of Main, and which he took for Pisgah. There was a long ridge commanding a magnificent view of Mount Hor and the Dead Sea and Jordan valley, Jerusalem, Gerizim, Carmel, Tabor, Gilboa, and

snowy Hermon. Prof. Paine, of the American Palestine Exploration Society, in 1873, claims to have identified the range which includes both Nebo and Pisgah as rising in a promontory overtopping all the near hills, about 5 miles southwest of Hesbân—running westward in a series of flat summits, and suddenly falling away into the valley. The eastern and highest portion of the range is called Jebel Nebâ, Mount Nebo. Its western end is composed of 3 summits in a cluster, of which one, lying to the southwest and called Jebel Siâghah, he identifies with the Pisgah of Moses. It is 2,360 feet above the sea-level, and commands an extensive view of Palestine eastward and northward, and westward and southward, as described Deut. 34:1. The Duc de Luynes, in a visit to the spot in 1864, arrived independently at the same identification of Nebo and Pisgah. Prof. Porter of Belfast concurs in this opinion, and comparing the prospect from the mountain with the description of Moses' view, was impressed with its faithfulness in every particular.

PIS'GAH, SPRINGS OF, Deut. 4:49, the same as **ASH'DOTH-PIS'GAH**, Deut. 3:17; Josh. 12:3; 13:20, a valley or town at the base of Pisgah, in the territory of Sihon, assigned to Reuben, near the portion of Gad.

PISID'IA, a district of Asia Minor, separated from the Mediterranean by Pamphylia, lying on Mount Taurus and the high table-land north of it, and running up between Phrygia and Lycaonia as far as Antioch its chief city. The Pisidians, like most of the inhabitants of the Taurus range, were an unsubdued and lawless race; through the deep defiles of their mountains swift torrents poured; and Paul, in his 2 journeys through Pisidia, Acts 13:14; 14:24, may have been in peril by "waters" (R. V. "rivers") as well as by "robbers," 2 Cor. 11:26. He refers to the persecution endured at Antioch, Acts 13:44-50, in a letter to Timothy, 2 Tim. 3:11. Churches continued to exist here for 7 or 8 centuries.

PI'SON, *streaming*, one of the 4 rivers that watered Paradise, Gen. 2:11, 12, and which ran through all the land of Havilah, where excellent gold was found. It has, of course, been placed as variously as the garden of EDEN, to which article and **EUPHRATES** the reader is referred.

PIT, a cistern for rain-water. Dry pits were sometimes used as dungeons, Gen. 37:20; Jer. 38:6; or being slightly covered

and baited, they served as traps to catch wild beasts, a device which illustrates the plots of designing men and women, *Psa.* 119:85; *Prov.* 22:14; 26:27; *Ezek.* 19:4. In *Isa.* 51:1, "pit" seems to mean the quarry or cavern whence huge stone columns and blocks are cut; like that under Jerusalem, from which some of the beautiful temple stones were quarried. The word *pit* is also used to denote Hades, the under-world of spirits, *Psa.* 28:1; 30:3, 9, and hell, the prison of wicked spirits, *Rev.* 20:1; compare *Luke* 8:31, where the same word is translated "deep."

PITCH, *Gen.* 6:14; *Exod.* 2:3, translated "slime" in *Gen.* 11:3; 14:10, is properly bitumen or asphaltum, anciently found on and near the Dead Sea, which was hence called the Lake Asphaltites. It abounded in the vicinity of Babylon, and was used as fuel. The ark of Noah and that of Moses were rendered waterproof by it; and the bricks of the tower of Babel were cemented with it. It is commonly found in a solid state, of a shining black, and brittle; but being liquefied by heat and used as a mortar, it becomes as hard as the rocks it cements together. It is still thrown up by earthquakes from the bottom of the Dead Sea, and floats to the shore sometimes in large masses. See *SEA*, III.

PITHOM, *house of Tum* (the sun-god of On), a "treasure-city," or provision-dépôt, built by the Israelites for Pharaoh in Goshen, *Exod.* 1:11. It has been regarded as the Pathumos mentioned by Herodotus as near Pi-beseth, on the canal between the Nile and the Red Sea. Recent excavations in a mound at Tel el-Maschuta, in Wady et-Tumeilat, between Ismailia and Tel el-Kebir, have revealed the site of what seems to have been a store city, containing a small temple dedicated by Rameses II. to Tum, and a large crude-brick building, 650 feet square, with walls 8 feet thick and many rooms without doors, apparently used as a granary. This site, which local inscriptions call both Pithom and Succoth, Brugsch and Poole identify with Pithom, and with Succoth, the Israelites' first camping-place, *Exod.* 12:37.

PIT'IFUL, *Lam.* 4:10; *Jas.* 5:11; 1 *Pet.* 3:8, not pitiable, but compassionate.

PLACE, 1 *Sam.* 15:12, monument or pillar.

PLAGUE. See *EXODUS*, *PESTILENCE*.

PLAIN, any level tract of land, as in 1 *Kin.* 20:23; 2 *Chr.* 26:10. With the article in Heb., the high level plateau of Moab,

Deut. 3:10; 4:43; *Josh.* 13:9, 16; 20:8; *Jer.* 48:8, 21. The "plains of Moab" were on the east bank of the Jordan, opposite Jericho, *Num.* 22:1; 26:63; *Josh.* 13:32. For other uses of the word plain see *ARABAH*, *CANAAN*, *MOREH*, *OAK*, *SHEPHELAH*.

PLAIT'ING the hair, 1 *Pet.* 3:3. Jewish writers mention elaborate hair-dressing as a special art practised by women; compare *Isa.* 3:18-22. Arab ladies of the present day in Palestine often spend a whole day in arranging their hair in minute braids, 70 or 80 in number, which hang around their shoulders and are frequently ornamented with gold and jewels.

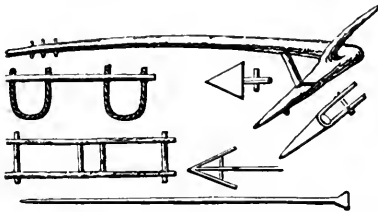
PLAN'ETS, 2 *King.* 23:5. The Hebrew word means *inns* or *lodgings*, and is used with reference to the sun, denoting the 12 constellations of the zodiac, the houses of the sun in its annual apparent course round the heavens. These constellations are here spoken of as objects of idolatrous worship in Judah. See *MAZZAROTH*.

PLAS'TER was used by the Hebrews on the walls of houses, *Lev.* 14:42, 48; and as a coating of stones on which inscriptions had been or were afterwards to be made, *Deut.* 27:2, 4; *Josh.* 8:32. The tiles of ancient Babylon were coated or enamelled with stucco.

PLEDGE. The Mosaic law protected the poor who were obliged to give security for a loan or the fulfilment of a contract. If a man pawned his robe, the usual covering for the cool nights, it must be returned on the same day, *Exod.* 22:26, 27. The creditor could not enter a house and take what he pleased; and the hand-mill, being a necessary of life, could not be taken, *Deut.* 24:6, 10, 11. Compare *Job* 22:6; 24:3, 7. These prohibitions were sometimes disregarded, *Amos* 2:6-8. See *LOANS*. Pledges are necessary from the heedless and vicious, who cannot be trusted, *Prov.* 20:16.

PLEI'ADES, a cluster of 7 stars in the neck of Taurus, or the Bull, one of the 12 signs of the zodiac. The sun now enters the constellation Taurus about the middle of May, anciently much earlier; and the appearance of the Pleiades marked the return of spring, *Job* 9:9; 38:31; *Amos* 5:8.

PLOUGH, a slight and inefficient instrument in the East, but used from the earliest times, *Gen.* 45:6; *Deut.* 22:10; *Job* 1:14. See cut in *MEROM*. The plough now generally used in Syria consists substantially of but 3 parts: the beam or pole fastened to the yoke, the ploughshare, and the handle. The 2 latter parts, and even all 3, are



ANCIENT PLOUGH, YOKES, SHARES, AND GOAD.
sometimes formed of a single branch of a tree with 2 limbs projecting in opposite

directions. The ploughshare is sometimes defended by a strip or point of iron, Isa. 2:4; Joel 3:10. As the handle was single, and with attention was easily managed by one hand, Luke 9:62, the ploughman brandished in the other a formidable goad, 6 or 8 feet long, armed at the point with a pike, and at the heavy end, which was 2 inches thick, with a small iron spade for clearing the share from clay, Judg. 3:31; 1 Sam. 13:21; Acts 9:5. Ploughs were drawn by oxen, asses, and heifers, Deut. 22:10; Judg. 14:18; at this day camels and cows are also



PLOUGHING AND SOWING: FROM AN ANCIENT EGYPTIAN PAINTING.

used in Palestine. Ploughing commenced soon after the autumnal rains set in, towards the last of October. The Arabs of Palestine often plough in somewhat large companies, as of old, 1 Kin. 19:19.

PO'ETRY OF THE HEBREWS. Poetry combined with music was an attendant upon many of the scenes of Hebrew life as pictured in the Bible. Moses and Deborah celebrated victory with songs, Exod. 15:1-21; Judg. 5; death was lamented in like manner, 2 Sam. 1:17-27; feasts were accompanied by music and singing, Amos 6:5; and the chanting of sacred songs formed an important part of the temple worship. Under the inspiration of the Almighty the Hebrews carried religious poetry to the highest degree of perfection. The poetry of this people was almost wholly lyric; whether didactic, elegiac, pastoral, or prophetic, it was still LYRIC. The essence of lyric poetry is the vivid expression of internal emotions. It is therefore subjective, in opposition to epic poetry, which treats of external objects, and is therefore objective. The chief subject of Hebrew poetry was religion, and then patriotism, which, under the theocracy, was very nearly allied to religion. The most obvious and striking characteristic of the poetry of the He-

brews is sublimity. The present prevailing views of the nature of Hebrew poetry were first developed in the last century by Bishop Lowth in his Lectures on the Poetry of the Hebrews.

Hebrew poetry differs from Hebrew prose in 3 respects: 1. In the peculiar poetical nature of the contents, of which the characteristics are sublimity, boldness, abruptness, lofty metaphors, personifications, etc. 2. In the peculiarities of the poetic dialect or diction, which, however, are not so striking as among the Greeks and Romans. 3. In rhythm, which differs from metre—the latter importing a measure of syllables or feet, the former a harmonious arrangement of words and members. It is the opinion of those best acquainted with the subject that the Hebrews had no prosody, that is, no measure of syllables into poetic feet, as dactyles, trochees, and spondees. It is believed that the Hebrew poetry, much of which was designed to be sung or chanted, was characterized by a certain melodious flow and cadence which is now irrecoverably lost, together with the true pronunciation of the language.

But aside from this, the rhythm of Hebrew poetry consists in what is called its PARALLELISM, of which the fundamental

principle is that every verse must consist of at least two corresponding parts or members.

The parallelism of Hebrew poetry occurs either in the thought, or solely in the form. Of the former there are 3 kinds: namely,

1. *Synonymous*; where the 2 members express the same idea in different, but closely, and often literally, corresponding words: as for example,

What is man, that thou art mindful of him?
And the son of man, that thou dost visit him?
Psa. 8:4.

Why do the heathen rage?
And the people imagine a vain thing?
Psa. 2:1.

He that sitteth in the heavens shall laugh;
The Lord shall have them in derision.
Psa. 2:4.

Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder? Job 6:5.

So also the song of Lamech, Gen. 4:23, and Job 7:1, etc.

2. *Antithetical*; where an antithesis of thought is expressed by corresponding members: as for example,

The house of the wicked shall be overthrown,
But the tabernacle of the upright shall flourish.
Prov. 14:11.

A soft answer turneth away wrath;
But grievous words stir up anger.
Prov. 15:1.

3. *Synthetic*; which is a mere juxtaposition; or rather, the thought is carried forward in the 2d member with some addition, the correspondence of words and construction being as before: as for example,

The law of the Lord is perfect, converting the soul:

The testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart:

The commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever:
The judgments of the Lord are true and righteous altogether.
Psa. 19:7, 8, 9.

Mere *rhythmical* parallelism is that in which no similarity or correspondence of thought exists, but the verse is divided by the *cæsura*, as it were, into corresponding numbers. This is the most imperfect species of parallelism, and may be compared with the hexameter, divided by the *cæsura*: as for example,

Yet have I set my king
Upon my holy hill of Zion.
Psa. 2:6.

Many there be which say of my soul,
There is no help for him in God.

Psa. 3:2.

This is most common in the book of Lamentations, where there is hardly any other species of parallelism.

Thus far we have had regard to the simplest and most perfect parallelisms of 2 members, such as are more usually found in the Psalms, Job, etc. But in the prophets and a few of the Psalms we find a less regular and sometimes *compound* parallelism. Thus the parallelism is irregular when one member is shorter than the other, as Hosea 4:17:

Ephraim is joined to idols;
Let him alone.

Of *compound* parallelisms there are various kinds, as when the verse has 3 members either parallel with each other, as in Job 3:4, or 2 of them standing opposed to the 3d: as for example,

For the ways of the Lord are right,
And the just shall walk in them,
But the transgressors shall fall therein.
Hos. 14:9.

Or when the verse has 4 members, either compounded of 2 simple parallels, or the 1st line answering to the 3d and the 2d to the 4th, or all 4 nearly parallel to each other: as for example,

The ox knoweth his owner,
And the ass his master's crib;
But Israel doth not know,
My people doth not consider.
Isa. 1:3.

As the heaven is high above the earth,
So great is his mercy towards them that fear him;

As far as the east is from the west,
So far hath he removed our transgressions from us.
Psa. 103:11, 12.

They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.
Psa. 135:16, 17.

We may name Psalms 2 and 15 as affording examples of most of the species of poetic parallelism.

In the common manuscripts and editions of the Hebrew Bible the members of the parallelisms in the poetical parts are not written or printed separately, but the accents serve to divide them. In other editions, however, the members are printed separately. It is matter of regret that this mode was not adopted in our English version, since in many cases the common

reader has now no means of distinguishing whether what he reads is poetry or prose in Hebrew.

The preceding principles refer solely to the *rhythm* of Hebrew poetry. Besides this, there are other peculiarities; as, for example, the *strophe*, as in Psa. 107 and in Psa. 42, 43, where ver. 5, 11, and 5 are a burden or refrain, repeated at the end of each strophe. So also the *alphabetic* Psalms and poems (see LETTER), and the Psalms of *degrees*, in which the chief words of each verse are taken up and repeated at the beginning of the next verse. See DEGREES.

More than a third of the Old Testament is poetry in Hebrew, including most of Job, the Psalms, Solomon's books, and the greater part of the prophets; technically, however, in the usage of the Jews, the 3 poetic books of the Old Testament are Job, Psalms, and Proverbs, which have a system of accentuation peculiar to themselves. Poetic fragments are also found here and there in the historical books, as in Gen. 4:23, 24; Exod. 32:18; Num. 21:14, 15, 18, 27-30; 23:7, 18; 24:3, 15. In the New Testament also many passages occur in which this Hebrew style seems to be transferred to the Greek, Matt. 8:20; Luke 1:46, 47; Rom. 11:33-35; Rev. 18; 19:1-3.

POLL, the head, Num. 1:2, 18; 3:47. To poll the head is to cut off the hair, 2 Sam. 14:26; Ezek. 44:20; Mic. 1:16.

POL'LUX. See CASTOR.



POMEGRAN'ATE, from the Latin *Pomum granatum*, *grained apple*, the fruit containing many seeds. The tree or bush belongs to the myrtle family, and is the *Punica granatum* of Linnæus. It is rarely over 10 feet high, has a straight stem, reddish bark, many spreading branches, small, lance-shaped, glossy leaves, which remain green through the winter, and large, brilliant scarlet or orange blossoms. The

fruit, which ripens in August or September, is of the size of an orange, with a reddish-brown, hard, astringent rind, used in making morocco leather. Within is a very juicy and beautiful pink pulp, Song 4:3; 6:7, containing an abundance of seeds, each with its own coating of pulp. This pulp has a very agreeable flavor in the cultivated tree, some specimens of which bear sweet fruit and some acid. The juice was made into wine or sherbet, Song 8:2. The fruit of the wild pomegranate is small, very sour, and worthless. The tree grows wild in Persia and Syria, the south of Europe, and the north of Africa. It was early cultivated in Egypt, Num. 20:5, and abounded in Palestine, Num. 13:23; Deut. 8:8; Joel 1:12; Hag. 2:19, where "Rimmon," the Hebrew term for pomegranate, was the name of several places. The value of the fruit and the beauty of the flower made the tree welcome in gardens, Song 4:13; 6:11. Artificial pomegranates were used as ornaments on the robe of the high-priest, Exod. 28:33, and as an architectural ornament in Solomon's temple, 1 Kin. 7:18, 20, 41, 42. Carved pomegranates may often be seen on broken columns in Oriental temple ruins. See RIMMON.

POM'MELS, or "bowls," as in 1 Kin. 7:41, globular ornaments affixed to the capitals of columns, 2 Chr. 4:12, 13.

PON'TUS, *the sea*, the northeastern province of Asia Minor, bounded north by the Euxine Sea, west by Galatia and Paphlagonia, south by Cappadocia and part of Armenia, and east by Colchis. It was originally governed by kings, and was in its most flourishing state under Mithridates the Great, who waged a long and celebrated war with the Romans, but was at length subdued by Pompey, B. C. 66; after which Pontus became a province of the Roman Empire. The geographer Strabo was born in Amasia, its capital; and one of its principal towns, Trapezus, still flourishes under the name of Trebizond. Many Jews resided there, and from time to time "went up to Jerusalem unto the feast," Acts 2:9. The devoted Aquila was a native of Pontus, Acts 18:2; and the gospel was planted there at an early period, 1 Pet. 1:1. It was conquered by the Turks, its present masters, A. D. 1461.

POOLS, large reservoirs for spring or rain water, for the public benefit, while cisterns were for private use. See CISTERNs. The failure of the water supply in the pools was an irreparable calamity, Jer. 14:3.



POOL OF HEZEKIAH: JERUSALEM.



There were numerous pools in and around Jerusalem, the most noted being these: (1) The "Upper Pool of Gihon," 2 Kin. 18:17; Isa. 7:3; 36:2, on the west side of the city, south of the Jaffa road and more than $\frac{1}{2}$ of a mile from the Jaffa gate. It is now the "Birket Mamilla," lies at the head of the Gihon valley, and is connected by conduits with (2) "Hezekiah's Pool," 2 Kin. 20:20; 2 Chr. 32:30, now "Birket el Hammâm," not far within the Jaffa gate. (3) The "Lower Pool of Gihon," Isa. 22:9, lay down in the valley, west of Zion, and is now called "Birket es-Sultân." (4) The "Pool of Siloah," Neh. 3:15; John 9:7, now Birket Silwân, near the opening of the Tyropæon; and (5) the "Old Pool," Isa. 22:11, a smaller pool, south of the other and receiving water from it. (6) The "King's Pool," Neh. 2:14, now the "Fountain of the Virgin," on the east side of Ophel, identified by some with "Solomon's pools" and with "Bethesda," (7) though the "Pool of Bethesda," John 5:2, has usually been supposed to mean Birket es-Serain or Israel, within the western wall of the city, and north of the temple area. Under this area also were vast reservoirs cut in stone. See SOLOMON'S POOLS.

POOR, Psa. 12:5; 41:1-3, especially cared for in the Old Testament dispensation, Exod. 23:6; Psa. 112:9; Prov. 14:31, and even more so under the gospel, Matt. 25:42-45; Jas. 2:5. The slight offerings required of them by the law were as acceptable as the hecatombs of the rich, Lev. 5:7-13; Mark 12:41-44. The gleanings of the fields, the olive-trees, and the vines were to be left for them, Lev. 19:9, 10; Deut. 24:19, 21; Ruth 2:2. Every 7th year the spontaneous products of the ground were free to all, Lev. 25:6; and in the Jubilee their alienated inheritance returned to their possession. Compare also Lev. 25; Deut. 24. Beggars ought to have been rare under Hebrew institutions; yet they increased as the State decayed, and in Christ's day stationed themselves in public places, Mark 10:46; Luke 16:20; Acts 3:2. Neglect and oppression of the poor were severely reprov'd by the prophets, Isa. 10:2; Jer. 5:28; Amos 2:6. Judges were not to favor them unjustly on account of their poverty, Lev. 19:15; but charity to the poor was an eminent virtue among primitive Christians, Matt. 6:2-4; Luke 10:33-35; 19:8; Acts 9:36-39; 10:2; 11:29, 30, and an essential evidence of piety, 1 John 3:17. The word "poor" is spiritu-

ally used in Matt. 5:3; Rev. 3:17. See TITHES.

POP'LAR, Gen. 30:37; Hos. 4:13, probably the white poplar, so called from the whiteness of the under side of the leaves. It is a beautiful and shady tree, common in Palestine and its vicinity. According to some the storax-tree is intended; this, however, being only a shrub from 9 to 12 feet high, does not so well suit the passage in Hosea. See STACTE.

PORCH. See HOUSE and TEMPLE.

POR'TERS kept the gates of private houses and of cities, 2 Sam. 18:26; 2 Kin. 7:10; Mark 13:34; John 10:3. The word as used in the Bible is from port, a gate, Neh. 2:13, A. V., not from "porto," to carry. The porters of the temple were Levites, at one period 4,000 in number, divided into courses, 1 Chr. 16:42; 23:5. They stood on guard at every gate, while on duty within the temple in their regular courses, with leaders, 1 Chr. 26:1-19; 2 Chr. 8:14; 31:14; 35:15. By night also they cheered the lonely hours with songs of praise, Psa. 134. We read in 2 Chr. 23:2-19 of the faithful service they rendered in protecting Joash and slaying Athaliah, and in 1 Chr. 9:17-27 of their reorganization after the Captivity; compare Ezra 2:42; Neh. 7:45; 12:44-47.

POSSESSED'. See DEVIL, II.

POSTS, I., in Heb. *runners*, special messengers charged to bear important tidings swiftly; such were early employed in the East, Job 9:25. A body of runners were in attendance on Saul. See FOOTMEN and GUARD. Swift couriers were employed to carry messages in David's time, 2 Sam. 18:22-27. Such may have been the "posts" of Hezekiah, 2 Chr. 30:6, 10, and of Babylon, Jer. 51:31. Experienced runners will tire and outrun a horse in long journeys. The Persian kings appointed sentinels at proper distances to transmit public tidings by shouting one to another. Cyrus, however, established a system of "posts" that rode on horses, camels, etc., night and day to convey important despatches, fresh relays of men and animals being stationed at convenient distances, Esth. 3:13, 15; 8:10, 14. The Persians and Romans impressed men and beasts into this public service, a custom hated by the Jews; see Matt. 5:41. The Roman posts were noted for swiftness and regularity.

II. The "door-post" or "side-post," Heb. *Mezuzah*, on which the door hinged and turned, Exod. 12:7, 22, 23; 21:6; Judg. 16:3; Prov. 8:34, was peculiarly sacred

among the Hebrews, not only because the blood of the passover was sprinkled upon it, but because the name of God and some word from him were inscribed on it, Dent. 6:4-9; 11:18-21. In time the name mezuzah was applied to the sacred words themselves; and the pious Jew on going out or in would touch the divine name with his finger, which he would then kiss, and repeat Psa. 121:8. The Moslems also do not regard a new gate, fountain, bridge, or house as complete without inscribing on it a passage from the Koran or one of their best poets.

POT'IPHAR, *devoted to Phar*, a high officer of Pharaoh, who purchased Joseph of the Midianites, and made him overseer of his house, but afterwards imprisoned him on a false charge, Gen. 37:36; 39. According to Prof. Ebers, Egyptian monuments show that a "captain of the guard" was commander of a regiment of 2,000 men serving as the king's body-guard; and during his regiment's term of service its captain was chief inspector of State prisoners and chief executioner of corporal and capital punishment. The "captain of the guard" mentioned Gen. 40:3 may have been a successor of Potiphar.

POTI-PHE'RAH, *belonging to the sun*, the priest of On, city of the sun, whose daughter Asenath was the wife of Joseph, Gen. 41:45. The name is found in various forms on ancient Egyptian monuments.

POTS, Job 41:20, applied in Scripture to a great variety of domestic vessels, of earthenware, iron, brass, and gold, used for cooking and serving food, etc., Judg. 6:19; 2 Kin. 4:40; Psa. 58:9; Eccl. 7:6; Heb. 9:4. Large stone water-pots, of 20 to 27 gallons, were seen by Clark at Cana. Similar pots for wine, amphoræ, are frequently found in Pompeii. In Psa. 68:13, "though ye have lain among the pots," the Hebrew word means originally cattle-folds, almost the same Hebrew word being translated "sheep-folds" in Judg. 5:16, and "hooks" in Ezek. 40:43, A. V., where movable inclosures for sacrificial lambs, in the outer court of the temple, seem to be meant; and in Psa. 81:6, "his hands were delivered from the pots," the baskets used by the Hebrews in the hard service exacted of them in Egypt, Exod. 1:14.

POT'SHERDS, broken pieces of earthenware, Job 2:8; Isa. 30:14, fit types of the worthlessness and fragility of man, Psa. 22:15; Prov. 26:23; Isa. 45:9. The ruins of many of the most ancient cities of the

world show little but such fragments of pottery covering the ground; it is usually coarse in grain, but well glazed. Such fragments are used by the poor in various ways, if not utterly broken into bits, Isa. 30:14. At this day it is common to find pieces of broken jars at Eastern wells and pools to drink from, and to see hot embers and coals carried in them from one spot to another.

POT'TAGE. See **EDOM** and **FOOD**.

POT'TER, a maker of earthenware, Gen. 24:14, 15; Judg. 7:16, 19; Psa. 2:9. Ancient Egyptian paintings represent the potter turning and shaping, on his small and simple wheel made to revolve rapidly by the foot, the lump of clay which he had previ-



ously kneaded with his feet. A pan of water stands by his side, with which he kept the clay moist. After the body of the vessel was worked into shape and beauty, the handle was affixed to it, devices traced upon it, and after being coated with glaze it was taken to the oven and baked. The potter's control over the clay illustrates the sovereignty of God, who made us of clay, and forms and disposes of us as he deems good, Jer. 18:1-6; Rom. 9:20, 21. The ease with which earthen vessels are broken furnishes striking illustrations of God's power, Isa. 30:14; Rev. 2:27.

POT'TER'S FIELD. See **ACELDAMA**.

POUND, a weight and a sum of money, put in the Old Testament, 1 Kin. 10:17; Ezra 2:69; Neh. 7:71, for the Hebrew **MANEH**, which see; and in the New Testament, Luke 19:12-27, for the Attic **MINA**, which was equivalent to 100 drachmæ, or about \$16. See **MEASURES**.

POWER, 2 Chr. 32:9, force or army. For the use of this word in 1 Cor. 11:10, see VEIL.

PRÆTORIUM, the headquarters of a Roman military commander or governor. Three are mentioned in Scripture: 1. Mark 15:16, the residence of the Roman governor of Judæa when in Jerusalem; in the R. V. "palace;" in the A. V. called the "common hall," Matt. 27:27, or "judgment-hall," John 18:28, 33; 19:9. This was probably the magnificent palace erected by Herod the Great on the western hill of Jerusalem, and communicating with the temple on the eastern hill by a causeway across the Tyropœon valley. The extensive rectangular space occupied by this palace contained barracks for soldiers. A military force also garrisoned the fortress Antonia, "the castle" of Acts 21:34, 37, etc., north of the temple; and some regard this as the prætorium of Pilate.—2. The official residence at Cæsarea of the governor Felix, where Paul was imprisoned 2 years, Acts 23:35. This palace also was built and formerly occupied by Herod the Great.—3. At Rome, Phil. 1:13, in the R. V. "prætorian guard." Some interpret this of the palace of the Cæsars on the Palatine hill, garrisoned by the emperor's guard, called Prætorians; others refer it to the general camp of the Prætorian guard, which was established by Tiberius just outside of the city walls, on the northeast of Rome.

PRAYER is the offering of the emotions and desires of the soul to God, in the name and through the mediation of our Lord and Saviour Jesus Christ, John 16:23-27. It is the communion of the heart with God through the aid of the Holy Spirit, Rom. 8:26, 27, and is to the Christian the very life of the soul. Without this filial spirit no one can be a Christian, Job 21:15; Psa. 10:4.

In all ages God has delighted in the prayers of his saints. In the Mosaic law the duty of prayer is taken for granted, as an adjunct of sacrifice, rather than directly enjoined, except where it is prescribed in the offering of the first-fruits, Deut. 26:12-15. But at the first, as in later ages, public prayer by the priests and Levites doubtless accompanied public sacrifice, 1 Chr. 23:30; Neh. 9:5-38; 11:17; Luke 1:10. Compare also 1 Kin. 8:22-61, and the Psalms of David for temple worship. Prayer formed a part of the synagogue services in Jerusalem and elsewhere; and in places where a synagogue was not maintained a

place of prayer, sometimes a slight structure, and often roofless, was resorted to by resident Jews, Acts 16:13.

Pious men were accustomed to pray thrice in the day, at fixed hours, Psa. 55:17; Dan. 6:10. See HOUR. Social, family, and secret prayer were all habitual with Bible saints, as well as brief ejaculations in the midst of their ordinary business, Neh. 2:4; 5:19. No uniform posture in prayer is enjoined in the Bible; standing with the hands outspread, 1 Kin. 8:22; bowing the head, Gen. 24:26; sitting on the ground, 2 Sam. 7:18; 1 Chr. 17:16; kneeling, Luke 22:41; and prostration on the ground, Matt. 26:39, were all practised. Prayer should be offered with submission to God's will, fervently, perseveringly, and with a confiding reliance on God in Christ; it should be accompanied by humble confession and hearty thanksgiving, and with supplications for all living men, as well as for our friends and those nearest to us. Habitual prayer to God is a duty enjoined upon us by sound reason and by right affections; and he who lives without it thereby reveals the atheism of his heart. God requires all men thus to worship him, Ezek. 36:37; Matt. 7:7-11; Phil. 4:6; 1 Tim. 2:1-3; Jas. 1:5; and for neglecting this duty there can be no sufficient excuse. It is often said that prayer cannot alter the unchangeable purposes of God; but the great scheme of his providence embraces every prayer that shall be offered as well as the answer it shall receive. It is objected that prayer cannot increase his knowledge of our wants, nor his readiness to supply them; and that in any case he will do what is for the best. But he deems it best to grant many blessings in answer to prayer which otherwise he would withhold: "He will be very gracious unto thee at the voice of thy cry; when he shall hear it he will answer thee." The words of David will be those of every truly praying man: "This poor man cried, and the Lord heard him, and saved him out of all his troubles," Psa. 34:6.

The whole tenor of the Bible certifies that God always hears the prayers offered in the right spirit, and many specific promises taken literally seem to assure us that every such request shall be granted, Matt. 17:20; 21:21, 22; John 14:13, 14; 16:23. But Christian experience as well as common sense show that God cannot thus place omnipotence in the hand of any creature. It would be a curse to the suppliant

and to the universe. Nothing better can be conceived than to know, when we pour out our hearts to God, that *infinite* wisdom, love, and power direct the answer. The true design of these passages is to encourage the most undoubting assurance that God hears every true prayer, and will grant it *if it is best*. If not, we ought not to wish it granted; so that every right petition has in it, "Not my will, but thine, be done." Yet God undoubtedly has power to awaken in a believer's heart the desire for a specific favor which He designs to bestow, and to give him an assurance of His purpose. It was so in the miracles wrought by ancient prophets and apostles, and is so now no doubt in occasional cases, though the need of miracles is past. We may well rejoice when He thus testifies anew that he is the hearer of prayer, but must beware of mistaking our enthusiasms for the witness of his Spirit.

False and formal religion makes a merit of its prayers, as though "much speaking" and "vain repetitions" could atone for heartlessness. Hypocrites also are wont to pray chiefly that they may have praise of men. These sins Christ reproves in Matt. 6:5-15, and gives to his disciples the form of the Lord's Prayer as a beautiful model. In Eph. 6:18; 1 Thess. 5:17; 1 Tim. 2:8, Paul directs that believers should pray in all places and at all times, lifting up pure hands towards heaven, and blessing God for all things, whether in eating, drinking, or whatever they do; and that everything be done to the glory of God, 1 Cor. 10:31. In a word, our Saviour has recommended to us to pray without ceasing, Luke 18:1; 21:36; and he has set us the example, Mark 1:35; Luke 3:21; 6:12; 9:29; 11:1; 22:44; see especially his wonderful intercessory prayer, John 17.

PREACH'ING, the public and oral inculcation of the truths of religion, especially of the gospel of Christ, Isa. 61:1; Acts 8:4; 2 Cor. 5:20; Eph. 3:8. Public instruction in religion was no doubt given in the earliest ages. Enoch prophesied, Jude 14, 15; and Noah was a preacher of righteousness, 2 Pet. 2:5. Frequent instances of religious addresses occur in the history of Moses, the Judges, and the prophets; and these were to some extent in connection with the Jewish ritual, Neh. 8. The Psalms sung in the temple conveyed instruction to the people. After the Captivity numerous synagogues were erected, in which the Word of God was read and expounded from Sab-

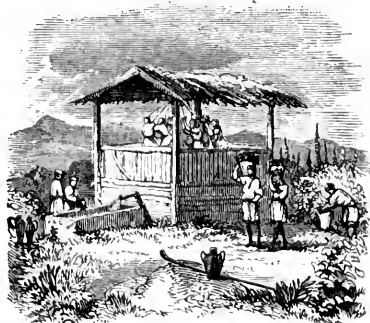
bath to Sabbath. Under the gospel dispensation, the preaching of Christ crucified by those whom he calls to be his ambassadors is an established ordinance of prime importance—God's chief instrumentality for the conversion of the world, Mark 16:15; 1 Cor. 1:21; 2 Tim. 2:2; 4:2.

PREPARA'TION, a term applied to the 6th day of the week, because on it preparation of meals, etc., was made for the ensuing Sabbath, which commenced at sunset, Matt. 27:62; Mark 15:42; Luke 23:54; John 19:14, 31, 42. The day on which Christ was crucified, Friday, the 15th of Nisan, is called "the Preparation of the Passover," John 19:14, because it preceded the Sabbath that occurred in Passover week.

PRES'BYTERY, 1 Tim. 4:14, a body of elders, translated "elders" in Luke 22:66; Acts 22:5. See **ELDERS**.

PRES'ENTLY, immediately, Prov. 12:16; Matt. 21:19; Phil. 2:23. See **STRAIGHT-WAY**.

PRESS, WINE-PRESS, WINE-FAT, PRESS-FAT, or VAT, Prov. 3:10; Isa. 5:2; 63:2; Hag. 2:16. Wine-presses were often constructed on a hillside, and with 2 parts: the upper trough, into which the grapes were thrown, and trodden by the bare feet of men, and the lower trough, into which



the expressed juice flowed. Both are referred to in Joel 3:13. These vats were sometimes excavated in the rock, or in the ground and lined with masonry, Matt. 21:33. Robinson describes one which he saw in Palestine, the upper vat being 8 feet square and 15 inches deep, and the smaller vat, 2 feet below, 4 feet square and 3 feet deep. The treadingers shouted and sang, Isa. 16:10; Jer. 25:30, and their garments and skin became stained, Isa. 63:1-3; Rev. 19:13-15. In such presses travellers in

Syria often see one man, or a company of 2 to 5 men, treading grapes in the season. A similar press was used for olives, Mic. 6:15. The Hebrew word for wine-press, *gath*, appears in several names of places. An ancient Egyptian mode of expressing grape juice was by placing the grapes in a bag set horizontally in a frame, and twisted by several men, the juice being caught in a large vessel below. See WINE.

PRESSED in spirit, Acts 18:5, engrossed or "constrained by the word," R. V.

PREVENT, in the A. V. means, not to hinder, but to precede, Psa. 59:10; 1 Thess. 4:15; to anticipate, Psa. 119:147, 148; Matt. 17:25; or to seize, 2 Sam. 22:6; Job 30:27.

PRICKS, the points with which ox-goads were armed, by kicking against which a refractory bullock only hurt itself the more. Hence a proverb, found in Greek and Latin as well as in Hebrew, applied to those who resist lawful authority or the power of God, Acts 9:5, A. V.; 26:14. Compare Job 15:25, 26. See GOAD, PLOUGH.

PRIDE, Psa. 31:20, in the R. V. plottings.

PRIEST, from presbyter, *elder*, one who officiated in the public worship of God, especially in making expiation for sin, being "ordained for men in things pertaining to God, to offer both gifts and sacrifices for sins." The priesthood was not annexed to a certain family till after the promulgation of the law by Moses. Before that time the firstborn of each family, the fathers, the princes, the kings, were priests in their own cities and in their own dwellings. Cain and Abel, Noah, Abraham, and Job, Abimelech and Laban, Isaac and Jacob, offered personally their own sacrifices. In the solemnity of the covenant made by the Lord with his people at the foot of Mount Sinai, Moses performed the office of mediator, and young men were chosen from among Israel to perform the office of priests, Exod. 24:5. But after the Lord had chosen the tribe of Levi to serve him in his tabernacle, and the priesthood was annexed to the family of Aaron, the right of offering sacrifices and oblations to God was reserved to the priests of this family, Num. 16:40. The punishment of Uzziah king of Judah is well known: having presumed to offer incense to the Lord, he was suddenly smitten with leprosy, 2 Chr. 26:19. See also the case of Saul, 1 Sam. 13:7-14. However, it seems that on certain occasions the Hebrew prophets offered sacrifice to the Lord, especially before a constant place of worship was fixed at Jerusa-

lem. See 1 Sam. 7:9, where Samuel, who was not a priest, offered a lamb for a burnt-sacrifice to the Lord. See also 1 Sam. 9:13; 16:5; 1 Kin. 18:31, 33.

The Lord having reserved to himself the firstborn of Israel because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange and compensation he accepted the tribe of Levi for the service of his tabernacle, Num. 3:41. Thus the whole tribe of Levi was appointed to the sacred ministry, but not all in the same manner; for of the 3 sons of Levi, Gershom, Kohath, and Merari, the heads of the 3 great families, the Lord chose the family of Kohath, and out of this family the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Kohath, even the children of Moses and their descendants, remained among the Levites.

The high-priest, who inherited his office as the eldest son, was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Hebrew nation, as being at the head of all the priests by whom this was administered, Deut. 17:8-12; 19:17; 21:5; 33:8, 10; Ezek. 44:24. He alone had the privilege of entering the sanctuary once a year, on the day of solemn expiation, to make atonement for the sins of the whole people, Lev. 16:2, etc. He was to be exempt from corporal defect. In general, no priest who had any such defect could offer sacrifice or enter the holy place to present the showbread. But such were to be maintained by the sacrifices offered at the tabernacle, Lev. 21:17-22. The priests also received a tithe from the Levites, Num. 18:28.

God appropriated to the high-priest the oracle of his truth, so that when he was habited in the proper garments of his office, and with the Urim and Thummim, God answered questions proposed to him, and disclosed to him secret and future things. He was to marry only a virgin of his own people, Lev. 21:13, 14, not even the widow of a priest. He was forbidden to mourn for the death of any of his relations, even for his father or mother, or to enter into any place where a dead body lay, that he might not contract or hazard the contraction of uncleanness, Lev. 21:10-12. Less stringent rules regulated the mourning of the priests.

The priests served immediately at the altar. They slew and dressed the public

sacrifices, or at least it was done by the Levites under their direction. Private offerers slew their own victims, except in the case of turtle-doves or young pigeons, Lev. 1. But all offerings upon the altar, the sprinkling of blood included, were made by the priests alone. They kept up a perpetual fire on the altar of burnt sacrifices, and in the golden lamps in the sanctuary; they kneaded the loaves of showbread, baked them, offered them on the golden table in the holy place, and changed them every Sabbath day. Compare Exod. 28; 29; Lev. 8. They were forbidden to drink wine while on duty, Lev. 10:9. In the time of David a division of the priests was made into 24 courses, which served in turn a week at a time, 1 Chr. 24:1-19; 2 Chr. 23:18. During the Captivity this arrangement seems to have been somewhat disordered, Ezra 2:36-39; Neh. 7:39-42. Every day, night and morning, a priest, appointed by casting of lots at the beginning of the week, brought into the sanctuary a smoking censer of incense, and set it on the golden altar, otherwise called the altar of incense, Luke 1:9.



The sacred dress of the priests consisted of the following articles: short linen drawers; a close-fitting tunic of fine linen, woven in square or diamond-shaped figures—"broidered"—reaching to the feet, and furnished with sleeves; a girdle of fine linen, interwoven with blue, purple, and scarlet, Exod. 28; 39. Plain linen ephods are also ascribed to them, 1 Sam. 22:18; and a bonnet or turban, also of fine linen, in many folds. The priests always officiated with uncovered feet. The high-

priest wore nearly the same dress with the priests, and 4 articles in addition: an outer



ANCIENT EGYPTIAN PRIEST, WITH INCENSE.

tunic, called the robe of the ephod, woven entire, blue, with an ornamented border around the neck, and a fringe at the bottom made up of pomegranates and golden bells: an ephod of blue and purple and scarlet and fine linen, with golden threads interwoven, covering the body from the neck to the thighs; having shoulder-pieces joined on the shoulders by clasps of gold in which were set onyx-stones graven with the names of the 12 tribes of Israel; and also a girdle of fine linen, woven with blue, purple, scarlet, and gold: a breastplate, attached at its 4 corners to the ephod, and likewise bearing the names of the 12 tribes on 12 precious stones: and the mitre, a high and ornamented turban, having on the front a gold plate with the inscription, "HOLINESS TO THE LORD." Neither he nor the priests wore their sacred dresses out of the temple, as we infer from Ezek. 42:14; 44:17-19; Acts 23:5.

The Lord had given no lands of inheritance to the tribe of Levi in the Land of Promise. He intended that they should be supported by the tithes, Num. 18:26-28; Deut. 14:28; 26:12, the first-fruits, the offerings made in the sanctuary, and by their share of the sin-offerings and thankgiv-

ing-offerings sacrificed in the sanctuary, of which certain parts were appropriated to them. In the peace-offerings they had the shoulder and the breast, Lev. 7:33, 34, in the sin-offering they burned on the altar the fat that covers the bowels, the liver, and the kidneys; the rest belonged to themselves, Lev. 7:6, 10. The skin or fleece of every sacrifice also belonged to them. When an Israelite sacrificed any animal for his own use, he was to give the priest the shoulder, the stomach, and the jaws, Deut. 18:3. The priest had also a share of the wool when sheep were shorn, Deut. 18:4. Thus, though the descendants of Levi had no lands or inheritances, their temporal wants were moderately supplied. God provided them houses and accommodations by appointing 48 cities for their residence, Num. 35:1-8. In the precincts of these cities they possessed 1,000 cubits beyond the walls. Of these 48 cities, 6 were appointed as cities of refuge for those who had committed casual and involuntary manslaughter. The priests had 13 of these cities; the others belonged to the Levites, Josh. 21:10-19.

A principal employment of the priests, next to attending on the sacrifices and the temple service, was the instruction of the people and the deciding of controversies, distinguishing the several sorts of leprosy, divorce causes, the waters of jealousy, vows, causes relating to the law, and uncleanness, etc. They publicly blessed the people in the name of the Lord. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army, Num. 10:8, 9; Deut. 20:2; 2 Chr. 13:10-12, 14.

After the division of the kingdom under Rehoboam, B. C. 975, the true Aaronic priests, and the Levites, left the dominions of Jeroboam—who established an idolatrous priesthood—and settled in the kingdom of Judah, 1 Kin. 12:26-32; 13:33; 2 Chr. 11:13-15; 13:9.

The "chief priests" of the Gospels and Acts were heads of the courses and ex-high-priests, the high-priesthood at that time being no longer held for life, but obtained by appointment and subject to frequent changes.

The priesthood of Christ is the substance and truth, of which that of the Israelites was but a shadow and figure. Christ, the everlasting priest according to the order of Melchizedek, abides for ever, as Paul ob-

serves; whereas the priests according to the order of Aaron were mortal, and therefore could not continue long, Heb. 7. The Lord, to express to the Hebrews what great favors he would confer on them, said he would make them kings and priests, Exod. 19:6; and Peter repeats this promise to Christians, or rather, he tells them that they are in truth what Moses promised to Israel, 1 Pet. 2:5, 9. See also Rev. 1:6. In an important sense every Christian offers himself a spiritual sacrifice, "acceptable to God through Jesus Christ;" but in the Christian church there is no priest to make expiation for sin by a sacrifice but Christ alone, Heb. 9:11-26.

PRINCE, Prov. 19:6, a liberal man. "Prince of the host," Dan. 8:11, Jehovah; in ver. 25 "the Prince of princes" seems to denote Christ, Josh. 5:14; Rev. 1:5. In Dan. 11:8, for "princes," read "molten images."

PRINT'ED, Job 19:23, inscribed.

PRIS'CA, *ancient*, Rom. 16:3, R. V.; 2 Tim. 4:19, and its diminutive **PRISCIL'LA**, Acts 18:2, 18; 1 Cor. 16:19, the name of Aquila's wife, whose hospitality and Biblical teaching to Apollos and wise counsels to the young pastor Timothy show how useful a mother in Israel may be.

PRIS'ON. The Egyptians had prisons in charge of military officers, Gen. 39:20; 40:3. Dry wells or pits were sometimes used as places of confinement, Gen. 37:24; Jer. 38:6-11. Two persons were put "in ward" during the wilderness journeys of the Israelites, Lev. 24:12; Num. 15:34. But imprisonment as a punishment was not prescribed by the Mosaic law. In the times of the kings, however, a prison was connected with the palace, 1 Kin. 22:27; Jer. 32:2; 37:21; compare Neh. 3:25. This was the case with the Herods also, Matt. 14:3-11; Acts 12:4. By the Romans the fortress Antonia was so used, and the praetorium at Caesarea, Acts 23:10, 35. The sacerdotal authorities also had a prison in Jerusalem, Acts 5:18-23; 26:10.

PROBA'TION. See **PROVE**.

PROCH'ORUS, *leader of the choir*, one of the 7 original deacons, Acts 6:5, of whom nothing more is known.

PROGNOS'TICATORS, Isa. 47:13, Chaldeans who pretended to foretell future events by the varying aspects of the moon, or month by month.

PROM'ISE, used by Paul to denote the spiritual gifts of God, chiefly the Messiah, the Holy Spirit, and the fulness of gospel

blessings, of which an assurance was given to Abraham and other saints in behalf of themselves and of believers who should come after them, Rom. 4:13, 14; Gal. 3:14-29. The "children of the promise" are either the posterity of Isaac and Jacob, as distinguished from Ishmael and Esau, Rom. 9:8-13, Jews converted to Christianity, or all true believers who by faith lay hold on the promise of salvation in Christ. In Heb. 11:39, "promise" means the thing promised, Acts 1:4. The "exceeding great and precious promises" of God include all good things for this life and the future, which are infallibly secured to his people in Christ, 2 Cor. 1:20; 1 Tim. 4:8; 2 Pet. 1:4. On the ground of the infinite merits of their Redeemer, infinite love, unbounded wisdom, and almighty power are pledged for their benefit; and having given them his only Son, God will with him freely give them every inferior blessing he sees to be desirable for them, Rom. 8:32.

PROPER, Heb. 11:23, goodly or handsome. In 1 Chr. 29:3; Acts 1:19; 1 Cor. 7:7, it means one's own.

PROPHET. The Hebrew term thus rendered seems to mean a *pourer forth*, i. e., of communications received from God. Two other Hebrew terms meaning *seer* are often applied to men thus commissioned, 1 Chr. 29:29. The general meaning of the English word prophet, which is transferred from the Greek, is a *speaker for another*, especially an utterer of the will of God. Thus Abraham is called a prophet, Gen. 20:7, and Aaron the prophet of Moses, Exod. 7:1. The special but more frequent meaning of the word is a *foreteller* of future events, which the expounders of God's will were often empowered by him to reveal. Prophecy in this sense, the foretelling of future events by inspiration from God, is very different from a sagacious and happy conjecture as to futurity, and from a vague and equivocal oracle, without any certain meaning. A true prophecy can come only from God, and is the highest proof of the divine origin of the message of which it is a part, Isa. 41:21-23; 45:21; 46:9, 10. A true prophecy may be known by these marks: being announced at a suitable time before the event it foretells; having a particular and exact agreement with that event; being such as no human sagacity or foresight could produce; and being delivered by one claiming to be under the inspiration of the Almighty. Many of the prophecies of Scripture foretold

events ages before they occurred—events of which there was then no apparent probability, and the occurrence of which depended on innumerable contingencies, involving the history of things and the volitions of persons not then in existence; and yet these predictions were fulfilled at the time and place and in the manner prophesied. Such were the predictions respecting the coming and crucifixion of the Messiah, the dispersion and preservation of the Jews, etc. The Scripture prophecies are a scheme of vast extent, the very earliest predictions reaching down to the end of the world's history—a scheme gradually and harmoniously developed from age to age, and by many different persons, some of them not fully apprehending, and "searching diligently what the Spirit of Christ which was in them did signify," 1 Pet. 1:11, the whole manifestly the work of Jehovah, and marvellous in our eyes. A degree of obscurity rests on the prophetic writings, which patient and prayerful study alone can dispel, while those which are yet unfulfilled must await the coming of the events which will make all at length clear. Many predictions relating primarily to events and deliverances near at hand were also designed of God as sure prophecies of yet more illustrious events in the future; and events remote from each other in time are by the prophet beheld and described as side by side, as are near and remote objects in a landscape painting. Thus in Isaiah 10 and 11 the deliverance of Judah from the Assyrians is connected with the deliverance wrought by the Messiah; in Zechariah 9 the triumphs of Alexander the Great are connected with the Messiah's coming; in Joel 2:28-31 the Pentecostal effusion of the Spirit is connected with the last day, as also by Peter, Acts 2; and in Matthew 24 events connected with the destruction of Jerusalem and distinctive features of the end of the world are blended in the general view of the coming of Christ. Respecting the New Testament phrase, "This was done that it might be fulfilled," see FULFILLED.

The Old Testament prophets, of whom Moses was a noble example, Deut. 18:15, 18, were special agents of Jehovah, raised up and sent as occasion required, to incite to duty, convict of sin, call to repentance and reformation, instruct kings, and denounce against nations the judgments of God, 2 Kin. 17:13. During the period of the Judges, the priests and Levites had ap-

parently become degenerate and corrupt. A reformation was needed. To effect this Samuel was raised up, 1 Sam. 3:20, and from his time the prophets appear as a regular and important order in the Hebrew theocracy. Saul, David, and Solomon, though partakers of the prophetic gift, were admonished by them; compare Acts 2:29-31. After the division of the kingdom they were active in Israel, from which the true priests of the Lord withdrew, 2 Chr. 11:13, and where the prophets preserved to some extent the pure worship of Jehovah, 1 Kin. 18: 19:10, 14, 18; 2 Kin. 4:9, 23, 42; 2 Chr. 28:8-15. The most illustrious of the prophets of Israel were Elijah and Elisha, Jonah, Amos, and Hosea. In Judah a series of prophets declared the will of God to successive kings, and to the priests and people. Some prophets were also historians, 2 Chr. 9:29; 26:22; 32:32. Most of the prophets whose writings have been preserved belonged to the southern kingdom. There were false and idolatrous prophets, Jer. 23; 28, and some who, though true interpreters of the will of God, were disobedient in life, Num. 22-24; but most of the genuine prophets of God were humble, faithful, self-denying, fearless men, 2 Kin. 1:8; 5:15, 16, often persecuted and slain, Acts 7:52; Heb. 11:32-38; Jas. 5:10, but exerting a powerful influence as witnesses for God, and forming a link between the Mosaic and Christian dispensation.

Fervid and vehement utterance sometimes burst from persons under the influence of the Spirit of God; speech similar in mode, though widely different in matter, might be called prophesying when it came from persons filled with an evil spirit, as Saul, 1 Sam. 18:10.

"Schools of the prophets" are first mentioned in Samuel's time, and may have been founded by him. One was then established at Ramah, 1 Sam. 19:19, 20; later we find them at Gilgal, Bethel, Jericho, and elsewhere, 2 Kin. 2:1, 3, 5; 4:38; 6:1, 2. Under the superintendence of an elderly prophet, styled "father" or "master," 1 Sam. 10:12; 2 Kin. 2:3, young men were instructed in the Law and its interpretation, and in music and sacred poetry, both of which were always associated with prophecy, Exod. 15:20, 21; Judg. 4:4; 5:1; 1 Sam. 10:5; 1 Chr. 25:1-6; 2 Kin. 3:14, 15. Though this training might fit men to become the instruments of God, the prophetic gift of inspiration was something outside and independent of it, having been con-

ferred, *e. g.*, on Amos, who had received no prophetic education, Amos 7:14, 15.

The prophets received their messages from God, sometimes in visions, trances, and dreams. Compare Num. 24:2-16; Isa. 6; Joel 2:28; Acts 10:11, 12; Rev. 1:10-20. These revelations were at times attended with overpowering manifestations of the Godhead, and at other times were simply breathed into the mind by the Spirit of God. Their messages were delivered to the kings, princes, and priests whom they most concerned, or to the people at large, in writing, or by word of mouth and in public places, often with miracles, or with symbolic actions designed to explain and enforce them, Isa. 20; Jer. 7:2; 19; Ezek. 3:10.

Besides scattered prophetic utterances, the Old Testament contains the inspired writings of 16 of the Hebrew prophets, 4 of whom, Isaiah, Jeremiah, Ezekiel, and Daniel, are called the greater prophets, and the other 12 the minor prophets. See each name in its place for further particulars.

The canonical prophets cover about 430 years, from B. C. 850 to 420. See TABLE IN THE APPENDIX.

Some time after the close of the Old Testament canon the Jews grouped their Scriptures into 3 grand divisions, the 2d being styled "the Prophets," Luke 24:44.

Prophets are represented as extinct in 1 Macc. 4:46; 9:27; 14:41, and Eccles. 36:15. Prophetic inspiration was conferred on Zacharias and Simeon, Luke 1:67-79; 2:25-32. The prophetic order was again signally represented by John the Baptist, Matt. 11:7-18; Mark 1:2-8; Luke 3:2. Christ, of whom all the prophets bore witness, Luke 24:27, 44; Acts 10:43; 1 Pet. 1:10, 11, is eminently THE PROPHET of his church in all ages, Deut. 18:15-19; Acts 3:22-24, revealing to them, by his inspired servants, by himself, and by his Spirit, all we know of God and immortality. His apostles exercised a prophetic activity as inspired teachers for God, bearing "the testimony of Jesus," Rev. 19:10, and foretelling future events. They were peculiarly privileged above all the Old Testament prophets in having seen the Messiah, Matt. 13:16, 17. The writer of the Revelation is the counterpart of the Old Testament prophets to whom visions of the future were revealed. In the apostolic church the "prophets" were a class of men supernaturally endowed, and standing next to the

apostles, 1 Cor. 12:28; Eph. 4:11. They seem to have spoken from immediate inspiration, whether in reference to the future, as Agabus, Acts 11:28; 21:10, 11, or to current time, as in the mission of Paul and Barnabas, Acts 13:1-3, or in publicly expounding the mind of the Spirit or the oracles of God already given as to doctrine and practice, Acts 15:27, 28, 32; compare 1 Cor. 11:4, 5; 12:10, 11; 14:1, 3-6, 22-26, 29-33; Eph. 3:5.

The Greeks gave to their poets the name of "prophets" or interpreters "of the muses;" and in this sense Paul applies the term to the poet Aratus, Tit. 1:12.

PROPH'ETESS, the wife of a prophet, Isa. 8:3, or a woman who has the gift of prophecy, as in the Old Testament Miriam, Exod. 15:20, Deborah, Judg. 4:4, Huldah, 2 Kin. 22:14, and apparently Hannah, 1 Sam. 2:1; in the New Testament Anna, Luke 2:36-38, Elisabeth and Mary for a time, Luke 1:41-55. The 4 daughters of Philip the evangelist "did prophesy," Acts 21:9; compare Acts 2:17, 18; 1 Cor. 11:5. Noadiah was a false prophetess, Neh. 6:14.

PROPTIA'TION, the offering which appeases the wrath of one against whom an offence has been committed. Christ is "the propitiation for our sins," Rom. 3:25, inasmuch as his sacrifice alone removes the obstacles which prevented the mercy of God from saving sinners, and appeases the just wrath of the law, 1 John 2:2; 4:10. The same Greek word is used in the Septuagint to denote an "atonement," Num. 5:8; a "sin-offering," Ezek. 44:27; and the covering of the ark of the covenant, Lev. 16:14; Heb. 9:5. See **MERCY-SEAT**.

PROSELYTE, a *new comer*; among the Jews a convert from heathenism to Judaism. The Mosaic law, and afterwards the prophets, enjoined kind treatment of the "stranger"—Septuagint, *proselutos*—*i. e.*, one not born an Israelite but dwelling in Israel, Lev. 19:33, 34; Deut. 10:18, 19; Jer. 22:3; Zech. 7:10. He was required to keep the Sabbath, Exod. 20:10, and to abstain from idolatry and blasphemy, Lev. 20:2; 24:16; was entitled to protection in the cities of refuge, Num. 35:15, and might celebrate the day of atonement, Lev. 16:29, the feast of weeks and of tabernacles, Deut. 16:11, 14, but could not keep the passover without submitting to circumcision, Exod. 12:48; Num. 9:14—thus completely joining himself to the congregation of Israel and engaging to observe their law in all its particulars. The dispersion of the Jews

through many lands in the period between the Captivity and the rise of Christianity made their faith known among the heathen, many of whom, especially women, were won to a more or less complete adoption of it, Acts 2:10; 16:13; compare Esth. 8:7. The Jews in their zeal to make proselytes sometimes employed objectionable means. Thus in the time of the Maccabees John Hyrcanus forcibly proselyted the Idumæans, B. C. 130. And our Saviour rebukes the Pharisees for their blind zeal in making proselytes to ceremonial Judaism without caring for the circumcision of the heart, Matt. 23:15; Rom. 2:28, 29. The later rabbins, 2d century A. D. and onward, classify proselytes as, 1. "proselytes of the gate," Exod. 20:10, who, without being circumcised or adopting the full Jewish ritual, embraced the monotheism and the Messianic hopes of the Jews, and observed what the rabbins called "the 7 precepts of Noah"—against idolatry, blasphemy, homicide, incest, robbery, resistance to magistrates, and eating blood—or animals without shedding their blood. To this class probably belonged the centurion of Luke 7, the Greeks of John 12:20, Cornelius, Acts 10, and possibly other non-Jewish persons mentioned as "devout" and "fearing God." 2. "Proselytes of righteousness," *i. e.*, complete proselytes, who bound themselves to a full observance of the Mosaic law, and by circumcision, baptism, and an offering obtained all the rights of Jews by birth, whom they often exceeded in fanaticism, Matt. 23:15; compare Acts 13:50. Many proselytes became converts to Christianity, Acts 6:5; 13:43; 16:14; 17:4; 18:7.

PROVE has 2 meanings: to verify or demonstrate, Acts 9:22; 25:7; and to test or make trial of, Exod. 16:4; 20:20; Luke 14:19. Our word probation usually has this 2d meaning. Adam was placed on probation, and fell, Gen. 2:15-17; 3:1-6; and every child of Adam is on trial, Psa. 7:9; 11:4, with the opportunity of turning to God and being saved, Job 33:14-30; Prov. 28:13; 1 John 1:9. Probation implies a sense of right and wrong, of the obligation to obey conscience, and of the desert of punishment for disobedience; a period of temptation and of divine aids to holiness, and the final acceptance or continued rejection of the divine warnings against sin and the divine calls to turn from sin and live. Scripture gives no sanction, but decided contradiction, to the idea that probation in any case continues beyond this

life, Prov. 1:24-31; Matt. 25:10; Rom. 2:12-16; Rev. 22:11; compare Eccl. 11:3. A distinct knowledge of the way of salvation is not necessary before one can exercise that godly sorrow for sin and that casting one's self on the mercy of God which insure salvation; for he imparted these saving graces to multitudes in Old Testament times who had no clear knowledge of Christ, and to many, we may trust, in heathen lands, Acts 10:35; Rom. 2:12, 13.

PROVERBS OF SOLOMON, one of the poetical books of the Old Testament; a collection of pointed and sententious moral maxims, the fruit of human sagacity and experience, but above all, of the inspiration of God. Solomon, who uttered 3,000 proverbs, 1 Kin. 4:32; Eccl. 12:9, is the chief author, about B. C. 1000; but the book, which may have been compiled in its present form in Hezekiah's reign, Prov. 25:1, contains proverbs of later date and other authorship than Solomon. There is no book of the Old Testament whose canonical authority is better attested, and the New Testament often quotes or alludes to it; see Rom. 12:20; 1 Thess. 5:15; Heb. 12:5, 6; Jas. 4:6; 1 Pet. 4:8; 2 Pet. 2:22. Its "winged words" are a rich storehouse of heavenly wisdom, and few questions can arise in actual life on which they do not shed light. A missionary in India says that no book in the Bible is so popular among the natives as this, being wonderfully adapted to the customs and needs of Oriental people.

Its principal parts are as follows:

1. Ch. 1 to 9. A connected series of proverbs commending and describing true wisdom, which comes from above and begins in the fear of God; with warnings against folly.

2. Ch. 10 to 22:17. A collection of separate ethical and practical maxims, with frequent reference to the Lord as the witness and recompenser of human conduct.

3. Ch. 22:18 to 24:22. A connected series commending justice and prudence.

4. Ch. 24:23-34. Unconnected sayings of several sages.

5. Ch. 25 to 29. Another collection of proverbs by Solomon, copied out by the men of Hezekiah.

6. Ch. 30. "The words of Agur the son of Jakeh," affording examples of the enigmatic proverbs so popular in the East.

7. Ch. 31:1-9. "King Lemuel's" exhortations to temperance and justice.

8. Ch. 31:10-31. An alphabetic acrostic

poem, setting forth the qualities and praise of a virtuous woman.

PROV'IDENCE, Acts 24:2, a superintending and forecasting care. The providence of God upholds and governs every created thing. Its operation is coextensive with the universe, and as unceasing as the flow of time. All his attributes are engaged in it. He provideth for the raven his food, and satisfieth the desire of every living thing. The Bible shows us all nature looking up to him and depending upon him, Job 38:41; Psa. 104; 145:15, 16; 147:8, 9; and uniformly declares that every occurrence, as well as every being, is perfectly controlled by him. There is no such thing as chance in the universe; "the lot is cast into the lap, but the whole disposing thereof is of the Lord," Prov. 16:33. Not a sparrow, nor a hair of the head, falls to the ground without his knowledge, Isa. 14:26, 27; Matt. 10:29, 30; Acts 17:24-29. Nothing that was not too minute for God to create is too minute for him to preserve and control. The history of each man, the rise and fall of nations, and the progress of the church of Christ reveal at every step the hand of Him who "worketh all things after the counsel of his own will."

PROVINCE, 1, is probably used in the sense of "tribe" in 1 Kin. 20:14-19. 2. Elsewhere it denotes the divisions of the Chaldean Empire, Dan. 2:49, and of the Persian Empire, Ezra 2:1; Esth. 1:1, 3, 22, these latter being smaller sections of the satrapies, each having its own governor. 3. Acts 23:34; 25:1. After the battle of Actium, B. C. 27, Augustus divided the Roman provinces into senatorial and imperial provinces, assigning to the Senate those that were easily governed, and retaining the turbulent for himself. Over a senatorial province a proconsul, A. V. "deputy," with purely civil powers, was yearly appointed by the Senate. An imperial province was ruled by a legate or president, or in some cases by a procurator, A. V. "governor," appointed by the emperor. Among the imperial provinces was Syria, of which Judæa was a sub-province governed by a procurator, who was assisted in his judicial functions by a "council," Acts 25:1, 12. It was a Roman citizen's right to appeal from a provincial governor to the emperor, ver. 11.

PROVOKE', in 2 Cor. 9:2; Heb. 10:24, challenge or stimulate.

PRU'DENT, skilful, Isa. 10:13; Matt. 11:25; Luke 10:21.

PSALMS, THE BOOK OF. The Hebrew name for this book is *TEHILLIM*, *praises*, though a part of the book is really elegiac. Many of the psalms have the superscription *mizmôr*, a poem, song. This word is rendered in the Septuagint by *psalmos*, that is, a song sung to music, a lyric poem. The Greek *psalterion* means a stringed instrument; hence by a metaphor the book of Psalms is called Psalter. For the poetical characteristics of the Psalms see **POETRY**.

CLASSIFICATION.—Some writers have classified the psalms according to their poetic character, into odes, elegies, etc. A preferable method is to divide them according to their contents. In this way they have been arranged in 7 classes.

I. Hymns in praise of Jehovah; *tehillim* in the proper sense. These are directed to Jehovah as the God of all nature and the Creator of the universe, *Psa.* 8, 104; as the protector and patron of Israel, *Psa.* 20, 29, 33, or of individuals, with thanksgiving for deliverance from evils, *Psa.* 18, 30, 46, 47; or they refer to the more special attributes of Jehovah, *Psa.* 90, 139. These Psalms express thoughts of the highest sublimity in respect to God, providence, redemption, etc.

II. Temple hymns; sung at the consecration of the temple, the entrance of the ark, etc., or intended for the temple service, *Psa.* 24, 132. So also "pilgrim songs," sung by those who came up to worship in the temple, etc; as, for example, the "songs of degrees," *Psa.* 120-134. See **DEGREES**.

III. Religious and moral songs of a general character, containing the poetical expression of emotions and feelings, and therefore *subjective*; as, for example, confidence in God, *Psa.* 23, 62, 125; devotedness to God, *Psa.* 16; longing for the worship of the temple, *Psa.* 42, 43; prayers for the forgiveness of sin, etc. To this class belong the penitential Psalms, *Psa.* 6, 25, 32, 38, 51, 130, 143. Also didactic songs; the poetical expression of some truth, maxim, etc., *Psa.* 1, 34, 128; *Psa.* 15, 32, 50, etc. This is a numerous class.

IV. Elegiac Psalms, that is, lamentations, psalms of complaint, generally united with prayer for help.

V. Messianic Psalms, as 2, 8, 16, 22, 40, 45, 69, 72, 97, 110, 118.

VI. Historical Psalms, in which the ancient history of the Israelites is repeated in a hortatory manner, *Psa.* 78, 105, 106, 114.

VII. Imprecatory Psalms, exhibiting the justice of God as pledged to punish impenitent opposers of his kingdom, *Psa.* 35, 52, 58, 59, 69, 109, 137.

But it is impossible to form any perfect arrangement, because some Psalms belong in part to 2 or more different classes. Besides the proper Messianic Psalms, predictions of the Messiah are widely scattered through this book, and the attention of the devout reader is continually attracted by passages foretelling His character and His works. Not a few of these are alluded to in the New Testament; and it is unquestionable that the language and structure of many others not quoted were intended to bear witness to the Son of God. David himself was an eminent type of the Saviour, and many events of his life shadowed forth his Son and Lord. The mention of these in the inspired writings is not undesigned; the recorded trials and victories of David find in their reference to the Messiah their highest claim to a place in the sacred writings. Lord Bacon has remarked that many prophetic passages in the Old Testament are "of the nature of their Author, to whom a thousand years are as one day; and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishment through many ages, though the height or fulness of them may refer to some one age."

INSCRIPTIONS.—With the exception of 24 Psalms, called in the Talmud orphan Psalms, all the rest have inscriptions of various kinds. They refer to the author, the occasion, different kinds of song, the melody or rhythm, the instrumental accompaniment, the choir who shall perform, etc. These are mostly very obscure, because the music and musical instruments of the Hebrews are almost unknown to us. They are of very high antiquity, if not as old as the Psalms themselves, and in the Hebrew are not detached from the Psalms, as in modern translations. They appear with numerous variations in the ancient Greek and Syriac versions. Many words in these inscriptions remain untranslated, and can only be conjecturally interpreted. See **HIGGAION**, **MASCHIL**, etc.

AUTHORS AND AGE OF THE PSALMS.—To David are assigned 73 Psalms in the Hebrew, and in the Septuagint 11 more. Psalm 90 is ascribed to Moses. As to the authorship of the other Psalms much diversity of opinion has prevailed among Biblical critics.

In the Hebrew Bible the Psalms were divided into 5 books, each of which closes with a doxology.

Book I. comprises Psalms	1-41
“ II. “ “	42-72.
“ III. “ “	73-89.
“ IV. “ “	90-106.
“ V. “ “	107-150.

One Psalm occurs twice, *Psa. 14*; compare *Psa. 53*. Some occur as parts of other Psalms; as for example, *Psa. 70* forms also a part of *Psa. 40*. So also some Psalms are repeated from other books of Scripture; thus *Psa. 18* is the same with *2 Sam. 22*. Books IV. and V. contain some Psalms which evidently were composed after the Captivity. The final compilation of the whole collection is generally referred to *Ezra*, about 450 B. C.

These invaluable sacred songs exhibit the sublimest conceptions of God as the Creator, Preserver, and Governor of the universe, to say nothing of the prophetic character of many of them, and their relation to the Messiah and the great plan of man's redemption. They present us with the most perfect models of childlike resignation and devotedness, of unwavering faith and confidence in God. They are an inspired epitome of the Bible for purposes of devotion, and are peculiarly dear to the people of God as expressing every phase of religious experience. Luther, in his preface to the Psalter, has the following beautiful language: "Where canst thou find nobler words of joy than in the Psalms of praise and thanksgiving? There thou mayest look into the hearts of all good men as into beautiful and pleasant gardens, yea, as into heaven itself. How do grateful and fine and charming blossoms spring up there from every kind of pleasing and rejoicing thoughts towards God and his goodness! Again, where canst thou find more deep or mournful words of sorrow than in the Psalms of lamentation and woe? There thou mayest look again into the hearts all good men as upon death, yea, as if into hell. How dark and gloomy is it there from anxious and troubled views of the wrath of God! I hold, however, that no better or finer book of models, or legends of saints and martyrs, has existed, or can exist on earth, than the Psalter. For we find here not alone what one or two saints have done, but what the Head of all saints has done, and what all holy men still do, in what attitude they stand towards God and towards their friends and

enemies, and how they conduct themselves in all dangers and sufferings. And besides this, all sorts of divine doctrines and precepts are contained in it. Hence it is that the Psalter is THE BOOK of all good men; and every one, whatever his circumstances may be, finds in it psalms and words suited to his circumstances, and which are to him just as if they had been put there on his very account, and in such a way that he himself could not have made or found or wished for better."

In *Luke 24:44*, the word "psalms" denotes one of the 3 divisions of the Hebrew Bible, the Hagiographa or devotional writings. See *BIBLE*. Of the 804 quotations or allusions to the Old Testament in the New Testament, 104 are to passages in the Psalms. With regard to alphabetical Psalms and Psalms of degrees, see *DEGREES* and *LETTER*.

PSAL'TERY. See *HARP* and *MUSIC*.

PTOLEMÆ'IS. See *ACCHO*.

PTOL'EMY, or **PTOLEMÆ'US,** the dynastic name of the Greek kings of Egypt.

I. Ptolemy, I., So'ter, B. C. 323-285, the founder of the dynasty, probably a son of Philip of Macedon, was one of the generals of Alexander the Great. After the conqueror's death Ptolemy seized Egypt, B. C. 323, and held it against Perdiccas, 321, Demetrius, 312, and Antigonus, 301 B. C. In an expedition against Syria, probably B. C. 320, he took Jerusalem on a Sabbath day, and carried captive many Jews into Egypt, where, however, he treated them kindly, founding a flourishing Jewish colony. He is supposed to be referred to in *Dan. 11:5* as "the king of the south."

II. Ptolemy II., Philadel'phus, B. C. 285-247, son of the preceding. He was a lover of learning, founded the library and museum at Alexandria, and is said to have occasioned the Septuagint translation of the Old Testament. He sought to find a common ground on which the Hebrew religion and Greek philosophy could stand together. In a war with Antiochus II. of Syria he secured peace, B. C. 350, by marrying his daughter Berenice to the king of Syria. See *Dan. 11:6*.

III. Ptolemy III., Euer'getes, B. C. 247-222, son of the former, invaded Syria about B. C. 246, to avenge the repudiation and murder of his sister Berenice. He extended his conquests to Antioch and Babylon, offered sacrifices in the temple at Jerusalem, and carried back to Egypt Egyptian idols taken to Babylon by Cambyses, *Dan. 11:7-9*.

IV. Ptolemy IV., Philop'ator, B. C. 222-205, son of the preceding. After the invasion of Egypt by Antiochus the Great, Ptolemy gained a great victory over the Syrian king at Raphia, near Gaza, B. C. 215, Dan. 11:10-12; and having offered sacrifices of thanksgiving in the temple at Jerusalem, he attempted to enter the sanctuary, but was suddenly paralyzed.

V. Ptolemy V., Epiph'anes, B. C. 205-181, was only 5 years old at the death of his father, Ptolemy IV. During his minority Antiochus the Great captured Cœle-Syria, Phœnicia, and Judæa, where there was a strong Syrian faction among the Jews; and many of the Jews who favored the Ptolemæan dynasty took refuge in Egypt. By the mediation of Rome and the marriage of Antiochus' daughter Cleopatra to Ptolemy, B. C. 193, Egypt and Syria were reconciled, but the power of Egypt was rapidly declining, Dan. 11:13-17. Ptolemy was poisoned while preparing an expedition against Seleucus, the son of Antiochus the Great.

VI. Ptolemy VI., Philome'tor, B. C. 181-146, was 6 years old when his father died. Under the regency of his mother Egypt enjoyed peace with Syria; but after her death, B. C. 173, Antiochus Epiphanes invaded Egypt, B. C. 171, and took Ptolemy prisoner. His throne was then occupied by his younger brother, Ptolemy Physcon, with whom, after his release, he shared the kingdom. Another invasion of Egypt by Antiochus, B. C. 168, was checked by the Romans, Dan. 11:25-30. During his reign the high-priest Onias sought refuge in Egypt from the disorders at Jerusalem, and the Jewish temple at Leontopolis was built, affording a religious centre to the Jews in Egypt.

PUB'LICAN, an officer of the revenue employed in collecting taxes. Among the Romans there were 2 sorts of tax-gatherers: some were general receivers, who in each province had deputies; they collected the revenues of the empire, and accounted to the emperor. These men were of great consideration in the government; and Cicero says that among these were the flower of the Roman knights, the ornaments of the city, and the strength of the commonwealth. But the deputies, the under-collectors, the publicans of the lower order, were looked upon as so many thieves and pickpockets. Theocritus being asked which was the most cruel of all beasts, answered, "Among the beasts of the wilder-

ness, the bear and the lion; among the beasts of the city, the publican and the parasite." Among the Jews the name and profession of a publican were especially odious. They could not, without the utmost reluctance, see publicans exacting tributes and impositions laid on them by foreigners, the Romans. The Galileans, or Herodians, especially, submitted to this with the greatest impatience, and thought it even unlawful, Deut. 17:15. Those of their own nation who undertook this office they looked upon as heathen, Matt. 18:17. It is even said that they would not allow them to enter the temple or the synagogues, to engage in the public prayers or offices of judicature, or to give testimony in a court of justice.

There were many publicans in Judæa in the time of our Saviour; Zacchæus, probably, was one of the principal receivers, since he is called "chief among the publicans," Luke 19:2; but Matthew was only an inferior publican, Luke 5:27. The Jews reproached Jesus with being a "friend of publicans and sinners, and eating with them," Luke 7:34; but he, knowing the self-righteousness, unbelief, and hypocrisy of his accusers, replied, "The publicans and harlots go into the kingdom of God before you," Matt. 21:31. Compare also the beautiful demeanor of the penitent publican in the temple and the self-justifying spirit of the Pharisee, Luke 18:10-14.

PUB'LIUS, the governor of Melita when Paul was shipwrecked on that island A. D. 60, Acts 28:7-9.

PUL, I., an Assyrian king, about 765 B. C., when Assyria is first mentioned in Scripture after the time of Nimrod. He invaded Israel during the reign of Menahem, but was induced to retire by a present of 1,000 talents of silver, equivalent to at least \$1,500,000, 2 Kin. 15:19, 20; 1 Chr. 5:26. He is identified with Phul-lukh of the Nineveh tablets, where he is said to have invaded Syria and received tribute from Samaria. See **TIGLATH-PILESER**.

II. A name given in Isa. 66:19 to a region associated with Tarshish and Lud. Bochart and others suppose it to be the island Philæ in the Nile near Ethiopia, with the surrounding country; others place it in some remote region of Africa; by the Septuagint it is identified with Phut, named with Lud in Egypt, in Ezek. 27:10; 30:5, margin. See **PHUT**.

PULSE, a general name for peas, beans, and other poodd seeds, occurs only in

Dan. 1:12, 16, as the translation of 2 Hebrew words meaning *seeds*; the reference is probably to vegetable food in general. In 2 Sam. 17:28, where "pulse" is supplied, probably parched peas, still a favorite food in the East, are denoted.

PUNISHMENTS. The penalties inflicted in ancient times for various crimes and offences varied in different nations and at different times. Capital punishment for murder was permanently instituted at the origin of the human race; and Cain was only saved from it by a special interposition of God, Gen. 4:14, 15. It was reenacted, with reasons, after the deluge, Gen. 9:5, 6, and in the wilderness, Num. 35:9-34, and was early and widely recognized among mankind.

Other offences for which the Mosaic law prescribed the death-penalty were blasphemy, Lev. 24:14-16, 23; idolatry, Lev. 20:2; Deut. 13:5-15; dishonoring a parent, Exod. 21:15, 17; Deut. 21:18-21; adultery, Lev. 20:10; Deut. 22:22, 25; man-stealing, Exod. 21:16; false witness in capital cases, Deut. 19:16, 19. *Modes* of capital punishment prescribed in the Mosaic law were stoning, Exod. 19:13; Deut. 13:10; John 8:5, 7, 59; Acts 7:58, 59; spearing or sword-thrust, Exod. 19:13; 32:27; Num. 25:7, 8; 1 Kin. 2:25; hanging, Num. 25:4; Deut. 21:22; 2 Sam. 21:6-9; burning, Lev. 20:14; 21:9; compare Gen. 38:24. Some maintain that hanging and burning were seldom used by the Jews until after death had been otherwise inflicted, as in Achan's case, Josh. 7:24, 25. According to the Mosaic law, accusation must be substantiated by more than one witness, and in capital cases the witnesses must themselves begin to execute the death-sentence, Deut. 13:9; 17:6, 7; 19:15; John 8:7; Acts 7:58. Various other modes of inflicting death were practised by the Hebrews, or became known to them by intercourse with other nations: as decapitation, 2 Kin. 10:6-8; Matt. 14:8-12; precipitation, 2 Chr. 25:12; Luke 4:29; cutting asunder, Dan. 2:5; 3:29; Heb. 11:37; beating on a wheel-like frame, Heb. 11:35; exposure to wild beasts, Dan. 6; 1 Cor. 15:32; drowning, Matt. 18:6; and crucifixion, John 19:18. The Egyptians practised hanging, Gen. 40:19, 22, and apparently stoning, Exod. 8:26. Hanging was in use among the Persians, Esth. 2:23; 7:10; and burning among the Babylonians, Jer. 29:21, 22; Dan. 3.

Secondary punishments prescribed in the Law were retaliation in kind for in-

jury, Exod. 21:23-25; Deut. 19:19; see also Judg. 1:7; Jer. 52:11; Ezek. 23:25; compensation for loss of time, power, property, or honor, Exod. 21:18-36; Lev. 24:18-21; Deut. 19:21, double to 5-fold restitution being required for theft, Exod. 22; scourging, Lev. 19:20; Deut. 22:18, the limit being 40 stripes, Deut. 25:3; 2 Cor. 11:24. Sentences being executed immediately, the Mosaic law did not prescribe imprisonment, but it was in use under the kings, 2 Chr. 18:26; Jer. 37:15, and later, Ezra 7:26; Matt. 4:12. Stocks were in use among the Hebrews, Jer. 20:2, and the Romans, Acts 16:24. Banishment among the Hebrews in some cases consisted of confinement to a prescribed locality, or exclusion from the king, 2 Sam. 14:24; 1 Kin. 2:36. It was practised by the Romans, Rev. 1:9.

The exact meaning of the punishment described as "cutting off from the congregation" or "the people," etc., is disputed; it seems, however, to have been a sentence of death, which was sometimes executed, sometimes remitted or commuted.

ON FUTURE PUNISHMENT, see RETRIBUTION.

PUNON, *darkness*, a station near the end of the wilderness wanderings, between Zalmonah and Oboth, Num. 33:42, 43. Jerome identified it with the Idumæan Phæno, between Petra and Zoar, where were copper-mines worked by convicts. Palmer thinks it may be represented by the station now called 'Anezeh, on the pilgrim road from Damascus to Mecca.

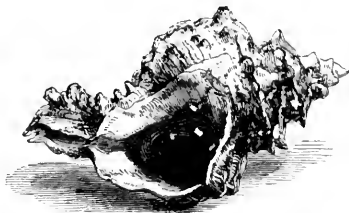
PURCHASE, 1 Tim. 3:13, A. V., gain or acquire, not buy.

PURIFICATIONS, in the legal and ceremonial sense, were prescribed by the Mosaic law for a variety of occasions, and were effected by the use of water applied by bathing or sprinkling, combined, in the graver cases of ceremonial defilement, with sacrifices offered at the Lord's house, Lev. 12 to 15; Num. 19; Luke 2:22-24. The spiritual truth thus emphasized was man's need of cleansing from sin, and the requisite-ness of an expiatory sacrifice to effect this, Isa. 1:16; Ezek. 36:25; Zech. 13:1; Heb. 9:10, 13, 14, 19-23; 10:22. After the return of the Jews from the Captivity purifications were multiplied beyond the requirements of the Law, especially by the Pharisees, and were performed as constituting in themselves a saving ritual, their spiritual meaning being disregarded, Mark 7:1-8, 18-23.

PURIM, *lots*, a festival instituted about

B. C. 474 by Esther and Mordecai, in the reign of Ahasuerus or Xerxes, king of Persia, to commemorate the Jews' providential deliverance from the massacre devised by Haman, Esth. 9:20-32. The festival derived its name from the casting of lots, in Haman's presence, for an auspicious day for destroying the Jews, Esth. 3:7. The day thus indicated being distant 11 months from that of promulgating the royal decrees, ver. 8-15, a sufficient interval was providentially afforded to Mordecai for devising and executing measures for the preservation of his people, Esth. 4:1-8, 14; 9:1-19; thus Haman's superstition was instrumental in procuring his own destruction; compare Prov. 16:33. This festival was observed on the 14th and 15th of Adar, Esth. 9:16-19, and was preceded by a fast on the 13th in memory of Esther's fast, Esth. 4:16. The roll of Esther was read publicly in the synagogue, the congregation joining in cursing Haman and Zereah and in blessing Mordecai and Esther. After the synagogue services on the evening and morning of the 14th, the feast was further celebrated on that day and the next by private festivities, mutual presents, alms, play, and self-indulgence. It is still observed by the Jews in the month of March. "The temple may fail, but Purim never," is a Jewish proverb. Some think Purim is alluded to in John 5:1, but more probably it was the Passover.

PUR'PLE. The famous and costly Tyrian purple, the royal color of the ancients, is fabled to have been discovered by the god Melkar, the Tyrian Hercules, whose dog having by chance eaten a shell-fish called *Purpura*, and returning to his master with his lips tinged with a purple color, occasioned the discovery of this precious dye. Two kinds of purple are mentioned in the Old Testament: 1. ARGAMAN, rendered in our version "purple," denoting a



TYRIAN ROCK-SHELL: MUREX TRUNCULUS.

reddish purple obtained from one or more species of muscle or shell-fish found on the

coasts of the Mediterranean, undoubtedly the *Murex Trunculus* of Linnæus, and



DOG-WHELK: PURPURA LAPILLUS.

probably the *Purpura Lapillus*. 2. TERCHELETH, rendered in the English Bible "blue." This was a bluish or cerulean purple, likewise obtained from another species of shell-fish.

The "scarlet" or "crimson," for the 2 words denote essentially the same color, was produced from the coccus insect, *coccus ilicis*. All these were sacred colors among the Hebrews, and were used in coloring the priestly garments and the furniture of the tabernacle, Exod. 26:1, 14, 31, 36; 28:31; Num. 4:6-12; 15:38.

The "purple" of the ancients seems to have included many different tints derived originally from shell-fish, and modified by various arts in which the Tyrians excelled. As each fish yielded but a few drops of coloring matter, the choicest purple bore a very high price. Purple robes were worn by the kings and first magistrates of ancient Rome, and Nero forbade their use by his subjects under pain of death. Our Saviour was clothed with a royal robe of purple in mockery of his title, "The King of the Jews," John 19:2, 5. Compare also Judg. 8:26; Esth. 8:15; Prov. 31:22; Dan. 5:7; Luke 16:19. Moses used much material, chiefly woollen, dyed of a crimson and purple color, in the work of the tabernacle and in the ornaments of the high-priest, Exod. 25:4; 26:1, 31, 36; 39:1; 2 Chr. 3:14. The Babylonians also clothed their idols in robes of a purple and azure color, Jer. 9:10; Ezek. 23:15; 27:7, 16.

PURSE. Besides the bag used for carrying money, and by merchants for carrying weights, Dent. 25:13; Prov. 1:14; Isa. 46:6; Mic. 6:11; Luke 10:4; 12:33; 22:35, 36, the *girdle* anciently, as now in the East, served as a purse, Matt. 10:9; Mark 6:8, being provided with a double fold in which there was an opening, closed with a cover or strap.

PUR'TENANCE. A. V., Exod. 12:9, the *viscera*, or "inwards" as rendered in Exod. 29:13, 22; Lev. 1:9, 13; 3:3, 9, 14. In Psa. 64:6 the same word is used, the word *thought* being supplied by the translators.

PURVEY'ORS, in A. V. "officers," 1 Kin. 4:5, 7, literally men *appointed* by Solomon, one for each month of the year, to collect from their several portions of the kingdom, 12 in number, the large supplies of food required for the royal household—the wives, guests, and attendants. Whether they were purchasers or tax-gatherers, or stewards of the royal domain, is not known.

PUT, 1 Chr. 1:8; Nah. 3:9, A. V. See PHUT.

PUTE'OLI, *sulphurous wells*, was on the northern shore of a small bay running northward on the west of the somewhat larger Bay of Naples. Baia was on the west shore. The city anciently gave its name to the whole bay, including that of Naples. It was a favorite watering-place of the Romans, who resorted to its hot springs for the cure of various diseases; but especially it was the great port of Rome, though 141 miles southeast from it. The Alexandrian corn-ships unloaded here, and enjoyed the peculiar privilege of entering the harbor under full sail. Here Paul was landed, and found Christians, with whom he spent a week. Acts 28:13, 14. The ancient Greek name of the place was Dicæarchia. Cicero had a villa near Puteoli; Nero planned his mother's murder here; Vespasian gave the city peculiar privileges; Hadrian was buried here. Pozzuoli, the modern Puteoli, is a small town 7 miles west of Naples. Remains of the ancient city are an aqueduct, reservoirs, an amphitheatre, baths, a building called the temple of Serapis, and 13 of the 25 arches which supported the great pier where passengers and merchandise were landed.

PU'TIEL, *afflicted of God*, the father-in-law of Eleazar the priest, Exod. 6:25.

PY'GARG, *white-rump*, Deut. 14:5, the Septuagint, Vulgate, and A. V. rendering of a Hebrew term believed to denote some species of the antelope, perhaps the Oryx addax, or the Addra ruficollis of Africa; the latter is a fine beast, about 3 feet 3 inches high, and 5 feet 4 inches long, often seen in flocks in Nubia and Gondola.

PY'R'RHUS, *fiery-haired*, the name of the father of Sopater of Berea, Acts 20:4, is restored in the R. V., after the best Greek manuscripts.

PY'THON, Acts 16:16, margin: This name of Apollo, the Greek god of divination, was applied also to all oracular spirits, or to persons supposed to be inspired by them.

Q.

QUAILS supplied the Israelites with flesh on 2 occasions, in the 1st and 2d years of the wilderness journeyings, Exod. 16:1, 8, 12, 13; Num. 10:11, 33; 11:4, 10, 18-23, 31-34; Psa. 78:26-28; 105:40; 106:15. The season in each case was spring, when quails, which abound in most parts of the



THE QUAIL: COTURNIX COMMUNIS.

Old World, migrate in immense flocks from Africa northward. The miracle seems to have consisted in a special adaptation of the natural order of things to suit the emergency. It is the custom of quails to fly at night, and before the wind. Borne by a providential southwest wind across the western gulf of the Red Sea, the birds, being weak of wing, were exhausted on reaching the Israelites' camp; and *flying low*—which is believed to be the meaning of "two cubits," etc., Num. 11:31—were readily taken by hand, as is frequently the case now. "Homers," ver. 32, is believed to bear here its indefinite sense of "heaps." Herodotus reports that the Egyptians preserved quails by drying them, and this is still the custom of the Arabs. Quails are still common in the Arabian deserts and near the Dead Sea and the Jordan, and are brought in great quantities to market at Jerusalem. They abound on the Mediterranean coasts, 100,000 having been taken in a single day at Nettuno, on the west shore of Italy. The quail of the eastern hemisphere, *Coturnix communis*, is about 7 inches long, and similar to, though not identical with, the *Ortyx Virginianus*, called "quail" in New England and "partridge" in the Middle and Southern States.

QUARANTA'NIA, *forty*, a mountain about 7 miles northwest of Jericho, not named in the Bible, is indicated by tradition as the scene of our Lord's temptation, Matt. 4. It is exceedingly steep, from 1,200 to 1,500 feet high; its rocky, precipitous sides con-

tain many caves, once the retreats of hermits and of robbers. Its summit, accessible only from the western side, affords a fine view. There was a monastery on the mountain in the time of the Crusades.

QUAR'RIES, Judg. 3:19, 26, A. V. The same Hebrew word is elsewhere rendered "carved" or "graven images," as in the margin.

QUAR'TUS, *fourth*, a Christian residing at Corinth, but according to his name of Roman origin, whose salutation Paul sends to the brethren at Rome, Rom. 16:23.

QUATER'NION OF SOLDIERS, a detachment consisting of 4 men, Acts 12:4. The Romans assigned a quaternion of 4 men for a night guard, and divided the night into 4 watches, so that each soldier should in his turn be on guard 3 hours. See **HOUR**. When therefore Herod, who adopted the Roman customs, is said to have delivered Peter to 4 quaternions of soldiers, it is to be understood that he was guarded by 4 men at a time, namely, 2 in the prison with him, and 2 before the doors (compare ver. 6), and that they were relieved every 3 hours by 4 others, making in all 16 men.

QUEEN. Under the kings of Israel, owing to their polygamy, queenly dignity and power were enjoyed, not as now in Christian countries by a royal consort, but rather by the king's mother. Compare the interviews of Adonijah and Solomon with Bath-sheba, 1 Kin. 2:13-22. The title of queen, literally *mighty one, mistress*, is given to the mother or rather grandmother of Asa, 1 Kin. 15:13; compare ver. 1, 2; 2 Chr. 11:20-22; and to the mother of Jehoiachin, 2 Kin. 24:12, 15; Jer. 13:18; 22:26; 29:2. Two other Hebrew words are translated "queen" in the A. V.: one, the feminine of king, being applied to the queen-regnant of Sheba, 1 Kin. 10, and to the superior wives of a king, Esth. 1:9; 2:22; Song 6:8, 9, etc.; the other, literally *wife*, being also applied to queen-consorts, Neh. 2:6; compare Dan. 5:2, 3, "wives."

QUEEN OF HEAV'EN, a name under which the idolaters in Judah worshipped the moon, Jer. 7:18; 44:17-27.

QUICK, in the old English sense, means alive, or living, Num. 16:30; Psa. 124:3; Acts 10:42; 2 Tim. 4:1; Heb. 4:12; and quicken, to make alive, John 5:21. God bestows spiritual life on men dead in trespasses and sins, Eph. 2:5, through Christ the 2d Adam, who is a quickening Spirit, 1 Cor. 15:45.

QUICK'SANDS, Acts 27:17, properly "the

Syrtis," as in the R. V., a name given to 2 sandy gulfs on the northern coast of Africa, whose dangerous shallows and uncertain currents made them dreaded by ancient navigators. These gulfs were called the Greater and the Lesser Syrtis. Paul's ship being off the southern coast of Crete, the northeast wind would naturally drive it into the Greater Syrtis, southwest from Crete, now the Gulf of Sidra, north of Tripoli. The Lesser Syrtis is now the Gulf of Gabes, on the eastern shore of Tunis, southwest of Malta.

QUIR'INUS, or in R. V. **QUIRIN'IUS**, Luke 2:2. See **CYRENIUS**.

QUIT, 1 Sam. 4:9; 1 Cor. 16:13, acquit, or behave. In Exod. 21:19, 28; Josh. 2:20, absolve, or set free.

QUIVER, a case of arrows, Gen. 27:3; Isa. 49:2; Lam. 3:13. The destruction wrought by the Chaldeans invading Judah is figuratively expressed in Jer. 5:16. The Assyrians had their quivers suspended between their shoulders, or at the side of the war-chariot. The Egyptian archer slung his quiver nearly horizontally at his side.

QUOTA'TIONS in the Bible are of 3 classes: 1. Those made by the later Old Testament writers from the earlier, as are many sections of the Chronicles, and late Psalms from the older. Chief among parallel passages of this class are Num. 26 with Gen. 46; Deut. 5 with Exod. 20; 1 Chr. 17 with 2 Sam. 7; Ezra 2 with Neh. 7; Psa. 18 with 2 Sam. 22; Isa. 2:1-4 with Mic. 4:1-3; Isa. 36-39 with 2 Kin. 18-20; Jer. 52 with 2 Kin. 24, 25; Obad. 1:8 with Jer. 4:9; Jonah 2:3 with Psa. 42:7; Jonah 2:5 with Psa. 69:2; Hab. 2:14 with Isa. 11:9.

2. Quotations from heathen writers: Acts 17:28 from Aratus; 1 Cor. 15:33 from Menander; Tit. 1:12 from Callimachus or Epimenides; Gal. 5:23 from Aristotle. Perhaps also Acts 14:17 and Jas. 1:17.

3. Quotations from the Old Testament in the New Testament. These are numerous, and are generally taken from the Septuagint, which see. In the time of Christ this version was widely spread and much used by the Jews, especially by those out of Palestine. It was also intelligible to the Greek-speaking Gentile world; and hence the New Testament writers, in referring to the Old Testament, naturally quoted the Septuagint rather than their own rendering of the Hebrew original. In cases where the Septuagint translation varies from the Hebrew without important difference, the New Testament writers fre-

quently retain its variation, as in Matt. 15:9; compare Isa. 29:13. In other cases, where the errors of the Septuagint cause discrepancy in the sense, they are corrected by the Hebrew, as in Matt. 21:5; 1 Pet. 4:8. Often the Hebrew is quoted directly, as in Matt. 4:15, 16; John 19:37. And in some instances the Hebrew and the Septuagint are combined, as in Mark 12:30. Besides direct quotations, the New Testament writers abound in references and allusions to the Old Testament—often pointing out some prophecy or type relating to Christ or to the spiritual dispensation introduced by him; the familiar phrase, “that it might be fulfilled,” and the like, showing how full the Old Testament is of germs of truth unfolded in the New Testament. Compare Isa. 49:8 and 2 Cor. 6:2. The quotations and references to the contents of the ancient Scriptures in the New Testament are said to be 804 in number.

R.

RA'AMAH, *quivering*, Ezek. 27:22, a commercial people trading with Tyre, probably named from Raamah, a son of Cush, Gen. 10:7; 1 Chr. 1:9, whose descendants are supposed to have settled on the southwest shore of the Persian Gulf, very near the town Daden, representing the ancient Dedan. The Septuagint renders Raamah in Gen. 10:7 Rhexma, a name mentioned by Ptolemy, the Egyptian geographer in the 2d Christian century, as that of a place in the territory of the Anariti, an Arabic tribe in that region.

RAAM'SES, Exod. 1:11, a treasure-city or grain-magazine built by the Israelites during their servitude in Egypt. The name is almost identical with Rameses, the province in Egypt—apparently the same as Goshen, Gen. 47:11; compare ver. 4, 6, and ch. 45:10—in which the Israelites settled, and which was their starting-point at the Exodus, Exod. 12:37; Num. 33:3, 5. At the west end of Wady et-Tumeilât. Rameses, *son of the sun*, was the name of several Pharaohs before and after the Exodus, and the oppressor of the Israelites is now generally identified with Rameses II. of the 19th dynasty. See PHARAOH and cut p. 150.

RAB, RAB'BI. The word RAB in Hebrew and Chaldee signifies great or chief; thus Nebuzar-adan is the chief or captain of the guard, 2 Kin. 25:8, in Hebrew rab-

tabbachim; so Ashpenaz is the rab, chief or master, of the eunuchs, and Daniel of the magi, Dan. 1:3; 5:11. See RAB-MAG. At a later period it was introduced as a solemn title of honor in the Jewish schools, meaning master, teacher, doctor. There were various distinctions and degrees; the term rab was accounted the least honorable; that of rabbi, signifying my master, being of higher dignity. Another form of the word was rabban or rabbon, from which comes also rabboni, Mark 10:51, R. V.; John 20:16; this was regarded as the highest title of honor, and was never formally bestowed on more than 7 persons, who all belonged to the celebrated school of Hillel, and were preëminently distinguished by their rank and learning. See GAMALIEL. The more common and usual appellation afterwards was rabbi; and this has descended among the Jews to the present day, Matt. 23:7, 8. It was a title often given to the Saviour both by his disciples and the people, Mark 9:5; 11:21; John 1:38, 49; 4:31; 6:25.

RAB'BAH or **RAB'BATH**, *greatness*, I., Rabbath of the Ammonites, Deut. 3:11; Josh. 13:25, the chief city of the Ammonites, was in a small valley about 22 miles east of the Jordan, 14 miles northeast of Heshbon, and 19 southeast of Ramoth-Gilead, now es-Salt. A small stream, now Nahr Amman, tributary to the Jabbok, flowed through the town. The Ammonites having provoked war with Israel, Joab besieged Rabbah, and here Uriah was killed by David's arrangement, 2 Sam. 11:14-17; 12:9. After a long siege Joab took “the city of waters,” *i. e.*, probably the lower city traversed by the stream; he then sent for David, who came with reinforcements and captured the citadel on the hill to the north, 2 Sam. 12:26-31; 1 Chr. 20:1-3. David afterwards received timely aid from a citizen of Rabbah, 2 Sam. 17:27-29. The Ammonites regained their independence, and at various times encroached upon the rightful possessions of Israel, gloried over the desolations of both kingdoms, and maltreated those who fell under their power; hence severe judgments were denounced against Rabbah, Amos 1:13-15; Jer. 49:1-3; Ezek. 25:1-5; compare Jer. 40:14. Probably Nebuchadnezzar subjugated the Ammonites after his conquest of Judah, Ezek. 21:19-21; compare Jer. 25:8, 9, 15, 21. Rabbah was a place of importance under the Ptolemies, the 2d of whom, Philadelphus, B. C. 285-247, rebuilt and renamed it; it is

spoken of as Philadelphia by Greek and Roman writers. Here caravans supplied themselves with water before crossing the desert of Arabia, and it contained a garrison for repelling the incursions of the desert tribes. Antiochus the Great took it from Ptolemy Philopator, B. C. 218. Herod the Great took it from the Arabs B. C. 30. In New Testament times it was a chief city of Decapolis, and held its importance till the 4th century, when it was the seat of a Christian church. At the Moslem conquest of Syria it was already in ruins, having suffered from earthquakes.

The site of Rabbah, now *Amman*, is occupied by imposing ruins scattered over several acres on both sides of the stream; most of them belong to the Græco-Roman period; they include the remains of a theatre which would accommodate 6,000 persons, baths, temples, churches, and other public buildings, also dwelling houses and an ancient citadel. Coins of the city bear the image of Astarte, and the inscription "Heraclion," from Hercules, whose worship succeeded that of Moloch, formerly "the king" of Rabbah. Amman is the resort of immense flocks and herds of the Arabs, which there find water and shelter from the noon-day heat, thus strikingly fulfilling the prophecy, "I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks," Ezek. 25:5.

II. A town in the hill-country of Judah, Josh. 15:60, perhaps Kh. Rubba, south of Socoh, 12 miles northwest of Hebron.

RAB'BATH-MO'AB. See AR.

RAB'BI and **RABBO'NI.** See RAB.

RAB'BITH, *a multitude*, Josh. 19:20, unidentified.

RAB'MAG, *chief magician or priest*, apparently an official title of Nergal-sharezer (see), one of the princes present with Nebuchadnezzar at the taking of Jerusalem, Jer. 39:3, 13. See MAGI.

RAB'SARIS, *chief of the eunuchs*, I., title of an officer whom Sennacherib, king of Assyria, sent to Hezekiah, 2 Kin. 18:17.

II. Title of an officer of Nebuchadnezzar, king of Babylon, Jer. 39:3, 13. His personal name may have been Sarsechim or Nebushasban. From the mural tablets of Nineveh such officers appear to have enjoyed high honor and trust. See cut under SHALMANESER.

RAB'SHAKHEH, *chief butler or cup-bearer*, title of an officer sent from Lachish by Sennacherib, king of Assyria, to summon Hezekiah to surrender; which message he delivered in a most audacious and insolent manner, 2 Kin. 18:17, etc.; 2 Chr. 32:9, etc.; Isa. 36. See NINEVEH and SENNACHERIB.

RA'CA, Matt. 5:22, a strongly contemptuous expression derived from the Chaldee *reka*, signifying empty, worthless.

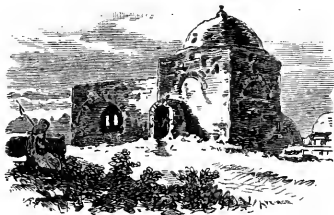


RACE, Psa. 19:5, Eccl. 9:11. Various games were instituted among the Greeks and Romans in honor of their gods, and with the design of training young men to personal vigor and activity, and to intrepidity and skill in war. These games were celebrated at stated places and times with great pomp; renowned statesmen, legisla-

tors, and kings engaged in them; and it was deemed the highest of all honors to be crowned with a simple chaplet of laurel, olive, pine, or parsley in the presence of the vast assemblage of witnesses who delighted to honor the victor. The preparatory training was very severe, and every weakening indulgence was forbidden.

Among the most famous games were those celebrated on the Isthmus of Corinth, hence called the Isthmian games; and to these Paul alludes in his letters to Corinth, 1 Cor. 4:9; 9:24-27. See also Acts 20:24; Gal. 5:7. The foot-race was a game of the first rank; other games were the torch-race on foot or on horseback, the chariot-race, wrestling, boxing, leaping, and throwing the quoit or the javelin. The foot-race well illustrates the Christian warfare, the sacrifices to be made, the diligent bringing of the body under subjection, the laying aside every weight, the myriads of spectators lining the course, and among them those previously crowned victors, the exhausting efforts required (from which the word agonize is derived), and the glorious prize, Phil. 3:13, 14; 2 Tim. 4:7, 8; Heb. 12:1.

RA'CHEL, *ewe*, Ruth 4:11, Leah's younger sister, Laban's daughter, and Jacob's chosen and best-beloved wife, though Leah was favored with more children. Rachel, though attractive, was tinged with the idolatrous superstition and cunning of her family. She was the adoptive mother of Dan and Naphtali, and the mother of Joseph and Benjamin, and died soon after the latter's birth. See her history in Gen. 29 to



RACHEL'S TOMB, NORTH OF BETHLEHEM.

35. • Jacob marked her burial-place with a pillar, Gen. 35:16, 19, 20; 48:7, and it was still a waymark 600 years later, in the days of Samuel and Saul, 1 Sam. 10:2; Jeremiah, 31:15-17, poetically represents her as mourning over the calamities of her posterity, the tribes of Ephraim and Manasseh, previously led captive by Assyria, and of Benjamin, then suffering with Judah under the sword and chains of Babylon; compare Jer. 40:11; and as receiving a consoling promise of their restoration. A further fulfilment of the prophet's imagery occurred at Herod's slaughter of the infants of Bethlehem and the surrounding villages, Matt. 2:17, 18. It is supposed that one of the many places called Ramah

was near Rachel's grave and Bethlehem. The traditional site of her burial-place is still shown, as it has been for ages, about ½ a mile north of Bethlehem, and is revered by Mohammedans, Jews, and Christians, and visited by pilgrims. It is marked by a Mohammedan *wely's* sepulchre, with a dome and a stone inclosure. The building has been often repaired, and was probably first erected in the 15th century on the place before marked by a pyramid of stones.

RAFT'ERS, Song 1:17, ceilings.

RA'GAU, Luke 3:35, the same as **REU**, R. V. See Gen. 11:20, 21.

RAGU'EL, Num. 10:29, or rather **RE-U'EL**, as in Exod. 2:18, 21, *friend of God*. The Hebrew word is the same in both places. Compare Exod. 3:1; 18:1; Judg. 4:11. These passages represent him as the father of Hobab and Zipporah, and he is generally supposed to be the same as Jethro, Moses' father-in-law. Some, however, think he was Jethro's father, and that he is called the father of the others as being the head of the family. Compare Gen. 31:43; 2 Kin. 14:3; 16:2.

RA'HAB. The English word Rahab represents 2 different Hebrew words: I. **RA-HAB**, *wide*, a Canaanite woman of Jericho who gave shelter to the 2 spies sent in thither by Joshua, and in return was spared, with all her kindred, when the city was taken and destroyed, Josh. 2:1-21; 6:17-25. Her faith in doing this is commended in Heb. 11:31; Jas. 2:25. The Jews and many Christians endeavor to show that Rahab was only an honest innkeeper; but more probably the designation of "harlot" given to her in our Bible is correct. If she had at some time led a dissolute life, she had evidently repented; and she afterwards became a worshipper of Jehovah, the wife of Salmon, a prince of the tribe of Judah, Ruth 4:21, and so an ancestor of our Lord, one of the 4 women, Tamar, Rahab, Ruth, and Bath-sheba, all foreigners, named in Matthew's genealogy of Jesus, Matt. 1:5. The penitent publican and sinner are always welcome to Christ; and many such, through the renovating power of grace, will shine gloriously in heaven, while the unbelieving moralist will perish in his sins.

II. **RAHAB**, *pride, insolence*, a symbolical name for Egypt, Psa. 87:4; 89:10; Isa. 30:7, "strength;" Isa. 51:9.

RAIN. In Scripture the "early" and the "latter" rain of Palestine are spoken of,

Deut. 11:14; Hos. 6:3. The former falls in the latter part of October, the seed-time of Palestine; and the weather then continues variable, with more or less rain, the whole winter, Ezra 10:9; Song 2:11, until after the latter or spring rain in April, which is important for the perfecting of the crops, Joel 2:23; Amos 4:7. In the Jordan valley barley is harvested in the beginning of May, wheat a few weeks later; while the fig, olive, and grape do not ripen in quantities till August and September. In Lebanon the harvests are later, and "the former rain" earlier. Rain is extremely rare during the time of the grain-harvest, 1 Sam. 12:16-19; Prov. 26:1; the earth soon becomes parched, vegetation is destroyed, and a season of scorching heat and unbroken drought succeeds from July, or even May, until the coming of the longed-for October rains, which again prepare the earth for cultivation. Nothing can more expressively represent spiritual blessings than copious showers of rain after this trying season is past, Deut. 32:2; Job 29:23; Isa. 44:3; Hos. 10:12. See KISHON.

On the other hand, violent tempests of rain, by the devastation they occasion, Prov. 28:3, furnish a metaphor for the judgments of God, Psa. 11:6; Ezek. 38:22. Now, as formerly, rain in Palestine comes mostly from the west and southwest, 1 Kin. 18:43-45; Luke 12:54.

The average annual rainfall at Jerusalem is now 61.6 inches, more than the average fall in the United States, which is 45 inches. It would seem, therefore, that if a portion of this copious rainfall were preserved in reservoirs and used in irrigating the ground in the dry season, and if the hillsides, which in Southern Palestine especially are stripped of soil, were terraced and planted with trees, to hinder the rain from coursing down the rocks in torrents, often ruinous to the crops in the valleys, and to cause it to percolate more gently and generally through the soil, the old verdure and fertility of land might be restored, and be again the rule instead of, as at present, the exception which surprises and delights the traveller.

RAIN'BOW, Gen. 9:13-17; Isa. 54:9, 10. This beautiful phenomenon is owing to the refraction of the beams of the sun in passing the drops of falling rain; the rays are separated into the prismatic colors, and then reflected from the cloud opposite to the sun and the spectator. We need not suppose that the rainbow was unknown

before the flood; but God then appointed it to be the cheering seal of his covenant with the earth, which is as steadfast as the natural laws from which the rainbow springs. The rainbow symbolizes God's mercy and faithfulness, Rev. 4:3; 10:1.

RAI'SINS, grapes dried; often made into cakes, like dates; Num. 6:3; 1 Sam. 25:18; 30:12; 2 Sam. 16:1; 1 Chr. 12:40.

RAK'KATH, *shore*, a fortified city of Naphtali, Josh. 19:35, probably not far from Tiberias.

RAK'KON, *thinness*, a city of Dan, Josh. 19:46, traced at Tel er-Rekkut, on the coast 5½ miles north of Joppa.

RAM, *high*, I., a Judahite, son of Hezron, 1 Chr. 2:9, 10; called Aram in the A. V., Matt. 1:3, 4; Luke 3:33.

II. A son of Jerahmeel, 1 Chr. 2:25, 27.

III. One to whose kindred Elihu belonged, Job 32:2; by some identified with Aram, Gen. 22:21.

See BATTERING-RAM.

RA'MAH, plural RA'MOTH, *a high place*, and hence many places in Palestine are named Ramah, Ramath, Ramoth, and Ramathaim, etc. Sometimes the same place is called by one or other of these names indiscriminately, all signifying the same, 2 Kin. 8:28, 29. Sometimes Rama, or Ramoth, is joined to another name, to determine the place of such city or eminence; and it is sometimes put simply for "a high place," and signifies neither city nor village, Ezek. 16:24, 25, 31, 39.

I. The principal Ramah was a city of Benjamin near Gibeah, and 5 miles north of Jerusalem, Josh. 18:25; Judg. 19:13. After the division of the kingdom, Ramah, being a frontier town on a naturally strong site, was fortified by Baasha king of Israel, but was afterwards retaken by Asa king of Judah, 1 Kin. 15:17, 21, 22. Hosea, 5:8, refers to it as a point from which tidings of an approaching enemy might well be sent. It is noticed in Isaiah's prediction of Sennacherib's march towards Jerusalem, Isa. 10:29. After the destruction of Jerusalem by Nebuchadnezzar's army, Jeremiah was liberated at Ramah, Jer. 40:1-4. It was reoccupied after the Captivity, Ezra 2:26; Neh. 7:30. Dr. Robinson identified it with the village er-Ram, on a conical hill a little east of the road from Jerusalem to Shechem. Here are ruins—broken columns, large hewn stones, and an ancient reservoir. The site commands an extensive view, but the village is mean and contains only about 15 families.

II. Ramatha'im-Zo'phim (so only once), Samuel's birthplace, home, and burial-place, 1 Sam. 1:1, 19; 2:11; 7:17; 8:4; 15:34; 16:13; 19:18, 22, 23; 25:1; 28:3. It is once described as "of Mount Ephraim," a region of vague limits, apparently reaching southward to the neighborhood of Jerusalem; compare 2 Chr. 13:4, 19; 15:8; Judg. 4:5. It is uncertain whether the unnamed place where Saul was anointed by Samuel, 1 Sam. 9:4 to 10:2, was the prophet's home or some other city visited by him at intervals in his annual circuit as judge. The position of this Ramah is a difficult and much disputed question; the following are some of the sites assigned: 1. Neby Samwil, the prophet Samuel, a high hill, with a village, mosque, and reputed tomb of Samuel on it, 4 miles northwest of Jerusalem. At this site, favored by Grove, Ramah is placed by a tradition at least as early as A. D. 700, and common to Moslems, Jews, and Christians.—2. Er-Ram, RAMAH I.—3. Soba, 6 miles west of Jerusalem, suggested by Dr. Robinson.—4. Ram-Allah, 5 miles north of Neby Samwil.—5. Rameleh, 2 miles southwest of Lydda; improbable.—6. Beit Sahûr, 1 mile east of Bethlehem, favored by the British Palestine Explorers.

III. A border city of Asher, Josh. 19:29. Robinson placed it at the village now called Râmia, 13 miles southeast of Tyre.

IV. A fortified city of Naphtali, Josh. 19:36; perhaps represented by the modern site Fer'am, 8 miles north of the Sea of Galilee and 5 miles west of the Jordan.

V. A city of Gilead, 2 Kin. 8:28, 29. See RAMOTH-GILEAD.

VI. A place reoccupied by Benjamites after the Captivity, Neh. 11:33; perhaps Ramah I.

RAMATHA'IM-ZO'PHIM, *double height of the watchers*, or *Zuphites*, the full name of RAMAH, II., 1 Sam. 1:1.

RA'MATHITE, 1 Chr. 27:27, a native or resident of Ramah.

RA'MATH-LE'HI, Judg. 15:17. See LEHI.

RA'MATH-MIZ'PEH, *height of the watch-tower*, Josh. 13:26, a town of Gad, usually identified with Ramoth-Gilead, which see, and MIZPAH, II. It seems to have marked the northern border of Gad, and Dr. Merrill would place it at Kulat er-Rubad, a prominent point 15 miles north of the Jabbok, on the wady Ajlun, 10 miles east of the Jordan. But if south of the Jabbok, it would naturally be placed at Jebel Osha,

mount of Hosca, otherwise Jebel Gilad, the loftiest peak of Gilead, 3,650 feet above the sea and 3 miles northwest of Es-Salt; it has traces of a solid wall, with remains of towers and angles.

RA'MATH-NE'GEB, A. V., RAMATH OF THE SOUTH, a city in the south of Simeon, Josh. 19:8; 1 Sam. 30:27. Its site has been placed at Jebel Barabir, a hill 45 miles southwest of Beer-sheba; at the ruins of Kurnub, 20 miles southeast of Beer-sheba; and at Tell el-Lekiyeh, 4 miles north of Beer-sheba.

RA'ME'SES. See RAAMESSES.

RA'MOTH. See REMETH.

RA'MOTH IN GIL'EAD, or **RA'MOTH-GIL'EAD**, an important city east of the Jordan, in the mountainous district of Gilead. It was conquered from the Amorites, assigned to Gad and to the Merarite Levites, and appointed a city of refuge, Deut. 4:43; Josh. 20:8; 21:38. During Solomon's reign it was the headquarters of one of his commissariat officers, 1 Kin. 4:13. Having been taken by the Syrians, Ahab king of Israel undertook to recover it, with the help of Jehoshaphat king of Judah, but was defeated and mortally wounded there, B. C. 896, 1 Kin. 22:3-37; 2 Chr. 18. About 12 years later, Ahab's son Jehoram made another attempt to recover it, in alliance with his nephew and Jehoshaphat's grandson, Ahaziah king of Judah. He took the city, but was wounded and returned to Jezreel. Jehu, a chief officer in his army at Ramoth, was there anointed by Elisha's order as successor of Jehoram, 2 Kin. 8:28 to 9:15; 2 Chr. 22:5, 6. The city was also called Ramah. It has usually been identified with Es-Salt, but without certainty. Es-Salt is about 25 miles east of the Jordan, and 13 miles south of the Zerka or Jabbok. It is the capital and most populous place of the Belka, the district extending from the Modjeb or Arnon to the Zerka, and is the residence of a Turkish governor. It is strongly and picturesquely situated on a hill whose summit is crowned by a castle. It is 2,740 feet above the sea level, and has a healthy climate and a population, mainly agricultural, of about 400 families of Mohammedan Arabs and 80 families of Greek Christians. There are ruins of the Roman period, and the hills show many traces of ancient rock-tombs. See RAMATH-MIZPEH.

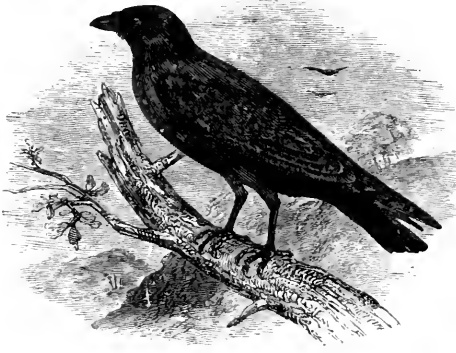
RA'N'GES, 2 Kin. 11:8, 15; 2 Chr. 23:14, ranks of soldiers.

RA'N'SOM, the price paid for the free-

dom of a captive or slave, 1 Cor. 6:19, 20. Under the Levitical law an offering was required of every Israelite of 20 years and upwards at the time when the census was taken. This offering was called a ransom or atonement-money (Heb. covering), Exod. 30:12-16. It was to be made under penalty of the plague, and was settled for $\frac{1}{2}$ a shekel, 25 cents or more, for rich and poor alike, 1 Pet. 1:18, 19. Our Saviour gave himself as a ransom for our souls' life, Matt. 20:28; Mark 10:45; 1 Tim. 2:6. See REDEMPTION.

RA'PHA, possibly the name of a man, but translated "the giant" by both A. V. and R. V. in 2 Sam. 21:16-22; 1 Chr. 20:4, 6, 8.

RA'PHAEEL, *the divine healer*; according to Jewish tradition, one—with Michael, Uriel, and Gabriel—of four angels supposed to stand around the throne of God. The name is not in the Bible, but in Tobit 12:15.



RAVEN: CORVUS CORAX.

RA'VEN, Heb. 'Oreb, *black*, Song 5:11, a bird similar to the crow, but larger and not gregarious. It was unclean by the Levitical law, Lev. 11:15, where no doubt are included all the crow family found in Palestine, 8 or more species. It feeds on carrion, and devours first the eyes of a dead body, Prov. 30:17, where the disgraceful exposure of a corpse in the open field, without burial, is implied. The raven inhabits desolate places, Isa. 34:11, and needs to fly over a large area to satisfy its voracious appetite or that of its young, Job 38:41; Psa. 147:9; Luke 12:24. It builds its nest on cliffs or tall trees, and rears from 4 to 7 nestlings till they are well able to provide for themselves. Elijah was miraculously fed by ravens, 1 Kin. 17:4, 6.

It is debated whether Noah's raven returned to the ark at all, Gen. 8:7; but nearly all versions and interpreters understand the Hebrew phrase "going and returning" as equivalent to "to and fro"—wherever it found a resting-place.

RA'VEN, to prey with savage rapacity, Gen. 49:27; Psa. 17:12, margin. Hence "ravenous."

RA'ZOR, Gen. 41:14; Num. 6:5, 18, a common instrument among the Hebrews, who on completing a vow shaved their heads, Acts 21:24. A life-long Nazarite was not permitted to shave his head, Judg. 13:5; 16:17; 1 Sam. 1:11. The razor was used in the ceremonial cleansing of a leper, Lev. 14:8, 9, and to produce one of the tokens of mourning, Isa. 15:2; Jer. 41:5.

REAP'ING in Palestine was usually done with the sickle, Deut. 16:9; 23:25; Jer. 50:16; Joel 3:13; Rev. 14. In some cases, however, to increase the supply of fodder, the grain was plucked up by the roots; which explains Psa. 129:6, where the premature withering of the wheat "before it be plucked up," instead of "groweth up" as in the A. V., is an emblem of the early decay and fruitlessness of the wicked.

REAR'WARD, the strong battalion that closed and guarded the rear of an army, Josh. 6:13; Isa. 52:12; 58:8.

REA'SONABLE SER'VICE, Rom. 12:1, rational or spiritual worship.

RE'BA, *four*, a Midianite king, Num. 31:8; Josh. 13:21.

REBEK'AH, in New Testament **REBEC'CA**, *a noosed cord*, implying probably her ensnaring beauty, Gen. 26:7, a daughter of Bethuel, and sister of Laban in Mesopotamia, who became the wife of Isaac, and 20 years afterwards the mother of Jacob and Esau, Rom. 9:10-12. The manner in which she was sought and obtained as the wife of Isaac exhibits a striking picture of Oriental manners and customs. Through her partiality for Jacob she was tempted into the use of unjustifiable means to secure for him the inheritance, not having faith to leave to God the fulfilment of his own purposes, Gen. 25:22, 23. Her deceit led to disastrous results: Jacob fled from home; and when he returned from Mesopotamia, 20 years afterwards, his mother, it is supposed, lay buried in the cave of Machpelah, Gen. 24-28; 49:31.

RECEIPT' OF CUS'TOM, Mark 2:14;

Luke 5:27, a place of toll, R. V. See PUBLICAN.

RE'CHAB, a horseman, I., father or ancestor of Jehonadab, 2 Kin. 10:15, 23; 1 Chr. 2:55; Jer. 35:6-19.

II. One of the murderers of Ishbosheth, 2 Sam. 4:2, 5-12.

III. Father of Malchiah, Neh. 3:14.

RE'CHABITES, a tribe of Kenite or Midianite origin, descendants of Jehonadab or Jonadab, and named from his father or ancestor Rechab, 1 Chr. 2:55; 2 Kin. 10:15; compare Judg. 1:16; 4:11, 17. They were worshippers of the true God, though not fully identified with Israel. Jonadab aided Jehu in executing the divine commission to exterminate the idolatrous house of Ahab, and in destroying the worshippers of Baal, 2 Kin. 10:15-23. He laid an injunction on his posterity not to drink wine, or build houses, or sow seed, or plant vineyards, or hold lands, but to dwell in tents, Jer. 35:6, 7. These rules were obeyed by his descendants, and their nomadic life and simple habits may have facilitated their escape from the Assyrians, who carried captive the Israelites of the northern kingdom, in which Jonadab had dwelt. Nearly 300 years after Jonadab's day the Rechabites took refuge in Jerusalem on Nebuchadnezzar's invasion of Judæa in the reign of Jehoiakim. Jeremiah was commanded by God to invite them into the temple and offer them wine to drink, that their refusal and filial obedience might rebuke the Jews for their disobedience to God's commands. A divine promise of continued existence as a family was conveyed to the Rechabites by Jeremiah, Jer. 35:1-19; and was undoubtedly fulfilled, though it may not now be possible to distinguish them, as some claim to do, among the tribes of Central Arabia. It is interesting, however, to note that travellers mention a tribe to the northeast of Medina who identify themselves with the Rechabites, and have the Old Testament in Arabic. They call themselves the Beni Khaibr, *sons of Heber*, and their land Khaibr.

RE'CONCILE, Eph. 2:16, **RECONCILIATION**, Rom. 5:11, R. V. These passages refer to the change of relation between God and man, from hostility to friendship, effected through the mediation of the Son of God, Heb. 2:17 with 1:1-3. To make human salvation possible, a just God must be reconciled to the sinner, and the rebellious sinner be reconciled to God. This reconciliation is effected by the sacrifice of

Christ, which satisfies the justice of God, and through the operation of the Holy Spirit discloses to the sinner the love of God, and draws from him a response of gratitude, trust, and love, Rom. 5:10, 11; 2 Cor. 5:18-20. When the words appear in the Old Testament they—with 2 exceptions, 1 Sam. 29:4; 2 Chr. 29:24—represent the Hebrew word more frequently translated "atone" and "make atonement," Lev. 6:30; 8:15; Ezek. 45:15, 17; Dan. 9:24. Christ bids the man who has wronged his brother to make peace with him by confession and reparation before presenting his gift at God's altar, Matt. 5:23, 24.

RECORD often means in the A. V. witness or testimony, John 1:32, 34; 1 John 5:7; Rev. 1:2. "Take you to record," A. V., in Acts 20:26, is rendered in the R. V. "testify unto you."

RECORD'ER, *remembrancer*, an officer of high rank at the court of David and Solomon, 2 Sam. 8:16; 1 Kin. 4:3, and later of the kings of Judah, 2 Kin. 18:18, 26, 37; 2 Chr. 34:8, 9. Besides holding the office of annalist, the recorder seems to have been a counsellor or chancellor of the king, Isa. 36:3, 22, was a commissioner in time of war, and superintended temple repairs.

REDEEM'ER, a name given to Jesus Christ, the Saviour of the world, because he redeems mankind from the bondage and guilt of their sins by dying in their place, and thus paying their ransom, Matt. 20:28; Gal. 3:13; Eph. 1:7; 1 Tim. 2:6; Tit. 2:14; 1 Pet. 1:18, 19; Rev. 5:9.

The work of redemption is illustrated by the Old Testament uses of the word. A participle from GAAL, *to redeem*, viz., GOEL, *redeemer*, denotes one's nearest male blood relative, to whom certain rights and duties appertained: 1. To redeem, without waiting for the Jubilee year, the property or person of one who, having become involved, was unable to free himself, Lev. 25:25-28, 47-53; Ruth 3:12; 4:1, 10, 14. God is represented as the nearest kinsman, the *goel* or redeemer of his people, Exod. 6:6; Job 19:25; 33:27, 28; Psa. 103:4; Isa. 41:14; 43:1, 14; 44:6, 22; 48:17, 20; 49:7. Among the Hebrews this sometimes involved the marrying of the widow of the deceased kinsman. 2. To receive the reparation due from a 3d person to a deceased relative who had been wronged, Num. 5:6-8. 3. To avenge the death of a murdered kinsman, Num. 35:12, 19, 21, 27; Deut. 19:6, 12, 13. See REFUGE. So Christ, having taken our nature upon him, as our nearest

of kin destroys Satan, our murderer, John 8:44; Heb. 2:14, 15.

Another Mosaic institution provided that a man might redeem by a fixed price the life of man or beast which were claimed as God's, *e. g.*, the firstling of a domestic animal, by paying the priest's estimate of its value and 1-5th more, Lev. 27:27, or a slave, Exod. 21:8; Lev. 19:20, or the first-born of an Israelite, Exod. 13:13, 15; Num. 18:15, 16, *e. g.*, of those not exchanged for Levites, Num. 3:46, 51. In these cases the idea of purchase illustrates Christ's redemption of his people, 1 Cor. 6:20; 7:23; Rev. 14:3, 4. See RANSOM.

Another great type of Christ's work was the deliverance of Israel from the bondage in Egypt, the whole narrative abounding in parallels to the redemption and salvation of sinners, Exod. 15:13; Deut. 7:8; 9:26; Psa. 74:2; 77:15; 130:7, 8; Isa. 48:20; 59:20; 63:9; Jer. 31:11; Rom. 3:24, 25; Gal. 3:13.

RED SEA. See SEA.

REED, sometimes a stalk or rod of any plant, as of the hyssop, Matt. 27:48; John 19:29. Usually, however, the word *reed* denotes a reed or cane growing in marshy grounds, Job 40:21; Isa. 19:6, slender and fragile, and hence taken as an emblem of weakness, 1 Kin. 14:15; 2 Kin. 18:21; Isa. 36:6; Ezek. 29:6, and of instability, Matt. 11:7. "A bruised reed," Isa. 42:3; Matt. 12:20, is an emblem of a soul crushed and ready to sink in despair under a sense of its guilty and lost condition. Such a soul the Saviour will graciously sustain and strengthen. The *reed of spice*, or *good reed* (A. V. "sweet calamus," Exod. 30:23, "sweet cane," Jer. 6:20), also called simply "reed" ("calamus" or "sweet cane"), Song 4:14; Isa. 43:24; Ezek. 27:19, may be the sweet flag of India, *Calamus odoratus*, or the lemon-grass, *Andropogon schwananthus*, of Arabia and India. The *Arundo donax*, common in Egypt and Palestine, has a slender jointed stalk about 12 feet high, with a large tuft of bloom at the top, and long leaves shaped like those of maize. Wild beasts make their lairs in the dense growth of this reed about the perennial streams of Palestine. Musical instruments are still formed of hollow reed tubes. Reeds were anciently used as pens and as measuring-rods, Ezek. 40:5; 42:16; 3 John 13. The Hebrew "reed" is supposed to have been about 11 feet long. See MEASURES, BULRUSH, FLAG, RUSH.

REFUGER, Job 23:10; Psa. 66:10; Prov.

17:3; Isa. 48:10. In working the precious metals the refiner separated the dross from the pure ore, first reducing the mass to a fluid state by the application of heat, and by the aid of solvents, such as alkali or lead, which, amalgamating with the dross, permitted the extraction of the pure metal. The instruments required were a crucible or furnace, and a bellows or blow-pipe. The refiner of silver sits at his work, steadily watching the process, which is completed only when he sees his own image reflected in the molten mass, Mal. 3:3; compare Isa. 1:25; Jer. 6:29; Zech. 13:9. So Christ sanctifies his people, Rom. 8:29; Heb. 12:10.

REFRAIN', Prov. 10:19, hold in check.

REFUGE, CITIES OF. To provide security for those who should undesignedly kill a man in such ways as are specified in Exod. 21:22, 23; 22:2, 3; Num. 35:22, 23; Deut. 19:5; 22:8, the Lord commanded Moses to appoint 6 cities of refuge, or asylums, that any one who should thus shed blood might retire thither and have time to prepare his defence before the judges of the place where the slaying occurred, Josh. 20:4-6, and that the *goel*, or nearest of kin of the deceased, might not pursue or kill him, Exod. 21:13; Num. 35:11-34. Of such cities there were 3 on each side of the Jordan. On the west were Kedesh of Naphtali, Shechem, and Hebron; on the east, Golan, Ramoth-Gilead, and Bezer, Josh. 20:7, 8. These cities served not only for Hebrews, but for all strangers who resided in the country, Deut. 19:1-10. The Lord also commanded that when the Hebrews should multiply and enlarge their land, they should add other cities of refuge; but this command was never fulfilled, unless, as Jewish writers affirm, the Levitical cities were also cities of refuge, Num. 35:6.

The custom of blood-revenge appears to have been very early introduced among the nomadic Oriental tribes. So firmly was this practice established among the Israelites before their entrance into the promised land, and probably also even before their sojourning in Egypt, that Moses was directed by Jehovah not to attempt to eradicate it entirely, but only to counteract and modify it by the institution of cities of refuge. Later Jewish writers say that various provisions were made to facilitate escape to these cities; the roads were good, and sign-posts were erected to point the way. The custom of avenging the blood of a member of a family or tribe upon some

member of the tribe or family of the slayer still exists in full force among the modern Bedouins. Niebuhr informs us that "the

Arabs rather avenge themselves, as the law allows, upon the family of the murderer, and seek an opportunity of slaying



its *head*, or most considerable person, whom they regard as being properly the person guilty of the crime, as it must have been committed through his negligence in watching over the conduct of those under his inspection. From this time the 2 families are in continual fears, till some one or other of the murderer's family be slain. No reconciliation can take place between them, and the quarrel is still occasionally renewed. There have been instances of such family feuds lasting 40 years. If in the contest a man of the murdered person's family happens to fall, there can be no peace until 2 others of the murderer's family have been slain." How far superior to this was the Mosaic institution of cities of refuge, where the involuntary homicide might remain in peace till the death of the high-priest, and then go forth in safety, while a really guilty person did not escape punishment, Deut. 19:12. Certain skeptical writers claim to have found reason to believe that the cities of refuge were not instituted till late in Jewish history. But it is inconceivable that the different sacred writers who at various intervals of time describe them should have interwoven in their narratives of contemporaneous events accounts of an institution that did not then exist, or that the Jews of the later age supposed should permit such an interpolation in their own national and sacred annals.

Among most of the nations of antiquity, temples, and particularly the altars within them, were regarded as proffering an asylum for fugitives from violence. Among the Hebrews we find indications of the custom on the part of the culprit of fleeing to the Lord's altar. But this was not allowed to screen the guilty from deserved punishment, Exod. 21:14; 1 Kin. 2:28-34.

There is an appointed city of refuge for sinners exposed to the second death, and an altar of refuge sprinkled with atoning blood, Heb. 6:18. Happy the soul that flees and is safe in Christ ere it is overtaken by the avenging law of God.

RE'GEM, *friend*, 1 Chr. 2:47.

RE'GEM-ME'LECH, *the king's friend*, apparently the title of a commissioner sent with Sharezer by the Jews of the Captivity to inquire at the temple concerning fasting, Zech. 7:2, B. C. 517.

REGENERA'TION, the new birth; that work of the Holy Spirit by which the soul, previously dead in sins, is created anew in Christ unto righteousness. It is expressed in Scripture by being born again, anew, or from above, John 3:3-7; becoming a new creature, 2 Cor. 5:17; being quickened to a new life of holiness, Eph. 2:1; being renewed in mind, Rom. 12:2; having Christ formed in the heart, Gal. 4:19; and being made partaker of the divine nature, 2 Pet. 1:4. The sole author of this change is the Holy Spirit, John 1:12, 13; 3:5; Eph. 2:8-

10; and he effects it ordinarily by the instrumentality of gospel truth, 1 Cor. 4:15; Jas. 1:18; 1 Pet. 1:23. In this change the moral image of God is brought back into the soul, and the principle of supreme love to him and unselfish love to our neighbor is implanted. Regeneration, producing faith, is accompanied by justification, and by actual holiness of life, or sanctification begun, and completed when the "babe in Christ" reaches in heaven "the fulness of the stature of the perfect man" in Him. In Tit. 3:5 "the washing of regeneration" denotes the purifying work of the Spirit in the new birth. In Matt. 19:28 the reference is to the renovation or restoration of all things at the glorious external manifestation of Christ and his kingdom. Compare Acts 3:21.

REHABI'AH, whom *Jehovah enlarges*, a grandson of Moses, 1 Chr. 23:17; 24:21; 26:25.

RE'HOB, *breadth*, or *a street*, I., father of Hadadezer king of Zobah, 2 Sam. 8:3, 12.

II. A Levite who sealed the covenant with Nehemiah, Neh. 10:11.

III. The northernmost point reached by the spies sent out by Moses to explore Canaan, Num. 13:21. It is also called Beth-rehob, Judg. 18:28; 2 Sam. 10:6, 8, and was near Dan. Robinson places it west of the sources of the Jordan, at the ruined castle of Hunin; but Thomson suggests Banias, east of Dan or Tell el-Kady, as the site.

IV. A town of Asher, Josh. 19:30, apparently towards Zidon.

V. Another town of Asher, allotted to the Gershonite Levites, Josh. 21:31; 1 Chr. 6:75.

One of these is traced at Kulat er-Rahib, 16 miles east of the waters of Merom. Of one the Canaanites long retained possession, Judg. 1:31.

REHOB'AM, *enlarger of the people*, the son and successor of Solomon, by Naamah, an Ammonitess, 1 Kin. 12; 14:21-31; 2 Chr. 10 to 12. He was 41 years old when he began to reign, and reigned 17 years at Jerusalem, B. C. 975-958. At his succession the 10 tribes, excluding Judah and Benjamin, revolted and formed the "kingdom of Israel" under Jeroboam, 1 Kin. 11:26-40. Aside from Ephraim's long-standing jealousy of Judah, the immediate cause of this secession was Rehoboam's headstrong folly in rejecting experienced counsellors and claiming tyrannical power, in refusing at Shechem the request of the people for re-

lief from an oppressive taxation. Rehoboam fled to Jerusalem on the stoning of his chief tax-gatherer, and at once sought to recover the revolted tribes by force; but his preparations were checked by a message from God through the prophet Shemaiah. Yet it is probable that he did not long delay hostilities of some sort, which continued through his whole reign. In spite of the settlement in Judah of the priests and Levites driven from Israel by Jeroboam's course, Judah, after a brief period of comparative faithfulness to God, lapsed into idolatry and heathen immoralities such as Solomon introduced. Their sin was punished, in Rehoboam's 5th year,



PORTRAIT OF REHOBAM: FROM THE TEMPLE AT KARNAK, EGYPT.

by the invasion of Shishak, king of Egypt. See SHISHAK. He took the fortified cities on his line of march, and despoiled Jerusalem of the treasures accumulated by Solomon. On Rehoboam's humbling himself before God he was spared severer punishment. He "did evil because he prepared (or fixed) not his heart to seek the Lord," a lack of sincere devotion to God attributable in part to the influence of his heathen mother, and to the example of his father's idol-service at one period of his life, 1 Kin. 11:4-10; 14:21, 31; 2 Chr. 12:13, 14. It is probable that Solomon wrote Eccl. 2:18-21 with Rehoboam in mind.

REHO'BOTH, *wide places*, I., a city of Assyria, Gen. 10:11, founded by Nimrod in Asshur (A. V., margin), or by Asshur. Rawlinson would locate it at Selamiyeh, a village on the site of an ancient inclosure

on the west bank of the Tigris, 3 miles north of Nimrūd. Some, however, translate "the city Rehoboth" "the streets of the city," *i. e.*, of Nineveh, as in the A. V. margin.

II. "Rehoboth by the river," the city of Shaul, an early king of the Edomites, Gen. 36:37; 1 Chr. 1:48. The "river" is supposed to mean the Euphrates. The name Rahabah is still borne by 2 places on this river, said to contain ancient remains: one is a few miles below the mouth of the Khabour, and 3 miles west of the Euphrates; the other is a little farther down on the east bank.

III. The well dug by Isaac after leaving Gerar, Gen. 26:22. At the head of a wady 20 miles southwest of Beer-sheba is a place now known as er-Ruhaibeh, where, near some stone ruins, is a well 12 feet in circumference, whose massive stone masonry, with 2 troughs made in huge blocks of stone, has an appearance of great antiquity. This is supposed to be the site of Rehoboth.

RE'HUM, *compassionate*, I., the "chancellor" or governor of Samaria under the king of Persia. By an insidious letter to Artaxerxes (Pseudo-Smerdis), B. C. 522, he procured an edict for the discontinuance of the rebuilding of Jerusalem, Ezra 4:8-24.

II. Four others are mentioned, Ezra 2:2, called Nehum in Neh. 7:7; Neh. 3:17; 10:25; 12:3, called Harim in ver. 15.

RE'I, *friendly*, an officer of David who refused to join Adonijah in rebellion, 1 Kin. 1:8.

REINS, Jer. 12:2. The Hebrews considered the reins or kidneys, as well as the heart, to be the seat of various emotions and affections which we popularly attribute to the heart alone. They ascribed to them knowledge, Psa. 16:7; joy, Prov. 23:16; sorrow, Psa. 73:21; desire, as some interpret Job 19:27; see margin. Hence God is called the searcher of the reins, Psa. 7:9; 26:2; Jer. 17:10; Rev. 2:23.

Agreeable to this ascription of moral attributes to the kidneys seems the requirement of the Mosaic law selecting them for presentation to God on the altar of burnt-offering, in cases where only a part of the victim was to be consumed on the altar—as in the sin, trespass, and peace offerings, Exod. 29:13, 22; Lev. 3:4, 10, 15; 4:9; 7:4. Thus the Israelite seems to have been admonished to cause his desires and affections to ascend to God, while the out-

poured blood of the sacrifice made atonement for his sins, Lev. 17:11.

RE'KEM, *variegation*, I., A descendant of Machir, 1 Chr. 7:16.

II. A king of Midian, slain with Balaam, Num. 31:8; Josh. 13:21.

III. Son of Hebron and father of Shammai, 1 Chr. 2:43, 44.

IV. A city in Benjamin, Josh. 18:27, traced in Kh. el-Meraghib, 2½ miles north by west from Jerusalem.

REMALI'AH, *protected by Jehovah*, the father of Pekah, king of Israel, 1 Kin. 15:25, 27, 30, 32, 37; 16:1, 5; 2 Chr. 28:6. The frequent mention of his name seems to imply that it was a reproach to his son, Isa. 7:4, 5; 8:6.

RE'METH, *height*, a city of Issachar, Josh. 19:21, perhaps the same with the Levitical Ramoth, 1 Chr. 6:73, and Jarmuth, named as a Levitical city, Josh. 21:29; now perhaps Jelameh, 3½ miles north of Engannim.

REMS'SION, or forgiveness, of sins is granted on the ground of the atoning sacrifice of Christ, Matt. 26:28. The apostles were commissioned to proclaim this doctrine, John 20:23; compare Acts 5:31, 32; 10:43; 1 John 2:1, 2, and were endowed by the Holy Spirit with a supernatural insight, enabling them to discern and declare whether one exercised the true repentance and faith to which remission of sins was granted, Acts 5:1-11; 8:21.

REM'MON, a city of Simeon, Josh. 19:7. See RIMMON.

REM'MON-METH'OAR, a place in Zebulun, Josh. 19:13. "Methoar" should probably read, "reaching," *i. e.*, to Neah. See RIMMON, IV.

REM'PHAN, or **RE'PHAN**, R. V., Acts 7:43. This quotation by Stephen, from Amos 5:26, is in almost the exact words of the Septuagint version, both substituting Rephan for the "Chiun" of the Hebrew. These may have been interchangeable names for some god secretly worshipped by Israelites in Egypt and the wilderness, Josh. 24:14; Ezek. 20:7, 8, 10-18. See CHIUN. On a tablet from Egypt in the British Museum is a representation of a group of gods, 2 of which are named Renu and Ken; possibly one or both of these may have been worshipped by the Israelites.

REND'ING one's garments was a sign of great sorrow, fear, or contrition, Gen. 37:29, 34; Ezra 9:3; Matt. 26:65; Acts 14:14. Joel, 2:13, bids the people rend their hearts, not

their garments only. See MOURNING. On Jer. 4:30, see EVE.

REPENT'ANCE, a change of mind, accompanied with regret and sorrow for something done, and an earnest wish that it was undone, 2 Cor. 7:8, 10. Such was the repentance of Judas, Matt. 27:3; and so it is said that Esau found "no place of repentance" in his father Isaac, although he sought it with tears, Heb. 12:17; that is, Isaac would not change what he had done, and revoke the blessing given to Jacob, Gen. 27. God is sometimes said to "repent" of something he had done, Gen. 6:6; Jonah 3:9, 10; not that he could wish it undone, but that in his providence such a change of course took place as among men would be ascribed to a change of mind. But the true gospel repentance, or "repentance unto life," is sorrow for sin, grief for having committed it, and a turning away from it with abhorrence, accompanied with sincere endeavors, in reliance on God's grace and the influences of the Holy Spirit, to live in humble and holy obedience to the commands and will of God. This is that repentance which always accompanies true faith, and to which is promised the free forgiveness of sin through the merits of Jesus Christ, Matt. 4:17; Acts 3:19; 11:18; 20:21; 26:20. It is not an arbitrary demand of God, but is in the nature of things essential. The way of holiness is the only way of peace and safety, and it cannot be well with one who has strayed from this till he returns to it. The approval of God and of conscience is a first requisite of happiness, and nothing but true contrition can restore it to the transgressor.

REPETITIONS in prayers, which our Saviour censures, Matt. 6:7, were short forms or particular expressions in prayer, which the Jews were accustomed to repeat a certain number of times. So Roman-catholics still repeat the Lord's Prayer, Ave Marias, etc., a great number of times, and think that the oftener a prayer is repeated the more meritorious and efficacious it is. The repeated cry of a soul in earnest is indeed welcome to God, Gen. 18; Matt. 26:44; Luke 18:1; but he regards the heart and not the lips; and the greater the number of prayers one repeats as a task by which to acquire merit the greater his sin.

REPH'AIM, sometimes transferred from the Hebrew in the A. V., 2 Sam. 5:18, 22; 23:13, sometimes translated "giants." Deut. 3:11; Josh. 15:8; 18:16, is used in 2 senses.

I. In the time of Abraham Rephaim seems to have been the name of a distinct tribe, probably of uncommon stature and power, settled east of the Jordan, at Ashteroth-Karnaim, where they were defeated by Chedorlaomer, Gen. 14:5. Their possessions were promised to Abraham's seed, Gen. 15:20. Branches of this race were driven from their lands east of the Jordan by the Moabites and Ammonites, Deut. 2:9-11, 19-21. Og, king of Bashan, was a survivor of the race, Deut. 3:11; Josh. 12:4, and the occupation of Bashan by Israel, Deut. 3:13, was a partial fulfilment of the promise to Abraham. They had possessions also west of the Jordan, in the territory assigned to Ephraim, Josh. 17:15, and to Judah, Josh. 15:8. Survivors of the race, *e. g.*, the family of Rapha, may have been among the Philistines in David's time, 1 Sam. 17:4; 1 Chr. 20:4-8. It is possible that the name of this early tribe may later have been applied to other tribes resembling them in size.

THE VALLEY OF THE REPHAIM, or GIANTS, was on the northern border of Judah, Josh. 15:8; 18:16. David twice defeated the Philistines here, 2 Sam. 5:17-25; 23:13; 1 Chr. 11:15, 16; 14:9-16. It was noted for its fertility, Isa. 17:5. Josephus describes it as "the valley which extends (from Jerusalem) to Bethlehem." Since the 16th century it has been identified with the broad cultivated upland plain running southwest from Jerusalem into the deep wady el-Werd, *valley of roses*; it is crossed by the road from Jerusalem to Bethlehem, is 4 or 5 miles long, and is called by the Arabs el-Buka'a.

II. REPHAIM, the spirits of the departed, dwelling in Sheol or Hades, generally rendered in our version "the dead" ("dead things," Job 26:5), Psa. 88:10; Prov. 2:18; 5:5; 7:27; 9:18; 21:16; Isa. 14:9; 26:14, 19. See DEAD. This application of the word may have originated in the idea that Sheol was the residence of the fallen spirits or buried giants.

REPHIDIM, *resting-places*, an encampment of the Israelites between the wilderness of Sin and Mount Sinai, where the people murmured, and whence Moses went to strike the rock in Horeb from which God gave them water. Here also the Amalekites attacked them, and were defeated, Exod. 17. Rephidim is placed by Robinson, Keil, Delitzsch, Porter, and others on the northern edge of the "wilderness of Sinai," Exod. 19:2, in the broad part of the

valley now called wady es-Sheikh, running northeast from Sinai, and at 12 miles' distance, an easy day's journey, Num. 33:14, 15. Moses seems to have gone up from the camp at Rephidim with the elders only to smite the rock; and the water would flow down through es-Sheikh into and through its outlet to the west and the sea, wady Feiran. Alush, the preceding station, may have been a point now bearing nearly the same name, at the northern extremity of es-Sheikh; and the Amalekites, occupying wady Feiran, after harassing the rear of the Israelite host, Deut. 25:18, came to battle with them at Rephidim. In this valley is a rock at the foot of a conspicuous hill which the Arabs now call "the seat of the prophet Moses."

The majority of the "British Ordnance" party, however, with Stanley, Ritter, Lepsius, and others, prefer for Rephidim a location in wady Feiran, where Arab tradition points out a rock as the one smitten by Moses, and where Jebel Tahunah may well have been the station of Moses, Aaron, and Hur during the battle. It is a broad cultivated valley, and was once a resort of hermits; but its distance from Sinai, Jebel Musa, 25 miles, and its copious supply of water, seem adverse to its claim to be regarded as Rephidim. See SINAI.

REPORT', reputation or fame, Gen. 37:2; Acts 6:3; 10:22; Phil. 4:8; 1 Tim. 3:7.

REP'ROBATE, rejected as not enduring the test of worthiness, Jer. 6:30. Some men are spoken of as reprobate even in this life, being hardened in sin and unbelief, Rom. 1:28; 2 Tim. 3:8; Tit. 1:16.

REPROVE', Job 6:25, confute.

REQUIRE', Ezra 8:22, request.

RE'SEN, a *bridle*, as in Isa. 30:28, a very ancient Assyrian city between Nineveh and Calah, Gen. 10:12. G. Rawlinson, identifying Asshur with Kileh Shergat, and Calah with Nimrûd, the Larissa of Xenophon, about 20 miles south of Mosul, locates Resen near the village Selamiyeh, about 3 miles north of Nimrûd, where are Assyrian remains. Fergusson, identifying Calah with Kaleh Shergat, places Resen at Nimrûd.

RESPECT' OF PER'SONS. The judges of the Hebrews were directed to give sentence strictly according to truth and justice, without regard to the comparative wealth, influence, or other advantage of one party over the other, Lev. 19:15; Deut. 16:17, 19; Prov. 24:23. Thus God judges, not according to outward appearance or

station, but according to the heart, Acts 10:34; Rom. 2:6-11. Thus ought men to estimate and treat their fellow-men; and to court the favor of the rich and influential is sharply censured in Scripture, Prov. 28:21; Jas. 2:1-9; Jude 16.

REST, in Acts 9:31, in the R. V. "peace," refers to the respite from persecution enjoyed by the Christians in Palestine, after the conversion of Saul of Tarsus, during the last 2 years of Caligula's short reign, A. D. 39 and 40, when the Jews were so harassed by the attempts of the emperor to force them to worship him as a god that they forebore to afflict the followers of Christ.

RESTITU'TION, Job 20:10, 18. The repairing of wrongs done, and the restoring of what one has wrongfully taken from another, are strictly enjoined in Scripture, and are a necessary evidence of true repentance, Exod. 22:1-15; Neh. 5:1-13; Luke 19:8. Restoration should be perfect and just, replacing, so far as possible, all that has been taken, with interest, Lev. 6:1-6; 24:21. In Acts 3:21, the "restitution of all things," is the time when Christ shall appear in his glory and establish his kingdom, as foretold in the Scriptures.

RESUREC'TION OF CHRIST. This is of fundamental importance in Christianity, both historically and doctrinally. As a fact indisputably proved, it was the crowning demonstration of the truth of all Christ's claims, 1 Cor. 15:14-18. He had repeatedly foretold it, Matt. 16:21; 20:19; and his enemies were careful to ascertain that he was actually dead, and to guard his tomb for additional security. Yet he rose from the dead on the 3d day, and appeared to numerous witnesses on at least 12 recorded occasions, as follows: *a.* Mark 16:1-8; *b.* Mark 16:9-11; John 20:11-18; *c.* Luke 24:34; 1 Cor. 15:5; *d.* Mark 16:12, 13; Luke 24:13-25; *e.* Mark 16:14-18; Luke 24:36, 49; John 20:19-23; 1 Cor. 15:5; *f.* John 20:24-28; *g.* John 21:1-23; *h.* Matt. 28:16-20; 1 Cor. 15:6; *i.* 1 Cor. 15:7; *j.* Mark 16:19; Luke 24:50-52; Acts 1:3-9; *k.* Acts 9:3-9, 17; *l.* 1 Cor. 9:1; 15:8, convincing even those who were the most doubtful, and after 40 days ascended to heaven from the Mount of Olives. This all-important fact the apostles attested by their altered conduct and in their preaching, Acts 1:22; 2:24-32; 4:33; 10:40, 41; 1 Cor. 15:4-8. It is further demonstrated by the establishment and continuance of the Christian religion, and additional testimony is

borne to it by the change in the day celebrated as the Sabbath. In its relation to Christian doctrine it stands as a rock of strength, assuring us of God's acceptance of the expiatory Sacrifice, of Christ's divine character and mission, of his triumphant accomplishment of the work of redemption, and of his raising to immortal life the souls and bodies of his people. He was buried under the load of our offences; but he rose again, almighty to justify and save us. His dying proved the greatness of his love; his rising again shows that his love had secured its object.

RESURRECTION OF THE DEAD. It is the peculiar glory of the New Testament that it makes a full revelation of this great doctrine, which was questioned or derided by the wisest of the heathen, Acts 17:32. In the Old Testament also we find, though less frequently, the doctrine asserted: as, for example, Isa. 26:19; Dan. 12:2. When our Saviour appeared in Palestine, the doctrine of the resurrection of the dead was received as a principal article of religion by the whole Jewish nation except the Sadducees. Their denial of it rested on the assumption that at death the whole man, soul and body, perishes. "The Sadducees say that there is no resurrection, neither angel nor spirit," Acts 23:8. Hence the refutation of this unscriptural assumption was a complete overthrow of the ground on which their denial of a future resurrection rested; for if the soul can survive the body, it is plain that God can give it another body. In this way our Lord met and effectually refuted them, Matt. 22:31, 32; Mark 12:26, 27.

The resurrection of Christ is everywhere represented in the New Testament as a pledge and an earnest of the resurrection of all the just, who are united to him by faith, 1 Cor. 15:49; 1 Thess. 4:14, in virtue of their union with him as their Head. He is "the resurrection and the life," John 11:25; they "sleep in Jesus," and shall be brought to glory "with him," 1 Thess. 4:13-17; 5:10; their "life is hid with Christ in God," Col. 3:3; and because he lives, they shall live also, John 14:19. The "first-fruits" of his great harvest appeared at the time of his own resurrection, when the bodies of many saints arose, Matt. 27:52, 53. The Scriptures also teach that there will be a resurrection of the unjust. But they shall be raised, not to be glorified with Christ, but to be judged by him, and sentenced to eternal punishment, Dan. 12:2;

John 5:28, 29, compared with Matt. 25:31-46; Acts 24:15.

To cavillers against this doctrine in his own day Christ replied, "Ye do err, not knowing the Scriptures, nor the power of God." The work is miraculous; and He who is omniscient and omnipotent will permit nothing to frustrate his designs. He has not revealed to us the precise nature of the spiritual body, nor in what its identity with the earthly body consists; but it will be incorruptible, fashioned like Christ's glorious body, Phil. 3:21, and a meet companion of the soul made perfect in his likeness.

RETRIBUTION. This life being one of probation, the future life is one of retribution—when all men shall be for ever rewarded or punished "according to the deeds done in the body." The eternal blessedness of the redeemed, however, is "the gift of God;" not earned by any good deeds, but freely bestowed through Christ on penitent believers; while the unending woe of the lost is "the wages of sin." The Christian church in all ages has substantially agreed in the belief that "all sinners who do not repent and take refuge in the divine mercy in the present life shall in the future state suffer eternal punishment as the necessary and just retribution of their sins." Several large classes of Scripture passages combine to teach this truth. They are thus enumerated by McClintock and Strong.

1. Passages which declare that certain sinners shall not enter the kingdom of heaven; such as Matt. 5:20; 7:13, 21-23; 18:3; Mark 10:23-25; Luke 13:24-28; John 3:3-5; 1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:5; Heb. 3:19; 4:1-3.

2. Passages which describe the final state of good men and bad in contrast: as Prov. 10:28; Dan. 12:2; Matt. 3:12; 7:13, 14, 21; 8:11, 12; 13:30-43, 47-50; 24:46-51; 25:23-46; Mark 16:16; Luke 6:23, 24, 47-49; John 5:29; Rom. 6:21-23; Gal. 6:7, 8; Phil. 3:17-21; 2 Thess. 1:5-12; Heb. 6:8, 9; 1 Pet. 4:18.

3. Passages which apply to this future state the terms "everlasting," "eternal," "for ever," and "for ever and ever;" Dan. 12:2; Matt. 18:8; 25:41-46; Mark 3:29; 2 Cor. 4:18; 2 Thess. 1:9; 2 Pet. 2:17; Jude 6, 7, 13; Rev. 14:10, 11; 19:3; 20:10.

4. Passages which express future punishment by phrases which imply its everlasting duration: Matt. 10:28; 12:31, 32; Mark 3:29; 9:43-48; Luke 9:25; 14:25; John

3:36; 8:21; 17:12; Heb. 6:2; 10:26, 27; Jas. 2:13; 1 John 5:16.

5. Passages which teach that a change of heart and preparation for heaven are confined to this life: Prov. 1:24-28; Isa. 55:6, 7; Matt. 25:5-13; Luke 13:24-29; John 12:35, 36; 2 Cor. 6:1, 2; Heb. 3:1-10; 12:15-25; Rev. 22:11.

6. Passages which foretell the consequences of rejecting the gospel: Psa. 2:12; Prov. 29:1; Acts 13:40-46; 20:26; 28:26, 27; 1 Cor. 1:18; 2 Cor. 2:15, 16; 4:3; 1 Thess. 5:3; 2 Thess. 1:8; 2:10-12; Heb. 2:1-3; 4:1-11; 10:26-31, 38, 39; 12:25-29; 1 Pet. 4:17, 18; 2 Pet. 2:1-21; 3:7. Compare Acts 4:12. See PROVE, SADDUCEES.

RE'U, *friend*, Gen. 11:18, 21; 1 Chr. 1:25, called Ragau in Luke 3:35, a patriarch, an ancestor of Abraham.

RE'U'BEN, Heb. **RE-U'BEN**, *behold! a son*, the eldest son of Jacob and Leah, Gen. 29:32. In consequence of a great sin, Gen. 35:22, he was deprived of the privileges of primogeniture, which were divided between Judah and Joseph, Gen. 48:3; 49:3, 4, 8-10, 22-26; 1 Chr. 5:1, 2. Though impulsive and ungoverned, he gave evidence of kind-heartedness in his effort to save Joseph's life at Dothan, Gen. 37:18-30; 42:22, and in his well-meant proposal in regard to Benjamin, Gen. 42:37, 38. He had 4 sons. He was "unstable as water," *i. e.*, quickly boiling upon the application of heat, and subsiding when it is withdrawn.

RE'U'BEN, TRIBE OF. This was the 7th tribe in numbers at the exodus from Egypt, but at the census in the plains of Moab its men of war had diminished from 46,500 to 43,730, Num. 1:1, 18-21; 26:2, 7. Its station in the camp was on the south side of the tabernacle, with Simeon and Gad, Num. 2:10-16. Members of the tribe were prominent in a rebellion against Moses and Aaron, Num. 16. The tribes of Reuben and Gad being rich in cattle, obtained an apportionment in the conquered region east of the Salt Sea and the Jordan on condition that they were to aid in conquering Canaan west of the Jordan, Num. 32; Deut. 3:16-20. After fulfilling this promise, Josh. 1:12-18, the eastern tribes joined in erecting by the Jordan a memorial of their unity with western Israel as the people of the Lord, Josh. 22. As Jacob and Moses predicted, Gen. 49:3, 4; Deut. 33:6, the tribe never became especially powerful or noted. They were reproved by Deborah for discussing the war by their brooks—A. V.

"divisions"—amid their flocks, instead of aiding it, Judg. 5:15, 16. Yet they are honorably mentioned for their valor and faith shown in conflict with Hagarite hosts, 1 Chr. 5:1-10, 18-22. After the division they formed a part of the kingdom of Israel, and shared in the prevalent idolatry. Their frontier position exposed them to many assaults from the east; they suffered from the power of Syria about 884 B. C., 2 Kin. 10:32, 33, and with Gad and half Manasseh were the first captives to Assyria, B. C. 740, 1 Chr. 5:25, 26. Previous to this cities of their territory seem to have been occupied by the Moabites, Isa. 15; 16; Jer. 48.

RE'U'BEN, TERRITORY OF. This lay between the Arnon on the south and Gad on the north, and stretched from the Salt Sea and the Jordan to the eastern desert, Num. 32:37, 38; Josh. 13:15-23. The Israelites took it from Sihon king of the Amorites, who had taken it from the Moabites, Num. 21:24-26; Deut. 3:8, 16, 17. It included a part of the low Jordan valley, the mountains on its eastern verge, and the high rolling tract beyond, well watered, abounding with herbage and forest, and gradually sloping into the desert wastes. This district was named the Mishor, or "*plain*," Deut. 3:10; 4:43, now the Belka, and esteemed by the Arabs their best pasture-ground.

RE-U'EL, or **RAGU'EL** in A. V. Num. 10:29, *friend of God*. I. Son of Esau by Bashemath, Gen. 36:4, 10, 13, 17; 1 Chr. 1:35, 37. His 4 sons were Edomite chiefs.

II. See RAGUEL.

III. Leader of the tribe of Gad at Sinai, also called Deuel, Num. 1:14; 2:14; 7:42, 47; 10:20.

IV. A Benjamite, 1 Chr. 9:8.

RE-U'MAH, *elevated*, secondary wife of Nahor, Abraham's brother, Gen. 22:24.

REVELA'TION, an extraordinary and supernatural disclosure made by God of truths beyond man's unaided power to discover, Rom. 16:25; Gal. 1:12; Eph. 3:3; Rev. 1:1. Its modes have been various, as by dreams, Gen. 37:5; 40:5; 41; 1 Kin. 3:5; Dan. 7:1; Matt. 1:20; vision, Gen. 15:1; 46:2; Ezek. 1:1; Dan. 8:2; Acts 9:10; 10:3; direct communication, Gen. 6:13; Exod. 3; Luke 1:11-20, 28-38; 9:35; John 12:28; ecstasy or otherwise, 2 Cor. 12:1-7; compare Num. 12:5-8. Upon the direct and full revelation of God in his Word, Psa. 119:105; 2 Tim. 3:15-17; Heb. 4:12, 13, and in the person and work of his Son, John

1:18; Heb. 1:1, 2; 2 Pet. 1:19, the Christian religion is founded. A less direct revelation of God is made in the works of creation, Psa. 19:1-4; compare Rom. 1:19, 20; Acts 14:17; 17:26-28; in the human conscience, Rom. 2:14, 15; compare John 1:9; and in history, Deut. 29:22-28; Acts 14:17; 2 Pet. 2:14-19; compare John 1:5, 10. But this triple revelation, however valuable as a constant witness to the divine nature and rule, and as a guide intellectually and morally, is only partial, and is besides liable to misinterpretation by the human reason, 1 Cor. 1:21. "The revelation of our Lord," 1 Cor. 1:7, R. V., is his glorious 2d coming, Luke 17:24-30; 2 Thess. 1:7-10; 1 Pet. 4:13.

For the BOOK OF REVELATION see APOCALYPSE.

REVEN'GER, or **AVENGER OF BLOOD**, the man who had the right and duty, under the Mosaic law, of killing him who had killed one of his relatives. Personal retaliation or revenge is the mode of punishing crime most popular in a primitive state of society, and was anciently, as now, prevalent in the East; compare Gen. 34. The Mosaic law, by just and humane provisions, regulated and restrained this deep-rooted and ancient institution, Deut. 24:16. Compare 2 Sam. 14:6-11. See REFUGE. At the same time the spirit and tendency of the law, as well as the direct command of the gospel, are against all revengeful feeling or action, Exod. 23:5; Lev. 19:17, 18; Prov. 20:22; 24:29; Matt. 5:39; Rom. 12:19, 20; 1 Pet. 3:9.

REVIVE', live again, 1 Kin. 17:22; 2 Kin. 13:21; Rom. 14:9.

RE'ZEPH, a hot stone, as for baking, a city conquered by the Assyrians, 2 Kin. 19:12; Isa. 37:12. Its site may be at Rasappa, about 25 miles west of the Euphrates, on the road from Rakkah to Hums.

REZI'A, *delight*, of the tribe of Asher, 1 Chr. 7:39.

RE'ZIN, *firm*, I., a king of Damascene Syria, who with his ally, Pekah king of Israel, invaded Judah in the last days of Jotham, B. C. 742, 2 Kin. 15:37; and in the reign of Ahaz, 2 Kin. 16:5-9; 2 Chr. 28:5; Isa. 7:1-8. Unsuccessful in the siege of Jerusalem, Rezin deprived Ahaz of Elath, but was soon conquered and slain by Tiglath-pileser II., king of Assyria, whose aid Ahaz had procured. Rezin's people also were carried captive to Kir, Isa. 7:16; 8:4; 9:11; 17:1. The Assyrian monuments record this conquest of Rezin and Damascus.

II. The head of a family of Nethinim, Ezra 2:48; Neh. 7:50.

RE'ZON, *prince*, the founder of a dynasty in Syria-Damascus in the time of David, and a great annoyance to Solomon, 1 Kin. 11:23-25. He had been an officer under Hadadezer king of Zobah.

RHE'GIUM, *fracture*, a city on the coast near the southwestern extremity of Italy, southeast of Messina in Sicily, from which it is separated by a strait 6 miles wide. Paul stopped here one day on his voyage to Rome, Acts 28:13. A favorable south wind, for which the ship waited, would take it through the strait and to Puteoli within 24 hours. It was a city of considerable note under the Roman Empire. Caligula proposed making it a port for the Alexandria grain-ships, but died without accomplishing his project. Under its modern name, Reggio, it is a flourishing commercial town of about 10,000 inhabitants.

RHE'SA. It has been conjectured that this is not a proper name, but the title of Zerubbabel, answering to the Hebrew *rôsh*, *head* or *prince*, Luke 3:27.

RHO'DA, *rose*, a maid in the household of Mary, mother of John Mark, when Peter was miraculously released from prison, Acts 12:13-15.

RHODES, *rosy*, an island in the Mediterranean, 13 miles from the southwestern coast of Asia Minor. It is of a triangular form, 46 miles long and 18 miles wide, with an area of 420 square miles. The soil is extremely fertile, the air proverbially pure, and the climate delightful. The city of Rhodes, at the northeast end of the island, was founded by the Dorians about 400 B. C., and became noted for commerce, literature, and the arts. It was famed for its Colossus, one of the Seven Wonders of the world: a brazen statue of Apollo 105 feet high, standing on 60 marble columns at the right of the entrance of the harbor, not striding across it as often represented. It was erected B. C. 290, but was overthrown by an earthquake B. C. 224. There were Jews at Rhodes during the time of the Maccabees. Herod the Great built there a beautiful temple to Apollo. Paul touched at Rhodes on returning from his 3d missionary tour, A. D. 58, Acts 21:1. It was then enjoying considerable independence under the Romans, not being made a Roman province until the time of Vespasian. In the Middle Ages Rhodes was for over 200 years, from 1309, the residence of the Knights Hospitallers or Knights of St.

John. It was captured by the Turks in 1522, and is still oppressed by them. The present population of the island is about 30,000, two-thirds being Turks, the remainder Greeks and Jews. The modern city carries on a considerable trade.

RIB, literally *side*, as often translated, the part taken from Adam to form Eve, Gen. 2:21, 22; Dan. 7:5. In the expression, "the fifth rib," 2 Sam. 2:23; 3:27; 4:6; 20:10, the word rib is supplied. The R. V. reads, "in the belly."

RIB'LAH, *fertility*, a city on the north-eastern border of Israel, Num. 34:10, 11. It has generally been identified with "Riblah in the land of Hamath," el-Buka'a, on the great road between Palestine and Babylonia naturally traversed by invaders of Palestine from the north and east. Here Pharaoh-necho, on his way to or from Assyria, deposed king Jehoahaz, B. C. 610, 2 Kin. 23:29-33; and here Nebuchadnezzar caused the eyes of Zedekiah to be put out and his sons killed, B. C. 588, and many of the chief men of Judah to be slain, 2 Kin. 25:6, 7, 18-21; Jer. 39:5-7; 52:9-11. Riblah is identified with the poor modern village called Ribleh, on the east bank of the Orontes, the *el-Asy*, about 35 miles north-east of Baalbek, and 20 southwest of Hums. About 10 miles south of Ribleh is the great fountain-source of the Orontes, still called el-Ain, "the fountain," supposed to be indicated in Num. 34:11. Ribleh is in the midst of a large and fertile plain, level as the surface of a lake, and was evidently a place of much strategic importance. Some regard Riblah as the same with Diblath, Ezek. 6:14; but Conder finds the latter at the modern village Dibl.

Grove and others think Riblah in Hamath too far north to be the place denoted in Num. 34:10, 11, and look for the latter near Banias, on the side of Hermon, where however no such place has yet been found.

RID'DLE. The Orientals have always been fond of such exercises of ingenuity as the "riddle" calls for. The diversion was practised by the Egyptians, and by the Greeks and Romans at banquets. The Heb. word thus rendered in Judg. 14:12-19 means something entangled and intricate, a "dark saying," Prov. 1:6; "proverb," Hab. 2:6; or allegory, Ezek. 17:2. It is the "dark speech," or riddle, of Num. 12:8, a passage which Paul may have had in mind when writing 1 Cor. 13:12, where the margin has "in a riddle" for "darkly," *i. e.*, in an obscure allegory.

RIGHT'EOUSNESS, rectitude, justice, holiness; an essential perfection of God's character, Job 36:3; Isa. 51:5-8; John 17:25, and of his administration, Gen. 18:25; Rom. 3:21, 22; 10:3. It is the wonder of grace that, as the righteous guardian of the law, he can acquit the unrighteous. "The righteousness of Christ" includes his spotless holiness, his perfect obedience to the law while on earth, and his suffering its penalty in our stead. It is called "the righteousness of God," because accepted by him, Rom. 3:25. "The righteousness of the law" is that perfect obedience the law demands; and the righteousness "without the law," or "of faith," is that imputed to the sinner who believes in Christ. Justification before the law having become impossible to fallen man, Psal. 143:2, a new ground of justification was provided by God, Psal. 24:5, "witnessed by the law and the prophets," Luke 24:25-27; Rom. 3:21, the trust of the pious Jew as well as of the Christian of our own day, Hab. 2:4; so that all condemnation is removed from the believer, and he is "accepted in the Beloved," Rom. 8:1; Eph. 1:6. With reference to personal character, righteousness is used both for uprightness between man and man, and for true religion, Gen. 18:23; Lev. 19:15; Isa. 60:17; Rom. 14:17; Eph. 5:9.

RIGHT-HAND, the most efficient member of the body, Matt. 5:30, and the ready executor of the behests of the will. Hence its use as a symbol of power, especially the almighty power of God, Exod. 15:6; Psal. 21:8; 77:10; of honor, Psal. 45:9; Matt. 25:33, 34; Acts 7:55; of special benediction, Gen. 48:14; of friendship, Gal. 2:9; and of allegiance, 1 Chr. 29:24, margin.



See **BENJAMIN**. It was raised in the act of prayer, and also in taking an oath, Gen. 14:22; Isa. 62:8; the right-hand of a perjured man, or of a pretended friend, was

"a right hand of falsehood," Psa. 144:8. At the right hand of a man was a convenient station for one bent on opposing and hindering him, Psa. 109:6; Zech. 3:1. In regard to the points of the compass, the right-hand in Hebrew denotes the south, 1 Sam. 23:19, margin, 24, as the left-hand means the north, Gen. 14:15. See EAST.

RIM'MON, *pomegranate*, I, an idol of the Assyrians in Damascus, 2 Kin. 5:18. See NAAMAN. Some maintain that Rimmon represented the fertilizing principle in nature, often symbolized by the pomegranate in ancient religions; others, that Rimmon is abridged from Hadad-rimmon (see), Hadad being the sun-god of the Syrians, and in combination with Rimmon perhaps the sun-god of the late summer, the fruit-ripeners—the pomegranate ripening in August and September. Gesenius and others derive the name of the Syrian idol from a Hebrew root meaning "to be high," and translate it "the most high."

II. A Benjamite of Beeroth, father of the murderers of Ishbosheth, 2 Sam. 4:2, 5, 9.

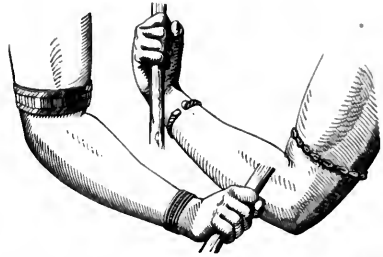
III. A city of Judah, Josh. 15:21, 32, afterwards of Simeon, Josh. 19:7; 1 Chr. 4:32; Neh. 11:29; Zech. 14:10; traced at Umm er-Rumanin, 18 miles southwest of Hebron, and to northeast of Beer-sheba, where on a hill-top are rock-cisterns and foundations of important buildings.

IV. A city of Zebulun, assigned to the Merarite Levites, Josh. 19:13; 1 Chr. 6:77. See REMMON-METHOAR. It was probably the same as Dimnah, Josh. 21:35, and is found in the modern village Rummaneh, 6 miles north of Nazareth, and 8 or 9 north-west of Mount Tabor.

V. A rocky height to which 600 Benjamites fled, Judg. 20:45-47; 21:13. It lay towards "the wilderness," *i. e.*, the uncultivated region between the central highlands of Benjamin, where Gibeah stood, and the Jordan valley; found in the present village Rummon, 3½ miles east of Bethel, now Beitin, on a high limestone hill, rugged and difficult of access, surrounded by deep valleys and commanding a wide view.

RIM'MON-PA'REZ, *pomegranate of the breach*, an encampment of the Israelites in the wilderness between Rithmah and Libnah, Num. 33:19, 20. Jebel Ikhrimm, 80 miles southwest of Beer-sheba, has been suggested as a probable site.

RINGS, ornaments for the ears, nose, legs, arms, or fingers. The antiquity of rings appears from Scripture and from



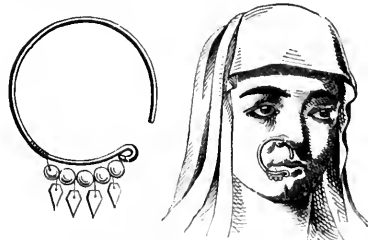
profane authors. Judah left his ring with Tamar, Gen. 38:18. When Pharaoh com-



mitted the government of Egypt to Joseph, he gave him his ring from his finger, Gen. 41:42. After the victory of the Israelites



over the Midianites, they offered to the Lord the rings, the bracelets, and the gold-



en necklaces taken from the enemy, Num. 31:50; and as these ornaments were of

gold and much larger than ours, they were highly valued, Job 42:11. The Israelitish women wore rings, not only on their fingers, but also in their nostrils and their ears, and on their ankles. See BRACELET, AMULETS. James distinguishes a man of wealth and dignity by the ring of gold on his finger, Jas. 2:2. At the return of the prodigal son his father ordered that a ring should be put on his finger, Luke 15:22.

The ring was used chiefly as a signet to seal with, and Scripture generally assigns it to princes and great persons; as the king of Egypt, Joseph, Ahab, Jezebel, king Ahasuerus, his favorite Haman, Mordecai, king Darius, etc., 1 Kin. 21:8; Esth. 3:10; Jer. 22:24; Dan. 6:17. The patents and orders of these princes were sealed with their rings or signets, an impression from which was their confirmation. Hence the ring was a token and symbol of authority. See SEAL.

RING-STREAKED, marked with circular streaks of various colors, Gen. 30:35.

RI'OTOUS, in A. V., means dissolute, revelling, rather than turbulent, Prov. 23:20; 28:7; Luke 15:13; Rom. 13:13; 2 Pet. 2:13.

RI'PHATH, a son of Gomer, Gen. 10:3; 1 Chr. 1:6. His descendants have been identified by some with the Ripheans, the ancient Paphlagonians; others trace the name in the Rhipæan mountains—either the Carpathian range or heights north of the Caspian Sea.

RIS'SAH, *ruin*, 20th station of Israel in the wilderness, Num. 33:21, 22. It is found by some in the Roman Rasa, 20 miles northwest of Ezion-geber; by others at Ain el-Jughamileh, 125 miles south-southwest of Beer-sheba, or at el-Kusaby, 55 miles southwest of Beer-sheba.

RITH'MAH, *broom* (the plant *retem*, a large bush growing in the wilderness), the 17th station of Israel, Num. 33:18, 19. There is much reason for identifying Rithmah with Kadesh, Num. 13:26, or its immediate vicinity. The latest authorities find Kadesh or Kadesh-barnea at Ain Kadis, 50 miles south of Beer-sheba. A few miles west is a wady called Aboo Rete-mât.

RIV'ER. The true perennial streams of considerable size in Palestine are limited to the Jordan and the Leontes, the other streams being either winter torrents dried up in the summer, or reduced to very small streamlets sunk in narrow beds and concealed by a dense growth of shrubs. Un-

der this general head belong 3 Hebrew terms:

1. **YEÔR**, from an Egyptian word. It always designates or alludes to the Nile and its various branches and distributing canals, as in Gen. 41:1-3, 17, 18, and often in Exodus. It is also translated "brooks," Isa. 19:6-8; "flood," Jer. 46:7, 8; and "streams," Isa. 33:21. In Job 28:10 the word is used in a general sense, and in Dan. 12:5-7 it denotes the Hiddekel, Dan. 10:4.

2. **NAHAR** is applied to constantly flowing streams, Gen. 2:10-14; Exod. 7:19, "streams;" Deut. 1:7; 2 Kin. 5:12; Isa. 18:1. When used with the article it usually denotes the Euphrates, Exod. 23:31; Josh. 24:2, 3, in A. V. "flood;" 1 Kin. 4:21; 14:15, but apparently the Nile in Isa. 19:5; and the Jordan in Psa. 66:6, "the flood."

3. **NAHAL**, a torrent-bed or valley, through which the water flows only or chiefly in the rainy season; also the stream thus flowing, Lev. 11:9, 10; Deut. 2:24, 36, 37; 10:7; Josh. 16:8; Judg. 4:7, 13. We have no exact equivalent for this word in English, and to express the idea the Arabic word *wady* of the same meaning has been adopted. Nahal is often translated in the A. V. "valley," Gen. 26:19; Psa. 104:10, and "brook," Gen. 32:23; Num. 13:23, 24; 1 Kin. 17:3-7; 18:5. Such streams, often sadly disappointing the thirsty and perishing traveller, are to the Orientals striking emblems of inconstancy and faithlessness, Job 6:15-20; Jer. 15:18.

In Ezek. 31:4 "little rivers" represents a Hebrew word elsewhere rendered "conduit," as in 2 Kin. 18:17. In Ezekiel the reference seems to be to small streams artificially directed for irrigation. Such conduits were easily turned by moulding the soil with the foot, and are probably referred to in Deut. 11:10; Prov. 21:1.

RIV'ER OF EGYPT, Gen. 15:18, Hebrew NAHAR MIZRAIM, probably the Pelusiac or easternmost branch of the Nile, as the western limit of the land promised to Abraham's seed—who, however, never extended their sway so far.

In the other 7 passages where "river" or "stream of Egypt" occurs, the Hebrew term is NAHAL MIZRAIM, and denotes the ancient boundary between Egypt and Israel, now wady el-Arish, a broad valley through which in the rainy season the various wadies of the central desert et-Tih flow into the Mediterranean about 40 miles southwest of Gaza, Num. 34:5; Josh. 15:4,

47; 2 Kin. 24:7; 2 Chr. 7:8; Isa. 27:12. This natural boundary was sometimes called "Sibor" or "Shihor," Josh. 13:3; 1 Chr. 13:5, a name elsewhere applied to the Nile, Isa. 23:3; Jer. 2:18.

RIZ'PAH, a live coal, as in Isa. 6:6, a concubine of king Saul, taken after his death by the ambitious Abner, who bitterly resented Ishbosheth's censure of his design in this act. Her 2 sons, Armoni and Mephibosheth, were afterwards hanged with 5 grandsons of Saul, to avenge the wrongs he had inflicted on the Gibeonites. With the most devoted maternal affection Rizpah watched over their remains day and night, apparently from April to October; and David, being informed of her painful watchings, gathered the bones of all the family of Saul and gave them an honorable burial, 2 Sam. 3:7-11; 21:1-14.

ROAD, 1 Sam. 27:10, a raid or incursion on an enemy's country.

ROB'BERS OF CHURCHES, Acts 19:37, rather "robbers of temples," as in the R. V.

ROB'BERY has ever been one of the chief employments of the nomad tribes of the East, from the time of Ishmael, Gen. 16:12, to the present day, when many of the Bedouin tribes are robbers by trade. Many predatory inroads, large and small, are recorded in the Bible: as the incursions of the Sabeans and Chaldaeans, Job 1:14-17; the plundering of Shechem by Jacob's sons, Gen. 34:27-29; the frequent despoiling of the Israelites by their enemies, and their reprisals in the period of the Judges, and the invasion by Michah, Judg. 18:11-26. Highway robbery was practised in the time of the Judges, Judg. 5:6; 9:25. Similar disorders in later times were reproved by the prophets, Hos. 4:2; 6:9; 7:1; Mic. 2:2, 8, and continued, more or less, down to the Roman period, during which also the insecurity of life and property appears from incidental mention in the New Testament, Luke 10:30; John 18:40; Acts 5:36, 37; 21:38; compare 2 Cor. 11:26. The "thieves" crucified with Christ were properly "robbers," Matt. 27:38, R. V.

A customary camping-place, a day's journey north of Jerusalem, is called "the robbers' fountain," Ain el-Haramiye.

For "robbery," in Phil. 2:6, some read, "a prize," as in the R. V.

ROBES. See **GARMENTS**.

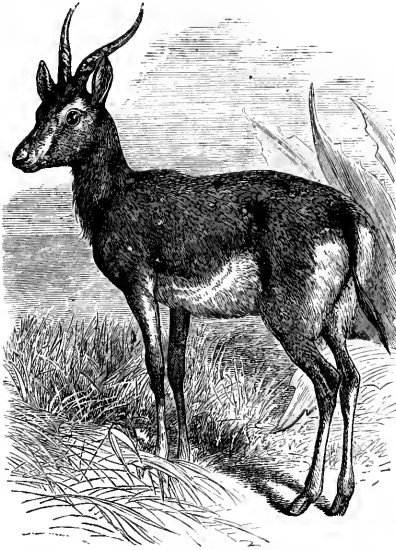
ROCK, Exod. 17:6; Num. 20:8; Judg. 6:21. Cliffs and caverns abounded in the limestone hills of Palestine, and were much resorted to for shelter and protection, Judg.

15:8, 11; 20:47; 1 Sam. 13:6. Hence God is styled the Rock of his people, Deut. 32:4, 15, 18, 31; 2 Sam. 23:3; Psalms 18:2, 31. The term is applied to Christ as the source, smitten by God, of the water of life, 1 Cor. 10:4. From the intense heat and glare of a tropical sun a rock affords far more complete protection than a tree, Isa. 32:2. The names Sela and Tyre both mean rock, and of the 5 Hebrew words thus translated in the A. V. these are the two of most frequent occurrence. See **SELA**.

ROD, a shoot or branch of a tree, Gen. 30:37; Isa. 11:1; used as a staff in walking, Gen. 32:10; 38:18, 25, and so symbolizing support, Lev. 26:26; Ezek. 4:16; used by a shepherd in guiding, controlling, and defending his flock, Exod. 4:2; compare 3:1; Lev. 27:32; Mic. 7:14; and by a superior in correcting a subordinate, Exod. 21:20, thus symbolizing the guiding, defending, and chastening providence of God, 2 Sam. 7:14; Job 9:34; 21:9; Psalms 23:4; Mic. 6:9. Borne by a ruler as a badge of authority, Gen. 49:10; Num. 17:2, 3, 6; Psalms 2:9; 125:3; Ezek. 19:11, 12, 14; Rev. 19:15. Used by the husbandman in threshing small seeds, Isa. 28:27; by the diviner, Hos. 4:12; by the surveyor in measuring land, Rev. 11:1. The "rod" of God's inheritance, Psalms 74:2; Jer. 10:16, might be rendered the "tribe" or people; compare Deut. 4:20, the 2 Hebrew words there used, meaning scions or rulers' sceptres, being also often used for "tribes," as in Gen. 49:16, 28; Exod. 31:2; compare Matt. 24:30. Or the reference may be to Israel as under the special rod or rule of God; or to the measuring and apportionment of the land by a rod or reed, Ezek. 40:3, the "rod" meaning the land thus measured; compare Deut. 32:9, where the "lot" in the A. V. is really the surveyor's "cord" or "line," an early and usual measuring instrument; compare Psalms 78:55; Amos 7:17; Zech. 2:1. Sheep passed under the rod to be counted as they entered or left the fold, and in tithing the lambs every 10th one was marked by the end of the rod dipped in red ochre, Lev. 27:32; Jer. 33:13. There may be an allusion to this custom in Ezek. 20:37, signifying Israel's reappropriation to the Lord. In Isa. 10:26 the reference is to the exhibitions of God's power through the rod of Moses.

ROE'BUCK and **ROE**, masc. and fem., the A. V. translation of a Hebrew word meaning *beauty*, an animal clean by the Mosaic law, Deut. 12:15, 22; 14:4, 5; highly

esteemed as food, 1 Kin. 4:23; a favorite object of the chase, Prov. 6:5; Isa. 13:14; and noted for its agility and swiftness, 2 Sam. 2:18; 1 Chr. 12:8; Song 2:8, 9, 17. It is believed that the animal denoted is the gazelle, Antelope Dorcas, or Gazella Arabica, a species of antelope abundant in Syria, Arabia, Persia, Egypt, and Barbary, and long celebrated in Oriental poetry for



its beauty and grace. It is about 2 feet high, of a reddish-brown color, with markings of dark brown or black and of white, with black horns, which viewed from the front outline together the form of a lyre, and large, lustrous eyes. It is gregarious and easily tamed, though very timid and apt to die in captivity; its flesh is excellent. It frequents both the plains and the mountains of Syria, and is sometimes hunted with falcon and grayhound cooperating, also by driving the herds into large inclosures, with pitfalls. Tabitha and Dorcas, Acts 9:36, are the Aramaic and Greek words for gazelle.

In Prov. 5:19, "roe" in the A. V. translates a different Hebrew word, denoting the female of the wild or mountain goat.

The "fallow-deer," only mentioned as a clean animal, Deut. 14:5, and as food for Solomon's table, 1 Kin. 4:23, was an animal of the deer tribe, either the Cervus dama, found in Western and Southern

Asia, or the Bubale, resembling the hartebeest of Southern Africa.

ROLL. See Book.

ROLL'ER, Ezek. 30:21, a bandage, to wrap a broken limb,

ROLL'ING-THING, Isa. 17:13, or "wheel," Psa. 83:13, A. V., conjectured to mean the wild artichoke, the twigs of which, uniform in length, form a globe a foot or more in diameter, and when dry break off at the ground and by thousands roll and bound over the ground before the wind.

RO'MAN, a native or resident of Rome, John 11:48; Acts 25:16; also one who has acquired the rights of Roman citizenship, Acts 16:21, 37, 38; 22:25-29. See CITIZENSHIP.

RO'MAN EM'PIRE. This succeeded the Macedonian Empire in extending its rule over the greater portion of the then known world. It is alluded to in the prophecy of Daniel, 2:33, 40; 7:7, 19, 23, as the 4th world-power. At the closing of the Old Testament canon the Romans had not come in contact with the Jews. But about B. C. 162 Judas Maccabeus made an alliance with them, 1 Macc. 8, which his brothers Jonathan and Simon renewed, B. C. 161-135, 1 Macc. 12:1; 15:17. The taking of Jerusalem by Pompey, B. C. 63, and by Sosius, B. C. 36, brought the Jews under the dominion of Rome; and Judæa became a dependency of the Roman province of Syria at the banishment of Archelaus, A. D. 6. The Roman Empire, strictly so called, arose from the commonwealth or republic of Rome, and extended from B. C. 31—when, by the battle of Actium, Octavius, afterwards Augustus, became the 1st Roman emperor—to the abdication of Augustulus, A. D. 476. The New Testament references concern chiefly the early days of the empire under the emperors Augustus, Tiberius, Caligula, Claudius, and Nero. See CÆSAR. Its extent and power were then at their height. Its bounds were the Atlantic on the west, the Euphrates on the east, the African deserts, Nile cataracts, and Arabian deserts on the south, the Rhine, Danube, and Black Sea on the north. Britain was also conquered; Parthia on the east, and Germania on the north, were semi-independent powers. The population of the empire in Claudius' reign is estimated by Gibbon at 120,000,000. Countries conquered by Rome became subject provinces, and were governed by rulers usually sent from Rome, though sometimes allowed a degree of independ-

ence under native rulers. See PROVINCE. Some of the conquered cities were called "free cities," being ruled by their own magistrates and exempt from occupation by a Roman garrison; and others were called "colonies," being primarily and chiefly communities of transplanted Roman citizens. The destruction of Jerusalem and the temple, foretold by Christ, Matt. 24:1, 2, 14-22, took place in the reign of Vespasian, A. D. 70. The exile and prophetic vision of the apostle John, Rev. 1:9, 10, are supposed to have occurred in Domitian's reign, which ended A. D. 96. The condition of external unity into which the Roman dominion had brought the nations, the construction of military roads, the suppression of robbery and piracy, the extension of traffic, and the spread of Latin in the West as Greek had already spread in the East, were favorable to the propagation of Christianity; while the skepticism and atheism of the learned, the superstition of the ignorant, and the universal corruptness of morals, called loudly for a divine remedy. The gospel appears to have been carried throughout the empire in the days of the apostles. With rare exceptions the Roman emperors were noted for their vices and cruelty; under them the Christians from time to time suffered severe persecutions, until Constantine embraced Christianity, A. D. 323, and made it the religion of his empire.

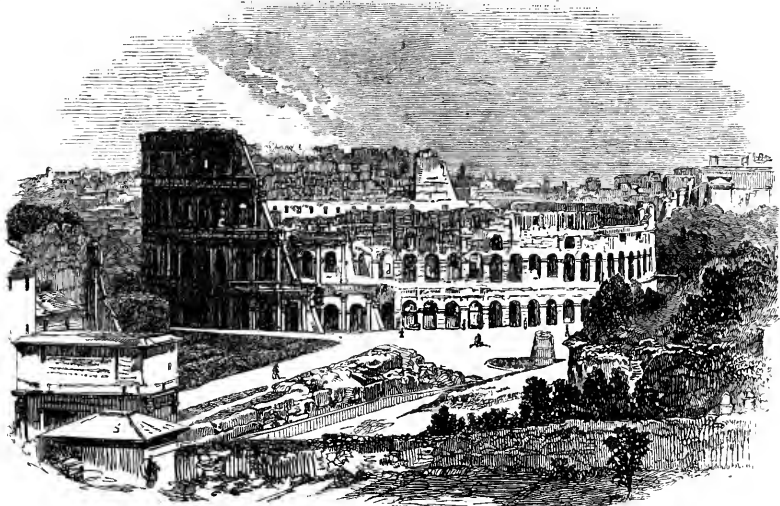
ROME, long the mistress of the known heathen world, and for many centuries the chief ecclesiastical capital of the nominally Christian world, is on the river Tiber in Italy, about 15 miles from its mouth. It is said to have been founded by Romulus on the Palatine Hill about B. C. 753, at which time Jotham was king of Judah and Pekah of Israel. The "seven hills" on the left bank of the Tiber, which formed the nucleus of the ancient city, were inclosed by the Servian wall, built by the 6th king, Servius Tullius, B. C. 578-534, Rev. 17:9. Rome was at first governed by kings. After the expulsion of Tarquin II., the 7th king, B. C. 509, the government was committed to 2 consuls, elected annually, with whom were afterwards, B. C. 493, associated 2 tribunes. The republic thus established lasted nearly 500 years, until the battle of Actium. See ROMAN EMPIRE. From B. C. 31, when Octavius became possessed of the supreme power as the first emperor, Rome was the capital of the Roman Empire until A. D. 328, when Constantine transferred

the seat of government to Constantinople. The city was enriched with the spoils of conquered nations, including art treasures of sculpture and painting, and was noted, especially after Nero's time, for the magnificence of its public buildings and of many private residences. The idols of the conquered were admitted as objects of worship, and the people were full of superstition, and in morals exceedingly corrupt. Paul's painful representation of the sins of heathenism, Rom. 1:21-32, is fully confirmed by Roman writers. The New Testament reader's interest in Rome centres in its condition at the time of Paul's captivity there, between the restoration of the city by Augustus—who boasted that he found the city of brick and left it of marble—and Nero's restoration after the great fire in A. D. 64. It had outgrown the Servian wall, and was a vast irregular mass of buildings over 12 miles in circuit, and unprotected by any outer wall. The streets were in general narrow and crooked, flanked by crowded lodging-houses, whose height Augustus had limited to 70 feet. Most of the structures which now attract attention as relics of antiquity were still unbuilt; but some parts of the city, as the Forum, the Campus Martius, and the Palatine Hill—where were the emperor's palace, the camp of his body-guard, and connected buildings—must have presented a magnificent appearance. Gibbon estimates the population of Rome at that time at 1,200,000; probably half were slaves, in whose hands were the useful trades and professions; a large part of the remainder were pauper citizens supported by the public; the smaller remaining class were the wealthy nobility, whose luxury and profligacy are described by the writers of that time. Paul approached Rome by the Appian Way, which entered the city on the southeast. He was kept at Rome 2 years, A. D. 61-63, being allowed to live in his own hired dwelling with the soldiers who guarded him, to whom he was probably fastened by a chain, Acts 28:16, 20, 30; Eph. 6:20; Phil. 1:16; and was permitted to preach the gospel to all who visited him. Acts 28:30, 31. His epistles to the Colossians, Ephesians, Philippians, Philemon, and the 2d to Timothy, are believed to have been written here, the last shortly before his death, 2 Tim. 4:6. Many think he was acquitted on his appeal to the emperor, but after a period of freedom was again brought a prisoner to Rome, where

tradition affirms that he suffered martyrdom under Nero, A. D. 68. See PAUL, PETER, PRÆTORIUM. Many Jews were taken to Rome as captives by Pompey; a special district was assigned to Jewish freedmen and emigrants on the right bank of the Tiber, and they were allowed liberty of worship and other privileges by Julius Cæsar and Augustus. Their banishment under Claudius, Acts 18:2, must have been brief, for numbers of Jews were residing at Rome at Paul's visit, Acts 28:17. The gospel was early introduced there, perhaps by some who were in Jerusalem at Pentecost, Acts 2:10. Paul had written to the Roman Christians as early as A. D. 58, and was cheered by their greetings on his way to the city, Acts 28:15. There were believers in the household of Nero, Phil. 4:22, probably among his slaves. Nero instituted a

fierce persecution against the Christians on the charge of setting fire to the city, A. D. 64. The scene was in "the gardens of Nero," now within the Vatican. See NERO. Rome as a persecuting power is alluded to in the Revelation under the name of Babylon, Rev. 14:8; 16:19; 17:5, 6; 18:2, 21.

The catacombs, subterranean galleries commonly from 8 to 10 feet high and from 4 to 6 feet wide, with occasional enlargements, extending for miles under Rome, especially in the region of the old Appian and Nomentane Ways, were used as places of refuge, worship, and burial by the early Christians. More than 4,000 inscriptions have been found in them, which are referred to the period between Tiberius and Constantine, one of the oldest being dated A. D. 71.



RUINS OF THE COLOSSEUM, AT ROME.

The Colosseum, whose majestic ruins still impress the beholder with a sense of the power and cruelty of heathen Rome, was the scene of many a conflict of Christian martyrs with wild beasts. It was erected by Vespasian and Titus for gladiatorial shows, and is said to have contained seats for 80,000 spectators. It was 620 feet long and 513 broad, with an arena 290 feet by 180; the uppermost and outer circle of tiers of seats was 160 feet from the ground.

From the time of Constantine's establishment of Christianity as the State religion,

A. D. 323, the corruption of doctrine and practice, which had already begun to appear in the church, began to spread more rapidly. Soon the bishop of Rome claimed supreme authority, chiefly on the assumption that he was the successor of Peter; and the patriarchs of Antioch, Alexandria, and Constantinople finally acknowledged him first in honor, though not supreme in jurisdiction, A. D. 451-604. After the schism of the 9th century, which led to the division of Christendom into the Roman-catholic Church and the Greek Church, the popes

of Rome exercised an immense power over Europe until the Reformation in the 16th century. Since then their power has gradually declined, though it is still considerable in Roman-catholic countries and over the Romanists in all Protestant countries. Rome was made the political capital of the united kingdom of Italy under Victor Emmanuel in 1871, when the power of the pope as a temporal or political sovereign was abolished. His dignity and influence as head of the Roman-catholic Church still continue, and his residence is at the Vatican palace adjoining St. Peter's at Rome.

Modern Rome lies on the north side of the ancient city, its principal portion on the left bank of the Tiber covering the plain formerly called the Campus Martius; on the right bank it embraces the Vatican quarter and the low ground beneath it. The "seven hills" are largely occupied by villas and farms. Rome is rendered especially interesting by the magnificent ruins of its former greatness, temples, pillars, aqueducts, triumphal arches, and amphitheatres. The Arch of Titus commemorates his victory over the Jews and spoiling of the temple. Rome retains its pre-eminence as a treasure-house of the fine arts. It contains large libraries, including that of the Vatican, numerous galleries and museums full of the choicest paintings and sculptures, besides palaces, villas, schools, and hospitals, and over 360 churches, among them St. Peter's, the largest in the world.

THE EPISTLE TO THE ROMANS, *i. e.*, the Christians of Rome, was written by Paul during the 3 months he remained at Corinth, early in A. D. 53, before going to Jerusalem to attend Pentecost, Rom. 15:25. Compare Acts 20:2, 3, 16; Rom. 16:23; 1 Cor. 1:14; 2 Tim. 4:20. It is the most important, systematic, and argumentative of the epistles of Paul, a profound discussion of man's state as a sinner and of the plan of salvation. Its immediate occasion seems to have been the misunderstanding which existed between Jewish and Gentile converts, not only at Rome, but everywhere. The Jew felt himself in privilege superior to the Gentile; who, on the other hand, did not allow this superiority, and was vexed by the assertion of it. In reference to this, in the first 5 chapters the apostle proves that the entire human race is depraved and under condemnation—that neither Gentile nor Jew has any privilege of birth or personal merit, but that each receives all benefits through the mere sovereign

grace of God, Christ alone being our *justification*. He then proceeds to exhibit Christ as our *sanctification*; and answers the objections made to the doctrine of gratuitous justification, that it tends to encourage sin, and that God has no right to treat mankind in this way. In ch. 10, 11 he applies all this to the Jews. In the remainder of the epistle, which is hortatory, the apostle lays down many practical rules of conduct, which are of the highest moment to all Christians. There is no allusion to Peter as present at Rome; and Paul's rule was not to build on another man's foundation, Rom. 15:20; the Gentiles were his field as the Hebrews were Peter's, Gal. 2:7-9; Rom. 1:11, 13.

ROOF. See HOUSE.

ROOM is sometimes synonymous with seat or place, as in Psa. 31:8; Luke 14:8-10; 20:46.

ROPES were used for binding prisoners Judg. 15:13; Psa. 2:3; Ezek. 3:25; voluntarily assumed they were a token of humble submission, 1 Kin. 20:31, 32.

ROSE, Song 2:1; Isa. 35:1. The Hebrew word means *acrid bulb*, and cannot denote the true rose, but probably the *Polyanthus narcissus*. This beautiful and fragrant flower grows in the plain of Sharon, and is a great favorite, its blossoms being sold in the bazaars. True wild roses are seldom met with except in the extreme north of Palestine. Cultivated varieties of the queen of flowers are abundant in Syria and highly prized, especially for the rose-water and attar made from them.

ROSH, *head* or *chief*, should probably have been left untranslated in Ezek. 38:2, 3; 39:1, as a proper name of one of the 3 great Scythian tribes: "the prince of Rosh, Meschek, and Tubal"—the first mention of the Russian race in Scripture.

RU'BY. The Oriental ruby is next in value, as a gem, to the diamond. Indeed, a ruby of this kind, above a certain size, is more valuable than a diamond of the same weight. The Oriental ruby is a red variety of the sapphire; its color is usually between a vivid cochineal and crimson. The word "rubies" occurs several times in the English Bible, as Job 28:18; Prov. 3:15; 8:11; but the corresponding word in Hebrew is thought to denote red coral, or perhaps pearls; while the true ruby is more naturally designated by the "agate" or "carbuncle" of Isa. 54:12; Ezek. 27:16.

RUD'DER BANDS, Acts 27:40. ropes by which the 2 large steering-paddles near

the stern of ancient ships were lashed up out of the way of the ground-tackle when the vessel was at anchor. See SHIP.

RUDE, 2 Cor. 11:6, artless and unpolished.

RU'DIMENTS, or elements, the first and simplest principles of a science or literature, Gal. 4:3, 9; Col. 2:20.

RUE, the Ruta graveolens, a well-known herb, about 2 feet high, having a strong odor and a bitter taste. It grows wild in Palestine, and was also cultivated as a medicine and condiment. The Pharisees were punctilious in paying tithes of this plant, Lev. 27:30, but inconsistently neglected some of the more important of the divine requirements, Luke 11:42; compare Matt. 23:23.

RU'FUS, *red*, a son of Simon, the Cyrenian who was constrained to carry the cross on which the Saviour was to be crucified, Mark 15:21. If Rufus is the same person whom Paul salutes in Rom. 16:13, as is possible, we may see in this instance the divine blessing abiding on the household of one who befriended Christ and bore his cross.

RUHA'MAH, *obtaining mercy*, a symbolic name used by Hosea, 2:1; compare 1:6, 7.

RU'LER, Luke 24:20; Acts 14:5, in the New Testament a person of high position and influence among the Jews, sometimes of official authority, either as "ruler of the synagogue," Matt. 9:18 with Mark 5:22, 35-38; Luke 8:49; 13:14; Acts 13:15; 18:8, 17; see SYNAGOGUE; or as a member of the Sanhedrin, Luke 23:13, 35; Acts 4:5, 8; 13:27; 16:19. In many cases it is impossible to say which class is meant. The young ruler of Matt. 19:16-22; Mark 10:17-22; Luke 18:18-23, brought credentials on which many of our churches would admit him without hesitation; but Christ enforces the necessity of a change of heart.

RU'MAH, *exalted*, 2 Kin. 23:36. Some suppose it identical with Arumah, 6 miles southeast of Shechem, Judg. 9:41; others with Dumah, 10 miles southwest of Hebron, Josh. 15:52. Conder would identify it with the ruined village Rûmeh, on the west of Rimmon, 9 miles northwest of Mount Tabor.

RUMP. See SHEEP.

RUSH. Two Hebrew words are thus translated, one denoting the bulrush or papyrus reed, an aquatic plant of the sedge family, Job 8:11; Isa. 35:7; Exod. 2:3; Isa. 18:2; see BULRUSH; the other, also ren-

dered "bulrush" in Isa. 58:5, A. V., and "hook" in Job 41:2, representing a different reed-like plant, of the sedge or the grass family, Isa. 9:14. The proverbial expression in Isa. 19:15 denotes the highest and the lowest of the people, *i. e.*, the entire people. See REED.

RUTH, a Moabitess, who, having returned with her mother-in-law Naomi to Judah, probably about the time of Gideon, soon after married Boaz, a kinsman of Naomi's husband. From this marriage descended David, and through him our Saviour Jesus Christ, Matt. 1:5. See ADOPTION.

THE BOOK OF RUTH contains this history, told in a most simple and affecting manner. The object of the writer, no doubt, was to trace the genealogy of king David. At the outset he says that these events took place when the Judges ruled in Israel—an intimation that in the time of the writer they had ceased to rule. At the close of the book the name of David is introduced; which shows that it was not written before his day, B. C. 1060. This book is inserted in our Bibles after the book of Judges, as a sort of sequel to it. Many of the ancient fathers made but one book of Judges and Ruth. The story of Ruth exhibits the frank and simple manners of the times, and the courtesy and charity of the Hebrew laws, gives an intimation of the future extension of the gospel to the Gentiles, and illustrates God's providential care of families, and the blessings which flow from filial piety and faith in God.

RYE, Exod. 9:32; Isa. 28:25, A. V., called "fitches" in Ezek. 4:9. It is probable that the true rendering is "spelt." Rye is a Northern grain, rarely cultivated in the Levant even now, and probably unknown there in ancient times; but spelt, *Triticum spelta*, has been cultivated and prized in the East for ages. It differs but little from wheat, though inferior, and its flour is often mixed with wheat flour in making bread.

S.

SABACHTHA'NI, *hast thou forsaken me?* a Syro-Chaldaic word, a part of our Saviour's exclamation on the cross, Matt. 27:46; the whole is taken from Psa. 22:1, where it is used prophetically.

SABA'OTH or **SAB'AOTH** represents the Hebrew *TSEBAOTH*, *hosts* or *armies*, and

appears in Rom. 9:29; Jas. 5:4, as the representative in part of the divine title so often found in the Old Testament, and in the A. V. translated "LORD of hosts," 1 Sam. 17:45; Psa. 24:10; Isa. 1:9; Jer. 32:18. We are to understand the word hosts in the most comprehensive sense, as including the host of heaven, the angels and ministers of the Lord; the stars and planets, which, as an army ranged in battle array, perform the will of God; the armies of earth, whose conflicts his providence overrules to the accomplishment of his own wise designs; the hordes of inferior creatures, as the locusts that plagued Egypt, the quails that fed Israel, and "the canker-worm and the palmer-worm, his great army," Joel 2:25; and lastly, the people of the Lord, both of the old and new covenants, a truly great army, of which God is the general and commander, Exod. 7:4; 2 Kin. 23:5; 2 Chr. 18:18; Neh. 9:6; Psa. 148:2; Dan. 8:10, 11.

SAB'BATH, *rest, cessation*. God having created the world in 6 days, "rested" on the 7th, Gen. 2:2, 3; that is, he ceased from producing new beings in this creation; and because he had rested on it, he "blessed" or sanctified it, and appointed it in a peculiar manner for his worship.

We here have an account of the ORIGINAL INSTITUTION of the day of rest. Like the institution of marriage, it was given to man for the whole race. Those who worshipped God seem to have kept the Sabbath from the first, and there are tokens of this in the brief sketch the Bible contains of the ages before giving the law at Mount Sinai. Noah sent forth the raven from the ark, and the dove thrice, at intervals of 7 days, Gen. 8. The account of the sending of manna in the desert implies that the Sabbath was already known and observed, though it may have been largely neglected during the Egyptian bondage, Exod. 16:5, 22-30. The week was an established division of time in Mesopotamia and Arabia. Gen. 29:27; and traces of it have been found in many nations of antiquity so remote from each other and of such diverse origin as to forbid the idea of their having received it from Sinai and the Hebrews. Assyrian and Chaldean inscriptions of an earlier date than the time of Moses refer to a week of 7 days, and to the 7th day as a day of rest, on which it was unlawful to work, or for the king to drive out or to perform sovereign acts.

The REENACTMENT of the Sabbath on

Mount Sinai, among the Commandments of the moral law, was also designed not for the Israelites alone, but for all who should receive the Word of God, and ultimately for all mankind. Christ and his apostles never speak of the Decalogue but as of permanent and universal obligation. "The Sabbath was made for man." The 4th commandment is as binding as the 3d and the 5th. Certain additions to it, with specifications and penalties, were a part of the Mosaic civil law, and are not now in force, Exod. 31:14; Num. 15:32-36. On the Sabbath day the priests and Levites, ministers of the temple, entered on their week, and those who had attended the foregoing week went out, 2 Kin. 11:5-7. They placed on the golden table new loaves of showbread, and took away the old ones, Lev. 24:8. Also on this day were offered particular sacrifices of 2 lambs for a burnt-offering, with wine and meal, Num. 28:9, 10. The weekly Sabbath was celebrated like the other festivals, from evening to evening. The Sabbath was kept as a day of rest, divine worship and religious instruction, and of sacred and social rejoicings, 2 Kin. 4:23; Neh. 8:9-12; Psa. 92; 118:24; Hos. 2:11. It was one of the signs of God's covenant with Israel, Exod. 31:13-17. The prophets denounced its profanation and blessed its faithful observance, Isa. 56:1-7; 58:13, 14; Jer. 17:21-27; Ezek. 20:12-24. After the return from captivity the Jews entered into a fresh covenant to keep it, Neh. 10:31. Under Antiochus Epiphanes profanation of the Sabbath was one of the distinctive marks of apostasy to heathenism, 1 Macc. 1:11-15, 39-45. In the time of our Lord Pharisaic legalism had made the Sabbath burdensome by the minute and often absurd regulations concerning its observance: *e. g.*, forbidding walking on the grass, as that would be a kind of threshing. Against these oppressive human enactments our Saviour protested, maintaining the lawfulness of works of necessity and mercy on the Sabbath, while he kept the day in the true spirit of the law.

The chief obligation of the Sabbath expressed in the law is to sanctify it, Exod. 20:8; Deut. 5:12: "Remember the Sabbath day to sanctify it." It is sanctified by necessary works of charity, by prayers, praises, and thanksgivings, by the public and private worship of God, by the study of his Word, by tranquillity of mind, and by meditation on moral and religious truth in its bearing on the duties of life and the

hope of immortality. The other requirement of the law is rest: "Thou shalt not do any work," Exod. 23:12; Lev. 23:3. The ordinary business of life is to be wholly laid aside, both for the sake of bodily and mental health, and chiefly to secure the quiet and uninterrupted employment of the sacred hours for religious purposes. The spirit of the law clearly forbids all uses of the day which are worldly, such as amusements, journeys, etc., whereby one fails to keep the day holy himself, or hinders others in doing so.

The CHRISTIAN SABBATH represents the original day of rest established in the garden of Eden and reenacted on Sinai, without those requirements which were peculiar to the old dispensation, but with all its original moral force and with the new sanctions of Christianity. It commemorates not only the creation of the world, but a still greater event—the completion of the work of atonement by the resurrection of Christ, a still greater deliverance than that of Israel from Egypt, Deut. 5:15; and as Christ rose from the dead on the day after the Jewish Sabbath, that day of his resurrection has been observed by Christians ever since. The change appears to have been made at once, and as is generally believed under the direction of the "Lord of the Sabbath." On the same day, the 1st day of the week, he appeared among his assembled disciples; and on the next recurrence of the day he was again with them, and revealed himself to Thomas, John 20:19-29. The Pentecostal descent of the Holy Spirit is traditionally reported, and with probability believed, to have occurred on the 1st day of the week, Acts 2. From 1 Cor. 11:20; 14:23, 40, it appears that the disciples in all places were accustomed to meet stately to worship and to celebrate the Lord's Supper; in 1 Cor. 16:2 the apostle connects an act which is a part of religious worship, *viz.*, the regular setting apart for charitable purposes of a due proportion of the Christian's income, with the 1st day of the week; and in Acts 20:6-11 we find the Christians at Troas actually assembled on the 1st day to partake of the supper and to receive religious instruction. John observed the day with peculiar solemnity, Rev. 1:10; and it had then received the name of "The Lord's day," which it has ever since retained. For a time such of the disciples as were Jews observed the Jewish Sabbath also; but they did not require this nor the observance of any festi-

val of the Mosaic dispensation of Gentile converts, nor even of Jews, Col. 2:16. The early Christian fathers refer to the 1st day of the week as the time set apart for worship, and to the transfer of the day on account of the resurrection of the Saviour. Pliny the younger, proconsul of Pontus near the close of the 1st century, in a letter to the Emperor Trajan, remarks that the Christians were "accustomed on a stated day to meet together before daylight, and to repeat a hymn to Christ as God, and to bind themselves by a solemn bond not to commit any wickedness," etc. Ignatius, a disciple of John, who wrote about A. D. 100, contrasts Judaism with Christianity, and in exemplification of the contrast speaks of the Jewish Sabbath as abolished, and indicates the 1st day of the week as its successor. Justin Martyr, in the 2d century, observes that "on the Lord's day all Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the person presiding makes an oration to the assembly, to exhort them to imitate and to practise the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the chief officer, who distributes it to orphans and widows and other necessitous Christians as their wants require." See 1 Cor. 16:2. Under Constantine, the 1st Christian emperor of Rome, the Lord's day, or "Sunday," as it was also called, was first civilly recognized by an edict, A. D. 321, requiring a certain degree of abstinence from labor on that day.

The commandment to observe the Sabbath is worthy of its place in the Decalogue; it is suited to the needs of man's physical, intellectual, and spiritual nature; and its observance is of fundamental importance to society, which without it would fast relapse into ignorance, vice, and ungodliness. Its very existence on earth, by the ordinance of God, proves that there remains an eternal Sabbath in heaven, of which the "blest repose" of the day of God is an earnest to those who rightly observe it, Heb. 4:9.

"The 2d Sabbath after the 1st"—Greek, "second-first Sabbath"—Luke 6:1, is explained by some as "the 1st Sabbath after the 2d day of the Passover." See PASS-

OVER. Others interpret it as the 1st Sabbath in the 2d year of the Sabbatical cycle of 7 years. By some Greek MSS., followed in the R. V., the puzzling expression is omitted altogether.

The "preparation of the Sabbath" was the Friday before; for as it was forbidden to make a fire, to bake bread, or to dress victuals on the Sabbath day, they provided on the 6th day everything needful for their sustenance on the Sabbath, Matt. 27:62; Mark 15:42; John 19:14, 31, 42.

The term "sabbath" was applied to other days and times similarly sanctified, Lev. 19:3, 30; 23:24, 38, 39; 25:4. In the original Greek of the New Testament the word sometimes designates a week, as counted from Sabbath to Sabbath, Matt. 28:1; Mark 16:2. In Lam. 1:7 for "sabbaths" we should read "calamities" or "ruin."

For a SABBATH DAY'S JOURNEY see JOURNEY, MEASURES.

SABBATICAL YEAR, or "Year of Release," Deut. 15:9; 31:10-13, was to be celebrated among the Israelites once every 7 years; the land was to rest and be left without culture; debts were to be remitted to Hebrew borrowers; and the Law was to be read to the assembled people at the Feast of Tabernacles, Exod. 23:10, 11; Lev. 25:1-7; Deut. 15:1-11; 31:10-15. Provision for the 7th year might be stored up from the abundance of preceding harvests, Lev. 25:20-22. The fertility of the soil would be increased by its lying fallow. God appointed the observance of the Sabbatical year to preserve the remembrance of the creation of the world, to enforce the acknowledgment of his sovereign authority over all things, particularly over the land of Canaan, which he had given to the Hebrews, and to inculcate humanity on his people by commanding that they should resign to servants, to the poor, to strangers, and to brutes the produce of their fields, of their vineyards, and of their gardens. A long disuse of the Sabbatical year has been inferred from 2 Chr. 36:20, 21; compare Lev. 26:33-35. But it seems to have been observed after the return from captivity, in the time of Judas Maccabeus, 1 Macc. 6:49, 53; Josephus mentions the same Sabbatical year and 2 others, and implies the customary observance of the law down to his own time. Alexander the Great and Julius Caesar are said to have excused the Jews from tribute in the Sabbatic year. See JUBILEE.

SABE'ANS. This word represents 2 distinct peoples, who, in accordance with the original Hebrew, might have been more properly called Sebaeans and Shebaeans.

I. The first denotes the inhabitants of the country called SEBA. This appears to have been the great island, or rather peninsula of Meroë, in Northern Ethiopia, or Nubia, formed between the Nile and the Astaboras, now Atbara. Upon this peninsula lay a city of the same name, whose site may be indicated by ruins still visible 20 miles northeast of the modern Shendy. Meroë was a city of priests, whose origin is lost in the highest antiquity. The monarch was chosen by the priests from among themselves, and the government was entirely theocratic, being managed by the priests according to the oracle of Jupiter Ammon. This was the Seba of the Hebrews, according to Josephus, who mentions at the same time that it was conquered by Cambyses, and received from him the name Meroë, after his sister. With this representation accord the notices of Seba and its inhabitants in Scripture. In Gen. 10:7 their ancestor is said to be a son of Cush, the progenitor of the Ethiopians. In Isa. 43:3 and Psa. 72:10 Seba is mentioned as a distant and wealthy country; in the former passage it is connected with Egypt and Ethiopia; and Meroë was one of the most important commercial cities of interior Africa. These Sabeans are described by Herodotus as men of uncommon size. Compare Isa. 45:14. A branch of this family, it is thought, located themselves near the head of the Persian Gulf; and the Sabeans mentioned in Job 1:15 were probably Cushites. See CUSH and RAAMAH.

II. The inhabitants of the country called SHEBA. The Sheba of Scripture appears to be the Saba of Strabo, situated towards the southern part of Arabia, at a short distance from the coast of the Red Sea, the capital of which was Mariaba, or Mareb. This region, called also Yemen, was probably settled by Sheba the son of Joktan, of the race of Shem, Gen. 10:28; 1 Chr. 1:22.

The queen of Sheba, who visited Solomon, 1 Kin. 10; 2 Chr. 9; Matt. 12:42, and made him presents of gold, ivory, and costly spices, was probably the mistress of this region; indeed, the Sabeans were celebrated, on account of their important commerce in these very products, among the Greeks also, Job 6:19; Isa. 60:6; Jer. 6:20; Ezek. 27:22; 38:13; Psa. 72:10, 15; Joel 3:8. The tradition of this visit of the

queen of Sheba to Solomon has maintained itself among the Arabs, who call her Balkis, and affirm that she became the wife of Solomon.

Besides the Joktanite Sheba, 2 others of the same name are mentioned in the Bible. 1. A son of Jokshan, and grandson of Abraham and Keturah, Gen. 25:3. 2. A grandson of Cush, Gen. 10:7. It is possible that the descendants of the Cushite Sheba may have had their residence in Africa, but the question of these 2 Shebas is obscure and difficult to determine. The Sebæans and Shebæans are both mentioned in the same prophecy, Psa. 72:10, as coming to lay their offerings at the feet of Christ. In Ezek. 23:42 the marginal rendering in A. V., "drunkards," is preferable to "Sabæans."

SAB'TAH and **SAB'TECHA**, sons of Cush, Gen. 10:7. It cannot be decided whether they settled in Africa, Arabia, or southeastern Asia.



SACK, SACK'CLOTH. **SACK** is a pure Hebrew word, and has spread into many modern languages. **Sackcloth** is a coarse dark stuff made of goats' or camels' hair, Rev. 6:12. It was used for sacks or bags, Gen. 42:25; and rough garments made of it were worn as a sign of mourning or penitence, sometimes next the skin, and sometimes instead of the outer garment, Gen. 37:34; 2 Sam. 3:31; 1 Kin. 21:27; 2 Kin. 6:30; Jonah 3:6; Matt. 11:21. The prophets were often clothed in sackcloth, Isa. 20:2; Zech. 13:4; Matt. 3:4; Rev. 11:3.

In times of joy, or on hearing good news, those who were clad in sackcloth cast it from them, and resumed their usual clothing, Psa. 30:11.

SACK'BUT. See **MUSIC**.

SAC'RIFICE, an offering made to God of some gift, especially an animal slain, as an acknowledgment of guilt and an atonement for sin, a grateful recognition of God's authority and goodness, a means of securing his favor, or a token of the giver's self-dedication to his service. Whatever was thus offered to the Lord had first been furnished to the giver by Him, 1 Chr. 29:14. The universal prevalence of sacrifice witnesses to man's universal sense of guilt and estrangement from God. It is believed that after the fall Jehovah himself appointed sacrifices of beasts, of the first killing of which we find indications in the clothing of Adam and Eve, Gen. 3:21; compare 2:17. At first sacrifices were offered by individual worshippers, as Cain and Abel; after the flood, by heads of families or tribes, as Noah, Melchizedek, Isaac, Jacob, Job. From being the prerogative of the firstborn, the offering of sacrifices was by the Mosaic law devolved upon Aaron and his descendants. The offering of sacrifice was connected with God's covenant with Noah, Gen. 8:20 to 9:17, with Abraham, Gen. 15:9-21, and with Israel at Sinai, Exod. 24:4-8, the ratification of his covenant of eternal salvation through the sacrifice of Christ being thus foreshadowed, Heb. 9:13-20; 13:20. The idea of the salvation of one condemned to death by means of a vicarious death, taught in the substitution of the ram for Isaac, Gen. 22:13, and the idea of the necessity of the expiation of sin by blood in order to entering into covenant with God, were enforced by the inaugurative sacrifices of the Mosaic period, the killing of the passovers, Exod. 12:3-13, and the sacrifices of Exod. 24:4-8. The law given on Sinai prescribed the offerings of sacrifice, Exod. 28:1; Lev. 21:16-23; 22:25, the place of sacrifice, the one altar appointed by God—at first in the tabernacle, afterwards in the temple, Lev. 17:1-9; Deut. 12:5-18, and the time, methods, and kinds of sacrifice. On some special occasions sacrifices were offered with the divine sanction otherwise than the law prescribed, Judg. 2:5; 6:25, 26; 13:19, 20; 1 Sam. 7:17. The divine limitations of sacrifice emphasized the truth that it was God himself who provided the way of approach to him; and the occasional exceptions illustrated his sovereignty over his own law and grace, and taught that there was no intrinsic virtue in the prescribed persons or place. Human sacrifices were strictly forbidden, Lev. 20:2; Deut. 12:31.



The law prescribed certain regularly-recurring national sacrifices: daily, Num. 28:2-8; weekly, ver. 9, 10; monthly, ver. 11-15; and yearly, ver. 16 to 29:39—the latter connected with the 3 great feasts and the great Day of Atonement; and also made provision for occasional voluntary individual expressions of penitence, devotion, and praise. The general term for sacrifice was "an offering made by fire unto the Lord," Num. 15:3, 13.

The sacrifices prescribed in the law were both bloody and bloodless, from the animal and the vegetable kingdoms, representing the most valuable possessions of the people, the sustenance of their life, and thus their life itself. The animals offered were to be without blemish, signifying the perfect righteousness and holiness required by God; and were of the ox-kind, sheep, goats, turtle-doves, pigeons, and other small clean birds. The bloody sacrifices were the whole burnt-offering, the peace-offering, the sin-offering, and the trespass-offering. Of bloodless offerings there were the meat-offering, the drink-offering, incense, and first-fruits.

I. The whole burnt-offering—Heb. *OLAḤ*, that which *goes up, i. e.*, in flame and smoke: Greek *HOLOCAUST*, *wholly burnt*, Heb. 10:8. This was an ancient form of sacrifice, Gen. 8:20. Under the law it was offered twice daily, was doubled on the Sabbath, and was prescribed for other stated sacred seasons and for numerous occasional emergencies. The daily national sacrifices were 2 lambs, one offered about

sunrise, after the morning incense-offering, Exod. 30:7, 8; the other at the decline of day, before the evening incense-offering, Exod. 29:38-42; Num. 28:3-8. They were burned by a small fire, that they might continue burning the longer, Lev. 6:8-13. With each was offered a meat-offering of flour and oil, and a drink-offering of wine. The voluntary whole burnt-offering might be a young male from the herd, or of the sheep or goats, or a turtle-dove or young pigeon, Lev. 1. If of the herd or flock, the offerer, having brought it to the altar-court, laid his hand upon its head to signify its substitution for himself; it was then killed, its blood was sprinkled by the priest upon the altar; it was flayed, the skin being given to the officiating priest, Lev. 7:8; it was cut in pieces, which the priest laid upon the altar, the entrails and legs being first washed; and the whole was burned. Every burnt-offering contained a general acknowledgment of sin, national or individual, which was typically expiated by its blood, Lev. 17:11; it was a type of the complete self-devotion of Christ for the sinner, and of the completeness of his expiation, John 1:29; Eph. 5:2; Heb. 10:4-10. It also symbolized the offerer's entire self-surrender to the Lord.

II. The peace-offering, Exod. 24:5; Lev. 3; 7:11-34, was eucharistic, votive, or voluntary. It was a male or female of the herd or flock. Its blood was sprinkled on the altar in expiation of sin. The interior fat, the kidneys, the caul, and the tail if the victim was a sheep, were burned on the



altar. The breast and the right shoulder were reserved for the priests, and these parts, together with those to be burned, were placed in the hands of the offerer, and by him, supported and directed by the priest, waved from side to side, or heaved upward, before the Lord. The rest of the flesh was to be eaten by the offerer and his family or friends, they being ceremonially clean, on the same day if the offering was for thanksgiving; on the 1st and 2d days if it was a votive or free-will offering; what remained on the 3d day must be burned. A slight exception to the requirement of perfection was made in the free-will offering, Lev. 22:23. The special signification of the peace-offering was friendship with God, and holy communion with him, his ministers, and people. Peace-offerings were prescribed for certain occasions, Exod. 29:28; Num. 6:14; 7:17, one of which was the national yearly feast of first-fruits, Lev. 23:19; Deut. 16:9-11. Otherwise they were optional.

III. The sin-offering and the trespass-offering were sacrifices introduced by the Mosaic law. They were closely connected, and yet clearly distinguished, the sin-offering being the more general and comprehensive, and the more solemn in its ritual.

1. Regular occasions when a national sin-offering was prescribed were the 1st day of each month, Num. 28:11-15; each day of the Passover feast, ver. 22, 24; the feast

of first-fruits, ver. 26, 30; of trumpets, Num. 29:1, 5; each day of the feast of tabernacles, ver. 12-38; and the day of atonement, when a special sin-offering for the high-priest was also appointed, ver. 7, 11; Lev. 16:3-28. The sin-offering, like the trespass-offering, was enjoined in the case of particular offences against law, either moral or ceremonial, committed through "ignorance" (rather negligence or frailty), or at least not in a presumptuous spirit; compare Num. 15:30, 31; Heb. 10:26-29. As an occasional offering it was of several grades: for the high-priest, the whole congregation, a ruler, a private person, Lev. 4:1 to 5:13; Num. 15:22-28. It formed part of the ritual of various purifications, both sin and trespass offerings being required in the case of a leper. The kind and sex of the victim differed on different occasions—a bullock, a he-goat or kid, a she-kid or lamb, turtle-doves or young pigeons, and even for the very poor about 5 pints of flour, without oil or incense, compare Psa. 40:17, being variously required. The ceremonial was especially significant and solemn in regard to the disposal of the blood. On the day of atonement some was sprinkled on the mercy-seat in the holy of holies; at other times some was sprinkled 7 times before the veil of the holy of holies, and put on the horns of the altar of incense; and sometimes the horns of the burnt-offering altar were touched. When

the victim was a quadruped, the parts burned on the altar were the same as in the peace-offering. When some of the blood was brought into the sanctuary none of the victim was eaten, but that which remained from the altar was burned in a clean place outside the camp, Lev. 4:11, 12, 21; 6:30; compare Heb. 13:11, 12. Of other sin-offerings the priests were to eat, Lev. 6:26, 29; 10:17. 2. The trespass-offering was always an individual's sacrifice, and a ram, Lev. 5:14 to 6:7; its blood was simply sprinkled around the altar of burnt-offering; the parts consumed on the altar were the same as in the sin-offering, and other portions were eaten by the priests, Lev. 7:1-7. Restitution for wrong against the service of God, or against human rights, was required in connection with the trespass-offering; compare Num. 5:6-8. Isaiah, 53:10, says that Christ "made his soul a trespass-offering," perhaps indicating a specific as well as a general need and efficacy of his blood. Both the sin and the trespass offering specially set forth the need of atonement for sin, and the fact that ignorance and infirmity do not do away with its guilt. The provisions respecting the former indicate that sins are of different degrees of heinousness. The requirement of restitution with the latter teaches that reparation should if possible accompany repentance, confession, and faith. The special sacredness of the shed blood of the sin-offering, Lev. 6:27, points to the infinite preciousness of the blood of Jesus, 1 Pet. 1:19, 20, of whom the sin-offering was an eminent type, John 1:29; 2 Cor. 5:21; 1 John 2:2.

In the offering of all the animal sacrifices the laying of hands upon the victim was an essential part, always accompanied, according to Jewish authorities, by confession of sin, and signifying in every sacrifice the transfer of guilt to the innocent victim, and the substitution of its life, represented by its blood, in payment of the death-penalty for sin, instead of the offerer's life. The penalty being typically paid, and accepted by God on the altar, sin was typically expiated; and the worshipper, represented or assisted by the mediating priest, might engage in other acts of devotion. The fire of the altar, kept continually burning, Lev. 6:12, 13, was expressive of the nature of God, Exod. 24:17, and his acceptance of the offerings; compare Lev. 9:24.

IV. Meat-offering, Heb. *MINCHEH*, *gift*. The A. V. translation is misleading, now

that "meat" has the sense of *flesh*, rather than of *food*, as formerly. This offering was an accompaniment of the stated, and the occasional and voluntary, whole burnt-offerings and peace-offerings. Exod. 29:40, 41; Lev. 23:37; Num. 28; 29; Lev. 2; 6:14-18; 7:9-14; Num. 15:1-13. It consisted of fine flour, usually of wheat; unbaked, or made into cakes. It was salted and mingled with oil, and frankincense was placed upon it. When offered for the high-priest it was wholly burned on the altar, Lev. 6:22, 23. Otherwise, a portion of it was burned as a memorial, and the rest was eaten by the priests, ver. 14-18. All the incense was burned. A drink-offering of wine accompanied the meat-offering, Exod. 29:40; Lev. 23:13; Num. 15:5, 7, 10. Honey and leaven were not to be burned on the altar, though leavened bread entered into the Passover-offerings of first-fruits and the eucharistic peace-offerings, Lev. 7:12-14; 23:17. The meat-offering specially signified the offerer's grateful and faithful service, which was to be incorrupt and pure (salted and unleavened), sanctified by divine influences (oil), and acceptable through the atoning blood of Christ (frankincense).

With some of the sacrifices, as on the day of atonement, Lev. 16:20-22, and the cleansing of a leper, Lev. 14:4-7, 49-53, the liberation of a living goat or bird was connected, signifying in the former case Christ's vicarious bearing and removal of sin, and in the latter probably emancipation from the restraints of leprosy.

Sacrifices formed an important part of the ritual of purification from canonical uncleanness—as childbirth, Lev. 12; issues, Lev. 15; leprosy, Lev. 14; contact with dead bodies, Num. 19—teaching the all-defiling presence and guilt of sin, and its need of expiation.

Such were the sacrifices of the Hebrews: of divine appointment, and accepted and used by God for the salvation of the sincerely penitent and trusting worshipper; yet in themselves incapable of atoning for sin, clearing the offender from its guilt, or of making him personally holy, Heb. 10:1-4. Paul has described these and other ceremonies of the law as "weak and beggarly elements," Gal. 4:9; and as "a tutor, to lead to Christ," Gal. 3:24. They were provisional and temporary, prophecies and figures of the true Sacrifice, the Lamb of God, and of the regenerating and sanctifying work of the Holy Spirit. Accordingly, Jesus Christ, by his one offering of himself

once for all, superseded and abolished all other sacrifices, and saves for ever all who believe on him; while without his expiatory sacrifice divine justice could never have relaxed its hold on a single human soul, Isa. 53; Luke 24:44-47; Rom. 3:21-26; 4:24 to 5:11; 1 Cor. 5:7; Eph. 5:2, 26; Tit. 3:5, 6; Heb. 1:2, 3; 2:9, 17; 9; 10; Rev. 1:5; 5:6.

The Israelites were carefully directed not to rely on sacrifices as works of merit. They were taught that without repentance, faith, and reformation all sacrifices were an abomination to God, Psa. 51:17; Prov. 21:3; Isa. 1:11-17; Jer. 6:20; Joel 2:12-18; Amos 5:21, 22; that he desires willing obedience and supreme love to himself, and justice and mercy to fellow-men, 1 Sam. 15:22; Prov. 21:3; Mic. 6:6-8; Matt. 5:23, 24; 9:13; Mark 12:33. So, in order to salvation by the sacrifice of Christ, true repentance and faith are required, and from these will spring fruits of love to God and man.

With allusion to the whole burnt-offering, the peace-offering, and the meat-offering of the Mosaic ritual, the services of Christians are sometimes called sacrifices, acceptable through Christ's one sin-offering and his continual high-priestly intercession, and themselves fruits of the grace of God, Rom. 12:1; Phil. 4:18; Heb. 7:25; 10:10, 12, 14, 18; 12:28; 13:15, 16; 1 Pet. 2:4, 5; Rev. 8:3, 4.

SAC'RILEGE, any profanation or abuse of things peculiarly sacred to God; such as robbing the house of God, or making it a den of thieves, Matt. 21:12, 13. In Acts 19:37, for "churches" read "temples," heathen. In Rom. 2:22, "commit sacrilege," A. V., has the same meaning.

SAD'DUCEES, a sect of the Jews who were usually at variance with the other leading sect, namely the Pharisees, but united with them in opposing Jesus and accomplishing his death, Matt. 16:1-12; Luke 20:27. The term may be translated from the Hebrew, *the just*, but is more probably derived from the proper name Zadok, either one who was prominent in the 3d century before Christ, and whom the Jews commonly regarded as the founder of the school, or from Zadok the high-priest under David and Solomon, 1 Kin. 1:32-45—whose descendants are referred to as "the sons of Zadok," Ezek. 40:46, and may finally have become a sort of sacerdotal aristocracy, with many adherents, rationalistic in opinion, and in many

cases high in position and wealth; compare Acts 5:17. The Sadducees disregarded all the traditions and unwritten laws which the Pharisees prized so highly, and professed to consider the Scriptures, especially the Pentateuch, as the only source and rule of the Jewish religion. They rejected the demonology of the Pharisees, denied the existence of angels and spirits, considered the soul as dying with the body, and of course admitted no future state of rewards and punishments, Matt. 22:23. While, moreover, the Pharisees believed that all events and actions were directed by an overruling providence or fate, the Sadducees considered them all as depending on the will and agency of man. The tenets of these free-thinking philosophers were not in general so acceptable to the people as those of the Pharisees; yet many of the highest rank adopted them. Annas and Caiaphas and many other members of the Sanhedrin were Sadducees, Acts 23:6-9. The resurrection of Christ naturally added bitterness to their hatred of his doctrines and followers, Acts 4:1-7; 5:17. The Sadducees disappear from history after the 1st Christian century.

Modern Annihilationists adopt one phase of Sadduceism, believing that the wicked who die out of Christ are annihilated, body and soul. They place this event immediately after the final judgment. In support of their opinion they allege that the soul is not essentially immortal, but having come from nothing may return to nothing, and will do so unless immortality is brought to it by Jesus Christ; that endless conscious suffering is never expressly declared to be the penalty of sin; that privation of happiness, continued for ever by annihilation, is the only eternal punishment; and that this total destruction is the true and sole meaning of the word death.

This error is sufficiently refuted, *primò facie*, by the fact that, although it appeals so powerfully to our sympathies, and might almost seem a logical necessity, arguing from the goodness of God, it has still found so few followers: the great mass of Christians and Bible students of every age and sect finding the Word of God clearly teaching the eternal conscious suffering of the impenitent. Some of the Bible arguments against annihilation are these: (1) There are various *degrees* of future punishment; yet annihilation admits of no degrees. (2) To the condemned soul, full of shame and fear under the divine anger, annihila-

tion would be a relief rather than a punishment—Jude 7, R. V., "in eternal fire." (3) The punishment of men is the same as that of wicked angels, who, "reserved to the judgment of the great day," "believe and tremble," instead of rejoicing. (4) The other Scripture phrases which describe this destruction show that in the final "lake of fire" "there is weeping and wailing and gnashing of teeth." (5) The eternal *life* of the righteous, always connected with the *death* of the wicked, is not mere existence, but endless holiness and happiness; so the death set over against it is endless sin and sorrow. See **RETRIBUTION**.

SAF'FRON, Song 4:14, the Crocus sativus, or saffron Crocus, a plant abundant in Palestine and adjacent countries, and much cultivated in Europe. The flower has 3 stigmas, which, when gathered and dried, form a valued article of commerce. They are thread-like, orange-colored, aromatic in odor, and slightly bitter in taste. Saffron was early prized as a perfume, and was formerly much used as a seasoning and as a stimulating medicine, for all which purposes it is still highly esteemed in the East. The stigmas also yield an orange dye.

SAINT, one set apart from the world to the service of God, Deut. 33:2, 3; Psa. 50:5; 106:16; Dan. 7:21-27; Matt. 27:52; Acts 9:13, 32, 41. The original Heb. and Gr. terms are often translated "holy," Exod. 19:6; 22:31; Deut. 33:8; Mark 6:20; 8:38; John 17:11, and applied to inanimate objects devoted to God, Exod. 16:23; 29:31; Matt. 4:5. As applied to men they do not imply perfect holiness in this life, but the obligation to strive after it; compare Rom. 1:7; Eph. 1:4; Col. 1:22; 1 Pet. 1:15, 16. Nothing is more common in the writings of Paul than the name "saints" given to all Christians, Rom. 8:27; 1 Cor. 14:33; Eph. 1:1; Phil. 1:1; Rev. 8:3, 4. The special application of the word to apostles, evangelists, and other eminent Christians, and the rendering of peculiar honors to them, crept into the church, with other corruptions, about the 4th century. The Church of Rome assumes the power of making saints; that is, of announcing certain departed spirits as objects of adoration, from whom the faithful may solicit favors—a notion contrary to Scripture and dishonoring to Christ, 1 Tim. 2:5; Heb. 7:25.

SAL'AMIS, a maritime city with a good harbor on the east coast of the island of

Cyprus. It stood in a plain on the north side of the river Pedieus, was anciently the capital of the island, and under the Romans its most important commercial town. Paul and Barnabas visited it on their first missionary journey, A. D. 45, when the Jewish residents were evidently numerous, sustaining more than one synagogue, Acts 13:5. Jews would naturally be attracted to this city by its flourishing trade in the products of this fertile island, among which were fruit, wine, flax, and honey. The city was partially destroyed in Jewish insurrections under Trajan and Hadrian, and ruined by an earthquake in the time of Constantine the Great. When rebuilt it was called Constantia. Its ruins, broken cisterns, columns, and foundations, are called Old Famagusta, and are near the modern town of Famagusta. See **CYPRUS**.

SALA'THIEL, 1 Chr. 3:17, or **SHEAL'THIEL**, *asked of God*, father of Zerubbabel, Ezra 3:2; Neh. 12:1; Hag. 1:1; one of the ancestors of Christ, named in both the gospel genealogies, Matt. 1:12; Luke 3:27. See **GENEALOGY**.

SAL'CHAH, a city in the east of Bashan, conquered by the Israelites and assigned to Manasseh, Deut. 3:10; Josh. 12:5; 13:11. It was near the border of Gad, 1 Chr. 5:11. It is identical with the modern Salchat or Sulkhad, at the southern end of Jebel Hauran and 56 miles east of the Jordan. Near it begins the great Syrian desert extending to the Euphrates. The city occupies a commanding position on a hill. On the summit is a castle of the Roman period, on which are Roman eagles, and also Greek and Arabic inscriptions. There are about 400 stone houses, many in good preservation; but owing to the scarcity of water there are few inhabitants. An extensive view is had from the hill, embracing many ruined towns.

SA'LEM, *peace*, Gen. 14:18; Heb. 7:1, 3, generally understood to mean the city of which Melchizedek was king, and referred to Jerusalem. So Josephus understood it. Some interpret the word as a part of the title of Melchizedek. It is used as a poetical abbreviation of Jerusalem in Psa. 76:2. Jerome regarded it as identical with the Shalem of Gen. 33:18, and located the town 6 miles from Beth-shean.

SA'LIM, *peaceful*, John 3:23, by some identified with Salem. By Eusebius and Jerome it is mentioned as near the Jordan, 8 Roman miles south of Beth-shean. Robinson proposed to identify it with the vil-

lage of Salim, $3\frac{1}{2}$ miles east of Shechem. Condor apparently adopts this suggestion.

SAL'MA, or **SAL'MON**, *a garment*, 1 Chr. 2:11, a chief man of the tribe of Judah, husband of Rahab, and father of Boaz, Ruth 4:20; Matt. 1:4, 5; Luke 3:32. This is conjectured to be identical with Salma the son of Caleb, on the supposition that he adopted him.

SAL'MON, *shady*, Psa. 68:14, supposed to be the same as "Mount Zalmon," near Shechem, Judg. 9:48. The Hebrew word in the 2 passages is the same. See ZALMON.

SALMO'NE, Acts 27:7, a cape on the east coast of Crete. It is usually identified with Cape Sidero, a bold promontory at the northeast extremity of the island; but by some with a promontory 15 miles farther south, called by the natives Plaka, but by sailors Cape Salmone. See CRETE.

SALO'ME, *peaceful*, I., wife of Zebedee, mother of James the elder and John the evangelist, one of those women of Galilee who attended our Saviour in his journeys and ministered to him, Matt. 27:56. She requested of Jesus that her 2 sons James and John might sit one on his right hand and the other on his left hand in his kingdom, Matt. 20:20-23. Her conceptions as to the true nature of Christ's kingdom were no doubt changed by his crucifixion, which she witnessed "afar off," and by his resurrection, of which she was early apprised by the angels at the tomb, Mark 15:40; 16:1. Some infer, by comparing Matt. 27:56 and John 19:25, that she was a sister of Mary the mother of Jesus.

II. Salome was also the name of the daughter of Herodias. Her name is given by Josephus. She married her paternal uncle Philip, tetrarch of Trachonitis, and after his death Aristobulus, king of Chalcis, a great-grandson of Herod the Great.

SALT was important to the Israelites not only as an antiseptic and condiment, but also as an indispensable adjunct to the sacrifices and the sacred incense. It is abundant in Palestine, being procured from the immense ridge of rock-salt at the southern end of the Dead Sea, and by evaporation from the water of the Dead and Mediterranean Seas. The ridge referred to is called by the Arabs Jebel Usdum, *Mount Sodom*. It is 7 miles long, $1\frac{1}{2}$ to 3 miles wide, and several hundred feet high, and is mainly composed of pure rock-salt. Blocks of salt a foot thick are sometimes found on the eastern shore of the Dead

Sea, the product of evaporation after the annual freshets. The Arabs also dig pits on the shore, to be filled by the sea at its spring rising; the evaporation leaves a crust of salt an inch thick on the sides of the pits, which the Arabs remove and sell, Zeph. 2:9. The stones on the shore are incrustated with lime or gypsum, and twigs or branches that fall into the water are coated with salt. Lot's wife, Gen. 19:26, is by some supposed to have been thus incrustated; while others suppose she was miraculously transformed into a solid column of salt.

As an essential article of diet, Job 6:6, salt is a symbol of subsistence and of hospitality; and being, as a preservative, also a symbol of incorruption and perpetuity, it symbolizes the mutual obligations to fidelity which, especially according to Oriental ideas, rest upon host and guest, and the fidelity due from servants to their employers, Ezra 4:14—margin, "are salted with the salt of the palace." For the same reasons salt was required with all the sacrifices consumed on God's altar, Lev. 2:13; Ezra 6:9; Ezek. 43:24; Mark 9:49; and also as an ingredient of the sacred incense, Exod. 30:35, margin. It symbolized the truth and durability of a covenant, Num. 18:19; 2 Chr. 13:5. Good men are "the salt of the earth," Matt. 5:13, and divine grace, or true wisdom, is the salt of human character and language, Mark 9:50; Col. 4:6; see also Ezek. 16:4. Among the Arabs salt is still a symbol of fidelity; and among the Persians and East Indians being in the service of another is termed "eating his salt."

Ground impregnated with salt is barren, Deut. 29:23; Job 39:6, margin; Psa. 107:34, margin; Jer. 17:6; Ezek. 47:11; Zeph. 2:9; hence the devotion of a place to desolation was signified by "sowing it with salt," Judg. 9:45. Frederic Barbarossa, in 1162, levelled the walls of Milan, and ploughed and salted the ground.

Oriental salt often retains mineral impurities, and on exposure is liable to lose its saltness and become utterly worthless Matt. 5:13; Mark 9:50; Luke 14:34, 35.

SALT, CITY OF, the 5th of the 6 cities of Judah situate in "the wilderness," Josh. 15:62; perhaps Nahr Maleh, *ravine of salt*; or Um-baghek, a ruin 4 miles north of Jebel Usdum.

SALT, VALLEY OF. The site of 2 victories over the Edomites: that of David, 2 Sam. 8:13; 1 Chr. 18:12; Psa. 60; compare 1 Kin. 11:15, 16; and that of Amaziah,

2 Kin. 14:7; 2 Chr. 25:11. It has usually been located in the broad and desolate valley El-Ghor, extending south of the Dead Sea nearly 8 miles to the chalky cliffs formerly called Akrabbin. This plain is in parts whitened with salt, contains brackish pools and streams, and is bordered on the northwest by the mountain of salt, Jebel Usdum. The Hebrew word, however, denotes a ravine rather than a valley, and the circumstances following Amaziah's victory seem to indicate a locality nearer to Sela, 50 miles south of the Dead Sea; and it is suggested that the Hebrew name for the site may represent some ancient Edomite name not referring to salt.



SALUTA'TION. The usual formula of salutation among the Hebrews was *Shâlom lekâh*, *Peace be with thee*. The same expression is the common one among the Arabs to the present day: they say, *Salam lekha*, to which the person saluted replies, "With thee be peace," Gen. 29:6; Judg. 18:15, margin. Hence we hear of the Arab and Turkish "salams," that is, salutations. Other phrases of salutation are found in Scripture, most of them invoking a blessing: as, "The Lord be with thee;" "All hail," or, Joy to thee; "Blessed be thou of the Lord." These and similar phrases the Orientals still use on all occasions with the most profuse and punctilious politeness. The letter of an Arab will be nearly filled with salutations; and should he come in to tell you your house was on fire, he would first give and receive the compliments of the day, and then say perhaps, "If God will, all is well; but your house is on fire." Their more formal salutations they accompany with various ceremonies or gestures; sometimes they embrace and kiss each

other; sometimes an inferior kisses the hand or the beard of a superior, or bows low, with the hand upon the breast, and afterwards raises it to his lips or forehead, or even prostrates himself and touches his forehead to the ground in rendering obedience to a prince, Gen. 37:7. See Jacob's salutation of Esau, Gen. 33; and compare Gen. 19:1; 23:7; 42:6; 1 Sam. 25:23; 2 Sam. 1:2; John 20:26. The due and dignified performance of some of these ceremonious courtesies, especially when frequently recurring, requires much time; and hence, when the prophet sent his servant in great haste to lay his staff upon the dead child, he forbade him to salute any one or answer any salutation by the way, 2 Kin. 4:29. For a similar reason our Saviour forbade the 70 disciples to salute any one by the way, Luke 10:4, that is, in this formal and tedious manner, wasting precious time. Much of the Oriental courtesy was superficial and heartless; but the benediction of Christ was from the heart, and carried with it what was "better than life." "My peace I give unto you; not as the world giveth, give I unto you," John 14:27. The Jews restricted their salutations to those whom they regarded as "brethren," *i. e.*, members of the same religious community, Matt. 5:47; so a Mohammedan will not address his salutation of "peace" to one whom he knows not to be a Mohammedan. See **WORSHIP**.

SALVA'TION means strictly deliverance, and so it is used of temporal deliverance, victory, in Exod. 14:13; 1 Sam. 14:45. But as the spiritual deliverance from sin and death through the Redeemer, Matt. 1:21, is a far greater salvation, so this word has come to be used mostly only in this moral and spiritual sense, and implies not only this deliverance, but also the consequences of it, namely, eternal life and happiness in the kingdom of our Lord, 2 Cor. 7:10; Eph. 1:13. It is most justly described as a "great salvation," Heb. 2:3.

The Hebrews rarely use concrete terms, as they are called, but often abstract terms. Thus, instead of saying God saves them and protects them, they say God is their salvation. So a voice of salvation, joy of salvation, the rock of salvation, the shield of salvation, a horn of salvation, a word of salvation, etc., are equivalent to a voice declaring deliverance, the joy that attends escape from a great danger, a rock where any one takes refuge and is in safety, a buckler that secures from the attack of an

enemy, the power that effects salvation. Thus, to work great salvation in Israel, signifies to deliver the nation from an imminent danger, or give it a great victory.

The "garments of salvation," Isa. 61:10,

refers to the splendid robes worn on festival days. The expression is used figuratively to denote the reception of a signal favor from God, such as deliverance from great danger.



SAMA'RIA, I., a city about 6 miles north-west of Shechem and 30 north of Jerusalem, built upon an oblong hill rising 1,542 feet above the sea level, near the centre of a broad and deep valley encircled by hills. It was built by Omri king of Israel about 920 B. C., and named after Shemer the previous owner of the hill, 1 Kin. 16:23, 24. It succeeded Shechem and Tirzah as the capital of the kingdom of Israel, ver. 28, 29, continuing thus 200 years. It was a seat of idolatry, and often denounced as such by the prophets, Hos. 10:5-7; Amos 6:1; Mic. 1:1-7; Isa. 9:9; Jer. 23:13; Ezek. 16:46-55. Ahab built there a temple of Baal, 1 Kin. 16:32, 33, and a portion of the city was called "the city of the house of Baal;" this temple was destroyed by Jehu, 2 Kin. 10:18-28. Samaria was a place of great strength. It was twice besieged by the Syrians and rescued from them: in Ahab's reign, B. C. 901, 1 Kin. 20:1-21, and in Joram's reign, B. C. 892, 2 Kin. 6:24 to 7:20. During the latter siege the people suffered terribly from famine, and their remarkable deliverance was predicted by Elisha. An act of brotherly generosity to-

wards captives from Judah was performed, in obedience to a prophetic order, by chief citizens of Samaria during Pekah's reign, 2 Chr. 28:6-15. Samaria was besieged for 3 years by the king of Assyria, and was finally taken by Sargon, B. C. 720, 2 Kin. 17:5, 6; 18:9, 10, when the people of the land were carried captive to Assyria. The city seems to have been partially restored by the Cuthite colonists. It was taken by Alexander the Great, B. C. 333, and colonized with Syro-Macedonians. John Hyrcanus took it B. C. 129, and nearly demolished it. Pompey replaced these Samaritans, who had been supplanted by the Syro-Macedonians and the Jews. The proconsul Gabinius rebuilt it, and called it Gabinia; and it was afterwards given by Augustus to Herod the Great, who enlarged and adorned it and named it Sebaste, the Greek equivalent of Augusta, in honor of the emperor. He placed in it a colony of 6,000, chiefly veterans, surrounded it with a strong wall and colonnade, and built in it a magnificent temple dedicated to Augustus.

The gospel was successfully preached

here by Philip and others, Acts 8:5-25, and the church there formed was represented at the Council of Nicæa, A. D. 325. The city fell under Moslem power in A. D. 614. A Latin bishopric was established here by the Crusaders, and mention is made of the place by subsequent travellers. It is now an inconsiderable village called Sebestiyeh, with a few houses built of stones from the ancient ruins.

Modern travellers describe the situation as one of exceeding beauty, strength, and fertility. The hill on whose slope the village stands, and the somewhat higher hills surrounding the encircling valley, are terraced, and cultivated to the summits, sown with grain, and planted with figs, olives, and vines. The ascent of the hill of Samaria is steep, the narrow footpath winding among the cottages and the ruins of former buildings; and the summit commands a delightful view, extending westward to the Mediterranean, whose waters, 20 miles distant, are plainly visible. On the top is the ruined church of John the Baptist, built by the Crusaders of the 12th century on the traditional but improbable site of his grave, and now used as a mosque. Near the summit and on 2 sides of the hill are remains of colonnades, probably Herod's. The whole scene vividly illustrates the prophecy in Mic. 1:6.

II. **SAMA'RIA** IN THE OLD TESTAMENT is sometimes synonymous with the kingdom of Israel, 1 Kin. 13:32; 2 Kin. 17:24, 26, 28; Ezek. 16:53; Hos. 8:5, 6; Amos 3:9. Its size varied greatly at different periods, being at first coextensive with the territory of the 10 tribes both east and west of the Jordan, but afterwards much reduced by the conquests of the Assyrian kings Pul and Tiglath-pileser, B. C. 771 and 740, who carried captive the people of the northern portion and those east of the Jordan, 1 Chr. 5:26; 2 Kin. 15:29. A few years later the remaining region was deprived of most of its Israelite inhabitants, and colonized by heathen imported from various parts of the Assyrian Empire, 2 Kin. 17:23-29; Ezra 4:2, 9, 10. Its boundaries then probably corresponded nearly with No. III.

III. **SAMA'RIA** IN THE NEW TESTAMENT is the region lying between Judæa on the south and Galilee on the north, west of the Jordan. Its limits, as described by Josephus, have been traced by the British Ordnance Survey. On the northern boundary was En-gannim, now Jenin; on the south-western Antipatris, now Ras el-Ain; near

the southern limit, but in Judæa, was Shiloh, now Seilun. Josephus says that Samaria had no seacoast, the whole plain of Sharon belonging to Judæa. A Roman road from Galilee to Jerusalem ran through the country east of the Jordan (Peræa), with a ford near Jericho; this route enabled Galilean pilgrims to avoid passing through Samaria, though the direct route, a Roman road through Samaria, was frequently pursued, Luke 17:11; John 4:4, 5.

SAMAR'ITANS, inhabitants of the city or the region of Samaria. In 2 Kin. 17:29 the idolatrous Israelites; compare ver. 9-12. In the New Testament the word denotes the mixed race which sprang from the remnant of Israel and the more numerous heathen brought in from various parts of Assyria at the Captivity, ver. 23, 24. This colonization may have been effected at different times, and is ascribed to Esar-haddon by the descendants of the colonists, about B. C. 687, Ezra 4:2, 9, 10. The colonists lived at first in unmixed heathenism; but terrified by the ravages of lions, they afterwards sought to propitiate "the God of the land" by bringing back an Israelitish priest to Bethel, and mingling with their own idolatries a corrupt worship of Jehovah, 2 Kin. 17:25-33, 41. Such a mongrel race and religion would of course be odious to the Jews when purged from their own idolatries; and on their return from captivity, B. C. 536, they declined the Samaritans' request to be permitted to help build the temple, Ezra 4. In consequence of this refusal the Samaritans molested and calumniated the Jews, hindering the erection of the temple until B. C. 520, and afterwards the rebuilding of the walls of Jerusalem, B. C. 445, Neh. 4:6. The mutual enmity was augmented by the Samaritans' erection of a rival temple on Mount Gerizim, where they offered sacrifices according to the Mosaic law, claiming that Deut. 27:11-13 marked this, the mount of blessing, as the proper site for the temple; though, according to the Hebrew text, the original altar was set up on Mount Ebal, ver. 4; Josh. 8:30-35. It is uncertain whether the Samaritan temple was built in Nehemiah's time, when the high-priest's son was expelled for marrying a daughter of Sanballat, Neh. 13:28, or, as Josephus states, about B. C. 330, by permission of Alexander the Great. The Samaritans rejected all the Hebrew Scriptures except the Pentateuch. Josephus says they claimed or disowned kinship with the Jews as it suit-

ed their circumstances. Shechem became their chief city. Their temple was destroyed by John Hyrcanus about B. B. 129, but they still esteemed the mountain sacred and worshipped towards it. From time to time malcontent Jews joined them, but the national and religious hatred between the 2 peoples increased, *Ecclus.* 50:25, 26. In our Saviour's time "Samaritan" was a term of bitter contempt, *John* 8:48, and Jews sought to avoid all intercourse with them, *John* 4:9. On the other hand, the Samaritans annoyed the Jews, refusing hospitality to pilgrims traversing their country, *Luke* 9:52, 53, and sometimes assaulting them; still they claimed, through Joseph, descent from a common ancestor, Jacob, *John* 4:12, while the Jews taunted them with their heathen ancestry. Jesus, while denying the Samaritan claim of orthodoxy, *ver.* 20, 22, and deferring the ministry of his disciples among them, as among the Gentiles, till after his resurrection, *Matt.* 10:5; *Acts* 1:8, showed his superiority to the race and sect prejudices of the Jews in his interview with the Samaritan woman and his personal ministry among her town-folk, *John* 4, his praise of the grateful leper whom he healed, *Luke* 17:15-19, and his parable of the good Samaritan, *Luke* 10:33-37. The unspirituality of their formal worship, and their superstitiousness, appear from *John* 4:22-24 and *Acts* 8:9-11. A complaint of the Samaritans against Pilate's severity in subduing a tumult among them led to his deposition; 11,600 of them were slain on Mount Gerizim for resisting Vespasian in his subjugation of Palestine. Considerable success attended the preaching of the gospel among them, *Acts* 8:4-17; 9:31, but the greater number adhered to their ultra-Mosaicism. They joined the Jews in a revolt against Septimius Severus, A. D. 193-211, who consequently deprived Neapolis (Shechem) of its privileges. In the 4th, 5th, and 6th centuries they bitterly opposed the Christians, and slew many of them. Benjamin of Tudela, a Spanish rabbi, writes of them in the 12th century as residents of Nablús, Ascalon, Cæsarea, and Damascus. A community of them, numbering about 150, still exists at Nablús, and has often been visited by modern travellers. They are strict observers of the Mosaic law, so far as is possible without sacrifices, which they account unlawful since the destruction of their temple. They rigidly observe the Sabbath, from Friday evening until Saturday evening, meeting 3 times

in their synagogue and worshipping towards Gerizim. Their religious officers are 2, a priest and a ministrant. Their liturgy, in Hebrew, is in a great measure unintelligible to most of them, for their common language has long been the Arabic. They observe the new moon, the passover and feast of unleavened bread, pentecost and feast of tabernacles, and keep an absolute fast of 25 hours at the Day of Atonement. During their great festivals they resort to their sacred place on the summit of Mount Gerizim, where at the passover 5 or 6 lambs are solemnly slain, roasted, and hastily eaten with bitter herbs; their blood is applied to the children's faces, and their right fore-legs are burned, the observance thus partaking of the character of a sacrifice. They believe in Jehovah as the only God, in Moses as the only lawgiver, in the Torah or Law as the only divine book, and in Mount Gerizim as the only house of God. They also believe in a future Messiah—"the Restorer," who is to be a great teacher and converter of the world to their faith, in a general resurrection, and in future rewards and punishments.

In the 5th century a Christian church was built on the summit of Mount Gerizim, and surrounded by a strong wall in the 6th century by Justinian, for the protection of Christian worshippers against the Samaritans. The massive ruins of both church and fortress are still to be seen.

SAMARITAN PENTATEUCH. The first copy of this was acquired by Christian scholars in 1616 from Samaritans in Damascus. Its variations from the Hebrew text are for the most part unimportant, most of them being due to an imperfect knowledge of Hebrew; some to the design of conforming the text to Samaritan ideas, especially in regard to the sanctity of Mount Gerizim, as in *Deut.* 27:4, where "Gerizim" is read for "Ebal;" others to a desire to remove obscurities. The language is Hebrew; the characters are those called Samaritan—rounded in form and such as were used by the Jews themselves until some period after the Captivity, when they adopted the present square form. Many MSS. of the Samaritan Pentateuch, more or less complete, are now in European libraries; they are written on vellum or cotton-paper, and are all in book form, not rolls; none are thought to antedate the 10th century. In the Samaritan synagogue at Nablús is a very ancient parchment roll, illegible and patched

in many places, which the Samaritans affirm was written by Abishua the great-grandson of Aaron. It is exhibited to the congregation once a year, on the Day of Atonement, when it is devoutly kissed. Another roll is ordinarily used. The Pentateuch was early translated into the Samaritan language—a compound of Hebrew, Chaldee, Syriac, etc., supplanted by the Arabic after the Mohammedan conquest—and in the 11th century into Arabic.

SAM'GAR-NE'BO, Jer. 39:3, one of the Babylonish generals who took Jerusalem.

SAM'LAH, *a garment*, Gen. 36:36, 37; 1 Chr. 1:47, 48, an Edomite king.

SAM' MOS, *a height*, a lofty island in the Ægean Sea, a few miles from the western coast of Asia Minor. It was celebrated as the birthplace of Pythagoras, and was devoted to the worship of Juno, fragments of whose magnificent temple, 2 miles west of the city Samos, still exist. Its chief manufacture was a fine kind of pottery called "Samian ware," a term afterwards of general application, like our "china." In the time of Simon Maccabeus Jews were settled here, and an application was made to the Samian governor in their favor by the Romans, 1 Macc. 15:23. Paul touched here returning from his 3d missionary tour, A. D. 58, Acts 20:15. Opposite the harbor, now called Port Tigani, were the cape and town of Trogyllium. Samos, the capital in Paul's time, was "a free city." The island is still called Samo. It is 27 miles long and 10 wide, has an area of 165 square miles and a population of about 60,000. The Turkish governor's residence is at Colonna, named from a solitary column remaining of the temple of Juno. The island, though ill-cultivated, is fruitful in oranges, grapes, and olives, and exports corn, wine, raisins, oil, and silk.

SAMOTHRACIA, in the R. V. **SAM'OTHRACE**, a mountainous island 8 miles long and 6 broad, in the northeastern part of the Ægean Sea, about 20 miles south of the coast of Thrace. To its ancient name SAMOS, *height*, the epithet THRACIA was added to distinguish it from the other Samos. It was a conspicuous landmark for sailors, being visible from Troas. Its peak is 5,248 feet high. The island was noted for its celebration of the mysteries of Ceres and Proserpine, and of the deities called the Cabiri; and hence was held sacred and was a resort of pilgrims and an asylum for fugitives. According to Pliny it enjoyed under the Romans the privileges

of a small free state, though a dependency of the province of Macedonia. The city Samothracia was on the north side of the island, and afforded shelter over night from the southeast wind which gave Paul a quick passage from Troas to Neapolis on his 1st missionary tour to Europe, Acts 16:11. The island, now called Samothraki or Samandrichi, belongs to Turkey, and has from 1,000 to 2,000 inhabitants, chiefly fishermen. It is largely covered with forests, and has but one village.

SAM'SON, *sunlike*, the son of Manoah, of the tribe of Dan, a deliverer and judge of the southwestern tribes of the Hebrews for 20 years, during the latter part of "the 40 years" period, and partly contemporary with Eli and Samuel, Judg. 13-16. His birth was miraculously foretold; he was a Nazarite from infancy, and the strongest of men; and was equally celebrated for his fearless and wonderful exploits, for his moral infirmities, and for his tragical end. He was not a giant in size, though of such undaunted courage, and his exploits were wrought by special divine aid; "the Spirit of God came mightily upon him," Judg. 13:25; 14:6, 19; 15:14; 16:20, 28. The providence of God was signally displayed in overruling for good the hasty passions of Samson, the cowardice of his friends, and the malice of his enemies. The sins of Samson brought him into great disgrace and misery; but grace and faith triumphed in the end, Heb. 11:32. His story forcibly illustrates how treacherous and merciless are sin and sinners, and the watchful care of Christ over his people in every age. Compare Judg. 13:22 and Matt. 23:37.

SAM'UEL, *heard of God*, 1 Sam. 1:20, a child of prayer, the celebrated Hebrew prophet and judge, Acts 3:24; 13:20. He was a Levite by birth, 1 Chr. 6:22-28, 33-38, and the son of Elkanah and Hannah, at Ramah in Mount Ephraim, northwest of Jerusalem. At a very tender age he was carried to Shiloh, and brought up beside the tabernacle under the care of Eli the high-priest. Having been consecrated to God from his birth, and devoted to Nazariteship, he began to receive divine communications even in his childhood, 1 Sam. 3; and after the death of Eli he became established as the judge of Israel. He was the last and best of the Hebrew judges. We contemplate his character and administration with peculiar pleasure and reverence. The 12 tribes, when he assumed their charge, were in a low condition both

morally and politically. He induced them to abandon their idolatry, freed them from the Philistine yoke, administered justice with vigor and impartiality, promoted education and true religion, 2 Chr. 35:18, united the tribes, and raised them higher in the scale of civilization. Their demand of a king, in view of the advanced age of Samuel and the vile character of his sons, showed a great want of faith in God and of submission to his will. Yet He granted them a "king in his wrath," Hos. 13:11. Samuel anointed Saul as their first king; and afterwards David, who in due time was to take the place of Saul, already rejected by God. As long as he lived Samuel exerted a paramount and most beneficial influence in Israel, even over Saul himself. He instituted the "schools of the prophets," which were long continued and very useful. He died at an advanced age, about B. C. 1058, honored and lamented by all. Even after his death the unhappy Saul, forsaken by the God whom he had abandoned, sought the prophet's counsel through the agency of a pretended dealer with spirits. God was pleased to cause Samuel to appear with a prophetic message to the king. In Psa. 99:6 he is ranked with Moses and Aaron. See also Jer. 15:1; Heb. 11:32. His grandson Heman was a chief singer in David's time, 1 Chr. 6:33; 15:17, 19. Jewish tradition, recorded in the Talmud about A. D. 500, attributes the books of Judges and Ruth to Samuel, as well as the books that bear his name; see below. A tradition, traced to the 7th Christian century, places his tomb on a commanding height overlooking the town of Gibeon, now el-Jib, and called Neby Samwil, *prophet Samuel*. See RAMAH, II., and RAMATHAIM-ZOPHIM.

The 2 BOOKS OF SAMUEL could not all have been written by him, because his death is mentioned in 1 Sam. 25, about B. C. 1060. Thus far it is not improbable that he was the author, while the remaining chapters are commonly attributed to Gad and Nathan, prophets under David and Solomon; see 1 Chr. 29:29. The history may, however, possibly be an inspired compilation of somewhat later date from earlier records. In Hebrew MSS. the work is one, and bears the name of Samuel. The division into 2 books was made in the Septuagint and followed in the Vulgate, and they were called the First and Second Books of Kings; hence the secondary title in some Bibles. See KINGS. The 2 books

comprise the history of Samuel, Saul, and David, and cover a period estimated at about 150 years, forming a connecting link between the theocratic and the regal eras. The events there recorded synchronize with the siege of Troy, the founding of Tyre, and the ascendancy of Nineveh as the capital. The Hebrew is very pure, indicating an early date of authorship. Portions of Samuel are quoted in the New Testament (compare Acts 13:22; Heb. 1:5, with 1 Sam. 13:14; 2 Sam. 7:14), and alluded to in the Old Testament, especially in the Psalms.

SANBAL'LAT, probably a native of the Moabite Horonaim, but a resident in Samaria (II.), where he seems to have held some office under the Persian king Artaxerxes. Allying himself with Tobiah the Ammonite, Geshem the Arabian, and others, he bitterly and cunningly opposed Nehemiah and the Jews, striving in various ways to hinder the rebuilding of the wall of Jerusalem, B. C. 445. Neh. 2:10, 19; 4:6. Probably during Nehemiah's absence at the Persian court after his 12 years' governorship of Jerusalem, Sanballat, with the connivance of the Samaritan faction in Judah, Neh. 6:17-19; 13:4-7, married his daughter to a grandson of the high-priest Eliashib; see also TOBIAS; for which unlawful alliance Nehemiah expelled the son of Joiada from the priesthood, ver. 28.

SANC'TIFY, to make holy, or to set apart for God, Gen. 2:3; Exod. 19:23. In the Old Testament sanctification frequently denotes the ceremonial or ritual consecration of any person or thing to God; thus the Hebrews as a people were holy unto the Lord, through the covenant with its ordinances and atoning sacrifices, Exod. 31:13; Num. 3:12, 13; Deut. 7:6, 9-12; compare Gen. 17:7-14; and the tabernacle, altar, priests, etc., were solemnly set apart for the divine service, Lev. 8:10-12. In a similar sense men "sanctified themselves" who made special preparation for the presence and worship of God, Exod. 19:10, 11, 22; Num. 11:18; a day was sanctified when set apart for fasting and prayer, Joel 1:14; and the Sabbath was sanctified when regarded and treated as holy unto the Lord, Deut. 5:12. All such sanctifications were testimonials to the holiness of God, and signified men's need of moral sanctification, or the devotion of purified and obedient souls to his love and service, Lev. 11:44; 20:7, 8; 2 Cor. 6:16-18. In Christ's declaration that he sanctified himself, John

17:19, there is an allusion to his high-priestly self-dedication as a sacrifice to God; compare Heb. 7:27; 9:14.

The people of God are exhorted to "sanctify him," Lev. 10:3; Num. 20:12; Isa. 8:13; *i. e.*, really and manifestly to set him apart from and above all other beings and considerations, as the supreme object of their reverence and obedience, thus showing forth his glory. In 1 Pet. 3:15 the R. V. reads, "sanctify in your hearts Christ as Lord."

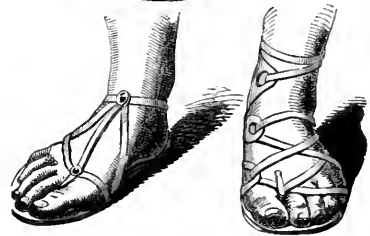
In a doctrinal sense sanctification is the making truly and perfectly holy what was before defiled and sinful. It is a progressive work of divine grace upon the soul justified by the love of Christ. The believer is gradually cleansed from the corruption of his nature, and is at length presented "faultless before the presence of his glory with exceeding joy," Jude 24. The Holy Spirit performs this work in connection with the providence and Word of God, John 14:26; 17:17; 2 Thess. 2:13; 1 Pet. 1:2; and the highest motives urge every Christian not to resist the Spirit of God, but to cooperate with him, and seek to be holy even as God is holy. The ultimate sanctification of every believer in Christ is a covenant mercy purchased on the cross. He who saves us from the penalty of sin also saves us from its power, and in promising to bring a believer into heaven engages also to prepare him for heaven.

SANCTUARY, a holy place devoted to God. It appears to be the name sometimes of the entire tabernacle or temple, Josh. 24:26; Psal. 73:17; Heb. 9:1; sometimes of the "holy place," where the altar of incense, the golden candlestick, and the show-bread stood, Num. 4:12; 2 Chr. 26:18; and sometimes of the "Holy of holies," the most secret and retired part, in which was the ark of the covenant, and where none but the high-priest might enter, and he only once a year on the day of solemn expiation, Lev. 4:6. It also denotes the furniture of the tabernacle, Num. 10:21; compare Num. 4:4-15. See **TABERNACLE** and **TEMPLE**. The temple or earthly sanctuary is an emblem of heaven, Psal. 102:19; Heb. 9:1, 24; and God himself is called a sanctuary, Isa. 8:14; Ezek. 11:16, in reference to the use of temples as a place of refuge for fugitives, because he is the only safe and sacred asylum for sinners pursued by the sword of divine justice.

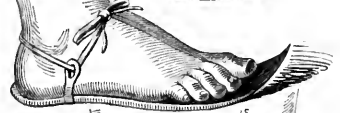
SAND. The Hebrew term is derived

from a root denoting a sliding or rolling motion. In Palestine sand is rarely found except along the seashore, Jer. 5:22, and the desert lands on the east and south consist for the most part of gravel. In Egypt sand abounds; the Nile valley is constantly threatened by the shifting sands of the great desert on the west, and many monuments of antiquity have been thereby wholly or partially covered. Sand affords a ready hiding-place and shows no trace of disturbance, Exod. 2:12. It symbolizes multitude, Gen. 32:12; weight, Job 6:3; Prov. 27:3; and insecurity, Matt. 7:26.

SAN'DAL, Mark 6:9, a sole fastened to the wearer by thongs passing between the



toes, around the heel, and over the top of the foot. Probably this is the article usually meant by "shoes" in the A. V. Laced



shoes resembling those of modern times were sometimes worn by the Greeks and

Romans, but the Egyptians appear to have used sandals only, and it is generally thought that this was the ordinary custom of the Hebrews. Egyptian sandals were made of plaited palm-leaves, or papyrus stalks, or of leather, and were sometimes pointed and turned up at the toes. The Assyrians often wore a sort of half-slipper, encasing the heel and sides of the foot, but leaving the toes bare; it was made of wood or leather. The Talmudists describe the Hebrew sandal as having a sole of leather, cloth, felt, or wood, and sometimes pro-

Eph. 6:15; and an extra pair was often carried, Luke 10:4; comp. Matt. 10:10; Mark 6:9; Josh. 9:5, 13. To bind on the sandals, to loose them, to carry them till needed, was the business of a servant or slave, Matt. 3:11; Mark 1:7. The poor often went barefoot, but among the middle and upper classes this was a sign of mourning, 2 Sam. 15:30; Isa. 20:2-4; Ezek. 24:17, 23. Sandals were put off in token of reverence and of moral defilement, Exod. 3:5; Josh. 5:15. Hence the priests ministered barefoot in the temple. Mohammedans now

remove their shoes on entering a mosque, and Samaritans on approaching the site of their temple. In early times in Israel transfers of property or privilege were conferred by the grantor's delivery of his sandal to the grantee, Ruth 4:7-11, as in mediæval Europe by the transfer of a glove. So ownership is symbolized by the casting of one's sandal on the soil, Psa. 60:8; 108:9; or these passages may refer to a slave's caring for the master's sandals. The public and legal loosing of a man's sandal on his refusal of obedience to one of the Mosaic marriage laws, Deut. 25:7-10, may refer to the usual barefootedness of slaves. So in the parable of the prodigal son, "putting shoes on his feet" denotes the father's reception of the penitent as a free man and a son, Luke 15:22.

Modern Turks, Syrians, and Egyptians wear a light shoe resembling our slipper, and sometimes a wooden shoe with a high heel. The Bedouins wear only sandals.



tected with iron. The "shoe-latchet" or thong, and indeed the whole sandal, was often proverbially worthless, Gen. 14:23; Amos 2:6; 8:6. The sandals of ladies were made of the skin of some animal, Ezek. 16:10, and were frequently much ornamented, Song 7:1, probably with embroidered thongs; though something may have been worn resembling the modern Oriental slipper—which is often of morocco, or embroidered with silk, silver, or gold. See BADGER. Sandals were not usually worn in the house, Luke 7:38; see FOOT; but were put on for out-door business or a journey, Exod. 12:11; Acts 12:8; or for a military expedition, Isa. 5:27;

SAN'HEDRIM, or more accurately **SAN'HEDRIN**, an Aramaic form of the Greek **SUNEDRION**, *council*. 1. The chief institution thus termed is called in the Mishna "Beth-din," *house of judgment*, also "The Great Sanhedrin." This, the supreme council and tribunal of the Jews at Christ's time and before, held its sessions at Jerusalem, and was composed of 71 members, chief-priests, elders of the people, and scribes. Its officers were a *Nasi*, *chief*, or president, who was often the high-priest; a vice-president, called *Ab-Beth-din*; and according to some a 2d vice-president, called *Hakam*, *sage*. There were also secretaries and servants or "officers,"

Mark 14:65, R. V.; John 7:32. The time when this council originated is in dispute: Jewish tradition and some Christian scholars trace it to Moses' appointment of 70 elders; others to Jehoshaphat's establishment of a court of appeal at Jerusalem, about B. C. 900, 2 Chr. 19:8-11; but more probably it came into being during the Macedonian supremacy in Palestine, in the 2d or 3d century B. C. Josephus' mention of it as citing Herod for trial about B. C. 47, indicates that it was then an old and powerful institution. Its meeting-place adjoined the temple on the east side, and earlier on the south side. It met daily except on Sabbath and festival days. The members sat in a semi-circle, the Nasi occupying a raised central seat, the Ab-Bethdin on his right, the Hakam on his left. Back of these were 3 graded rows of disciples, from whose ranks vacancies were filled. The Sanhedrin had authority to interpret the divine law, to decide on the qualification of priests for service, to watch over the religious life of the nation, and try those accused of idolatry, and false prophets and heretics; even the king and the high-priest were amenable to it; and general affairs, such as the waging of war, the appointment of provincial courts, and the regulation of the calendar, were also subject to it. It decided on appeals from inferior courts, and Jews in foreign lands recognized its authority, Acts 9:2. It inflicted corporal punishment, Acts 5:40, and also death by stoning, burning, beheading, or strangling, until this right was taken from them by the Romans, about 3 years before the crucifixion of Christ, John 18:31, 32. The presence of the accused was his right, John 7:50, 51, and just and humane regulations guarded all judicial investigations, which however were set aside when Jesus was accused of claiming to be the Messiah and of misleading the people. Both Pharisees and Sadducees were admitted as members, Acts 23:6. It was doubtless from the Sanhedrin that the deputation of inquiry was sent to John the Baptist, John 1:19-28. Christ predicted its action in his own case, Matt. 16:21; 20:18, 19. The 3 classes constituting this court exercised a hostile supervision over the ministry of Jesus, Luke 19:47, 48; 20:1-26; John 7:32; his arrest was planned by them and accomplished by their emissaries, Mark 14:43-46; Luke 22:3-6; John 11:47-53, 57; and it was by an informal session of the Sanhedrin that he was illegally tried, condemned to

death for blasphemy, and delivered to the Roman governor on the charge of treason, Matt. 26:57 to 27:2; Luke 23:1-5, 13, 14. Yet even in the Sanhedrin Joseph of Arimathea and Nicodemus believed on him, Luke 23:50-53; John 7:51; 19:38-42. Before this court Peter and John were twice examined, Acts 4:5-22; 5:21-41; Stephen was tried, and either illegally condemned by it or executed in a popular tumult, Acts 6:12 to 7:60. Paul appeared before it, Acts 22:30 to 23:10; comp. 23:15; 24:20, 21; and as Josephus relates, James "the Lord's brother" was by it condemned to be stoned, A. D. 62. Paul's teacher Gamaliel was an influential member of the Sanhedrin, Acts 5:34-40, and the apostle before his conversion occupied some position under the 71, Acts 7:58; 8:1. After the destruction of Jerusalem the Sanhedrin was transferred to Jamnia till A. D. 80, and finally, after other changes, to Tiberias, about A. D. 200. Its constitution underwent considerable alteration; near the close of the 3d century it dropped the title Sanhedrin for Beth ham-Midrash, *house of interpretation*; and at last it became extinct, A. D. 425.

II. There was an inferior tribunal in every town to judge less important matters, Deut. 16:18. The number of the members is variously given as 7 or 23, the former according with Josephus' account of Mosaic constitutions, the latter with the rabbinical statements in the Mishna. According to the rabbins the sessions were held on the 2d and 5th days of each week, in a room by the local synagogue, for the trial of both civil and capital offences; and stripes, when ordered, were delivered in the synagogue by the proper officers. Jerusalem had 2 such minor sanhedrins. Probably such a tribunal is called "the judgment" in Matt. 5:21; and reference to them is made in Matt. 10:17; Mark 13:9.

III. A still smaller tribunal of 3 judges was established in smaller districts, and took cognizance of debts, robbery, and injuries to person and reputation. Jerusalem is said to have had 300 of these courts.

In Matt. 5:22 different grades of severity in the one divine punishment of spiritual death seem to be symbolized under the terms "the judgment," see No. II., "the council," No. I., and "the Gehenna of fire." See HINNOM.

SANSAN/NAH, *palm-branch*, Josh. 15:31, a town in the south of Judah, apparently the same as HAZAR-SUSAN, afterwards assigned to Simeon, Josh. 19:5; 1 Chr. 4:31;

perhaps wady es-Suny, 10 miles south of Gaza.

SAPH, a dish, 2 Sam. 21:18, a Philistine giant; called Sippai in 1 Chr. 20:4.

SA'PHIR, fair, a town mentioned only in Micah 1:11; according to Eusebius and Jerome, "in the mountain district between Eleutheropolis and Askelon." It may be represented by Suwâfir el-Ghabyeh, 9 miles northeast of Askelon, though Suwâfir lies in the plain.

SAPPHI'RA, beautiful. See ANANIAS, I.

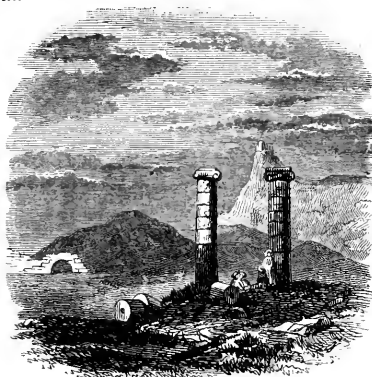
SAP'PHIRE, apparently a blue stone, Exod. 24:10, very precious, Job 28:6, 16; Song 5:14; set in the high-priest's breast-plate and engraved with the name of a tribe, Issachar, Exod. 28:18, 21; 39:11, 14; among the ornaments of the king of Tyre, Ezek. 28:13; likened in color to the platform of the throne of God and the throne itself, as seen in vision by Moses and the elders of Israel, and by Ezekiel, Exod. 24:10; Ezek. 1:26; 10:1; and one of the foundations of the New Jerusalem in John's vision, Rev. 21:19, compare Isa. 54:11. It has generally been identified with the modern *lapis-lazuli*, an opaque stone of a general deep blue color, with several lighter shades, and often mottled with gold-colored crystals (of iron-pyrites); it occurs in masses of some size, and takes a fine polish, Lam. 4:7. With the appearance of our lapis-lazuli Pliny's description of the "sapphire" exactly agrees. The best, he says, was found in Media, and Persia is still one of the few localities of lapis-lazuli. This stone, however, is not well suited for engraving; and some scholars, maintaining that the Bible notices of the sapphire indicate a pellucid gem, well adapted for engraving, still hold that it was the same as our modern sapphire, the blue corundum—which belongs to a class of gems ranking next in hardness and value to the diamond, and including also the Oriental ruby, topaz, and emerald. Its color varies from a deep indigo blue through the lighter shades to colorless. The best are found in Pegu and Ceylon, and they are seldom of large size.

SA'RAH, or SARA, I., the wife of Abraham, the daughter of his father by another mother, Gen. 20:12. Most Jewish writers, however, and many interpreters, identify her with Iscah, the sister of Lot and Abraham's niece, Gen. 11:29; the word "daughter," according to Hebrew usage, comprising any female descendant, and "sister" any female relation by blood. When God

made a covenant with Abraham he changed the name of Sarai, *my princess*, into that of Sarah, or *princess*, and promised Abraham a son by her, which was fulfilled in due time. The most prominent points of her history as recorded in the Bible are, her consenting to Abraham's unbelieving dissimulation while near Pharaoh and Abimelech, her long-continued barrenness, her giving to Abraham her maid Hagar as a secondary wife, their mutual jealousy, and her bearing Isaac in her old age, "the child of promise," her faith prevailing over her previous unbelief, Gen. 12-23. She appears to have been a woman of uncommon beauty, a most exemplary and devoted wife, and a sympathizing mother, Gen. 24:67. Her docility is eulogized in 1 Pet. 3:6, and her faith in Heb. 11:11. See also Isa. 51:2; Gal. 4:22-31. Sarah died at Hebron, aged 127, about 37 years after Isaac's birth and 28 years before Abraham's death. She was buried near Hebron in a cave in the field of Machpelah, which Abraham bought of Ephron the Hittite, Gen. 23. See MACHPELAH.

II. Num. 26:46. See SERAH.

SA'RAPH, burning, 1 Chr. 4:22, a descendant of Shelah the son of Judah, probably about the time of the conquest of Canaan.



SAR'DIS, a town about 50 miles northeast of Smyrna and 30 northwest of Philadelphia, was the seat of one of the 7 churches in Asia Minor addressed by John, Rev. 3:1-6. It lay at the southern foot of Mount Tmolus, on a spur of which its citadel was built; the spacious and fertile plain before it was watered by several streams, and the river Pactolus with its "golden sands" passed through the city. It was a very

ancient place, and was the capital of the kingdom of Lydia, whose last monarch, Cræsus, famed for his immense wealth, was conquered by Cyrus king of Persia, about B. C. 550. On account of the strength of the citadel it was garrisoned by the Persians; it became the winter-quarters of Xerxes on his way to Greece, B. C. 480, and was surrendered to Alexander the Great after his victory over the Persian troops at the Granicus, B. C. 334. It was taken and sacked by Antiochus the Great, B. C. 214, and soon afterwards fell under the Roman power. From early times it was famous for its dyed woollen manufactures, and had an extensive commerce; the surrounding region was fertile, and the Pactolus sands yielded much gold. Money is said to have been first coined at Sardis. After the Persian conquest the Lydians became noted for luxury and profligacy. Their manufactures and commerce declined after Alexander. The church in corrupt Sardis was reproached for its declension from vital religion, Rev. 3:1-3.

The ruins of Sardis are now called Sert-Kalessi. The height on which the citadel stood is shattered as if by an earthquake, and only a few fragments of the wall remain. North of the citadel are remains of a theatre and a stadium, and to the west the ruins of the senate-house. More ancient than these are 2 remarkable Ionic columns, over 6 feet in diameter, believed to be remnants of a temple of Cybele built only 300 years after Solomon's temple. Portions of 2 churches, apparently built from the remains of this temple, may be seen. There are countless sepulchral mounds in the vicinity, and the site is unhealthy and desolate.

SAR'DIUS, Exod. 28:17; Ezek. 28:13, or **SAR'DINE**, A. V. Rev. 4:3; 21:20, one of the engraved gems in the high-priest's breast-plate, and in John's vision of the New Jerusalem one of its foundation stones. The Hebrew *šardim* was called Sard or Sardius from Sardis in Lydia, and is now better known as the carnelian. It is a superior variety of agate, of a blood-red or flesh color, and translucent. It is well suited for engraving and a favorite with artists for this purpose. A very fine dark-red carnelian is found in Yemen in Arabia.

SAR'DONYX, as if a sardius and onyx combined, Rev. 21:20, a kind of onyx, having a transparent red layer like the sard resting on an opaque white layer, or in the reversed order.

SAREP'TA, Luke 4:26. See ZAREPHATH.

SAR'GON, *firm king*, Isa. 20:1-4, an Assyrian king, formerly supposed to be Shalmaneser IV., Sennacherib, or Esar-haddon, but now ascertained from the Assyrian records to have reigned about 17 years, B. C. 722-705, between Shalmaneser, whose throne he is thought to have usurped during the long siege of Samaria, and Sennacherib, whose father he was. On his monuments he claims to have taken Samaria in the first year of his reign, which agrees the indefiniteness of the Scripture record of the capture, 2 Kin. 17:6; 18:9-11, and to have carried captive 27,280 of the inhabitants. He probably completed the deportation of the Israelites later in his reign, settling them within his own dominions, and commencing the colonization of Samaria with foreigners from conquered regions, 2 Kin. 17:24. His annals, extending over 15 years, testify that he was a great warrior, and changed the abode of those whom he conquered; he successfully warred against Babylonia and Susiana, Media, Armenia, Syria, Palestine, Arabia, and Egypt. In his 3d campaign in this last direction, in his 9th year, B. C. 711, his general, or "tartan," took Ashdod, Isa. 20:1. At this time he represents Judah as subject to him, and in the following year he reduced Merodach-baladan, king of Babylon, to vassalage. A statue of Sargon, now at Berlin, was discovered at Idalion in Cyprus, which island also paid him tribute.

Sargon was eminent as a builder also: his monuments relate that he repaired the walls of Nineveh (Koyunjik), and the royal palace at Calah (Nimrūd), where he seems to have chiefly resided. His greatest work, however, was the building near Nineveh of a magnificent palace, and a city which he named after himself Dur-Sargina; and its site, near the village of Khorsabad, retained the name Sarghun till after the Mohammedan conquest. His reign was marked by an advance in various useful and ornamental industries, and by the perfecting of the art of enamelling bricks.

SAR'RON, Acts, 9:35, A. V. See SHARON.

SAR'SECHIM, *prince of the eunuchs*, Jer. 39:3, conjectured by Gesenius to be a title equivalent to Rabsaris; which see.

SAR'RUCH, Luke 3:35, A. V. See SERUG.

SATAN signifies *adversary, enemy*, 1 Kin. 11:14; Psa. 109:6. Hence it is used particularly of the grand adversary of souls, the devil, the prince of the fallen angels, the accuser and calumniator of men before

God, Job 1:6-12; Zech. 3:1, 2; Rev. 12:9, 10. He seduces them to sin, 1 Chr. 21:1; Luke 22:31; and is thus the author of that evil, both physical and moral, by which the human race is afflicted, especially of those vicious propensities and wicked actions which are productive of so much misery, and also of death itself, Luke 13:16; Heb. 2:14. Hence Satan is represented both as soliciting men to commit sin and as the source, the efficient cause, of impediments which are thrown in the way of the Christian religion, or which are designed to diminish its efficacy in reforming the hearts and lives of men and inspiring them with the hope of future bliss, Matt. 4:10; John 13:27; Rom. 16:20; Eph. 2:2.

The Bible however plainly teaches his subordination to God and his final punishment and deprivation of all power to harm, Rev. 20:10. In the meantime Christ encourages believers to meet the wiles of the adversary with incessant vigilance and prayer, assuring them that his grace will then give them the victory, Eph. 6:10-18; Eph. 5:8, 9. See DEVIL.

The "synagogue of Satan," Rev. 2:9; 3:9, probably denotes the unbelieving Jews, the false zealots for the law of Moses, who at the beginning were the most eager persecutors of the Christians.

In the phrase "the depths of Satan," Rev. 2:24, there is probably an allusion to the mysteries of early Gnostic sects, which professed a deep knowledge of spiritual matters, often combined with a lawless immorality; compare Rev. 2:14, 15, 20.

Christ on one occasion addressed Peter as Satan, Matt. 16:22, 23, because the dictatorial and ease-loving spirit of his words was opposed to Christ, and in accord with the temptations which Satan had already presented to the Lord; comp. Matt. 4:1-10.

SATYRS, Isa. 13:21; 34:14. The Hebrew word means *hairy, shaggy*, and is often properly rendered "goat," as in Lev. 4:24. See GOATS. In Lev. 17:7; 2 Chr. 11:15 it is translated in the A. V. "devils," and refers to some objects of idolatrous worship, perhaps goats or images of goats, in imitation of the Egyptian worship of this animal at Mendes. The monuments represent a cynocephalous or dog-faced ape as an object of veneration. The Septuagint has "demons" in the 2 passages in Isaiah, and many interpreters, ancient and modern, hold that the reference is to evil spirits believed by the Orientals to haunt desolate places; compare Rev. 18:2. The

more probable opinion seems to be that shaggy animals like wild goats, or perhaps some species of ape, are denoted. In any case, the desolate condition of the site of Babylon, Isa. 13:19-22, and of Bozrah in Edom, Isa. 34:5-15, is predicted.

In classical mythology satyrs were imaginary beings, half men and half goats, clothed in skins of beasts, and revelling with Bacchus the wine-god in forests and groves.

SAUL, more properly **SHAUL**, *desired*, I., an early king of the Edomites, Gen. 36:37, 38; 1 Chr. 1:48, 49.

II. The son of Kish, of the tribe of Benjamin, the 1st king of the Israelites, anointed by Samuel, B. C. 1096, and after a reign of 40 years, filled with various events, slain with his sons on Mount Gilboa. He was succeeded by David, who was his son-in-law, and whom he had endeavored to put to death. His history is contained in 1 Sam. 9-31. It is a sad and admonitory narrative. The morning of his reign was bright with special divine favors, both providential and spiritual, 1 Sam. 9:20; 10:1-11, 24, 25. Beautiful and commanding in person, and rich in the talents that win popular admiration, he was the very ideal sovereign the Jews longed for. But he soon began to disobey God, and was rejected as unworthy to found a line of kings; his sins and misfortunes multiplied, and his sun went down in gloom. In his 1st war with the Ammonites God was with him; but then follow his disobedient and presumptuous sacrifice in the absence of Samuel, his rash vow in battle with the Philistines, his sparing Agag and the spoil of the Amalekites, his spirit of distracted and foreboding melancholy, his jealousy and persecution of David, against whom his mind was poisoned by a secret slanderer, his barbarous massacre of the priests and people at Nob and of the Gibeonites, his consulting the witch of Endor, the battle with the Philistines in which his army was defeated and his sons were slain, and, lastly, his despairing self-slaughter, his insignia of royalty being conveyed to David by an Amalekite.

He had been engaged in 7 distinct military operations. The men of Jabesh-Gilead, grateful for his deliverance of their city many years before, 1 Sam. 11, rescued his headless body and the bodies of his sons from the wall of Beth-shan and buried their bones at Jabesh-Gilead, whence they were afterwards removed by David to Saul's ancestral sepulchre at Zelah, 1 Sam.

11; 31; 2 Sam. 1; 2:4-6; 21:12-14; 1 Chr. 10.

The guilty course and the awful end of this 1st king of the Hebrews were a significant reproof of their sin in desiring any king but Jehovah, and also show to what extremes of guilt and ruin one may go who rebels against God and is ruled by his own ambitious and envious passions.

III. Saul was also the Hebrew name of the apostle Paul.

SAVE, *except*, as in John 6:22, 46; 13:10. For "God save the king," 1 Sam. 10:24; 2 Sam. 16:16; 1 Kin. 1:25, 34, 39, the more literal rendering is "Long live the king." There is no mention of God in the Hebrew.

SAVING HEALTH, in Psa. 67:2; in the R. V. "salvation."

SA'VIOUR, a term applied in the Old Testament to men especially raised up and qualified by God to give temporal deliverance and prosperity to his people: as Joshua, whose name is the Hebrew original of Jesus; the judges, Neh. 9:27; Jeroboam II., 2 Kin. 13:5; and often appropriated to Jehovah himself, Isa. 43:3, 11; 45:21; 60:16, 17, from whom a spiritual salvation from sin was also looked for, Psa. 39:8; 79:9. The term is applied preëminently to our Lord Jesus Christ, because, as the angel expressed it, he came to "save his people from their sins," Matt. 1:21. He was therefore called JESUS, which signifies *Saviour*, John 4:42; Acts 4:12; 5:31.

SA'VOR, that quality of objects which appeals to the sense of smell or of taste, Matt. 5:13. It is also used in the sense of reputation, Exod. 5:21; compare Gen. 34:30. The sacrifice of Noah and that of Christ were acceptable to God, like the odor of a sweet incense to a man, Gen. 8:21; Eph. 5:2. The chief savor of the apostles' teaching was Christ crucified; and this teaching was welcomed by some to their eternal life, and rejected by others to their aggravated condemnation, 2 Cor. 2:15, 16. In Matt. 16:23; Mark 8:33, A. V., to savor means to mind, to think highly of.

SA'VORY MEAT, Gen. 27:4, etc. In Prov. 23:3, 6, "dainties." Modern Orientals delight in a dish consisting of some kind of flesh cut into small pieces and cooked with as many varieties of vegetables, fruits, and condiments as are procurable.

SAW, Isa. 10:15. This tool was early known to the Egyptians, as their monuments testify. The teeth of ancient saws, as of modern Oriental ones, were usually inclined towards the handle instead of

away from it as with us. Egyptian saws appear to have been single-handed only, but a double-handed iron one has been found at Nimrûd. The Hebrews had saws for cutting stones, 1 Kin. 7:9. Torture and death were sometimes inflicted with the saw, 2 Sam. 12:31; 1 Chr. 20:3; a mode of punishment also used by the Egyptians, Persians, and Romans. According to an ancient Jewish tradition, Isaiah was thus put to death; compare Heb. 11:37.

SCALL, Lev. 13:30, an eruption or tetter.

SCAPE-GOAT. See below.

SCAR'LET, a blood-red color, Song 4:3, obtained from a small grub, often called by the Hebrews *TOLA* (rendered "worm" in Deut. 28:39), though the Greeks and Romans regarded it as a vegetable excrescence (*coccus, a grain*). The insect, the female only being used, is found abundantly in Western Asia and Southern Europe, living on various plants, especially the evergreen oak, *Quercus Coccifera*, to whose branches and twigs it adheres. It grows to the size and form of a split pea, but is of a violet-black color, and covered with a whitish powder. It is picked from the tree and dried, and the color is obtained by infusion in water, and made permanent by adding a mordant, anciently alum. The *Coccus ilicis* is still used in India and Persia, but is superseded in Western countries by the *Coccus cacti*, or cochineal, an insect found in Mexico on the cactus; this yields a larger proportion of coloring matter, and usually a more brilliant though perhaps less permanent dye. Scarlet was early known in Canaan, Gen. 38:28-30; Josh. 2:18-21. Wool thus dyed was contributed for the service of the tabernacle, in making curtains, cloths, and priestly garments, Exod. 25:4; 26:1, 31, 36; 28:6, 8, 15; 35:6, 23, 25; Num. 4:8; and in the ritual for purification from leprosy, Lev. 14:4, 49-52. Scarlet was worn by women, 2 Sam. 1:24; by the wealthy and luxurious, Lam. 4:5; by Median warriors, Nah. 2:3; and by Roman officers, Matt. 27:28. The depth and strength of the color, "double-dyed," are alluded to in Isa. 1:18, and it is made a symbol of profligacy and cruelty in Rev. 17:3, 4; compare Jer. 4:30, where "crimson" should be scarlet. In Prov. 31:21 the Hebrew word may etymologically be rendered "double garments," as in the margin. In Dan. 5:7, 16, 29 purple is meant.

SCAPE-GOAT, Heb. *AZAZEL*, found only in Lev. 16:8, 10, 26, A. V.; "one lot for the Lord and the other lot for *azazel*," "the

goat on whom the lot fell for *azazel*," "he that let go the goat for *azazel*." On the annual Day of Atonement 2 spotless goats were presented before the Lord as one sin-offering, ver. 5; the 1st by lot to be sacrificed as a sin-offering to purge the Holy Place, and the 2d "to make atonement" for the sins of the people, having them sol-

emly laid upon his head by the high-priest, and then being sent forth into the uninhabited wilderness bearing the curse, ver. 18-28. The illustration of the way of salvation furnished by this symbolic rite is very clear: the Lamb of God "beareth away" the guilt of his people, John 1:29. But the exact meaning of the word *azazel*



is much disputed. It appears to be derived from the root *ázal*, to *remove* or *separate*, and is now believed by some scholars to denote Satan or an avenging spirit, popularly believed to haunt desolate places, and to whom the sin-burdened goat was surrendered as a victim; comp. 1 Cor. 5:5. But Satan would be called by his own name; he frequents the busy haunts of men and not the desert; compare Matt. 12:43-45; and should not be brought in, unless the passage requires it, as the agent of God in the exercise of justice. Hence most interpreters prefer to understand the word as simply meaning *complete separation*; the act symbolizing the entire removal of the sins of the penitent and believing people as borne away by the victim; compare Psa. 103:12; Jer. 50:20. See EXPIATION.

SCATTERED AND PEELED, etc., Isa. 18:2, rather "tall and shaven, whose land the rivers divide."

SCEPTRE, a "rod" or decorated staff, sometimes 6 feet long, borne by kings, leaders, and magistrates as a symbol of author-

ity, Gen. 49:10; Num. 24:17; Esth. 4:11; 5:2; Isa. 14:5; Ezek. 19:11, 14; Zech. 10:11. See ROD. This usage may have been derived from the shepherd's use of his rod; compare Num. 27:15-17. Christ's sceptre is a "right sceptre," Psa. 45:6, but fatal to his foes, Psa. 2:9; Dan. 2:44. The sceptre of the wicked shall not always rule the land of the righteous, Psa. 125:3. In Judg. 5:14, for "pen of the writer," read "sceptre of the ruler."

SCE'VA, *prepared*, a Jew at Ephesus, a leader among the priests, perhaps the head of one of the 24 courses. His 7 sons pretended to practise exorcism, and presumed to call on evil spirits to come out from persons possessed, in the name of Jesus. The ignominious discomfiture of 2 of them (R. V. ver. 16) by a man possessed by an evil spirit promoted the cause of the gospel at Ephesus, Acts 19:14-16.

SCHISM, a rent or fissure, Matt. 9:16; generally used in the New Testament to denote a division within the Christian church by contentions and alienated affections, without an outward separation into

distinct bodies, 1 Cor. 1:10, margin; 12:25, 26. The sin may lie on the side of the majority, or of the minority, or both. It is a sin against Christian love, and strikes at the heart of Christianity, John 17:21; Rom. 12:4-21.

SCHOOL. The Gr. word *SCHOLE* means leisure, *i. e.*, from manual labor; thence the learned occupation of leisure, a lecture or discussion; compare Ecclus. 38:24-34; and then, as in Acts 19:9, a room where a teacher met his disciples for instruction and debate.

SCHOOL/MASTER, 1 Cor. 4:15; Gal. 3:24, 25, *Paidagogos*, *child-conductor*; among the Greeks an attendant who took the charge of young children, taught them the rudiments of knowledge, and at a suitable age conducted them to and from school. Thus the law was the pedagogue of Israel, watching over the childhood of the nation, and at length conducting them through its types and prophecies to Christ. When a Jew came to a believing knowledge of Christ this office of the law ceased.

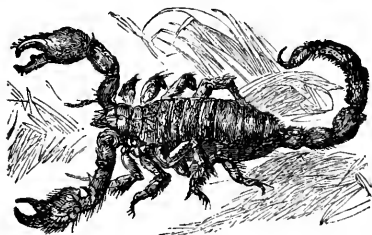
SCHOOLS, HEBREW. Nothing is known of national or elementary schools in Israel before the return of the Jews from captivity. The Mosaic law strictly enjoined upon parents the personal instruction of their children, Deut. 6:7; 11:19. In addition to this, the Levites were charged to teach the people, Deut. 33:10. A general knowledge of reading and writing seems impliedly required by the directions in regard to the inscription of certain portions of the law, Deut. 6:9; 27:2, 3, 8. The king must be able to read and write, Deut. 17:18, 19. With the lapses of the nation into idolatry and servitude to idolaters, education doubtless declined. In Samuel's time we first read of associations for training young men for the prophetic office, 1 Sam. 10:5, 10; 19:20; and they continued under the kings of Israel, 1 Kin. 20:35; 2 Kin. 2:3, 5; 4:38; 6:1; Amos 7:14. Yet parental instruction was most relied upon, Prov. 1:8. In the kingdom of Judah the Levites became negligent, 2 Chr. 15:3, and were recommissioned by Jehoshaphat, 2 Chr. 17:7-9; they attended to their charge under Hezekiah and Josiah, 2 Chr. 30:22; 35:3; and in the time of Ezra again appear as teachers and interpreters of the people, who had become unfamiliar with Hebrew, Neh. 8:7-9, 13, by long residence in Babylonia and use of the "Syriac" or Aramaic dialect, Dan. 2:4. According to Jewish tradition, Ezra gathered around him men skilled in the law,

and with their aid trained public teachers, who established synagogues with provision for instruction in Jerusalem and the towns of Judaea. These schools in Christ's time were under the management of the officers of the Sanhedrin and the "scribes" and "doctors." The instruction in the higher schools was catechetical, the master propounding some doctrine and the pupils questioning, Luke 2:46, or the teacher questioning and the pupils answering. The method often pursued by Jesus resembled this, Matt. 22:17-22; Mark 8:27-30; Luke 20:2-4. Flaggling attention was quickened by stories, allegories, etc. Besides instruction in the Scriptures and traditions in the sacred Hebrew, in Greek, and the sciences as then known, etiquette as to salutations, etc., was carefully taught. Each lad was compelled to acquire a practical knowledge of some trade, Acts 18:3. Our Lord's independence of these higher schools excited the surprise of his learned antagonists, John 7:15, to whom he often unfolded the true meaning of passages which they had studied without comprehending, Matt. 12:2-5; 19:4; 21:15, 16, 42; Mark 12:18-26. His early apostles had no high education, Acts 4:13, but Paul had been a pupil of Gamaliel, Acts 22:3. Josephus and Philo represent Jewish parents as extremely careful for their children's instruction in the sacred law, and that they should be taught to read it; carefully copied portions of it were given them to study. According to the Talmud a boy began the study of the Mosaic Scriptures at home at 5 years of age; compare 2 Tim. 3:15; was sent to school at 6, and at 10 commenced the study of the traditional lore, which however was not committed to writing till after the time of Christ. Persons who had not received Rabbinical teaching were despised as ignorant, John 7:49. After the fall of Jerusalem Jewish elementary and higher schools continued to flourish, and wherever the Jews resided were regarded as of great importance. The education of girls was usually inferior to that of boys.

SCI'ENCE, 1 Tim. 6:20, in the R. V. "knowledge," which is the A. V. rendering of the Greek word in its other and frequent occurrences. The apostle refers to the false claims to superior knowledge, Gr. *gnosis*, by the Gnostic sects, who exalted their mystical conceits above the pure gospel of Christ and the true way of salvation, 1 Cor. 8:1; Col. 2:18-23.

SCOR'PION, Luke 10:19, a small venom-

ous animal of warm climates, belonging, like the spider, to the class Arachnida, but so like the lobster in form that the Arabs call the latter the sea-scorpion. There are many varieties of the scorpion. Those of Southern Europe and Palestine are from 1 to 3 inches long, but in tropical Africa and South America they reach the length



of 10 inches. The jointed tail terminates in a poison-bulb ending in a sharp curved sting, which inflicts a wound into which venom is injected from 2 openings near the point of the sting, Rev. 9:3-10. The wound is very painful and sometimes fatal, the effect varying with the species, age, etc., of the scorpion and the susceptibility of the victim. Scorpions are hibernating and nocturnal in their habits. They lie dormant through the cool and wet months of the year, and during their active period pass the day under stones or the loose bark of trees or in crevices in walls, and issue forth at night for food and pleasure. They are useful in destroying other arachnida and insects, and have been known to feed upon their own species. Maupertius saw 100 scorpions reduced in a few days to 14 by mutual extermination, and also witnessed an imprisoned female scorpion devour all her young but one, which took refuge on her back and at last killed her. A scorpion runs with its tail erect, which, with the formidable-looking claws terminating the palpi and used for grasping its prey, gives it a very threatening aspect. It has been said that one surrounded with fire will sting itself to death; but this story may be founded simply on the convulsive motions of the scorched animal and its habit of curving its tail over its back. At the time of the Exodus scorpions abounded in the Sinaitic desert, Deut. 8:15, where they are still found. Several species abound in Palestine, in the Lebanon range, the mountains of Judah, and the Jordan valley. Banias, where there are many ruins, is infested with them, and they still inhabit the low

range of cliffs a few miles south of the Dead Sea, where was the point formerly called from them "the ascent of Akrabbim" or scorpions, Num. 34:4; Josh. 15:3. The "scorpions" of Rehoboam's threat, 1 Kin. 12:11, 14, may have been thongs armed with knots, or bits of stone or metal, unless the expression is wholly figurative. The earlier captives of Judah in Babylonia, 2 Kin. 24:10-16, among whom Ezekiel dwelt, are called scorpions, Ezek. 1:1, 2; 2:6; a metaphor justified by the nation's malignant treatment of many of its true prophets; compare Jer. 26:7-11, 21-23. "A scorpion for an egg," *i. e.*, a mischievous instead of a beneficial gift, was probably a proverb among the Jews, Luke 11:12; a similar proverb, "a scorpion for a perch," is said to have been current among the Greeks.

SCOURGE or **WHIP**, 1 Kin. 12:11-14. See **SCORPION**. Scourging or beating was a common punishment among the ancients. In Egypt, Exod. 5:14, 16, it was often administered by a stick applied to the soles of the feet, the modern *bastinado*. To the Israelites Moses prescribed scourging for certain offences, limiting the number of stripes to 40, Deut. 25:1-3. Rods or twigs were commonly used, Prov. 10:13; 26:3. In order not to break this law the Jews, after the Captivity, if not before, used a scourge of 3 thongs, of rope or leather, 13 blows of which equalled 39 stripes, 2 Cor. 11:24. Scourging was inflicted by the minor sanhedrins in the synagogues, Matt. 10:17; Acts 22:19; and by the Great Sanhedrin, Acts 5:40. See **SANHEDRIN**. Beating with clubs was a capital punishment among the Greeks, and was inflicted on some of the faithful Jews by the Græco-Syrian king Antiochus Epiphanes, B. C. 170-167, and others suffered preliminary punishment by scourging; compare Heb. 12:35, R. V. margin ("beaten to death"), 36. Scourging was likewise a Roman punishment, Luke 23:16, and was often used for extorting confession, Acts 22:24, and sometimes even by the Jews. The Romans used both rods and whips, the leather thongs of the latter being sometimes tipped with sharp bits of metal, which terribly lacerated the culprit and often occasioned death, the number of stripes being unlimited. Under their law scourging commonly preceded crucifixion, Matt. 27:26. Among the Hebrews the culprit was stripped and made to lie down with his face to the ground, Deut. 25:2. By a Roman law,

about B. C. 300, Roman citizens were exempt from scourging, and it was reserved for slaves and foreigners, Acts 22:24-29. Christ predicted his own suffering from the Roman scourge, Matt. 20:19; Mark 10:34; Luke 18:33, and submitted to it as a part of the punishment laid on him as the substitute for sinners, Matt. 27:26; Mark 15:15; John 19:1; compare Isa. 53:5; 1 Pet. 2:24. Paul was 5 times scourged by the Jews, 2 Cor. 11:24; one of the 3 beatings with rods of which he speaks in ver. 25 was received by him at the order of the Roman magistrates of Philippi, Acts 16:22, R. V., 23-39; and besides the judicial scourgings he was lawlessly beaten by a Jewish mob, Acts 21:27-32. Divine judgments are symbolized by the scourge, Isa. 10:26; 28:15, 18. The parental use of the rod, commended by the Word of inspiration, Prov. 13:24, is a figure of the wise and loving correction of God, Heb. 12:5-11. In Lev. 19:20 the R. V. reads for "she shall be scourged," "they shall be punished."

SCRAB'BLE, 1 Sam. 21:13, to scribble or make irregular marks.

SCREECH'-OWL, Isa. 34:14. See **OWL**.



SCRIBE, *writer*, as in Psa. 45:1; Ezek. 9:2, 3, or *numberer*; one skilled in writing and accounts. Official accountants are often depicted on Egyptian monuments, taking note of matters of public and private life, recording the labor performed, sometimes by oppressed Israelites, Exod. 5:6. In Palestine under the kings reference is frequently made to scribes, who were sometimes Levites, 1 Chr. 24:6; 27:32; 2 Chr. 34:13. Among the chief officers of the kingdom were a scribe or scribes, 2 Sam. 8:17;

20:25; 1 Kin. 4:3; Jer. 36:10, 12, 21; charged probably with the preparation of the king's decrees, with the management of his finances, 2 Kin. 12:10; 22:3, 4, and even representing him in dealing with a foreign ambassador or with a prophet of Jehovah, 2 Kin. 18:17-19, etc., 26, 37; 19:2; 22:12-14. Scribes were also connected with the army, 2 Kin. 25:19; 2 Chr. 26:11. In Isa. 33:18 the reference seems to be to some officer of the Assyrian army threatening Jerusalem in Hezekiah's time, and whose dispersion Isaiah is predicting; compare 2 Kin. 19:32-36. So in the later sculptures at Koyunjik, Nimrūd, and Khorsabad, Assyrian scribes are seen recording the number of enemies slain, whose heads are brought to them by the soldiers, and the quantity of spoil captured. Hezekiah employed men to transcribe old records and write down oral traditions, Prov. 25:1. Nearly 100 years later the existence of a class who were not merely copyists, but also teachers of the divine law and boastful of wisdom, seems to be implied, Jer. 8:8. After the Captivity the office of expounding the law of God was closely associated with the calling

of a scribe, as in the case of Ezra, Ezra 7:6, 10, 12; Neh. 8:1-3, 13. Jewish tradition ascribes to these guardians and teachers of the law from Ezra to the death of Simon the Just, B. C. 458-290, the compilation from earlier sources of the Chronicles, and the collection and arrangement of all the Hebrew Scriptures. They are said to have guarded the Mosaic law from errors in copying by counting its letters. From B. C. 200 to A. D. 220 the scribes are said to have formed into definite oral precepts the interpretations and opinions of their predecessors in regard to different points of the law. Gradually, in their desire to honor these traditions

of the elders, they set them above the Scriptures, making the transgression of the former the greater offence; and in the effort to elaborate from the law precepts for every minute circumstance in life, they frequently made it void by their glosses, Matt. 15:1-20. They held that the mere act of searching the Scriptures, even to support their idle fancies, entitled them to eternal life, John 5:39. The rise of the Pharisees, Sadducees, and Essenes is generally referred to B. C. 200 to 140. The

great majority of the scribes were Pharisees, with whom they are constantly associated in the New Testament; compare Acts 23:9. Among the most celebrated of these teachers of the law were Hillel and Shammai, president and vice-president of the Sanhedrin in the reign of Herod the Great. They held different opinions and gave rise to opposing schools: Shammai and his followers, who developed into the Zealots, being more rigid, especially in regard to ceremonial defilement and Sabbath-keeping, and Hillel and his school showing a more liberal spirit. Many of their disputes turned on the most trifling and foolish questions. The existence of these 2 parties among the scribes and Pharisees of Christ's time partly accounts for the different attitude towards him of different members, some appearing inclined to accept him as a true teacher, Matt. 8:19; Mark 12:28-34, and others bitterly opposing him, Mark 3:22; 11:18, 27; 14:1, 43, 53; 15:1, 31. Gamaliel, the advocate of toleration towards the apostles, Acts 5:34, was Hillel's grandson. Both scribes and Pharisees, for the most part occupied with the letter of the law and the futile and often contradictory traditions and discussions with which it had been overlaid, Tit. 1:14; 3:9, wrapped up in self-conceit and basking in the favor of the people, had as a class lost all but the semblance of piety. Hence the scathing rebukes of Christ, Matt. 5:20; 23:1-36. Many of the scribes were members of the Sanhedrin, and joined their colleagues the chief priests and elders in persecuting Christ and his followers, having perverted ideas as to the promised Messiah and his kingdom. The scribes are also called "lawyers" and "doctors of the law," Matt. 22:35; Luke 5:17; Acts 5:34; and Christ's ministers must be scribes "instructed unto the kingdom of heaven," Matt. 13:52, like "Zenas the lawyer" and Apollon "mighty in the Scriptures," Tit. 3:13.

The teachings of Christ presented striking contrasts to those of the scribes. He spoke as with authority originating in himself, Matt. 5:22, etc.; 7:28, 29, or derived from the Father, John 8:28; 12:49, 50. He laid bare the divine law in its original force and true spirit. He journeyed through the cities and villages and taught the multitudes, while the scribes usually expounded their doctrines to privileged classes in the schools. He taught plainly of the kingdom of God, and explained the spiritual quali-

cations for membership in it as differing widely from the conceptions of the scribes, Matt. 18:1-4; compare 23:6-12. He proclaimed a suffering and atoning Messiah, while they generally misinterpreted the predictions concerning him, his humiliation and his exaltation, John 13:32-34.

A special training in the Scriptures and traditions in some noted rabbi's school was requisite to fit a youth for the calling of a scribe. Questions of ethics and casuistry, and the laws of property contracts and evidence, were embraced in the course. In due time, probably at 30, the satisfactory pupil was received into the association, the presiding rabbi laying hands upon him and declaring him admitted "to the chair of the scribe," and giving him tablets and a key, Luke 11:52. He might remain in comparative obscurity as a simple transcriber of the Scriptures or of phylacteries, or as a notary writing papers of sales, betrothals, or repudiations; or he might rise to eminence as a teacher or a member of the Sanhedrin. Fees, and often the exercise of some handicraft, contributed to his support, as well as gifts from the devout.

The oral traditions, precepts, etc., of the scribes were written and compiled in the 2d century, and are known as the Mishna, the 1st part of the Talmud. After the final redaction of the Mishna, A. D. 220, the order continued its peculiar labors, adding to the Mishna 2 bodies of commentaries and discussions thereon, called Gemaras, which were completed about A. D. 500, and constitute the 2d part of the Talmud.

SCRIP, a bag or leather wallet, in which shepherds or travellers carried a portion of food or small articles of convenience, slung on the shoulder, 1 Sam. 17:40; also 2 Kin. 4:42, instead of "husk;" in the R. V. "sack." It was distinct from the purse, Matt. 10:9, 10; Luke 10:4; 22:35, 36.

SCRIPTURE, *writing*. In "the Scripture of truth," Dan. 10:21, there is an allusion to the divine decrees, figuratively represented as written in a book, Psa. 139:16; Rev. 5:1. In the New Testament the books of the Old Testament collectively are termed "the Scriptures," Matt. 22:29; "the Holy Scriptures," etc., Rom. 1:2; 16:26; 2 Tim. 3:15. The epistles of Paul are included in "the Scriptures" in 2 Pet. 3:16. Reference is also made to particular passages, Mark 12:10; Acts 8:35, or an individual book, ver. 32, as "the Scripture." The special force of the term in the time of Christ and his apostles will be better ap-

preciated if it is remembered that the Jewish traditions were as yet unwritten. In the Mishna the usual Hebrew expression for the Old Testament books is the *Mikra*, *i. e.*, reading, as in Neh. 8:8; the Hebrew word meaning *writings* being appropriated to the books called the Hagiographa. The term "Holy Scriptures" as including the New Testament books was in use in the church as early as the 2d century. "All Scripture," *i. e.*, every portion of Holy Scripture, is inspired and profitable, 2 Tim. 3:15, 16. "No prophecy of Scripture" is to be interpreted *alone*; the event will show its true place among all the prophetic words of the Holy Spirit, 2 Pet. 1:20, 21. But it is evident that the Jews in Christ's time were familiar with the Old Testament Scriptures, as appears from their own citations of them, John 6:31; 8:5, and Christ's frequent references to the fact, Matt. 12:3, 5; 21:16, 42; Mark 12:10, 26, 35-37; Luke 6:3; 10:26; 24:25-27; John 5:39, and Christians were expected to be familiar with the New Testament Scriptures also, Acts 17:11; Col. 4:16; Rev. 1:3.

SCROLL, Isa. 34:4; Rev. 6:14, or roll, the ancient form of a book. See **BOOK**.

SCUM, Ezek. 24:6, R. V. "rust."

SCURVY, Lev. 21:20; 22:22; the same word rendered "scab" in Deut. 28:27, A. V. Scurvy is now usually occasioned by long confinement in cold and damp climates and the use of salt food, and is marked by great debility and a dry, scaly skin, with livid spots. Some such appearance may be denoted in the passages above quoted.

SCYTHIANS, wandering tribes in the immense regions north of the Black and Caspian Seas. They are said by Herodotus to have made an incursion into South-western Asia and Egypt in the 7th century B. C.; and it was perhaps a fragment of this host, located at Beth-shean, which gave that city its classical name Scythopolis. It is supposed that Ezekiel, chs. 38, 39, alludes to these invading Scythians under the names of Gog and Magog as symbols of earthly violence arrayed against the people of God, but meeting an utter overthrow; compare Rev. 20:8. The Scythians were proverbially rude and savage, 2 Macc. 4:47; the rudest of barbarians, Col. 3:11.

SEA, Heb. *YAM*, a word applied to the terrestrial waters collectively, Gen. 1:10, 22, 26, 28; 9:2, and, with or without distinctive epithets, to bodies of water of different sizes, salt or fresh, including lakes and large rivers; also to the laver of Solo-

mon's temple, 1 Kin. 7:23-26. The use of the New Testament Greek word, *THALASSA*, is nearly the same. The following are the chief applications of the word in Scripture.

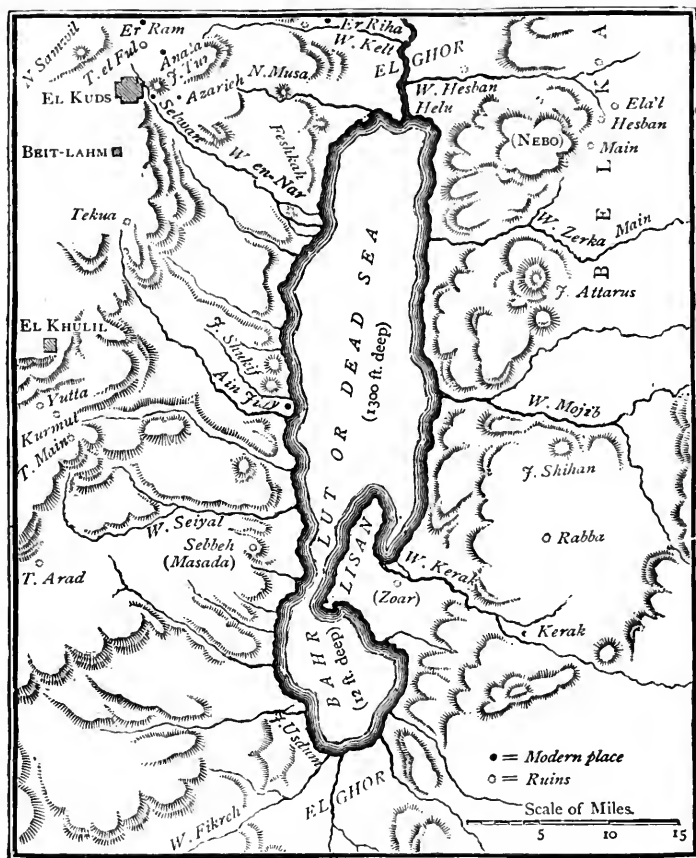
I. The **MEDITERRANEAN**; called "the sea," Josh. 16:3; Acts 10:6; "the great sea," Num. 34:6; the "hinder," "uttermost," or "utmost sea," *i. e.*, the western sea—according to the Hebrew custom of facing the east in naming directions, Deut. 11:24; Zech. 14:8; whence the word *yâm*, as denoting this sea, is often put for the west, Gen. 12:8—the "sea of the Philistines," Exod. 23:31; and "the sea of Japho" or Joppa, Ezra 3:7. This sea, the western boundary of Palestine, is 2,250 miles long, 1,200 miles in greatest width, and its average depth is over half a mile; it covers an area of 1,000,000 square miles. It is little affected by tides, but often agitated by violent winds, Jonah 1:4; Acts 27. Southeast and southwest winds prevail in spring, and northeast and northwest ones during the rest of the year. Its water is warm and saltier than that of the Atlantic; its loss from evaporation exceeds its supply from rains and rivers; but it receives water also from the Atlantic through the Straits of Gibraltar. On its eastern border the chief ports mentioned in Scripture were Sidon, Tyre, Ptolemais, Caesarea, and Joppa. The best harbor is now found at Beirut.

II. The **RED SEA**: called "the sea," Exod. 14; "the Sea of Suph," A. V. "Red Sea," Exod. 10:19, and "the Egyptian Sea," Isa. 11:15. The Egyptians called it "the Sea of Punt," *i. e.*, Arabia; its Arabic name is *bahr el-Hedjaz*, from a province on its eastern coast, or *bahr el-Ahmar*, *red*; the "Erythraean," *red*, sea, was the Greek and Roman name, used in the Septuagint and the New Testament, Acts 7:36; Heb. 11:29. The Hebrew term *suph* denotes a wool-like sea-weed which is cast up freely on its shores. The name Red may have been derived from Edom on the northeast, from the hue of the mountains on the western coast, from the prevailing color of its corals and weeds, or from the red zoöphytes which at certain seasons float in masses on its surface. This sea, really an arm of the Indian Ocean, lies between Arabia on the east, and Egypt, Nubia, and Abyssinia on the west; by the Straits of Bab-el-Mandeb it is joined to the Indian Ocean, and since 1869 the Suez Canal connects it with the Mediterranean Sea. It is

1,450 miles long, with an average width of 150 miles and a depth of 1,800 feet. Its area is about 180,000 square miles. At the northern end it divides into the Gulf of Suez on the west and the Gulf of Akaba on the east. The former, anciently the Gulf of Heroöpolis, is 150 miles long and 20 miles wide; the eastern, formerly the Elanitic Gulf, is 105 miles by 15. Between these gulfs lies the Sinai peninsula. The great desert valley, el-Arabah, extends from the Gulf of Akaba to the Dead Sea. See JORDAN. The Gulf of Suez was anciently connected with the Nile by a canal constructed by the Pharaohs and used as early as the 14th century B. C. This has recently been restored, and now, as the Sweet-water Canal, supplies fresh water to the stations on the ship-canal between the Mediterranean and Suez. The navigation of the Red Sea is somewhat difficult and dangerous, owing to the submerged coral reefs and islands. It receives no rivers, but many rain-torrents. The tide rises from 3 to 7 feet. The water, except when colored by the zoöphytes, is blue, with a greenish hue in the shallower parts. The coasts are chiefly rocky or sandy, and generally barren and uninhabited. Suez, at the head of the Western gulf, Cosseir the port of Upper Egypt, Suakim a port of Soudan, Massua an Abyssinian port, and Jiddah on the Arabian shore, are the only important towns along its entire coast. Explorations of the isthmus, now 70 miles wide, between the Suez and the Mediterranean, show that the land at the head of the gulf has risen, the water retired southward, since the Christian era, thus fulfilling the prophecy of the drying up of "the tongue of the Egyptian Sea," Isa. 11:15. It is estimated that in Moses' time the gulf extended 50 miles farther northward, including the present Bitter and Crocodile Lakes, and narrowing the isthmus to some 25 miles. The exact locality of the miraculous passage of the Israelites and the overthrow of the Egyptians, Exod. 14:15, has been much disputed, but the opinion which seems best supported places these events in the vicinity of Suez. Having crossed the Western gulf, the Israelites encamped on its eastern side, Num. 33:10. After many years of sojourning and wandering between Sinai and Canaan, they came to Ezion-geber at the head of the Eastern gulf, ver. 35, 36; from Mount Hor, 60 miles to the north, they were again turned southward to the gulf, to pass around Edom on

the east, Num. 21:4. Ezion-geber and Elath were ports used by Solomon, 1 Kin. 9:26; 10:22; 2 Chr. 8:17, 18; comp. 1 Kin. 22:48. In Zech. 10:11 both the Red Sea and the Nile appear to be referred to.

III. THE DEAD SEA: called in Scripture "the Salt Sea," Gen. 14:3; Josh. 18:19; "the sea of the plain," *i. e.*, of the Arabah, Deut. 3:17; "the East" or "Former sea," Ezek. 47:18; Joel 2:20; Zech. 14:8; and once simply "the sea," Ezek. 47:8. The Greeks and Romans called it "the Asphaltic Lake," from the asphaltum or bitumen found on or by it, and "the Dead Sea," from the absence of living creatures in its waters. The Arabs call it bahr Lut, *the sea of Lot*, and sometimes the Dead Sea. It occupies the lowest part of the deep crevasse, about 250 miles long, which extends from the foot of Mount Hermon to the Gulf of Akaba; lies between 31° 6' and 31° 46' N. lat., and between 35° 24' and 35° 37' E. long.; is about 46 miles long from north to south, and over 10 miles at its greatest breadth, near Ain Jidy. Its full area is nearly 300 square miles. It is 16 miles from Jerusalem, and can be seen from the Mount of Olives. On the north it receives the Jordan; on the east the Zerka Ma'in (the ancient Callirrhöe), the Mojib or Arnon, the Kerak, and the Siddiyeh or Brook Zered; on the south the Kurahy; and on the west the Ain Jidy. Besides these its receives numerous winter-torrents, among them the Kidron, now wady en-Nar, and the waters of many fresh, salt, sulphur, and warm springs, chiefly on its western shore. The marshy and salt-encrusted plain es-Sabkah (see SALT, VALLEY OF) extends 10 miles south of the Dead Sea, and is partly overflowed after the winter rains. Bare mountain ranges flank the sea, rising in cliffs of gray or white limestone 1,500 feet on the west, and in still more rugged heights of limestone capped with basalt and footed with red sandstone 2,000 feet or more on the east. Both ranges are cleft by deep torrent-beds. These ranges closely approach the sea, and in some places jut out into the waves in bold headlands, or receding leave a coast-strip of varying width. Salt forms a soft crust on the beach, and is deposited by evaporation in natural and artificial hollows after freshets. Quantities of bitumen, sulphur, and musca are also found on the shores; the latter, a carbonate of lime, is black and takes a fine polish; mementos of the Dead Sea are made from it and sold in Jerusalem; it has an intoler-



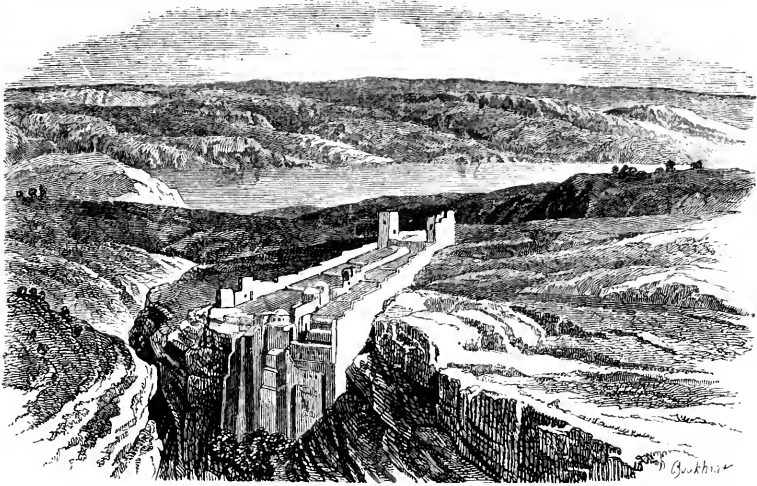
DEAD SEA AND VICINITY.

able odor when rubbed, and blazes with a sulphurous smell if placed on hot coals. Hot springs are numerous: one about 3 miles north of Ain Jidy, a sulphur spring with a temperature of 95° , bubbles up through the gravel 6 inches from the sea, and probably under the water also, as this is heated above its ordinary 62° for 200 yards from the shore, and the air all around has a strong sulphurous odor. On the southwest coast the detached salt-ridge, called *Jebel or Khashm Usdum*, *mountain or ridge of Sodom*, runs parallel with the shore for about 3 miles, and extends southward 4 miles farther. See SALT, VALLEY OF. On the east, about 7 miles from the southern shore, a low promontory called el-Lisân, *the tongue*, projects westward and

northward into the sea; it is 10 miles long north and south, and 5 or 6 miles wide, and is joined to the mainland by a low strip of sand. The surface is flat and is composed of a soft chalk marl incrustated with salt, and containing lumps of pure sulphur. A few ruins, of unknown date, exist here. North of el-Lisân the sea is of an elongated oval shape. Its sides slope steeply, and its greatest depth is over 1,300 feet. West of the peninsula the sea narrows and shoals into a channel little more than 2 miles wide at the narrowest, and with a depth of about 13 feet. South of el-Lisân it broadens again into a nearly circular bay not more than 12 feet in depth. Blue mud and sand, with crystals of salt, appear to compose the bed of the main basin; that of the south bay is

slimy, and quantities of asphaltum are at times thrown up from it, notably after earthquakes, as in 1834 and 1837. The northeast coast bears traces of volcanic action in the basaltic rocks and scoræ of the mountain range, and in the lava, pumice, and bitumen imbedded in the sand or mud of the shore. The surface of the Dead Sea is about 1,392 feet below that of the Mediterranean and 3,750 below Jerusalem. The level varies 10 or 15 feet, according to the season. A series of ancient terraces or shore lines show that it has sunk by degrees hundreds of feet. The bottom seems to be still subsiding; 15 or 20 years ago the channel between el-Lisân and the western shore might be crossed by 2 fords, which are now reported impassable. The water of the sea is clear and transparent, but intensely salt and bitter, and of a spe-

cific gravity exceeding that of any other water known; a gallon of it weighs 12¼ lbs., 2¼ lbs. more than distilled water. By repeated analyses it has been found to contain ¼ its weight of mineral substances, ½ of this being chloride of sodium or common salt; chloride of magnesium gives the water its bitter taste, and chloride of calcium its oily feeling. Other substances exist in smaller quantities. These qualities of the water are due in part to the accumulation of mineral matter flowing into a basin with no outlet, and not carried off, as the water is, by evaporation. So dense is the water that a person can float on it without danger of sinking, and it requires an effort to submerge the body for swimming. In 1848 the boats of Lieut. Lynch met with a gale on entering the sea from the Jordan; and "it seemed as if the bows . . . were en-



THE DEAD SEA, AND THE CONVENT OF MAR SABA, ON THE BROOK KIDRON, MIDWAY FROM JERUSALEM.

countering the sledge-hammers of the Titans instead of the opposing waves of an angry sea." These heavy waves rapidly subside when the wind falls. In fresher times the brown stream of the Jordan can be traced for a mile and a half after entering the lake. No form of life is found in the Dead Sea; the fish brought down from the Jordan, and even sea-fish introduced as an experiment, quickly die.

The general aspect of the region is dreary, sterile, and desolate, and quantities of drift-wood line the shores, including besides branches of other trees, great

palm-trunks blackened with age. Among the oases on the western shore is Ain Jidy (En-gedi), a plain of about 2 miles square. The pistachio, Christ-thorn, tamarisk, oleander, lily, nightshade, mallow, mignonette, and kale grow in these fertile spots; also the osher, *Calatropis procera*, bearing the so-called "apple of Sodom," whose thin yellow rind breaks under pressure and leaves only worthless shreds in one's grasp. The high cane-brakes and thickets about the springs shelter birds and beasts of many varieties: the jackal, wild boar, and leopard; the raven, cormorant, heron,



SOUTH SHORE OF THE DEAD SEA.

stork, quail, thrush, bulbul, etc. Ducks have been seen floating on the water. On the southeastern shore, east of the Sabkah, the ground slopes upward to the mountains of Moab, and for a few miles is very fertile, yielding to the Arabs grain, indigo, melons, and cucumbers. A few ruins are found along the shores, as at Ain Jidy, Sebbeh—the site of the old Maccabæan and Herodian fortress of Masada—and on the peninsula. The strong fortress of Machærus, now Mkhour, and the hot baths of Callirrhœ were on the steep slope of the eastern mountains.

The climate is semi-tropical, owing to the extraordinary depression of the sea. In the dry season it is excessively hot and unhealthy from the miasm of the bordering marshes. Tristram notes a temperature in January of 84° in the day and 62° at 1 A. M.; Warren that of 110° after sunset at Ain Jidy in July. The excessive evaporation causes a mist to brood over the water.

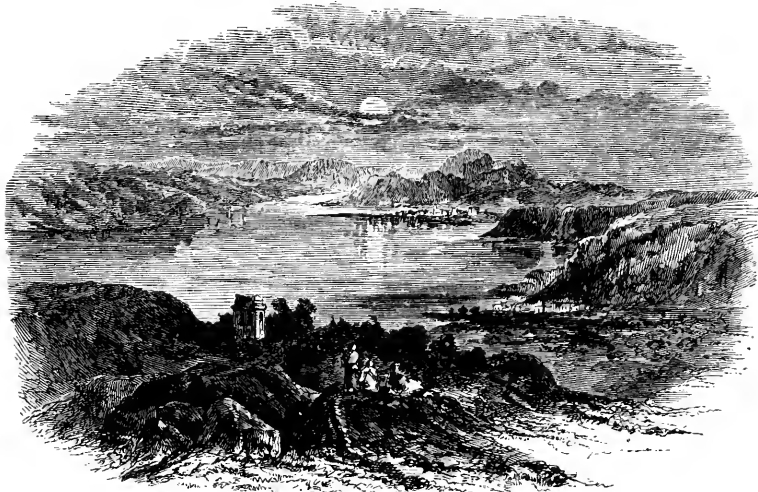
Scripture References. In Gen. 14:3 the vale of Siddim, "full of slime" or bitumen "pits," ver. 10, is no doubt the Salt Sea. This valley is usually regarded as the site, or in the immediate neighborhood, of the cities of Sodom, etc., which, with their fruitful environs in the "plain" or circle "of the Jordan," God destroyed by fire from the sky, Gen. 13:10; 19:24-29. With the identification of Genesis agrees the ancient Jewish view, recorded by Josephus, that the vale of Siddim was submerged under

the Dead Sea. The main body of water bears marks of an age much greater than that of the ruined cities; but it is the view of many competent scholars that the shallow southern bay, whose peculiarities have already been noted, now covers the ancient vale of Sodom. On the limestone cliffs of wady Muhawat, west of the north end of Jebel Usdum, Tristram in 1864 discovered appearances as if a shower of sulphur or an irruption of hot bitumen had fallen on it; masses of calcined bitumen impregnated with sulphur overlie a stratum of sulphur, below which is sand impregnated with sulphur. Pillars of salt, detached from Jebel Usdum by the rains, remind the observer now, as in the days of Josephus, of Lot's wife. The Salt Sea was one of the boundaries of Canaan and of the tribes, Num. 34:3, 12; Deut. 3:17; 4:49; Josh. 15:2, 5; 18:19; 2 Kin. 14:25. Ezekiel, 47:8-10, forcibly illustrates the healing and renovating power of divine grace by the symbol of a change wrought on the bitter and lifeless waters of this sea by the stream issuing from the temple of God through the brook Kidron, ver. 1-7. On the other hand, the parched and arid region on its shores, given over to perpetual burning heat and salt barrenness, is a monument and warning of God's just indignation and vengeance towards unrepentant sinners, Deut. 29:23; Matt. 10:15; 11:23, 24; 2 Pet. 2:4-9; Jude 7.

A leader among the modern explorers,

whose careful investigations have dissipated the exaggerated and superstitious views formerly held in regard to the Dead Sea, was Lieut. Lynch of the U. S. Navy, who in 1848 passed down the Jordan from the Lake of Tiberias with 2 metallic boats, and spent 3 weeks in a survey of the Dead Sea. He has been followed by other investigators, American, English, and French. The

idea that this lake at some former historic period discharged into the Gulf of Akaba is now generally abandoned, since it has been ascertained that about 46 miles north of that gulf the Arabah is now crossed by a watershed 787 feet above the ocean level, the wadies north of it draining into the Dead Sea, and those to the south into the Gulf of Akaba.



SEA OF GALILEE, FROM THE NORTHWEST COAST, WITH MAGDALA AND TIBERIAS.

IV. SEA OF GALILEE or TIBERIAS, Matt. 4:18; John 6:1, so called from the province of Galilee or the city of Tiberias on its western bank. Its more ancient name was "the Sea of Chinnereth" or "Chinneroth," Num. 34:11; Josh. 12:3, probably from a town or district on its border, Josh. 19:35; 1 Kin. 15:20; it was also called "the Lake of Gennesaret," Luke 5:1, from the fertile plain on its northwest shore, Matt. 14:34. See GENNESARET. It is sometimes referred to as "the sea," Isa. 9:1; Matt. 4:13, 15; 17:27. Its present name is bahr Tubariyeh. It is about 35 miles south of Mount Hermon, 27 east of the Mediterranean, and 64 in a straight line north of the Dead Sea. It is 13 miles long, from 4 to 7 miles wide, and about 160 feet deep. The level of the lake varies at different seasons, its average depression below the surface of the Mediterranean being about 682 feet. It is shaped much like a pear, with the broad end towards the north. The steep hills which inclose it on both sides are of limestone, basalt, and volcanic rock, and are

from 500 to 1,700 feet high. In most places they closely approach the water, leaving only a narrow pebbly beach; on the northwest their recession forms the plain of Gennesaret, and east of the Jordan inlet is the marshy plain el-Butihah. The basin of the lake is by some held to be of volcanic origin. Several hot springs are found on the shores, and the region is often visited by earthquakes. The depression occasions an extreme heat, and the semi-tropical vegetation which beautifies the shores in the spring is soon parched. The Jordan enters the lake on the northeast, coloring the waters for a mile, and flows out at the southwest, its passage being marked by a strong current. The water of the lake is clear and sparkling and good for drinking, though it has a slightly salt taste. Various kinds of excellent fish, including several tropical species, abound, and are sometimes seen in large shoals, Luke 5:6. The lake is still liable to sudden tempests, such as were encountered by Christ and his disciples, Matt. 14:22-33; Mark 4:35-41. In

the time of our Lord 9 considerable towns, of which the chief were Bethsaida, Capernaum, Chorazin, Tiberias, and Magdala, studded its shores, and contained a numerous and busy population; many vessels enlivened the lake; and Josephus says that the plain of Gennesaret was a marvel of cultivated fruitfulness and beauty. Of these towns only Tiberias and Magdala, now Tubariyeh and Mejdal, survive, the sites of the others being either indistinguishable or masses of ruins; comp. Matt. 11:20-24; on the lake are only 3 or 4 poor fishing-boats; the surrounding hills are usually bare and desolate, and the plain el-Ghuweir, though producing excellent figs, olives, wheat, etc., is much neglected and abounds in thorns. But the sea remains, hallowed by many scenes described in the Gospels. The Saviour of mankind often looked upon its quiet beauty and crossed it in his journeys; he stilled its waves by a word, and hallowed its shores by his miracles and teachings. Here several of the apostles were called to become "fishers of men;" in its waters Peter sank trembling and crying, "Lord, save me;" and here occurred one of Christ's interviews with his disciples after his resurrection, Matt. 4:18-22; 13:1-36; 14:13-36; Mark 5; John 21.

Before the destruction of Jerusalem Vespasian and Titus were victorious over the Jews in a naval battle fought on the lake after the taking of Tarichæa by the Romans.

How pleasant to me thy deep blue wave,
O Sea of Galilee,
For the glorious One who came to save
Hath often stood by thee.

O Saviour, gone to God's right hand,
Yet the same Saviour still,
Graved on thy heart is this lovely strand
And every fragrant hill. M'CHRYNE.

V. SEA OF JAZER, Jer. 48:32. See JAAZER.

VI. The Heb. *yâm*, like the Arabic *BAHR*, is also applied to great rivers, as the Nile, Isa. 19:5; Amos 8:8, A. V. "flood;" Nah. 3:8; and the Euphrates, Isa. 21:1; Jer. 51:36.

VII. The BRAZEN OR MOLTEN SEA, made by Solomon for the temple, about B. C. 1005, was a large laver supported by 12 metal oxen, in the southeast quarter of the court of the priests, 1 Kin. 7:23-26, 30, 44, 46; 2 Chr. 4:2-5, 9, 10. It was made from the copper or bronze taken by David from conquered cities, 1 Chr. 18:8. See BRASS

and LAVER. It was $7\frac{1}{2}$ feet in height, 15 feet in diameter, 45 feet in circumference, and contained 16,000 gallons, or according to 2 Chr. 4:5, 24,000 gallons; the latter perhaps including 1,000 baths contained by the foot or basin, with 2,000 contained in the cup or bowl. It is said to have been



supplied with water at first by the labor of the Gibeonites, and afterwards by a conduit from the pools of Solomon near Bethlehem. The water was for the ablutions of the priests, 2 Chr. 4:6; compare Exod. 30:18-21. This vessel was mutilated by king Ahaz about B. C. 739, 2 Kin. 16:17, and finally, after lasting more than 400 years, was broken in pieces and carried to Babylon by Nebuchadnezzar's army, B. C. 588, 2 Kin. 25:13, 16.



SEAL, SEALING. From a very early period seals or signets have been common in the East as an article for ornament and use, furnishing a convenient substitute for writing the name. They were made of gold, silver, bronze, common or precious stones—which were sometimes set in metal—and also of burned clay or pottery. Small ones were set in finger-rings; larger ones were of various shapes, often a cylinder 2 or 3 inches long, used as a roller, and suspended on the breast, Song 8:6, or worn

on the wrist, as it now is by many Arabs, Gen. 38:18, 25. The Heb. *HOTHAM*, *signet* or *ring*, was also a proper name, 1 Chr. 7:32; 11:44. The art of engraving seals is very ancient, Exod. 28:11, etc. The signet bore the owner's name and title, or some chosen device, and was frequently engraved on several sides, and if set, turned on a swivel, as did the cylinders. Among the Babylonians the seal, almost universally worn by the men depicted, was usually of a religious character, and many Egyptian signet-rings bear the names and images of their gods. Still extant are the rings of Thothmes III. and Amenophis III., kings of the 18th dynasty (before B. C. 1400); the engraved cylinder-seal of Ilgi, a Chaldean king at Ur, about 2,000 B. C.; one of green feldspar found in the ruins of Sennacherib's palace at Koyunjik, and believed to have been his royal seal; and another of the Persian king Darius Hystaspis. Private and public documents were authenticated by the impress of the signet—sometimes smeared with a thick ink and stamped on the document; sometimes, as among the Chaldeans and Assyrians, stamped on fresh clay, which was then baked, the clay having in many cases been affixed to cords secured around the documents, and being preferable to wax in hot climates. See *SO*. The impress of the royal seal gave to any document the force of law or decree, 1 Kin. 21:8; and permanent or temporary investment with authority as the king's agent was confirmed by the transfer of the royal seal, Gen. 41:42; Esth. 3:10, 12; 8:2, 8, 10; compare Tobit 1:22. A sealed lump of clay secured the strings around boxes, bags, and book-rolls, Isa. 8:16; Rev. 5:1; a similar mode of guarding doors and other openings was in use, Song 4:12; Dan. 6:17; Matt. 27:66; Rev. 20:3, R. V. Travellers in the East in modern times have met the same custom. The use of clay in sealing is referred to in Job 38:14. The signet, often beautiful and costly, was highly prized and guarded by its owner, Song 8:6; Jer. 22:24; Hag. 2:23. Seals were affixed to deeds attesting the transfer of property, the Hebrew custom apparently requiring the seal of the purchaser, as an evidence of his claim, and the executing of 2 documents, one closely sealed and the other open, Jer. 32:8-15, 44. Such clay tablets, from 1 to 5 inches in length, found among exhumed remains assigned to the first Chaldean monarchy, before B. C. 1300, have been ascertained to be deeds and

contracts. They are closely inscribed on both sides with cuneiform characters, except where a cylinder seal has been rolled across the document, leaving its impress; after which they were baked and then enveloped in a thin covering of moist clay, on which was inscribed the title of the inner document, and the whole was then baked afresh. Discovery was recently made in Babylonia of records of a rich banking firm, extending from Nebuchadnezzar's reign to that of Darius Hystaspis, and including deeds kept in large jars. Agreements and covenants were sealed by both contracting parties, Neh. 9:38; 10:1. Among the Greeks and Romans the signet was usually set in a ring, 1 Macc. 6:15, and impressed on clay or wax.

Figuratively, sealing signifies authentication or attestation, Dan. 9:24; John 3:33, 6:27; Rom. 4:11; 1 Cor. 9:2; 2 Tim. 2:19; security, Deut. 32:34; Job 14:17; Song 4:12; Ezek. 28:12; Rom. 15:28; and secrecy, Isa. 29:11; Dan. 12:4, 9. What a man seals he claims as his own, to be securely guarded; so God is said to seal his servants, Rev. 7:2, 3; 14:1; comp. Ezek. 9:4, 6. He seals believers by communicating to them his Spirit, and thus securing and attesting them as the children of God, 2 Cor. 1:22; Eph. 1:13, 14; 4:30.

SEA'SONS. See *CANAAN*.

SEAT, MO'SES, Matt. 23:2, the authority of that lawgiver, shared by the scribes and Pharisees so far as they taught in harmony with him.

SEATS. Wealthy Egyptians and Assyrians had chairs and stools of elegant workmanship, as no doubt wealthy Hebrews had, 1 Kin. 2:19; 10:5; 2 Kin. 4:10. See *STOOL*. Different degrees of rank and dignity were anciently, as now, in the East indicated by the style and position of the seat, Esth. 1:14; 3:1; Job 29:7; Matt. 23:5. See *THRONE*. Low stools, on which people sat with their feet on the ground, were used, as Assyrian sculptures show, by the mass of that people. A luxurious couch was a favorite article of furniture with the Persians, who reclined even at meals, Esth. 1:6; 7:8. In earlier times the Hebrews, like the Egyptians, sat at meals, Gen. 43:33; 1 Sam. 20:5, 18, 25. Later they reclined at table on couches, Ezek. 23:41; Amos 6:4; Matt. 9:10, R. V. margin. See *EATING*. Sitting or lying on the ground was a sign of mourning, 2 Sam. 12:16; 13:31; Job 2:8, 13; Isa. 3:26; 47:1, 8; Lam. 2:10; Ezek. 26:16; Luke 10:13. In modern Oriental

houses the inmates sit, with legs bent under and crossed in a half-kneeling posture, upon mats or carpets spread upon the floor. In the houses of the rich are cushions and low divans, stuffed with cotton, on which people sit in the same manner. Probably similar customs prevailed in ancient times, Mark 3:19, 20, 32, 34; Luke 10:39; Jas. 2:3. In the East anciently, as now, not only teachers and scholars or hearers sat, Matt. 26:55; Luke 2:46; 5:17; Acts 22:3, but councillors, Acts 6:15, and judges, John 19:13; Acts 23:3; 25:6, tax-gatherers, Matt. 9:9, merchants and exchangers, Matt. 21:12; John 2:14, and beggars, Matt. 20:30. Dr. Wm. M. Thomson says, "In Palestine people sit at all kinds of work," and specifies carpenters, washerwomen, and shopkeepers; and Canon H. B. Tristram saw masons, paviors, and reapers sitting as they wrought.

In Rev. 4:4 the same Greek word is used, translated in the A. V. "seats" and "thrones;" in R. V. "thrones;" compare 2 Tim. 2:12. So in Rev. 2:13; 16:10, the R. V. has "Satan's throne," and "throne of the beast."

SE'BA. See SABEANS.

SE'BAT or **SHE'BAT**, Zech. 1:7, the 5th month of the Hebrew civil year, and the 11th of the ecclesiastical year—from the new moon of February to that of March. See MONTH. They began in this month to number the years of the trees they planted, the fruits of which were esteemed impure till the 4th year.

SECA'CAH, *inclosure*, one of the 6 cities of Judah in "the wilderness" towards the Dead Sea, Josh. 15:61. Perhaps at Bir-Sukairiyeh, 6 miles southeast of Tekoa and 10 east by north from Hebron.

SE'CHU, *watch-place*, a place near Ramah, possessing a large cistern, 1 Sam. 19:22. Conder proposes Kh. Suweikeh, 7 miles north by west from Jerusalem, as its site.

SE'COND CHILD, Eccles. 4:15, 2d to the king.

SE'CRET. See MYSTERY.

SECT, from a Latin word answering to the Greek word *hæresis*, which latter our translators have in some places rendered "sect," in others "heresy." As used in the New Testament, it implies neither approbation nor censure of the persons to whom it is applied, or of their opinions, Acts 5:17; 15:5. Among the Jews there were 5 sects, distinguished by their practices and opinions, yet united in communi-

on with each other and with the body of their nation: namely, the Pharisees, the Sadducees, the Essenes, the Herodians, and the Zealots. Christianity was originally considered as a new sect of Judaism; hence Tertullus, accusing Paul before Felix, says that he was chief of the seditious sect of the Nazarenes, Acts 24:5; and the Jews of Rome said to the apostle when he arrived in this city, "As concerning this sect, we know that everywhere it is spoken against," Acts 28:22. See HERESY.

SECUN'DUS, *fortunate*, a disciple of Thessalonica, who accompanied Paul in his last journey to Jerusalem, Acts 20:4.

SECURE' *without care*, free from anxiety, rather than safe, Judg. 8:11; 18:7, 10, 27; Prov. 3:29. In Matt. 28:14, R. V., "rid you of care."

SEDI'TION, Luke 23:19, 25, A. V., "insurrection," as in Mark 15:7. In Gal. 5:20 a different Greek word is used, meaning "divisions," as in the R. V. and Rom. 16:17.

SEDUCE', Mark 13:22; 1 John 2:26, to "lead astray," as in the R. V. "Seducers," 2 Tim. 3:13, means "impostors," as in the R. V.

SEE. By a Hebrew idiom this term is often used to express perception gained otherwise than by the eyes, Exod. 20:18, and is sometimes equivalent to "enjoy," Job 7:7; Psa. 27:13. To "see the king's face," 2 Kin. 25:19, margin; Esth. 1:14; Jer. 52:25, margin, implies a special privilege of approach to the king as a favored or chief courtier. The Persian court ceremony was especially rigid. Comp. Matt. 18:10; 1 Cor. 13:12; Rev. 22:4. See FACE.

SEED, Gen. 1:11; often used figuratively, Gen. 3:15; 4:25; 22:17, 18; Jer. 31:37; Gal. 3:16; 1 Pet. 1:23; 1 John 3:9. The Mosaic law forbade sowing a field with "mingled seed," *i. e.*, two or more kinds of seed, Lev. 19:19. The "precious seed" is often committed to the ground with many fears; but the harvest, at least in spiritual things, shall be a season of joy, Psa. 126:5, 6.

SEER, the A. V. translation of 2 Hebrew words denoting persons supernaturally enlightened to see things which God only can reveal; applied to certain Hebrew prophets, 1 Sam. 9:9; 2 Chr. 29:30; 33:18, 19; Isa. 29:10; 39:10. Compare Num. 24:3, 4. See PROPHET. In 2 Chr. 35:19 the R. V. reads "Hosai," as a proper name, instead of translating it "seers."

SEETHE, Exod. 16:23; 2 Kin. 4:38, A. V.,

to boil or stew. A "seething pot," Job 41:20; Jer. 1:13, was "a pot blown," *i. e.*, with a fanned fire under it—a kettle with contents violently boiling; compare Isa. 54:16.

SE'GUB, *raised*. I. A Judahite, son of Hezron, 1 Chr. 2:21, 22.

II. Youngest son of Hiel, the rebuilder of Jericho in Ahab's time, B. C. 918-896, 1 Kin. 16:34.

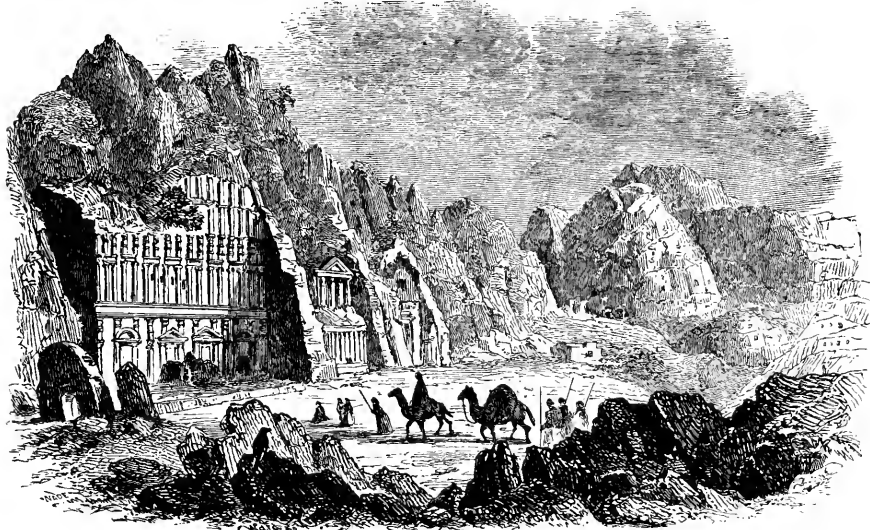
SE'IR, *hairy, shaggy*, a chief of the Horites, who early occupied the mountainous region afterwards possessed by the Edomites, Gen. 36:20; comp. Gen. 14:6; Deut. 2:12.

SE'IR, I., **MOUNT SE'IR**, Gen. 14:6, or **LAND OF SE'IR**, Gen. 32:3; 36:30, the mountainous region lying between the Dead Sea on the north and the eastern gulf of the Red Sea on the south, and between the Arabah valley on the west and the elevated Arabian desert on the east,

Deut. 2:1-8. The rugged appearance of the tract as viewed from the mountain generally recognized as Mount Hor, the central and highest peak, 4,800 feet high, justifies its name. See **IDUMÆA**. The northern part of Mount Seir is now called el-Jebâl, the Arabic for Gebal, *mountain*, Gebala having been one of the ancient names of the region. South of Petra the range is called esh-Sherah, apparently a corruption of Seir.

II. Mount Seir in Josh. 15:10 was a landmark on the northern boundary of Judah, between Kirjath-jearim and Beth-shemesh. Probably the ridge on which is a village called Saris, 2 miles southwest of Khubbet el-Enab.

SE'IRATH, Judg. 3:26, Ehud's place of refuge after killing Eglon; apparently on the southern verge of "Mount Ephraim," ver. 27, and possibly the same as "Mount Seir," II.



VIEW OF PART OF THE MAIN VALLEY OF PETRA.

SE'LA or **SE'LAH**, *rock*, a city of the Edomites taken by Amaziah, king of Judah, about B. C. 826, and by him named Joktheël, *subdued by God*, 2 Kin. 14:7. About a century later it is mentioned by its old name and as if belonging to the Moabites, Isa. 16:1; compare Isa. 15. It may be denoted in other passages by the word *se-la*, translated "rock" in the A. V., as in Judg. 1:36; 2 Chr. 25:12; Isa. 42:11; Obad.

3, but their references are more or less uncertain. Under the Greek name Petra, also meaning *rock*, the city is mentioned by heathen Greek and Roman writers, and by Josephus, Eusebius, and Jerome. At the close of the 4th century B. C. it was the capital of the Nabathæans, who succeeded the Edomites in Edom proper or Mount Seir, and who at Petra successfully resisted the attacks of Antigonus, one of Alexan-

der's successors, B. C. 310. The city became an important station of trade between the East and Rome, and many Romans settled there. About B. C. 70 it is mentioned as the capital of Arabia Petræa and the residence of its line of kings called Aretas. The 1st wife of Herod Antipas was a daughter of one of these kings, and was divorced by him to make room for Herodias, Luke 3:19. Petra was subjected to Rome by Trajan about A. D. 105. Christianity was early planted here, and Petra furnished members for several church councils. In a few centuries, however, the commerce and power of the city declined, and it is not mentioned in history after A. D. 536. Burckhardt, in 1812, was the 1st traveller who visited and described it. Subsequent travellers, especially Laborde in a work published in 1830, have given minute and graphic descriptions of this wonderful city, with drawings of the principal ruins which attest its ancient splendor.

Petra is situated midway between the Dead Sea and the Gulf of Akaba, and about 110 miles from Jerusalem. It lies in an elevated valley of Jebel esh-Sherah (see SEIR, MOUNT), called by the Arabs wady Mousa, from a tradition connecting the origin of the gorge and the supply of water here with Moses. Mount Hor, the supposed scene of Aaron's death, rises above Petra on the west. The valley is 2,200 feet above the Arabah, and is about $\frac{3}{4}$ of a mile long from north to south, and from 250 to 500 yards wide, with numerous short ravines in its sides. It is inclosed by precipitous cliffs of variegated sandstone, those on the west being steepest and highest. It is accessible through ravines at the north and south, but the main passage is from the east, through es-Sik, *the cleft*, and begins between cliffs 40 feet high and 50 yards apart, which soon become higher, nearer, and full of excavated tombs. Portions of the ancient pavement of the road in this gorge still remain. Es-Sik is about a mile and a half long. A small brook, bordered with oleanders, flows through it, crosses the city, and passes off at the west through a continuation of es-Sik. Near the entrance to Petra its sides are but 12 feet apart and 250 feet high. Hewn out of the cliff facing this narrow and lofty gateway is the most beautiful structure of Petra, a temple or mausoleum, called by the Arabs el-Khaznet Fir'aun, *the Treasury of Pharaoh*; the façade, 85 feet high, is adorn-

ed with pillars and rich sculptures, for the most part in excellent preservation. The principal chamber is 12 yards square and



GORGE IN PETRA, WITH A PART OF EL-KHAZNET.

25 feet high; its walls and those of 3 side-chambers are plain. From here the Sik widens towards the northwest; in a recess on the left, about 200 yards from the Khaznet, is a magnificent theatre, also cut out of the rock; it has 33 tiers of seats, is 39 yards in diameter, and would accommodate 3,000 or 4,000 spectators. About 100 yards farther north the great valley of the main city opens. It is strewn with ruins of temples



THE ROCK-TEMPLE EL-KHAZNET, IN PETRA.

and other public buildings, including a church, and bridges. The large inclosure on the western side, called Kasr Fir'aun, *Pharaoh's Castle*, is the only structure with walls still standing of those not excavated from the mountain. East of it rises a triumphal arch. Another remarkable monument, called ed-Deir, *the Convent*, is reached by a steep, narrow, and tortuous ravine running from the northwestern angle of the valley. It is hewn out of the solid rock; its front is 152 feet in length and height, and within are naked walls of rock, with a single niche. The tombs excavated in the cliffs inclosing the valley and its side gorges are numberless, rising range above range, and are in many cases highly ornamented. Many are reached by steps cut in the rock, while others are inaccessible, at a height of some 400 feet. The style of the various monuments shows a mixture of Greek and Roman with Oriental and sometimes Egyptian taste. The beauty of the stone from which they are wrought gives to the whole scene a singular charm, enhanced by the stern surroundings of the city. The rock is a fine and soft sand-

stone, variegated with red, purple, black, white, azure, and yellow, the deepest crimson and the softest pink, while high above the cliffs rise in their native rudeness and majesty. Though the extant ruins belong to the Nabathæan and Roman period, none the less does the present desolation of Sela show the fulfilment of prophetic denunciations against its former Edomite inhabitants, Isa. 34:5-15; Jer. 49:7-22; Ezek. 35; Joel 3:19; Amos 1:11, 12; Obad. 3-16. See HOR and IDUMÆA.

Sela, translated "rock" in Num. 20:8-11; Judg. 1:36, Rowlands, Trumbull, and others identify with a bold cliff at 'Ain Kadeis, Kadesh-barnea, from the base of which a copious stream of pure and sweet water still flows, as when struck by the rod of Moses, supplying several wells and pools and forming an oasis in the desert.

SE'LAH a musical term which occurs 71 times in the Psalms, and is found also in Hab. 3:3, 9, 13. It usually occurs at the end of a period or strophe, but sometimes at the end only of a clause. This difficult word, it is now generally believed, was a direction for a meditative pause in the

singing of a psalm, during which perhaps there was an instrumental interlude.

SELEUCIA, a fortified city of Syria, on the Mediterranean, 5 miles north of the mouth of the Orontes and 16 miles west of Antioch, whose seaport it was. Paul and Barnabas embarked here on their 1st missionary tour, Acts 13:4, and probably landed here on their return, Acts 14:26. The chief part of the city lay on the slope of Mount Coryphæus, the southern extremity of Mount Pierius, a branch of Mount Amanus, and was called Seleucia Pieria, and sometimes Seleucia by the sea, to distinguish it from several other cities named from its founder Seleucus Nicator, one of the successors of Alexander the Great. Seleucus died B. C. 280, and was buried here. The city was taken by Ptolemy Euergetes B. C. 246, but was recovered 70 years later by Antiochus Epiphanes. It retained its importance under the Romans, and was a free city in Paul's time. Seleucia had a good harbor, with an outer port, and an inner basin covering over 47 acres. The harbor is now choked with sand and mud; but its masonry is well preserved, and includes 2 ancient piers called Paul and Barnabas. A part of the city wall remains, with a gateway at its southeastern angle, through which Paul may have passed. The ruins, now Selukeyah, are desolate, but a small village called Kalusi is near the ancient city.

SELEUCUS, the name of 6 of the Greek kings of Syria, from the death of Alexander the Great until Syria was made a Roman province, B. C. 65. Seleucus I., called Nicator, *conqueror*, reigned B. C. 312-280, founded Antioch and other cities, and was the most powerful of the Seleucidae. He was succeeded by his son Antiochus (I.) Soter, B. C. 280-261. The dynasty is included among the "4 horns" of the "he-goat," Dan. 8:8, 22, and several of the kings are denoted by the "king of the north," as opposed to the "king of the south," *i. e.*, Egypt, in ch. 11. Verse 6 refers to the 3d Seleucid king Antiochus (II.) Theos, B. C. 261-246; ver. 7-9 to his son and successor Seleucus (II.) Callinicus, B. C. 246-226; ver. 10 to his 2 sons, Seleucus (III.) Ceraunus, B. C. 226-223, and Antiochus (III.) the Great, B. C. 223-187, whose course verses 11-19 predict; from his reign dates the subjection of the Jews to the Seleucidae. Verse 20 refers to Seleucus (IV.) Philopator, B. C. 187-175, styled "king of Asia" in 1 Macc. 3:3, and "raiser of taxes" in Dan.

11:20. He was succeeded by his younger brother, Antiochus (IV.) Epiphanes, B. C. 175-164, who terribly oppressed the Jews, as Daniel predicted, 11:21-30. The remaining Seleucidae had somewhat short and troubled reigns. In the time of Simon Maccabæus, B. C. 143, the Jews acquired a degree of independence for a time, and more completely under his son John Hyrcanus.

The **SELEUCIDIC ERA** dated from the victory of Seleucus I. over Antigonus, in Babylonia, B. C. 312. This era was long dominant in Central and Western Asia. The Jews were forced to adopt it, for civil contracts, etc., after they passed from under the dominion of the Greek kings of Egypt to that of Antiochus the Great and his successors, B. C. 200; and continued to use it till the final close of their schools on the Euphrates, A. D. 1040, since when they have dated from the creation.

SEM, Luke 3:36, A. V., Greek form of **SHEM**.

SEM'EI, Luke 3:26, or **SEM'EIN**, R. V., one mentioned in the genealogy of Christ; possibly Shemaiah, 1 Chr. 3:22.

SENA'AH, *thorny*, a place whose inhabitants returned with Zerubbabel, B. C. 536, Ezra 2:35; Neh. 7:38; and according to Neh. 3:3, where the Hebrew article is prefixed (*has-Senaah*), built the fish-gate, B. C. 445. It is traced in Magdal-Senna, mentioned by Eusebius and Jerome, now Kh. el 'Aūjah, 7 miles north of Jericho.

SEN'ATE, Acts 5:21, probably the body of elders, constituting one of the 3 elements of the Sanhedrin, the other 2 being the chief priests and the scribes. See **SANHEDRIN**.

SE'NEH, *thorn-bush*, apparently the southernmost of the 2 "sharp rocks" between Geba (A. V. Gibeah) on the south and Michmash on the north, 1 Sam. 14:4, 5. Between Jeba and Mukhmās, which are about a mile apart, is the deep valley wady Suweinit, crossed by "the passage of Michmash," 1 Sam. 13:23; Isa. 10:28, 29. The rocks may denote its steep sides, or perhaps the hillocks which obstruct its bed.

SE'NIR. See **SHENIR**.

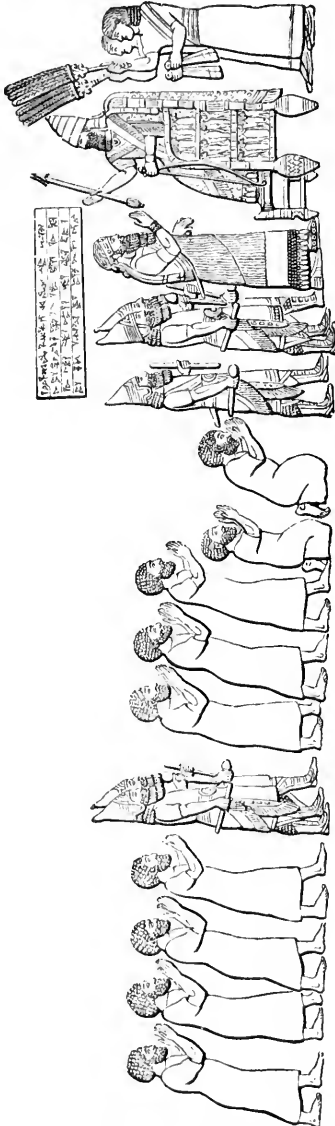
SENNACH'ERIB or **SENNACHE'RIB**, on the monuments **SIN-AKHI-ERBA**, *Sin* (the moon-god) *increases brothers*, king of Assyria, son and successor of Sargon, B. C. 705-681. The Scripture references to him are remarkably confirmed and supplemented by contemporary inscriptions on cylinders, sculptured bulls, and slabs of stone

exhumed from the long-buried ruins of Nineveh. In the 2d year of his reign he quelled a revolt in Babylon, where Merodach-baladan, dethroned a few years before by Sargon, had reestablished himself as king. Appointing an Assyrian viceroy in Babylon, Sennacherib waged a successful war against the Aramæan tribes on the Tigris and Euphrates, the inhabitants of the Zagros mountains east of Assyria, and in a hitherto independent portion of Media. In B. C. 701 he led a campaign against the Phœnician and Philistine cities and Judah, all of which had been tributary to Assyria and had revolted. Compare 2 Kin. 16:7-9; 18:7. He subdued Phœnicia and Philistia, defeating an Egyptian army sent to the relief of Ekron, and turned his arms against Hezekiah, who had encouraged the rebellion of the Ekronites. Sennacherib attacked the fortified cities of Judah, 2 Kin. 18:13; 2 Chr. 32:1, of which he claims to have captured 46, with their suburban fortresses and villages and their spoil; he also claims to have taken captive over 200,000 Judahites, and to have prepared to besiege Jerusalem by building towers around it and earth-mounds opposite its gates. If these records are correct, Isaiah may refer to this desolation and captivity of Judah in ch. 24:1-12; and in ch. 22:1-13 to this siege of Jerusalem, for whose defence Hezekiah prepared by strengthening the walls and diverting the outer water-courses, 2 Chr. 32:2-8. He sent ambassadors to Sennacherib at Lachish with a message of submission, and paid a tribute of 30 talents of gold and 300 talents of silver, 2 Kin. 18:14. The amount of gold is the same in the Assyrian inscription, but the silver is there stated at 800 talents—the additional amount being perhaps afterwards extorted by Sennacherib on finding Hezekiah's resources equal to it, ver. 15. The Assyrian record adds that many of Hezekiah's cities were given to the kings of Ashdod, Askelon, Ekron, and Gaza. In B. C. 700 another revolt in Babylonia was quelled by Sennacherib, who made his eldest son viceroy. It is believed that Hezekiah "after this," 2 Chr. 32:9, again revolted from Assyria, engaging the help of Egypt, as the Bible narrative implies, Isa. 30:1-7; 31:1; 36:6; that Sennacherib again invaded Judah, and there sustained that tremendous reverse of which naturally his own monuments say nothing, but which seems to be referred to in an Egyptian story. A year or two may have intervened between these

2 invasions. From Lachish Sennacherib despatched ambassadors and troops to Jerusalem to demand with insults Hezekiah's unconditional surrender, 2 Kin. 18:17-37; from Libnah also he sent a letter defying Jehovah, 2 Kin. 19:8-13. Hezekiah spread the threats and blasphemies of Sennacherib before the Lord, and received through Isaiah assurances of divine protection—which were speedily fulfilled, and 185,000 Assyrians were miraculously slain "that night," ver. 1-7, 14-35; Isa. 37:4-9; 37:29, 33-36. This may have occurred at Libnah or at some point nearer Egypt, towards which Sennacherib may have marched to meet the Ethiopian army, 2 Kin. 19:9. An Egyptian story, reported by Herodotus, relates that Sennacherib was opposed at Pelusium by an inferior force under an Egyptian king named Sethos, who invoked the help of his gods, and that in the night field-mice nibbled the bowstrings of the Assyrians, who the next morning fled. Sennacherib returned to Nineveh, ver. 36, and appears to have thenceforth left Palestine and Egypt unmolested. He prosecuted successful wars in Armenia and Media and against the Babylonians again in revolt, and their allies the Susianians, whom he assailed by way of the Persian Gulf with a Phœnician naval force. In the last 8 years of his reign Babylon seems to have been independent, but submitted to his successor Esar-haddon. Sennacherib, while worshipping in a temple, was murdered by 2 of his sons, about B. C. 681, 2 Kin. 19:37; compare ver. 7. He was succeeded by his younger and favorite son.

Isaiah's portraiture of the pride of Sennacherib, who still was but an instrument of God, Isa. 10:12-27, is verified by the boastful tone of his inscriptions: he calls himself "the subduer of kings from the upper sea of the setting sun to the lower sea of the rising sun," *i. e.*, from the Mediterranean to the Persian Gulf. He was a great builder also. At Nineveh, which he made his capital, he built a magnificent palace over 8 acres in area, and containing more than 60 ground-floor apartments, including a hall 180 feet long and 40 feet wide. Planks of foreign timber, including cedars of Lebanon, Isa. 37:24, were employed for ceilings, spanning the width of the rooms. This palace, much of which has been explored since its first unearthing by Layard in 1847, occupies the southwest corner of the mound of Koyunjik opposite Mosul. The huge alabaster tablets

wainscoting the rooms to the height of 10 or 12 feet, were covered with bas-reliefs and cuneiform inscriptions; and though



FROM THE PALACE OF SENNACHERIB, KOYUNLIK, NINEVEH.

large portions of these have perished by violence and time, the remaining slabs and fragments are full of interest. Hunting

and building scenes are represented, the king often appearing as a spectator. His military exploits are portrayed, including his war against Phœnicia and Judah. A series of well-preserved bas-reliefs represents the siege and capture of a large and strong city; part of it is already taken, while elsewhere the battle is fiercely raging. Captives are seen flayed, impaled, and put to the sword. From one of the gates a long procession of prisoners is brought before the king, who is seated on his throne outside of the city. Two eunuchs stand behind him holding fans and napkins. The prisoners are presented by the vizier, accompanied by military officers. The inscription is thus translated: "Sennacherib the mighty king, king of the country of Assyria, sitting on the throne of judgment at the gate of the city Lachisa; I give permission for its slaughter." The captives are partially stripped and have the appearance of Hebrews. Sennacherib also restored an ancient palace at Nineveh, partially exhumed in the mound of Neby Yunus, improved the city fortifications, embanked the Tigris channel, constructed aqueducts, and built a temple to Nergal.

Little did Sennacherib anticipate the utter ruin of his own proud metropolis, and still less that the ruins of his palace should preserve to this remote age the tablets containing his own history, and the image of his god Nisroch so incapable of defending him, to bear witness for the God whom he blasphemed and defied. See NINEVEH, NISROCH, SARGON, and SO.

SEN'TENCE, Acts 15:19, in the R. V. "judgment."

SE'PHAR, "a mountain of the East," a boundary of the Joktanites, Gen. 10:30; generally identified with the ancient seaport Dhafari or Zafar, on the Indian Ocean, east of the midway point of the southern coast of Arabia. A mountain near the town was celebrated for its frankincense. The district of Isfôr is now occupied by a series of villages with adjacent ruins. See MESHIA.

SEPHA'RAD, Obad. 20, a place from which captive Jews were to return to Judah. Jewish authorities interpret it as Spain, and the Spanish Jews have long been named Sephardim, in distinction from the other chief section of the race, the Ashkenazim or German Jews. It is a question, however, whether any Jews had been transported to Spain at the date of Obadiah's prophecy; and some regard

Sepharad as identical with Sippara; see **SEPHARVAIM**; others with Sardis in Lydia; compare Joel 3:6.

SEPHARVA'IM, a place whence colonists were transported to Samaria as substitutes for the captive Israelites, after B. C. 721, 2 Kin. 17:24. It is identified with Sippara, situated on both sides of the Euphrates (hence its dual Hebrew name), about 20 miles north of Babylon. Sennacherib mentions Sefarvaim as a city subdued by the Assyrians before his time, 2 Kin. 19:11-13, no doubt by Sargon and Tiglath-pileser II. Sippara was a chief seat of the worship of the sun, and appears in various inscriptions as Tsipar-sha-Shamas, *Sippara of the sun*, with the goddess Anunit wife of the sun—the 2 deities being probably intended by the "Adrammelech and Anammelech" cruelly adored by the Sefarvites, 2 Kin. 17:31. The Chaldæan account of the Deluge says that Xisuthros (Noah) buried the antediluvian records at Sippara, and that his posterity recovered them thence. The modern town Mosaib is near the ancient site.

SEP'TUAGINT, *seventy*, the oldest Greek version of the Old Testament. Its name, often represented by the Roman numerals LXX., is generally derived from the tradition that the translators were 70 or 72 in number. According to Josephus, 6 elders from each tribe were sent to Alexandria with a copy of the Law requested by Ptolemy Philadelphus, and translated it in 72 days. The accounts of the origin of the translation vary in some points, but agree in stating that it was made at Alexandria, begun under the early Ptolemies, about B. C. 285, and that the Pentateuch was translated first. The whole of the Old Testament seems to have been complete in Greek in the time of Ptolemy (VII.) Physcon, about B. C. 130. See **ALEXANDRIA**. Internal evidence suggests that it was made by different persons at different times from Egyptian Hebrew MSS., and by Alexandrian Jews more or less imperfectly versed in Hebrew. The books of Moses are the best translated. The version is faithful in substance as a whole, but contains many errors. Its chronology differs materially from that of the Hebrew text, adding, for example, 606 years between the creation and the deluge. The version is of great value in the interpretation of the Old Testament, and in some passages is believed to represent the older and more accurate Hebrew text than that of existing Hebrew

MSS. It is frequently quoted by the New Testament writers, whose Greek is founded on that of the Septuagint. It was highly esteemed by the Jews at the coming of Christ; according to Philo a festival was held yearly at Alexandria to celebrate its completion. By its diffusion wherever Greek-speaking Jews were settled it prepared the minds of surrounding heathen inquirers for the gospel; and when finally Christ was preached it made easy for Greeks and Hellenistic Jews the verification of his claims by comparison of them with the LXX. Old Testament prophecies, Acts 17:11. See **QUOTATIONS**. It was translated into Latin by the close of the 2d century, and later into Egyptian dialects, Ethiopic, and other languages. So constantly was it quoted by Christian teachers and writers that the Jews, pressed in controversy by references to it, began to deny its faithfulness to the Hebrew, and in the 2d century adopted in its stead a more literal Greek version by Aquila, a Jewish proselyte of Pontus. The LXX. is still the recognized authority in the Greek Church. The Apocryphal books were gradually and early added to the Septuagint. See **APOCRYPHA**. The oldest known MSS. of the Septuagint are 3, supposed to have been written in the 4th century, and now in St. Petersburg, London, and Rome. No Hebrew Old Testament MS. of an earlier date than the 10th century is known to exist.

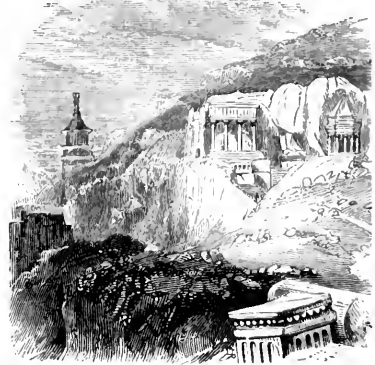


TOMBS HEWN IN THE ROCK, PETRA.

SEP'ULCHRE, a burial-place or tomb. The 1st mentioned in the Bible, that of Abraham, was a cave in the field of Machpelah near Hebron, Gen. 23. See **HE-**

BRON. Family sepulchres were common and prized among the Hebrews, Gen. 49:29-32; 50:13; Judg. 8:32; 16:31; 2 Sam. 2:32; 21:14; comp. 2 Sam. 19:37 and 1 Kin. 13:22. They had also public burial-places, 2 Kin. 23:6; Jer. 26:23; Matt. 27:7. Their tombs were sometimes underground, Gen. 35:8; 1 Sam. 31:13; Ezek. 39:15; Luke 11:44; but were often in the side of a hill, 2 Kin. 23:16. Natural caverns abound in the hills of Palestine, and were often used as tombs, being enlarged and otherwise adapted, Gen. 50:5, 13. Sepulchres were also excavated in the solid rock at great expense, Isa. 22:16; Matt. 27:57-60; comp. Isa. 53:9. Richly adorned tombs of this kind are numerous in Petra. See cuts and **SELA.** Burial caves are found along the bases of hills in all parts of Syria: as on the south side of Hermon, the west side of Olivet, the hillside west of Nain, in the gorge of Barada, and in the sea-cliffs north

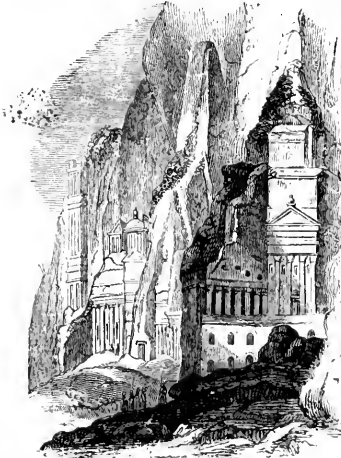
with 2 Chr. 33:20, or in a sepulchral house, Job 30:23; Eccles. 12:5. See also Josh. 24:30; 1 Kin. 2:34. The kings of Israel



"TOMB OF ABSALOM," ROCK TOMBS, AND GRAVES IN THE KIDRON VALLEY.

were buried in Samaria after they established their capital there, 1 Kin. 16:28; 22:37. Sepulchral inscriptions seem to have been rare among the Hebrews, but burial-places were sometimes honored by "pillars," Gen. 35:20, or marked for dishonor by heaps of stones, Josh. 7:26; 8:29; 2 Sam. 18:17. The Hebrew word translated "title" in 2 Kin. 23:17, R. V. "monument," is "sign" in Ezek. 39:15. Contact with sepulchres produced defilement according to the Mosaic law, Num. 19:16; comp. Isa. 65:4. In the time of Christ it was the custom of the Jews every spring to whitewash the outside of sepulchres as a guard against defilement, and Christ compares the hypocritical Pharisees to such tombs, Matt. 23:27, 28; also to "tombs which appear not," as not suggesting to their admiring observers any idea of their inward defilement, Luke 11:44. It was thought an act of piety by the Pharisees to preserve and adorn the tombs of the prophets; yet they were as far as their fathers the prophet-killers had been from honoring the real principles of God's servants, as they showed by opposing and killing the divine Prophet and his disciples, Matt. 23:29-36; Luke 11:47-51. In the East as elsewhere superstitious veneration for the tombs and bones of men reputed as saints is still combined with habitual violation of many of the laws of God.

The Mishna, about A. D. 200, describes a Jewish rock tomb as consisting of a forecourt large enough to accommodate a bier,



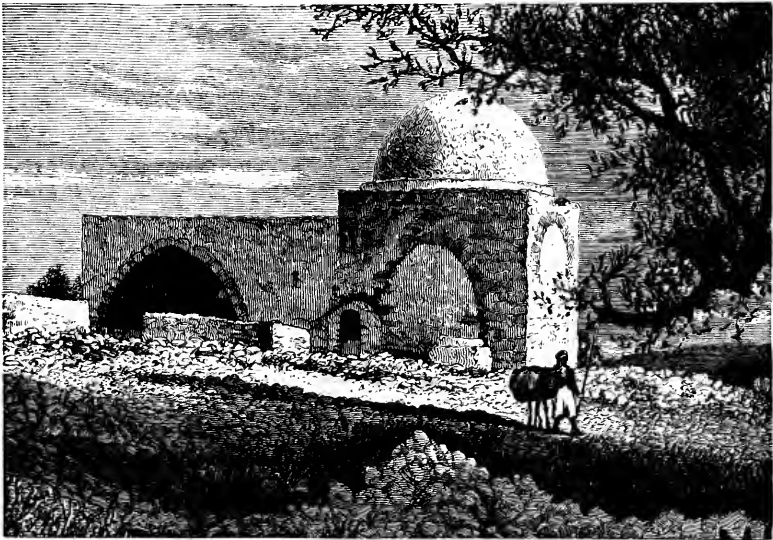
OTHER TOMBS, ETC., IN PETRA.

of Acre. Burial-grounds were usually outside of city limits, as is now the case in Syria, Mark 5:1-5; Luke 7:11-14; and it appears to be noted as exceptional that the kings of Judah were buried in Jerusalem, on Mount Zion, 1 Kin. 2:10; 11:43; 15:24; 2 Kin. 9:28; 2 Chr. 16:14; 32:33; 35:24; Neh. 3:16; comp. Acts 2:29. The good high-priest Jehoiada shared this royal honor, 2 Chr. 24:16, from which some of the kings were debarred, 2 Chr. 21:6-20; 26:23; 28:27. The prophet Samuel was interred in "his house at Ramah," 1 Sam. 25:1, perhaps in the garden; comp. 2 Kin. 21:18

bearers, etc., and opening, through an entrance closed by a large stone that could be rolled away, Matt. 27:59-66; Mark 15:46; 16:1-8; Lu. 24:1-12; John 11:38-44; 19:38-42, into a chamber 3 yards square or more, whose 3 other sides contained recesses, each for one corpse. Sometimes the court gave entrance on different sides to several such chambers. The recesses were cut into the rock horizontally 6 feet or more, and were about 2 feet wide and 3 feet high; the corpse was placed in one of these unconfined, with the feet outward, and the entrance was closed by a stone. Sometimes there were 2 or 3 tiers of recesses, with a ledge in front on which the closing stone

rested. Hebrew tombs of earlier times may have been simpler, as were those of the poor at all times, and did not always prevent bodies from touching each other, 2 Kin. 13:21. After the introduction of Greek and Roman customs, shallow or shelf recesses were also used, parallel with the side of the chamber, not at right angles with it; such are found in some of the sepulchres about Jerusalem, and of this sort apparently was Christ's tomb, in which one angel sat at the head and another at the foot of the recess, John 20:12.

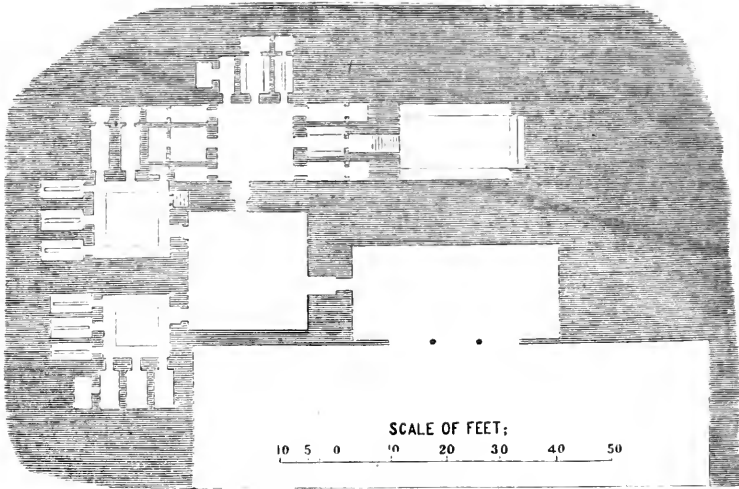
The most noted tombs of Palestine are the cave of Machpelah under the mosque at Hebron; the tomb of Joseph near She-



RACHEL'S TOMB, NEAR BETHLEHEM.

chem, Josh. 24:32; the traditional tomb of David and his dynasty on Mount Zion, outside of the city wall and under a building once a Christian church and now a mosque; the traditional sepulchre of Christ under the "Church of the Holy Sepulchre," within Jerusalem; the so-called "tombs of the kings," about $\frac{1}{2}$ a mile north of Jerusalem; "of the judges," about a mile north of the city; and "of the prophets," on the west slope of the Mount of Olives. The last seems to be a specimen of a purely Jewish sepulchre—originally a natural cavern, having only the deep recesses, and no architectural mouldings such as indicate the

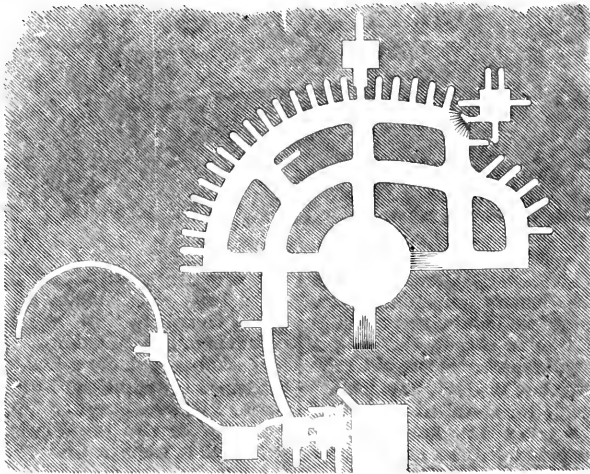
late origin of many of the tombs around Jerusalem. The "tombs of the judges" has 3 chambers, with about 60 deep recesses arranged in 3 tiers. The extensive and costly sepulchre called "the tombs of the kings" is supposed by many to be the work of Helena, queen of Adiabene, a little kingdom east of the Tigris; she was a proselyte to Judaism and a benefactress of the poor at Jerusalem in the famine predicted by Agabus, Acts 11:28. The tomb is approached through a low arched doorway, closed by a cumbersome rolling stone, which admits into an open court excavated out of the rock, and 92 feet long by 87 feet



"TOMBS OF THE PROPHETS," ON OLIVET.

wide. On the west of this is a vestibule 39 feet wide, with a richly-sculptured frieze. On the south side of the vestibule is the descent to the sepulchre, which consists of an entrance-hall about 20 feet square, with 3 square chambers opening from it, 2 of them below its level and approached by

steps; one of these lower rooms gives entrance on the north to a 4th chamber. In the sides of the chambers are many deep recesses for the reception of the dead. The innermost chamber formerly contained 2 richly-ornamented stone sarcophagi. The tombs on the southern slope of the valley



PLAN OF THE "TOMBS OF THE KINGS."

of Hinnom, wady er-Rabâbi, in the early ages of the Christian church served as hermitages, and were later used as dwellings for the poor and as shelter for flocks.

Some bear Greek inscriptions of Christian origin.

A more probable site for the sepulchre of Christ than that of the church in Jerusa-

lem has been suggested by Capt. Conder: it is a tomb lately discovered outside of the walls of Jerusalem, near a locality which, according to a tradition current among Spanish Jews at Jerusalem, was the ancient place of execution, and which agrees with the description of the "house of stoning" given by Jewish writers of the 2d century. The tomb is of the shallow-recess form described above, John 19:17-20, 41; 20:12.

The Egyptians excavated large sepulchres in the sides of the mountains that skirt the Nile valley, Exod. 14:11. The pyramids were erected as tombs for their kings. See EMBALMING.

In the Chaldaean lowland, sepulchres, Gen. 11:28, as appears from excavations in the vast and crowded burial mounds around the sites of ancient cities, *e. g.*, at Mugheir and Warka (probably Ur and Erech), were sometimes arched brick vaults large enough to hold several bodies deposited uncoffined; or the corpse was laid on a brick pavement and inclosed with a rounded cover of baked clay 7 feet long, 2 or 3 feet high and broad; or was placed in 2 great clay jars, which were then bituminated together at the mouths. Articles of personal property, for use and ornament, were buried with the dead in Egypt and Chaldaea.

The Greeks commonly burned their dead and deposited the bones and ashes in urns to be buried in the public burying-places outside the cities. Among the Romans, who at first interred the dead, the practice of burning them, adopted from the Greeks, became general towards the end of the republic. Burial was outside of the cities.

SE'RAH, *abundance*, a daughter of Asher, thrice named among those who migrated to Egypt, Gen. 46:17; Num. 26:46; 1 Chr. 7:30. Why she was thus distinguished is unknown, but the rabbis have many fables respecting her. The A. V. has Sarah in Numbers.

SERA'IAH, *warrior of Jehovah*, I., a Judahite, 1 Chr. 4:13, 14; comp. Josh. 15:17.

II. A scribe of David, 2 Sam. 8:17; called also Sheva, 2 Sam. 20:25; Shisha, 1 Kin. 4:3; Shavsha, 1 Chr. 18:16.

III. A Simeonite, 1 Chr. 4:35; compare ver. 38-41.

IV. One of the men charged by Jehoikim to take Jeremiah and Baruch, about B. C. 606, Jer. 36:26.

V. A brother of Jeremiah's secretary Baruch, Jer. 51:59-64; comp. Jer. 32:12. He went to Babylon on some embassy from

king Zedekiah, B. C. 595; Jer. 51:59, margin, and was commissioned by Jeremiah to perform there an act symbolical of the destruction of the city. He is called "a quiet prince" in the A. V., in the margin "chief of *menucha*," which is translated "resting-place" in Num. 10:33; he may have directed the caravan and its halts on its way to Babylon.

VI. The high-priest at the capture of Jerusalem by the Chaldaeans, B. C. 588; put to death by Nebuchadnezzar at Riblah, 2 Kin. 25:18-21; 1 Chr. 6:14; Jer. 52:24-27; an ancestor of Ezra, Ezra 7:1.

VII. One of the Jewish military leaders who accepted Gedaliah as governor, 2 Kin. 25:23; Jer. 40:8.

VIII. A priest who returned with Zerubabel, B. C. 536, Ezra 2:2; Neh. 12:1, 12; called Azariah in Neh. 7:7.

IX. A priest who sealed the covenant in the time of Ezra and Nehemiah, B. C. 445; perhaps the same mentioned as "ruler of the house of God," Neh. 11:11.

SER'APHIM, *burning ones*, beings beheld by Isaiah in his vision of God enthroned in the temple, Isa. 6:1-7. Their form is represented as human, with the addition of 6 wings, 2 pairs of which covering the face and the feet indicate the deepest humility and reverence, the other pair being used promptly to execute the will of God. The seraphim surround his throne and responsively praise him. The prophet being overwhelmed with a sense of personal and national guilt, a seraph ministers to him from the altar, the appointed provision for atonement, Heb. 1:14. The seraphim appear to be distinct from the cherubim in Ezekiel's vision, Ezek. 1:5-25; 10; though the latter, in Ezek. 1:13, 14, have the burning appearance supposed to be denoted by the word *seraphim*; comp. Heb. 1:7. Gesenius derives the word, not from the Heb. *seraph*, "to burn," but from the root of an Arabic word meaning "high, exalted."

SER'GEANTS, Acts 16:35, 38, properly Roman lieutenants, public servants who bore bundles of rods, sometimes with an axe in the centre, before the magistrates of cities and colonies as insignia of their office, and who executed the sentences which their masters pronounced.

SER'GIUS PAU'LUS, the Roman ruler of Cyprus, converted under Paul's ministry. Acts 13:6-12, A. D. 45; called "deputy" in the A. V.; "proconsul" in the R. V. He was a man of intelligence and candor.

Cyprus, at first an imperial province after the assignment made by Augustus, B. C. 27, and governed by a propraetor, was left by the emperor under the senate, and thereafter governed by a "proconsul." Luke's use of the proper Greek title is an instance of his minute accuracy. Coins of Cyprus struck in the time of the emperor Claudius, A. D. 41-54, give the same title to the governor of Cyprus.

SER'MON ON THE MOUNT, the common name of the longest reported discourse of Jesus, Matt. 5-7. In Luke 6:20-49 there is probably a briefer report of the same, the variations being only what might well be expected from 2 different narrators. It was delivered near Capernaum early in the 2d year of Christ's public ministry, probably A. D. 28, and as Matthew states on a mountain, as Luke says on a plain; Christ no doubt having come down from the higher and more retired region to which he had withdrawn for prayer and the choice of the 12 apostles, to the verge of the mount where was "a level place," Luke 6:17, R. V., capable of accommodating a large number of hearers—his disciples and the multitude. In it our Lord illustrates in many ways the divine and spiritual nature of true religion, having its throne in the heart and effectually controlling the life, in contrast with a merely inherited, ceremonial, or outwardly moral religion.



THE COBRA DI CAPELLO.

SER'PENTS. These reptiles, unclean by the Mosaic law, Lev. 11:10, 41, 42, are most numerous and venomous in tropical climates. They are divided into 2 great classes: the first including those which have on each side of the upper jaw a movable tubular poison-fang connected with a poison-sac at its root, and constituting nearly one-fifth of the species known to naturalists.

The remaining species, though destitute of these movable fangs, contain several kinds which are venomous. Venomous serpents abounded and still abound in North Africa, Arabia, and Syria, and are often referred to in the Bible; but the various terms employed are not always so definite that we can apply them with certainty to existing species. See **ADDER**, **ASP**, **COCKATRICE**, **VIPER**. The most frequent Hebrew term for the serpent is *nachash*, probably derived from its hissing. Allusion is made to the serpent's subtlety, Gen. 3:1; its insidious attack, Gen. 49:17; its fierceness and venom, Psalms 58:4; Prov. 23:32; its lurking in hedges and walls, Eccles. 10:8; Amos 5:19; its forked tongue, Psalms 140:3; its mode of progression, Prov. 30:19—aided by its scales, and its numerous ribs, attached only to the spinal vertebrae; and to the oviparous nature of most of the species, Isa. 59:5. A serpent-form was employed by Satan to tempt Eve, Gen. 3:1-13; hence, as well as for his crafty malignity, he is called "the serpent" and the "old serpent," 2 Cor. 11:3; Rev. 12:9, 14, 15, over whom Christ is to be completely victorious, Gen. 3:15; Rev. 20:1-3, 7-10; compare Rom. 16:20. It is not probable that the form and movement of the serpent were ever otherwise than they are at present; but after its agency in the fall they were appointed a sign of the debasement and defilement of sin and of God's condemnation of it, Gen. 3:14. See **RAINBOW**. The serpent symbolizes wickedness, Matt. 23:33. Among most heathen nations it has been an emblem of evil, probably from a tradition of the fall. The Assyrian tablets of creation connect the agency of a serpent with the first sin of man. Zoroastrianism taught that the evil spirit Ahriman spoiled the beautiful region first prepared by the good spirit Ormuzd by sending into it a venomous serpent, and also that Ahriman under the guise of a serpent first taught man to sin. Yet the serpent was worshipped in Egypt and was regarded as the emblem of a beneficent power among the Phœnicians, Greeks, and Romans. On Egyptian monuments the cobra occurs as the emblem of immortality and of the beneficent god Kneph; and thus the first miracle performed before Pharaoh by Moses and Aaron had a direct bearing on the idolatry of Egypt, Exod. 7:8-12; compare 4:1-5, 17, 20, 28-30. Serpent-charming has from time immemorial been practised in the East, and is alluded to in the Bible.

The serpent usually employed by the Egyptian charmers is the Egyptian cobra, or *haje*, a snake from 3 to 6 feet long, similar to the *Naja tripudians*, *dancing naja*, or cobra di capello, of India, with which the Hindoo jugglers perform their feats. Both these serpents when excited expand several pairs of anterior ribs and inflate the fore part of the body so that it somewhat resembles a hood. The modern Egyptian charmers are said to be able to render the *haje* perfectly rigid by a peculiar pressure upon its neck, so that it can be held out horizontally like a rod; and this has been suggested as a possible explanation of the operations of Pharaoh's magicians. It is more probable, however, that the power of God worked with them to a certain extent for the furtherance of his own purpose and glory; comp. Exod. 7:22; 8:7, 18; 1 Sam. 28:11-14. The cerastes or horned viper is also charmed in Egypt. Serpents have no external ear-opening, and appear to take pleasure in shrill sounds; hence the charmers whistle, or play on a pipe or flute, and sing a sort of incantation, and attract uncaught serpents from their concealment and capture them. The serpents on exhibition sway back and forth to the music, and allow themselves to be freely handled by the charmer, even while in full possession of fangs and poison-bags and using them immediately afterwards on other animals. Eusebius, A. D. 270-340, speaks of serpent-charmers as abounding in Palestine and using a vocal charm, Psa. 58:4, 5; Eccles. 10:11; Jer. 8:17; Jas. 3:7. See CHARMER.

The "fiery serpents" by which many of the rebellious Israelites were bitten and killed in the desert on the north of Sinai, Num. 21:4-6; Deut. 8:15, may have been so called from the agonizing heat caused by their bite. In our own day death has been known to follow the bite of a venomous serpent in 2 or 3 minutes. The "serpent of brass," Num. 21:7-9, had no healing virtue in itself, but was a test of the penitence, faith, and obedience of the people. The true healer was God, Isa. 45:22. The apocryphal book of Wisdom, about B. C. 100, ch. 16:6, 7, says of this "sign of salvation," "He that turned himself towards it was not saved by the thing that he saw, but by Thee, that art the Saviour of all." Christ himself shows that the brazen serpent was a type of him—the believing view of whom is instant salvation to the soul infected by the fatal poison of sin, John

3:14, 15; comp. Rom. 8:3; 2 Cor. 5:21; Gal. 3:13. The brazen serpent, having become an object of idolatrous worship, was destroyed by Hezekiah, 2 Kin. 18:4. See NEHUSHTAN.

Isaiah, 30:6, mentions the "fiery flying serpent" as a denizen of Egypt, or of the desert between Judah and Egypt; in ch. 14:29 he applies the same term figuratively to some oppressor of the Philistines, possibly Hezekiah, 2 Kin. 18:8; comp. 2 Chr. 26:1, 6, 7; or Sennacherib. (See.) The designation may refer to the burning effect of a serpent's bite and to the rapidity of its dart. In Egypt a serpent was a common symbol of a powerful king. Some power oppressive to the people of God is symbolized in Isa. 27:1.

The "crooked" or rather "fleeing" serpent of Job 26:13 is believed to be the constellation called "the Dragon" in both ancient and modern times, passing between the "Great Bear" and the "Little Bear."

The sagacity shown by serpents in avoiding danger is alluded to by Christ in warning his disciples not to provoke unnecessary persecution, Matt. 10:16; comp. ver. 23; Acts 8:1. Immunity from harm by serpents was promised by Christ to his first disciples, Mark 16:18; Luke 10:19, and experienced by Paul, Acts 28:3-6; comp. Psa. 91:13. In the early Christian church the serpent symbolized Christ's victory over the devil, the virtue of prudence or wisdom, and also the cross of Christ himself, John 3:14.

SE/RUG, *branch*, a descendant of Shem and an ancestor of Abraham, Gen. 11:20-26; Luke 3:35, R. V. Jewish tradition says he was the 1st of his line that fell into idolatry, Josh. 24:2.

SER/VANT. This word is the A. V. rendering of several Hebrew and Greek words, most frequently of the Heb. EBED, from a verb signifying *to work*, and of the Greek DOULOS, from a verb meaning *to bind*. Both words might in a great number of cases be rendered "bond-servant" or "slave," denoting one in a state of involuntary servitude to another, Gen. 41:12; comp. 39:1; Exod. 12:44; 1 Cor. 7:21, 22. This was the condition of the Israelites in Egypt, Exod. 1:13, 14; 20:2; Deut. 5:15. Sometimes the word denotes one who voluntarily dedicates himself to another's service: thus Joshua was the "servant" of Moses, Exod. 33:11, the Hebrew word here used being also translated "minister," Exod. 24:13. The servants of Pharaoh, of

Saul, and of David were their subjects in general, and their court officers and counsellors in particular. The Syrians and other nations were servants of David, that is, they obeyed him and paid him tribute, 2 Sam. 8. The servants of God are those who are devoted to his service and obey his holy word. Israel is called the servant of God, Lev. 25:42, 55; Isa. 41:8; and the term is applied preeminently to the Messiah, Isa. 52:13; Acts 4:27, 30, R. V.; comp. Phil. 2:7. One appointed by God to perform any special work is called his servant, as Nebuchadnezzar, Jer. 25:9. The apostles were in a peculiar manner the servants of Jesus Christ, Rom. 1:1, a title given also to all Christians, 1 Cor. 7:22. By nature man habitually obeys the promptings of his own evil heart and the suggestions of the tempter, and so is "the bond-servant of sin;" from this bondage Christ delivers those who receive him as their Saviour and King, John 8:31-47; Rom. 6:16-23.

The households of some of the early patriarchs contained many servants, who were apparently treated with kindness and justice; the highest trusts were sometimes confided to them, and they might inherit their master's estate, Gen. 14:11-16; 15:2-4; 24:1-10; Job 31:13-18. They shared the religious privileges of the household, Gen. 17:9-13, 27; 18:19, and probably were not transferred to other masters.

At the establishment of the Hebrew commonwealth involuntary servitude was everywhere prevalent; and so far as it existed among the Hebrews Moses sought to bring it under the restrictions demanded by religion and humanity. The mildest form of bond-service was that of a Hebrew in the house of another Hebrew. He might become bound to this service in various ways, chiefly through poverty, Exod. 21:2-11; Lev. 25:39-47; to acquit himself of a debt he could not otherwise pay, 2 Kin. 4:1; to make restitution for a theft, Exod. 22:3; or to earn the price of his ransom from captivity among heathen. This form of service could not continue more than 6 or 7 years; unless, when the 7th year arrived, the servant chose to remain permanently or until the Jubilee with his master, in token of which he suffered his ear to be bored before witnesses, Exod. 21:2, 6; Lev. 25:40. The Hebrew servant was not to be made to serve with rigor, nor transferred to any harder bondage; he had an appeal to the tribunals, a right to all reli-

gious privileges, the power of demanding release on providing a pecuniary equivalent, and a donation from his master at his release, Lev. 25:47-55; Deut. 15:12-18. The law likewise provided for the deliverance of a Hebrew who was in bondage to a resident foreigner, Lev. 25:47-54. But that the Mosaic regulations in regard to the treatment of Hebrew servants were at times violated appears from Jer. 34:8-23; comp. 2 Chr. 28:8-15. At the return of the Jews from the Captivity they possessed 7,337 servants or slaves, Ezra 2:65, presumably non-Hebrews. The attempt to resume the holding of Hebrews as bond-servants was promptly disallowed by Nehemiah, ch. 5:1-13. Large numbers of Hebrews were at different times enslaved as war-captives by the Philistines and Phœnicians, Joel 3:1-6; Amos 1:6, by the kings of Egypt and Syria, and by the Romans.

From the heathen around and among them, especially from their captive enemies and the remains of the Canaanites, the Hebrews obtained many servants. These were protected by law, Deut. 1:16, 17; 27:19, and might become proselytes, attend the festivals, enjoy religious instruction and privileges, Exod. 12:44; Deut. 12:18; 29:10-13; 31:10-13. The servant who was mutilated by his master was to be set free, Exod. 21:26, 27; the refugee from foreign oppression was to be welcomed, Deut. 23:15, 16; and kidnapping or man-stealing was forbidden on pain of death, Exod. 21:16; Deut. 24:7; 1 Tim. 1:10. See NETHINIM and SOLOMON'S SERVANTS. The holding of non-Hebrew slaves survived the return from Captivity, but was opposed by the Pharisees.

Hired servants, sometimes Gentiles, were also employed by the Hebrews, Exod. 12:45; Lev. 25:6; Isa. 16:14; Mark 1:20.

The Romans held in bondage captives taken in war, and purchased slaves. Their bondage was perpetual, and the master held unquestioned control of the person and life of his slaves. Yet large numbers were set free, and in many instances Roman freedmen rose to the highest honors. A favorite slave of a Roman centurion was healed by Christ, Luke 7:2-10. Many of the early Christians were slaves, 1 Cor. 7:21; such was Onesimus the bond-servant of Philemon. (See.)

The allusions of the Bible to involuntary servitude imply that it is an evil and undesirable condition of life; yet the bondman who cannot obtain his freedom is divinely

exhorted to contentment, 1 Cor. 7:20-24. Meanwhile the Bible gives directions as to the mutual duties of masters and servants, Eph. 6:5-9; Col. 3:22-4:1; Tit. 2:9, 10; Phile.; 1 Pet. 2:18; and proclaims the great truths of the common origin of all men, the immortality of every human soul, and its right to the Bible and to all necessary means of knowing and serving the Saviour—the application of which to all the relations of master and servant, superior and inferior, employer and employed, would prevent all oppression, which God abhors, Deut. 24:14; Psa. 103:6; Isa. 10:1-3; Amos 4:1; Mal. 3:5; Jas. 5:4. The principles of the Bible have operated to the mitigation and gradual abolition of slavery in Christian countries.

The term applied to Phœbe, Rom. 16:1, is the feminine of the Greek word which is also translated "deacon." See DEACON-ESS and PHEBE.

SERVITOR, 2 Kin. 4:43, a servant or attendant.

SET ON, Acts 18:10, assault. "Set to his seal," John 3:33, "set his seal to this."

SETH, appointed, called **SHETH** in 1 Chr. 1:1, the 1st son of Adam after the death of Abel, Gen. 4:25, 26; 5:3, 6, 8, and ancestor of the line of godly patriarchs, who believed the promises and held fast the truth transmitted through them from Adam.

SETHUR, hidden, Num. 13:13, a prince from the tribe of Asher, one of the 12 sent by Moses to explore Canaan.

SETTLE, Ezek. 43:14, 17, 20; 45:19, a border or ledge around the altar.

SEVEN. As from the beginning this was the number of days in the week, so it often has in Scripture a sort of emphasis attached to it, and is very generally used as a round or perfect number. Clean beasts were taken into the ark by sevens, Gen. 7. The years of plenty and famine in Egypt were marked by sevens, Gen. 41. According to the Mosaic law not only was there a 7th day Sabbath, but the 7th month was particularly distinguished, every 7th year was a sabbath, and after every 7 times 7 years came a jubilee. The great feasts of unleavened bread and of tabernacles were observed for 7 days; the number of animals in many of the sacrifices was limited to 7. The golden candlestick had 7 branches. Seven priests with 7 trumpets went around the walls of Jericho 7 days, and 7 times on the 7th day. In the Apocalypse we find 7 churches mentioned, 7 candlesticks, 7 spirits, 7 stars, 7 seals, 7

trumpets, 7 thunders, 7 vials, 7 plagues, and 7 angels to pour them out.

Seven is often put for any round or whole number, just as we use "ten" or "a dozen;" so in Matt. 12:45; 1 Sam. 2:5; Job 5:19; Prov. 26:16, 25; Isa. 4:1; Jer. 15:9. In like manner 7 times or 7-fold often means abundantly, completely, Gen. 4:15, 24; Lev. 26:24; Psa. 12:6; 79:12; Matt. 18:21. And 70 times 7 is a still higher superlative, Matt. 18:22.

The regard given to the number 7 was not restricted to the Hebrews, but prevailed among the Persians, Esth. 1:10, 14, the ancient people of India, and the Greeks and Romans to a certain extent.

With the exception of *six*, *seven* is the only numeral word which the Shemitic languages have in common with the Indo-European. The Hebrew "sheba," *seven*, is essentially the same as the term in Greek, Latin, Sanscrit, Persian, Gothic, English, etc. The notion of 7 is also embodied in the Hebrew word signifying to swear, literally to "do 7 times;" compare Gen. 21:29-31. See SHEBA. The half of 7, $3\frac{1}{2}$, is believed to represent incompleteness, and secondarily suffering and disaster; it appears in the prophetic term "a time, and times, and half a time," Rev. 12:14; Dan. 7:25; 12:7, and other equivalent expressions, Rev. 11:3; 12:6; 13:5.

SEVEN, THE, Acts 21:8. Comp. Acts 6:1-6.

SEVEN STARS, THE, Amos 5:8. See PLEIADES.

SEVENTY WEEKS, Dan. 9:24-27. Counting "each day for a year," Ezek. 4:6, this is a period of 490 years, the last period of probation for the Jewish nation. It has been estimated to begin with the "command," Dan. 9:25, of Artaxerxes Longimanus for the rebuilding of Jerusalem, published at Jerusalem in July, B. C. 457, by Ezra, ch. 7; and to end with the divinely-appointed formal commencement of the proclamation of the gospel to the Gentiles, as represented by Cornelius and his friends, Acts 10:1-11:18, whose conversion would be placed by this calculation in A. D. 32. The 70th "week" of years is estimated to begin with Christ's entrance upon his public ministry at his baptism in the fall of A. D. 25; for one "week," *i. e.*, 7 years, he personally, and after his ascension through his apostles, "confirmed the covenant with many;" compare the notices of numerous conversions among the Jews prior to the martyrdom of Stephen and the mission of

Peter to Cornelius, Acts 2:41, 47; 5:14-16; 6:7. "In the midst of the week," *i. e.*, after a ministry of 3½ years, Christ superseded the sacrifices of the Mosaic ritual, Dan. 9:26, 27, fulfilling their typical import and efficacy and providing the reason for their actual termination, by his sacrifice of himself on the cross in the spring of A. D. 29. The destruction of Jerusalem by the Roman prince Titus, A. D. 70, is predicted in ver. 26, 27; compare Matt. 24:15-22; Luke 21:20.

SEVERAL, 2 Kin. 15:5; Matt. 25:15, separate, individual, or isolated.

SHAALAB'BIN, Josh. 19:42, or **SHAAL'BIM**, Judg. 1:35, *place of foxes*, a town assigned to Dan, but held for a time by the Amorites, whom the tribe of Ephraim assisted in subduing. It was in one of Solomon's commissariat districts, 1 Kin. 4:9, is associated with Beth-shemesh and Ajalon, and is probably represented now by the village Selbit, 3 miles northwest of Yalo or Ajalon.

SHAAL'BONITE, 2 Sam. 23:32; 1 Chr. 11:33, a native of Shaalbon, a place unknown.

SHAARA'IM, or in the A. V., Josh. 15:36, incorrectly **SHARA'IM**, *two gateways*, I., a town in the Shephelah or plain of Judah, 1 Sam. 17:52. It may be represented by the ruin Kh. es-Siagh, 13 miles west of Jerusalem, 2½ east of Beth-shemesh.

II. Shaaraim in the list of the cities of Simeon, 1 Chr. 4:31, is probably identical with Sharuhen, Josh. 19:6, and Shilhim, Josh. 15:32.

SHAASH'GAZ, *servant of the beautiful*, Esth. 2:14, a chamberlain of Ahasuerus.

SHAD'DAI, in the A. V. always rendered "Almighty," an ancient name of God, self-appropriated in his revelations to the Hebrew patriarchs, and in use by them, Gen. 17:1; 28:3; 35:11; 43:14, before the name Jehovah was revealed in its full significance, Exod. 6:3. In the book of Job it is often used by Job, Eliphaz, and Elihu, Job 5:17; 6:4; 32:8, and once by God himself, Job 40:2. It was also used by the Mesopotamian Balaam, Num. 24:4, 16, and continued in occasional use in Israel, as by Naomi, Ruth 1:20, 21; David, Psa. 68:14; see also Psa. 91:1; Isaiah, ch. 13:6; Ezekiel, ch. 1:24; 10:5; and Joel, ch. 1:15. One of the Greek equivalents used in the Septuagint, Pantokrator, Almighty or All-ruler, is also employed in the New Testament as one of the titles of God, 2 Cor. 6:18; Rev. 1:8; 4:8, etc.

SHAD'OW sometimes denotes intense darkness and gloom, Psa. 23:4, and sometimes a cool retreat; Isa. 32:2, or perfect protection, Psa. 17:8; Isa. 49:2. The long shadows cast by the declining sun are alluded to in Job 7:2; Jer. 6:4. The swift, never-ceasing motion of a shadow is an emblem of human life, 1 Chr. 29:15; Psa. 102:11. The term is sometimes used to express the relation of the types of the Mosaic economy to the realities of the Christian dispensation, Col. 2:17; Heb. 8:5; 10:1.

SHAD'RACH, *royal one*, the Chaldean name given to Hananiah at Nebuchadnezzar's court, B. C. 604, Dan. 1:7. See **ABED-NEGO**. Shadrach and his 2 companions in the furnace, ch. 3, are alluded to among the examples of faith, Heb. 11:34. During the persecution of the Jews under Antiochus Epiphanes, Mattathias, father of Judas Maccabæus, encouraged his sons by referring to their deliverance, 1 Macc. 2:59.

SHAKING, Ezek. 37:7, an earthquake.

SHALEM, *peace*, Gen. 33:18. Most interpreters read here, "Jacob came in peace to the city of Shechem;" comp. Gen. 28:21; 33:19; Josh. 24:32; John 4:5. If, however, Shalem is a proper name, the town may be identified with Sâlim, a village 3½ miles east of Nablûs, or Shechem. The Samaritan codex and apparently Josephus favor the former reading; the LXX. and Vulgate the latter.

SHALIM, rather **SHALIM**, *jackals*, **LAND OF**, 1 Sam. 9:4, an undetermined locality in Ephraim; perhaps the "land of Shual," 1 Sam. 13:17, in the region of Ophrah.

SHAL'ISHA, **LAND OF**, 1 Sam. 9:4, a district adjoining Mount Ephraim. The city Baal-shalisha, 2 Kin. 4:42, is thought to be traced at Tullûza, 6 miles east of Samaria, and the land of Shalisha in the plain south of the town and east of Shechem.

SHAL'LECHETH, *cutting out*, 1 Chr. 26:16, a gate on the west of Solomon's temple, communicating with the viaduct from his palace, 1 Kin. 10:5. Grove would place it at the gate now called es-Silsileh, the main entrance to the Haram area, 600 feet from its southwestern corner.

SHAL'LUM, *retribution*, I., the murderer of Zachariah, king of Israel, and usurper of his throne, B. C. 772. He reigned only 1 month, and was killed in Samaria by Menahem, 2 Kin. 15:10-15. See **ZACHARIAH**.

II. See **JEOHAHAI**, II.

III. The husband of Huldah the prophetess in the time of Josiah, B. C. 623, 2 Kin. 22:14.

1 Chr. 2:40; 7:13; 9:17, 19, 31; Ezra 2:42; 7:2; 10:24, 42; Neh. 3:12; 7:45; but little is known of them.

Others of this name are alluded to in

SHAL'MAN. See next page.



SHALMANE'SER, *fire-worshipper*, the name of 4 Assyrian_kings, 2 of whom are connected with the history of the kingdom of Israel.

I. Shalmaneser I. appears from inscriptions on bricks found at Kaleb-Shergat, anciently Asshur, an old capital of Assyria, to have reigned about B. C. 1320-1300.

II. Shalmaneser II. succeeded his father, Asshur-natsi-pal, a great warrior and conqueror, and reigned 35 years, B. C. 858-823. He personally conducted 23 campaigns, besides others led by a tartan or general. In 854 he defeated the united forces of Ben-hadad II. king of Syria, the king of Hamath, Ahab king of Israel, and kings of the Hittites and Phœnicians. In 842 he gained a decisive victory over Ben-hadad's successor, Hazael, whose territory he overran and plundered. Tyre, Sidon, and Byblus, and Jehu king of Israel, intimidated by his successes, sent him tributes. A few years before his death his eldest son led a revolt against him, but was subdued by his 2d son, Shamas-rimmon II., who succeeded Shalmaneser. At Calah (Nimrud) Shalmaneser built a palace whose ruins were uncovered by Layard in 1840, and are known as the "central palace;" much of its material had been removed for use in later buildings. Here was found a 4-sided black marble obelisk, about 7 feet high, in excellent preservation, and containing on each side 5 bas-reliefs and records in cuneiform writing. The bas-reliefs in the 2d row represent Israelite envoys presenting tributes of gold and silver to the king, before whom the chief ambassador humbly prostrates himself. (See the illustration on the preceding page.) The accompanying inscription relates that this tribute was sent by Jehu, "son," *i. e.*, successor, "of Khumri," or Omri. The obelisk is now in the British Museum. It seems possible that the "Shalman" referred to by Hosea, 10:14, as the destroyer of Beth-arbel, may have been Shalmaneser II., who during his western campaigns may have invaded Israel.

III. Shalmaneser III., B. C. 781-771, reigned during a period of decline in the Assyrian power.

IV. Shalmaneser IV., B. C. 727-722, succeeded Tiglath-pileser II., who had strengthened and reorganized the Assyrian Empire, had attacked Israel under Pekah, and transported Israelite captives from both sides of the Jordan to Assyrian territories, 2 Kin. 15:29; 1 Chr. 5:26. It was probably soon after Shalmaneser's accession that he reasserted Assyrian dominion over Israel by invading it and securing from Hoshea the payment of tribute, 2 Kin. 17:3. On Hoshea's defection and alliance

with Egypt, Shalmaneser returned and imprisoned him, ver. 4. Soon after he overran the whole kingdom and besieged Samaria, which withstood the Assyrian arms 3 years, ver. 5, 6. Sargon claims its capture in his 1st year, and it seems probable that he usurped the Assyrian throne during Shalmaneser's prolonged absence in these campaigns. Scripture does not name Shalmaneser as the taker of Samaria, ver. 6; 18:10. See SARGON. According to Josephus, Shalmaneser subdued the Phœnician cities; but insular Tyre revolted and for 5 years sustained a siege the issue of which is unknown. He died in 722 B. C.

SHAL'MAN, Hos. 10:14, probably not to be identified with Shalmaneser IV., as is commonly thought, since Hosea's prophecy seems to have been delivered years before that monarch's invasions of Israel. Shalman is by some interpreters regarded as an Assyrian king before Pul. See SHALMANESER, II.

SHAM'BLER, 1 Cor. 10:25, a public meat-market.

SHAME'FACEDNESS, 1 Tim. 2:9, in R. V. "shamefastness," a character fixed in blushing modesty. "Shameful spewing," Hab. 2:16, in the R. V. "ignominy."

SHAM'GAR, *cup-bearer*, son of Anath, the 3d judge of Israel, after Ehud and shortly before Barak, in a time of great insecurity and distress, Judg. 3:31; 5:6. He defended Israel and killed 600 Philistines with an ox-goad. See PLOUGH.

SHAM'HUTH, *desolation*, 1 Chr. 27:8; perhaps the same as SHAMMOTH, 1 Chr. 11:27.

SHA'MIR, *a sharp point*, I., a city in the mountains of Judah; probably Kh. el-Emireh, 12 miles south of Hebron.

II. A city in Mount Ephraim, residence and burial-place of Tola, a judge of Israel, Judg. 10:1, 2; probably at Bir ed-Dôwa, in wady Sâmûr, 10 miles southeast of Shechem.

SHAM'MAH, *desolation*, I., one of the 3 chief of David's 30 heroes, who shared with David and Eleazar the honor of the exploit recorded in 2 Sam. 23:11, 12; 1 Chr. 11:12-14. Another feat in which he took part is described in 2 Sam. 23:13-17.

II. A brother of David, 1 Sam. 16:9; 17:13; elsewhere called Shimeah and Shimma, 2 Sam. 13:3, 32; 1 Chr. 2:13; 20:7.

Others of this name are mentioned, Gen. 36:13, 17; 2 Sam. 23:25, 33; 1 Chr. 11:27; 27:8.

SHAM'MOTH, 1 Chr. 11:27, perhaps

Shamhuth, 1 Chr. 27:8, and Shammah, 2 Sam. 23:25.

SHAMMU'AH, *renowned*, one of the 4 sons of David and Bath-sheba, 2 Sam. 5:14; 1 Ch. 14:4; called Shimea in 1 Chr. 3:5.

Others of this name are mentioned in Num. 13:4; Neh. 11:17; 12:18. The 2d of these is called Shemaiah in 1 Chr. 9:16.

SHA'PHAN, *coney*, the scribe or secretary of king Josiah, sent with the governor of the city and the recorder to the high-priest, from whom he received the newly-found roll of the law and read it to the king, 2 Kin. 22:12; 2 Chr. 34:15-23. He was the father of Gemariah, Jer. 36:10, and perhaps of Ahikam and Elasah, 2 Kin. 22:12; Jer. 26:24; 29:3; grandfather of Michaiah, Jer. 36:11, and perhaps of Gedaliah and Jaazaniah, 2 Kin. 25:22; Ezek. 8:11.

SHA'PHAT, *judge*, the father of Elisha, 1 Kin. 19:16, 19.

Four others of this name are mentioned in Num. 13:5; 1 Chr. 3:22; 5:12; 27:29.

SHA'PHER, *goodly*, **MOUNT**, 2d station of the Israelites in the wilderness, Num. 33:23; probably Jebel Sheraif, 30 miles west-southwest from 'Ain Kadeis (Kadesh) and 60 miles from the mouth of wady Arish on the Mediterranean. It is a conspicuous conical mountain 75 miles northwest of Elath.

SHARA'IM, Josh. 15:36. See SHAARAIM.

SHA'RAR, father of one of David's heroes, 2 Sam. 23:33; called Sacar in 1 Chr. 11:35, A. V.

SHARE, 1 Sam. 13:20, probably the iron point of the plough.

SHARE'ZER, *prince of fire*, I., a son of Sennacherib, who assisted in slaying his father, 2 Kin. 19:37; Isa. 37:38.

II. Zech. 7:2, 3, in the A. V. Sherezzer; a delegate sent, B. C. 518, with Regem-melech and others from some of the returned Jews to inquire of the priests and prophets at Jerusalem whether, as the new temple was approaching completion, Ezra 4:24; 5:1, 2; 6:14, 15; Hag. 1:14, 15, it was proper to observe the fast bewailing the destruction of the temple 70 years before, 2 Kin. 25:8-10; Jer. 52:12-14. In answer the Lord rebuked the formality of their fasts, but gave them a gracious assurance of prosperity and joy, Zech. 7:4 to 8:19.

SHA'RON, *a plain*, I., a level tract along the Mediterranean from Carmel to Joppa, or even as far south as Jamnia, about 60 miles, varying in width from 8 to 15 miles. It was noted as a place for pasturage, 1 Chr. 27:29, and flowers, Song 2:1, and for its

fertility and beauty, Isa. 35:2. Its desolation in time of war is noted as a calamity, and its peaceful reoccupation is promised as a blessing, Isa. 33:9; 65:10. Many dwellers in Sharon accepted Christ, Acts 9:35, R. V. According to some "Lasharon" in Josh. 12:18 is "the Sharon," with a preposition prefixed. The Hebrew article always accompanies the name, except in 1 Chr. 5:16. See II.

Sharon is still very fertile, though its cultivation is decreased and made difficult for the settled villagers by the raids of Bedouins, who encamp on the plain and use parts of it as grazing-ground for their flocks. It is also much encroached upon by the sand; a line of sand-dunes extends along the shore, in some places 3 miles wide and 300 feet high. The plain is crossed by several streams from the mountains on the east, the largest of which, the Nahr el Anjeh, breaks boldly through the sand-hills, empties into the Mediterranean north of Jaffa, and contains water all the year. Dense thickets of cane line the streams, and extensive marshes are formed by the damming of the waters by the sand. East of the sand-dunes the plain and hilly slopes are in part thickly wooded with pine and oak, remnants of the "great forest" of which Strabo spoke, A. D. 24. The heat of summer is excessive, and the climate somewhat unhealthy. Travellers describe the view of the plain from the tower of Ramleh as one of surpassing richness and beauty. The frowning hills of Judah on the east confront the glittering waters of the Mediterranean on the west. Towards the north and south far as the eye can reach spreads the beautiful plain, covered in many parts with fields of green or golden grain. Near by are the immense olive-groves of Ramleh and Lydda, and amid them the picturesque towers, minarets, and domes of these villages; while the hill-sides towards the northeast are thickly studded with native hamlets. The uncultivated parts of the plain are covered in spring and the early summer with a rich profusion of flowers. See ROSE.

II. A place occupied by Gad, east of the Jordan; perhaps equivalent to "the Mishor" or upland downs, called "the plain" in the A. V., Deut. 3:10—a region suitable for pasturage like the western Sharon. This would agree well with the meaning of the word "suburbs," 1 Chr. 5:16, an outlying pasture-ground, as around the Levitical cities. See SUBURBS.

SHARU'HEN, *home of grace*, a city allotted to Simeon, on the south of Judah's portion, apparently=Shilhim, Josh. 15:32, and Shaaraim, 1 Chr. 4:31; traced in the ruins at Tell esh Sheriah, 12 miles north-west of Beer-sheba.

SHA'UL, *desired*, the son of Simeon by a woman of Canaan, and father of the Shaulites, Gen. 46:10; Exod. 6:15; Num. 26:13; 1 Chr. 4:24. See also SAUL.

SHA'VEH, *a plain*, the open valley where Abraham and the king of Sodom met, Gen. 14:17, called also "the king's dale" or valley; it is usually identified with the place so called where Absalom erected a monument, 2 Sam. 18:18. Robinson regards it as the upper part of the Kidron valley, north of Jerusalem; Stanley would place it east of the Jordan.

SHA'VEH-KIRIATHA'IM, Gen. 14:5, a plain near the town of Kirjathaim—at Karyat, about 11 miles east of the Dead Sea, 5 miles northwest of Dibon or Dibon.

SHA'VING. The Egyptians, except when mourning, shaved the head and beard, as appears from the ancient monuments and the statements of Herodotus. Hence Joseph, as the servant of an Egyptian, shaved himself when called before Pharaoh, Gen. 41:14. The Egyptians, however, wore some artificial head-covering, as a wig or a cap, except the priests, who are represented with naked heads or with some symbolical head-dress. Egyptian women wore long hair, in elaborate curls. The Assyrians, and usually the Babylonians, retained the hair on the head and face, but Babylonian priests shaved their faces smooth. The Hittites shaved off the eyebrows, moustache, and beard; the Moabites shaved the fore part of the head, Arabian tribes the temples; comp. Jer. 9:26; 25:23; 49:32, margins, where the Arabian custom is alluded to. It is also mentioned by Herodotus. By the Mosaic law the Hebrews were forbidden to "round the corners of their heads" or "mar the corners of the beard," Lev. 19:27; and the priests were especially forbidden to shave the head or face in mourning or at any time, Lev. 21:5; Ezek. 44:20; these regulations being designed to distinguish God's chosen people from the heathen around them, Deut. 14:1, 2. Shaving the face and head was, however, prescribed in examining a suspected leper and in the ceremony of his purification, Lev. 13:29-34; 14:8, 9; comp. Num. 8:5-7; Deut. 21:12. During the period of a Nazarite's vow the hair

was permitted to grow without the usual trimming, and at the termination of the vow the head was shaved, Num. 6:1-9, 18, 19; Acts 18:18; 21:24. Samson's Nazarite-ship was intended to be life-long, Judg. 13:5, 7; 16:17, 19; comp. 1 Sam. 1:11. The Hebrews and other bearded nations, like Orientals of the present day, cherished the beard and resented any insult to it, 2 Sam. 10:4, 5. See BEARD. Neglect of it in David's time was a sign of mourning, 2 Sam. 19:24. Shaving the head and shaving or shortening the beard were common signs of mourning among the Arabians and Syrians, Job 1:20; Isa. 15:2; Jer. 47:5; 48:37; Ezek. 27:31; and the custom, though forbidden by Moses, became so prevalent among the Israelites, Jer. 41:5, that the prophets often refer to it as a synonym for mourning, Isa. 22:12; Amos 8:10; Micah 1:16; Jer. 16:6; Ezek. 7:18; compare Ezra 9:3. Modern Arabs in towns frequently keep their heads shaved, according to the Moslem requirements; but the Bedonins and fellahin permit both beard and hair to grow.

SHAW'SHA, 1 Chr. 18:16. See SERAIAH.

SHEAL'TIEL. See SALATHIEL.

SHEAR'ING-HOUSE, Heb. BETH-EKED HA-ROIM, 2 Kin. 10:12, 14, margin, a place between Jezreel and Samaria, where Jehu killed 42 members of the royal family of Judah. The Septuagint and Eusebius make it a proper name, Beth-eked; and the latter speaks of it as a village of Samaria, in the plain of Jezreel, 15 Roman miles from Megiddo; Conder suggests Akadah, on the western side of the plain.

SHE'AR-JASH'UB, *the remnant shall return*, Isa. 7:3; 10:21, the name of one of Isaiah's sons; supposed to have had a prophetic meaning, like Maher-shalal-hash-baz. Comp. Isa. 8:18.

SHE'BA, I., son of Raamah, Gen. 10:7; 1 Chr. 1:9. His posterity are supposed to have settled on the Persian Gulf. See CUSH and RAAMAH.

II. Son of Joktan, of the race of Shem, Gen. 10:28; 1 Chr. 1:22. See SIBEANS, II.

III. Son of Jokshan and grandson of Abraham by Keturah, Gen. 25:3; 1 Chr. 1:32. He is supposed to have settled in Arabia Deserta.

SHE'BA, QUEEN OF. See SIBEANS, II.

SHE'BA, *seven* or *an oath*. In the Hebrew this name differs from the foregoing. I. A turbulent Benjamite, who after the death of Absalom made a fruitless effort to excite a rebellion in Israel against David.

Being pursued and besieged in Abel-beth-maachah, near the southern part of Lebanon, he was beheaded by the people of the city, 2 Sam. 20.

II. A Gadite chief in Bashan, 1 Chr. 5:13.

III. A town in Simeon, Josh. 19:2, by some identified with Shema; at first assigned to Judah, Josh. 15:26. Probably found at Tell es Seba', 3 miles east of Beer-sheba, on the road to Moladah.

SHE'BAH, or **SHI'BEAH**, fem. of the preceding, Gen. 26:33; comp. margin; the 4th well reopened by Isaac's servants, Gen. 26:18, 23-32; 21:25-31. See **BEER-SHEBA**.

SHE'BAM, *fragrance*, a town in the pastoral district east of the Jordan, Num. 32:3; probably=**SIBMAH**, which see.

SHEBAN'IAH, *whom the Lord makes to grow*, the name of 2 priests and 2 Levites. I. Neh. 9:4, 5; 10:10.—II. Neh. 10:4; 12:14.—III. Neh. 10:12.—IV. 1 Chr. 15:24.

SHEBA'RIM, *breaches*, Josh. 7:5, a point, perhaps in a craggy ravine, to which the Israelites fled before the men of Ai.

SHE'BER, *a fracture*, son of Caleb and Maachah, 1 Chr. 2:48.

SHEB'NA, *youthful vigor*, I., a "treasurer" or prefect of the palace of king Hezekiah, Isa. 22:15, a proud and imperious man, whose degradation the prophet was commissioned to foretell, ver. 16-25. He was to be tossed "like a ball" into a large country. See **WHEEL**. Gen. Gordon, in crossing the Korosko desert in the Soudan, saw many balls of matted dry grass, some of them 3 feet in diameter, driven ceaselessly over the hot sands by the wind: an impressive image of a restless soul driven away in its wickedness.

II. A scribe or secretary of Hezekiah, 2 Kin. 18:18 to 19:7; Isa. 36:3-22; 37:2-7. Some regard him as the same as the preceding.

SHE'CHEM, *shoulder*, I., a Hivite prince who abducted Jacob's daughter Dinah, and who, with his father Hamor and many other Shechemites, was treacherously slain by Simeon and Levi, Gen. 34.

II. A descendant of Manasseh, Num. 26:31; Josh. 17:2.

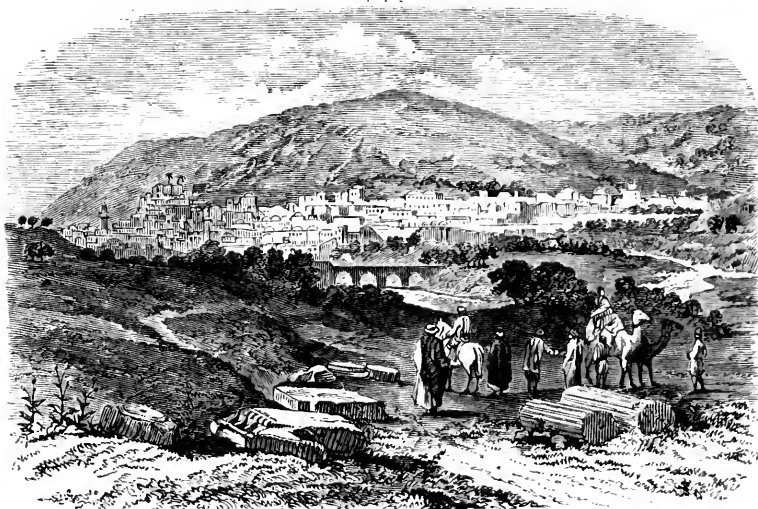
III. Another of Manasseh's posterity, 1 Chr. 7:19.

IV. A city of Central Canaan, in the valley between Mounts Gerizim and Ebal. Abraham here erected his first altar in Canaan, Gen. 12:6, 7. Jacob, returning from Padan-aram, encamped near Shechem, then a city of the Hivites, bought land, which he bequeathed as a special portion

to Joseph, and erected an altar, Gen. 33:18-20; 48:22; John 4:5. In revenge for a wrong his sons captured and spoiled the city, Gen. 34. Under an oak near Shechem Jacob, before departing, buried the amulets and teraphim of his household, Gen. 35:1-4. His sons returned with their flocks to this fertile region; and here Joseph, journeying from Hebron, 50 miles south, sought them, Gen. 37:12-17. After the Conquest Joseph's bones were buried in his inheritance near Shechem, Josh. 24:32; Acts 7:16. The town lay in Ephraim's territory, and was assigned to the Kohathite Levites and made a city of refuge, Josh. 20:7; 21:20, 21. From its central position and sacred associations it became a gathering-place of the tribes. Near its site occurred the solemn reading of the law, with accompanying curses and blessings, where Mounts Ebal and Gerizim most nearly approach each other, and persons on the opposite sides and in the valley can readily converse, Deut. 11:29; 27; 28; Josh. 8:30-35. Here Joshua won the tribes to a solemn engagement to serve Jehovah, in commemoration of which he set up "a great stone" under the oak already hallowed by Abraham and Jacob, Josh. 24:1-28. By this same monument probably Gideon's son Abimelech was made king, Judg. 9:6; and from Mount Gerizim, at whose foot the city nestled, Jotham prophesied ill against the people and king, Judg. 9:7-20; a prediction fulfilled 3 years later in their destruction, ver. 22-57. Shechem was afterwards rebuilt. David alludes to it as representing the promised land west of the Jordan, Psa. 60:6. Rehoboam went thither to be crowned, but there gave the 10 tribes occasion to revolt, 1 Kin. 12:1-18. The city became the first capital of the northern kingdom under Jeroboam, ver. 25, but the seat of government was soon transferred to Tirzah, 1 Kin. 14:17; 15:21, 33. After the Assyrian conquest and captivity, B. C. 721, Shechem doubtless received its share of heathen colonists, 2 Kin. 17:6, 24-41. After the Babylonian conquest of Judah, B. C. 588, Shechemites were among those slain at Mizpah by Ishmael, Jer. 41:5-7; the "treasures in the field" for which 10 were spared, ver. 8, were probably provisions hid in covered pits, such as are still used for the same purpose in the dry hill-sides of Palestine. Shechem became the chief city of the Samaritans, as near their national temple on Mount Gerizim, and so continued at least till John Hyrcanus cap-

tared the city and destroyed the temple, B. C. 129. See GERIZIM and SAMARITANS. Near Shechem was Jacob's well, at which Christ talked with the Samaritan woman, John 4. Later, in the time of Josephus, the city, which doubtless suffered in the Jewish war, was rebuilt by the Romans and named Flavia Neapolis, *F. new town*, in honor of Flavius Vespasian, Roman general and emperor. Many coins of the city under this title are extant, and it is still retained in the Arabic form Nâbulus or Nablûs. Whether the "Sychar" of John 4:5 was identical with Shechem, whose ordinary Greek form "Sychem" was used by Ste-

phen, Acts 7:16, is a disputed question. See SYCHAR. Shechem was no doubt visited by the apostles and disciples in their evangelizing tours through Samaria, Acts 8:25; 9:31; 15:3. The Christian philosopher and martyr Justin, a heathen by birth, was born at Neapolis about A. D. 100. Pastors of Neapolis are mentioned as attending church councils until A. D. 536. The city was taken by the Moslems in the 7th century. It submitted to the Crusaders after the taking of Jerusalem, A. D. 1099, but was retaken by the Moslems A. D. 1242, and has since remained in their hands.



VIEW OF NABLÛS AND MOUNT GERIZIM FROM THE NORTHWEST

The valley in which Nablûs lies extends 8 or 9 miles northwest; it is 2,360 feet above the sea, and the mountains Gerizim on the south and Ebal on the north rise some 600 and 800 feet higher. On the east the valley opens into the northern end of the fertile plain el-Mukhna, $1\frac{1}{2}$ miles wide and about 10 miles long from north to south. Along this plain runs the road to Jerusalem, 30 miles south of Nablûs; the road leads northeast to Tubas or Thebez, 10 miles from Nablûs, and thence nearly 30 miles to the southern end of the Sea of Galilee. Sebustiveh, or Samaria, is $5\frac{1}{2}$ miles northwest of Nablûs, on a hill at the end of the valley; Nazareth is nearly 30 miles north of Nablûs. At the foot of Mount Gerizim, [where the Nablûs valley

opens on the plain, and close to the road to Jerusalem, is Jacob's well, still called Bir-Yakub, a site acknowledged by Jews, Samaritans, Christians, and Moslems. Here Jesus, "wearied with his journey," sat "at the 6th hour," noon, probably in Chisleu or December, while his disciples went "into the city to buy food;" here he revealed his Messiahship to the Samaritan woman and received her fellow-citizens. At "Sychar" he spent 2 days, reaping the harvest of souls of which he had spoken to his disciples, John 4:5-8, 25-42. The well is surrounded by the ruins of a Christian church, built in the 4th century and destroyed before the time of the Crusades. Its depth in 1838 was 105 feet, but is now decreased to 75 feet by the stones which have fallen

or been thrown in. See JACOB'S WELL. About a quarter of a mile northeast of the well is the traditional site of Joseph's tomb, now covered by a square inclosure with high whitewashed walls, a Mohammedan wely's, *i.e.*, *sainl's* tomb. The Moslems claim that Joseph's bones were removed hence to the cave of Machpelah. A quarter of a mile farther, at the foot of Mount Ebal, is the village of Askar, by some identified with Sychar. See SYCHAR. There are ancient tombs around the mountain base. Nablûs is a mile and a half northwest of Jacob's well, but may anciently have lain farther east than now. The road lies through a beautiful little valley, more than half a mile wide at its opening on the Mukhna, but narrowing, again expanding, and then contracting again to its narrowest at Nablûs. About half way between the well and the city is the watershed between the Jordan and the Mediterranean. The springs which rise on both sides of this point and flow eastward and westward were in the possession of the Canaanites when Jacob, according to the tradition cited by the Samaritan woman, dug his well. About three-quarters of a mile from the well, in a recess at the northern foot of Mount Gerizim, is a place now named el-Amud, *the pillar*, which the Samaritans make the site of the oak—A. V. "plain"—of Moreh, Gen. 12:6; 35:4, and the stone of Joshua, Josh. 24:26. The valley is well watered by several streams, and is fertile and cultivated; near the town it is well wooded, olive-trees being most abundant. The town is surrounded by flourishing gardens and orchards of figs, mulberries, grapes, almonds, oranges, apricots, and other fruits. The main street runs from the eastern gate to the western, and contains most of the bazars. The side streets are narrow, vaulted, and dark. The houses are high, built of stone, with domes and battlements on the flat roofs. There are 5 mosques, 3 of which were originally churches of the Crusaders. The Samaritans live in the south-western quarter, near their synagogue, and from the western gate of the city a road leads up to their sacred place on Mount Gerizim. The population is variously estimated at from 9,000 to 13,000, all Mohammedans except about 140 Samaritans, a few Jews, and about 650 Christians, chiefly of the Orthodox Greek Church. The inhabitants are actively engaged in manufactures and trade; about 20 factories make soap from olive-oil, and pile their refuse in heaps

outside of the city; woollen and cotton goods are also manufactured; and the products supply the neighborhood and are sent to distant points by caravans.

The following extracts are from Dr. Clarke's description of this place: "There is nothing in the Holy Land finer than a view of Nablûs from the heights around it. As the traveller descends towards it from the hills it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves all around the bold and beautiful valley in which it stands. . . . In the morning after our arrival we met caravans coming from Grand Cairo, and noticed others reposing in the large olive plantations near the gates. . . .

"Upon the hills around flocks and herds were feeding as of old; nor in the simple garb of the shepherds of Samaria was there anything repugnant to the notions we may entertain of the appearance presented by the sons of Jacob. . . .

"Perhaps no Christian scholar ever attentively read the 4th chapter of John without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. . . . Independently of its importance as a theological document, . . . a volume might be filled with the illustration it reflects on the history of the Jews and on the geography of their country. All that can be gathered on these subjects from Josephus seems but as a comment to illustrate this chapter. The journey of our Lord from Judæa into Galilee, the cause of it, his passage through the territory of Samaria, his approach to the metropolis of this country, its name, his arrival at the Amorite field which terminates the narrow valley of Sychem, the ancient custom of halting at a well, the female employment of drawing water, the disciples sent into the city for food, by which its situation out of the town is obviously implied, the question of the woman referring to existing prejudices which separated the Jews from the Samaritans, the depth of the well, the Oriental allusion contained in the expression 'living water,' the history of the well and the customs thereby illustrated, the worship upon Mount Gerizim—all these occur within the space of 20 verses."

SHECHI'NAH, *dwelling*, a word not found in the Bible, but used in the Jewish Targums and by Christian writers to de-

note the visible majestic manifestation of the presence of Jehovah, as in the cloud concealing and also revealing his glory, Num. 16:42, which guided the Israelites, enveloped Sinai, Exod. 13:21, 22; 19:9, 16, 18, came to the tabernacle at its dedication, rested on it during its sojourn in the wilderness, Exod. 40:34-38, and abode within it on the mercy-seat, Lev. 16:2; 2 Sam. 6:2; which also came to Solomon's temple at its dedication, 1 Kin. 8:10, 11, and abode there on the mercy-seat, 2 Kin. 19:15; Psa. 80:1, perhaps with intervals of withdrawal, till the destruction of the temple, Psa. 91:1; 99:1, but was absent, as the Jews claim, from the rebuilt temple. The Jews based an expectation of the return of the Shechinah in the days of the Messiah on such prophetic passages as Ezek. 43:7, 9; Hag. 1:8; Zech. 2:10; comp. Isa. 4:5. Allusion is made in the New Testament to this "glory of the Lord," Acts 7:2; Rom. 9:4; Heb. 9:5. Similar manifestations attended the birth and transfiguration of Christ, Luke 2:9; Matt. 17:5; 2 Pet. 1:17, 18. As a type, the Shechinah pointed to the incarnation of the Son of God, John 1:14; comp. Heb. 1:3.



THE BROAD-TAILED SYRIAN SHEEP.

SHEEP. This animal was early domesticated, Gen. 4:2, and offered in sacrifice, ver. 4. Much of the wealth of the ancient patriarchs consisted in sheep, Gen. 12:16; 13:2, 5; 24:35; 26:14; 32:5, 14; Job 1:3; 42:12. They formed an important part of the possessions of the sons of Jacob at their settlement in Egypt, Gen. 46:32; 47:1, 3, and of their descendants at the Exodus, Exod. 12:38, and on and after their entrance into the promised land, Num. 32:1; 1 Sam. 25:2; 2 Sam. 12:2. Scripture says that Pharaoh gave Abraham sheep, not horses; and it is worthy of note that con-

temporary Egyptian monuments show sheep, but no horses till after the Hyksos' invasion. They are among the animals accounted "clean" and eatable by the Mosaic law, Lev. 11:2, 3; Deut. 12:20, 21; 14:4. Their milk was in common use for food, Deut. 32:14; Isa. 7:21, 22; their flesh was often eaten when animal food was employed, as on festive occasions, in the exercise of hospitality, or ordinarily in the households of persons of high rank, 1 Sam. 25:18; 2 Sam. 12:4; 17:29; 1 Kin. 4:22, 23; Neh. 5:18; Isa. 22:13; Amos 6:4. Their wool was spun into cloth, Lev. 13:47; Deut. 22:11; Job. 31:20; Prov. 31:13. Sheep-skins formed one of the coverings of the tabernacle, Exod. 26:14; 36:19, and were worn by the poor, Heb. 11:37. Tribute was paid by the Moabite king Mesha in sheep and wool, 2 Kin. 3:4; and they were important articles of trade, as between Tyre and the Syrians and Arabians, Ezek. 27:18, 21. Sheep were offered as sacrifices on many occasions, Gen. 15:9; 22:13; Exod. 20:24; the Mosaic law prescribed 2 lambs as a daily burnt-offering, Exod. 29:38, 39, and 4 for the Sabbath, Num. 28:3-10; and rams and lambs were among the burnt-offerings appointed for the new moons, the 3 great feasts, and the Day of Atonement, Num. 28:11; 29. A lamb was the usual Passover victim, Exod. 12:3-5; and from the sheep were often taken peace-offerings and sin or trespass-offerings, Lev. 3:6, 7; 4:32; 5:6, 15, 18; 6:6. See SACRIFICE. When a sheep was presented as a peace or sin-offering, in addition to the internal parts required to be burned on the altar, as when the victim was an ox or a goat, the "whole rump," that is, the tail, is specified, Exod. 29:22; Lev. 3:9; 7:3. Dr. Russell describes 2 varieties of Syrian sheep: the so-called Bedouin sheep, resembling our ordinary sheep; and the more numerous broad-tailed sheep, whose tail is composed of a delicate fat resembling marrow, which is often used in cooking instead of butter, and, cut into small pieces, forms an ingredient in many dishes. The tail of an ordinary sheep of this sort often weighs 15 pounds, and that of a fatted specimen may weigh 3 times as much. Probably this broad-tailed sheep anciently, as now, was the favorite variety, and the Israelites were commanded to devote to Jehovah its choicest part.

Sometimes strong towers were erected for the defence of the flock, Gen. 35:21; Mic. 4:8, as is still the case in lonely dis-

tricts. When the sheep were to be shorn they were, as now, collected in a fold. Frequently also, as now in the East, the sheep were not folded at night, Luke 2:8. Christ informed the Jews that besides his "own sheep" in the "fold" of Israel, he had other sheep among the Gentiles who would "hear his voice," and whom he would gather with Jewish believers into "one flock," John 10:16, R. V. None can pluck them out of his hand, John 10:27-29.

SHEEP-GATE, a gate of Jerusalem as rebuilt by Nehemiah, Neh. 3:1, 32; 12:39. It is believed to be referred to by John as near the pool of Bethesda, John 5:2, R. V. Tradition would identify it with the present St. Stephen's gate, beyond the northeast corner of the temple inclosure. More probably it was in the centre of the western wall, at the present Bab-el-Kattanin, near which is the Hammam esh-Shifa, *healing bath*.

SHEEP'-MARKET, John 5:2, rather **SHEEP-GATE**, as in the R. V. See **SHEEP-GATE**.

SHEETS, Judg. 14:12, A. V.; "shirts," as in the margin; probably the garments worn next to the skin.

SHEK'EL, *weight*. The shekel was primarily only a certain weight, and as such a common standard of measure and valuation for many articles, as spices, Exod. 30:23, 24; hair, 2 Sam. 14:26; brass or bronze and iron, Gen. 24:22; Exod. 38:24, 25, 29; Josh. 7:21; 1 Sam. 17:5, 7. It was equal to about $\frac{1}{2}$ an ounce avoirdupois. Uncoined silver, in the form of ingots, rings, etc., was weighed by shekels in payment as money, as by Abraham to Ephron, Gen. 23:15, 16, and by Jeremiah to Hanameel, Jer. 32:9, 10. In distinction from the common shekel, the "shekel of the sanctuary," equal to 20 gerahs, probably denotes a just and full shekel according to the standard weight preserved in the house of God, Exod. 30:13; Ezek. 45:12; compare Lev. 19:36; Ezra 8:29, 33. By this were to be weighed all taxes, fines, and contributions for sacred purposes, Exod. 38:24-26; Lev. 5:15; 27:2-7, 25; Num. 3:45-50; 18:14-16. Whether a shekel "after the king's weight" differed from this is unknown, but in 2 Sam. 14:26 a copyist's error of "200" instead of "20" shekels is suspected. In silver by weight in shekels civil taxes were paid, 2 Kin. 15:20; Neh. 5:15, and dues in general, 2 Sam. 24:24. In a time of famine at Samaria a half-pint of food ordinarily despised was worth 5 shek-

els, 2 Kin. 6:25; but soon after a "measure," Heb. seah, = 10 quarts, of fine flour sold for a shekel, 2 Kin. 7:1, 16, 18. A time of scarcity is shown by the rating of a chœnix, = $1\frac{1}{2}$ pints, of wheat at a denarius, or nearly $\frac{1}{4}$ of a shekel, Rev. 6:6. Dishonest merchants cheated their customers by giving small measure, weighing the silver paid them with too heavy shekels, Amos 8:5; comp. Mic. 6:10, 11. See **EPHAI**. Where amounts are mentioned a word is often omitted in the Hebrew, as in Gen. 20:16; 37:28; Song 8:11; instead of "pieces," the word supplied should always be "shekels," as it is in some cases, Judg. 17:2, etc.; 1 Kin. 10:29. Half, third, and quarter shekels of silver are mentioned, Exod. 30:13, 15; 1 Sam. 9:8; Neh. 10:32. The Jews became acquainted with coined money in the lands of their captivity, and after their return Ezra and Nehemiah mention the Persian gold coin called "daric," A. V. "dram," Ezra 2:69; Neh. 7:70-72; but the practice of weighing silver still continued, Zech. 11:12, 13. About B. C. 139 Simon Maccabæus, then high-priest and governor of the Jews, received permission from the Syrian king Antiochus VII. "to coin money with his own stamp," 1 Macc. 15:6, and there are silver shekels and half-shekels still extant which are attributed to him. The obverse of these



shekels, the first Jewish coinage, bears a vase, perhaps a representative of the pot of manna, and an inscription meaning "the shekel of Israel;" the reverse bears a twig with 3 buds, perhaps indicating Aaron's almond-rod, and an inscription meaning "Jerusalem the holy." The letters are nearly identical with those now known as Samaritan. See **SAMARITAN PENTATEUCH**. Böckh estimates the original weight of this shekel at about 274 Paris grains. It equalled about 60 cents of U. S. currency. The "tribute" (Greek two drachmas) asked of Christ at Capernaum, Matt. 17:24-27, R. V., was the half-shekel tax mentioned by Josephus as annually paid by the Jews in his time into the temple treasury; compare Exod. 30:13; 2 Kin. 12:4, 5; 2 Chr. 24:6-9;

the "piece of money" found in the fish's mouth, in Greek "stater," = 4 drachmas or 1 shekel, was just the amount required for 2 persons. The "30 pieces of silver" paid to Judas for betraying Christ, Matt. 26:15; comp. Zech. 11:12, was the valuation set on a slave's life, Exod. 21:32.

SHE'LAH, *petition*, I., Judah's youngest son, Gen. 38:5, 11, 14, 26; 46:12; Num. 26:20; 1 Chr. 2:3.

II. Son of Arphaxad, 1 Chr. 1:18, 24; called Salah in Gen. 10:24.

SHE'LEPH, *drawn out*, the 2d son of Joktan, Gen. 10:26; 1 Chr. 1:20. An Arabian tribe and district in Yemen in South Arabia are mentioned by Arabic writers as bearing from him the name Sulaf.

SHELO'MITH, *peaceful*, Lev. 24:11, a woman of the tribe of Dan, whose husband was an Egyptian and whose son was stoned for blasphemy.

SHELU'MIEL, *friend of God*, Num. 1:6; 2:12, a Simeonite prince at the Exodus.

SHEM, *name*, a son of Noah, Gen. 5:32; 6:10, always named before Ham and Japheth, as the eldest son, or as the forefather of the Hebrews. In Gen. 10:21 "elder" may be applied to Shem instead of Japheth. Shem was 98 at the time of the Flood, Gen. 7:13; comp. 11:10; his son Arphaxad was born 2 years after the Flood. The Hebrews were descended from Arphaxad's grandson Eber, through his son Peleg, Gen. 11:12-16, 18-26; many Arabian tribes descended from Eber through his son Joktan, Gen. 10:25-30. Elam, Asshur, Lud, and Aram, also sons of Shem, ver. 22, were progenitors of other nations. Shem died, aged 600, Gen. 11:10, 11. According to the apparent chronology of the Hebrew text, in his first century he was contemporary with Methuselah, whose first 243 years contemporized with Adam; and when Shem died Abraham was 148 years old. Shem received from his father a blessing, Gen. 9:26, in the form of a doxology to "Jehovah," afterwards to reveal himself as peculiarly the "God of Shem," of whose line were the chosen patriarchs and Israel, and finally the Messiah, Luke 3:23-36. Many Jewish and Christian scholars regard part of Gen. 9:27 as included in the blessing of Shem, explaining, as the Hebrew allows, "God shall . . . dwell in the tents of Shem;" comp. Exod. 25:8; Num. 5:3; others read, "Japheth shall dwell in the tents of Shem," and find it fulfilled spiritually in the admittance of the Gentiles to the church of God, Eph. 2:13, 14; 3:6. The servitude of Ca-

naan under Shem, Gen. 9:26, was fulfilled partly in the subjugation of the Canaanites to Israel, Josh. 23:4; 2 Chr. 8:4, 7, 8; comp. Gen. 10:15-18; 15:18-21. The regions peopled by Shem's descendants intersect portions of Japheth and Ham. A family of languages is called Shemitic, as pertaining to nations descended from Shem; it includes Hebrew, Chaldee, Syriac, Arabic, Ethiopic, etc.; but in this general class are included several languages spoken by nations descended from Ham.

SHE'MA, *fame*, Josh. 15:26, a town in the territory first assigned to Judah. See SHEBA, III. Probably found at Tel Jemneh, 9 miles south by west of Gaza.

SHEMA'TAH, *Jehovah hears*, the name of many Hebrews, of whom we specify, I., one of the chief Levites who helped David transport the ark from Obed-edom's house to Jerusalem, 1 Chr. 15:8, 11, 12; about B. C. 1042.

II. A Levite who made for David a register of the 24 priestly classes, 1 Chr. 24:6; about B. C. 1015.

III. A prophet by whom God forbade Rehoboam's projected attempt to recover by arms the revolted 10 tribes, 1 Kin. 12:21-24, and a few years later called Rehoboam and his court to repent at the invasion of Shishak, 2 Chr. 12:5-8. He was a chronicler of Rehoboam's reign, ver. 15.

IV. A false prophet among the exiled Jews in Babylon, who opposed the prophet Jeremiah and incurred divine judgments on himself and his family, Jer. 29:24-32. His appellative, "the Nehelamite," is translated "dreamer" in the margin; comp. ver. 8.

V. A false prophet hired by Sanballat and Tobiah, who sought to terrify Nehemiah into a cowardly retreat within the temple, Neh. 6:10-14.

SHEME'BER, *soaring aloft*, king of Zebonim in Abraham's time, Gen. 14:2-10.

SHE'MER, *lees of wine*, called **SHO'MER** in 1 Chr. 7:32; the former owner of the hill on which Omri built Samaria, 1 Kin. 16:24.

SHEM'INITH, *the eighth*; Psa. 6; 12, titles; 1 Chr. 15:21. It seems to denote not an instrument, but a *part* in music, perhaps the lowest; or, as others think, a certain musical *time* or *key*.

SHEMU'EL, *heard of God*, 1 Chr. 6:33, the true Hebrew name of the prophet Samuel.

SHEN, *the tooth*, 1 Sam. 7:12, probably a sharp conspicuous rock, like "Sench," 1 Sam. 14:4.

SHE'NIR and **SE'NIR**, *snowy peak*, the Amorite name for Mount Hermon, Deut. 3:9; Ezek. 27:5; or perhaps for a portion of Hermon, 1 Chr. 5:23; Song 4:8. The part of Anti-Lebanon north of Damascus, now called Jebel esh-Shurky, *east mountain*, was mentioned as Senir by the Arabian historian and geographer Abulfeda, A. D. 1300. See **HERMON** and **SIRION**.

SHE'OL, a Hebrew word, transferred in the R. V. in many passages of the 65 in which it occurs and in which in the A. V. it is incorrectly rendered "hell," "the grave," or "the pit." It denotes, not the final abode of the lost, nor the place where dead bodies are deposited, but the realm of departed spirits, both the righteous, Gen. 37:35; Psa. 16:10, and the wicked, Psa. 9:17. See **HELL**, **SOUL**.

SHE'PHAM, *fruitful*, Num. 34:10, 11, a place on the eastern border of the land promised to Israel, between Hazar-enan and Riblah.

SHEPHATI'AH, the name of 8 men alluded to in the following passages: 2 Sam. 3:4; 1 Chr. 12:5; 27:16; 2 Chr. 21:2; Ezra 2:4; ver. 57; Neh. 11:4; Jer. 38:1.

SHEPHE'LAH, **THE**, *the lowland*, the southern portion of that region of Canaan lying between the central hills and the Mediterranean, the northern part being called Sharon. "The Shephelah" often occurs in the Hebrew and always with this definite signification; it continued to be so used down to the 5th century, and is mentioned by Eusebius and Jerome. It should have been transferred to the English, but is rendered in the A. V. "the vale," Deut. 1:7; Josh. 10:40; 1 Kin. 10:27; 2 Chr. 1:15; Jer. 33:13; "the valley" or "valleys," Josh. 9:1; 11:2, 16; 12:8; 15:33; Judg. 1:9; Jer. 32:44; "the plain," Jer. 17:26; Obad. 19; Zech. 7:7; "the low plains," 1 Chr. 27:28; 2 Chr. 9:27; and "the low country," 2 Chr. 26:10; 28:18. In 1 Macc. 12:38 it appears as "Sephela." Josh. 15:33-47 contains a list of 43 cities included in the Shephelah, showing that it embraced not only the maritime plain from Ekron to the "river of Egypt" southwest of Gaza, but also the lower hills leading up to "the mountains of Judah." It formed one of the 3 main divisions of Judah, the others being "the Mountains" and the Negeb, in the A. V. "the south," Judg. 1:9; Jer. 32:44. The region was favorable for olive and sycamore trees, 1 Chr. 27:28; 2 Chr. 9:27, and for cattle, 2 Chr. 26:10. Though in the territory of Judah, the Philistines long retained the

corn-producing maritime plain, with its cities, 2 Kin. 8:1-3; Obad. 19. See **PHILISTIA**. The Shephelah rises from 100 to 500 feet above the sea, and is still exceedingly fertile; the lower western plain and the broad valleys among the hills produce large crops of grain, and on the hills olive-groves still flourish. The hilly district contains many villages, with houses of stone or mud, and also many ruins of ancient sites. Ancient wells and some fine springs occur. The hills are of soft white limestone, with bands of brown quartz between the strata.

In Josh. 11:16, the 2d "Shephelah," without the article in the Hebrew, in the A. V. "valley of the same," evidently refers to the lowland adjoining Mount Ephraim—"the mountain of Israel"—*i. e.*, probably the northern continuation of the Shephelah, elsewhere called Sharon.

SHEP'HERD, or **PASTOR**. Abel was a keeper of sheep, Gen. 4:2. When men began to multiply and to follow different employments, Jabal son of Lamech was acknowledged as father, that is the first, of shepherds and nomads, Gen. 4:20. A large part of the wealth of the ancient patriarchs consisted in flocks and herds, the care of which was shared by their sons, daughters, and servants, Gen. 13:7; 29:9; 37:2. Shepherds were also employed, but were not highly esteemed, Job 30:1. Jacob seems to have been pressed by Laban beyond the requirements of the pastoral law, Gen. 31:39; compare Exod. 22:13; Amos 3:12. Oriental law still provides that a cattle-tender may exonerate himself from blame or loss by carrying to his employer some portion of an animal that has died without the tender's fault; but if he cannot prove his innocence and due carefulness he must bear the loss. Moses and David were both shepherds before they were called to be leaders of Israel, Exod. 3:1-10; 1 Sam. 16:11-13; Psa. 78:70-72. Shepherds were highly honored in receiving from heaven tidings of the birth of Christ, Luke 2:8-20. In the time of the kings, the "chief herdsman" held a post of importance and honor, 1 Sam. 21:7; 1 Chr. 27:29-31. In Spain, flocks of merino sheep sometimes number 10,000, and are under the care of a chief shepherd with some 50 assistants. Chardin mentions a clan of Turcoman shepherds whose sheep and goats numbered 3,000,000, and who had besides camels, horses, oxen, and cows amounting to 400,000. In Palestine and its vicinity, besides

those who united the keeping of flocks and herds with the tillage of the ground, there were and still are numbers of nomads or wandering shepherds confining themselves to no settled home. These dwellers in tents often had a wide range of pasture-grounds, from one to another of which they drove their flocks as occasion required, Gen. 37:12-17. In the vast deserts east and south of Palestine they found many spots which in winter and spring were clothed with verdure, Exod. 3:1; Psa. 65:12, 13. But the heat of summer withered these "pastures of the wilderness" and drove the shepherds and their flocks to seek for highlands and streams. There are many indications in Scripture of the conscious strength and independence of the ancient shepherd patriarchs, of the extent of their households, and the consideration in which they were held, Gen. 14:14-24; 21:22-32; 26:13-16; 30:43; Job 1:3. The Egyptians, however, despised shepherds, Gen. 46:34, a fact attested by the ancient monuments, which represent shepherds as of low caste, slovenly, and in some cases deformed.

God sometimes takes the name of Shepherd of Israel, Psa. 80:1; Jer. 31:10; and kings, both in Scripture and ancient writers, are distinguished by the title of "Shepherds of the people." The prophets often inveigh against the "shepherds of Israel," that is, the kings, who feed themselves and neglect their flocks, or distress them and lead them astray, Ezek. 34:10. In like manner Christ, as the Messiah, is often called a shepherd, Zech. 13:7, and also takes on himself the title of "the Good Shepherd," who gives his life for his sheep, John 10:11, 14, 15. Paul calls him the great Shepherd of the sheep, Heb. 13:20, and Peter gives him the appellation of Chief shepherd, 1 Pet. 5:4. His ministers are in like manner the pastors or undershepherds of the flock, Jer. 3:15; 23:3, 4; Acts 20:28-30; Eph. 4:11. In many passages where the word "feed" occurs, the expressive, original word means "be a shepherd to," Psa. 28:9; John 21:16; Acts 20:28; 1 Pet. 5:2; Rev. 7:17.

In John 10:1-16, 27-29, our Saviour says the Good Shepherd lays down his life for his sheep, that he knows them and they know him, that they hear his voice and follow him, that he goes before them, that no one shall force them out of his hands, and that he calls them by their names. These, however, being all incidents taken from the customs of the country, are by no means

so striking to us as they must have been to those who heard our Lord, and who had often witnessed such methods of conducting this domesticated animal. Modern travellers in the East meet with many pleasing confirmations of the truth of Scripture in respect to these particulars; they see the shepherd walking before his flock, any one of which will instantly run to him when called by its own name. The hireling, or bad shepherd, forsakes the sheep, and the thief enters, not by the door of the sheepfold, but climbs in another way. See SHEEP. The Bible applies many of the excellences of the faithful shepherd in illustration of the Saviour's care of his flock. The shepherd was responsible for each member of the flock intrusted to him, Exod. 22:10-13; John 10:28; he had need of great courage and endurance, Gen. 31:40; 1 Sam. 17:34, 35; John 10:15; he exercised a tender care towards the feeble, carried the lambs in his arms, Gen. 33:13; Isa. 40:11; Mark 10:14, 16; and searched for the lost sheep, bringing it back from the "land of drought and the shadow of death" into green pastures and by the still waters, Psa. 23; Luke 15:4-7.

SHEPHU'PHAN, *serpent*, 1 Chr. 8:5, a grandson of Benjamin; called SHU'PHAM, Num. 26:39; SHU'PIM, 1 Chr. 7:12, 15; and MUP'PIM, Gen. 46:21.

SHE'RAH, *consanguinity*, 1 Chr. 7:24, a female descendant of Ephraim, founder of several towns.

SHERD, an earthenware vessel or fragment, Isa. 30:14; Ezek. 23:34.

SHEREBI'AH, *heat of Jehovah*, a Levite trusted and faithful in the return from Captivity, Neh. 8:7; 9:4, 5; 10:12; 12:8, 24.

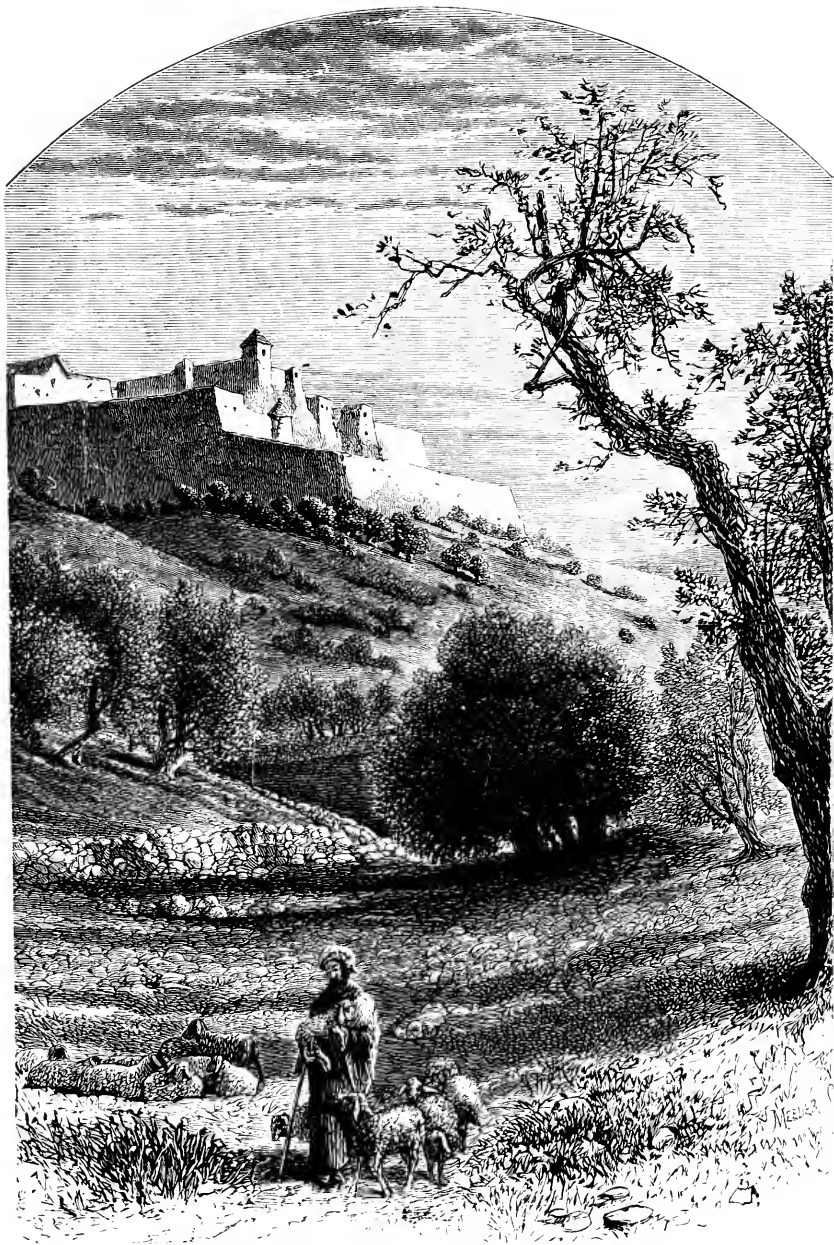
SHERE'ZER, Zech. 7:2. See SHAREZER, II.

SHER'IFFS, Dan. 3:2, 3, in the Babylonian kingdom, probably officials answering to the muftis or "head-doctors" of Mohammedan law in the Turkish Empire.

SHE'SHACH, a poetical or symbolical name for Babylon, Jer. 25:26; 51:41. The word may designate Babylon as the city with bronze gates; or may signify, from the Persian, "the house of the prince;" or it may contain the name of one of the divinities worshipped by the Babylonians.

SHESHBAZ'ZAR, Ezra 1:8, 11; 5:14, 16; comp. Ezra 2:1, 2; 3:8-10; Zech. 4:9; the Chaldaean or Persian name of Zerubbabel.

SHETH, *tumult*, I., 1 Chr. 1:1, the more correct form of the patriarch Seth's name. See SETH.



SHEPHERD IN THE BETHLEHEM VALLEY.

II. Num. 24:17; the word here is probably not a proper name: instead of "children of Sheth," it is proposed to render "sons of tumult," *i. e.*, the tumultuous warriors of Moab; comp. Jer. 48:45.

SHE'THAR, *star*, one of the 7 chief princes of Persia and Media under Ahasuerus or Xerxes, B. C. 483, Esth. 1:14; comp. Ezra 7:14.

SHE'THAR-BOZ'NAI, *star of splendor*, a Persian officer in Palestine under Tatnai, in the reign of Darius Hystaspis, B. C. 520, Ezra 5:3, 6; 6:6, 13. See TATNAI.

SHE'VA, 2 Sam. 20:25. See SERAIAH, II.

SHEW'-BREAD, or **SHOW'-BREAD**. See BREAD.

SHIB'BOLETH, *an ear of grain*, Gen. 41:5, a *branch* or *twig*, Zech. 4:12, a *stream* or *flood*, Ps. 69:2, 15. The Ephraimites, jealous of the Gileadites' victory over the Ammonites, provoked a war with the Gileadites under Jephthah, and were defeated. When an escaping Ephraimite sought to pass the Jordan, denying that he was an Ephraimite, the Gileadites guarding the fords bade him say *shibboleth*, but as he pronounced it *sibboleth*, he was discovered and killed. In this war 42,000 Ephraimites perished, Judg. 12:1-6; comp. ch. 11. This incident shows that variations of dialect existed among tribes of the same nation and speaking the same language. It is no wonder, therefore, that the same word is found written in different ways, according to the pronunciation of different tribes. Thus in the time of Christ the peculiarities of Peter's dialect bore witness that he was brought up in Galilee, Matt. 26:73. *Shibboleth* is naturalized in English in the sense of a party test or watchword.

SHIB'MAH, *balsam*, a town in Reuben, east of the Jordan, Num. 32:38. See SHIBMAH.

SHIC'RON, *drunkenness*, a landmark in the northern boundary of Judah, Josh. 15:11. Traced at Kh. Sukerei, 5 miles northeast of Ashdod.

SHIELD, **BUCK'LER**, **TAR'GET**, a piece of defensive armor, in all ages before firearms rendered them useless, of different forms and sizes, not uniformly distinguished in the A. V.; usually round or oval. The large shield, *tsinnah*, 1 Chr. 12:24, 34, was sometimes borne before a warrior by an attendant when not in actual combat, 1 Sam. 17:7, 41. A smaller shield, *magen*, Judg. 5:8, often translated "buckler," 1 Chr. 5:18, was in common use, and the 2 are often mentioned together as soldiers'

equipments, 2 Chr. 14:8; Jer. 46:3; Ezek. 23:24. Both Hebrew terms are applied to God as the protector of his people: *magen* in Gen. 15:1; Deut. 33:29; Ps. 84:9, 11; *tsinnah* in Ps. 5:12. Earthly rulers are also called "shields," Ps. 47:9. From 1 Kin. 10:16, 17 it appears that much more material was required for the *tsinnah* or "target" than for the *magen* or "shield." Shields were borne on the left arm held by a thong near the elbow and another grasped by the hand, or with a central knob or handle. They were made with a light wooden framework covered with tough hides, and so might be burned, Ezek. 39:9; often with projecting bosses or spikes, Job 15:26, and rounded and polished to turn aside weapons. Sometimes they were rimmed with iron or cased with gold, as the shields made by Solomon for religious or state processions, 1 Kin. 10:16, 17, taken by Shishak, and replaced by Rehoboam with bronze ones, 1 Kin. 14:25-28. Metal shields were used by the soldiers of Antiochus V., 1 Macc. 6:39. The surface was kept in good condition by applying oil, Isa. 21:5, and was further protected by a cover when not in use, Isa. 22:6. Saul's shield was cast away in battle and "not anointed," 2 Sam. 1:21. Shields protected the wearers in besieging cities, Isa. 37:33; Ezek. 26:8, being so interlocked as to form an unbroken front. The word rendered "shield" in Job 39:23; 1 Sam. 17:45, and "target" in 1 Sam. 17:6, means a lance or javelin. Paul the prisoner takes the shield of his Roman guard as the symbol of Christian faith, Eph. 6:16; 1 John 5:4; compare 2 Sam. 22:36. See ARMS.

SHIGGA'TON, pl. **SHIGIO'NOTH**, Ps. 7, title; variously derived and interpreted by Hebrew scholars: as a song or psalm, a song of praise or of lamentation, an irregular lofty ode. "Upon Shigionoth," or "after the manner of the Shiggaion," Hab. 3:1, may be a musical direction as to the accompaniment of the "prayer" or ode.

SHI'HON, *ruins*, Josh. 19:19, a town of Issachar; traced at Ayûn esh-Shain, 3 miles northwest of Mount Tabor.

SHI'HOR, *black*, 1 Chr. 13:5. See RIVER OF EGYPT and SHIHOR.

SHI'HOR-LIB'NATH, *black-white*, a point in the boundary of Asher, Josh. 19:26, the Nahr Namein, a stream emptying into the Bay of Acre, a little southeast of that city.

SHIL'HIM, *fountains*, Josh. 15:32, a town in the south of Judah. See SHARUHEN.

SHIL'LEM, Gen. 46:24; Num. 26:49

called Shallum in 1 Chr. 7:13, *recompense*; a son of Naphtali.

SHILO'AH, Isa. 8:6. See **SILLOAM**.

SHILOH, Gen. 49:10. This term in Jacob's prophetic blessing upon Judah has been applied by some scholars to the town Shiloh—until Judah "come to Shiloh;" but this town did not then exist, nor was Judah there dethroned. The common view, supported by the ancient Jewish and Christian versions (the Jewish Septuagint, the targums of Onkelos and Jerusalem, the Arabic version, the Christian, Syriac, and Latin versions, and the Samaritan Pentateuch) refers the word to the Messiah. All are not, however, agreed as to the literal signification of "Shiloh;" some translate, "till He come to whom it belongs," *i. e.*, the sceptre; comp. Ezek. 21:27; others, "the Peacemaker;" others still, "the Desired One." The most probable meaning is "the Peaceful One," of whom Solomon, *peaceful*, was a type, and who is termed in Isa. 9:6 "the Prince of Peace;" comp. John 14:27. The last clause of the verse is to be rendered, "and unto him shall the obedience of the peoples be," including heathen nations. Compare Matt. 11:28-30; 23:37, and Isaiah's description of the combined peace and power of the Messiah, Isa. 42:1-3. The prophecy thus falls into line with the previous divine announcements to Abraham, Isaac, and Jacob of a Seed in whom all the nations should be blessed, Gen. 12:3; 22:18; 26:4; 28:14; comp. John 8:56; Gal. 3:16, while it goes beyond them in defining among Jacob's 12 sons the one from whom the Seed, the "Lawgiver between his feet," should descend; compare Num. 24:17; Zech. 9:9, 10; Rev. 5:5. It is further expanded in such passages as Psalms 2, 72, and 110. King David and his line long held the sceptre of Judah, 1 Chr. 5:2, and Isaiah predicted the springing of a powerful "rod," an everlasting kingship, from the stock of Jesse, Isa. 11:1-12. The beginning of the fulfilment of the prophecy of the Messiah's reign was announced to Mary by Gabriel, Luke 1:32, 33. After the fall of the actual kingdom of Judah, the tribal name survives as that of a nationality, the term *Yehudim*, Judeans or Jews, including representatives of the other tribes, Neh. 1:2; Esth. 2:5; 3:6; John 5:1; Acts 26:3-7. The final passing away of the *civil* power from Judah, indicated by the "taxing" at Christ's birth, and completed in the destruction of Jerusalem, did not occur till Shiloh had come, to assume a *spiritual*

sceptre which is in no danger of ever passing away.

SHILOH, *peace, rest*, a city of Ephraim, 19 miles north of Jerusalem, 11 south of Shechem, about 2 miles east of the main road between them via Bethel, Judg. 21:19. Here, when the Promised Land was subdued, the Israelites assembled and established the ark and tabernacle, previously at Gilgal; here Joshua allotted the portions of the 7 tribes not already located, Josh. 18; 19; to Eleazar and Joshua and the elders at Shiloh the Levites applied for their promised cities, Josh. 21; from Shiloh Joshua solemnly dismissed the tribes whose possessions were east of the Jordan, Josh. 22:1-9, and hence a deputation of inquiry was sent to them on a rumor of idolatry, ver. 10-34. The tabernacle and ark, the centre of the worship of Jehovah, remained at Shiloh through the period of the Judges, Judg. 18:31. Here, at an annual "feast of the Lord," the remnant of the Benjamites seized maidens of Shiloh for wives, Judg. 21:19-23; comp. Exod. 15:20; Psa. 68:25. At Shiloh Hannah's vow was made and fulfilled, 1 Sam. 1:8 to 2:11; and here Samuel grew up and was called to be a prophet of the Lord, 1 Sam. 2:18-21, 26; 3; 4:1. The ark, removed by Saul to the battlefield and captured by the Philistines in Eli's time, 1 Sam. 4:2-22, was not returned to Shiloh, ch. 5:1 to 7:2; 2 Sam. 6:2, 11, 12; and the tabernacle was transferred to Gibeon, 1 Kin. 3:4; 1 Chr. 16:39. This catastrophe was a striking proof that sacred objects and forms have no talismanic virtue, but will surely fail those who rely upon them instead of God. The degradation of Shiloh because of the iniquities of Israel, 1 Sam. 2:12-17, 22-25, is referred to by Asaph, Psa. 78:58-60, and cited by Jeremiah as a type of God's vengeance on Jerusalem and the temple, Jer. 7:12-14; 26:6, 9. The prophet Ahijah was a resident of Shiloh, 1 Kin. 11:29; 12:15; 14:2-4. See also Jer. 41:5. In Jerome's time, A. D. 340-420, Shiloh was in ruins.

Shiloh has been identified with Seilûn, where, on a low hill, surrounded by higher hills, are ruins of a comparatively modern village, with hewn stones and foundations of a much earlier date. In a little valley half a mile northeast are a spring and pool affording an abundant supply of water—the scene probably of the dance and capture of the "daughters of Shiloh;" and near by are rock-hewn tombs, among which Jewish tradition places those of Eli and his



SEILUN, FORMERLY SHILOH.

sons. Traces of terraces are on the hills, proofs of former cultivation. The position of Shiloh was both central and secluded, and well fitted for the national sanctuary of Israel.

SHILO'NI, Neh. 11:5. See **SHILONITES**.

SHI'LOHITE, an appellation of Ahijah, as a native or resident of Shiloh, 1 Kin. 11:29; comp. ch. 14:2, 4.

SHI'LOHITES, THE, 1 Chr. 9:5, descendants of Judah's son Shelah, Gen. 46:12; elsewhere called Shelanites, Num. 26:20, and in Neh. 11:5 Shiloni, A. V.

SHIM'EA, SHIM'EAH, rumor, I., a brother of David, 2 Sam. 13:3; 21:21; 1 Chr. 20:7; called Shammah, 1 Sam. 16:9, and Shimma, 1 Chr. 2:13.

II. A son of David and Bath-sheba, 1 Chr. 3:5; called also Shammua, 2 Sam. 5:14; 1 Chr. 14:4.

III. A Merarite Levite, 1 Chr. 6:30.

IV. A Gershonite Levite, 1 Chr. 6:39.

SHIM'EAM or **SHIM'EAH**, *splendor*, a Benjamite, 1 Chr. 8:32; 9:38.

SHIM'EATH, fame, an Ammonitess, mother of Zabab or Jozachar, one of the 2 murderers of king Joash, 2 Kin. 12:21; 2 Chr. 24:26.

SHIM'EL, famous, the name of 14 or more Hebrews, of whom the following may be specified:

I. A son of Gershon the son of Levi, Num. 3:18; 1 Chr. 6:17, 42; 23:7, 9, 10;

called Shimi, Exod. 6:17. It is to his descendants, probably, that reference is made in Zech. 12:13; comp. Num. 3:21.

II. The son of Gera, a Benjamite and a kinsman of Saul, who insulted king David when fleeing before Absalom, and humbled himself on David's return. On both occasions David spared and forgave him; but when dying he cautioned Solomon against a man who knew no restraints but those of fear. Shimei gave his parole never to leave Jerusalem, but broke it by pursuing his fugitive servants to Gath, and was put to death on returning, 2 Sam. 16:5-14; 19:16-23; 1 Kin. 2:8, 9, 36-46.

III. An officer under David, and perhaps under Solomon, 1 Kin. 1:8; 4:18.

SHI'MI, Exod. 6:17, and **SHIM'ITES**, Num. 3:21. See **SHIMEI**, I.

SHIM'MA, hearing, 1 Chr. 2:13. See **SHIMEA**, I.

SHIM'RITH, watchful, a Moabitess, mother of Jehozabad, one of the murderers of king Joash, 2 Chr. 24:26, who in 2 Kin. 12:21 is called the son of Shomer.

SHIM'ROM, watch, 1 Chr. 7:1, A. V., properly **SHIM'RON**, a son of Issachar, Gen. 46:13; Num. 26:24.

SHIM'RON, watch, an ancient city of Canaan, whose king, under Jabin, opposed Joshua and was defeated, Josh. 11:1; comp. ver. 5-12; probably the same as Shimron-meron, whose king was one of the 31 allies

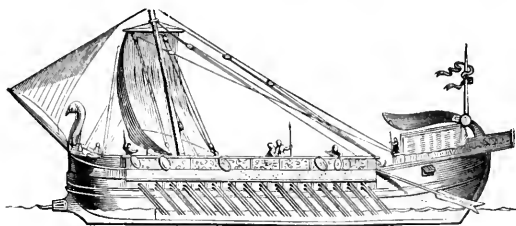
defeated by Joshua, Josh. 12:20. Shimron was allotted to Zebulun, Josh. 19:15. It is traced at Semūniyeh, 14 miles southeast of Haifa, and 11 miles west of Mount Tabor.

SHIM'RONITES, descendants of Issachar's son, Shimron, Num. 26:24.

SHIM'RON-ME'RON, Josh. 12:20. See SHIMRON.

SHI'NAR, THE LAND OF, contained the cities of Babel, Erech, Calneh, and Accad, Gen. 10:10. In this region the confusion of tongues occurred, Gen. 11:2-9. One of its kings, retreating with his allies from a successful inroad on Canaan, was pursued and routed by Abram, Gen. 14:1-17. Its textile fabrics were early and widely prized, Josh. 7:21 (Heb. "garment of Shinar"). The term is used by Isaiah, 11:11, Daniel, 1:2, and Zechariah, 5:11. Shinar is prob-

ably to be identified with the Sumer or Shumer of the cuneiform inscriptions, a name there denoting apparently the southern portion of the "land of the Chaldeans," "Babylonia," or "Mesopotamia" in its wider sense, Acts 7:2. "Sumer and Accad" frequently occurs in the inscriptions as a name for the whole rich and populous alluvial plain along the Euphrates and Tigris, from the Persian Gulf (which anciently extended northward beyond the present junction of the 2 rivers) to a point a little north of modern Bagdad, more than 200 miles. A highly-cultivated non-Semitic people appear to have early held this region, compare Gen. 10:8-10, before the Shemitic Chaldeans subjugated it, adopting the civilization and preserving the dialect of the conquered race.



A LARGE ANCIENT SHIP: FROM A PAINTING AT POMPEII.

SHIP. The Hebrews were not a maritime people. The Mediterranean and Red Sea ports were usually in the hands of their heathen neighbors. When Solomon required timber from Lebanon, the ships of Tyre conveyed it to Joppa, 2 Chr. 2:16; comp. Ezra 3:7; and when he undertook foreign navigation he again had recourse to Phœnicians, 1 Kin. 9:26-28, who were long celebrated for the ships and their extensive commerce. The attempt of Jehoshaphat in foreign commerce was a failure, 1 Kin. 22:48. The people of the northern kingdom, by contact with the Phœnicians, may have acquired some naval skill; comp. the prophetic "blessing" of Jacob upon Zebulun, Gen. 49:13, and of Moses upon Zebulun and Issachar, Deut. 33:18, 19; also Deborah's rebuke to Dan and Asher, Judg. 5:17; and Ahaziah's offer of aid to Jehoshaphat, 1 Kin. 22:49; 2 Chr. 20:35, 36. Of the Phœnician ships, with their cedar masts, oaken oars, and sails of Egyptian cloth, some idea may be gained from Ezek. 27, a description in accord with representations of Phœnician galleys in Assyrian sculptures. For an account of a tempestuous voyage in an ancient merchant-ship

from the port of Joppa, see Jonah 1. These ships, Prov. 31:14, which also carried passengers, are those commonly referred to in the Old Testament; but the following passages relate to ships of war, Num. 24:24; Dan. 11:30, 40, and probably Isa. 33:21; Ezek. 30:9. Ancient Egyptian monuments represent ships with a central mast, a large square sail, and also many rowers. Warships were often armed with a sharp projecting prow, and were used as rams. The Chaldeans doubtless had ships on the Persian Gulf, Isa. 43:14. The "ships" on the Sea of Galilee were fishing-boats, impelled by oars, Mark 6:48; John 21:6, and sometimes having a mast and sail, Luke 8:23. The verb "was full" in Mark 4:37 is better rendered in the R. V., "was filling." Paul made many voyages in ships, and was several times wrecked, 2 Cor. 11:25. In his voyage as a prisoner to Rome he sailed in 3 ships, the first probably being a coasting vessel of small size, Acts 27:2. R. V., the others large Alexandrian corn-ships, Acts 27:6; 28:11. In Greek and Roman ships there were usually several banks of rowers, one above another, who could propel the vessel steadily and swiftly without the

aid of a sail. Their merchant-ships were of larger and heavier build, often from 500 to 1,000 tons burden, and relied upon sails;

that in which Paul was wrecked carried 276 persons, besides a cargo of wheat, Acts 27:37, 38. Besides the large mast,



PART OF A WAR-GALLEY: FROM AN ANCIENT BAS-RELIEF.

with a long yard and a large square sail, top-sails were also used, and a fore-sail attached to a smaller mast at the bow, ver. 40, R. V. In a gale the heavy top-gear of the mainmast was taken down, ver. 17, R. V. The great strain on the mainmast was sometimes relieved and prevented from causing leaks by the use of "helps," *i. e.*, cables or chains passed around the ship to tighten it, ver. 17. Ships were steered by two large paddle-rudders projecting through row-locks, one on each side of the stern; these were lashed up when at anchor, out of the way of the ground-tackle, and loosed when again needed, ver. 40, R. V. The anchors resembled those of modern times, and were frequently cast from the stern, ver. 29. The ship's outfit included a boat, ver. 16, 17, 30, 32. Ships were often highly ornamented at the prow and stern, which were similar in shape; an eye being often painted on each side of the bow, ver. 15, R. V.—literally "could not look at the wind." The "sign" by which a vessel was known was often a sculptured image of its tutelary divinity, Acts 28:11. An ancient ship could sail 7 miles an hour. Having no compasses, ancient navigators guided their course by the heavenly bodies, Acts 27:20, making a harbor on dark nights if practicable, Acts 20:13-16; 21:1, and not willingly remain-

ing at sea in winter, when the sky was often obscured, Acts 27:9, 12; 28:11. The Romans spoke of the sea as "closed" from November till March, when it was "opened" again. Luke's faithful description of the voyage and shipwreck of Paul and himself, Acts 27; 28, gives many details as to ancient navigation confirmed by such notices as we find in classic authors, ancient sculptures, pictures, and coins, and the results of modern study. See TARSHISH.

SHIPMITE, 1 Chr. 27:27, probably a native of *Shepham*.

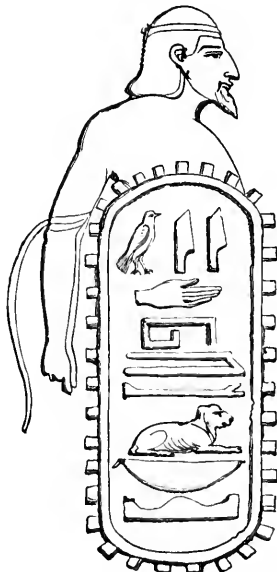
SHIP'RAH and **PU'AH**, midwives in Egypt, who through the fear of God spared the newborn sons of the Hebrews, contrary to the orders of the king. God rewarded their kindness to his people, though condemning no doubt the untruthfulness of their excuse to the king. He "made them houses," that is, probably gave each of them a numerous family, Exod. 1:15-21.

SHI'SHA, 1 Kin. 4:3. See **SERAI'AH**, II.

SHI'SHAK, a king of Egypt who afforded a refuge to Jeroboam fleeing from Solomon, 1 Kin. 11:40. Perhaps incited by Jeroboam when the latter had become king over Israel, Shishak, with a vast army of subjects and allies, invaded the kingdom of Judah in the 5th year of Rehoboam, about B. C. 969, captured his fortified cities, and appeared before Jerusalem, forcing

Rehoboam to yield to him the treasures of the temple and of the royal palace, including the golden shields made by Solomon, 1 Kin. 14:25, 26; 2 Chr. 12:2-9; compare 11:5-10.

Shishak is identified with the Sesonchis of the Egyptian priest-historian Manetho, B. C. 300, the Sheshonk I. of the monuments, first king of the 22d or Bubastite dynasty. He overthrew the rival dynasty of Tanis (into which probably Solomon had married) and that of Thebes, and established his court at Bubastis, taking as the title of his standard, "He who attains royalty by uniting the two regions"—Upper and Lower Egypt. Shishak has left a record of his conquests, including that of Judah, on a wall of the great temple at Karnak, Thebes. He is represented in a large bas-relief as preparing to inflict death, in the presence of the chief Theban god Amun, upon a group of captives. Each conquered country or city is personified, its name be-



ing written in an oval shield attached to the figure. One of these figures, with Hebrew features, has on its shield the characters which stand for *Joudh-Malek*, followed by the character for *land*, the whole signifying "kingdom of Judah." See REHOBAM. Many other symbols are believed to denote fortified cities of Judah and Levitical cities of Israel—which it is conjec-

tured Jeroboam may have abandoned to Shishak to punish them for adhering to Rehoboam and leaving Israel, 2 Chr. 11:13, 14. Shishak reigned at least 21 years, and was succeeded by his son Osorthon or Usarken, possibly the Zerah of Asa's reign. See PHARAOH and ZERAH.

SHIT'TAH-TREE, Isa. 41:19. See SHIT-TIM-WOOD.

SHIT'TIM, *the acacias*, the place where the Moabites and the Midianites, by Balaam's advice, seduced Israel into sin, for which a terrible punishment was inflicted on the Israelites, Num. 25, and later upon the Midianites, Num. 31. Shittim, or Abel-shittim, was the last encampment of the Israelites before crossing the Jordan into Canaan, Num. 33:49; Josh. 2:1; 3:1. It is the well-watered plain extending from the foot of the mountains of Moab to the Jordan, and was named from the number of acacias which grew there. It is now called Ghor es-Seisaban, and is described by Tristram as "the largest and richest oasis in the whole Ghor" or Jordan depression. At the southern extremity is Suweimeh, identified by Dr. Merrill and others with Beth-jeshimoth; and at the northern margin is Tell Kefrain, whose "marshy verdure," according to Tristram, identifies it with Abel-shittim, *meadow of the acacias*.

SHIT'TIM, THE VALLEY or *winter-torrent OF*, Joel 3:18; probably some wady on the west of the Jordan; by some identified with the gorge through which the Kidron in rainy seasons flows to the Dead Sea; comp. Ezek. 47:1, 8.

SHIT'TIM-WOOD, Exod. 25:5. The wood of the shittah-tree, Isa. 41:19, was much employed in constructing the tabernacle and its furniture: the boards, bars, and pillars of the building, the ark, the show-bread table, and the incense-altar, with their staves, were of shittim-wood overlaid with gold; the burnt-offering altar and its staves were of the same wood overlaid with brass, Exod. 25; 26; 27; 30; 36; 37; 38. The shittim-wood is identified with the acacia, several varieties of which grow in Egypt, Arabia, and Palestine. The Acacia seyal is the only timber-tree of any considerable size growing in the deserts of Arabia; it is scattered over the Sinaitic peninsula, and is found on the western shore of the Dead Sea, where it gives its name to wady Seyal, south of Ain Jidy, or En-gedi. See SHITTIM. The seyal at a distance resembles an apple-tree. Its wood is close-grained, hard, and of a brown

color, being both handsome and exceedingly durable. The leaves are decomposed and pinnate, the blossoms cluster in yellow, fibrous-looking balls, and the fruit



resembles a locust-pod. The bark is yellow and smooth, and the branches abound in long, sharp thorns. From cracks or incisions in the seyal and some other acacias exudes the well-known gum-arabic, which the Arabs gather and sell and sometimes use as food. They convert much of the wood into charcoal. The trunk is sometimes 3 or 4 feet in diameter.

SHO'A, Ezek. 23:23, is variously interpreted, as a title, *noble*, or the name of a place, or of some Chaldean tribe.

SHO'BACH, the general of Hadarezer, king of Syria-Zoba; he was defeated and killed in a battle with David, 2 Sam. 10:15-18. He is called Shophach in 1 Chr. 19:16-18.

SHO'BI, *taking captive*, a chief Ammonite who befriended David in his flight from Absalom, 2 Sam. 17:27-29, son of a former king, Nahash, also friendly to David, 2 Sam. 10:1, 2; comp. Prov. 17:17; 27:10.

SHO'CHO, 2 Chr. 28:18; **SHO'CHOH**, 1 Sam. 17:1; **SHO'CO**, 2 Chr. 11:7. See SOCOH.

SHOES. See SANDALS. In Egypt and Syria taking off one's slipper and striking another with it, or throwing it at him, is still a customary token of renunciation, as of an unworthy son—and perhaps, playfully, of a daughter leaving her parents at her marriage; in lieu of this the modern Arab sometimes exclaims, "My shoe at you!" Compare Ruth 4:7, 8; Psa. 60:8; 108:9, and the treatment of the refractory brother by the Mosaic law, Deut. 25:5-9. A missionary in Alexandria reports that the Moslems thus renounce their relatives converted to Christianity.

SHO'MER, *keeper*, I., an Asherite, called also Shamer, 1 Chr. 7:32, 34.

II. Parent, perhaps father, of Jehozabad, 2 Kin. 12:21; comp. 2 Chr. 24:26.

SHO'PHACH, 1 Chr. 19:16, 18. See SHOBACH.

SHO'PHAN, *bareness*, Num. 32:35, probably to be connected with the "Atroth" preceding, to distinguish it from the Atroth of ver. 34, both in Gad, east of the Jordan.

SHOSHAN'NIM, *lilies*, Psa. 45; 69, titles; **SHOSHAN'NIM-E'DUTH**, *lilies, a testimony*, Psa. 80, title; **SHU'SHAN-E'DUTH**, *lily, a testimony*, Psa. 60, title. These expressions are all inscribed "to the chief musician," and may safely be regarded as indicating the melody "after" or "in the manner" of which—A. V. "upon"—the Psalm was to be sung. Some, however, see in the terms an allusion to the subject-matter of the Psalm; and others regard the shushan, pl. shoshannim, as a lily-shaped musical instrument, a cymbal, a trumpet, or an instrument with 6 strings.

SHOULD, John 6:71, would; in Acts 23:27, "was about to be."

SHOUL'DER. Burdens being commonly borne on the shoulder, Num. 7:9; Psa. 81:6, to "bow the shoulder" denotes servitude, Gen. 49:15, and to "withdraw" it denotes rebellion, Neh. 9:29; Zech. 7:11.

SHOV'EL, Isa. 30:24, a winnowing fork or fan.

SHOW-BREAD. See BREAD.

SHRINE. See DIANA.

SHROUD, Ezek. 31:3, cover or shelter.

SHU'A, *noble*, daughter of Heber, 1 Chr. 7:32.

SHU'AH, *depression*, a son of Abraham and Keturah, Gen. 25:2; 1 Chr. 1:32; perhaps the progenitor of Bildad the Shuhite, Job 2:11.

SHU'AH, *prosperity*, a descendant of Caleb son of Hur, 1 Chr. 4:11.

SHU'AL, *jackal*, or *fox*, **THE LAND OF**; a region towards which one of the marauding Philistine bands went from Michmas, 1 Sam. 13:17; probably the range south-east of Shechem, on the east border of Ephraim, overlooking the Jordan valley. See SHALIM and ZEBOIM.

SHU'HAM, a son of Dan, Num. 26:42; called Hushim in Gen. 46:23.

SHU'HITE. See SHUAH.

SHU'LAMITE, the title of the bride in Solomon's Song, 6:13; literally *the Shulamite*, Heb. hash-Shulamith, which some interpret as equivalent to "the Shunam-

mitess," or woman of Shunem—as if contrasting the rustic origin of the bride with that of "the daughters of Jerusalem," Song 1:5, 6, etc. Others regard it as a figurative proper name, derived from the same root with Solomon—Heb. Shelomoh, *peaceful*—and corresponding with it as a feminine form, as Julia with Julius. Still others consider it a simple appellative, meaning "the peaceful." See SHUNAMMITE and SHUNEM.

SHUNAMMITE, a female of Shunem; applied to Abishag, 1 Kin. 1:3, 15; 2:17, 21, 22; and to Elisha's hostess, 2 Kin. 4:12, 25, 36; comp. ver. 8. See SHUNEM.

SHUNEM, *double resting-place*, a city in Issachar, Josh. 19:18. Here was the first encampment of the Israelites before the battle of Gilboa, 1 Sam. 28:4. Abishag, king David's nurse, was of Shunem, 1 Kin. 1:3; also the woman who entertained Elisha and whose son the prophet restored to life, 2 Kin. 4:8-37. It is now represented by the village of Sulem, on the southwestern slope of Jebel Duh, "the hill of Moreh," 6 miles south of Tabor and north of Gilboa, 3½ miles north of Jezreel. It is a mud hamlet, with a fountain and trough, surrounded by fine grain-fields and fruit-gardens, and looking westward across the plain of Esdraelon to Mount Carmel. Its people are rude and unfriendly, and its boys are still to be seen playing bare-headed in the grain-fields under the scorching sun.

SHUR, *wall or fort*, a place east of the northeastern border of Egypt. Hagar, fleeing from Sarah, was "in the way to Shur" when met by the angel, Gen. 16:7; comp. ver. 17. Abraham "dwelt between Kadesh and Shur," Gen. 20:1; it is mentioned as one of the boundaries of the Ishmaelites, Gen. 25:18, and as an ancient boundary of the Amalekites, the southern Geshurites, and the Gezirites, 1 Sam. 15:7; 27:8; comp. Josh. 13:2, 3. The Israelites, after crossing the Red Sea, entered upon the wilderness of Shur, Exod. 15:22, 23, called also the wilderness of Etham, Num. 33:8. The region indicated stretched along the northeastern frontier of Egypt, including the district now called el-Jiffar—white shifting sands with a few fertile spots. E. H. Palmer derives the name Shur from the long wall-like range which stretches on the east of Suez northward to the Mediterranean, and which Dr. Trumbull claims was so fortified and guarded as to prevent the Israelites from attempting the northern

and direct route from Egypt, and turn them to the south by the way of Suez, Exod. 13:17, 18.

SHUSHAN, *lily*, the capital of Elam and a very ancient city. It is mentioned in the inscriptions of Assur-bani-pal as captured by him, about B. C. 650, and a plan of the city is given. It passed into the hands of the Babylonians at the division of the Assyrian Empire between Nabopolassar of Babylon and Cyaxares of Media. In the 3d year of Belshazzar Daniel was at Shushan "on the king's business," when he beheld "the vision of the ram and the he-goat," Dan. 8:1, 2, 27. The conquest of Babylon by Cyrus transferred Shushan to the Persians, and it became the capital and chief residence of the Achaemenian kings, being cooler than Babylon and more central than Ecbatana and Persepolis, their summer resorts. Darius Hystaspis founded at Shushan the grand palace referred to in Esther as occupied by his son and successor Xerxes, Esth. 1:2, 5. Nehemiah was at Shushan when he received from Jerusalem the intelligence that led him to seek leave from Artaxerxes to rebuild the walls of the holy city, Neh. 1:1-28. As *Susa*, Shushan is often mentioned by classic authors as the Persian capital, the province of Elam being called Sisis or Susiana, and also Cissia. The city retained its eminence till the Macedonian conquest, when Alexander found there treasure worth £12,000,000. After this period Susa declined and Babylon increased. It was taken by Antigonus, B. C. 315. The Moslems gained Susiana A. D. 640.

The site of Shushan has been identified with the ruins of Sus or Shush in lat. 32° 10' N., long. 48° 26' E., on the east bank of the Shapur River, 275 miles east of Babylon, 175 miles north of the Persian Gulf. See ULAL. The remains consist of 4 principal mounds, in a circuit of 3 miles, with lesser mounds eastward, the whole within a circumference of about 7 miles. Of the 4 chief mounds, the westernmost, of earth, gravel, and sun-dried brick, measures about 2,580 feet around the summit, the highest point being 110 feet above the river. Its sides are steep, and it is believed to have been the citadel. West of it is the traditional tomb of Daniel. East of the citadel mound is the great central platform, covering more than 60 acres, and from 40 to 70 feet high. The square northern mound shows the remains of a vast palace: the central hall, about 200 feet square, had

36 columns, probably about 60 feet high. Adjoining on the north, east, and west were 3 porches, each with 12 columns, and each 200 feet wide by 65 feet deep. In one of these the great feast of Ahasuerus was probably held. The "king's gate," where Mordecai sat, Esth. 2:19, 21, may have been the hall 100 feet square, 150 feet or more from the northern portico; and this intervening apartment, the "inner court," where Esther implored the king's favor, ch. 5:1, 2. The "royal house," ch. 1:9, and the "houses of the women," ch. 2:9, 11, would be south of the great central hall, between it and the citadel. Shush now abounds in wild beasts—lions, wolves, boars, etc., Ezek. 33:24. The summer heat is intense, but is sometimes mitigated by breezes from the mountain range 25 miles eastward. Spring in this region is delightful; and after the winter rains the country is clothed with verdure and the air is laden with the scent of flowers.

SHU'SHAN-E'DUTH, Psa. 80, title. See SHOSHANNIM.

SIB'BECHAI, or **SIB'BECAI**, a *thicket*, 2 Sam. 21:18; 1 Chr. 11:29; 20:4; 27:11, one of David's heroes; called Mebunnai in 2 Sam. 23:27.

SIB'MAH, *balsam*, **SHIB'MAH**, and **SHE'BAM**, Num. 32:3, a town beyond the Jordan, rebuilt or fortified by the tribe of Reuben, ver. 38; Josh. 13:15, 19. The Israelites conquered this region from the Amorites, as the latter had taken it from the Moabites, Num. 21:25-31. After the trans-Jordanic tribes of Israel were carried captive by the Assyrians, the Moabites seem to have reoccupied their ancient possessions, 2 Kin. 15:29; 1 Chr. 5:26. Sibmah was renowned for its grapes, Isa. 16:6-11; Jer. 48:32. Jerome says it was hardly 500 paces from Heshbon, and some trace of it may be preserved in the ruined village es-Sameh, 4 miles northeast of Heshbon.

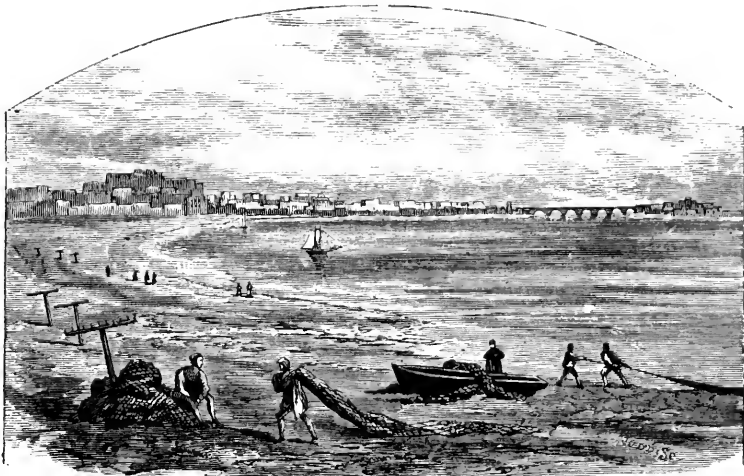
SIB'RAIM, *double hill*, a landmark in the northern boundary of Israel, between Damascus and Hamath, in the portion assigned to Dan in Ezekiel's vision of the restoration of the tribes of Israel, Ezek. 47:16; comp. ver. 13-17; 40:1-4; 48:1.

SICHEM, Gen. 12:6, A. V. See SHECHEM.

SID'DIM, THE VALE OF, the scene of the battle between Chedorlaomer and his allies and the kings of Sodom, Gomorrah, etc., Gen. 14:3, 8-10; it abounded in wells of bitumen, ver. 10. The Hebrew word here

rendered "vale" is the same used in the term "the valley of Jezreel"—a long low plain; probably a section of the Arabah somewhat lower than the rest is indicated. It is generally believed to have been the site of the cities afterwards destroyed. In Gen. 14:3 it seems to be identified with the Salt Sea. For the view which locates the vale of Siddim in part or wholly in the shallow southern portion of the Dead Sea, see SEA, III. Some scholars now maintain that the cities stood at the northern end of the Dead Sea, and hence look for the vale of Siddim there also. Dr. Merrill suggests identifying it with the plain of Shittim, in which he claims to have found many bitumen pits. See SHITTIM.

SID'DON, the Greek form of the name properly called in the Old Testament **ZID'DON** (Heb. Tsidon, *fish-town*); a celebrated Phœnician city on the east coast of the Mediterranean, 20 miles north of Tyre, 40 miles south of Beirût, and 123 north of Jerusalem, on the northern slope of a promontory jutting out from a narrow plain between the Lebanon range and the sea. Zidon, now Saida, was one of the oldest cities in the world, its founder having been apparently a great-grandson of Noah, Gen. 10:15, 19; 49:13. At the division of Canaan "Great Zidon" was allotted to Asher, Josh. 11:8; 19:28, but was never subdued by the Hebrews, Judg. 1:31; 3:3; 10:12. In the time of the Judges it was still the chief city of the Phœnicians, Judg. 18:7, 28, who were generally called Zidonians by the Hebrews. Its principal deities were Baal and Ashtoreth, into whose worship the Israelites were at different times seduced, Judg. 10:6; 1 Kin. 11:1, 5, 33; 16:31; 2 Kin. 23:13. The Zidonians were among the oppressors of Israel in the time of the Judges, Judg. 10:12. Friendly relations subsisted under David and subsequent kings, 2 Sam. 24:2, 6. Its people were noted for arts and manufactures, commerce and navigation, Isa. 23:2; Ezek. 27:8. They assisted in the construction of Solomon's temple, 1 Kin. 5:6; 1 Chr. 22:4, and in the rebuilding of the temple under Zerubbabel, Ezra 3:7. For much of their food supply they depended on Palestine, 1 Kin. 5:9, 11; Ezek. 27:17; Acts 12:20. Zarephath, the scene of one of Elijah's miracles, was in its territory, 1 Kin. 17:9; Luke 4:26. Zidon continued under the government of its own kings, but after David's time was usually subordinate to Tyre, Isa. 23; Ezek. 28. It joined Tyre in selling inhabitants of Judah into slavery, and was



SAIDA, THE ANCIENT SIDON, FROM THE NORTH.

threatened by the prophets, though less severely than Tyre, Isa. 23:4; Jer. 25:22; 27:3; 47:4; Ezek. 28:20-23; 32:30; Joel 3:4-8; comp. Amos 1:9.

Homer celebrates the skill of Zidonian workmen, and mentions the presence of Zidonian ships at the siege of Troy. In the 9th, 8th, and 7th centuries B. C. Zidon was tributary to Assyria; it was destroyed by Esar-haddon about B. C. 680, but was rebuilt. It was next subject to the Babylonians, Jer. 27:2-7. Under the Persian domination Zidon recovered preëminence over Tyre; according to Herodotus, Zidonian ships and sailors were the best in the fleet which Xerxes led against Greece, B. C. 480, and the king of Zidon sat next to Xerxes in council. It rebelled in the reign of Artaxerxes (III.) Ochus, but was betrayed to the Persians by its king, and 40,000 citizens perished in the flames of the city, kindled by themselves, B. C. 351. After the battle of Issus, Zidon, which had gradually recovered prosperity, willingly yielded to Alexander the Great, B. C. 333, and its fleet assisted him in subduing Tyre. After his death it was subject to Egypt, and then to the Seleucidæ; and fell under the Roman power B. C. 65, and became a wealthy and flourishing city.

People from Tyre and Sidon, or the adjacent region, attended upon the teaching of Christ, Mark 3:7, 8; Luke 6:17; compare Matt. 11:20-22; Luke 10:13, 14. The neighborhood, and possibly the city itself,

which is about 40 miles northwest of the Sea of Galilee, was visited by Jesus, Matt. 15:21; Mark 7:24, 31, R. V. The gospel was preached to the Jews at Sidon after the martyrdom of Stephen, Acts 11:19, and Paul visited Christian friends there on his way to Rome, Acts 27:3. See also Acts 12:20.

A pastor from Sidon attended the Council of Nicea, A. D. 325. Sidon surrendered to the Moslems after their conquest of Syria, A. D. 636. It suffered greatly during the Crusades, being repeatedly taken and lost, destroyed and rebuilt, between its capture by Baldwin I. in 1111 and its final recovery by the Moslems in 1291, when it was again destroyed. It gradually recovered, and until 1791 was the principal commercial city on the Syrian coast, a position to which Beirût has succeeded.

Saida is beautifully situated on a promontory with an island in front of it; its southern harbor is abandoned, and the northern is so choked with sand and stones as to be inaccessible to any but the smallest vessels. The city is surrounded by walls and has many large and fine houses. The population is estimated at 10,000, 7,000 being Mohammedans and the rest Greek Catholics, Maronites, Orthodox Greeks, and Jews. Saida is the seat of a flourishing Protestant mission of the American Presbyterian Board. There are remains of quays built of large hewn stones, fragments of marble and granite columns, Mo-

saic pavements, pottery, etc.; and on the island ruins of a mediæval castle. In the environs oranges, lemons, citrons, bananas, etc., grow luxuriantly. Numerous sepulchral caverns exist at the base of the mountains east of the city, and sarcophagi of various shapes and materials have been found in them—one, of black syenite, bearing the name of "Ashmanezzer, king of the Sidonians," and found in 1855, being now in Paris. Its probable date was during the Persian domination.

SIDO'NIANS, Deut. 3:9; Josh. 13:4, 6; Judg. 3:3; 18:7; 1 Kin. 5:6; 11:1. See SIDON.

SIEVE, SIFT. Ancient writers mention 4 qualities of flour, implying sieves of different degrees of fineness. The allusion in Isa. 30:28; Amos 9:9; Luke 22:31 seems to be to the husbandman's process of winnowing grain to remove the chaff, rather than to the household task of sifting meal or flour; comp. Matt. 3:12.

SIGN, a token, pledge, or proof, Gen. 9:12, 13; 17:11; Exod. 3:12; Isa. 8:18. Also a supernatural portent, Luke 21:11, 25, and a miracle, regarded as a token of the divine agency, Exod. 4:7-9; Mark 8:11, The "signs" of the Old Testament were not evenly distributed, but seem to have been more numerous than usual at 3 critical epochs: at the delivery of Israel from Egypt and their establishment in Palestine; at the period of their apostasy, in the days of Elijah and Elisha; and during their captivity, in the time of Daniel. The miracles of Christ were foretold, Isa. 42:7; Matt. 8:17. Comp. the question of John's disciples and the miracles which Jesus wrought as his reply, Luke 7:19-23; also Matt. 12:23; John 7:31. Those recorded by the evangelists were only specimens of many others, Matt. 4:23; 8:16; Luke 6:17-19; John 2:23. The "signs of heaven" were the movements and aspects of the heavenly bodies, from which heathen astrologers pretended to obtain revelations, Isa. 44:25; Jer. 10:2. See SHIP.

SIG'NET. See RINGS and SEAL.

SIH'ON, *sweeping away, bold*. This king of the Amorites was reigning at Heshbon on the Israelites' arrival at his border, he having driven out the Moabites to the south of the Arnon. On refusing passage to the Israelites and attacking them, he was slain and his army routed, and his dominions were divided between Reuben and Gad. Num. 21:21-31, 34; 32:1-5, 33-38; Deut. 2:24-36; Josh. 13:15-28. In several later

books reference is made to his signal overthrow, Judg. 11:12-28; Psa. 135:10, 11. His name seems to be preserved in Shihan and Jebel Shihan, 3 or 4 miles south of the Arnon, and the ruins called Shihan 4 miles south of the Jabbok.

SI'HOR, properly SHI'HOR, *black, turbid*. In Isa. 23:3; Jer. 2:18, this word must mean the Nile; in Josh. 13:3; 1 Chr. 13:5, it is probably a name for "the river of Egypt," Num. 34:5; 1 Kin. 8:65, the desert winter-torrent now called wady el-Arish, a boundary between Canaan and Egypt, flowing northwest into the Mediterranean about 45 miles southwest of Gaza.

SI'LAS, a contraction of SILVA'NUS, *a forester*; one of the chief men of the early church at Jerusalem, deputed, with Judas Barsabas, to accompany Paul and Barnabas to Antioch, bearing the decree of the council at Jerusalem as to the relations of Gentile converts to the Mosaic law, Acts 15:22-30; compare ver. 1-21. Silas, himself "a prophet" (see PROPHE'T) spent some time preaching at Antioch, ver. 32, 33. After the separation of Paul and Barnabas, Silas accompanied the former, A. D. 51, on his 2d missionary tour through the provinces of Western Asia, Acts 15:36-16:10, and his 1st visit to Europe; he was imprisoned with Paul at Philippi, and seems to have been a Roman citizen, 16:11-40. After some stay at Thessalonica he parted from Paul at Berea, Acts 17:1-15, but rejoined him at Corinth, Acts 18:5, perhaps bearing the donations referred to in 2 Cor. 11:9; Phil. 4:15. He may have returned with Paul to Syria, Acts 18:18-22. During the 18 months spent at Corinth, ver. 11, Paul sent 2 epistles to the Thessalonians, A. D. 52, 53, in the superscriptions to which he inserts the name of Silvanus, 1 Thess. 1:1; 2 Thess. 1:1; and in an epistle to the Corinthians, A. D. 57, he mentions the labors of Silvanus among them, 2 Cor. 1:19. This fellow-worker with Paul is supposed to be the same whom Peter commends as a "faithful brother," and by whom he sent an epistle to the Jewish Christians in Asia Minor, 1 Pet. 5:12.

SILK has been from ancient times a product of China, whence it was early exported to India. It may have become known to the Hebrews through the foreign commerce of Solomon and his successors; compare Isa. 49:12. See SINIM. The word *shesh*, rendered "silk" in the A. V., Gen. 41:42; Exod. 25:4, margins, and Prov. 31:22, is however the same elsewhere correctly

translated "fine linen." Ezekiel, 16:10, 13, describing rich attire, uses another word, denoting something drawn out fine, which may well denote silk—which was probably well known in Assyria and Babylonia long before Ezekiel's captivity, B. C. 598. Pliny says that the raw material came to Greece from Assyria, and was worked up by Grecian women. Silk was among the valuable spoils taken from the Syrians by Judas Maccabeus, about B. C. 166, 1 Macc. 4:23. It is mentioned among the luxuries of the typical Babylon, Rev. 18:12. Under the Roman emperors, a robe composed wholly of silk was accounted too luxurious for a man; and one of the extravagances imputed to the emperor Heliogabalus, A. D. 218-222, was that he wore such a robe.

SIL'LA, 2 Kin. 12:20, a place near which king Joash was killed; apparently in the valley south of Jerusalem.

SIL'LY, Hos. 7:11; 2 Tim. 3:6, simple and heedless, rather than foolish.

SILO'AH, THE POOL OF, Neh. 3:15, properly the pool of **SHELACH**, *i. e.*, *the dart*, a corruption probably of the more ancient form **SHILOACH**—from *shelach*, *to send*, Isa. 8:6. The pool is believed to have been included within the ancient wall of Jerusalem at the southeast corner. The "waters of Shiloah," gently fertilizing the adjacent gardens and symbolizing the blessings of Jehovah, in whom alone Judah should have trusted, Isaiah, 8:6-8, contrast with the desolating flood of the swollen Euphrates, symbolizing the kingdom of Assyria, alliance with which was secured by Ahaz to his impoverishment, 2 Kin. 16:5-9; 2 Chr. 28:16-21; and whose forces were ere long to desolate the kingdom of Israel, 2 Kin. 15:29; 17:3-6, and to sweep through Judah, 2 Kin. 18:13-17; 19:32-36. See **SILOAM**.

SILO'AM, THE POOL OF, to which Christ sent the blind man, John 9:7, 11, is doubtless the same as the above. Josephus locates it at the mouth of the Tyropœon valley, and Jerome in the valley of the son of Hinnom. It still exists at the junction of these 2 valleys, at the foot of Ophel, the southward prolongation of the temple mount, and nearly 1,900 feet from the Haram wall. Though the smallest of the ancient pools of Jerusalem, it alone retains its old name, under the Arabic form "Bir-*ket Silwân*." It is an artificial reservoir, about 52 feet long, 18 feet wide, and 19 feet deep, with steps leading to the bottom. The water does not now exceed 3 or 4 feet in depth, but flows off by an opening in the

southeastern end of the reservoir, in a single stream, afterwards subdivided to irri-



POOL OF SILOAM.

gate fruit and vegetable gardens in the valley below. The reservoir is partly cut out of the rock and partly of masonry, and is in a ruinous condition; broken columns extend from top to bottom around its sides, possibly supports of a building mentioned by travellers in the Middle Ages as built over the pool. The water is supplied from



UPPER POOL, OR FOUNTAIN OF THE VIRGIN.

the much smaller "Fountain of the Virgin," *Ain Sitti Maryam*—or "Fountain of the Mother of Steps," *Ain Um ed-Deraj*—about 1,200 feet north of Siloam, on the eastern side of Ophel; the connection is by a zig-zag underground channel cut through the rock, 1,708 feet long. This passage, whose height varies from 16 feet at its Siloam outlet to 16 inches in some places, was trav-

ersed by Dr. Robinson, and more recently by Barclay, Warren, and Sayce. Several side channels were discovered, now blocked with rubbish, supposed to have once brought to the conduit water from the city pools or the temple wells. The water ebbs and flows at intervals varying with the season in the "Mother of Steps"—so named from the 2 flights of steps leading down to it—and less perceptibly in Siloam. In the upper fountain Dr. Robinson saw it rise a foot and fall again within 10 minutes. The water has a peculiar taste, slightly brackish, especially in the dry season, and probably due in part to the use of both reservoirs by washerwomen and tanners. In 1880 an inscription was discovered on the east side of this conduit, on a tablet set in the wall 19 feet from the Siloam end: 6 lines of pure Biblical Hebrew, probably of the time of king Hezekiah, commemorating the skill of the excavators, who worked from both ends and met midway. The conduit enters a rock-cut chamber 5 or 6 feet broad, at the northwest angle of Siloam, at the base of the cliff above the pool; into this "vestibule" a few steps lead, under which the water falls into the pool. Flowing out from Siloam the stream seems anciently to have passed into another reservoir before watering the gardens; this 2d pool, perhaps 5 times as large as Siloam, is now abandoned and overgrown with trees; it may have been the "king's pool" of Neh. 2:14; it is now called "Birket el-Hamra," *the red pool*. According to the Rabbins it was from the pool of Siloam that a Levite drew water to pour on the sacrifice on "the last or great day" of the Feast of Tabernacles, in memory of the water from the rock of Rephidim, Exod. 17:1-6, a custom thought to be alluded to by Christ, John 7:37, 38; and from Siloam was taken the water to be mingled with the ashes of a red heifer for purification. The gardens below Siloam, Isa. 8:6, are the greenest spot about Jerusalem.

SIL'AM, THE TOWER IN, Luke 13:4, 5, at some point in the city wall, which it is believed then inclosed Siloam, Neh. 3:15, 26. Christ teaches us in this passage that temporal calamities are not always proofs of special guilt, though the utmost sufferings here endured are far less than the sins even of the best of men deserve, Lam. 3:39.

East of the Kidron valley, near the foot of the southern height of Mount Olivet and opposite the rough gray slope between the "Virgin's Fount" and Siloam pool, is the

"kefr" or village Silwán, an irregular and dirty village on the site of an old quarry, and probably near the spot where altars were erected by Solomon to Chemosh and other idols, 1 Kin. 11:7; 2 Kin. 23:13.

SILVA'NUS. See SILAS.

SIL'VER is first mentioned in Scripture in the history of Abraham, Gen. 13:2; 20:16, though iron, gold, and lead are spoken of before the Deluge. It was used in building the tabernacle, Exod. 26:19-25, and the temple and its furniture, 1 Chr. 28:14-17; 29:2-7; for trumpets, Num. 10:2, ornaments, Gen. 24:53, vessels of various sorts, Gen. 44:2; Num. 7:13, and in the covering and adornment of idols, Deut. 29:17; Isa. 40:19; Dan. 5:4, 23; Acts 17:29. It was the chief medium of trade, and as such was anciently weighed out uncoined, Gen. 23:16; Job 28:15; Zech. 11:12. Silver coins were common in New Testament times, Luke 15:8, 9. See SHEKEL and MONEY. The Hebrew word for silver, "keseph," also denotes money in general, like the French "argent." Solomon obtained silver, which in his reign was very abundant in Israel, 1 Kin. 10:27, from Arabia, 2 Chr. 9:14, and from Tarshish, 1 Kin. 10:22; 2 Chr. 9:21—whence also Tyre was supplied, Ezek. 27:12. The Midianites were nomads, yet gold and silver are mentioned in Num. 31:22, 50-54; Judg. 8:24-26, as abundant among them; a statement confirmed by Capt. Burton's discovery of ancient mine-workings in that land and an abundance of precious metals. Masses of almost pure silver are sometimes found, but it usually occurs in rock veins, Job 28:1, in combination with other metals. The mining and refining of silver are referred to in Psa. 12:6; Prov. 25:4; Ezek. 22:18-22; and filigree work in Prov. 25:11. In Mal. 3:3 there is a reference to the so-called fulguration of silver, the sudden brightening of its surface at the end of the smelting process, when the last film of the oxide of lead disappears from the molten mass and the pure silver flashes forth.

The silver breast and arms of the image in Nebuchadnezzar's vision, Dan. 2:32, are usually interpreted as representing the Medo-Persian Empire, which succeeded the Babylonian, ver. 39; comp. Dan. 5:28, 31.

SIL'VERLING, Isa. 7:23, literally "silver," as the word is elsewhere rendered; probably the quantity denoted by a shekel. See SILVER.

SIM'EON, hearing, I., the 2d son of Ja-

cob and Leah, Gen. 29:33, one of "the 12 patriarchs" or fathers of the tribes of Israel, Acts 7:8. His disposition was revengeful and violent. He and Levi took a vindictive and cruel revenge on Shechem and his people for the injury done to their sister Dinah, and were reprov'd by their father, Gen. 34. There is no record that Simeon relented, as Reuben and Judah did, in regard to the murderous purpose against Joseph, Gen. 37:18-33. It may have been as the one either actively or by omission guiltiest in this matter that Simeon was afterwards detained as a hostage by Joseph, Gen. 42:21-24, 33, 36. He was restored to his brethren on their 2d visit to Egypt, Gen. 43:23, and afterwards settled in Egypt with his 6 sons, Gen. 46:10; Exod. 1:1, 2. Jacob in his dying address rebukes the sin of Simeon and Levi in regard to the Shechemites, and predicts the visitation of it upon their descendants, Gen. 49:5-7; comp. Exod. 20:5. See SIMEON, TRIBE OF.

II. An eminently pious man at Jerusalem, under the special influence of the Holy Spirit, Luke 2:21-35. He was awaiting "the consolation of Israel," compare Isa. 40:1, and the Holy Spirit had revealed to him that he should live to behold the long-promised Messiah. So he was led to the temple just when Joseph and Mary presented Jesus there in obedience to the law; comp. Exod. 13:12, 13; 22:29; Num. 18:15, 16; Lev. 12:1-8; he took the child in his arms, gave thanks to God, and blessed Joseph and Mary, uttering a remarkable prediction of the effects of the Saviour's coming; comp. Isa. 42:6; 45:17-25; 49:6.

III. SYM'EON NI'GER, *the black*, Acts 13:1, one of the prophets and teachers of the Christian church at Antioch. Some, without proof, identify him with Simon the Cyrenian.

IV. This is the name given to Peter in Acts 15:14, though he is elsewhere called Simon.

V. A name in the genealogy of Joseph, Luke 3:39.

SIM'EON, TRIBE OF. At the 1st census in the wilderness of Sinai the tribe had 59,300 men, Num. 1:1-3, 22, 23, being exceeded only by Judah and Dan; 38 years later, in the plains of Moab, Simeon was the smallest of the tribes, numbering only 22,200 men, Num. 26:1-4, 14; the tribe may have suffered more severely than the rest in chastisement for special sins, if its character is at all indicated by the flagrant and

obstinate wickedness of Zimri, one of its princes, Num. 25:6-9, 14. Simeon belonged to the "camp of Reuben," which encamped south of the tabernacle, and was 2d to the camp of Judah in the order of marching, Num. 2:10-16; 10:18-20. Simeon had its station on Gerizim, the mount of blessing, at the solemn ceremony at Shechem, Deut. 27:12; comp. Josh. 8:33. In conformity with the prediction of Jacob that Simeon should be scattered and divided in Israel, Gen. 49:7, the territorial limits of the tribe seem to have been at the outset loosely defined and to have varied somewhat in later times. Their portion under Joshua was only a district set off from the territory previously assigned to Judah, Josh. 19:1-9, including 18 cities, with villages, in the south of Judah; comp. Josh. 15:26-32. In this region, which the Judahites helped the Simeonites to conquer, Judg. 1:3, 17, the latter were dwelling in David's time, 1 Chr. 4:24-33, and their warriors helped to establish him king over all Israel, 1 Chr. 12:23-25, 38; 2 Sam. 5:1-3. At the division of the kingdom, B. C. 975, the Simeonites apparently sympathized with the seceding northern tribes, Simeonites being mentioned among the "strangers" outside of Judah and Benjamin who were affected by the reformation of Asa, B. C. 941, 2 Chr. 15:9-13; and again in the reformation of Josiah, B. C. 630-624, 2 Chr. 34:6-9, which extended to the "remnant of Israel" left after the Assyrian captivity, the cities of Simeon are so classed with Manasseh, Ephraim, and Naphtali as to suggest that a part of the tribe had been "scattered" into the northern kingdom. In the earlier reign of Hezekiah, B. C. 726-697, two expeditions of Simeonites had conquered territory south and east of their original portion, 1 Chr. 4:34-43. The name of Simeon is omitted from the benedictions of Moses, Deut. 33, but is mentioned in Ezekiel's vision of the restoration of Israel, in which the tribe is placed between Benjamin and Issachar, Ezek. 48:24, 33; and in the vision of John, Rev. 7:7.

SIM'EONITES, members of the tribe of Simeon, Num. 25:14; 26:14. Judith, the heroine of a story in the Apocrypha, is represented as a Simeonite, Judith 8:1; 9:2, also her husband Manasses, 8:2, and Ozias, a governor of their city Bethulia, near the plain of Jezreel, 6:14, 15.

SIMON, a contraction for Simeon, or borrowed by the post-captivity Jews from the Greeks.

I. One of the 12 apostles, Matt. 4:18. See PETER.

II. Another of the 12 apostles, distinguished as "the Cananean," Matt. 10:4, R. V., or "zealot," Luke 6:15; Acts 1:13, R. V. The "Zealotes" of Luke is the Greek equivalent for the Chaldee term used by Matthew and Mark, 3:18, which has no reference to Canaan or Cana, but is derived from the Hebrew KANA, *zeal*, and designates Simon as a member of the faction of the Zealotes, fierce defenders of the Mosaic law and ritual.

III. One of the "brethren" of Jesus, Matt. 13:55; Mark 6:3. Some have supposed him the same with Simon Zelotes, or with the Symeon who succeeded James in the pastorate at Jerusalem, A. D. 62, and suffered martyrdom in Trajan's reign at the age of 120. Both identifications are probably erroneous.

IV. A Pharisee in Galilee, at whose house Jesus was anointed by a penitent sinner, Luke 7:36-50.

V. A leper, probably healed by Jesus. At his house in Bethany Jesus was anointed by Mary, a sister of Lazarus, Matt. 26:6-13; Mark 14:3-9; comp. John 12:1-8.

VI. A man of Cyrene, who was compelled to bear the cross of Jesus when the Saviour was exhausted, Matt. 27:32; Mark 15:21; Luke 23:26; comp. John 19:17; an ignominious yet most blessed ministry. Mark, writing for Roman Christians, calls him "the father of Alexander and Rufus," the latter being perhaps the Rufus residing at Rome, to whom with his mother Paul sent a cordial greeting, Rom. 16:13.

VII. Simon Iscariot, the father of Judas Iscariot, John 6:71, R. V.; 13:2, 26, R. V.

VIII. A tanner, in whose house at Joppa Peter lodged, Acts 9:43; 10:6, 17, 32.

IX. A Samaritan sorcerer, often called "Simon Magus," *i. e.*, *the magician*. By the practice of magical arts this imposter acquired an ascendancy over the people of Samaria, who seem to have regarded him as divine. Under Philip's preaching many of his fellow-citizens became Christians, and Simon also professed conversion and was baptized—having long "amazed" the people by his false wonders, and now being truly "amazed" at the genuine miracles wrought through Philip, Acts 8:4-13, R. V. On the arrival of Peter and John he sought to purchase from them the divine gift of imparting the Holy Spirit. Peter denounced his hypocrisy, to his great alarm, but he showed no true penitence, Acts 8:14-24;

comp. Exod. 8:8. Peter bade him ask mercy from God, evidently far from claiming any power in himself to forgive sin. There are doubtful traditions as to Simon's subsequent course. The sin of buying and selling spiritual offices and privileges, or ecclesiastical preferments, called simony after Simon Magus, was severely censured and punished by early ecclesiastical and civil law. It however became frequent in the corrupted Church of Rome, being more odious to Peter than to many who have claimed to be his especial followers.

SIM'PLE and **SIMPLIC'ITY** are sometimes used in the Bible in a good sense, denoting sincerity, candor, and an artless ignorance of evil, 2 Sam. 15:11; Rom. 16:19; 2 Cor. 1:12; 11:3; sometimes in a bad sense, denoting a heedless foolishness both mental and moral, Prov. 1:22; 9:4; 14:15; 22:3; and sometimes in the sense of mere ignorance or inexperience, Prov. 1:4; 21:11.

SIN, any thought, word, desire, action, or omission of action, contrary to the law of God or defective when compared with it, 1 John 3:4; 5:17.

The origin of sin is a subject which baffles all investigation; and our inquiries are much better directed when we seek through Christ a release from its penalty and power, for ourselves and the world. Its entrance into the world and infection of the whole human race, its nature, forms, and effects, and its fatal possession of every unregenerate soul, are fully described in the Bible, Gen. 3; 6:5; Psa. 51:5; Matt. 15:19; Rom. 5:12; Jas. 1:14, 15.

As contrary to the nature, worship, love, and service of God, sin is called ungodliness or impiety, Rom. 1:18; as a violation of the law of God and of the claims of man, it is a transgression or trespass; as a deviation from eternal rectitude, it is called iniquity or unrighteousness, Exod. 34:7. As the evil and bitter root of all actual transgression, the depravity transmitted from our first parents to all their seed, it is called by theologians "original sin," or in the Bible "the flesh," Rom. 7:18; Gal. 5:16-21. The just penalty or "wages of sin is death," Rom. 6:23; this was threatened against the first sin, Gen. 2:17, and all subsequent sins: "The soul that sinneth it shall die," Ezek. 18:4, 20. A single sin, unrepented of and unforgiven, destroys the soul, as a single break renders a whole ocean cable useless. Its guilt and evil are to be measured by the holiness, justice, and goodness of

the law it violates, the eternity of the misery it causes, and the greatness of the Sacrifice necessary to expiate it.

"Sin" sometimes denotes the sacrifice of expiation, the sin-offering, described in Lev. 4:3, 25, 29. So Hos. 4:8; Rom. 8:3; and in 2 Cor. 5:21 Paul says that God was pleased that Jesus, who knew no sin, should be our victim of expiation: "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Thus many understand Gen. 4:7, "sin," or a sin-offering, "coumeth at the door," implying that the use and meaning of sacrifices for sin had already been revealed. See SACRIFICE.

For the sin against the Holy Ghost see BLASPHEMY.

SIN, *mire*, a fortified city on the north-east frontier of Egypt, and exposed to the predicted invasion of Egypt by Nebuchadnezzar, and probably also to later invasions, Ezek. 30:15, 16. It is identified with the Pelusium, *muddy*, of Greek and Latin authors, 2 miles from the sea, in the midst of morasses, on the easternmost or Pelusiac outlet of the Nile, now dry. It witnessed many great battles. Its exact site is not determined: some place it at the mounds of el-Farma, one mile from the Bay of Tineh, the supposed Pelusiac mouth of the Nile, and 14 miles east of the Suez Canal; others at the mound Abu-Khiyar, between el-Farma and Tel-Defenneh, or Tehaphneh, which is 13 miles west of the Suez Canal. The mounds are now approached only by boats, except during the driest part of summer.

SIN, WILDERNESS OF, between Elim and Rephidim, Exod. 16:1; 17:1; Num. 33:11, 12. Here, a month after leaving Egypt, the Israelites received their first miraculous supply of quails and of manna; and here the Sabbath was reinstated, Exod. 16:2-34. It is believed to be the desert plain now called el-Markha, running along the east shore of the Gulf of Suez 25 miles, from wady Taiyibeh to wady Feiran. It is a dreary region and has little vegetation. Travellers report having seen many quails there.

SINA, Acts 7:30, 38, A. V., the Greek form of Sinai.

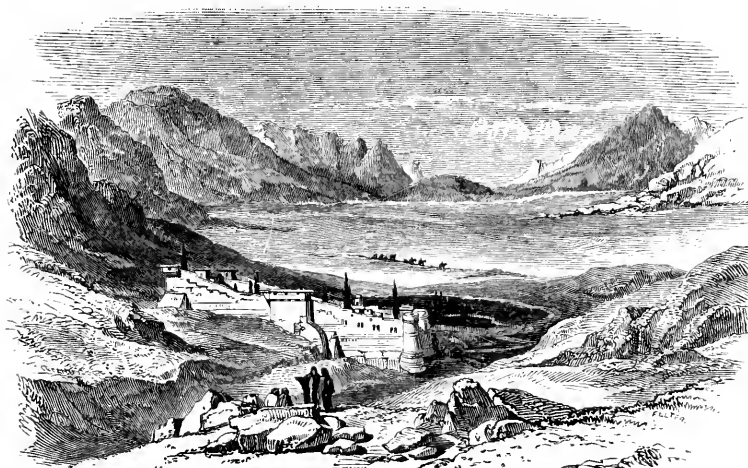
SINAI, *thornbush*, the mount in Arabia Petraea from which God proclaimed the Ten Commandments to assembled Israel, in the 3d month after they left Egypt, Exod. 19:1-20; 20; Deut. 4:10-13, 33, 36; 5:1-22; and to which Moses retired at several times

to receive from God various ordinances for his people, Exod. 20:21; 24:1; Lev. 27:34; Deut. 5:23-31. Here Moses remained for two periods of 40 days, miraculously sustained without food, at the end of the first period receiving the 2 tablets of stone inscribed with the Ten Commandments by God, Exod. 24:12; 31:18; 32:15, 16, 19; here he had a vision of the divine glory and continued his intercession for Israel after their idolatry of the golden calf, Exod. 34:5-9; comp. Exod. 33:18-23; and here, at the close of the second 40 days, he received the stone tables substituted for those which he had broken, Exod. 34:1-4, 28, 29; comp. Deut. 9:9-19, 25 to 10:5. In this same region Moses had, a year or two before, beheld the burning bush and been commissioned by God to liberate Israel, Exod. 3:1 to 4:17; Acts 7:30, 38. Here also, 6 centuries later, God revealed himself to Elijah, who had fled from the wrath of Jezebel, 1 Kin. 19:1-18. The manifested presence of God and his sublime and awful delivery of the law on Mount Sinai are referred to in Judg. 5:5; Neh. 9:13; Psa. 68:8, 17. In the New Testament the dispensation proclaimed from Sinai is contrasted with the gospel of the grace of God, Gal. 4:24, 25; Heb. 12:18-29.

The Scripture use of the 2 names Sinai and Horeb is such as to make it probable that Horeb, *dry*, was the general name for the mountain group, and Sinai the name of the special summit on which Jehovah "descended in fire" and "talked with" Israel, Exod. 19:16, 18; Deut. 5:4; 33:2.

Modern usage applies the name Sinai to the whole peninsula flanked by the 2 gulfs of the Red Sea, as well as to the central group of mountains, and to an individual peak of that group.

The *peninsula of Sinai* is a triangle, whose base extends from the head of the Gulf of Suez to that of Akaba, about 150 miles; its western side, along the Gulf of Suez, being about 190 miles long, and its eastern side, along the Gulf of Akaba, about 130 miles. It contains about 11,500 square miles, one-tenth more than the State of Vermont. On its northern border is a broad sand-belt, adjoining the bare limestone ridge which forms the southern border of the desert et-Tih. A gravelly plain of varying breadth extends along the Gulf of Suez, but the coast along the Gulf of Akaba is narrow, being closely approached by mountains. A rugged mass of granite mountains occupies the body of the penin-



PLAIN ER-RAHAH, AND CONVENT OF ST. CATHARINE.

sula, the eastern and western ranges meeting in an angle at the south. Deep wadys leap up from the borders to the central heights. The mountains are of granite and gneiss, with some outcropping of limestone, and on the north and west buttresses of red sandstone. The highest summits are over 8,000 feet above the sea. The cliffs sometimes show gorgeous tints of red, purple, and green, but the whole aspect of the region, though grand, is naked and desolate. The peninsula contains iron, copper, and turquoise. The Egyptians early established colonies there, and at times conducted mining operations—notably at Maghara, 15 miles east of the Gulf of Suez, where hieroglyphic inscriptions exhibit the names of Pharaohs from the 4th dynasty to the 19th—from the building of the great pyramid of Gizeh to the Hebrew Exodus. At this time the peninsula was inhabited by the Amalekites and Midianites, and later by the Nabathæan Arabs, whose chief city was Petra in Idumæa. See SELA. With the rest of Arabia Petræa the peninsula was annexed to the Roman Empire, A. D. 105. Christianity was early planted here, and coexisted with the native Sabæism, or worship of the heavenly bodies. Christian refugees from persecution in

Egypt fled here, and many brotherhoods of monks were formed, on Mount Serbal and in wady Feiran. They suffered much from the attacks of the Arabs, and in A. D. 527 Justinian authorized them to build a church surrounded by a fortified convent, the original of the present convent of St. Catharine. Mohammedanism established its sway over the peninsula in the 7th century.



WADY MUKATTEB.

In many parts of the peninsula, but chiefly in wady Mukatteb, *written*, which

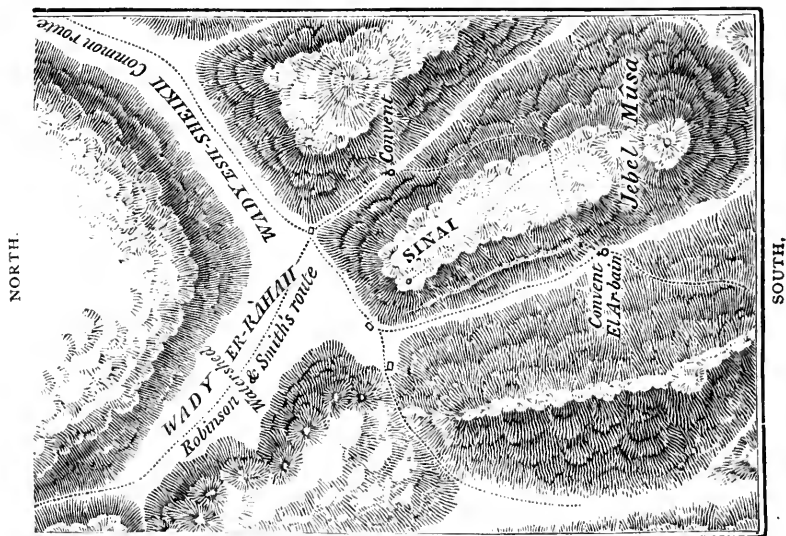
enters wady Feiran from the northwest, there are many inscriptions on the native rocks, short and rudely cut, largely of proper names—neither Jewish nor Christian, often preceded by such words as "peace," "blessed," "in memory of"—mingled with rough representations of men and animals, stars, crosses, ships, etc. Prof. Palmer, of the English ordnance survey, pronounces the language Aramæan, the characters Nabathæan, and the inscriptions "the work of idle loungers." They appear to range through several centuries, from the 2d B. C. to the 4th A. D., and some are in Greek, Coptic, and Arabic.

The loftiest summits of the Sinaitic peninsula are Jebel Serbal, in the northwest, 6,734 feet; Jebel Mûsa, 7,363 feet; Jebel umm-Shaumer, 8,449 feet; Jebel Catharina, 8,536 feet; Jebel Zebir, 8,551 feet. The district around Jebel Mûsa, which is in the centre of the mountain range, has, with the exception of the oasis in wady Feiran, and near Tur on the Gulf of Suez, the best supplies of water and pasturage in the peninsula, and to it the Bedouins resort when springs and wells elsewhere are dry.

There has been much discussion as to which mountain was the scene of God's giving the law, the chief claimants being Serbal, Mûsa, and Ras Sufsafeh. The Scripture requirements are: 1. The summit must be visible from a level space large enough to accommodate 2,000,000 of people, Exod. 19:11; 20:18. 2. The mount must rise abruptly from the plain, Exod. 19:12; Deut. 4:11; Heb. 12:18. 3. The neighborhood must afford a supply of water and pasturage—a condition met by all 3 claimants.

Jebel Serbal, 2 miles south of wady Feiran through the rugged wady Aleiyat, does not fulfil the 1st and 2d requirements; it rises more than 4,000 feet above the valleys at its base, but its summit, a ridge 3 miles long, is broken into a number of sharp peaks, and the surrounding valleys are "a wilderness of boulders and torrent-beds." Only an occasional glimpse of the mountain can be obtained from wady Feiran.

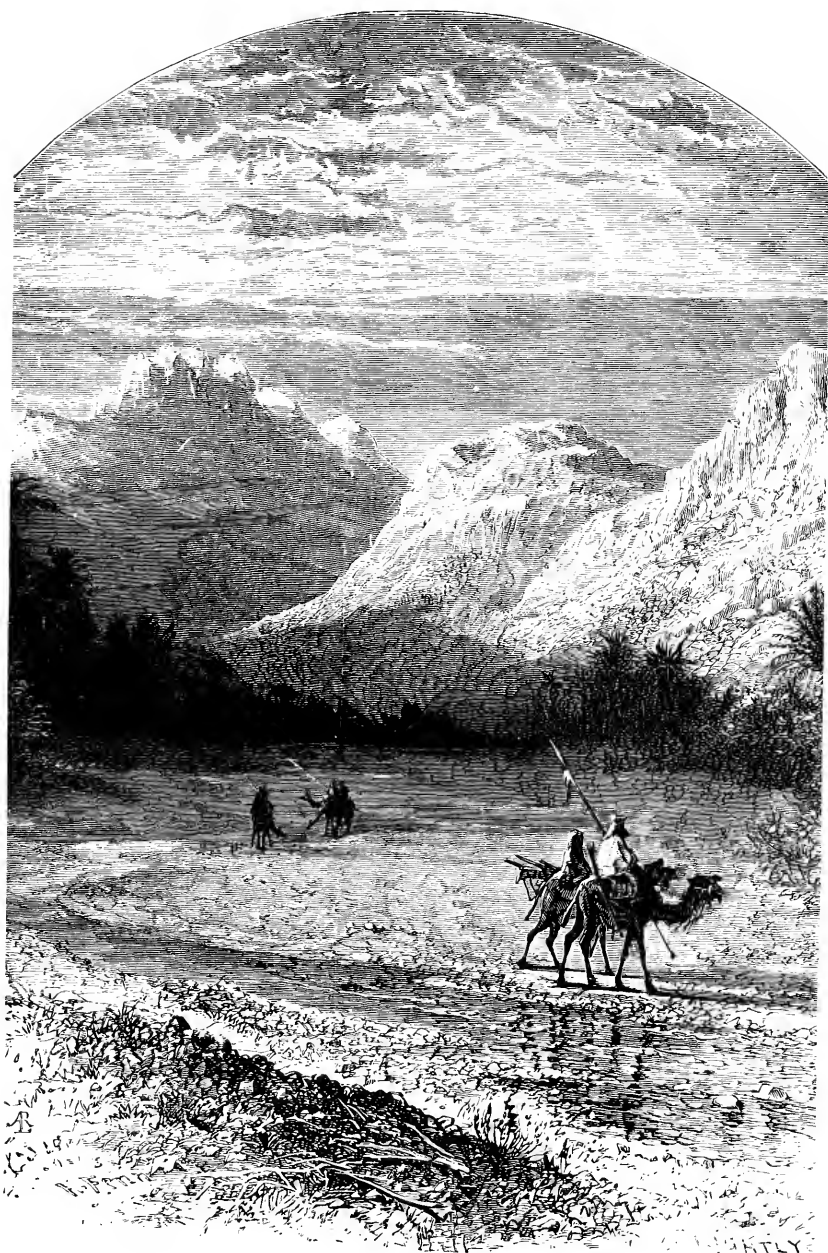
About 20 miles southeast from Jebel Serbal is an isolated ridge 2 miles long from northwest to southeast, and nearly a mile broad. Its highest peak is at the southern



extremity, and is now called Jebel Mûsa, *mountain of Moses*, being identified by monastic tradition from Justinian's time with the sacred summit; but wady Sebaiyeh, *the keeper's valley*—so called with reference to Exod. 3:1—is too contracted and

rugged to have afforded standing-ground for the Hebrew host.

The northern peak of the same ridge, Ras es-Sufsafeh, *peak of the willow*—from a willow-tree on its side—meets all the requirements. It rises abruptly from wady



MOUNT SERBAL.



er-Rahah high above all the other mountains near it and in sight, and is so isolated from them by the plain and by deep and steep ravines, that bounds might have been set around it. At its very base lies the wady er-Rahah, *rest*, a plain 2 miles long from southeast to northwest, and half a mile wide, containing 2,000,000 square yards available standing-room, a space doubled by the valleys which open into it on the east. The summit of Ras Sufsafeh, nearly 2,000 feet above the plain, is accessible from

er-Rahah by a wild ravine, descending which between two cliffs Moses might have heard the shouts of the calf-worshippers before he saw them, Exod. 32:17, 19. By the same ravine a winter-torrent finds its way down to er-Rahah; and there are several perennial springs and streams in the neighborhood, Deut. 9:21. Dr. Robinson, who ascended Ras Sufsafeh in 1838, first proposed its identification as the sacred mount. "The extreme difficulty," he says, "and even danger of the ascent, was well



MOUNT SINAI, FROM THE PLAIN ER-RAHAH.

rewarded by the prospect that now opened before us. The whole plain er-Rahah lay spread out beneath our feet; while wady esh-Sheikh on the right and a recess on the left, both connected with and opening broadly from er-Rahah, presented an area which serves nearly to double that of the plain. Our conviction was strengthened that here, or on some one of the adjacent cliffs, was the spot where the Lord descended in fire and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount which might be approached and touched; and here the mountain brow where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trumpet be heard, when the Lord came down in the sight of all the people upon Mount Sinai. We gave our-

selves up to the impressions of the awful scene, and read with a feeling which will never be forgotten the sublime account of the trans action and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator," Exod. 19:1 to 20:21.

The members of the English Ordnance Survey, after a careful survey of the region in 1868-9, unanimously agreed in identifying Ras Sufsafeh with the sacred mountain.

Separated by ravines from the Sufsafeh-Mûsa ridge are 2 parallel ridges. Mount Catharine, 3 miles southwest of Jebel Mûsa, is the southern peak of the western ridge. In wady ed-Deir, between Sufsafeh and the eastern ridge, is the convent or *deir* of St. Catharine, founded by Justinian, A. D. 527, where about 50 monks now reside. Its

library contains some 1,500 printed books and 700 MSS., among which Tischendorf, in 1859, discovered the Codex Sinaiticus, a most valuable Greek MS. of the Septuagint and the New Testament, probably of the 4th century. North of er-Rahah is a mountain called Jebel Seneh, suggesting the ancient name of Sinai, but far less imposing than Ras Sufsafeh.

The Israelite host, travelling from the wilderness of Sin eastward from the Red Sea, are believed to have reached their camping-ground near Mount Sinai by a series of wady's winding up among the mountains, chiefly wady Feiran and wady esh-Sheikh, in one of which was Rephidim. Wady Feiran commences near the Red Sea, and curving to the northeast opens into wady esh-Sheikh, which making a circuit north of Jebel Seneh bends southward and enters the plain er-Rahah at its eastern end. A shorter but much more difficult way is sometimes taken by travellers through the rough and sublime Nuḥb Hawa, *pass of the wind*, which leaves esh-Sheikh west of Jebel Seneh, and enters er-Rahah on its northwestern extremity, commanding a grand view of the plain, the fortified convent of St. Catharine, and the majestic height of Mount Sinai.

SINAI, WILDERNESS OF, a region between 2 stations of the Israelites, Rephidim and Kibroth-hattaavah, Num. 33:15, 16, which the Israelites reached on the 3d month after they left Egypt, Exod. 19:1, 2; comp. Exod. 18:5, and where they remained nearly a year, Num. 10:11, 12, 33. During this time judges were appointed, Exod. 18:13-26; the law was communicated to the people through Moses; the tabernacle was constructed and furnished, Exod. 39:42 to 40:35; Aaron and his sons were consecrated to the priesthood; Nadab and Abihu perished, Lev. 8-10; Num. 3:4; the Levites were consecrated, Num. 3:5-16; 8:5-22; the first recurring passover feast was observed, Num. 9:1-5; and the first census taken, Num. 1:1-19. This year's camping-ground of the Israelites was in the smooth and roomy upland plain north of Mount Sinai, now called er-Rahah, together with the adjoining wady esh-Sheikh, and other minor wady's adjacent to these. This region is well supplied with springs, streams, and pasturage. See **SINAI, MOUNT**.

SINCERE, 1 Pet. 2:2; 2 Pet. 3:1, R. V., without guile. **SINCERITY**, pureness, genuineness; opposed to guile or deceit, Phil. 1:10.

SING'ING, in the ancient church, was an appointed part of divine worship, 2 Chr. 29:28; Ezra 3:11; 7:24; Psa. 87:7; 100:2, and in all ages a manifestation of joy, Psa. 126:2; Eccl. 2:8; Isa. 35:2; 44:23; 49:13; Jer. 7:34. See **MUSIC**. A recent traveller says that in Egypt and Palestine there is an entire absence of cheerful music, especially from the children; "the mirth of the land is gone," Isa. 24:11.

SIN'GLE EYE, Matt. 6:22; Luke 11:34, unclouded and clear vision, rather than singleness of aim.

SIN'GLENES, Acts 2:46; Eph. 6:5; Col. 3:22, freedom from duplicity.

SIN'GULAR, Lev. 27:2, A. V., special or particular, not odd.

SIN'NIM, a people remote from the Holy Land, whose conversion to the God of Israel is foretold, Isa. 49:12. They are now generally identified with the Chinese, called Sinae or Thinae by the Greek geographer Ptolemy, A. D. 140, and earlier known to the Arabs as Sin, and to the Syrians as Tsini. Tsini is also the rabbinical name for China. Commercial routes early connected the east of Asia with the west, and brought some of the commodities of China, such as raw silk and silken goods. See **SILK**.

The Nestorians early preached the gospel in China. In 1625 a Jesuit missionary discovered, at Si-gan-foo, the ancient capital of China, and now capital of the province of Shin-se in the Northwest, a stone tablet of the year 781, recording in Chinese and Syriac the establishment in the city, by imperial consent, of the "King Kiao" or Illustrious Religion, and bearing a long list of Nestorian clergymen. In the 12th and 13th centuries the conquests of Jenghis Khan and his successors, covering the greater part of Asia and Eastern Europe, opened anew the way for communication with China, then known as Khitai or Cathay—from the Khitan, the ruling dynasty of the 9th and 10th centuries. Travellers, including the famous Venetian Marco Polo, traders, and Franciscan missionaries, now visited Cathay; converts to Romanism were made, and an archbishopric was established at Cambaluc, now Peking. After the fall of the Jenghis dynasty, 1368, Cathay again became closed to Europeans, and all traces of Christianity disappeared. In the 16th century the Portuguese and Spanish naval officers rediscovered it under the name of China, and Jesuit and Dominican missionaries were sent there from Rome.

Their missions flourished for nearly a century and a half; but, compromising with the national idolatry and withholding the Bible from the converts, they accomplished little for the promotion of true religion, morality, or intelligence. At last a jealousy of papal influence sprang up among the ruling classes of the empire, and in 1722 an edict for the suppression of Christianity was issued: 300 churches were destroyed or suppressed, and 300,000 converts were exposed to persecution, many submitting to suffering and death with admirable constancy. In 1842 the ports of Canton, Amoy, Foochow, Ning-po, and Shanghai were opened to foreign commerce; in 1845 toleration was granted by edict to Christian converts; and in 1858 all forms of Christianity were sanctioned throughout the empire. The pioneer of Protestant missions in China was the Rev. Robert Morrison, 1807 to 1834, who made the first translation of the Bible into Chinese, and labored privately to spread the gospel, its public proclamation being then forbidden. After the opening of the 5 ports Protestant missions commenced in earnest, and their abundant fruits, especially in recent years, attest the faithfulness of the divine promise.

SIN'ITES, a Canaanite tribe, Gen. 10:17; 1 Chr. 1:15, probably near Mount Lebanon.

SIN'-OF-FERING. See SACRIFICE.

SION, I., one of the names of Mount Hermon, Deut. 4:48; comp. Deut. 3:9, and see HERMON.

II. The Greek form of the Hebrew ZION, Matt. 21:5, A. V.

SIPH'MOTH, *fruitful fields*, 1 Sam. 30:28, a resort of David when a refugee from Saul. Probably 12 miles southeast of Hebron.

SIP'PAI, *threshold*? a Philistine giant, 1 Chr. 20:4; called Saph in 2 Sam. 21:18.

SIRAH, *retired*, **THE WELL OF**, 2 Sam. 3:26, the place which Abner had reached, going from Hebron, when he was recalled by Joab. There is a spring and reservoir called Ain Sara on the western side of the road about a mile north of Hebron.

SIR'ION, *breastplate*, the Zidonian name of Mount Hermon, Deut. 3:9; Psa. 29:6. See HERMON.

SIS'ERA, *battle array*, I., the general of Jabin, king of Hazor, an oppressor of Israel in the time of the Judges, defeated by the Hebrew army under Deborah and Barak, and ingloriously slain by Jael, 1 Sam. 12:9; Psa. 83:9. See Jael and KISHON.

II. Ancestor of Nethinim who returned

with Zerubbabel from captivity, Ezra 2:53; Neh. 7:55.

SIS'TER, in Scripture usage as broad a term as "brother," "father," "son," etc. It denotes not only "a full sister" by the same father and mother, but also a "step-sister" or "half-sister," or any near female relative, Gen. 12:13; 20:12; 26:7; Matt. 13:56. It also denotes one in close affinity of thought and inclination, Ezek. 16:46; and one of the same spiritual family by faith, Rom. 16:1; 1 Cor. 9:5. It is one of the terms by which Christ expresses the close relation to which he graciously admits his disciples, Matt. 12:49, 50. In Col. 4:10 "sister's son" should be rendered "cousin," as in the R. V.

SITH, Ezek. 35:6, in some copies of the Bible, an obsolete word meaning "since."

SIT'NAH, *strife*, the 2d well dug by Isaac in the valley of Gerar, whose possession Abimelech's herdsmen claimed, Gen. 26:21.

SIV'AN, the 3d Hebrew ecclesiastical month and the 9th of the civil year, beginning with the new moon of our June, Esth. 8:9. The name is probably of Persian origin. See MONTH.

SKILL, often used in Scripture as a verb, to understand or know how, 1 Kin. 5:6; 2 Chr. 2:7, 8; 34:12.

SKINS, Gen. 3:21, perhaps of animals offered in sacrifice, by divine appointment, immediately after the fall.

SLAVE, Jer. 2:14; Rev. 18:13. See SERVANT.

SLIME. See PITCH and SEA, III.

SLING, a favorite weapon of Oriental shepherds, 1 Sam. 17:40; comp. the metaphor of Abigail, the wife of the great flock-owner Nabal, 1 Sam. 25:29. It was also very effective in war, Judg. 20:16; 1 Sam. 17:49, 50; 2 Kin. 3:25; 1 Chr. 12:2; and was regularly employed not only by the Israelite troops, but also by the Syrians, 1 Macc. 9:11, the Assyrians, Judith 9:7, the Egyptians, and the Persians. Sling-stones were chosen for their smoothness, 1 Sam. 17:40, and Uzziah had stores of them provided for his troops, 2 Chr. 26:14, margin. The sling supplied Jeremiah with an image of violent removal, Jer. 10:18. Travellers speak of modern Bedouin shepherds as dexterous in the use of this weapon. See WAR.

SLOW'-BELLIES, Tit. 1:12, in the R. V. "idle gluttons."

SLUI'CES, translated "reward" in Prov. 11:18. In Isa. 19:10, for "all that make sluices and ponds for fish," the R. V. reads,

"all they that work for hire shall be grieved in soul."

SMITH, a worker in metal; in the Bible particularly copper, iron, gold, and silver. The art of the smith, as one of the first essentials of civilization, was early practised, Gen. 4:22. Without it a nation was defenceless in time of war, hence Israel was deprived of smiths by the Philistines,

1 Sam. 13:19-22; comp. Judg. 5:8; and by Nebuchadnezzar, 2 Kin. 24:14, 16; Jer. 24:1; 29:2. In Israel, as among the heathen, the art was often perverted to the service of idolatry, Judg. 17:4; Isa. 40:19; 41:7; 44:12; Acts 19:24. A smith at his work is described in Eccus. 38:28.

SMI'TING and "slew" in Exod. 2:11, 12 are the same verb in Hebrew, to *slay*.



PORT AND CASTLE OF SMYRNA.

SMYR'NA, *myrrh*, an ancient and important city on the west coast of Asia Minor, the seat of one of the "7 churches" addressed by Christ in the Revelation of John, Rev. 1:11; 2:8-11. It was on the borders of Æolis and Ionia, at the head of the Hermæan or Smyrnæan Gulf, on the northeast side, and was 40 miles north of Ephesus. It was captured and destroyed by Alyattis, king of Lydia, B. C. 628, and its inhabitants were scattered into villages. Antigonus, B. C. 320, founded a new Smyrna on the southeast side of the gulf, 2½ miles from the former site, partly on the slope of a hill, but chiefly on the plain at its foot and extending to the gulf. It was enlarged and embellished by Lysimachus,

and soon became the most beautiful city of Asia Minor as well as one of the wealthiest and most commercial. Among its temples was one to the Olympian Zeus, in whose honor games were celebrated every 4th year. Christianity was early planted here. In the general persecution under Marcus Aurelius the Christians of Smyrna suffered severely, Rev. 2:10; the most distinguished of those who were then "faithful unto death" was Polycarp, the aged bishop of that church, a disciple of the apostle John, and possibly the "angel" addressed in Rev. 2:8; he died at the stake about A. D. 166. A contemporary letter from the Smyrnæan church to Christians elsewhere describes the Jews as joining the heathen in

accusing Polycarp of enmity to the state religion, Rev. 2:9. His traditional grave is still pointed out on a hill. The church was represented at the Council of Nice, A. D. 325. Smyrna was nearly destroyed by earthquakes in 178 and 180, and has since suffered from the same cause, as well as from sieges and fires. It was captured by the Turks, A. D. 1313.

Modern Smyrna has a population of about 190,000, a large portion of whom are Greeks, Armenians, Jews, and Europeans of various nationalities; hence the Turks call it *Giaour Izmir*, *infidel Smyrna*. It contains several Greek, Roman-catholic, and Protestant churches. It is still a flourishing city, visited by many foreign ships and by numerous caravans of camels from the interior; its old fame for raisins and figs continues. Its harbor is deep and capacious, well protected except on the west by the hills which inclose the city on 3 sides.

The ruins of the 2d Smyrna are of much interest. At the foot of Mount Pagus, south of the city, is the site of the theatre, now occupied by a Jewish cemetery, the marble seats being turned to tombstones. Ruins of the temple of Zeus and of a watch-tower are on the hillside, and remains of extensive fortifications crown the summit. The site of the stadium where Polycarp is reported to have suffered martyrdom is pointed out at the foot of a hill west of Mount Pagus.

Traces of the earlier Smyrna have been discovered on a steep hill on the northern side of the gulf, including some remarkable tombs, built of large stones, and an acropolis on higher ground surrounded by a wall of cyclopean workmanship.



SNAIL, in Psa. 58:8 the common snail or slug, both of which in moving deposit a thick slime on their path, and thus seem to "melt" away; though the allusion in the

Psalm may be to the destructive effect of extreme summer heat upon these creatures. In Lev. 11:30, A. V., the Hebrew word probably denotes some sort of lizard, perhaps the sand-lizard, which abounds in Mount Sinai and in Palestine, and like other species is sometimes eaten by the Arabs.

SNOW, vapor congealed in the air and falling in flakes resembling wool, Psa. 147:16, is often alluded to in Scripture, especially in reference to its whiteness, Exod. 4:6; Psa. 51:7; Isa. 1:18; Dan. 7:9; Mark 9:3; Rev. 1:4. Like all other natural phenomena, it is ascribed to the operation of God, Job 37:6; Psa. 147:16, who is glorified, Psa. 148:8, by its fulfilment of his purpose, Isa. 55:10, 11. The fall of snow in Syria and Palestine, 2 Sam. 23:20; 1 Chr. 11:22; 1 Mac. 13:22, varies with the differing altitudes of the localities. At Jerusalem in January and February it sometimes falls to the depth of a foot, but seldom lies long. In the ravines of the highest ridge of Lebanon it lies till late in the summer and never entirely disappears; and the summit of Hermon in the western range always glistens with snow, its constancy being contrasted in Jer. 18:13-16 with Israel's abandonment of Jehovah. Probably in ancient times, as now, snow was brought from Lebanon and Anti-Lebanon to lower localities; its use in preparing cool drinks for reapers is mentioned in Prov. 25:13; while in Prov. 26:1 a fall of snow in summer is compared to honors inappropriately lavished on a fool. The contrast of the white falling flakes with the dark foliage of Lebanon—*shady*; comp. Judg. 9:48—symbolizes, according to Dr. J. A. Alexander, the change from war to peace, Psa. 68:14. Friends unfaithful in adversity are compared to torrents formed by winter rains and melted snow in the highlands, but soon dried up in the summer heat, when most needed, Job 6:15-21. The water obtained by the melting of snow is very soft and cleansing, Job 9:30.

SO, the king of Egypt with whom Hoshea, the last king of Israel, allied himself on revolting from Assyria; in consequence of this rebellion Hoshea was imprisoned by the Assyrian king, Samaria was besieged and taken, B. C. 721, and the Israelites were deported to Assyria, 2 Kin. 17:4-6. See SHALMANESER, IV., and SARGON. By different writers So is differently identified, either with Shabak, the 1st, or less probably with Shabak or Shabatuk, the 2d king, of the 25th dynasty, an Ethiopian line of 3

kings. The first Shabak, the Sabacon of Manetho, is said to have conquered and put to death Bocchoris, the sole king of the 24th dynasty, and to have reigned 8 or 12 years; his name occurs on the ruins at Luxor and Carnak. The 2d Shabak, by Manetho called Sebichos or Sevechus, was the son and successor of the former king, and predecessor of Tirhakah, the last of the dynasty. A reign of 12 or 14 years is assigned to him. Sargon, in an inscription found in his exhumed palace at Khorsabad, states that after his capture of Samaria, B. C. 721, he defeated "Sebech"—probably Shabak I.—sultan of Egypt, and Hanon king of Gaza, at Raphia. In a room, apparently a hall of records, in the ruins of Sennacherib's palace at Koyunjik, was found among other seals a piece of fine clay bearing the impress of 2 signets, that of Shabak—probably Shabak II.—king of Egypt, and that of the Assyrian king. The seal is supposed to have been attached to the record of a treaty between the two kings. In a cylinder inscription Sennacherib claims to have defeated, in his 4th campaign, B. C. 701, an Egyptian army under native princes and an unnamed Ethiopian king, at Altaku (Eltekeh, Josh. 19:44), whither the Egyptians had advanced to aid the Philistine city Ekron. The Ethiopian monarch is identified by some scholars with Shabak II.; and a treaty of peace might naturally follow such an event. See SENNACHERIB and SEAL.

SOAP, Mal. 3:2, Heb. BORITH, *the cleanser*. In Jer. 2:22 it is distinguished from NETER, A. V. "nitre," R. V. "Iye," by which probably natron is denoted. See NITRE. Certain plants and their juices or ashes were anciently, as now, used for cleansing purposes. Such as grow near salt water contain barilla, or carbonate of soda, used in making glass as well as soap, and the ashes of poplar and other inland plants contain carbonate of potash. The ancients combined these alkalis with oil, and thus made a soft soap, used for cleansing the person and the clothes. They also applied them to the refining of metals; comp. Job 9:30, 2d clause, R. V. margin, and Isa. 1:25, R. V. margin. The hard soap now abundantly manufactured in Palestine was unknown to the Egyptians, and probably to the ancients generally.

SO'CHO, SO'CHOH, SO'COH, also Shochoh, Shochoh, and Shoch, *branches*, I., a town in the lowland of Judah, Josh. 15:35. See SHEPHELAH. Near it the Philistines

encamped before David's conflict with Goliath, 1 Sam. 17:1. It is mentioned in the notice of one of Solomon's commissariat districts, 1 Kin. 4:10; was fortified by Rehoboam, but was captured by the Philistines in the reign of Ahaz, 2 Chr. 11:7; 28:18. Dr. Robinson, following Eusebius and Jerome, found it at the ruins esh-Shuweikeh, on the southern slope of wady es-Sumt, the "vale of Elah," 7 miles north-east of Beit Jibrin and 16 southwest of Jerusalem.

II. A town in the mountains of Judah, Josh. 15:48, identified with esh-Shuweikeh in the wady el-Khalil, 3 miles north of Jattir and 10 miles southwest of Hebron.

SOD, SOD'DEN, Gen. 25:29; Exod. 12:9, the preterite and past participle of "seethe," to boil or stew.

SOD'OM, burning? one of the "cities of the plain," Gen. 13:12, destroyed by God with fire from heaven for their excessive wickedness. It was in the southern part of the region occupied by the Canaanites, Gen. 10:19, was governed by its own king, like each of the 4 cities associated with it and which it seems to have outranked in importance, Gen. 14:2. In the time of Abraham these cities were subject to 4 confederate kings of countries bordering on the Euphrates and Tigris, against whom they at length rebelled. These kings, after overrunning the regions east of the Jordan and Dead Sea, and south and southwest of the latter, descended to the sea by the pass of En-gedi, and after defeating the Amorites settled there, encountered the kings of Sodom, etc., in the vale of Siddim, defeated them, and plundered their cities, Gen. 14:4-11. Sodom was situated in the fertile plain or "circle" of Jordan in which Lot chose to dwell after surveying it with Abraham from a mountain east of Bethel, Gen. 13:10, 11. Notwithstanding the bad character of its inhabitants Lot encamped by Sodom, ver. 12, R. V., and finally settled within its walls; he was one of the captives taken by Chedorlaomer and rescued by Abraham, Gen. 14:12-16. Lot returned to Sodom, Gen. 19:9, though annoyed by its immorality, 2 Pet. 2:7, 8, not even ten righteous men being found there, Gen. 18:16-33. Urged to escape by two angels, he left the city before its destruction, Gen. 19:1-23, 26. See LOT. So terrible was the ruin of Sodom and the other cities and so utter and perpetual was the desolation of the once fertile region in which they had stood, Gen. 19:24, 25, that the catastrophe is often

alluded to in Scripture as a warning to wicked men and nations of the sure vengeance of God, Deut. 29:23; Psa. 107:34; Isa. 1:9; 13:19; Jer. 49:18; 50:40; Lam. 4:6; Zeph. 2:9; Luke 17:28-30; 2 Pet. 2:6-9; Jude 4-7. The name of Sodom is used as a synonym for outrageous wickedness, and is applied to idolatrous and corrupt Judah and Jerusalem, Isa. 1:10; 3:9; Jer. 23:14, and to the chief city of Antichrist, Rev. 11:8. Indeed Judah and Jerusalem, in despising the repeated gracious interventions of Jehovah, are declared to be more guilty than Sodom, Ezek. 16:46-52; comp. Lam. 4:6, R. V.; and the Saviour teaches that those who in the light of his gospel reject him will in the day of judgment receive a heavier punishment, Matt. 10:14, 15; 11:23, 24.

Until recently Sodom and the associated cities were universally believed to have stood at the southern end of the Dead Sea as it then was; the vale of Siddim, containing or adjoining them, being supposed to have occupied the ground now covered by the southern bay of the sea, and to have been submerged, wholly or in part, by some convulsion attending the destruction of the cities. This view was advocated by Dr. Robinson, and continues to be held by many eminent scholars, who urge in its favor tradition running back to Jerome and Josephus; the traces of the names Sodom and Gomorrah found on the southwest shore in the salt ridge Jebel Usdum and in wady Amrah; the presence of bitumen sources—"slime-pits," Gen. 14:10—at the bottom of the bay, as evidenced by the lumps of bitumen floating on it or cast on its shores; and the fact that Abraham from the neighborhood of Hebron saw "the smoke of the country," Gen. 19:27, 28. The northern site has been advocated by De Saulcy, Tristram, Merrill, and others, on the following grounds: that the "plain of Jordan" viewed and chosen by Lot must have been at the north end of the Salt Sea, for its south end is not visible from any height near Bethel, being shut off by the promontory of Ain Feshkah; that Abraham, near Hebron, could have seen smoke rising from the north end of the lake as well as from its south end; and that the northern site is more in accord with the details of Chedorlaomer's attack and Abraham's pursuit. The "plain" or "circle" of Jordan may, however, have included the whole depression or *ghor*, at both ends and the sides of the Dead Sea, and it is

not said that Zoar itself was visible from the height east of Bethel, Gen. 12:8; 13:3, 10. As to the *submergence* of this region, it is true that the references to Sodom and Gomorrah, etc., in both Testaments appear to indicate a condition of the region where they had stood answering to that of the sun-scorched, salt-encrusted, sulphur-bearing, and desolate *shores* of the sea, rather than to a region covered with water; the Apocrypha speaks of "Sodom and Gomorrah, whose land lieth in clods of pitch and heaps of ashes," 2 Esdr. 2:9; and Josephus, after describing the Dead Sea, speaks of "Sodomites," or the land of Sodom, as "bordering upon it," as "all burned up," and bearing still the "remainders of the divine fire" which had destroyed it; "War," IV. 8, 4; though, on the other hand, it is evident that he regards the vale of Siddim, which he speaks of as close to Sodom, as having been submerged at the destruction of the city and forming in his time a part of the sea; "Ant.," I. 9; comp. Gen. 14:3. See GOMORRAH, SEA, III., SIDDIM, SHITTIM, ZOAR.

SOD'OM, VINE OF, Deut. 32:32. This expression may be used metaphorically without denoting any specific plant. Josephus, however, speaks of certain fruits growing in the region where Sodom formerly stood, which "have a color as though they were fit to be eaten, but if plucked they dissolve into smoke and ashes." Among the plants suggested as meant by these "apples of Sodom" is the *osher* of the Arabs, the *Calotropis procera* of botanists, resembling a huge milk-weed, 10 or 12 feet high, exuding from the punctured stalk an acrid milky fluid, and bearing a yellow fruit as large as an orange, with a slight pod running through it, whose thin and flat seeds are winged with fine silky filaments. When pressed or struck it explodes with a puff, leaving only shreds in the hand. This however is not a vine, and many regard the "vine of Sodom" as the colocynth, a kind of gourd whose leaves and tendrils somewhat resemble those of the vine; its fruit, of the size of an orange, with a hard yellow rind marbled with green and white, is nauseous and poisonous; when ripe it contains only seeds and a dry powder, and bursts on being pressed. It is found near Gilgal, 2 Kin. 4:38, 39, and around the Dead Sea.

SOD'OMITES, Deut. 23:17, the Biblical term for persons who, in accordance with a widely-prevalent heathen custom, prac-

tised as a religious rite, in the worship of Ashtoreth, etc., the crime to which the men of Sodom were addicted, Gen. 19:4, 5. The Hebrew term, *kadesh*, means "consecrated," and its feminine equivalent, *kadeshah*, occurs in Gen. 38:21, 22; Deut. 23:17; Hos. 4:14. Some of the Israelites adopted this dreadful "consecration," though it was expressly forbidden, with other idolatrous practices, 1 Kin. 14:22-24. Its abolition was sought among the reforms instituted by Asa, Jehoshaphat, and Josiah, 1 Kin. 15:12; 22:46; 2 Kin. 23:7; compare Rom. 1:22-27.

SOL'OMON, Heb. SHELO'MOH, *peaceful*, the successor of David, and one of his 4 sons by Bath-sheba, 2 Sam. 5:14; 1 Chr. 3:5; 14:4. Besides this name, chosen before his birth, 1 Chr. 22:9, and first given to him, 2 Sam. 12:24, God directed the prophet Nathan to call him Jedidiah, "beloved of the Lord," ver. 25. It is supposed that he was about 10 years old at Absalom's rebellion, and fled with his father and the household to Mahanaim, 2 Sam. 15:13-18, 23, 30; 16:1, 5, 13; 17:22, 24, and returned with them to Jerusalem, 2 Sam. 19:15, 18, 39, 40; 20:3. Solomon was a child of special promise, 2 Sam. 7:12-15, and was before his birth designated by God to succeed David, 1 Chr. 22:9, 10; his succession was early promised to Bath-sheba, 1 Kin. 1:13, 17—a purpose perhaps generally suspected though not formally announced, ver. 10, 20. His kingly prospects and life were endangered by the attempted usurpation of Adonijah, 1 Kin. 1:5-10, 24-27, as formerly by that of Absalom, ver. 12, 21; comp. 2 Sam. 19:5. But David, at the instance of Nathan and Bath-sheba, promptly interfered and caused Solomon to be anointed and enthroned, 1 Kin. 1:32-53. Before David's death Solomon was again formally and publicly proclaimed and anointed king, and received from his father a solemn charge as his successor and as the builder of the temple for which David had prepared, 1 Chr. 28:1 to 29:25; comp. 1 Kin. 2:1-9. He was not more than 20 when his father's death made him the sole ruler, 1 Kin. 2:12; 3:7; 2 Chr. 1:1. One of his first acts was to offer, in presence of a vast assembly, sacrifices at Gibeon, where were the Mosaic tabernacle and brazen altar; and here, upon God's proposal to confer on him what he should ask, he made his excellent choice of wisdom, to which God added riches and honor, 1 Kin. 3:4-15; 2 Chr. 1:1-13; comp. Prov. 8:11-16; Matt. 6:33. His unequalled

sagacity and great learning gradually became renowned throughout the East, drawing to his court representatives of other nations, among them the queen of Sheba, 1 Kin. 4:29-34; 10:1-13; 2 Chr. 9:1-12, 23. He accomplished David's purpose by erecting a temple, which, though not large, was magnificent in its construction and adornment. It was begun in the 4th year of his reign and completed in the 11th, 1 Kin. 6; 2 Chr. 3; 4, and dedicated with great solemnity, the dedicatory prayer being offered by Solomon himself, 1 Kin. 8; 2 Chr. 5:1 to 7:10. See TEMPLE. He established the regular sacrifices and offerings of the temple according to the Mosaic law, and the courses of the priests and Levites, as David had directed, 1 Kin. 9:25; 2 Chr. 8:12-15. He then erected a splendid palace for himself and a palace for Pharaoh's daughter, whom he had married, perhaps from political motives, 1 Kin. 7:1-12; 9:24; 2 Chr. 8:1, 11. In the construction of these buildings he was aided by Hiram, king of Tyre, who, in exchange for wheat and olive oil, supplied him with stones, timber, and skilled workmen, 1 Kin. 5:1-12; 2 Chr. 2:3-16; but the larger part of his workmen were his own subjects, both Israelites and "strangers," or descendants of native Canaanites, proselytes to Judaism, but held in servitude, 1 Kin. 5:13-18; 9:20, 21; 2 Chr. 2:2, 17, 18; 8:7, 8. He also constructed reservoirs and aqueducts, Eccles. 2:4-6, and rebuilt and fortified cities, 1 Kin. 9:15-19; 2 Chr. 8:1-6, in various parts of his kingdom, whose eastern boundary extended from Tiphshah on the northern Euphrates to Elath on the eastern gulf of the Red Sea, 1 Kin. 4:21, 24; 2 Chr. 9:26. He established a lucrative commerce with Tyre and Egypt, with the Phœnician colony of Tarshish in Spain, and with Arabia and probably India, 1 Kin. 9:26-28; 10:22, 28, 29; 2 Chr. 8:17, 18; 9:21, 28; he is also supposed to have carried on a caravan trade with Babylon and the East by the way of Tadmor. By the fruits of this commerce, and by the tributes of vassal peoples and the presents of friendly rulers, 1 Kin. 10:14, 15, 23-25, Solomon was greatly enriched; he took great pride in his magnificent palaces, his gardens and vineyards, his body-guard and hosts of attendants, his luxurious table, his pomp and Oriental seraglio, divinely forbidden, Deut. 17:16, 17. Yielding to the temptations connected with this flood of prosperity, the king, though solemnly warned by God in a 2d

revelation, 1 Kin. 9:1-9; 2 Chr. 7:11-22, became proud, self-indulgent, and forgetful of God; encouraged and finally assisted his numerous alien wives in their abominable idolatries, 1 Kin. 11:1-8; Neh. 13:26; and forfeited the favor of God, who announced to him the division of his kingdom under his son, 1 Kin. 11:9-13. It is believed, however, that by divine grace Solomon was afterwards brought to repentance, and that we have proof of this in the book of Ecclesiastes; comp. 2 Sam. 7:12-15.

Solomon's reign, which continued 40 years, B. C. 1015-975, was generally peaceful, 1 Kin. 4:24, 25, with the exception of some disturbances produced by Hadad, Rezon, and Jeroboam, 1 Kin. 11:14-43. While the extensive internal works and active foreign commerce conducted largely to the prosperity and glory of the nation as well as of its monarch, 1 Kin. 4:20, many of the people felt themselves oppressed by forced service and excessive taxation, which they openly resented on the accession of Rehoboam, 1 Kin. 12:3-20; comp. 5:13, 14; 1 Sam. 8:10-18; and they received far graver injury from the corrupt example and influence of the king.

The mental capacities and acquirements of Solomon covered a wide range: he was a student of nature, speaking of "trees, . . . of beasts and of fowl, and of creeping things and of fishes;" a poet, whose "songs were 1,005;" a philosopher and moralist, producing "3,000 proverbs," 1 Kin. 4:32, 33.

The writings which bear his name and are included among the inspired Scriptures are the "Song of Songs," commonly referred to the earlier or middle part of his reign; comp. Song 3:11; 6:8; the "Proverbs;" and "Ecclesiastes," which may probably be referred to the close of his life, summing up the fruits of his experience, and showing the weakness of human nature, the perils of prosperity, the insufficiency of all possible earthly good to satisfy the needs of man, and the paramount importance of fearing and obeying God. Besides these, Psalms 72 (except ver. 20) and 127 are, in accordance with their titles, attributed to Solomon, and in their contents reflect his reign; while the former terminates on Christ, the greater Son of David, and the blessings of His universal dominion. Psalm 45 is also ascribed to the time of Solomon; in imagery apparently derived from the incidents of his reign, it describes the triumphs of the Messiah, his firm and eternal rule, and,

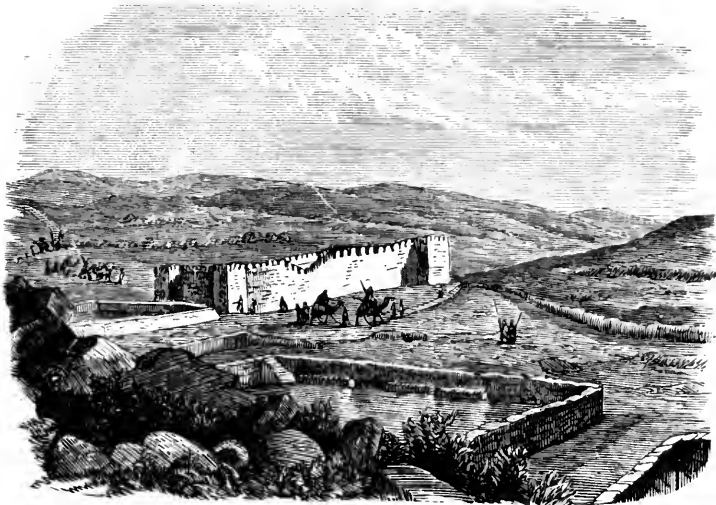
like the Song of Songs, the conjugal relation between him and his people.

The Scripture narrators of Solomon's reign borrowed from several contemporaneous records: "the book of the acts of Solomon," 1 Kin. 11:41; "the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, the visions of Iddo the seer," etc., 2 Chr. 9:29.

Solomon's degeneracy in his later years does not detract from the value of his inspired teachings, but is itself a valuable illustration and warning of the possibility of falling into grievous sin from the heights of spiritual privilege.

Solomon was in many respects a type of Christ—who was the divine "Son of David," Matt. 1:1, "greater than Solomon," Matt. 12:42; the "Prince of peace," Isa. 9:6, 7; the "Beloved" of the Father, Matt. 3:17; the chosen Son; comp. 1 Chr. 28:5; Psa. 45:7; Heb. 1:5, 8, 9; the possessor of "all the treasures of wisdom and knowledge," Luke 2:40, 52; Col. 2:3; the admired Teacher; comp. 1 Kin. 4:29-31, 34; Luke 5:1, 15; 19:48; the Intercessor for his people; compare 1 Kin. 8:22-53; John 17; the "King of kings," Rev. 17:14; 19:16; Phil. 2:10; the Husband of his church; comp. Song; Eph. 5:23-32; Rev. 19:7; 21:2.

SOL'OMON'S POOLS, Eccl. 2:6. Among these may be included the ancient structures called by the Arabs el-Burak, *the pools*, about 3 miles southwest of Bethlehem, on the road to Hebron. These are 3 large reservoirs lying near together in the narrow valley wady Urtas (see ETAM, whence, according to the Talmud, the temple derived water). They are partly hewn out of the rock and partly mason-work, and are all lined with cement, are formed on successive levels, rising from east to west, though not in a direct line, with conduits leading from the upper to the lower, and flights of steps from the top to the bottom of each. They are supplied chiefly by an underground aqueduct from a subterranean fountain some distance to the northwest—perhaps the "spring shut up" of Song 4:12; in the rainy season they also receive a large quantity of water from the neighboring hills. An aqueduct from the lower pool supplies Bethlehem and the Urtas gardens, and conveys water to Jerusalem. The upper and westernmost pool is 380 feet long, 236 feet broad at the east, 229 at the west, 29 feet deep at the east, 160 feet above the middle pool. This pool is 423 feet long, 250 feet broad at the east, 160



SOLOMON'S POOLS, IN WADY URTAS.

at the west, 39 feet deep, above the lower pool 248 feet. The lower pool is 582 feet long, 207 feet broad at the east, 148 at the west, 50 feet deep. When first seen by Dr. Thomson they contained but a few feet of water; but on another occasion he found the 2 higher pools full and overflowing into the lowest one. North of the western pool is an old square fortification called Kal'at el-Burak, *fort of the pools*. The aqueduct from the pools crosses the Hinnom valley below the southwest corner of the city wall, winds south around Mount Zion, and turns north again into the Tyropœon valley into the city and the Haram area. A high-level aqueduct, from a spring near Bethlehem 200 feet above the temple platform, it is thought, conveyed water to the upper pool of Gihon, and to "Hezekiah's pool" in Jerusalem near the Joppa gate.

SOL'OMON'S PORCH. I. Two among the structures erected by Solomon for his own use might thus be designated, *viz.*, the "porch of pillars," and the "porch of the throne" or "porch of judgment," 1 Kin. 7:6, 7. See SHUSHAN.

II. The outer eastern portico or colonnade of the temple as rebuilt by Herod, John 10:23; Acts 3:11; 5:12. It adjoined exteriorly the Court of the Gentiles on the east; its ceiling, finished with cedar, was 40 feet above the pavement, and rested on a double row of white marble Corinthian columns. See TEMPLE.

SOL'OMON'S SER'VANTS, whose descendants returned with Zerubbabel from captivity, Ezra 2:55-58; Neh. 7:57-60, were probably the Canaanites reduced to bond-service by Solomon, 1 Kin. 9:20, 21; 2 Chr. 2:17, 18; 8:7, 8; comp. 1 Chr. 22:2.

SOL'OMON'S SONG, or THE SONG OF SONGS, ver. 1, *i. e.*, the most excellent of songs; sometimes called "Canticles," from its title in the Latin Vulgate, "Canticus Canticorum." It has always held a place in the canonical Scriptures, appearing in the ancient versions from the Septuagint onward, and in the catalogues from that of Melito, about A. D. 160, onward, and being highly esteemed by Jews and Christians. There seems to be no sufficient reason for doubting that its author was king Solomon, at some period during the former half of his reign. As to its subject and plan very different opinions have been held—embraced in one or another of the following 3 classes:

1. *The allegorical view.* Almost all Jewish writers of the Christian era interpret this beautiful poem as an allegory, agreeing usually with the Targum, the Chaldee paraphrase, which explains it as an allegoric and prophetic representation of the history of Israel from the Exodus to the coming of the Messiah and the building of the third temple. The allegorical mode of interpretation was adopted by the early Christian writers, who regarded the Song

as setting forth either (1) the loving communion between Christ and the soul of the individual believer; or (2) the relation between Christ and the church, or (3) both; or (4) the relation between Jehovah and the people of Israel, the Old Testament theocracy; or (5) the history of the church in both Old Testament and New Testament periods. The allegorical view in some form has continued to be that of the majority of Christian theologians and believers to the present day.

2. *Literal view.* As early as the 5th century Theodore of Mopsuestia in Cilicia maintained the literal sense of the Song, as celebrating the earthly love and marriage of Solomon and his bride—Shelomoh and Shulamith ("the Shulamite"), supposed to be Pharaoh's daughter. This literal view long met with little acceptance, but in the last and present centuries has found supporters, chiefly German rationalists, the bride being sometimes regarded as an Egyptian princess, sometimes as an Israelite shepherdess from Shunem. It is obvious that the bare literal view fails to account for the place which the Song has always had in the inspired Scriptures and in the hearts of God's people, and unwarrantably ignores the typical character of Solomon as well as many Scripture representations of the relation between God and his people drawn from the marriage relation.

3. *Typical view.* Midway between the allegorical and the literal views is that which accepts the Song as setting forth in its primary signification the loving intercourse of king Solomon and his bride, and, by virtue of the representative and typical character of the king, as the vicegerent of Jehovah and a type of the Messiah, shadowing forth the tender relation between Jehovah and his chosen people, and the still more loving communion between Christ and his church. Thus understood, the Song harmonizes with the divine system of actual, historic, and personal types of Christ in his various aspects. The Song holds an important place in the development of the idea of the marriage relation as the figure of that existing between God, and particularly Christ, and his people; and was thus adapted to nourish the faith, love, and fidelity of Old Testament believers, as well as of Christians in later times. This idea is involved in expressions in the writings of Moses, Exod. 34:15, 16; Num. 15:39; and of Asaph, Psalms 73:27; lies in the

foundation of the 45th Psalm, by a writer contemporary with Solomon; is enlarged upon by the prophets in words of comfort and rebuke, Isa. 54:5; 62:5; Jer. 3; Ezek. 16; 23; Hos. 1-3; and adopted by John the Baptist, John 3:29, and by our Lord and his apostles, Matt. 9:15; 2 Cor. 11:2; Eph. 5:23-32; Rev. 19:7-9; 21:2-9. Comp. also Song 8:12 and Isa. 5:1; Song 2:14 and Psalms 74:19; Song 5:2 and Rev. 3:20.

In form the Song is a lyrical drama or dialogue, the speakers being Solomon, the bride, and her friends the maidens of Jerusalem. See SOLOMON, SHULAMITE.

In the exposition of this beautiful poem we must remember that modern conventional rules and notions are not the standard to which its plan, its images, or its phraseology should be brought.

Dr. John Brown of Haddington, in the introduction to his admirable paraphrase of this book, says, "If understood of the marriage and fellowship between Christ and his people, it will appear most exalted, instructive, and heart-warming. Its majestic style, its power on men's conscience to promote holiness and purity, the harmony of its language with that of Christ's parables and the book of Revelation, the sincerity of the bride in acknowledging her faults, and its general reception by the Jewish and Christian church, sufficiently prove it inspired of God. To such as read it with a carnal and especially with a wanton mind, it is the savor of death unto death, as the mind and conscience of such are defiled; but to such as have experienced much fellowship with Christ and read it with a heavenly and spiritual temper of mind, it will be the savor of life unto life. The speakers in it are Christ, believers, and the daughters of Jerusalem," or companions and friends of believers.

SOME'TIME, or **SOME'TIMES**, in the A. V. should read "aforetime," "once," or "in times past," Eph. 2:13; 5:8; Col. 1:21; 3:7; Tit. 3:3; 1 Pet. 3:20.

SON is used in a variety of senses in the Scriptures: sometimes denoting a grandson or more remote descendant, Gen. 29:5; Matt. 1:20; one occupying a relation like that of a son—by adoption, Gen. 48:5; by law, Ruth 4:17; by education, 1 Sam. 3:6; 1 Kin. 20:35; compare Prov. 1:8, etc.; by conversion, Tit. 1:4; by resemblance, Isa. 57:3; Matt. 5:9, 45; Acts 13:10. By a further figure of speech, persons, to express their real or apparent origin, their temper, or their destiny, are sometimes called

"sons" of localities, qualities, affections, or conditions; as "sons of the East," Judg. 6:3, 33; "of this world," Luke 16:8; "of hell," Matt. 23:15, R. V.; "of Belial" or worthlessness, Judg. 19:22; "of disobedience," Eph. 2:2; "of death," 1 Sam. 20:31, margin; "of perdition," John 17:12. Even inanimate objects were called "sons" of other inanimate objects, as in a sense their offspring: thus an arrow is a "son of the bow," Job 41:28, R. V., margin, or "of the quiver," Lam. 3:13, margin; and threshed grain is the "son of the threshing-floor," Isa. 21:10, margin. The Hebrew word *BEN*, *son*, occurs in composition in many personal, tribal, and local names, as Benjamin, Gen. 35:18, margin; Bene-berak, *sons of lightning*, Josh. 19:45. *BAR*, Aramaic and poetic Hebrew for *son*, is also found in the New Testament, as in Bartimæus, Mark 10:46.

SON OF DAVID. 1 Chr. 29:22; Matt. 1:20; Luke 3:31. This title became, by reason of the Old Testament prophecies announcing the firm and glorious dominion of a descendant of David, Isa. 9:7; Jer. 23:5; Amos 9:11, one of the recognized designations of the Messiah, Matt. 12:23; 22:41, 42; Mark 12:35; John 7:42, and as such is repeatedly appropriated to Jesus, Matt. 1:1; 9:27; 15:22; 20:30, 31; 21:9, 15; compare Luke 1:32.

SON OF GOD. I. Adam, as deriving his origin directly from God and endowed with a mental and moral likeness to Him, is so called, Luke 3:38; compare Gen. 1:26, 27. The expression occurs first in the plural, Gen. 6:2, 4, where the best interpretation regards it as denoting, not angels, Luke 20:35, 36, but the descendants of Seth, of whose line were the pious patriarchs of Gen. 5; comp. Gen. 4:26, and the "daughters of men" as denoting women of the race of Cain, the accursed one, Gen. 4:9-16. The term "sons of God" is also applied to angels, Job 1:6; 2:1; 38:7; and to kings and rulers, 2 Sam. 7:14; 1 Chr. 28:6; comp. Ps. 82:6; as well as to the worshippers or chosen people of God—as, beside the Sethites, Gen. 6:2, 4, Israel, Exod. 4:22, 23; Deut. 14:1; Isa. 45:11; Jer. 3:4; 31:20; Hos. 1:10; and especially believers in Christ—as adopted by his Father, born again into the spiritual family of God, and having wrought in them a new nature, divine in origin and by resemblance, John 1:12, 13; Rom. 8:14-17; Phil. 2:13-15; Heb. 12:5-7; 2 Pet. 1:4. See REGENERATION. Nebuchadnezzar likens the superhuman

companion of Shadrach and his friends in the fiery furnace to "a son of the gods," Dan. 3:25, R. V.; comp. ver. 28; in the thought of the heathen king there was probably no reference to "the Son of God," A. V., the Messiah.

II. The title "the Son of God" belongs in a peculiar and always distinguishable sense to the Lord Jesus Christ, expressing his unique and eternal relation to the Father, as "the only-begotten Son," the revealer of the Father, his agent in creation and redemption, in providence and in judgment, John 1:14, 18, 34; 3:16; 5:22, 23; Heb. 1; comp. Ps. 2. This title is applied to Christ more than 40 times in the New Testament, Matt. 3:17; 16:16, 17; 17:5; Rev. 2:18. The Jews rightly understood him to assert equality with God in claiming it, John 5:18, R. V.; 10:30-36. The truth that the Messiah would be essentially divine is involved in declarations of the Hebrew Scriptures, Ps. 2; Isa. 7:14, R. V., margin; 9:6; Mic. 5:2; which were so far understood that the title "Son of God" was one of the recognized names of the Messiah, Matt. 26:63; Mark 14:61; John 1:49. But the vast majority of the Jews, entangled in earthly conceptions of the Messiah and his office, failed to apprehend the full meaning of these Scriptures, stumbled at the poverty and unworldliness of Jesus, and rejected as false his claim to be the Messiah and as blasphemy his announcement that he was the Son of God in the fullest sense of the term, Matt. 26:63-66; John 5:18; 8:58, 59; 19:7. See TRINITY. God's gift of his own Son is at once the greatest proof of the enormity of sin, of the strict holiness and justice of God, and of his gracious love for sinners, John 3:16; Rom. 3:25, 26; 8:3, 32; Heb. 10:28, 29.

SON OF MAN. This expression is often used in the Old Testament as an equivalent for "man;" it is coupled with allusions to human weakness, Num. 23:19; Job 25:6; Ps. 144:3; 146:3, and is a reminder to humility, Ezek. 2:1, 3, 6, 8; 3:1, etc. It is applied to Ezekiel's contemporary, Daniel, Dan. 8:17. In Daniel's vision of the successive world-kingsdoms, after the 4 prefigured under bestial forms, Dan. 7:3-8, he describes the ruler of the final, universal, eternal kingdom as "like unto a son of man," ver. 13, 14, R. V.; of human aspect, yet approaching close to "the Ancient of Days," a remarkable prediction of the union of the human and the divine in the Messiah. See also Dan. 10:16. The title

"the Son of Man," understood by the Jews of our Lord's time as a designation of the Messiah, John 12:34, is that which Christ most frequently applied to himself, sometimes interchanging it with "the Son of God," John 1:49-51; 3:14-18; and appropriating to himself the prophecy of Daniel, Matt. 26:63, 64; comp. Rev. 1:13; 14:14, R. V. As applied to Christ—more than 80 times in the New Testament—it implies not only his humiliation, Matt. 8:20, that he, the Son of God, became a true man, Rom. 8:3, but also that he was the one perfect Man, sinless, and complete in every human virtue; also the representative Man—personally, as elevated above individual, class, and national prejudices, and officially, as the representative of the human race in his life and death for man. As Augustine says, "The Son of God became the Son of Man, that you who were sons of men might be made sons of God." The Son of God is still also the Son of Man, in his exaltation to the glory of the Father, Luke 22:69; Acts 7:55, 56; comp. John 17:5; and as such has perfect sympathy with men, Heb. 4:15, and is to judge the world, Matt. 25:31; John 5:26, 27; Rev. 5:9, 10.

In Acts 3:13, 26; 4:27, 30, the word "son" in the A. V. is "servant" in the R. V. Comp. Isa. 42:1; Matt. 12:18.

SOOTH'SAYER, *i. e.*, truth-teller, one claiming to foretell coming events, the Bible translation of several Hebrew words: in Dan. 2:27, etc., a *divider*, one who pretended to learn secret or future things by dissecting the entrails of animals; comp. Ezek. 21:21. In Isa. 2:6, where the people of Israel are reproached with being "filled with customs from the East," R. V., and with being "soothsayers like the Philistines," the word may mean observers of the clouds, or practisers of secret arts; so also in Mic. 5:12. Many modes of divination were practised. See DIVINATION, MAGIC, SORCERER.

SOP, John 13:26, a small portion of bread dipped in sauce, wine, or some other liquid at table, Ruth 2:14. Modern table utensils were unknown or little used by the ancients. The food was conveyed to the mouth by the thumb and fingers, and a choice morsel was often thus bestowed on a favored guest. Similar customs still prevail in Palestine and other Oriental countries. Jowett says, "There are set on the table 2 or 3 messes of stewed meat, vegetables, and sour milk. To me the privi-

lege of a knife, spoon, and plate was granted; but the rest helped themselves immediately from the dish, in which 5 Arab fingers might be seen at once. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for rolling together a large mouthful, or sopping up the fluid and vegetables. When the master of the house found in the dish any dainty morsel, he took it out with his fingers and put it to my mouth."

SOP'ATER, *a father's deliverer*, a Berean Christian who accompanied Paul from Greece or Macedonia to Asia, on his return from his 3d missionary journey, A. D. 58. He was a son of Pyrrhus, Acts 20:4, R. V. Comp. Acts 17:10-12. Some would identify him with Sosipater.

SOR'CERER, Exod. 7:11; Jer. 27:9; Dan. 2:2, and **SOR'CERESS**, Exod. 22:18, R. V., a man or woman who practised sorcery—often by the use of incantations to which superhuman power was ascribed. Such a person, in the A. V. "witch," was denounced by the Mosaic law, Exod. 22:18, R. V.; Deut. 18:10. Yet sorcery and its kindred arts, all of which flourished among the heathen, were more or less practised by the Hebrews; and the encouragement of it was one of the sins of Manasseh, king of Judah, 2 Chr. 33:6, R. V. One of the latest denunciations of the Old Testament is against sorcerers, Mal. 3:5. In New Testament times there were many who pretended to foretell the destinies of men by the aspects of the planets and stars, and to cure diseases, expel demons, and perform other wonders by means of certain drugs, incantations, etc. Simon of Samaria, Acts 8:9-11, and the Jew Bar-jesus at Paphos, Acts 13:6-11, and the pythoness, Acts 16:16, belonged to this class, which was also abundantly represented at Ephesus, Acts 19:13-19. The punishment of sorcerers is foretold, 2 Thess. 2:9-12; Rev. 21:8; 22:15. See DIVINATION, ENCHANTMENTS, MAGIC, NECROMANCER, SOOTH-SAYER.

SORE, "severe," 2 Chr. 21:19; Job 2:7; Psa. 2:5; Heb. 10:29. As an adverb, "greatly" or "grievously," Gen. 49:23; Isa. 23:5; Matt. 17:15; Luke 2:9; Acts 20:37.

SO'REK, *choice vine*, the valley in which Delilah lived, Judg. 16:4, near Zorah, Samson's birthplace, Judg. 13:2. Zorah is now traced at Surah, 14 miles west of Jerusalem, on a hill on the north side of wady Surar, a part of which was probably called

the valley of Sorek. It is a wide and fertile valley, flanked by low hills of white limestone well adapted for vine-culture; the bed of its winter-torrent, Judg. 16:4, margin, white and shingly in the dry season, runs through the middle of the valley. On its south side, nearly 2 miles from Surah, is 'Ain Shems, formerly Beth-shemesh; and some 2 miles southwest from 'Ain Shems is Tibneh, formerly Timnah, the home of the Philistine maiden whom Samson married, Judg. 14:1. Nearly 2 miles east by north from Surah is Eshua, supposed to be the ancient Eshtaol, Judg. 13:25; 16:31. From Surah the valley takes a northwesterly course, along the boundary between Judah and Dan, to the Mediterranean, passing 3 miles south of Akir, the ancient Ekron; and it may have been the route taken by the Philistines' kine drawing the ark of God from Ekron to Beth-shemesh, 1 Sam. 5:10 to 6:13.

Sorek is translated "choice vine" in Gen. 49:11; Isa. 5:2; Jer. 2:21, and the valley may have derived its name from the cultivation of such vines on its slopes; the vineyards of Timnah are mentioned in Judg. 14:5. In modern Arabic the word denotes a highly-prized variety of Syrian grape, which is small, purple, and sweet, with few and small seeds, and yielding a red wine.

SOSIP'ATER, *a father's saviour*, a kinsman of Paul, with him at Corinth when the Epistle to the Romans was written, A. D. 58, Rom. 16:21. See **SOPATER**.

SOS'THENES, *preserver of the nation?* the ruler of the synagogue at Corinth after the conversion of Crispus, and probably leader of the Jews in their attempt to destroy Paul. When Gallio refused to take cognizance of the Jews' complaint against Paul, A. D. 53, Sosthenes was publicly beaten by the Grecians; and possibly Paul's forgiving sympathy won him to Christianity, so that he may be identical with the "Sosthenes our brother" who was with Paul at Ephesus and joined him in writing to the Corinthians, A. D. 57, 1 Cor. 1:1; 16:8.

SOUL. In the English Bible—with the exception of Job 30:15, where the R. V. correctly renders the Heb. *nedibah*, "honor," and Isa. 57:16, where the original is *neshamah*, "breath" or "spirit"—**SOUL** is the rendering of the Heb. *nephesh* and its Gr. equivalent *psuche*; both of which primarily mean "breath," as *nephesh* is translated in Job 41:21; hence they denote the vital spirit or principle, and both are often

translated "life," Gen. 9:4; Exod. 4:19; 1 Sam. 25:29; Matt. 2:20; 6:25, of which brutes as well as men, Gen. 1:20, 30; 2:7, are possessed, Job 12:10. This animal life is in Scripture, as well as by the discoveries of modern science, closely allied with the blood, which is "the life (*nephesh*) of the flesh," Gen. 9:4, 5; Lev. 17:11-14, R. V.; comp. Isa. 53:7-12; John 19:34. According to the American Revisers "life" is the better, because plainer, rendering of the Hebrew word in Psa. 49:8, where, as the context shows, the reference is to the impossibility of purchasing a continuance of bodily existence; comp. Job 33:22-30.

But together with this principle of life, which is common to men and brutes, and which in brutes perishes with the body, there is in man a spiritual, reasonable, and immortal soul, the seat of our thoughts, affections, and reasonings, which distinguishes us from the brute creation, and in which chiefly consists our resemblance to God, Gen. 1:26. This must be spiritual, because it thinks; it must be immortal, because it is spiritual. Scripture ascribes to man alone understanding, conscience, the knowledge of God, wisdom, immortality, and the hope of future everlasting happiness. It threatens men only with punishment in another life and with the pains of hell.

To the soul of man, created in God's image, Gen. 1:26, is ascribed a peculiar power, and from it is demanded a peculiar activity, *viz.*, the "seeking of the Lord," Deut. 4:29; 11:18; 30:2, 6, 10, including the exercise towards him of all these thoughts, feelings, affections, and volitions, with their appropriate resultant actions, which His character and His relations towards man should produce, Psa. 41:4; 42; 103. In correspondence with this need of the human soul is its privilege of having Jehovah for its portion, Lam. 3:24, 25, and of finding rest in Christ, Matt. 11:29; comp. Psa. 107:9.

In some places the Bible seems to distinguish soul from spirit, 1 Thess. 5:23; Heb. 4:12: the organ of our sensations, appetites, and passions, allied to the body, from that nobler portion of our nature which most allies man to God. Yet we are to conceive of them as one indivisible and spiritual being, called also the mind and the heart, spoken of variously as living, feeling, understanding, reasoning, willing, etc. Its usual designation is "the soul."

The immortality of the human soul is a fundamental truth of revealed religion and a prominent doctrine of Christianity. It is implied in God's styling himself "the God of Abraham, Isaac," etc., long after their earthly lives were finished, Exod. 3:6; Matt. 22:32. In the Old Testament a distinction is often made between the respective destinies of the body and the soul at death: the same individual is spoken of as being "gathered to his people," *i. e.*, transferred to some already populous home of his still living ancestors, and as being "buried," sometimes in an apparently solitary grave, as Aaron on Mount Hor, Gen. 25:8-10; 35:29; 49:29; Num. 20:24; 1 Kin. 2:10. The distinction is further made in the use of a specific term for the place of departed souls, both of the righteous and the wicked. See SHEOL. The true sense of Sheol is often obscured in the A. V. by translating it "the grave," "the pit," or "hell," but it is restored in the R. V., if not in the text, at least in the margin, Gen. 37:33, 35; Psa. 9:17; 30:3; 31:17; Isa. 14:9-20; comp. 1 Sam. 28:8-19. And though the passage into that unseen world is tinged with sadness even to the godly man's soul, Job 7:9; Psa. 6:5; 89:48; Isa. 38:10, 18, there are records of divine assurances to the righteous of release from it and of accordant joyful anticipations, Psa. 16:10; 49:15; 73:23-26; Hos. 13:14. The faith and obedience of God's ancient servants attest their hope of another life, Heb. 11:10, 13-40. It was however reserved for Christ to reveal most fully the soul's immortality and worth and the blessedness of those who die "in the Lord," Matt. 10:28; 16:26; John 11:25, 26; Heb. 12:22, 23; Rev. 14:13. See IMMORTALITY. To save the souls of men he freely devoted himself to death; and how does it become his redeemed people to spend and be spent to promote the great work for which he suffered and died!

In the Scriptures the words rendered "soul" are used concretely to denote a living being, especially a human being, Gen. 12:5; Lev. 5; Josh. 10:28, etc.; Acts 2:43; Rev. 16:3; and as an object of traffic, a slave, Rev. 18:13. The same Hebrew word is also used to denote that which has had life, a corpse, Num. 9:6, 7, 10. With the possessive pronouns, "soul" is often equivalent to "self," Jer. 37:9, margin. A soul is ascribed to God, Lev. 26:11, 30; Judg. 10:16, by the same figure of speech which imputes to him an "arm" or "eyes."

SOUTH. I. "The South," "the South

country," or "the land of the South," Heb. NEGEB, *dry*. This is the name of a large region on the south of Canaan (applied to it even when approaching it from further south) frequented by Abraham and Isaac, Gen. 12:9; 13:1, 3; 20:1; 24:62. It was crossed by the spies sent by Moses from Kadesh, and was at that time a seat of the Amalekites, Num. 13:17, 22, 29. It is mentioned among the grand divisions conquered by the Israelites, Josh. 10:40; comp. Num. 21:1-3, and formed part of the territory allotted to Judah and afterwards to Simeon, Josh. 15:21-32; 19:1-8; 1 Chr. 4:24-33. In this region the family of Caleb the Kenite, and the Judahite family of Jerahmeelites settled, Judg. 1:10-16; 1 Sam. 27:10; in David's time part of it was held by the Philistines, who gave Ziklag to him, 1 Sam. 27:5-7; 30:1, 14-16; comp. 2 Chr. 28:18. The mountains on the southwest of the Dead Sea formed the eastern border of the Negeb, which extended westward to the neighborhood of Gaza and Gerar. It consisted of a high plateau intersected by mountain ranges and sloping westward into the plain. The towns assigned to it, from Rimmon on the north to Kadesh on the south, Josh. 15:21-32, indicate a length of 60 miles. The northern part of this region was tolerably fertile and cultivated, but the southern portion partook of the character of the wilderness on which it bordered. Its *ya*ḏys, filled with water by the winter rains, Psa. 126:4, soon dry up, and it suffers from the hot winds from the desert in their season, Isa. 21:1; compare Luke 12:55. There are many ruins of former towns—wells, aqueducts, reservoirs, terraces, etc.—but none now inhabited. Ambassadors from Judah to Egypt would cross it, Isa. 30:1-6; comp. 36:6. Jeremiah predicts a Jewish reoccupation of its cities which shared in the desolation of Judah by the Babylonians, Jer. 32:44; 33:13; comp. Obad. 19, 20; Zech. 7:7; and the fulfilment of this prediction is recorded, Neh. 11:25-30.

By Jeremiah, in Jehoiachin's reign, the term *negeb* seems to be applied to the entire land of Judah approached from the north, Jer. 13:19; comp. ver. 18, R. V., 20; 2 Kin. 24:12, and a few years later by Ezekiel prophesying in Babylon, Ezek. 20:46, 47; 21:1, 2; comp. Ezek. 1:1-3; 20:1. Daniel, ch. 11, applies the term to Egypt. It sometimes denotes merely relative direction, as in Exod. 26:18, "the south side."

As a distinct geographical term the R. V.

distinguishes the South by a capital initial.

II. DAROM, a word applied to part of the territory of Naphtali, Deut. 33:23, and also used as a simple relative term, Eccles. 1:6; Ezek. 20:46, R. V.; 40:24, etc.; and poetically for the south wind, Job 37:17.

III. A frequent term for the south is TEMAN, *the right hand, i. e., of one facing the east*, Exod. 26:18, "southward," Josh. 15:1; Isa. 43:6. It is also used for the south wind, Song 4:16. In Zech. 6:6 "the south country" denotes Egypt.

IV. Another term denoting "the right hand," YAMIN, is used for the south, 1 Sam. 23:19, 24; in Psa. 89:12 evidently in the widest sense.

V. In Psa. 107:3 the original term, literally "sea," A. V., margin, is the word translated "west" in Deut. 33:23; Isa. 49:12, and "sea" in Amos 8:12.

VI. The south is designated in Psa. 75:6 by the word MIDBAR, *wilderness*, in allusion to the character of Arabia south of Palestine.

SOUTH, QUEEN OF THE, Matt. 12:42. See SABEANS, II.

SOUTH RA'MOTH, 1 Sam. 30:27. See RAMATH NEGEB.

SOW'ING, Psa. 126:6; Prov. 11:18; Amos 9:13; Matt. 13:19-28; 2 Cor. 9:6. Many Scriptures present the analogy between agricultural and spiritual sowing, and show that the sure resultant harvests from sowing good seed or evil seed are not arbitrary judgments from God, but the natural and necessary results of our conduct, Gal. 6:7, 8.

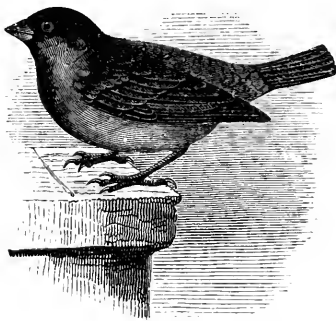
SPAIN, Rom. 15:24, 28, the peninsula in the southwest of Europe, about 480 miles wide and 600 long. The Phœnicians had commercial settlements on the coast, one of which, called by the Greeks Tartessus, was probably the Tarshish of Hiram and Solomon. See TARSISH. Gades, now Cadiz, was another Phœnician settlement. The earliest inhabitants known to the Greeks and Romans were the Iberians, around the river Iberus, now Ebro. These were afterwards mingled in some places with invading Celts. The name Iberia was extended by the Greeks from the west coast, where they had settlements, to the whole country. In B. C. 238 the Carthaginians invaded Iberia and conquered the southeast portion, but were expelled by the Romans in the 2d Punic war, about B. C. 206. After the Roman conquest the country was named Hispania—a name traced

by some to the Shemitic word SHAPHAN; see CONEY; by others to the Basque word EZPANA, the *edge-land* of Europe. Spain was famed for its mineral wealth of gold, silver, etc. The Roman conquest was not completed until the time of Augustus, B. C. 19, who divided the country into 3 provinces, the one named Lusitania nearly corresponding to Portugal. Many Romans settled in Spain, and their language and civilization gradually spread through the country; the elder Seneca was a native of Spain. Probably many Hellenistic Jews resided there, and perhaps there were Christians there at the date of the Epistle to the Romans, A. D. 58, when Paul, at Corinth intended to visit the country, Rom. 15:24, 28—a design perhaps accomplished between his 1st and 2d imprisonments at Rome, A. D. 64-66. See PAUL. On the decay of the Roman Empire Spain suffered as a battle-ground of the Teutonic tribes. The Goths established their supremacy in 427, and exchanged their Arian Christianity for the Roman-catholic faith in 587. About 713 the Mauritanian Arabs, or Moors, conquered Spain, driving the Christians into the north, and retained a Mohammedan empire there until deprived of their last remaining kingdom, that of Granada, in 1482 by Ferdinand and Isabella, who also expelled the Jews from Spain. The kingdom reached its height of prosperity under the emperor Charles V. (I. of Spain), Isabella's grandson; and commenced a decline under Philip III., grandson of Charles. Previous to 1868 the teaching of Protestant doctrines was forbidden by law.

SPAN, Exod. 28:16; 1 Sam. 17:4; Isa. 40:12; Ezek. 43:13, the distance from the extremity of the thumb to that of the little finger when spread apart—9 or 10 inches. The Hebrew word rendered "spanned" in Isa. 48:13 means "spread out," as in the R. V. From the same verb is derived the term used in Lam. 2:20, where the R. V. has children that are "dandled in the hands," instead of "a span long;" comp. ver. 22, where the same verb is rendered "dandled," instead of "swaddled," A. V.

SPAR'ROW, Psa. 84:3; 102:7; Prov. 26:2, Heb. TSIPPÖR, a term resembling in sound the chirp of many small birds, and one of wide application. It occurs more than 40 times in the Old Testament, but is usually rendered "bird," as in Gen. 7:14; 15:10; Job 41:5; Eccles. 12:4, or "fowl," Deut. 4:17. Like the still oftener occurring **ORU**, *wing*, also rendered "bird," Gen.

40:17, 19, and "fowl," Gen. 1:20; 7:14, *tsippôr* is sometimes used in the most comprehensive sense, Deut. 4:17; Psa. 148:10, including carrion-eaters, Ezek. 39:17, though a special term is also used for these, *viz.*, *AYIT*, rendered in the R. V. "birds of prey" and "ravenous birds," Gen. 15:11; Job 28:7; Isa. 18:6; Jer. 12:9. In Ezek. 39:4 *ayit* is used with *tsippôr*, and rendered "ravenous." But the chief application of *tsippôr* was to the insectivorous and frugivorous small birds, accounted "clean," permitted as food, Deut. 14:11, and directed to be used in the ceremony for the cleansing of a leper, Lev. 14:4,



etc. Beside sparrows, there were included finches, thrushes, larks, and many others; comp. also Gen. 15:10 with ver. 9. Wanton destruction of such birds was guarded against, Deut. 22:6, 7. Over 100 species of passerine or sparrow-like birds have been observed in Palestine, including the common English sparrow, *Passer domesticus*, and 3 other sparrows. The English tree-sparrow, *Passer montanus*, abounds in the Mount of Olives and around the mosque on the site of the temple, whence they acquire a sort of sacredness in the view of Mohammedans, as under the divine protection; comp. Psa. 84:3—where however "altars" cannot be understood literally, and many claim that birds were not allowed within the sacred precincts at all, and that the Psalmist only asserts that as the birds find anywhere a safe nest, so his soul found rest and a home in Jehovah. In Psa. 102:7 the reference is not to the lively and gregarious sparrow, but to the blue thrush, *Petrocincla cyanea*, often seen perched singly, or with a single companion, on houses in the villages of Palestine, uttering from time to time its plaintive and monotonous note. Among the birds to

whose notes reference is made in Psa. 104:12 we may doubtless number the Palestine bulbul, *Ixus xanthopygius*, a thrush-like bird, closely allied to the nightingale of Persia and India; it frequents wooded districts, especially the banks of the Jordan, where in the early morning it pours forth its exquisite song. Small birds were no doubt anciently used as a common food, Neh. 5:18, and were so abundant in market and cheap in our Lord's time as to furnish a striking illustration of God's care over his people, Matt. 10:29-31; Luke 12:6, 7; long strings of sparrows, wagtails, and larks are to-day offered in the streets of Jerusalem. The Old Testament contains many allusions to the capture of birds, effected by snares and nets of various sorts, Psa. 124:7; Prov. 7:23; Eccles. 9:12; Amos 3:5, sometimes with the help of a decoy bird, Jer. 5:27. See PARTRIDGE. Mussulmans cut the throat of game and spill the blood on the ground, as Moses bade the Hebrews to do, Lev. 17:13. In Isa. 31:5 God's tender care over his people is illustrated by that of a mother-bird flying around or near her young in time of danger. The fugitive habit of the sparrows illustrates the failure of an undeserved curse to cling to the person against whom it is aimed, Prov. 26:2; comp. Num. 23:8; Deut. 23:5. The Hebrew term occurs as the name of the father of Balak, Num. 22:2, and of the Midianite wife of Moses, Exod. 2:21.

SPEAR. Several different kinds seem to be intended by as many different Heb. words. I. The *chanith* seems to have been the chief weapon of this sort, 1 Sam. 13:19, 22; one of great size and weight was borne by Goliath, 1 Sam. 17:7, 45, and by other giants, 2 Sam. 21:19; 23:21; 1 Chr. 11:23; it was the habitual companion of Saul, 1 Sam. 22:6; 26:7-12, 16, 22; 2 Sam. 1:6, and other warriors, 2 Sam. 2:23; 23:18; 1 Chr. 11:11, 20. It was this, and not a "javelin," that Saul hurled at David, 1 Sam. 18:10, 11; 19:9, 10, and at Jonathan, 1 Sam. 20:33. R. V. Its wooden staff, 5 or 6 feet long, bore a metal head, sharp-edged and pointed, 1 Sam. 17:7; its butt also was sometimes shod with metal to facilitate sticking it in the earth, 1 Sam. 26:7, etc., and with this end a fatal blow might be struck, 2 Sam. 2:23. Like this was the Roman spear with which a large wound was inflicted in the side of Jesus, John 19:34; 20:27.

II. The *kidon* or "javelin" was apparently a lighter weapon. It was this that

Joshua stretched out as a signal to his host in ambush to assault Ai, Josh. 8:18-26, R. V. One of brass or bronze was borne by Goliath on his shoulders when not in use, 1 Sam. 17:6, 45, R. V., called in the A. V. "target" and "shield." It is associated with the spear in Job 39:23; in the A. V. "shield."

III. Another frequent term for shield is *romach*, Num. 25:7, R. V.; Judg. 5:8; 1 Kin. 18:28, in the R. V. "lances;" 1 Chr. 12:8, in the A. V. "buckler;" 2 Chr. 11:12; 14:8; 25:5; Neh. 4:13, 16, 21; Ezek. 39:9.

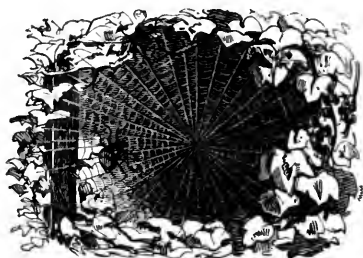
SPEAR'MEN, Acts 23:23, probably light-armed lancers, in distinction from the heavy-armed legionaries, "soldiers," and the cavalry. The words rendered "the company of spearmen" in Psa. 68:30, A. V., are translated in the R. V. "wild beast of the reeds," meaning probably the crocodile, as the symbol of Egypt; comp. ver. 31; Psa. 74:14; Ezek. 29:3.

SPEED, *success*, Gen. 24:12. "God speed," 2 John 10, 11, good health and success; in R. V. "give him no greeting." Sped, Judg. 5:30, succeeded; R. V., "found."

SPI'CERY, Heb. *NEKOTH*, Gen. 37:25; 43:11, R. V.; either the *storax*, an odorous gum valued as an incense and for its medical properties—exuded from incisions in the *Storax officinalis*, a low tree found in Syria, Palestine, Asia Minor, and Greece; or as some think, *tragacantha*, a gum from the *Astragalus tragacantha*, which still grows in Palestine. The shrub is low and wide-spreading, with small leaves and many long and strong thorns. The gum is odorless and sweetish in taste, and has always been prized in the East, being mixed with honey for medicinal use. Dissolved in water it forms a fine mucilage.

SPI'CES is the rendering of 4 Heb. words, one of which, *basam*, found only in Song 5:1, may perhaps denote the precious balsam obtained from the gum and berries of the *Amyris opobalsamum*, Arabic *basham*. See BALM, also Song 5:13; 6:2, R. V., margin. In the other passages where "spices" are mentioned the reference is probably to aromatic substances in general, including not only odorous gums, roots, woods, and barks, but also fragrant seeds and the perfumes of flowers, Song 4:14, 16. Some of these substances were used in compounding the sacred incense and anointing oil, Exod. 25:6; 30:23-25, 34, 35; 35:8, 28; 37:29. Some were products of Palestine, others were obtained from Arabia, or through Arabia from India, Persia,

East Africa, etc.; comp. 1 Kin. 10:2, 10; Ezek. 27:22, R. V. The Greek word *aromata*, rendered "spices" in Mark 16:1; Luke 23:56; 24:1, also denotes aromatic substances in general, the two specified in John 19:39, 40 being a gum and a fragrant wood. Josephus mentions the attendance of 500 spice-bearers at the funeral of Herod the Great.



SPI'DER, a well-known little creature belonging to a family of the order Arachnida, of which many kinds are found in Palestine. Most of them spin some sort of a web or "house," sufficiently strong to catch and hold their prey, but yet exceedingly frail. To this slender structure Bil-dad compares "the hope of the godless man," Job 8:14, R. V. The spider's thread is formed by the union of thousands of minute silky threads, invisible to the naked eye, issuing from its spinneret and quickly hardening in the air. It shows marvellous ingenuity in forming its web, great cunning in securing its prey, and ferocity in seizing, poisoning, and devouring it. Isaiah shows the men of Judah that their similar traits and works can as little cover or protect them from the judgments of God, Isa. 59:5, 6. In Prov. 30:28 a different Hebrew word is used, denoting, according to the Septuagint, the Vulgate, and the R. V., the lizard; perhaps the gecko, several species of which are common among ruins in Palestine and Egypt; with its fan-like toes it is able to mount perpendicular walls, and even to cling to ceilings. Some scholars, however, with the A. V., still regard the house spider, *Aranca domestica*, as referred to.

SPIKE'NARD (Heb. *nerd*, derived from the Sanscrit and denoting "giving an odor"), a highly-valued scented oil or ointment, mentioned as perfuming the bride in Song 1:12; comp. 4:10, and sending forth its fragrance "while the king sat at his table." In Song 4:13, 14, the king, likening

her to a garden, includes spikenard among its precious plants; and she desires that its "spices" or odors may all exhale to



THE NARDOSTACHYS JATAMANSI, A SINGLE SPIKE.

please him, ver. 16. In harmony with Oriental custom, the bride's ointment may be regarded as the gift of the king; compare Esth. 2:12; and these pleasant odors may symbolize the spiritual graces of the church, derived from God and exercised under the influences of his Spirit. It is interesting to trace the correspondence between these, the only Old Testament references to spikenard, and the only New Testament notices of it. A few days before the crucifixion of our Lord, Mary the sister of Lazarus brought a flask of ointment of spikenard, "very costly," broke its seal or its slender neck, and anointed him with the ointment, whose fragrance filled the house; and for this manifestation of her adoring love she received the high commendation of the King of the church, Mark 14:3-9; John 12:1-8; compare Matt. 26:6-13; Phil. 4:18. The quantity thus expended was worth more than 300 denarii, nearly \$50. See ALABASTER, PENNY, SPICES. Nard is mentioned by many Greek and Latin writers. It is an East-Indian plant, having many shaggy spikes—Gr. *stachus*, Lat. *spica*—from one root; whence it was called

nardostachus or spica nardi, Eng. spikenard. By the Hindoo natives it is called jatamansi and balchur; it belongs to the Valerian family.

SPIN, SPIN'DLE. Hebrew women occupied much of their time in spinning, Exod. 35:25, 26; Prov. 31:19; Matt. 6:28. Wool and flax were spun for woollen and linen cloth, and goats' and camels' hair for sackcloth—which was used for mourning garments and girdles, and for tent-coverings; comp. Zech. 13:4; Matt. 3:4. The different fibres were drawn out and twisted into thread by means of a distaff or spindle, Prov. 31:19. The process of spinning, with the spindle suspended from one hand while the other draws out the thread, is exhibited in Egyptian pictures and may still be seen in Palestine.

SPIR'IT, a word answering to the Heb. *ruach* and the Gr. *pneuma*, primarily denoting "wind," Gen. 8:1; Eccles. 11:4; John 3:8; used in various senses in Scripture.

I. For the Deity, especially THE HOLY SPIRIT, the 3d person of the Holy Trinity, who inspired the prophets, animates good men, pours his unction into our hearts, imparts to us life and comfort, and in whose name we are baptized and blessed, as well as in that of the Father and the Son. When the adjective Holy is applied to the term Spirit we should always understand it as here explained; but there are many places where it must be taken in this sense, although the term Holy is omitted. See HOLY SPIRIT.

II. BREATH, respiration; or the principle of animal life, common to men and animals; this God has given, and this he recalls when he takes away life, Eccles. 3:21. See SOUL.

III. THE RATIONAL SOUL which animates us and preserves its being after the death of the body. That spiritual, reasoning, and choosing substance which is capable of eternal happiness or misery, Luke 23:46; Acts 7:59; 1 Cor. 5:5; Heb. 12:9, 23. See SOUL. Sometimes an apparition of a disembodied soul, Luke 24:37, 39. In Matt. 14:26; Mark 6:49 another Gr. word, *phantasma*, is used to express a similar idea. See R. V.

The spirits in prison," 1 Pet. 3:19, seem, according to ver. 20, to denote the souls of antediluvian sinners now reserved in confinement unto the judgment-day; compare 2 Pet. 2:4, 9, R. V. The "preaching" or proclamation to them by Christ "in the

spirit" (R. V.), is generally understood as performed in the days of their earthly life through Noah, influenced by the Holy Spirit, sometimes called "the Spirit of Christ." Comp. 2 Pet. 2:5. Thus Christ preached to Gentiles and Jews through his inspired apostles and ministers, Eph. 2:17; comp. Luke 24:46, 47. Others understand in 1 Pet. 3:19 some proclamation made by Christ personally when his human spirit, at death, entered Hades; comp. Acts 2:31; such a proclamation, however, cannot be understood as implying any change in the condition of souls dying impenitent; comp. Luke 16:23-31.

IV. A non-human created intelligence, an angel; either holy, Heb. 1:14, or fallen and sinful, Matt. 10:1. The existence of angels and of disembodied human spirits was denied by the Sadducees, Acts 23:8.

V. The DISPOSITION of the mind. Thus we read of a spirit of jealousy, a spirit of fornication, a spirit of prayer, a spirit of wisdom and understanding, a spirit of fear of the Lord, Hos. 4:12; Zech. 12:10; Isa. 11:2. In Luke 13:11 "a spirit of infirmity" refers to some ill condition of the body, perhaps as in some way produced by the permitted agency of a spiritual being, Satan, ver. 16.

VI. The RENEWED NATURE of true believers, which is produced by the Holy Spirit and conforms the soul to his likeness. Spirit is thus the opposite of flesh, John 3:6. This spirit is vitally united with, and in some passages can hardly be distinguished from, the "Spirit of Christ," which animates true Christians, the children of God, and distinguishes them from the children of darkness, who are animated by the spirit of the world, Rom. 8:1-16. This indwelling Spirit is the gift of grace, of adoption—the Holy Spirit poured into our hearts—which emboldens us to call God "Abba," *i. e.* "Father." Those who are influenced by this Spirit "have crucified the flesh, with its affections and lusts," Gal. 5:16-23.

"Distinguishing or discerning of spirits" consisted in discerning whether a man was really inspired by the Spirit of God, or was a false prophet, an impostor, who only followed the impulse of his own spirit or of Satan. Paul speaks, 1 Cor. 12:10, of the discerning of spirits as being among the miraculous gifts granted by God to the faithful at the first establishment of Christianity.

To "quench the Spirit," 1 Thess. 5:19,

is a metaphorical expression easily understood. The Spirit may be quenched by forcing, as it were, that divine Agent to withdraw from us by irregularity of life, frivolity, avarice, negligence, or other sins contrary to charity, truth, peace, and his other gifts and influences.

We "grieve" the Spirit of God, Eph. 4:30, by withstanding his holy inspirations, the impulses of his grace, or by living in a lukewarm and incautious manner, by despising his gifts or neglecting them, by abusing his favors, either out of vanity, curiosity, or indifference. In a contrary sense, 2 Tim. 1:6. We "stir up" or "stir into flame" the gift of the Spirit of God which is in us by the practice of virtue, by compliance with his inspirations, by fervor in his service, by renewing our gratitude, and by diligently serving Christ and doing the works of the Spirit.

SPIR'IT, FAMILIAR. See DIVINATION, WITCHCRAFT.

SPIR'ITUAL, belonging to the Holy Spirit, Rom. 1:11; Eph. 1:3; communicated by him, 1 Cor. 10:3, 4; determined and influenced by him, 1 Cor. 3:1; Gal. 6:1; Eph. 5:19; 1 Pet. 2:5. See SPIRIT, I., VI.

SPIR'ITUAL BODY, 1 Cor. 15:44, the body of saints after resurrection, immortal, incorruptible, and glorious, a fit organ for the perfectly sanctified spirit; comp. ver. 51-53; Phil. 3:21.

SPIR'ITUAL GIFTS, 1 Cor. 12:1, the miraculous endowments conferred by the Holy Spirit on the primitive believers in Christ; comp. ver. 3-11.

SPIR'ITUAL WICK'EDNESS, Eph. 6:12, rather, "the spiritual hosts of wickedness," as in the R. V.; wicked spirits. See SPIRIT, IV.

SPOIL, booty taken in war. A tenth of all thus gained was devoted to God for the use of his priest as early as the time of Abraham, Gen. 14:20; Heb. 7:4. After Israel's victory over the Midianites, Moses, by God's command, ordered the spoil of captives and cattle to be halved between the 12,000 warriors engaged and the mass of the Israelitish non-combatants; the former being commanded to devote one five-hundredth part of their share to God for the priests, and the latter one fiftieth of their part for the Levites, Num. 31:26-47. A voluntary thank-offering to the Lord, of gold, was also given, ver. 48-54. All this was probably intended as a precedent for future occasions; comp. 2 Sam. 8:6-12; 1 Chr. 26:26, 27. David provided that the

baggage-guard should share equally with the fighters, 1 Sam. 30:21-25. As a verb "spoil" often means "to plunder," Gen. 34:27, 29; 1 Sam. 14:36; 2 Kin. 7:16; 2 Chr. 14:14. In Exod. 3:22; 12:36 the word rendered "spoil" and "spoiled" means to recover property taken away by violence; comp. 1 Sam. 30:18, 22. Christ "spoiled" principalities and powers when by his atoning work he deprived Satan and his hosts of their power to injure his people, Col. 2:15. The verb means "stripped," as of clothing or armor; and some interpret it as meaning that "having put off *his body*," he made a show of principalities, etc. Paul warns Christians not to permit the votaries of human philosophy, tradition, etc., to "spoil" them, *i. e.*, to carry them captive, Col. 2:8. See PHILOSOPHY.

SPONGE, a submarine substance abundant in the eastern parts of the Mediterranean, adhering to rocks, and obtained by divers. Homer, about B. C. 850, mentions sponges as in use among the Greeks for washing the person and for cleansing tables after meals. The familiar sponge of commerce consists of a network of minute fibres inclosed by their membranes, making a highly porous and elastic mass, fitted to convey drink where a cup could not be used, Matt. 27:48; Mark 15:36; John 19:29. The sponge in its native state belongs to the lowest order of animals, called Porifera, from the pores with which the substance abounds; this being clothed and built up by a jelly-like aggregation of separate bodies, some of which are furnished with long cilia or filaments. These by constant vibrations keep up a current of water, which enters the pores of the sponge and is expelled through the larger openings, after parting with such of the solid particles in the water as can be digested by the gelatinous mass.

SPRINK'LING, BLOOD OF, Heb. 12:24. Once every year, on the great day of atonement, the high-priest went into the holy of holies, carrying blood, which he sprinkled on the mercy-seat, to make atonement because of all the sins of the children of Israel, Lev. 16:15, 16. So Christ, after his sacrifice of himself, entered into the presence of God in heaven, Heb. 9:12, 24, presenting, as the great High-priest, his own blood as an atonement for sin. By virtue of this "blood of sprinkling" the penitent sinner, believing on Christ, may draw near to God and find a gracious welcome—the blood of Christ not calling for vengeance, like that

of Abel, Gen. 4:10, 11, but speaking of pardon, peace with God, and eternal life; comp. Heb. 9:13-22; 10:19-22, 29; Exod. 24:6-8; Lev. 8:30; 14:6, 7; Num. 19:17-19; Isa. 52:15; Rev. 1:5, 6.

STA'CHYS, *ear of grain*, a Christian friend of Paul at Rome, Rom. 16:9. The name is Greek.

STAC'TE, one of the 4 ingredients of the sacred perfume or incense, Exod. 30:34, 35. The Heb. word *nataph* and the Gr. *stacte* (Sept.), both denote a *drop, e. g.*, of the gum of some plant. Greek writers describe two kinds of stacte. One is the gum of the myrrh-tree, found in Arabia, the Balsamodendron opobalsamum. Myrrh, however, is mentioned in Scripture by a distinct name—*môr derôr*, "pure" or "flowing" myrrh—as an ingredient of the sacred ointment, Exod. 30:23. The other substance called stacte was a species of storax-gum, transparent like a tear and resembling myrrh. The storax-tree abounds in the lower hills of Galilee, attains a height of 15 or 20 feet, has dark green oval leaves, whitish underneath, and flowers resembling orange-blossoms, in clusters at the end of the twigs. A resinous and highly fragrant gum exudes from the bark. The gum from a kindred plant in Borneo, the *Styrax benzoin*, is burned as incense in Hindoo temples.

STAFF, Heb. 11:21. The statement here found concerning Jacob is quoted from the Septuagint translation of Gen. 47:31, where the Greek translator mistook the Hebrew word denoting a bed, *mittah*, which occurs also in Gen. 48:2; 49:33, for the similar word denoting a staff, *matteh*. The meaning is simply that Jacob assumed a reverential posture; comp. 1 Kin. 1:47. See QUOTATIONS. In Hos. 4:12 allusion is made to some use of a staff in divination. In Isa. 30:32, first clause, read, "Every stroke or passing of the destined staff."

STAIRS, Song 2:14, in the R. V. "step place," as in Ezek. 38:20; apparently a natural rocky ascent. By the leaders of the Israelitish army at Ramoth-gilead Jehu was informally proclaimed king "on the top of the stairs"—or "on the bare steps," R. V., margin—seated on the garments of his fellow-officers, 2 Kin. 9:13. This was probably where the stairs from the main court of the house joined the flat roof, a conspicuous place for thus recognizing the prophetic anointing of Jehu, ver. 1-12. See HOUSE.

STAND'ARD, Num. 1:52. In the wilder-

ness journeyings the 12 tribes were grouped in 4 camps of 3 tribes each, each camp having its own standard, Num. 2:2, 3, 10, 17, 18, 25, 34. Besides these grand-division standards, other "ensigns" marked the smaller divisions into tribes, and perhaps sections of tribes, ver. 2. Ancient standards usually consisted of long spears or poles surmounted by figures of symbols of various sorts, sometimes of animals, men, or deities; an eagle surmounted the standard of a Roman legion. See ABOMINATION. One of the Heb. words rendered "standard," as in Jer. 4:6, 21, is often translated "ensign," and denotes a rallying sign or signal; such were planted on some conspicuous spot, as a bare hill, Isa. 13:2, R. V.; 30:17. The attractive power of the preaching of the gospel is signified in Isaiah's prediction that to "the Root of Jesse," raised "for an ensign of the peoples," "the nations shall seek," Isa. 11:10, R. V.; comp. 5:16; 11:12; 49:22; Rev. 5:9. In Isa. 59:19, last clause, the R. V. reads, "for he shall come like a rushing stream, which the breath of the LORD driveth." In Isa. 10:18, "a standard-bearer fainteth," some read, "a sick man pineth away."

STAR. Under the term stars the Hebrews included all the heavenly luminaries except the sun and moon—planets, meteors, comets, and stars, Gen. 1:16. They use the stars" and the seashore "sands" to express uncounted multitudes, Gen. 15:5; 22:17; 26:4; Deut. 1:10, etc. To exalt the power and omniscience of God, the Psalmist says, "He telleth the number of the stars," etc., Psa. 147:4, like a king reviewing his army and knowing every soldier's name; comp. Isa. 40:26. Similarly the stars are called "the host" or army "of heaven," and God is "the Lord of hosts," Deut. 4:19; 2 Kin. 17:16; Psa. 24:10; 33:6; 148:2, 3. No part of the visible creation exhibits the Creator's glory more illustriously than the starry heavens, Psa. 8:3; 19:1. The stars were anciently, as at present in the East, believed to influence the destiny of men, Judg. 5:20. Their value as guides to the mariner is alluded to in Acts 27:20.

In astronomical knowledge the Hebrews were surpassed by the Egyptians, Phœnicians, and Chaldeans; but the science of these nations was mingled with superstition and idolatry; comp. Isa. 47:1, 13. The beauty and splendor of the stars—which are especially brilliant in the pure dry atmosphere of Egypt, Arabia, and Pales-

tine—and the benefits ascribed to them, early led to the conception of them as possessing life, intelligence, and power. The religions of the East consisted more or less of star-worship; and omens, favorable or hostile, were drawn from the aspects of the heavenly bodies. Against such idolatry and superstition the Israelites were warned, Deut. 4:19; 17:3; Jer. 10:2; but they often disregarded the prohibition, 2 Kin. 17:16; 21:3, 5; 23:4, 5; Jer. 8:2; 19:13; Amos 5:26; Zeph. 1:5; Acts 7:42, 43; comp. Rom. 1:18-21, 25.

The number of stars visible to the unaided eye, and even the countless myriads revealed by the telescope, are probably but a fraction of the entire number called into being by God; comp. Job 25:3; 26:13, 14. So distant are the fixed stars that the strongest telescope shows them only as glittering points. It is calculated that the nearest of them is at least 19 trillions of miles from the earth, and that its light takes nearly 4 years to reach us, while for others thousands of years are required. Human fancy early grouped them in constellations, and the Scriptures allude to several of these under their Semitic names, which in English are exchanged for the names given by the Greeks, Job 9:9; 38:31, 32; Amos 5:8; see R. V.

Under the term stars are sometimes metaphorically designated earthly rulers and illustrious men, Isa. 14:4, 12, 13, R. V.; Dan. 8:10; also pastors, Rev. 1:16, 20; probably angels, Job 38:7; David and his antitype the Messiah, Num. 24:17. Times of public calamity involving the governing powers of nations, may in part be typified in Matt. 24:29; Rev. 6:13. False teachers are termed "wandering stars" or meteors, Jude 13. Christ is called "the bright, the Morning Star," as outshining in his revelations his servants the prophets, and ushering in the gospel day, Rev. 22:16; comp. 2 Pet. 1:19.

The famous Jewish false Messiah, Barcocheba, *son of a star*, who in Hadrian's reign headed an insurrection which lasted 3 years, A. D. 132-135, and who was destroyed with many of his followers, assumed his title in allusion to Num. 24:17.

STAR OF THE WISE MEN, Matt. 2:1-12, apparently a supernatural star or meteor, which attracted the attention of the magi in their country east of Palestine, probably Chaldaea or Persia, and miraculously guided them first to Jerusalem the capital of Judæa and thence to Bethlehem and the

spot where Jesus was born. This view, most readily deducible from the gospel narrative, harmonizes with the occurrence of other miracles at this momentous epoch, the incarnation and birth of the Son of God.

Another view, first suggested by Kepler on observing a conjunction of Jupiter, Saturn, and Mars in 1604, and adopted by many interpreters, especially by those who seek to eliminate from the Gospels all that is supernatural, explains the "star" by a like conjunction of Jupiter and Saturn in May, B. C. 7, and again in December of the same year with the addition of Mars. The wise men may very probably have observed with deep interest these conjunctions, and may, as astrologers, have associated them with the Messianic hopes of the Hebrews, with the prediction from the mouth of Balaam, an Eastern soothsayer, Num. 24:17, and that of Daniel, well known in the East as prince of the Magi, Dan. 4:9; 5:11; 9:24, 25. But these conjunctions occurred several years before the accepted date of Christ's birth; the two planets were at no time nearer each other than twice the sun's diameter, and could not be described by the evangelist as "His star;" nor does it appear how they could guide the magi west, to Jerusalem, then reappearing, south and southeast up to Bethlehem, and become stationary over the spot where Jesus was born. Whatever note, therefore, they took of the conjunctions, they were probably impelled to their journey by a divine influence and guided by a heavenly sign.

STEEL. Where "steel" appears in the A. V., 2 Sam. 22:35; Job 20:24; Psa. 18:34, and Jer. 15:12, the true rendering of the Hebrew is copper, or "brass," as in the R. V. and in all other passages in the A. V. That the ancient Egyptians were acquainted with steel is inferred from representations of weapons in ancient tombs, some being painted blue like steel, others red like bronze. See **IRON**. In Nahum 2:3 the R. V. has "flash with steel" instead of "flaming torches," referring apparently to steel ornaments, or possibly scythes, flashing in the chariots arrayed against Nineveh. See **NINEVEH**.

STEM, the stock or trunk of a tree; the stump remaining in the earth after the tree is cut down, Isa. 11:1; comp. Job 14:8, 9.

STEPH'ANAS, a Christian at Corinth, whose family, afterwards mentioned, Rom. 16:5, as "the first-fruits" or earliest converts "of Achaia," in the R. V. "Asia,"

and as distinguished for their services to Christian brethren, Paul baptized, A. D. 52. Stephanas visited Paul at Ephesus in the spring of 59, 1 Cor. 1:16; 16:15-18.

STE'PHEN, *crown*, one of the 7 men appointed by the church at Jerusalem to aid the apostles by *ministering* to the poor, Acts 6:1-6; whence the title "deacons," Gr. diakonoi, *ministers* or *servants*, has been given to them, though not directly applied to them in the Bible. Stephen was distinguished among the seven as "full of faith and of the Holy Spirit." Like his associates, except the proselyte Nicolas, he seems from his Greek name to have been a Hellenistic Jew. See **GREECE**. His mighty works excited the jealousy and hostility of the Jews, especially those of the Hellenistic synagogues, with whom he probably came most in contact; and his unanswerable arguments still further embittered them, ver. 8-10. He was arrested on a charge of blasphemy and heresy, and brought before the Sanhedrin for trial, ver. 11 to 7:1. His defence, including a summary of the history of Israel, proves, against the charges of the false witnesses, Acts 6:11, 13, his reverence towards God and his respect for the great lawgiver of Israel; but at the same time he shows that the divine presence and favor had not been rigidly confined to a particular land or sanctuary; that Moses himself had taught that he was to have an illustrious successor; that a rebellious spirit had always been characteristic of Israel; and that they who had lately slain Christ and were now opposing his gospel, were the true children and imitators of their fathers who in all ages had opposed true religion. Stephen seems to have spoken calmly till near the close of his address, when, noting the gathering malice of his judges, he became their just and vehement accuser, Acts 7:51-53. Then, turning from the threatening storm of human passion, he raised his eyes upward and spoke of what he saw: the heavens parted, the glory of God, and Jesus at His right hand, as if just risen from his throne to receive his servant, ver. 54-56. His description of this vision of the exaltation of "the Son of man," the prediction of which by Christ himself had before so enraged a similar assembly, Matt. 26:64-68; Luke 22:69-71, excited his judges beyond all pretence of obedience to the law of their Roman masters, John 18:31, and they at once hurried Stephen out of the city and stoned him, Acts 7:57-60. According to the Mosaic law, Deut. 17:7, the witnesses

took the lead, Acts 6:13; their outer garments, laid off for convenience, were put in charge of Saul, probably one of the chief accusers of Stephen. The faithful Christian manifested his Christlike spirit by praying for the pardon of his murderers. He was the first of the "witnesses," Gr. *martures*, of Jesus, Luke 24:48; Acts 22:20, R. V., actually put to death; hence—when the ecclesiastical sense of "martur," which primarily denoted any witness, comp. Acts 6:13; 7:58, had become restricted to denote especially those who witnessed for Jesus by submitting to death for his sake—the application to Stephen of the title of "first martyr." See MARTYR. His death was the prelude to a general persecution in Jerusalem. This, however, by scattering the Christians and the gospel, Matt. 10:23, greatly increased the number of believers, Acts 8:1-4; 11:19-21, "the blood of the martyrs" thus becoming, as Tertullian (A. D. 160-220) remarks, "the seed of the church." The custodian of the witnesses' clothes, who may have been one of Stephen's Cilician opponents, Acts 6:9; 22:3, seems to have been at first stirred to a fiercer bigotry, Acts 8:3; 9:1, 2; but though he had doubtless felt the force of Stephen's arguments and testimony, nothing availed for his conversion till he saw the Saviour himself, Acts 9:4-6. Yet there is doubtless a degree of truth in the saying of Augustine (A. D. 354-430), that the church owes the conversion and ministry of Paul to Stephen's prayer. Years afterward, when Paul was himself in similar circumstances, he bewailed his presence and consent at the martyr's death, Acts 22:20—that triumph of Christian faith and love which has taught so many martyrs and Christians how to die. Comp. Psa. 109:31. A strong argument for the divinity of Christ is found in the prayers addressed to him by Stephen, Acts 7:59, 60; comp. Luke 23:34, 46.

Stephen's death occurred probably about A. D. 37. Early tradition located the event on the north of Jerusalem, near the Damascus gate, which in the 12th century bore the name of St. Stephen's gate, from a neighboring church built in memory of the martyr. A later tradition placed the martyrdom near the present St. Stephen's gate, on the east of Jerusalem, just north of the Haram area.

The slight variations of Stephen's defence from the Hebrew Scriptures may be accounted for partly by the influence of the Septuagint version, and partly perhaps by

his use of traditional additions, or possibly of particulars taught him by the Holy Spirit. The spirit of the Old Testament history, if not always the exact letter, is faithfully represented.

STEW'ARD, the chief overseer and manager of a household in behalf of the master, Gen. 43:16 (R. V.), 19; 44:1, 4. Joseph filled this position in Potiphar's house, Gen. 39:5. In Gen. 15:2 a different Hebrew expression is used, denoting "the son of acquisition," *i. e.*, according to the R. V. "he that shall be possessor," etc., the presumptive heir, ver. 3. Eliezer, who is thus designated, probably was Abraham's steward, and is commonly identified with the "servant, the elder of his house," mentioned in Gen. 24:2, R. V. To this important officer, whose responsibilities were so great and in whom faithfulness was so essential, there are several allusions in the parables of our Lord, Matt. 20:8; Luke 12:42-48. In the parable of the unrighteous steward, Luke 16:1-9, not the dishonesty, but the prudent policy of his course is commended to the "children of light;" comp. Luke 12:33. Ministers, Luke 12:42; 1 Cor. 4:1, 2; Tit. 1:7, and all Christians, 1 Pet. 4:10, are called stewards, as being entrusted by God with all they have, 1 Cor. 4:7, and responsible to him for the use of all. Every human being is thus a steward of God.

STOCK, the trunk of a tree, Job 14:8, a contemptuous term for an idol carved out of wood, Isa. 44:19; Jer. 2:27; 10:8; Hos. 4:12.

STOCKS, Job 13:27; 33:11, an instrument for confining the feet. In Jer. 20:2, 3, "stocks," in which Jeremiah was kept all night, is the rendering of a different Hebrew word, which some suppose to mean the common stocks, a frame with holes for confining the ankles; others, a pillory, or frame with holes for the neck and wrists; and others, a frame with 5 holes, in which the neck, wrists, and ankles were placed, the body being bent. Whatever its precise form, it seems to have been in frequent use; it is mentioned again in Jer. 29:26 R. V. (A. V. "prison"); and in 2 Chr. 16:10; see R. V., margin, "the house of the stocks." The stocks which made fast Paul and Silas, Acts 16:24, seem to have confined their ankles only, and probably resembled the instrument in use until recent times in Europe and America, the upper beam being movable. Stocks and pillories were frequently placed in public

places, that the insults of the populace might be added to the pain of confinement,



Jer. 20:2. Still another word is translated "stocks" in the A. V. of Jer. 29:26, represented in R. V. by the more general term "shackles." The word rendered "stocks" in Prov. 7:22, A. V., is better translated "fetters" in the R. V., the same word being represented by "anklets" in Isa. 3:18, R. V.; in the A. V. "tinkling ornaments."

STO'ICS, a sect of fatalistic heathen philosophers, so named because its founder, Zeno, a native of Citium in Cyprus, held his school at Athens, in the 3d century B. C., in a public portico or colonnade called the Stoa Pœcile, *Painted Portico*. The Stoics were pantheists, believing that the deity was not the creator of the universe, but its reason and soul, pervading and organizing all matter; that not only man, but the deity himself, was subject to inevitable destiny; and that the present universe, having developed out of God, would in time be resumed into him, and be succeeded by a fresh development. While the Stoics taught the unity of God, they allowed polytheism, regarding the many gods of heathen mythology as minor developments of the great World-god. The soul of man they considered a material emanation from the deity, to be burned at death or reabsorbed into him. They expressed a disregard of pleasure and pain, placed man's supreme good and happiness in living virtuously, agreeably to nature and reason, and held that a man thus living was perfect and self-sufficient. In their affected austerity and apathy and professed

indifference to outward circumstances they resembled the Pharisees. They maintained the natural equality of all men. Suicide they esteemed a proper escape from the evils of life when they became too great. Thus many of the leading doctrines of Stoicism were in direct antagonism to Christianity, and especially to the truths which Paul preached concerning the personal God and Saviour, the resurrection, and the necessity for humble faith in Jesus, Acts 17:18-20; comp. ver. 22-33.

At the time of Paul's visit to Athens, A. D. 51, and for about two centuries afterwards, the Stoic philosophy was popular and influential not only in Greece, but throughout the Roman Empire. Among the most celebrated of the school were Cleanthes, Zeno's immediate successor, author of a hymn to "Jove of many names;" Cæsar's contemporaries Cato and Brutus; Seneca; the freedman Epictetus, who died about A. D. 115; and Marcus Aurelius, Roman emperor, A. D. 161-180.

STOM'ACHER, Isa. 3:24, perhaps a broad plaited girdle. According to the Septuagint, a tunic with purple stripes.

STONE is mentioned in Scripture as used for a great variety of purposes. For most public buildings hewn stones were used, as for the temple erected by Solomon, 1 Kin. 5:17, and for city walls. The size of the stones thus used was remarkable. See HELIOPOLIS, II., and WALLS. The Phœnicians were very skilful in stone-cutting, 2 Sam. 5:11; 1 Kin. 5:18. Houses of the rich were also built of hewn stone, Amos 5:11. Altars, according to the Mosaic law, were to be built of unhewn stone, Exod. 20:25; Josh. 8:31. Different kinds of stone used in building and decorating are mentioned in 1 Chr. 29:2, where instead of "glistening stones" the R. V. reads "stones for inlaid work;" compare 2 Chr. 3:6. Stones were used for pavements, 2 Kin. 16:17; compare Esth. 1:6. Large stones were employed for closing the entrance of caves, Josh. 10:18; Dan. 6:17; sepulchres, Matt. 27:60; John 11:38; and wells, Gen. 29:2. Flint-stone knives were anciently used, Exod. 4:25; Josh. 5:2, 3, R. V., and were employed by the Egyptian embalmers. Stones were used as weapons for individual defence and in regular warfare, being discharged from slings, 1 Sam. 17:40, 49, and catapults, 2 Chr. 26:14, 15, R. V. They served as boundary marks, Deut. 19:14; comp. Josh. 15:6, and as millstones, 2 Sam. 11:21; and the He-

brew "weights" were called "stones," Lev. 19:36, margin. Large stones were set up to commemorate remarkable events, Gen. 28:18; 31:45; 35:14; Josh. 4:9; 1 Sam. 7:12; and were sometimes consecrated by anointing, as by Jacob at Bethel, Gen. 28:18; 35:14. Worship of idols and pillars of stone was practised by the Canaanite nations and expressly forbidden to Israel, Lev. 26:1, R. V.; Num. 33:52, R. V.; comp. Isa. 57:6; Hab. 2:19. Stones were heaped up in commemoration of a treaty, Gen. 31:46, or on the graves of notorious offenders, Josh. 7:26; 8:29; 2 Sam. 19:17. This custom still exists among the Arabs, each passer-by adding a stone to such a heap. Stones were used as tablets for inscriptions, Exod. 24:12; Josh. 8:32; Job 19:24. As hurtful to husbandry, stones were cast on an enemy's ground, 2 Kin. 3:19, 25, and were removed from land previous to cultivation, Isa. 5:2; comp. Eccles. 3:5.

Metaphorically, stones denote hardness or insensibility, 1 Sam. 25:37; Ezek. 11:19; also firmness or strength: in Gen. 49:24 "the stone of Israel" seems to be equivalent to "the Rock of Israel," a title often applied to God, 2 Sam. 23:3; Isa. 30:29, R. V. In accordance with the conception of the church of God as a temple, Christians are called "living stones," Christ himself being "the chief corner-stone," the great "living stone" and source of life to those built upon him, Eph. 2:20-22; 1 Pet. 2:4-8. See CORNER-STONE.

STONES, PRECIOUS. Mention is made in the Bible of about 20 different names of precious stones, many of which it is impossible to identify certainly with modern gems. Ancient mineralogy was far from exact, the same term being often applied to different substances having in common some property indicated by the term. Thus in Greek usage the term *adamant*, *unconquerable*, was applied to steel and to several extremely hard stones; and the Hebrew "kerach" denotes either "ice," Job 6:16, or rock-crystal, Ezek. 1:22. See SAPPHIRE. Precious stones, however, were early known and valued, Gen. 2:12. The art of cutting and engraving them was practised; engraved signets of several kinds of precious stones were in common use among the ancient Babylonians and Egyptians, and also, it is probable, among the neighboring nations; one was carried by Judah, Gen. 38:18, 25. See SEAL. The Hebrew high-priest's shoulder-stones and the 12 stones of his breastplate were en-

graved with the names of the tribes of Israel, Exod. 28:9-12, 17-21. The identification of some of these stones is still a matter of controversy, as appears from alternative renderings of the R. V. Some critics would exclude from the breastplate the diamond, sapphire, ruby, emerald, and topaz, on the assumed ground that the art of cutting the harder gems was unknown at the time of Moses. Precious stones were collected by David for the temple, 1 Chr. 29:2. Tyre traded in them and used them extensively, Ezek. 27:16, 22; 28:11-13, obtaining them from Syria and Arabia, and more remotely from India. In figurative language precious stones denote peculiar brilliancy, beauty, value, durability, etc., Song 5:14; Isa. 54:11, 12; Lam. 4:7; Ezek. 1:22; Rev. 4:3; 21:10-20.

STONE-SQUAR'ERS, 1 Kin. 5:18, in the R. V. "Gebalites," the men of Gebal. See GEBAL, II. Their skill is attested by the great stones in the ruins of the ancient citadel, which in size and workmanship resemble those in the temple wall at Jerusalem.

STONE, WHITE, Rev. 2:17. The Greek word *psēphos*, rendered "stone," denotes a round pebble or a polished gem; and the qualifying adjective may mean *white* or *brilliant*. The allusion in our Saviour's promise "to him that overcometh" may be to an ancient Greek mode of voting with black and white pebbles for the condemnation or acquittal of an accused person; or to the Greek mode of election to office by lot, the candidates' names being inscribed on tokens, and the person whose name was first drawn being elected; or to a Greek practice of giving the victor at public games a token bearing his name and conferring some privilege; or to a custom of Roman emperors at games, throwing among the populace tokens inscribed "bread," "clothing," etc., the person securing a token being entitled to receive what was written on it. Trench rejects these explanations from heathen customs, and suggests that the "stone" may refer to the Urim and Thummim within the high-priest's breastplate, inscribed with the sacred name יהוה, Jehovah or Yahveh, and the "new name" being that of Christ. More frequently, however, the "new name" is regarded as that of the recipient himself, as a testimonial of his adoption into the family of God, and signifying his new blessings and privileges, known in their personal adaptation and fulness only to

the individual soul. Whatever the particular allusion may be, the "white stone" is emblematic of favor and prosperity, and symbolizes the Redeemer's assurance of his unchanging approbation and love and of eternal blessedness. Comp. Isa. 62:2; 1 Cor. 2:12; 1 John 5:20.

STONING was prescribed by the Mosaic law as the mode of punishment for most offences accounted worthy of death, and was probably intended when no particular mode of execution was specified, as in Lev. 20:10; comp. John 8:5. The crimes punishable by stoning were idolatry, Lev. 20:2; Deut. 17:2-5; blasphemy, Lev. 24:10-16; in one case Sabbath-breaking, Num. 15:32-36; witchcraft, Lev. 20:27; false claim to the prophetic office and enticement to idolatry, Deut. 13:1-11; appropriation of a "devoted" thing, Josh. 6:17-19; 7:1, 11-25, R. V.; comp. Lev. 27:28; stubborn disobedience to parents, Deut. 21:18-21; and impurity of various kinds. The place of execution was outside of the camp or city, Lev. 24:14; 1 Kin. 21:9-13; Acts 7:58; the criminal, according to the Rabbinical writers, was exhorted to confess his crime; comp. Josh. 7:19; then one of the witnesses cast a large stone upon his chest, and if this did not prove fatal, the other witnesses, and if necessary the bystanders, completed the execution, Deut. 17:7, laying off their outer garments for freer action, Acts 7:58. Sometimes the offender was first precipitated from a height by one of the witnesses. Stoning was a frequent resort of an angry mob of any nationality, Exod. 8:26; 17:4; 1 Sam. 30:6; 2 Chr. 24:21; Luke 20:6; John 8:59; 10:31; Acts 5:26; 14:5, 19; 2 Cor. 11:25. Christ would have been put to death by stoning, on the false charge of blasphemy, Matt. 26:57-66, if the Jewish Sanhedrin had not been deprived by the Romans of the death-power; see **SANHEDRIN**; but as blasphemy against Jehovah was a charge which the Roman governor would not entertain, comp. Acts 18:14-16, it was necessary before the Roman tribunal to substitute the equally false charge of insurrection and treason, Matt. 27:11-24; Luke 23:1-5, 13-15, R. V., 20-22; John 18:28-32, thus, by the cowardice of Pilate under the compulsion of the Jewish mob, securing for the Righteous One the predicted death by crucifixion, Matt. 20:19; John 12:32, 33.

STOOL, 2 Kin. 4:10, the seat provided by the rich and pious woman of Shunem for the prophet Elisha's room. The Heb.

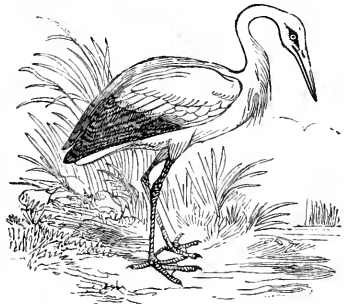
word *kisse* is the same usually rendered "throne," as in Gen. 41:40; 1 Kin. 10:18; 2 Chr. 9:17, 18; Isa. 6:1, and "seat" in several passages where persons of high rank are mentioned, as king Eglon, Judg. 3:20; the high-priest Eli, 1 Sam. 1:9; 4:13, 18; king Solomon's mother, 1 Kin. 2:19 (R. V. "throne"); and Haman, Esth. 3:1. In the East, anciently as now, a separate elevated seat was an honor reserved for but few, most persons sitting on the ground or on carpets, Judg. 5:10, R. V.; comp. Judith 12:15, where "soft skins" are spoken of for this use, or upon divans. From these facts, and from Elisha's recognition of the reverential care bestowed upon him, 2 Kin. 4:13, R. V., margin, it appears that the seat is not fairly represented by our word "stool," even as the "candlestick" of ver. 10 conveys a wrong idea of the Oriental lamp-stand, on which oil was burned; compare Exod. 39:37. See **SEAT**.

STOOLS, Exod. 1:16, in the R. V. "birth-stools;" perhaps, as Gesenius suggests, a seat resembling a potter's wheel, 2 disks connected by an upright stem, the same Hebrew word being so rendered in Jer. 18:3.

STORE, Deut. 28:5, 17, "kneading-trough," as in the R. V. and in Exod. 8:3; 12:34. The passages in Deuteronomy teach that no detail of daily life is too trivial to be noticed with approval or condemnation by Him who watches over individuals as well as over nations; comp. Matt. 10:29.

STORE-CIT'IES, 1 Kin. 9:19; 2 Chr. 8:4, 6; 16:4; 17:12, places of deposit for merchandise. Such entrepôts were built by the enslaved Israelites in Egypt, Exod. 1:11, R. V.

STORE-HOU'SES. See next page.



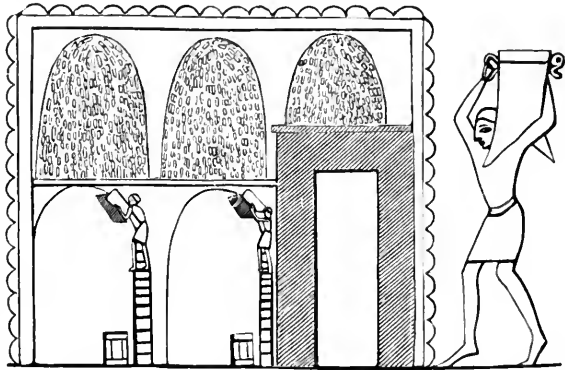
STORK, a well-known bird of passage, belonging to the order of Waders, and

classed as "unclean" in the Mosaic law. Lev. 11:19; Deut. 14:18, as it feeds not only on snakes, toads, lizards, field-mice, etc., but also on offal and garbage, whence its flesh is coarse and uninviting. Its Hebrew name, *chasidáh*, is from the same root as a noun often translated "mercy" and "lovingkindness." In all ages it has been regarded as a type of parental and filial love; the Romans called it *avis pius*, and its English name is by some traced to the Greek word *storge*, meaning "natural affection." In the great fire in Delft, Holland, a stork, unsuccessful in its efforts to save its young from the burning nest, itself perished with them. The old popular belief that parent birds are cared for in their decrepitude by their young is probably without foundation.

The common white stork, *Ciconia alba*, stands nearly 4 feet high. Its plumage is white, except the feathers of the lower half of the wings, which are black. Its long bill and legs are scarlet; its toes are partially webbed. It is found all over Europe from March to October, when it migrates in vast flocks to Africa. It is exceedingly regular in the time of its migration, and its flight is performed at a great height in the air, Jer. 8:7. Its wings measure when expanded nearly 7 feet, and are very strong, enabling it to fly with surprising rapidity, Zech. 5:9. The stork has no vocal organs, but makes a castanet-like noise by clapping its bill. The white stork seeks the society of man; in cities it makes its nest on the roofs or chimneys of houses; amid ruins, on the top of columns, towers, or arches; and elsewhere, on the top of some tall tree, as the fir, Psa. 104:17, binding the upper branches together with twigs, etc., and covering the surface with straw, moss, and feathers; it usually lays 4 eggs. Year after year the same pair of storks repair and reoccupy the same nest. In Palestine both the white stork and the smaller black stork, *Ciconia nigra*, abound; the black being found in secluded marshy districts, in large flocks, stunning men and building on lofty trees. Around the Sea of Galilee the white stork also is gregarious and builds on trees.

The white stork was protected by the

ancients for its usefulness and out of respect for family attachments with which it was credited. It stalks unharmed in the streets of Holland and Denmark and in the bazaars of Syria and Northern Africa. In Job 39:13, margin, the R. V. brings out a possible contrast of the apparently unnatural conduct of the ostrich with the parental devotion of the stork.



STORE-HOUSES, Deut. 28:8, in the R. V. "barns," as in Prov. 3:10. At present, as doubtless in ancient times, in Palestine the fruits of the earth are often stored in deep pits dug in the ground, sealed with plaster, and covered with earth; comp. Jer. 41:8. The form of an ancient Egyptian granary, Gen. 41:48, 49, is exhibited in a painting in a nobleman's tomb at Beni-Hassan. It consists of a double range of brick structures resembling ovens, each having an opening at the top and a shutter in the side. A ladder leads to the top, where the grain, after being measured and noted by a scribe, was poured in, to be drawn out when needed by opening the shutter below.

STORY, 2 Chr. 13:22; 24:27, an historical statement or "commentary," as in the R. V. "Stories," Amos 9:6, in the R. V. "chambers."

STRAIGHT'WAY, Gr. *eutheos*, also translated "immediately," "anon," and "forthwith," Mark 1:30; 5:13; 10:52. The word occurs 40 times in the Gospel by Mark. It affords a cheering suggestion of the willing instantaneousness of our Lord's acts in healing the bodies and saving the souls of men, Mark 5:29, 42; comp. John 9:4.

STRAIN AT, Matt. 23:24, should be "strain out," *i. e.*, from wines, etc., as in the R. V.

STRAIT, Matt. 7:13, 14, "narrow," as in the R. V. So in 2 Kin. 6:1; Job 36:16; Isa. 49:20. The word must not be confounded with "straight." To be "in a strait" is to have one's way beset with doubts or difficulties, to be at a loss, 1 Sam. 13:6; 2 Sam. 24:14; Phil. 1:23.

STRAIT'LY, Gen. 43:7; Josh. 6:1; Mark 1:43, strictly, closely. **STRAIT'EST**, Acts 26:5, strictest. **STRAIT'NESS**, Deut. 28:53, 55, 57; Job 36:16; Jer. 19:9, scarcity and distress.

STRANGE, Exod. 21:8; Psa. 114:1; Acts 7:6, foreign. Joseph acted like a foreigner to his brethren, Gen. 42:7. "Strange women" denotes foreigners, Ezra 10; Neh. 13:27, and in many passages harlots, Prov. 2:16; 5:3, 20.

STRAN'GER, a foreigner, in many cases better rendered "sojourner," as in Exod. 2:22; 18:3, R. V., where in naming his son Gershom Moses recognizes that he is a sojourner, Heb. *ger*, in a foreign land, Coptic *shom*. So in 1 Pet. 1:1, R. V., the apostle addresses "the sojourners of the Dispersion," *i. e.*, Christian Jews residing out of Palestine. The word "stranger" denotes not only one residing out of his native land, Gen. 23:4, or in a land where he has no permanent claim, Gen. 15:13, but one of non-Israelite origin, Exod. 20:10; Isa. 14:1; Luke 17:18; comp. ver. 16; one of another family or household from that mentioned, Exod. 29:33; comp. ver. 32; Num. 3:10; 16:40; 1 Kin. 3:18; Matt. 17:25, 26; and one unknown or disregarded, Job 19:15.

Among the Israelites, "strangers" or "sojourners," *i. e.*, resident foreigners, permanently more or less identified with Israel, formed a large class, for which special regulations were prescribed. It was composed of the "mixed multitude" that accompanied Israel out of Egypt, Exod. 12:38, and their descendants, also of the subdued remnants of the Canaanite peoples, 1 Kin. 9:20, 21; 1 Chr. 22:2; 2 Chr. 2:17; and of war-captives, refugees, hired servants, merchants, etc. They are distinguished both from home-born Israelites, Exod. 12:49, and from visiting aliens, ver. 43, R. V., foreigners not identified with Israel. The Mosaic law dealt liberally with such "sojourners" in its enactments relative to their religious, political, and social standing. They were subject to the laws of Israel, Exod. 12:19; 20:10; Lev. 17:10, 15; 18:26; 20:2; 22:18; 24:16, 22; 2 Sam. 1:13, 14. If bondmen, circumcision

was obligatory, Exod. 12:44; comp. Gen. 17:12, 27; if independent, it was optional, but without it they could not partake of the passover or become full citizens, Exod. 12:48, while with it they were admitted to all religious privileges, and if free, to most of the civil rights of native Israelites, ver. 49; Num. 9:14; 15:14, 16, 26, 29, 30; 19:10; 35:15; 2 Chr. 30:25. They were not eligible to the throne, Deut. 17:15, and perhaps could not hold land in perpetuity, as may be inferred from the contrary privilege granted in the prophetic vision in Ezek. 47:22, 23. Uncircumcised "strangers" were less restricted in food than Israelites, Lev. 17:12, 15, R. V.; Deut. 14:21. Judges were warned against partiality where "strangers" were concerned, Deut. 1:16; 24:17, 18. Israelites were admonished to treat them as brothers, remembering their own condition when in Egypt, Lev. 19:34; Deut. 10:19; and many special injunctions in their favor were given, Lev. 19:10; 23:22; Deut. 16:10-14; 14:20, etc.; comp. Jer. 22:3; Zech. 7:10. In the New Testament the "proselyle" represents the Old Testament "stranger" in this respect.

There are also in the Old Testament many references to "strangers" in the different sense of unnaturalized foreigners, 1 Kin. 8:41, 43, unreconciled "aliens," Exod. 12:43, R. V.; Lev. 22:25, R. V.; Deut. 23:20, R. V.; 29:22, R. V.; 1 Kin. 11:1, 8; Ezra 10:2; Ezek. 44:7, 9; often avowed enemies to the Israelites, as in 2 Sam. 22:45; Isa. 1:7; Jer. 2:25; 5:19; Lam. 5:2; Joel 3:17; Obad. 11. The Hebrew word here used means *unknown, foreigner, or alien*. In many cases the R. V. makes the distinction visible. Yet even to such the offer of acceptance by Israel's God is made, Isa. 56:3, 6; and their gathering into his church is predicted, Isa. 60:10. Such "strangers" are represented in the New Testament by the "Gentiles" or "heathen," Eph. 2:11, 12. The Moabite Ruth was such a "stranger" admitted to the privileges of ancient Israel, Ruth 2:10; comp. 1:16.

Hospitality towards needy foreigners or travellers, Job 31:32, is commended and enjoined in the New Testament, Matt. 25:35, 43; Heb. 13:2. In Eph. 2:12, 19 the word denotes an alien foreigner as opposed to native citizens.

In an important sense not only Abraham, Isaac, and Jacob in Canaan, Gen. 23:4; Heb. 11:9, 13, and the Israelites in Egypt, Exod. 22:21, but the tribes in the

Promised Land, were "strangers" or "sojourners," as life-residents in a land of which Jehovah was the absolute and permanent owner, Lev. 25:23; Psa. 39:12; 119:19; and Christians are to regard themselves in like manner, 1 Pet. 2:11.

STRANGLED animals, as not properly drained of blood—a forbidden article of food under the universal Noachic covenant, Gen. 9:16, as well as in the Mosaic law for Israel, Lev. 3:17—were prohibited to Gentile converts by the apostles and brethren in council at Jerusalem, Acts 15:20. It is alleged that in the great slaughter-houses in New York city animals are now slaughtered by the Jewish method, so that the carcasses are thoroughly drained; the blood, after being dried into a powder, is used as a fertilizer—its ultimate destination thus being, singularly enough, to be "poured out on the earth," Lev. 17:13.

STRAW. Wheat and barley straw, called also "stubble" in Job 21:18, and "chaff" in Jer. 23:28, was used as fodder for horses, cattle, and camels, Gen. 24:25, 32; 1 Kin. 4:28; Isa. 11:7; 65:25. Chopped straw was often mixed with barley, beans, etc., as provender. Its use in making brick is mentioned in Exod. 5:7-18. The "stubble" spoken of in Exod. 5:12; 15:7; Isa. 5:24; 47:14; Joel 2:5; Obad. 18; Nah. 1:10, was the refuse left in the fields after the best part of the straw had been gathered.

STREAM, Num. 21:15; Job 6:15, etc. The word represents 9 different Hebrew words and 1 Greek. See RIVER and VALLEY.

STREETS and **LANES,** Luke 14:21. One Heb. and one Gr. word translated street denote a wide public way, Gen. 19:2; Judg. 19:15; 2 Sam. 21:12; Luke 13:26, and often a broad open space near a city gate or before a public building, Deut. 13:16; Ezra 10:9; Neh. 8:1, 3, 16; Esth. 4:6. Here, and especially at the prominent points and corners, men loved, as the Turks do now, to spread their rugs or pieces of carpet and sit, 1 Sam. 4:13; Job 29:7; and here, at the hour of prayer, they performed their devotions, Matt. 6:5. But most of the streets in the best Oriental cities are now, as in ancient times, narrow, to give shade from the hot sun; ill-graded, on account of the unevenness of their sites and the little use of wheel carriages; and gloomy, being unlighted at night, and the walls of the houses being almost windowless on the street side, Jer. 5:1; Lam. 2:19; Mic. 7:10; Acts 12:10.

Josephus says that the streets of Jerusalem were paved, as are those of the prophetic Jerusalem, Rev. 21:21. Streets were often



A STREET IN CAIRO.

named, like ours, and some of them resembled the bazaars of modern Eastern cities, the shops of the same kind being in the same street and giving it its name, Neh. 3:31, 32, as "the bakers' street," Jer. 37:21, and the "valley of the cheesemongers;" and streets were "made" for merchants, 1 Kin. 20:34. In modern cities the streets have gates, which are locked and guarded at night as in former times, Song 3:3. The street in Damascus called "Straight," Acts 9:11, appears to have been narrow in ancient times, as it is now, but in the Roman age it was wide, and was divided by colonnades into 3 avenues, a mile long, running through the city. See HOUSE.

STRENGTH, in Isa. 63:6, is "life-blood" in the R. V.

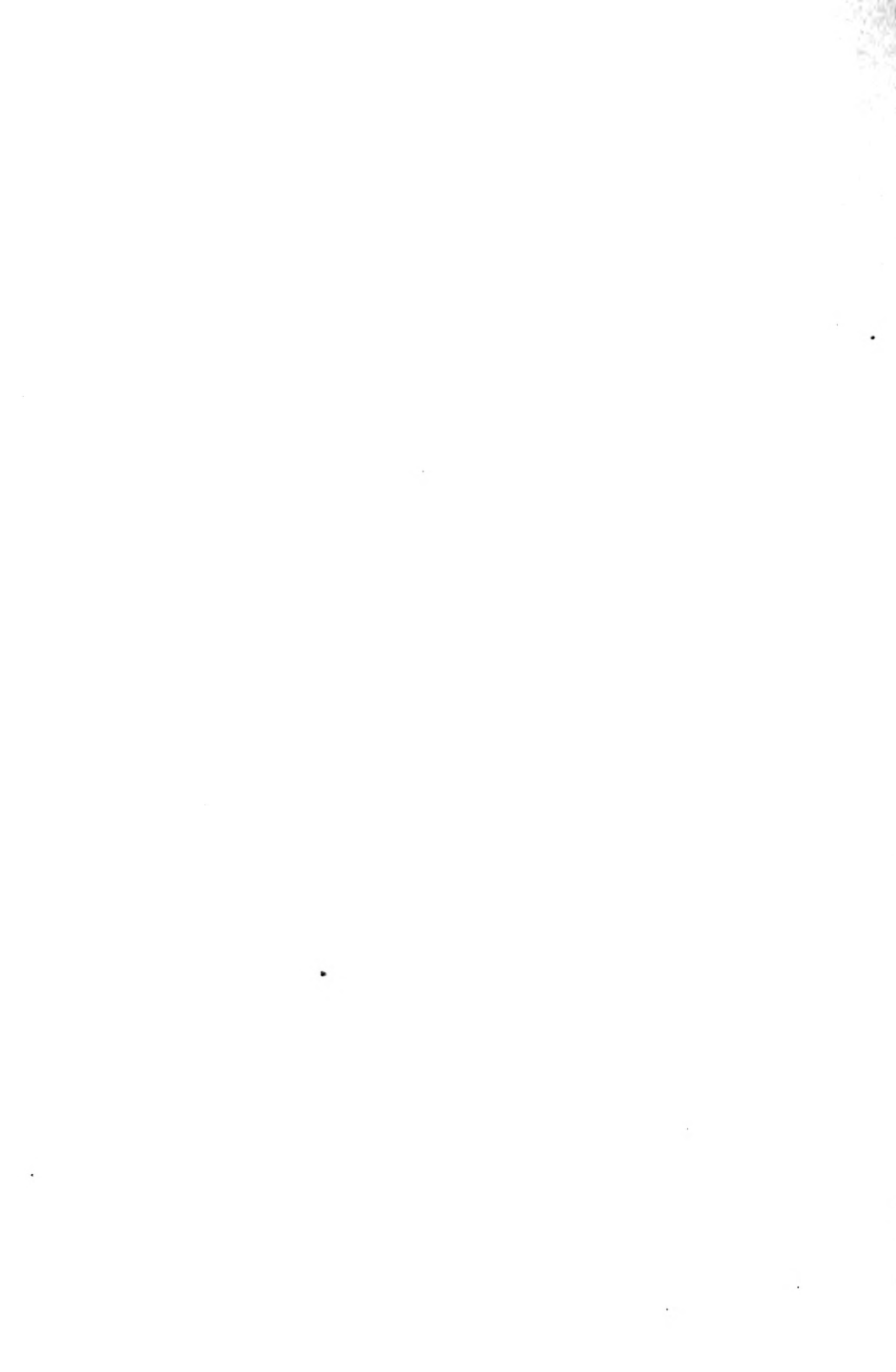
STRINGED INSTRUMENTS. See MUSIC.

STRIPES, Deut. 25:1-3; 2 Cor. 11:24. See PUNISHMENTS and SCOURGE.

STRONG DRINK. See WINE.



VIA DOLOROSA: JERUSALEM.



STUB'BLE. See STRAW.

STUFF, Gen. 31:37; 45:20; 1 Sam. 10:22; Luke 17:31, household vessels and furniture, or "baggage," as in 1 Sam. 17:22; Isa. 10:28, called "carriage" in the A. V.

STUM'BLING-BLOCK, anything over which one is liable to trip, Lev. 19:14; 1 John 2:10; used of an idol as a temptation to idolatry, Zeph. 1:3-5. Obstructions were sometimes placed in narrow roads by robbers to confuse and delay travellers and facilitate plundering them. Compare Jer. 6:21; Ezek. 3:20; Rev. 2:14. The doctrine of the cross—that we are sinners, justly perishing, and to be saved only by the atoning grace of Christ—is offensive to the unrenewed heart, Rom. 9:32, 33; 1 Cor. 1:23; 1 Pet. 2:6-8. See OFFENCE.

SUB'STANCE sometimes means property or possessions, as in Gen. 13:6; Job 1:3, 10; Heb. 10:34. In Psa. 139:15 an embryo; in Isa. 6:13 the stock of a tree.

SUC'COTH, *booths.* I. A spot in the valley of the Jordan and near the Jabbok, between Penuel east of the Jordan and Shechem on the west, where Jacob erected a house for himself and booths for his cattle, in preparation for a considerable stay, on his return from Mesopotamia, Gen. 33:17. Joshua assigned the city subsequently built here to the tribe of Gad, Josh. 13:27. Gideon tore the flesh of 77 principal men of Succoth with thorns and briars because they haughtily refused to aid him when pursuing the Midianites, Judg. 8:5-16. It seems to have lain on the east side of the Jordan, 3 miles from the river, in the latitude of Shechem, but may possibly have been on the west side, at the place now called 'Ain es-Sâkût, 10 miles south by east of Beth-shean. Comp. 1 Kin. 7:46; Psa. 60:6.

II. The first encampment of the Israelites on their way out of Egypt, Exod. 12:37; 13:20; Num. 33:5, 6. Their starting-place, Rameses, lay at the west end of wady et-Tumeilât, and Succoth has recently been confidently identified with ruins 20 miles east in the same wady, also called Pithom, which see.

SUC'COTH-BE'NOTH, *tents of the daughters,* 2 Kin. 17:30, an object of idolatrous worship among the Babylonians; apparently the name of an idol, like Nergal and Ashima in the same verse, or perhaps with reference to booths, in which the Babylonian females prostituted themselves in honor of Mylitta, the Assyrian Venus.

SUD'DENLY, 1 Tim. 5:22, hastily, rashly.

SUF'FER often means to permit, as in Psa. 105:14; Eccl. 5:12; Matt. 8:21.

SUK'KIIM, *booth-dwellers,* allies of Shishak in his invasion of Judah, 2 Chr. 12:3; probably from regions southeast of Egypt.

SUM'MER. See CANAAN.

SUN, the "greater light" of Gen. 1:14-16, the great luminary of day, which furnishes so many similitudes to the Hebrew poets, as well as those of all nations, Judg. 5:31; Psa. 84:11; Prov. 4:18; Luke 1:78, 79; John 8:12. It was set not only "for seasons and for days and for years," but for "signs," such as eclipses—which were tokens of divine power and wisdom, and symbols of wonderful providences, Joel 2:31; Matt. 24:29; Rev. 6:12; 8:12, and were regarded by the heathen with superstitious dread, Jer. 10:2. The sun "ruled the day" by furnishing light, heat, and vivifying influences, also the means of measuring its parts—there being between sunrise and sunset 3 chief points: 9 A. M., when the sun became hot, 1 Sam. 11:9; Neh. 7:3; noon, or "the double light," Gen. 43:16; 2 Sam. 4:5; and the "cool of the day," just before sunset, Gen. 3:8. The rising sun marked the east, and the setting sun the west, which were also intended by the words "before" and "behind," and the north and south points by the "left hand" and "the right." Comp. Job 23:8, 9. Scripture speaks of the apparent motion of the sun, as all people do in common speech, as if it were a reality, Josh. 10:13, 27; 2 Kin. 20:11; Psa. 19:5, 6; 50:1; Eccl. 1:5; Hab. 3:11. The "wings" of the sun betoken the darting swiftness of its rays, Psa. 139:9; Mal. 4:2. Spots on the sun are said to be mentioned in Assyrian tablets, which implies the use of telescopes; and Layard found a crystal lens in the Nineveh ruins.

The Assyrians seem to have worshipped the sun directly, without an intervening idol, Job 31:26, 27. The Egyptians, Phœnicians, Persians, Ammonites, Assyrians, and other ancient nations had sun-idols, and the Hebrews often followed their example, 2 Kin. 21:3, 5; 23:5, 11, 12; Jer. 19:13; Ezek. 8:16, 17; Zeph. 1:5. See BAAL, MOLECH, and HELIOPOLIS. I. God's law is like the sun, Psa. 19:4-7; and Christ is "the Sun of righteousness," Mal. 4:2; Rev. 1:16.

SUPERSTITION and **SUPERSTITIOUS,** Acts 17:22 and 19:25, are not to be understood offensively. Paul found the Athenians "much addicted to devotion," such as it was; perhaps "religion" and "reli-

giously inclined" may better express the sense of the original. The Hebrews were preserved by their knowledge of the true God, the Maker and Ruler of all things, from many of the superstitions then prevalent among their neighbors, as they are among the heathen now.

SUPH, *sea-veed*. In Deut. 1:1, for "the plain over against the Red Sea," the R. V. reads, "the Arabah over against Suph." See ARABAH and ZEPHATH. Usually, however, SUPH, with the addition of YAM, *sea*, is the Hebrew word clearly denoting the Red Sea, Exod. 10:19; 13:18, etc. In Num. 21:14, for "What he did in the Red Sea," A. V., the R. V. reads, "Vaheb in Suphah." Yet no place named Suph or Suphah has as yet been found.

SUPPER. See EATING, CUP, and LORD'S SUPPER. It is worthy of note that in Paul's account of the institution of the Lord's Supper, 1 Cor. 11:23-29, the bread is thrice called "bread," ver. 26-28, and the wine is still called by our Saviour the "fruit of the vine," Matt. 26:29, after both had been blessed and given to the disciples. Consecration had made no change in either of the elements. For the suppers or love-feasts which used to accompany the celebration of the Lord's Supper, see FEASTS.

SURETY, one who makes himself personally responsible for the safe appearing of another, Gen. 43:9 and 44:32, 33, or for the full payment of his debts, etc., Prov. 22:26. This was often sealed by hand-shaking, Job 17:3, and was apt to prove an ill-advised act, Prov. 6:1; 11:15; 17:18; 20:16; 22:26. God is the perfect surety, or "undertakes," for his people, Psa. 119:122; Isa. 38:14; and Christ is the "surety of a better testament;" that is, in the glorious and complete covenant of grace he engages to meet all the claims of the divine law against his people, that they may be absolved and enriched with all covenant blessings, Heb. 7:22; 9:11-15. Hence his obedience unto death, Isa. 53:5, 12.

SUSAN'NA, a *lily*, Luke 8:3, one of the women who ministered to Christ with their means.

SWAD'DLE, to swathe an infant's tender body with protecting cloths, as is still customary in the East, Ezek. 16:4; Luke 2:7. In Lam. 2:22 read, bear on the palm.

SWAL'LOW, in the A. V. put for two Hebrew words: 1, DEROR, *swiftness*, Psa. 84:3, believed to mean the swift, *Cypselus*

apus, a bird resembling the swallow, very common in Palestine and swarming in the streets and around the sacred buildings of



Jerusalem—a bird of passage noted for its rapid flight and its harsh, incessant cry; and 2, AGUR, *twitterer*, the crane, Isa. 38:14; Jer. 8:7. See CRANE. In Prov. 26:2 the R. V. reads, "As the sparrow in her wandering, as the swallow in her flying, so the curse that is causeless lighteth not." Balaam and Shimei might curse, but God blessed, Deut. 23:5; 2 Sam. 16:5-12; Psa. 109:28.

SWAN, Heb. TINSHEMETH mentioned as unclean in Lev. 11:18; Deut. 14:16. The true swan is not found in Palestine, and the sacred Egyptian ibis may be intended, or more probably the purple hen or gallinule, with dark blue plumage, red beak and legs, and long claws.

SWEAR'ING. See OATH. To "hear the voice of swearing," Lev. 5:1, is to be put under oath to testify the truth, or "bear the iniquity" of perjury as a sin against both God and man.

SWEAT, Gen. 3:19; Ezek. 44:18, a token of a life of toil. The blood suffusing the perspiration of Christ in Gethsemane, Luke 22:44, was an evidence of the dreadful agony he endured. The phenomenon is exceedingly rare, but is known to have occurred in several instances.

SWIMMING. The mode depicted on Assyrian sculptures is hand over hand, bringing down each forcibly, Isa. 25:11.

SWINE, Prov. 11:22, a well-known animal, forbidden as food to the Hebrews, who held its flesh in such detestation that they would not so much as pronounce its name, Lev. 11:7; Deut. 14:8. It divides the hoof, but does not chew the cud; and as it was also useless while living, the raising

of swine was not practised by the Hebrews, nor is it by modern Jews or Moham-medans. The eating of swine's flesh was among the most odious of the idolatrous abominations charged upon some of the Jews, Isa. 65:4; 66:3, 17. The herd of swine destroyed by evil spirits in the Sea of Gennesaret, Matt. 8:32; Mark 5:13, are supposed to have been kept by Jews for sale to the Gentiles around them, in defiance of the law. The beautiful and affecting parable of the prodigal son shows that the tending of swine was considered an employment of the most despicable character, Luke 15:14-16. The irreclaimably filthy habits of this animal illustrate the insufficiency of reformation without regeneration, 2 Pet. 2:22; as its treading in the mire any precious thing which it cannot eat illustrates the treatment which some profligates give to the gospel, Matt. 7:6. See BOAR.

SWORD. The Hebrew words translated sword have a wide latitude of meaning; in Josh. 5:2; Ezek. 5:1, 2, "sharp knives." Some swords had 2 edges, Psa. 149:6; they often had richly-decorated hilts, were carried in sheaths, 1 Sam. 17:51; 2 Sam. 20:8, slung by the girdle, 1 Sam. 25:13, resting on the thigh, Judg. 3:16; Psa. 45:3. Girding them on was a prelude to hostilities and a symbol of war, Isa. 34:5; Rev. 19:17, 21, of power, Rom. 13:4, and of divine judgments, Deut. 32:41; Psa. 17:13. The Greek and Roman sword was usually a broad, straight, two-edged blade, rather short.

SYCAMINE, Luke 17:6, the *Morus nigra* or black mulberry-tree, still called *sycaminea* in Greece, a lofty deep-rooted tree, furnishing a highly-prized berry and a grateful shade. Both the black and white mulberry are now common in Palestine. The sycamore is a different tree.



SYCAMORE, *fig-mulberry*, the *Ficus sycomorus*, a tree which seems to partake of the nature of both the mulberry and the

fig, the former in its leaf and the latter in its fruit. It was a tree of this sort that Zacchæus climbed to see our Saviour passing through Jericho, Luke 19:4. Tristram found aged specimens near the outlet of wady Kelt and the site of ancient Jericho. The sycamore is of the height of a beech or walnut, with a large trunk breaking into stout branches not many feet above the ground. Its leaves are heart-shaped, downy underneath, and fragrant. The fruit is borne on short sprigs growing directly from the trunk and branches, and is produced through a long season. It has the figure and smell of real figs, but is inferior to them in taste, Amos 7:14; it is yellowish on the outside, and darker, with yellow spots, within. It is much used in Egypt as food. From 1 Kin. 10:27; 1 Chr. 27:28; 2 Chr. 1:15; 9:27; Psa. 78:47, it is evident that the tree was common in Palestine, and was as much valued in ancient times as now. Its timber, though porous, was extremely durable, being used in buildings, Isa. 9:10, and the sycamore mummy-chests and boxes in Egyptian tombs remain uncorrupted after 3,000 years.

SYCHAR, *falsehood*, or *drunken*, John 4:5, 6, or **SYCHEM**, Acts 7:16. See **SHECHEM**. The village of Sychar may have been nearer to Jacob's well than the ancient Shechem and the modern Nablûs; and Lieut. Conder and others favor the present village 'Aschar as occupying its site, on the side of Mount Ebal, more than a mile from Nablûs. In Sychem, Stephen seems to affirm, other patriarchs as well as Jacob were buried, Acts 7:15, 16.

SYENE, Heb. SEVENEH, *opening* or *key*, a city on the southern frontier of Egypt, towards Ethiopia, between Thebes and the cataracts of the Nile, and now called Es-suan or Aswân. Pliny says it stood in a peninsula on the eastern shore of the Nile, that it was a mile in circumference, and had a Roman garrison. "From Migdol," the tower, "unto Syene," denotes the whole length of Egypt from north to south, Ezek. 29:10; 30:6. Few remains of the ancient city are now extant. Its Hebrew name is very appropriate for its position, just below the first cataract, where the Nile breaks through the mountains into the open plain of Egypt. Its Egyptian name was Sun. The modern town lies north of the ancient site. In its vicinity are quarries of the Egyptian granite called Syenite, which furnished the material for numerous obelisks and colossal statues.

SYN'AGOGUE, *an assembly*, like the word church, applied to the buildings in which the ordinary Jewish assemblies for the worship of God were convened. From the silence of the Old Testament with reference to these places of worship, many are of opinion that they were not in use till after the Babylonish captivity, and that before that time the Jews held their social meetings for religious worship, Isa. 1:13, either in the open air or in the houses of the prophets. See 2 Kin. 4:23; Psa. 107:32; Ezek. 33:31. In Psa. 74:8 it is very doubtful whether the Hebrew word rendered *synagogues* refers to synagogue-buildings such as existed after the Captivity. In the later Hebrew books allusions to stated meetings for worship are more frequent, Ezra 8:15, 21; 10:1-9; Neh. 8:1-3; 9:1-3; 13:1-3; Zech. 7:5; and in our Saviour's time they abounded, Acts 15:21. Benjamin of Tudela, a traveller in the Middle Ages, claims to have seen the synagogues built by Moses, David, Obadiah, Nahum, and Ezra. Synagogues could only be erected in those places where ten men of age, learning, piety, and easy circumstances could be found to attend them. Large towns had several synagogues, and they became the parish churches of the Jewish nation. Their number appears to have been very considerable; and when the erection of a synagogue was considered a mark of piety, Luke 7:5, or a passport to heaven, we need not be surprised to hear that they were multiplied beyond all necessity, so that in Jerusalem alone there were said to be not fewer than 460 or 480. They were generally built on the most elevated ground, and consisted of 2 parts. The westerly part contained the ark or chest in which the book of the law and the sections of the prophets were deposited, with the synagogical robes of the officials, and was called the temple by way of eminence. The other, in which the congregation assembled, was termed the body of the synagogue. The people sat with their faces towards the temple, comp. 1 Kin. 8:29; Psa. 28:2, and the elders on a platform opposite and facing the people, with the pulpit or reading-desk on its front. Their seats are often referred to as "the chief seats in the synagogues," Matt. 23:6; Mark 12:39; Luke 11:43; Jas. 2:2, 3. The women sat by themselves, at first shut off by a partition 5 or 6 feet high, and afterwards in a gallery secluded by lattice-work. The apartment was lighted by an ever-burning lamp.

The stated office-bearers in every synagogue formed 6 distinct classes: first the Archisynagogos, or "chief ruler of the synagogue," who regulated all its concerns and granted permission to address the assembly, Acts 18:8. Of these there were 3 in each synagogue. Dr. Lightfoot believes them to have possessed a civil power and to have constituted the lowest civil tribunal, commonly known as "the council of three," whose office it was to judge minor offences against religion, and also to decide the differences that arose between any members of the synagogue as to money matters, thefts, losses, etc. To these officers there is perhaps an allusion in 1 Cor. 6:5. See also JUDGMENT. The 2d office-bearer was "the angel of the synagogue," or minister of the congregation, Luke 4:20, who prayed and preached. In allusion to these, the pastors of the Asiatic churches are called "angels," Rev. 2; 3. Other officers were the almoners, a legate or leader, an interpreter, to translate the Hebrew Scriptures into the vernacular, and the ten "men of leisure," including perhaps these just named, who were relied upon to warrant the forming of a synagogue and secure a regular congregation.

The service of the synagogue was as follows: The people being seated, the "angel of the synagogue" ascended the pulpit and offered up the public prayers, the people rising from their seats and standing in a posture of deep devotion, Matt. 6:5; Mark 11:25; Luke 18:11, 13. The prayers were 19 in number, and were closed by reading the execration. The next thing was the repetition of their phylacteries; after which came the reading of the law and the prophets. The former was divided into 54 sections, with which were united corresponding portions from the prophets; see Acts 13:15, 27; 15:21; and these were read through once in the course of the year. After the return from the Captivity an interpreter was employed in reading the law and the prophets, Neh. 8:2-8, who interpreted them into the Syro-Chaldaic dialect, which was then spoken by the people. The last part of the service was the expounding of the Scriptures and preaching from them to the people. This was done either by one of the officers or by some distinguished person who happened to be present. The Saviour often availed himself of the opportunity thus afforded to address his countrymen, Luke 4:16-20; and there are several instances recorded of himself and his

disciples teaching in the synagogues. See Matt. 13:54; Mark 6:2; John 18:20; Acts 13:5, 15, 44; 14:1; 17:2-4, 10, 17; 18:4, 26; 19:8. The whole service was concluded with a short prayer or benediction.

The Jewish synagogues were used not only for the purposes of divine worship, but also for courts of judicature in such matters as fell under the cognizance of the Council of Three of which we have already spoken. On such occasions the sentence given against the offender was sometimes, after the manner of prompt punishment still prevalent in the East, carried into effect in the place where the council was assembled. Hence we read of persons being beaten in the synagogue and scourged in the synagogue, Matt. 10:17; 23:34; Mark 13:9; Luke 21:12; Acts 22:19; 26:11; 2 Cor. 11:24. To be "put out of the synagogue," or excommunicated from the Jewish Church and deprived of the national privileges, was a punishment much dreaded, John 9:22; 12:42; 16:2. The name of synagogue was long retained as that of a place of worship, Jas. 2:2; Rev. 2:9. In our own day the Jews erect synagogues wherever they are sufficiently numerous, and assemble on their Sabbath for worship, the reading or chanting of the Old Testament and of prayers being conducted in the original Hebrew, though it is a dead language spoken by few among them. Among the synagogues of Jerusalem, now 8 or 10 in number, are some for Jews of Spanish origin, and others for German Jews, etc., as in the time of Paul there were separate synagogues for the Libertines, Cyrenians, Alexandrians, etc., Acts 6:9.

SYN'TYCHE, *with fortune*, and **EUOD'IA**, *good journey*, Phil. 4:2, 3, women eminent for virtue and good works, perhaps deaconesses in the church at Philippi. Paul exhorts them to act harmoniously together in their Christian labors, as all should do who are "in the Lord."

SYR'ACUSE, now Siracusa, a large and celebrated city, occupying a peninsula and the adjacent shore, on the eastern coast of Sicily, with a capacious and excellent harbor. It was founded by Corinthians 734 B. C., was opulent and powerful, and was divided into 4 or 5 quarters or districts, which were of themselves separate cities. The whole circumference is stated by Strabo to have been about 22 miles. Syracuse is celebrated as having been the birthplace and residence of Archimedes, whose ingenious mechanical contrivances during its

siege by the Romans, 215 B. C., long delayed its capture. After its destruction by Marcellus, B. C. 212, Augustus rebuilt the city in part, and it recovered much of its former greatness and power; it was taken by the Saracens A. D. 675, and retaken by Roger, Duke of Apulia, A. D. 1090. The peninsula is now an island, called Ortygia. Paul passed 3 days here, on his way from Melita to Rome, in the spring of A. D. 63, waiting for a favorable wind, Acts 28:12-14. Population anciently 200,000; now 11,000.

SYR'IA, a Greek name possibly derived from the Heb. Tsûr, or Tyre; in Heb. **A'RAM**; Num. 23:7; Judg. 10:6, translated Mesopotamia in Judg. 3:10; a large district of Asia, lying, in the widest acceptance of the name, between the Mediterranean, Mount Taurus, and the Tigris, and thus including Mesopotamia, or Syria of the 2 rivers. It was about 240 miles long and from 120 to 150 miles wide, and contained 5 or 6 principalities: 1. Aram-Dammeseck, or Syria of Damascus; 2. Aram-Maachah; 3. Aram-Beth-rehob, 1 Kin. 10:29; 2 Kin. 7:6; 4. Aram-Zobah; 5. Aram-naharaim, Syria of the 2 rivers, or Padan-aram, usually Mesopotamia in the A. V. See **ARAM**, II. Of these portions of Syria the bounds often varied. Syria of Damascus was the most noted in Hebrew history. See the cities above named; also **ANTIOCH**, **BAALBEK**, **GEBAL**, **HAMATH**, **TADMOR**. In the New Testament Syria may be considered as bounded west and northwest by the Mediterranean and by Mount Taurus, which separates it from Cilicia and Cataonia in Asia Minor, east by the Euphrates, and south by Arabia Deserta and Judæa, including the northern part of Palestine, Matt. 4:24; Luke 2:2; comp. 2 Kin. 5:20; Acts 15:41; comp. Gal. 1:21; Acts 18:18; 20:3.

The physical geography of Syria is marked by, 1. a narrow belt of low land along the Mediterranean, with occasional heights projecting into the sea; 2. the mountain range of Lebanon on the south, the Bargylus range midway, 4,000 feet high, terminating in Mount Casius near the mouth of the Orontes, 5,700 feet high, and Mount Amanus on the north, 6,000 feet high; 3. the valley of Cœle-Syria, between the Lebanon and Anti-Lebanon ranges, and the valley of the Orontes on the north—230 miles long; 4. the Anti-Lebanon range, and its prolongation northwards; 5. the high desert plateau extending to the Euphrates, in which lies the remarkable oasis

of Palmyra. See TADMOR. The Cœle-Syria valley is about 100 miles long and from 6 to 20 wide, and nearly as level as the sea.

Syria was in early ages the seat of a powerful Hittite kingdom, the Khatti of Assyrian monuments. Joshua disputed their sway in Northern Palestine, Josh. 11:2-18. David claimed the country to the Euphrates, Gen. 15:18, defeated the king of Zobah in a great battle, 2 Sam. 8:3, 4, 12; 10:6-19, and the Syrians of Damascus, 2 Sam. 8:5, 6; and Solomon ruled almost all Syria to the end of his days, 1 Kin. 4:21; 11:23. It was in frequent conflict with Judah and Israel, 1 Kin. 15:18-20; 20; 2 Kin. 10:33; 13:22; 14:25, 28, and was at length subjugated by Tiglath-pileser, and ruled by the Babylonians and the Persians. Alexander the Great conquered it B. C. 333, and after his death Seleucus Nicator formed of Mesopotamia and Syria a powerful kingdom, with a line of 16 princes named Seleucidæ. Subsequently it fell into the hands of the Parthians under Tigranes, and B. C. 64 of the Romans under Pompey. Christianity was early planted in Syria both by Paul, Gal. 1:21, and by the refugees from Jewish persecution, Acts 11:19, and the Syrian churches became large and prosperous, Acts 13:1; 15:23, 35, 41. In A. D. 634 the Mohammedans conquered the country, and have since held it, except for 2 centuries of the Crusades. It was subdued by the Turks under Selim I. in A. D. 1517, and in modern times was held for a short period by the Egyptians under Ibrahim. It now falls under 3 Turkish Pashalics—Aleppo, Damascus and Sidon. Its better portions have been thickly populated from a very early period, and travellers find traces of numerous cities wholly unknown to history. Its present population is less than 2,000,000, more than $\frac{3}{4}$ of whom are Mohammedans, the rest Greek, Latin, and Maronite Christians, Druses, Yezidees, and Jews. Notwithstanding the nominal protection of Great Britain, the non-Mohammedan population is ruinously oppressed. The prevailing language is the Arabic. There are 70 or 80 Christian mission stations in Syria, Beirut being a chief missionary centre; the communicants in Protestant churches number 700, and there are 175 schools.

SYR'IAIC LAN'GUAGE, Dan. 2:4, properly the Aramaic, the western dialect of that branch of the Shemitic languages called the Aramaean, very nearly the same,

when spoken, as the eastern dialect, the Chaldee, and closely allied to the Hebrew. It is now a dead language, but is rich in 2 ancient versions of the Old Testament Scriptures, which greatly aid in the right interpretation of the Hebrew: one made from the Hebrew, and called the Peshito, *simple*, and the other from the Greek Hexapla, in the 6th century. The book of Daniel, from ch. 2:4 to the end of ch. 7, is in Aramaic.

SY'RO-PHŒNI'CIA, the name of Phœnicia proper during the period of its subjection to Syria; hence the name given in Mark 7:26 to the woman who is also called a "Greek," *i. e.*, a Gentile, and a "Canaanite," Matt. 15:22—that country having been settled by Zidon, the eldest son of Canaan, Gen. 10:15. See PHŒNICIA.

SYR'TIS, in the R. V. Acts 27:17; in the A. V. "quicksands," which see.

T.

TA'ANACH, *sandy* or *fortified*, a Canaanite royal city, one of 31 conquered by Joshua, Josh. 12:21, in the territory of Issachar, but assigned to Manasseh, Josh. 17:11; 21:25; 1 Chr. 7:29. In the war between the Canaanites under Sisera and Israel it was a strong post of the Canaanites, Judg. 5:19, many of whom remained there as tributaries, Josh. 17:11-18; Judg. 1:27. It was one of Solomon's supply districts, 1 Kin. 4:12. The modern village Tannuk lies among ruins on a hill on the southwest border of the plain of Esdraelon, 6 miles southeast of Megiddo.

TA'ANATH-SHI'LOH, *the coming of or to Shiloh*, Josh. 16:6, now T'ana, a place 7 miles southeast of Nablûs, where are large cisterns.

TABBA'OTH, *rings* or *spots*, Ezra 2:43; Neh. 7:46.

TAB'BATH, *celebrated*, a place to which Gideon drove the Midianite host, Judg. 7:22; found at Tubukhat-Fahil, *terrace of Fahil*, a mound 600 feet high, overlooking the Jordan from the east, in the latitude of Beth-shean.

TA'BEAL, or TA'BEËL, *God is good*, I., a Syrian whose son—unnamed—Rezin king of Syria and Pekah king of Israel proposed, with the aid of a party in Jerusalem, to substitute for Ahaz as king of Judah, Isa. 7:6; 8:6, 9, 12.

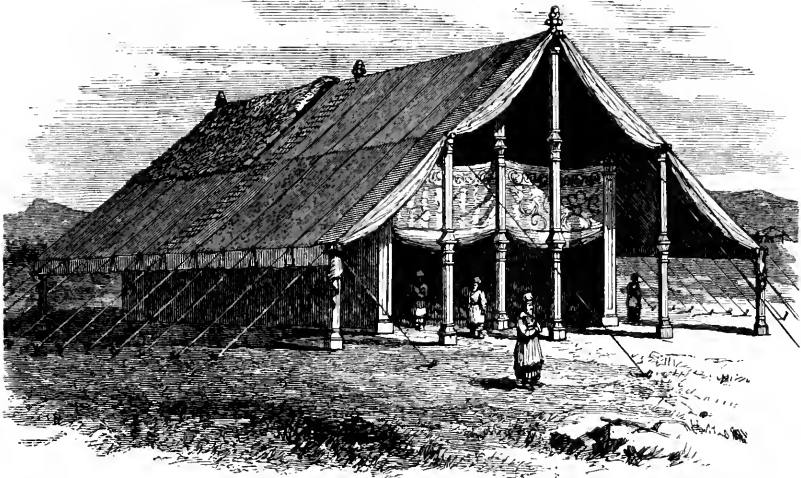
II. A Persian officer in Samaria under king Artaxerxes, Ezra 4:7, B. C. 519.

TA'BER, to beat the tabret, a small

drum or tambourine, Psa. 68:25. The word is used in Nah. 2:7 of women beating their breasts in sign of grief.

TABE'RAH, *burning*, so named on account of the fire which fell upon the Israel-

ites for their murmurings while encamped here, Num. 11:1-3; Deut. 9:22. Conjecturally located in Wady es-Saal, 25 or 30 miles northeast of Sinai, near Erweis el-Ebeirig.



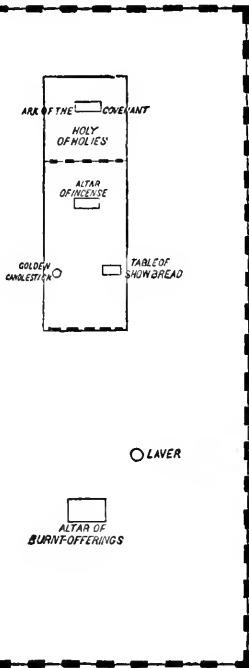
TAB'ERNACLE, a tent, booth, pavilion, or temporary dwelling, Exod. 33:7-11. For its general meaning and uses, see **TENT**. In the Scriptures it is chiefly employed to denote the place of religious worship of the Hebrews before the building of the temple. Several other names are also applied to it in English, answering to several Hebrew names, **MISHKAN**, meaning the inner dwelling, Exod. 25:9; 26; 38; 40; Num. 1; 3; 9; **OHEL**, the outer tent, Exod. 33; **KODESH** or **MIKDASH**, sanctuary, Exod. 25:8; Lev. 4:6; Num. 4:12; and **HEYKAL**, temple or palace, 1 Sam. 1:9; 3:3. The tabernacle *par excellence* was that erected by Moses, Bezaleel, and Ahioiab in the wilderness by divine direction, on the 1st day of the 2d year out of Egypt.

This tabernacle was of an oblong rectangular form, 30 cubits long, 10 broad, and 10 in height, Exod. 26:15-30; 36:20-30; that is, about 55 feet long, 18 broad, and 18 high. The two sides and the western end were formed of planks of shittim wood, overlaid with thin plates of gold, and fixed, each by 2 tenons, in solid sockets, made of pure silver. Above, they were secured by bars of the same wood overlaid with gold, passing through rings of gold which

were fixed to the boards. On the east end, which was the entrance, there were no boards, but only 5 pillars of shittim wood, whose chapters and fillets were overlaid with gold, and their hooks of gold, standing in 5 sockets of brass. It was closed with a richly embroidered curtain suspended from these pillars, Exod. 27:16. The tabernacle thus erected seems to have been inclosed by a large tent with sloping sides, covered with 4 different kinds of hangings or curtains. The first and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple, and scarlet; this formed the beautiful ceiling. The next covering was made of fine goats' hair; the third of rams' skins or morocco dyed red, and tachash skins. See **BADGER**. Exod. 26:1-30.

Such was the external appearance of the sacred tent, which was divided into 2 apartments by means of 4 pillars of shittim wood overlaid with gold, like the pillars before described, $2\frac{1}{2}$ cubits distant from each other, only they stood in sockets of silver instead of brass, Exod. 26:32; 36:36; and on these pillars was hung a veil formed of the same materials as the one placed at the

east end, Exod. 26:31-33; 36:35; Heb. 9:3. The interior of the tabernacle was thus divided, it is generally supposed, in the same proportions as the temple afterwards built according to its model, two-thirds of the whole length being allotted to the first room, or the Holy Place, and one-third to the second, or Most Holy Place. Thus the former would be 20 cubits long, 10 wide, and 10 high, and the latter 10 cubits every way. It is observable that neither the Holy nor the Most Holy Place had any window. Hence the need of the candlestick in the one for the service that was performed therein, the Most Holy Place being illuminated by the Shechinali only.



The tabernacle thus described stood in an oblong court, 100 cubits in length and 50 in breadth, situated due east and west, Exod. 27:18. This court, open to the sky, was surrounded with 60 pillars of brass, with silver capitals, and placed at the distance of 5 cubits from each other, 20 on each side and 10 on each end. Their sockets were of brass, and were fastened to the earth with pins of the same metal, Exod. 38:10, 17, 20. Their height was probably 5

cubits, that being the length of the curtains that were suspended on them, Exod. 38:18. These curtains, which formed an inclosure round the court, were of fine twined white linen yarn, Exod. 27:9; 38:9, 16, except that at the entrance on the east end, which was of blue and purple and scarlet and fine white twined linen, with cords to draw it either up or aside when the priests entered the court, Exod. 27:16; 38:18. Within this area stood the altar of burnt-offering and the laver with its foot or base. This altar was placed in a line between the door of the court and the door of the tabernacle, but nearer the former, Exod. 40:6, 29; the laver stood between the altar of burnt-offering and the door of the tabernacle, Exod. 38:8. In this court all the Israelites presented their offerings, vows, and prayers.

But although the tabernacle was surrounded by the court, there is no reason to think that it stood in the centre of it. It is more probable that the area at the east end was 50 cubits square; and indeed a less space than that could hardly suffice for the work that was to be done there and for the persons who were immediately to attend the service. We now proceed to notice the furniture which the tabernacle contained.

In the Holy Place, to which none but priests were admitted, Heb. 9:6, were 3 objects worthy of notice: namely, the altar of incense, the table for the show-bread, and the candlestick for the lights, all of which have been described in their respective places. The altar of incense was placed in the middle of the sanctuary, before the veil, Exod. 30:6-10; 40:26, 27; and on it the incense was burned morning and evening, Exod. 30:7, 8. On the north side of the altar of incense, that is, on the right hand of the priest as he entered, stood the table for the show-bread, Exod. 26:35; 40:22, 23; and on the south side of the Holy Place the golden candlestick, Exod. 25:31-39. In the Most Holy Place, into which only the high-priest entered once a year, Heb. 9:7, was the ark, covered by the mercy-seat and the cherubim.

The gold and silver employed in decorating the tabernacle are estimated at not less than \$1,000,000. The remarkable and costly structure thus described was erected in the wilderness of Sinai on the 1st day of the 1st month of the 2d year after the Israelites left Egypt, Exod. 40:17; and when erected was anointed, together

with its furniture, with holy oil, ver. 9-11, and sanctified by blood, Exod. 24:6-8; Heb. 9:21. The altar of burnt-offering especially was sanctified by sacrifices during 7 days, Exod. 29:37; while rich donations were given by the princes of the tribes for the service of the sanctuary, Num. 7.

We should not omit to observe that the tabernacle was so constructed as to be taken to pieces and put together again, as occasion required. This was indispensable, it being designed to accompany the Israelites during their travels in the wilderness. Over it moved and rested the symbolic pillar of fire and cloud. As often as Israel removed the tabernacle was taken to pieces by the priests, closely covered, and borne in regular order by the Levites, Num. 2; 4. Wherever they encamped it was pitched in the midst of their tents, which were set up in a quadrangular form, under their respective standards, at a distance from the tabernacle of 2,000 cubits; while Moses and Aaron, with the priests and Levites, occupied a place between them.

The tabernacle conveyed the great truth of a living, ever-present God, dwelling among his people to protect, rule, judge, guide, and bless them. It was God's house, Exod. 25:8; 29:45. From it he revealed his will to his people, Num. 11:24, 25; 12:4-10; 16:19, 42; 20:6; 27:2-5; Deut. 31:14, 15. The separation of the outer and inner courts denoted the separation of the unconverted world from God and his people. The altar of burnt-offering, in the court without the sanctuary, indicated the necessity for an atonement in approaching him. The altar of incense stood in the Holy Place, and its incense of grateful adoration perfumed the atoning blood which the high-priest bore into the Holy of holies, where the mercy-seat over the ark of the covenant witnessed an atonement perfected and accepted there—as the one great sacrifice of the Redeemer is presented by him in heaven, Heb. 9:10, 11, 24. How long the tabernacle existed we do not know. During the conquest it remained at Gilgal, Josh. 4:19; 10:43. After the conquest it was stationed for many years at Shiloh, Josh. 18:1; 19:51; 22:12; 1 Sam. 1:9, 24; 3:3, 15. It was somewhat shorn of its glory when the ark, captured by the Philistines and miraculously restored, rested at Kirjath-jearim and in the house of Obed-edom, 1 Chr. 13:6, 14; 2 Sam. 6:11, 12. Meanwhile the tabernacle, with the altar of

burnt-offering, was stationed at Gibeon, 1 Chr. 16:39, 40; 21:29, and remained there till the time of Solomon, who sacrificed before it, 2 Chr. 1:3, 13.

Another tabernacle was prepared for the ark by David at Jerusalem, 2 Sam. 6:17; 1 Chr. 15:1, and this appears to have been brought from Zion, 2 Chr. 1:4; 5:2, into the temple, 1 Kin. 8:1-4; 2 Chr. 5:5. See **ARK, CHERUB, MERCY-SEAT.**

Many commentators regard the "tabernacle of the congregation," translated in the R. V. "tent of meeting," Exod. 33:7-11; Num. 1:1, etc., as a large secular tent for the special purposes indicated, distinct from the sacred tent apparently afterwards constructed, Exod. 35-40. In Amos 5:26 booths for idols are intended.

FEAST OF TABERNACLES. This festival derives its name from the booths in which the people dwelt during its continuance, which were constructed of the branches and leaves of trees, on the roofs of their houses, in the courts, the temple court, and also in the streets. Nehemiah describes the gathering of palm-branches, olive-branches, myrtle-branches, etc., for this occasion from the Mount of Olives. It was one of the 3 great festivals of the year, at which all the men of Israel were required to be present at Jerusalem, Deut. 16:13-16. It was celebrated during 8 days, commencing on the 15th day of the month Tishri, that is, 15 days after the new moon in October; and the first and last days were particularly distinguished, Lev. 23:34-43; Neh. 8:14-18. This festival was instituted in memory of the 40 years' wanderings of the Israelites in the desert, Lev. 23:42, 43, and also as a season of gratitude and thanksgiving for the gathering in of the harvest; whence it is also called the Feast of Ingathering, Exod. 23:16; 34:22. The season was an occasion of rejoicing and feasting. The public sacrifices consisted of 2 rams and 14 lambs on each of the first 7 days, together with 13 bullocks on the first day, 12 on the second, 11 on the third, 10 on the fourth, 9 on the fifth, 8 on the 6th, and 7 on the seventh; while on the eighth day 1 bullock, 1 ram, and 7 lambs were offered, with the appropriate meat and drink-offerings, Num. 15:2-11; 28:12-14; 29:12-39. On every 7th year the law of Moses was also read in public, in the presence of all the people, Deut. 31:10-13; Neh. 8:18. To these ceremonies the later Jews added a libation of water mingled with wine, which was poured upon the

morning sacrifice of each day. The priests, having filled a vessel of water from the fountain of Siloam, bore it through the water-gate to the temple, and there, while the trumpets and horns were sounding, poured it upon the sacrifice arranged upon the altar. This was probably done as a memorial of the abundant supply of water which God afforded to the Israelites during their wanderings in the desert, and perhaps with reference to purification from sin, 1 Sam. 7:6. This was accompanied with the singing of Isa. 12:3, "With joy shall ye draw water from the wells of sal-

vation," and may naturally have suggested our Saviour's announcement while attending this festival, "If any man thirst, let him come unto me and drink," John 7:2, 37, 38. The 1st and 8th days of the festival were sabbaths to the Lord, in which there was a holy convocation and all unnecessary labor was prohibited, Lev. 23:39; Num. 29:12, 35: and as the 8th was the last festival day celebrated in the course of each year, it appears to have been esteemed as peculiarly important and sacred.

TAB'ITHA. See DORCAS. Comp. Job 31:19, 20; Prov. 31:19, 20.



TA'BLE. The people of the East anciently often sat at their meals on mats upon the ground, around a circular leather on which a few dishes were placed; at times this was replaced by a very low and small table. The triclinium shown on p. 143 with the couches around it was borrowed from Persia and Rome. See BREAD and EATING.

In Mark 7:4, A. V., the "tables," omitted in the R. V., mean "couches."

In Prov. 3:3; Isa. 30:8; Hab. 2:2; Luke 1:63; 2 Cor. 3:3, A. V., "table" means a tablet for writing—in some cases a frame coated with wax, and often a flat stone, as those on which the Law was inscribed by the divine hand, Exod. 24:12; 31:18; 34:1, 4; Deut. 9:9, 15-17.

TAB'LET, Isa. 3:20, A. V., a perfume-box; in Exod. 35:22 read armlet or locket.

TA'BOR, *height or mound*, I., an isolated mountain of Galilee, on the northeastern side of the plain of Esdraelon, an arm of which extends beyond the mountain in the same direction. It is of limestone formation, conical in form and well wooded, especially on the north side, with fine oaks and other trees and odoriferous plants. The soil is fertile, the pasturage fine, and small game of various kinds abounds. It rises 1,353 feet above the plain at its base, which is 400 feet above the Mediterranean, and by a winding path on the northwest side one may ride to its summit in an hour. There is a small oblong plain on the summit, surrounded by a larger but less regular tract, a mile or more in circumference. The prospect from Mount Tabor is extensive and beautiful. Dr. Robinson and many others speak of it as one of the finest

MOUNT TABOR FROM THE PLAIN OF ESDRAELON.



in Palestine; and Lord Nugent declared it the most splendid he could recollect having ever seen from any natural height. See Jer. 46:18. Its general features are the same as those of the view from the heights of Nazareth, 5 miles to the west. See NAZARETH. Glimpses of the Mediterranean appear over the high grounds which

intervene. In the plain at the southern base of the mountain are the sources of the brook Kishon, and the villages En-dor and Nain, famous in Bible history. Besides the fertile expanse of Esdraelon and Mounts Carmel, Gilboa, etc., on its borders, the view embraces a portion of the Sea of Galilee, 11 miles north of east, and towards

the north the mountains of Galilee, with the town of Safed crowning the highest of them all, recalling the proverb which it is said to have first suggested, "A city that is set on a hill cannot be hid." Still farther to the north and east the snow-crowned head of Hermon overlooks the 50 miles which intervene, Psa. 89:12.

On the summit of Tabor a fortified town anciently stood, probably of the same name, 1 Chr. 6:77; perhaps at the time of Joshua, when it fell in the bounds of Issachar, Josh. 19:22. It was strengthened by Josephus and garrisoned by the Romans in the time of Christ, which conflicts with the tradition that makes Tabor the scene of the transfiguration. See TRANSFIGURATION. Ruins of ancient walls inclose the area on the summit; and at various points there are remains of fortifications and dwellings, some of which are of the age of the Crusades, and others of more ancient date. Tabor lay on the borders of Issachar and Zebulun, Josh. 19:12, 22. The host of Barak encamped upon it before the battle with Sisera, Judg. 4:6, 12, 14, 15. Here Gideon's brothers were slain by Zebah and Zalmunna, Judg. 8:18, 19. At a later day it appears to have been desecrated by idolatry, Hos. 5:1. The Latin Christians perform a yearly mass at an altar on the summit, and the Greeks have a chapel for various services. A convent stands on the northeast part of the summit.

II. A town, 1 Chr. 6:77, possibly Chisloth-tabor, Josh. 19:12, or Aznoth-tabor, on the mountain. See TAVOR, I.

III. "Plain of Tabor," A. V., 1 Sam. 10:3, rather the "oak of Tabor," a point visited by Saul after his anointing, between Rachel's sepulchre and Zelzah, apparently between Bethlehem and Bethel.

TAB'RET, Heb. *tôph* or *tôpheth*, Gen. 31:27; 1 Sam. 18:6; Job 17:6; Isa. 5:12; Ezek. 28:13, a small drum or tambourine, played on as an accompaniment to singing. See TLEDREL.

TAB'RIMON, *good* & *Rimmon*, 1 Kin. 15:18, the father of Ben-hadad I., king of Syria.

TACH'ES, golden and brazen hooks or clasps, uniting the separate curtains of the tabernacle, 50 for each set, Exod. 26:6, 11, 33; 36:18; 39:33.

TACH'MONITE, 2 Sam. 23:8, or Hachmonite, Jashobeam, son of Hachmoni, 1 Chr. 11:11. See HACHMONITE.

TACK'LING, in Isa. 33:23, A. V., the mast-ropes of a vessel; in Acts 27:19 the

loose spars, ropes, chains, etc., of a ship's equipment.



TAD'MOR, or TA'MAR, a *palm-tree*, 1 Kin. 9:18, a city founded by Solomon in the desert of Syria, on the borders of Arabia Deserta, towards the Euphrates, 2 Chr. 8:4. It was remote from human habitations, on an oasis in the midst of a dreary wilderness; and it is probable that Solomon built it as a frontier town to facilitate and protect his caravan traffic with the East, as it afforded a supply of water, a thing of the utmost importance in an Arabian desert. It was about 120 miles north-east of Damascus, more than half the distance to the Euphrates. The original name was preserved till the time of Alexander, who extended his conquests to this city, which then exchanged its name Tadmor for that of Palmyra, *palm-city*. The commerce of India and Persia with Syria, Arabia, and Egypt, passing through Palmyra, made it famous for wealth and luxury. It submitted to the Romans about the year 130, and continued in alliance with them during a period of 150 years, and was beautified by the emperor Hadrian. In the 3d century the famous queen Zenobia reigned here over all the adjacent countries, Egypt, Syria, Asia Minor, and Mesopotamia, till A. D. 272, when she was conquered and carried captive to Rome by Aurelian. When the Saracens triumphed in the East they early acquired possession of this city and restored its ancient name. It is still called Thadmor. Of the time of its ruin there is no authentic record; but it is

thought, with some probability, that its destruction occurred during the period in which it was occupied by the Saracens.

The present village of Thadmor is only a group of Arab peasants' huts amid the remains of the great Temple of the Sun, of which some 20 columns are standing, in a court inclosed by a double row of columns, 390 in number, of which some 60 are standing. The whole was surrounded by a high outer wall. The ruins cover a vast area, above the level of the desert, and are very imposing; on the lower heights are conspicuous numerous solitary square towers, and the plain is crossed from the temple by an avenue lined by hundreds of Corinthian columns of white marble, some of which are still erect. The necropolis, in a valley northwest of the temple, is rich in monumental towers several stories high. Volney observes, "On which side soever we look the earth is strowed with vast stones half buried, with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by the dust." Most of the edifices the ruins of which are above described date from the first 3 centuries of the Christian era, while shapeless mounds of rubbish, covered with soil and herbage, contain the only memorials of the Tadmor of Solomon. The city was situated under and east of a ridge of barren hills, and its other sides were separated only by a wall from the open desert. It was originally about 10 miles in circumference; but such have been the destructions effected by time that the boundaries are with difficulty traced and determined.

TAHAP'ANES, Jer. 2:16, or **TAHPAN'HES**, Jer. 43:7, 9, or **TEHAPH'NEHES**, Ezek. 30:18, A. V., the name of an Egyptian city, for which the Seventy put Taphne, and the Greek historians Daphne. It lay southwest of Pelusium, on the western bank of the Pelusiac arm of the Nile. It was a head-city of Egypt, Ezek. 30:18, and is mentioned with Memphis, Jer. 2:16; 46:14. To this city Johanan and many of the Jews retired after the destruction of Jerusalem, taking with them Jeremiah and king Zedekiah's daughters, Jer. 43. It is identified with Tell Defenneh, a mound 30 miles south-southwest of Port Said, in which the ruins of "Pharaoh's house"—still called Kasr el Bint el Yahudi, *castle of the king's daughter*—have recently been unearthed, and the paved area before it on which Nebuchadnezzar spread his pavilion. Accord-

ing to some, Hanes, in Isa. 30:4, is an abbreviated name of the same city.

TA'HATH, *beneath*, I., the 25th station of the Israelites after leaving Egypt, Num. 33:26, 27.

II. A Kohathite Levite, 1 Chr. 6:24, 37.

III. and IV. An Ephraimite and his grandson, 1 Chr. 7:20.

TAH'PENES, the wife of the Pharaoh who hospitably received Hadad the Edomite, and gave him her sister in marriage, 1 Kin. 11:18-20, probably of the Tanitic line, the more powerful of several then ruling Egypt.

TAH'TIM-HOD'SHI, 2 Sam. 24:6, apparently a section of the upper Jordan valley, the Ard el-Hûleh, visited by Joab in taking the census. The Assyrian monuments seem to identify it with a northern Kadesh, a chief city of the ancient Hittite kingdom.

TALE sometimes means a tally, a number verified by counting, Exod. 5:8, 18; 1 Sam. 18:27; 1 Chr. 9:28.

TAL'ENT, Heb. **KIKKAR**, *a circle*, the largest weight among Jews, Greeks, Romans, and Babylonians; used in Scripture to indicate the weight of gold, 1 Kin. 9:14; 10:10; silver, 2 Kin. 5:22; lead; Zech. 5:7; bronze, Exod. 38:29; and iron, 1 Chr. 29:7. A king's crown is mentioned weighing a talent of gold, 2 Sam. 12:30. For 2 talents of silver the site of a town was bought, 1 Kin. 16:24. Many talents of gold and silver furnished utensils for the house of God, Exod. 25:39; 38:24, 25, 27; 1 Kin. 9:14; and vast amounts were given for foreign favor, 2 Kin. 15:19; 18:14; 23:33. The common Attic talent was equal, on the usual estimate, to about 82 lbs. avoirdupois. In the New Testament a *talent* is a value which was anciently reckoned by weight, and the amount of which varied in different countries in proportion to the different weights of the talent. The Jewish talent appears from Exod. 38:25, 26 to have been equal to 3,000 shekels; and as the shekel is estimated at about 50 cents, the value of the talent would be about \$1,500. The Attic talent is usually reckoned at about £225 sterling, or \$1,000, though others make it only about \$860. The talent spoken of in the New Testament is probably the Jewish, and is used only of an indefinitely large sum, Matt. 18:24. In the parable Matt. 25:14-30 the talent is put for any gift of God—of time, ability, position, influence, means, or opportunity—to be used for his glory and to

the best purpose. The right use of one's talents tends to promote their growth and to increase his facility and happiness in their exercise. See MEASURE. The Bible states that Hezekiah paid Sennacherib 30 talents of gold and 300 of silver, while the Assyrian records say there were 800 of silver; but the accounts agree, for 3 western talents were equal to 8 eastern.

TAL'THA CU'MI, *damsel, arise*, two Aramaic words spoken by our Lord to Jairus' daughter, Mark 5:41.

TAL'MAI, *bold or furrowed*, I., One of the 3 huge "sons of Anak" in Hebron, Num. 13:22, expelled by Caleb, Josh. 15:14, and slain by men of Judah, Judg. 1:10. The image of a powerful man on an Egyptian monument bears a similar name.

II. King of Geshur, on the borders of Palestine and Syria. David married Maachah his daughter, the mother of Tamar and Absalom. The latter avenged the wrongs of his sister Tamar by the murder of Amnon, and then took refuge at the court of his grandfather, where he remained 3 years, 2 Sam. 3:3; 13 and 14; 1 Chr. 3:2.

TAL'MON, *oppressed*, a parent of temple gate-keepers, 1 Chr. 9:17; Neh. 11:19, some of whom returned from the Captivity, Ezra 2:42; Neh. 7:45; 12:25.

TA'MAH, or **THA'MAH**, *laughter*, Ezra 2:53; Neh. 7:55.

TA'MAR, a *palm-tree*, I., a place in South-eastern Judah, Ezek. 47:19; 48:28, probably at the southwestern extremity of the Dead Sea.

II. The wife of Er and then of Onan, Judah's sons, whose death by the judgment of God deterred Judah from marrying her to his 3d son Shelah, as the custom required, Deut. 25:5; Matt. 22:24. She felt justified in enticing Judah to incest, and became the mother of twin sons, Pharez and Zarah, Gen. 38, saving from extinction the royal family from which David sprang, Ruth 4:12, 22.

III. The beautiful but unhappy daughter of David and Maachah. See TALMAI.

IV. A daughter of Absalom, 2 Sam. 14:27; mother of Maachah and grandmother of king Abijah, 2 Chr. 11:20-22.

TAM'MUZ, *melting or sprouting*, I., a Syrian idol, mentioned as seen in vision at Jerusalem by Ezekiel in captivity, Ezek. 8:14; the women are represented as weeping for it instead of exercising their fine sensibilities in the service of God, comp. John 20:11-16. Jerome identified it with

Adonis or the Phœnician sun-god. The fabled death and restoration of Adonis, supposed to symbolize the departure and return of the sun, were celebrated 7 days at the summer solstice, first with lamentation, and then with rejoicings and obscene revels.

II. The month. Tammuz or Thammuz was the 4th sacred and the 10th civil month, a majority of its days sometimes coming before, but usually after, our 1st of July. It was on the 14th day of Tammuz, and during the riotous revels above mentioned, that the city of Babylon was captured "without fighting," as the account by Cyrus recently exhumed states; thus remarkably confirming the Scripture narrative, Dan. 5:1-3, 23, 30, 31.

TANHU'METH, *consolation*, 2 Kin. 25:23; Jer. 40:8, a Netophathite in the time of Gedaliah, B. C. 588.

TAN'NER, Acts 9:43; 10:6, 32, the trade of Simon at Joppa, where there are still tanneries on the shore south of the city.

TAP'ESTRY, cloth for hangings and bed-covers, covered with ornamental needle-work, Prov. 7:16; 31:22.

TA'PHATH, a *drop*, a daughter of Solomon, 1 Kin. 4:11.

TAPPU'AH, *an apple*, I., a city of Judah on the slope to the lowland, between Engannim and Enam, Josh. 15:34. Conjectured to be at Kh. Bir el-Leimûn, 17 miles west by south from Jerusalem.

II. En-Tappuah, a town in Ephraim, with an adjacent region in Manasseh called "the land of Tappuah," Josh. 16:8; 17:8; perhaps 'Atûf, 11 miles northeast by east from Nablûs.

III. A son of Hebron, of the family of Caleb, 1 Chr. 2:43.

TARAH, *delay*, 26th station of the Israelites, Num. 33:27; perhaps in wady el-Jerafel, west of the Arabah, where the Tawarah Arabs now live.

TAR'ALAH, *reeling*, Josh. 18:27, a town in Western Benjamin.

TARES, a noxious plant of the grass family, supposed to mean the darnel, the "infelix lolium" of Virgil, Gr. zizanion, now called Siwan or Zowan by the Arabs. It grows among the wheat everywhere in Palestine, and bears a great resemblance to it while growing, so much so that before they head out the 2 plants can hardly be distinguished. The grains are found 2 or 3 together in a dozen small husks scattered or a rather long head. The Arabs do not separate the darnel from the wheat, unless

by means of a fan or sieve after threshing, Matt. 13:25-30. If left to mingle with the



bread it occasions dizziness, and often acts as an emetic.

TAR'GET, a buckler or shield, 1 Kin. 10:16; 2 Chr. 9:15; 14:8. In 1 Sam. 17:6, A. V., read, rather, spear, as in Josh. 8:18; Job 41:29. See ARMS.

TAR'PELITES, colonists from Assyria planted in Samaria, Ezra 4:9.

TAR'SHISH, or **THAR'SHISH**, *subdued*, I, a son of Javan, Gen. 10:4; 1 Chr. 1:7; perhaps the founder of Tartessus.

II. Gr.-grandson of Benjamin, 1 Chr. 7:10.

III. A prince of Abasuerus, Esth. 1:14. As a Persian name it is akin to Teresh and Tirshatha, *strict*, Neh. 8:9; Esth. 2:21; 6:2.

IV. Psa. 48:7, probably Tartessus, an ancient city between 2 mouths of the Guadalquivir, in the south of Spain and the adjacent region. It was a Phœnician colony, and was the most celebrated emporium in the West at which the Hebrews and the Phœnicians traded. That Tarshish was situated in the west is evident from Gen. 10:4, where it is joined with Elisha, Kittim, and Dodanim; see also Psa. 72:10. According to Ezek. 38:13, it was an important place of trade; according to Jer. 10:9, it exported silver, and according to Ezek. 27:11, 12, 25, silver, iron, tin, and lead to the Tyrian markets. They embarked for this place from Joppa, Jonah 1:3; 4:2. In Isa. 23:1, 6, 10 it is evidently represented as an important Phœnician colony. It is named among other distant states in Isa.

66:19, and in Psa. 72:10 with "the isles of the sea." A mine recently reopened near Huelva in Spain has long borne the name of Tharsis, and many traces of Phœnician occupation in that vicinity are found. All these notices agree with Tartessus. In Exod. 28:20; 39:13; Song 5:14; Ezek. 1:16; 10:9; 28:13; Dan. 10:6, the "beryl" or topaz is tarshish in Hebrew.

V. In some of these passages, however, Tarshish may be used as a general expression, applicable to all the distant shores of Europe; and thus the custom may have arisen of designating as "ships of Tarshish" any large merchant ships bound on long voyages in any direction. The English term *Indiaman* is very similarly used. Whether the ships fitted out by Solomon at Ezion-geber on the Red Sea sailed around Africa to Tarshish in Spain, or gave the name of Tarshish to some place in India or Ethiopia, as the discoverers of America called it and its inhabitants India and Indians, cannot now be determined, 1 Kin. 10:22; 22:48, 49; 2 Chr. 9:21; 20:36; Isa. 23:1, 14; 60:9.

TAR'SUS, *winged*, the name of a celebrated city, the metropolis of Cilicia, in the southeastern part of Asia Minor, situated near the Mediterranean, in a fertile plain on the banks of the river Cydnus, which flowed through and divided it into 2 parts. It was a large city in Xenophon's day. Alexander the Great nearly lost his life by a fever caught by bathing in the waters of the Cydnus, flowing from the cold heights of the Taurus range in the rear of the city. Tarsus was distinguished for the culture of Greek literature and philosophy, so that at one time, in its schools and in the number of its learned men, it was the rival of Athens and Alexandria. In reward for its exertions and sacrifices during the civil wars of Rome, Tarsus was made a free city by Augustus. Such cities were governed by their own laws and magistrates, and were not subjected to tribute, to the jurisdiction of a Roman governor, or to the power of a Roman garrison, although they acknowledged the supremacy of the Roman people, and were bound to aid them against their enemies. That the freedom of Tarsus, however, was not equivalent to being a Roman citizen appears from this, that the tribune, although he knew Paul to be a citizen of Tarsus, Acts 21:39, yet ordered him to be scourged, 22:24, but desisted from his purpose when he learned that Paul was a Roman citizen, 22:27. It is

therefore probable that the ancestors of Paul had obtained the privilege of Roman citizenship in some other way, Acts 9:1, 30; 11:25; 22:3. It is now called Tarsús, and though much decayed and full of ruins, is estimated to contain a population in summer of 7,000 and in winter of 30,000, chiefly Turks. It is now 12 miles from the sea, the mouth of the river being extended and obstructed by sandy deposits. During the excessive heat of summer a large part of the people repair to the high lands of the interior.

TAR'TAK, *hero of darkness*, an idol introduced by the Avites into Samaria, 2 Kin. 17:31; worshipped, according to the rabbins, in the form of an ass. Believed to be the Accadian idol called Turtak, guardian of the Tigris.

TAR'TAN, *star-form*, probably not the name but the official title of an Assyrian general sent by Sennacherib, with a chief eunuch or cup-bearer, on an embassy to Hezekiah, 2 Kin. 18:17; and of another, sent by Sargon against Ashdod, Isa. 20:1.

TAT'NAI, *gift*, a Persian pasha, who succeeded Rehum as governor of Samaria, in the time of Darius Hystaspis and Zerubabel. His administration was characterized by great justice and moderation towards the Jews. He visited Jerusalem to investigate the facts, recognized the authorization of the king, and ordered his decree to be executed. Ezra 5 and 6, B. C. 519.

TAX'ES in some form are essential for every organized government, to sustain both the civil and military administration. In the period of the Hebrew wanderings the taxes were largely voluntary, though the half-shekel atonement-money was required, Exod. 30:13. On the settlement in Canaan a regular system of tithes and offerings was established, partaking of the religious character of the Theocracy, and devoted largely to religious uses. See **TITHES**. Under the kings taxation greatly increased, including a tithe of the produce of the land and stock, 1 Sam. 8:15, 17; Amos 7:1, military service, 1 Kin. 9:22; 1 Chr. 27:1, enforced presents, 1 Sam. 10:27; 16:20; 17:18, duties on imports, 1 Kin. 10:15, and the monopoly of various lines of commerce, 1 Kin. 9:28; 10:28, 29; 22:48. The severity of the taxation under Rehoboam led to the secession of Israel, 1 Kin. 12:4, 18. The foreign nations which at times subdued the Hebrews oppressed them with heavy taxes—as the Persians, Egyptians, Syrians, and Romans. Comp.

2 Kin. 15:20; 17:4; 18:14; 23:35; Neh. 5:1-11, 14, 15; 9:37.

TAX'ING, Luke 2:1-3, enrolment, as in the R. V., or registration. The same Greek word is used in Heb. 12:23, "enrolled in heaven." Being "of the house and lineage of David," Joseph and Mary went to David's city, Bethlehem, to be registered for a Roman tax but by Hebrew methods, which shows that the tribal laws and records were maintained. This registration was by order of Augustus, in the administration of Cyrenius, or Publius Sulpicius Quirinius, who is believed to have been twice the governor of Syria. According to Josephus, Quirinius finished his census A. D. 6 or 7. See **CYRENIUS**. A 2d registration is referred to in Gamaliel's speech, Acts 5:37, and they were frequent in the time of Augustus.

TEACH, in Matt. 28:19; Acts 14:21, "make disciples of" all nations. They that are "taught of God," Isa. 54:13, having "learned of the Father," come to Christ, John 6:45; and it is a chief duty of the believer to impart "to every creature," so far as possible, "this saving knowledge of Christ. There was a class of men, called "teachers" in Eph. 4:11, perhaps private expounders of Christian doctrines and duties, occupying the place in the Christian Church of the learned Rabbis of the Jewish Church, Rom. 12:7.

TEARS. Small urns or lachrymatories of thin glass or simple pottery, and supposed to contain the tears of mourners at funerals, used to be placed in the sepulchres of the dead, where they are found in great numbers on opening ancient tombs. This custom may perhaps illustrate Psa. 56:8, which shows that God is ever mindful of the sorrows of his people; though many think these vases were receptacles for perfumes or for flowers, not for tears. In Rev. 7:17 God is represented as tenderly wiping all tears from their eyes, or removing for ever all their griefs, especially death, one of the chief sources of sorrow, Isa. 25:8; Jer. 22:10; 31:15, 16, and the bitterness of repentance, Joel 2:12; Matt. 26:75. In ancient times public weeping at funerals and in national calamities was more frequent than now, Num. 14:1; Eccl. 12:5.

TE'BETH, *winter*, Esth. 2:16, the 10th month of the Hebrew sacred year, commencing with the new moon in January or late in December. The 8th, 9th, and 10th were fast days.

TEETH The Scripture references to

"gnashing the teeth," as expressing rage and anguish, Matt. 8:12; 24:51; Luke 13:28, to "cleanness of teeth" through starvation, Amos 4:6, and to being deprived of a tooth for having caused the loss of a tooth to another, Lev. 24:20, are readily understood; also the close connection between parents and children in guilt and punishment quaintly expressed in Ezek. 18:2-13.

TEHAPH'NEHES, Ezek. 30:18. See **TAHAPANES**.

TEHIN'NAH, *supplication*, a Judahite, probably a kinsman of David and founder of the "city of Nahash," 1 Chr. 4:12.

TEIL'TREE, Isa. 6:13, A. V., Heb. **ELAH**, translated "elm" in Hos. 4:13, and usually "oak," and meaning the terebinth. See **OAK**. The turpentine-tree, *Pistachia terebinthus*, Arabic "butm," is now found in the warmer parts of Palestine, often standing solitary in ravines, 20 feet high and upwards. It is not an evergreen; its leaves are lanceolate, of a dark reddish green, and it yields from the trunk a small quantity of pure turpentine.

TE'KEL, *weighed*, Dan. 5:25. See **MENE**.

TEKO'A, or **TEKO'AH**, *a stockade*, a city of Judah, founded by Ashur, 1 Chr. 2:24; 4:5, and fortified by Rehoboam, 2 Chr. 11:6. It was the home of the wise woman whom Joab hired to intercede for Absalom, 2 Sam. 14:2, of Ira, one of David's valiant men, 2 Sam. 23:26, and also of Amos the prophet, Amos 1:1. It is mentioned as a signal-post, Jer. 6:1, and as aiding to rebuild the temple at Jerusalem, Neh. 3:5, 27. It was inhabited by Christians in the time of the Crusades. It is found in the modern Teku'a, 9½ miles northeast of Hebron, with extensive ruins on the broad top of a hill. Near by on the northeast is a large labyrinthine cavern called Khureitûn, able to shelter and conceal hundreds.

TEL-A'BIB, *hill of grass*, a place on the river Chebar in Middle Mesopotamia, where a colony of captive Jews was located, Ezek. 3:15.

TELA'IM, *lambs*, 1 Sam. 15:4, the marshalling-place of Saul's forces before his war with Amalek. See **TELEM**.

TELAS'SAR, *Assyrian hill*? 2 Kin. 19:12; Isa. 37:12, a place won from the "children of Eden" by the Assyrians; comp. Ezek. 27:23; in the hill country north of Mesopotamia.

TE'LEM, *oppression*, I., a town on the far south border of Judah, towards Edom, Josh. 15:24, possibly Telaim.

II. A temple doorkeeper, Ezra 10:24.

TEL-HAR'SA, Ezra 2:59, or **TEL-HAR'ESHA**, Neh. 7:61; R. V., **TEL-HAR'SHA**, *hill of the wood*, and **TEL-ME'LAH**, *salt-hill*, Babylonian towns from which Jews returned after the Captivity; perhaps in the low salt land near the Persian Gulf.

TELL, in the A. V., Gen. 15:5; 2 Kin. 12:10; Psal. 22:17, to count. See **TALE**.

TE'MA, *a desert*, I., the 9th son of Ishmael, Gen. 25:15; 1 Chr. 1:30.

II. Descendants of the above, and their home in Northern Arabia, famous for its caravans, Job 6:19, associated with Dedan, Isa. 21:13, 14; Jer. 25:23. It is traced in the modern town Teima', on the Haj route south of Damascus.

TE'MAN, the *right* or *south*. I. The first son of Eliphaz and grandson of Esau, Gen. 36:11, a duke of Edom.

II. The country settled by his posterity, Gen. 36:34, a stronghold of Idumæan power, Ezek. 25:13; associated with Bozrah, Amos 1:12, on the south or southeast side of Edom, north or northeast of the Gulf of Akaba. The Temanites were bold and wise, Job 2:11; 22:1; Jer. 49:7, 20; Obad. 8, 9.

TEM'PERATE, in Tit. 2:2 discreet; in other passages self-restrained, under self-control, Acts 24:25; 1 Cor. 7:9; 9:25; Gal. 5:23; Tit. 1:8; 2 Pet. 1:6. In the Bible sense, the temperate man holds *all* his appetites and passions in subjection to conscience and God's Word, so that he can and does deny himself any indulgence which they forbid. This virtue is divinely enjoined, Prov. 23:1-3; Luke 21:34; Phil. 4:5, is conducive to health of body and mind, and is a safeguard against many evils from without.

TEM'PLE, a building hallowed by the special presence of God and consecrated to his worship. In Hebrew it is called "the palace of Jehovah," "the sanctuary," and "the house of God." In Greek, *ιερον* is a general term, including all the sacred grounds, John 10:23; Acts 5:20, and *ναος* denotes the sanctuary itself, surrounded by other sacred precincts, Matt. 23:35; Luke 11:51. The distinctive idea of a temple, contrasted with all other buildings, is that it is the dwelling-place of a deity; and every heathen temple had its idol, but the true and living God dwelt "between the cherubim" in the Holy of Holies at Jerusalem. Hence, figuratively applied, a temple denotes the church of Christ, 2 Thess. 2:4; Rev. 3:12; heaven, Psal. 11:4; Rev. 7:15; and the soul of the believer, in which

the Holy Spirit dwells, 1 Cor. 3:16, 17; 6:19, 2 Cor. 6:16.

After the Israelites were settled in the promised land and the Lord had instructed David that Jerusalem was the place he had chosen in which to fix his dwelling, that pious prince began to realize his design of preparing a temple for the Lord that might be something appropriate to His divine majesty. But the honor was reserved for Solomon his son and successor, who was to be a peaceful prince, and not like David, who had shed much blood in war, 2 Sam. 7:1-13; 1 Chr. 17:1-12; 28:2-10; 29:1-9. David, however, applied himself to collect great quantities of gold, silver, brass, iron, and other materials for this undertaking, 1 Kin. 5; 1 Chr. 22; 29. The value of the gold and silver thus provided was more than \$2,000,000,000. The erection of the temple was commenced 4 years after his death, 1 Kin. 6:1.

The place chosen for erecting this magnificent structure was Mount Moriah, Gen. 22:2, 14, the threshing-floor of Araunah the Jebusite, 2 Sam. 24:18-25; 1 Chr. 21:18-30; 22:1; 2 Chr. 3:1. It occupied a central position, on the boundary line between Judah and Benjamin, representing the southern and northern tribes. The summit originally was unequal and its sides irregular; but it was a favorite object of the Jews to level and extend it. The plan and the whole model of this structure were laid by the same divine architect who planned the tabernacle, namely, God himself, 1 Chr. 28:11, 12, 19; and it was built much in the same form as the tabernacle, but was of double dimensions. The utensils for the sacred service were also the same as those used in the tabernacle, only several of them were larger, in proportion to the more spacious edifice to which they belonged. The foundations of this magnificent edifice were laid by Solomon in the year B. C. 1011, about 480 years after the exodus and the building of the tabernacle; and it was finished B. C. 1004, having occupied 7 years and 6 months in the building. Besides the 30,000 Hebrews employed, Solomon engaged the services of 153,000 people of Lebanon, subjects of Hiram king of Tyre, who brought immense quantities of timber and hewn stone, 1 Kin. 5:6; 7, and received in return liberal supplies of wheat and a cession of territory. See **CARTEL**. It was dedicated with peculiar solemnity to the worship of Jehovah, who condescended to make it the place for the special mani-

festation of his glory, 2 Chr. 5-7. The front or entrance to the temple was on the eastern side, and consequently facing the Mount of Olives, which commanded a noble prospect of the building, Matt. 21:1. The temple itself, strictly so called, which comprised the Porch, the Sanctuary, and the Holy of Holies, formed only a small part of the sacred precincts, being surrounded by spacious courts, chambers, and other apartments, which were much more extensive than the temple itself. These "many mansions" illustrate our Saviour's words about heaven in John 14:2. It should be observed that the word temple does not always denote the central edifice itself, but in many passages some of the outer courts are intended.

The following account may give a general idea of the building:

The Temple itself was 70 cubits long; the Porch being 10 cubits, 1 Kin. 6:3, the Holy Place 40 cubits, ver. 17, and the Most Holy Place, 20 cubits, 2 Chr. 3:8. The width of the Porch, Holy, and Most Holy Places was 20 cubits, 2 Chr. 3:3, and the height over the Holy and Most Holy Places was 30 cubits, 1 Kin. 6:2; but the height of the porch was much greater, being no less than 120 cubits, 2 Chr. 3:4, or 4 times the height of the rest of the building, unless there is here an error in transcription. The oracle or Most Holy Place was separated from the Sanctuary by an impervious veil, Luke 23:45, and was wholly dark, 1 Kin. 8:12, but for the glory of the Lord which filled it. It contained only the Ark of the Covenant, which see. To the north and south sides and the west end of the Holy and Most Holy Places, or all around the edifice, from the back of the porch on one side to the back of the porch on the other side, certain buildings were attached. These were called side chambers, and consisted of 3 stories, each 5 cubits high, 1 Kin. 6:10, and joined to the wall of the temple without. The material was white stone; the wood-work of cedar, overlaid with fine gold; the floor of cedar, with planks of fir, 1 Kin. 6:15.

Solomon's temple appears to have been surrounded by 2 main courts: the inner court, that "of the Priests," 1 Kin. 6:36; 2 Chr. 4:9; and the outer court, that "of Israel;" these were separated by a middle wall of partition, with lodges for priests and Levites, for wood, oil, etc., 1 Chr. 28:12.

The ensuing description is applicable to the temple courts in the time of our Lord:

The whole temple area was largely built up from a great depth by walls and buttresses, and filled in to make a large level area, around a central prominence of native rock; and the whole was inclosed by massive walls about 900 feet long and 600 from east to west. The bed of the Kidron was then 40 feet below its present level and much nearer the temple walls; and from the pinnacle of the temple surmounting these walls at the southeast corner to the bed of the valley must have been a descent of 250 feet.

The "Court of the Gentiles" was so called because it might be entered by persons of all nations. The chief entrance to it was by the east or Shushan gate, which was the principal gate of the temple. It was the exterior court and by far the largest of all the courts belonging to the temple, and is said to have covered a space of more than 14 acres. It entirely surrounded the other courts and the temple itself; and in going up to the temple from its east or outer gate one would cross first this court, then the Court of the Women, then that of Israel, and lastly that of the Priests. The "Court of the Gentiles" had a beautiful pavement of variegated marble, and was surrounded on all 4 of its sides by double cloisters or porticos 15 cubits wide, with Corinthian columns of marble nearly 6 feet in diameter supporting a platform or gallery. These "porches" on the east, west, and north sides were of the same dimensions. That on the east was called "Solomon's Porch," John 10:23; Acts 3:11; that on the south, called "the Royal Porch," was triple, the middle aisle being 45 feet wide and the other two 30 feet each. From this Court of the Gentiles our Saviour drove the men who had established a cattle-market in it for the supply of sacrificial animals and tax-money to those who came from a distance, Matt. 21:12, 13. It was separated from the next interior court, the "Court of the Women," by a wall of lattice-work 3 cubits high, having inscriptions on its pillars forbidding Gentiles and unclean persons to pass beyond it on pain of death. It extended along the east side only of the next interior court, "the Court of Israel," and is named in Scripture "the new court," 2 Chr. 20:5, and the "outer court," Ezek. 46:21. It was called the court of the women because it was their appointed place of worship, beyond which they might not go, unless when they brought a sacrifice, in which case they went forward to the court

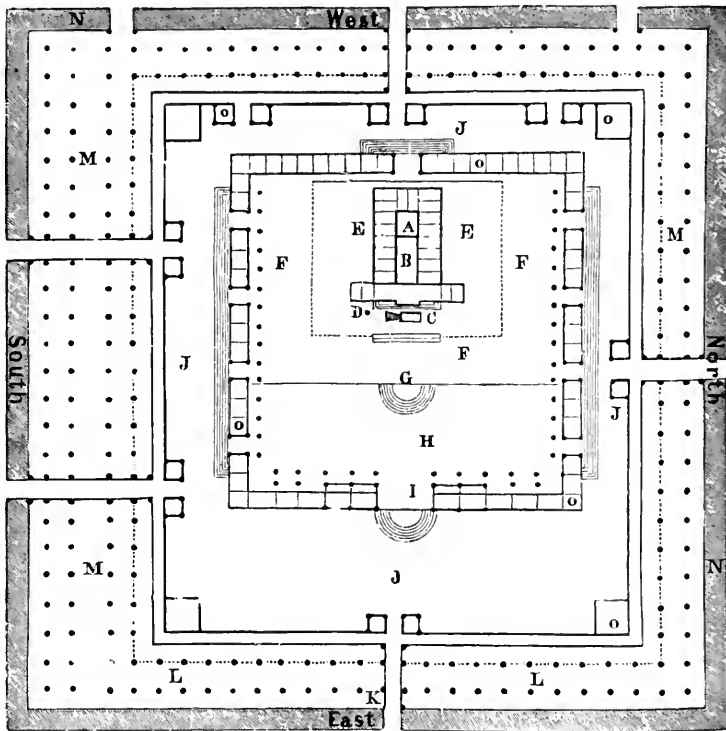
of Israel. The gate which led into this court from that of the Gentiles was "the Beautiful gate" of the temple, mentioned in Acts 3:2, 10; so called because the folding-doors, lintel, and side-posts were all overlaid with Corinthian brass. The worshipper ascended to its level by a broad flight of steps. It was in this court of the women, called the "treasury," that our Saviour delivered his striking discourse to the Jews, related in John 8:1-20. It was into this court also that the Pharisee and the publican went to pray, Luke 18:10-13, and thither the lame man followed Peter and John after he was cured—the court of the women being the ordinary place of worship for those who brought no sacrifice, Acts 3:8. From thence, after prayers, he went back with them through the "Beautiful gate" of the temple where he had been lying, and through the sacred fence, into the Court of the Gentiles, where, under the eastern piazza, or Solomon's Porch, Peter preached Christ crucified. It was in the same court of the women that the Jews laid hold of Paul when they judged him a violator of the temple by taking Gentiles within the sacred fence, Acts 21:26-29.

The "Court of Israel" was separated from the court of the women by a wall $32\frac{1}{2}$ cubits high on the outside, but on the inside only 25. The reason of this difference was that as the rock on which the temple stood became higher on advancing westward, the several courts naturally became elevated in proportion. The ascent into this court from the east was by a flight of 15 steps of a semicircular form and the magnificent gate Nicanor. On these steps the Levites stood in singing the 15 "songs of degrees," Psa. 120-134. The whole length of the court from east to west was 187 cubits, and the breadth from north to south 135 cubits. In this court and the piazza which surrounded it the Israelites stood in solemn and reverent silence while their sacrifices were burning in the inner court and while the services of the sanctuary were performed, Luke 1:8-11, 21, 22.

Within this court and surrounded by it was the "Court of the Priests," 165 cubits long and 119 cubits wide, and raised $2\frac{1}{2}$ cubits above the surrounding court, from which it was separated by pillars and a railing. Within this court stood the brazen altar on which the sacrifices were consumed, the molten sea in which the priests washed, and the 10 brazen lavers for washing the sacrifices; also the various utensils

and instruments for sacrificing, which are enumerated in 2 Chr. 4. It is necessary to observe here that although the Court of

the Priests was not accessible to all Israelites, as that of Israel was to all the priests, yet they might enter it for 3 several pur-



PLAN OF THE TEMPLE IN THE TIME OF CHRIST.

- A. The Holy of Holies.
- B. The Holy Place.
- C. The Altar of Burnt-offerings.
- D. The Brazen Laver.
- E. The Court of the Priests.
- F. The Court of Israel.
- G. The Gate Nicanor.
- H. The Court of the Women.

- I. The Gate Beautiful.
- J. The Court of the Gentiles.
- K. The Eastern or Shushan Gate.
- L. Solomon's Porch, or Colonnade.
- M. The Royal Porch.
- N. The outer Wall.
- O. Apartments for various uses.

poses: to lay their hands on the animals which they offered, or to kill them, or to wave some part of them.

From the Court of the Priests the ascent to the temple was by a flight of 12 steps, each half a cubit in height, which led into the sacred porch. Of the dimensions of this in Solomon's temple, as also of the Sanctuary and Holy of Holies, we have already spoken. It was within the door of the porch, and in the sight of those who stood in the courts immediately before it,

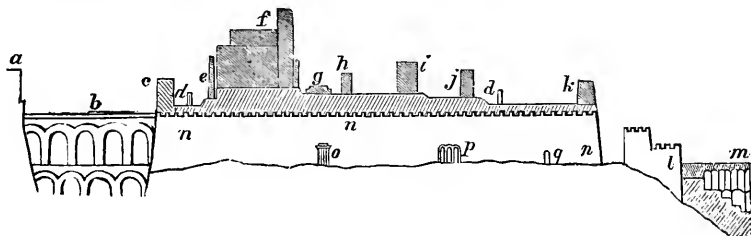
that the 2 pillars, Jachin and Boaz, were placed, 2 Chr. 3:17; Ezek. 40:49.

The temple of Solomon retained its pristine splendor but 33 years, when it was plundered by Shishak king of Egypt, 1 Kin. 14:25, 26; 2 Chr. 12:9. After this period it underwent sundry profanations and pillages from Hazael, Tiglath-pileser, Sennacherib, etc., 2 Kin. 12; 14; 16; 18; 24; and was at length utterly destroyed by Nebuchadnezzar king of Babylon, B. C. 588, after 'having stood, according to Usher,

424 years, 3 months, and 8 days, 2 Kin. 25:9-17.

After lying in ruins for 52 years, the foundations of the 2d temple were laid by Zerubbabel and the Jews who had availed themselves of the privilege granted by Cyrus and returned to Jerusalem, Ezra 1:1-4; 2:1; 3:8-10. After various hindrances, through the malice of the Samaritans, who obtained a decree from Babylon forbidding the work, it was resumed B. C. 520, and was finished and dedicated 21 years after it was begun, B. C. 515, Ezra 6:15, 16. The dimensions of this temple in breadth and height were double those of Solomon's. The weeping of the people at the laying of the foundation, therefore, Ezra 3:12, 13, and the disparaging manner in which they

spoke of it when compared with the first one, Hag. 2:3, were occasioned by its inferiority, not in size, but in glory. It wanted the 5 principal things which could invest it with this: namely, the ark and mercy-seat, the divine presence or visible glory, the holy fire on the altar, the Urim and Thummim, and the Spirit of prophecy. In the year B. C. 168 this temple was plundered and profaned by Antiochus Epiphanes, who ordered the discontinuance of the daily sacrifice, offered swine's flesh upon the altar, and completely suspended the worship of Jehovah, 1 Mac. 1:46, 47, etc. Thus it continued for 3 years, when it was repaired and purified by Judas Maccabæus, who restored the divine worship and dedicated it anew. Still later, Pompey as-



SIDE VIEW OF THE TEMPLE, IN PART AFTER DR. BARCLAY.

In this profile view of the Temple and its precincts from the south, *nn* is the outer southern wall of the temple area; *a* is a part of the royal buildings on Mount Zion; *b* is the Tyropæon bridge, connecting Zion with the south portico of the temple; *o* and *p* are gates leading subterraneously to the area above; *q* is a gate to the substructions; *l* is the tower Ophel; and *m* is the Red-heifer bridge over the Kidron.

Within, towards the north, is shown a section of the temple area; *c* representing the western cloister; *d* the *hil* or sacred fence; *e* the high wall in the rear of the temple; *f* the Holy House; *g* the great Altar of Burnt-offerings; *h* a covered colonnade in the Court of the Priests; *i* the Gate Nicanor in front of the Court of Israel; *j* the Gate Beautiful in front of the Court of the Women; and *k* the Eastern Cloister, or Solomon's Porch.

saulted the temple and entered the Holy of Holies.

Herod, having slain all the Sanhedrin except two, in the first year of his reign, B. C. 37, and having a taste for architecture, resolved to seek the favor of the Jews by rebuilding and beautifying the temple. This he was the more inclined to do both from the peace which he enjoyed and the decayed state of the edifice. After employing 2 years in preparing the materials for the work, the temple of Zerubbabel was pulled down, B. C. 20, and 46 years before the first Passover of Christ's ministry. Although this temple was fit for divine service in 9½ years, yet a great number of laborers and artificers were still employed in carrying on the outbuildings all the time of our Saviour's abode on earth. His

presence fulfilled the predictions in Hag. 2:9; Mal. 3:1. The temple of Herod was considerably larger than that of Zerubbabel, as that of Zerubbabel was larger than Solomon's. For whereas the 2d temple was 70 cubits long, 60 broad, and 60 high, this was 100 cubits long, 70 broad, and 100 high. The porch was raised to the height of 100 cubits, and was extended 15 cubits beyond each side of the rest of the building. All the Jewish writers praise this temple exceedingly for its beauty and the costliness of its workmanship. It was built of white marble, exquisitely wrought, and with stones of large dimensions, some of them 25 cubits long, 8 cubits high, and 12 cubits thick. To these there is no doubt a reference in Mark 13:1; Luke 21:5: "And as he went out of the temple, one of his

disciples saith unto him, Master, see what manner of stones and what buildings are here!" Luke says, "goodly stones." See a description of the ornaments of one of its gates under VINE.

This splendid building, which rose like a mount of gold and of snow, and was once the admiration and envy of the world, has for ever passed away. According to our blessed Lord's prediction, that "there should not be left one stone upon another that should not be thrown down," Mark 13:2, the whole structure above ground was completely demolished by the Roman soldiers under Titus, A. D. 70. The sacred utensils and many of the captives were carried to Rome and graced his triumphal procession, and the golden table for showbread, the sacred candlestick, and the book of the law are still to be traced in bold relief on the Arch of Titus in that ancient city. The emperor Julian undertook to rebuild the temple, A. D. 363, but was repulsed, we are told, by repeated and terrific explosions and outbursts of flames. The temple area is now occupied by two Turkish mosques, into which, until recently, neither Jew nor Christian was permitted to enter. The Mosque of Omar probably occupies the very site of the Holy House, and its great and venerated rock is supposed to have once supported the altar of burnt-offerings. Travellers are now admitted at times to the Haram area under close watch. It includes the former site of the Castle of Antonia, which occupied the whole northern end and had a turret at each of its 4 corners. The area is now 922 feet at its south side, and averages 1,540 feet from north to south. On the west side there were 4 gates: Sur, 2 Kin. 11:6, Parbar, 1 Chr. 26:18, the 2 gates of Asupim, 1 Chr. 26:17, with the "house of Asupim" between them. On the north was one gate named Tedi, on the east Shushan, on the south the double gate Huldah. In the foundation wall on the west side, 39 feet from the southwest corner, certain huge stones mark the beginning of an arch of 45 feet span, one of 7 arches and piers once supporting a stately viaduct over the Tyropœon valley, leading from the 1st gate of the temple area to the king's palace on Zion. It was first built by Solomon, 1 Kin. 10:5; 2 Chr. 9:4. A little north of this is the celebrated wailing-place of the Jews. See WALL.

At the southeast corner of the area the wall is now 77 feet high. Recent excava-

tions and shafts on the outside have reached the native rock at a depth of 80 feet from the surface and uncovered the ancient foundation stones, as finely cut and polished as the stones now above ground. Similar explorations 90 feet east of the southwest corner reached the well-worn pavement of an ancient street at the depth of 12 feet, and at 80 feet depth an aqueduct 4 feet high, running south, and apparently marking the former bed of the Tyropœon. Among recent discoveries of great interest is a stone tablet found by Ganneau, apparently once a part of the balustrade between the court of the Gentiles and that of the Israelites, with an inscription forbidding foreigners to pass it, Acts 21:28, 29; Eph. 2:14. Beneath the vast area of el-Haram still exist immense arched ways and vaults of unknown date; also a large and deep well, and other indications that the temple always possessed a copious and perennial supply of water, derived perhaps in part from Gihon by Hezekiah's aqueduct and in part from Solomon's pools, and



REMAINS OF THE TYROPEON ARCH.

flowing off through the fountain of the Virgin and the pool of Siloam.

In the time of the kings a regular guard of Levites was always on duty at the temple, 1 Chr. 26; 2 Chr. 23:19. During the supremacy of the Romans there was a Roman garrison in the strong tower of Antonia, which was connected with the temple by passages both above and under ground, John 18:12; Acts 4:1; 5:26; 21:31-40.

The utmost veneration and love were always cherished towards the temple by pious Jews, Psa. 84. All the people also, from various motives, gloried in it, many

with a bigoted and idolatrous regard. Hence the charge of blaspheming the temple, which was found the most effectual means of enraging the populace against Christ and his followers, Matt. 26:61; 27:40; John 2:19, 20; Acts 6:13; 21:27-30.

TEMPT, sometimes simply to *try* or *put to the test*, Acts 20:19; 1 Cor. 10:13; Heb. 3:9; 2 Pet. 2:9, as God proved Abraham, Gen. 22:1, to exhibit the power of faith, and as he tested the children of Israel, Exod. 16:4, and as the queen of Sheba tried the wisdom of Solomon, 1 Kin. 10:1; 2 Chr. 9:1. In other passages it has the more familiar sense of presenting inducements to sin. Satan is the great tempter, seeking thus most effectually to destroy men's souls, 1 Chr. 21:1; Job 1 and 2; Matt. 4:1, 3; 1 Cor. 7:5; 1 Thess. 3:5, and hence is called "the old serpent," his temptation of our first parents being a type of subsequent assaults, Gen. 3:1-15; John 8:44; 2 Cor. 11:3; 1 John 3:8; Rev. 12:9. He tempted Ananias and Sapphira, Acts 5:3. Men are also led into sin by their own evil inclinations and by other men, Jas. 1:14, 15. God being holy and desirous of men's holiness, does not thus tempt them, Jas. 1:13; but he makes trial of them to prove, exercise, and establish their graces, Gen. 22:1; Jas. 1:2, 3. Christ stands ready to support his people under any possible temptation, 1 Cor. 10:13; Heb. 2:18; 4:15; 2 Pet. 2:19. Yet they are not to rush into temptation unbidden, Luke 11:4. Men tempt God by presumptuously experimenting on his providence or his grace, or by distrusting him, Exod. 17:2, 7; Num. 14:22; Psa. 78:18, 41, 56; Isa. 7:12; Matt. 4:7; Luke 10:25; Acts 5:9; 15:10. The Jews tempted Christ, hoping to ensnare him into some error or sin, Matt. 16:1; 19:3; 22:18. Sore afflictions are often called temptations or trials, as they are frequently the occasions of sin, Deut. 4:34; Matt. 6:13; Luke 8:13; 22:28; Jas. 1:12; 1 Pet. 1:6, 7.

Christ, at the outset of his public ministry, was violently assailed by the tempter, who thus displayed his effrontery and his blindness, hoping perhaps that the human soul of the Redeemer would be left unaided by his divinity, Matt. 4; Mark 1:12, 13. The temptations are to be understood as real transactions, and not as visions. The first was addressed to hunger, a pressing natural human want. Christ quotes the words of Moses in Deut. 8:3; and the lesson is, to remember our dependence on God for all things, and to obey him and

trust him for the results. At the 2d Christ stood on the brink of the lofty colonnade at the southeast corner of the temple wall, overlooking the deep valley of the Kidron. He was urged to prove his claims by presumptuously forcing God to work a miracle, and answered by quoting Deut. 6:16. At the 3d he stood on some lofty mountain, the wide view before him being perhaps enhanced by optical illusions and showing to the mind's eye the world's glory, and was offered an easy way to remove the world's opposition and transfer to himself the dominion of mankind. His reply was that Jehovah only is the rightful object of adoration. The tempter was baffled, and left him for a season, to meet a like rebuff on every future assault, Luke 4:1-13; 22:53; John 14:30. The Saviour triumphed and paradise was regained.

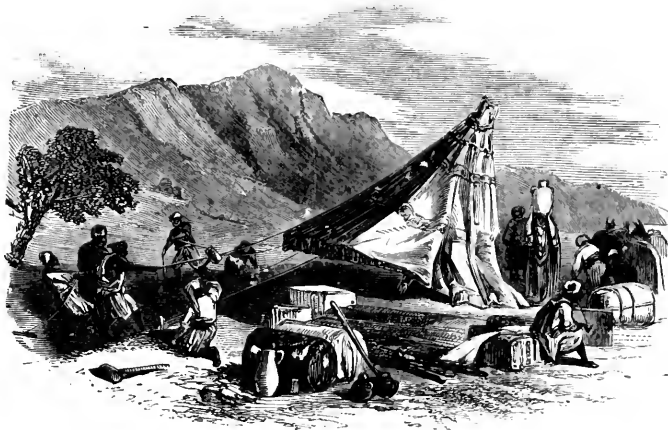
TEN. See NUMBERS and TITHES.

TEN COMMANDMENTS. See DECALOGUE.

TENT. Dwelling in tents was very general in ancient times among Eastern nations, Gen. 4:20; their way of life being pastoral, locomotion became necessary for fresh pasturage, and dwellings adapted for such a life became indispensable, Gen. 26:12; Isa. 38:12. The patriarchs Abraham, Isaac, and Jacob dwelt in tents, Gen. 18:1; Heb. 11:9; and on the exodus of the Israelites from Egypt, throughout their peregrinations until they obtained the promised land, and to some extent afterwards, they adopted the same kind of habitation, Exod. 16:6; Josh. 7:24; 22:8. Hence the expression, "Every man to his tents, O Israel," etc., Judg. 7:8; 2 Sam. 20:1, 22; 1 Kin. 12:16. Indeed, the people of the East, men, women, and children, lived very much in the open air, as is obvious from the New Testament narratives. Paul and Aquila were tent-makers, Acts 18:3. And the same is true at the present day. The Midianites, the Philistines, the Syrians, the descendants of Ham, the Hagarites, and the Cushanites are mentioned in Scripture as living in tents. But the people most remarkable for this unsettled and wandering mode of life are the Arabs, who from the time of Ishmael to the present have continued the custom of dwelling in tents. Amid the revolutions which have transferred kingdoms from one possessor to another these wandering tribes still dwell in tents, unsubdued and wild as was their progenitor. This kind of dwelling is not, however, confined to the Arabs, but is used throughout

the continent of Asia. Tents are distinguished from huts or booths, Gen. 33:17; Job 29:18; Isa. 1:8; 24:20. See BOOTH and HAZERIM. The word *tent* is formed from the Latin, "to stretch," tents being

usually made of canvas, goats' hair, or camels' hair cloth, stretched out and sustained by poles with cords secured to pegs driven into the ground, Isa. 54:2; Jer. 10:20. The "nail of the tent" with which



ARABS PITCHING A TENT.

Jael pierced the head of Sisera was such a tent-pin, Judg. 4:21. See also Isa. 33:20; 40:22. The house of God and heaven are spoken of in Scripture as the tent or tabernacle of Jehovah, Psa. 15:1; 61:4; 84:1; Isa. 40:22; Heb. 8:2; 9:11; and the body as the tabernacle of the soul, taken down by death, 2 Cor. 5:1; 2 Pet. 1:13, 14. Says Lord Lindsay, "There is something very melancholy in our morning flittings. The tent-pins are plucked up, and in a few minutes a dozen holes, a heap or two of ashes, and the marks of the camels' knees in the sand, soon to be obliterated, are the only traces left of what has been for a while our home," Isa. 38:12. "Often," says M'Cheyne, "we found ourselves shelterless before being fully dressed. What a type of the tent of our body! Ah, how often is it taken down before the soul is made meet for the inheritance of the saints in light." A tent is also put for its inmates, Hab. 3:7; Zech. 12:7.

Tents are of various colors: black, as the tents of Kedar, Psa. 120:5; Song 1:5; red, as of scarlet cloth; yellow, as of gold shining brilliantly; white, as of canvas. They are also of various shapes; some circular, others of an oblong figure, not unlike the bottom of a ship turned upside down. In Syria the tents are now gener-

ally made of cloth of goats' hair, woven by women, Exod. 35:26. Those of the Arabs are of black goats' hair. Some other nations adopt the same kind, but it is not common. An Arab sheikh will have a number of tents, for himself, his family, servants, and visitors, as in patriarchal times Jacob had separate tents for himself, for Leah, Rachel, and their maids, Gen. 24:67; 31:33; Judg. 4:17. Usually, however, one tent suffices for a family; being divided, if large, into several apartments by curtains. The portion intended for females is called the harem. Some tents are so built as to house a flock at night.

TENTH-DEAL, that is, *tenth part*, corresponding to the Hebrew *assarón*, or the 10th part of an ephah. It would thus be the same as the omer, about 5 pints, Exod. 29:40; Lev. 14:10; 23:17; Num. 15:28; 29. See MEASURE.

TE'RAH, a *station*, the son of Nahor and father of Haran, Nahor, and Abraham, Gen. 11:24-32, and ancestor of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites. He begat Abraham at the age of 130 years, in Ur of the Chaldeans. Upon Abraham's first call to remove into the land of promise, Terah and all his family went with him as far as Haran in Mesopotamia, about B. C. 1918, Gen. 11:31, 32.

He died there the same year, aged 205 years. Scripture intimates that Terah had fallen into idolatry, or had for a time mingled some idolatrous practices with the worship of the true God, Josh. 24:2, 14; comp. Gen. 31:30; and some think that Abraham himself at first did the same thing; but that afterwards God, being gracious to him, convinced him of the vanity of this worship, and that he undeceived his father Terah.



TER'APHIM or **TERA'PHIM**, *nourishers*, Judg. 17:5; 18:14-20, translated "idolatry" and "idols" in 1 Sam. 15:23; Zech. 10:2, and "images" in Gen. 31:19, 30-35; 1 Sam. 19:13-16; 2 Kin. 23:24; Ezek. 21:21, and apparently the "strange gods" which Jacob buried under the oak at Shechem, Gen. 35:2-4. Rachel's images and those of Micah seem to have been small household divinities or talismans; one was found in David's family resembling the human form or bust in shape and size, 1 Sam. 19:13-16; and in Hos. 3:4, 5 teraphim are spoken of as even accessory to the worship of God, like the Urim and Thummim: an illustration, among many in Hebrew history, of the great difficulty of maintaining in the midst of idolaters a pure and spiritual worship.

TE'RESH, *strictness*, one of the 2 eunuchs, doorkeepers of Ahasuerus, whose plot to murder him was discovered by Mordecai, and they were hanged, Esth. 2:21; 6:2.

TER'RACE, 2 Chr. 9:11, a staircase of alnum-wood in Solomon's palace; in many other passages the Heb. word is translated "highway," Num. 20:19; Judg. 20:31; 1 Sam. 6:12; Isa. 7:3.

TER'TIUS, *third*, a Christian whom Paul at Corinth employed as his amanuensis in writing the Epistle to the Romans, Rom.

16:22. He sends a personal greeting, ver. 23, and was probably a Roman.

TERTUL'LUS, *third*, a Roman orator or advocate, whom the high-priest and Sanhedrin employed to bring forward their accusation against Paul, before the Roman procurator at Cæsarea, probably because they were themselves unacquainted with the language and modes of proceeding in the Roman courts, Acts 24:1, 2. His oration began with falsehood and flattery; we probably have only an abstract of it.

TES'TAMENT, in common usage a man's last will, but in the New Testament the Greek *dialtheke*, answering to the Hebrew *berith*, denotes a *covenant*, Exod. 2:24; 24:8; Heb. 7:22; 9:15-20; Rev. 11:19. It is often used with the epithet "new," Matt. 26:28, to distinguish it from the former covenant, Gal. 4:24, made with Abraham and his believing seed, Gen. 15:1-18; 17:1-19; Luke 1:72, 73; Acts 3:25; 7:8, and renewed under Moses, Exod. 24:3-12; Heb. 9:4, 15; Rev. 11:19, with Heb. 8:5. It is the gospel dispensation, sealed by the blood of Christ, Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, and is sometimes translated "covenant" in the A. V., Heb. 8:6-10; 10:16, 29; 12:24; 13:20. In Heb. 9:15-17 in the A. V. the idea of the last will and death of the testator seems implied; but if the simple Biblical sense of "covenant" is retained, the death of the *attesting victim* would be the customary and necessary seal of the covenant. The titles "NEW TESTAMENT," given to the Christian Scriptures, and "Old Testament," given to the ante-Christian Scriptures, are retained even in the R. V. See **BIBLE** and **COVENANT**.

TES'TIMONY, the whole revelation of God, testifying to man what he is to believe, do, and hope, including both the law and the gospel, Psa. 19:7; 119:88, 99; 1 Cor. 1:6; Rev. 1:2. The two stone tables of the law were a visible "testimony" or witness of God's covenant with his people; and hence the ark of the covenant was called sometimes the testimony, or the ark of the testimony, Exod. 25:16, 22; 34:29. See **ARK**.

TE'TRARCH, *ruler of the fourth part* of a state or province, first used after Thessaly was divided into 4 parts; in the New Testament a general title applied to those who governed any part of a kingdom or province with an authority subject only to that of the Roman emperor. Thus Herod the Great and his brother were at one time in early life constituted tetrarchs of Judæa

by Antony. At the death of Herod the Great he left half his kingdom to Archelaus, with the title of ethnarch; while the other half was divided between 2 of his other sons, Herod Antipas and Philip, with the title of tetrarchs, the former over Galilee and Peræa, and the latter over Ituræa and Trachonitis, Luke 3:1. See HEROD, IV. and V. In the same manner Lysanias is also said to have been tetrarch of Abilene, Luke 3:1. It is Herod Antipas who is called the tetrarch in Matt. 14:1; Luke 3:1, 19; 9:7; Acts 13:1. As the authority of the tetrarch was similar to that of the king, so the general term king is also applied to Herod, Matt. 14:9; Mark 6:14-28.

THADDÆ'US, *breast*, a surname of the apostle Jude, Mark 3:18. In Matt. 10:3 some of the most ancient MSS. have "Thaddæus;" one has "Lebbæus;" and one, followed by the A. V., "Lebbæus, whose surname was Thaddæus." In the R. V. only Thaddæus is retained. Luke calls him Judas in both his catalogues, Luke 6:16; Acts 1:13. See JUDAS, III.

THA'HASH, or **TA'CHASH**, *badger*, Gen. 22:24, son of Nahor and Reumah.

THA'MAH, *laughter*, one of the Nethinim whose sons returned from Babylon, Ezra 2:53; called Tamah in Neh. 7:55, A. V.

THA'MAR, A. V., Matt. 1:3. See TAMAR.

THAM'MUZ. See TAMMUZ.

THANK'-OFFERING. See OFFERING, SACRIFICE.

THANKS'GIVING, the due expression of gratitude to God for all his favors and mercies, temporal and eternal, material and spiritual. It implies a just appreciation of all his kindnesses and of our unworthiness of them, bearing them in remembrance, loving him for them, making public acknowledgment of them, and making suitable returns of obedience and service. Ingratitude evinces the baseness and alienation of the human heart from God. Under the Old Dispensation thank-offerings were required to be offered both statedly and on special occasions, Lev. 7:12, 15; Psa. 107:22-31; 116:17; with the voice of joy and praise, Neh. 11:17; Isa. 51:3; Rev. 7:12; and with prayer, Neh. 11:17; Phil. 4:6; 1 Tim. 2:1-3. See OFFERING.

THA'RA, Luke 3:34, A. V. See TERAH.

THAR'SHISH. See TARSHISH.

THE'ATRE. See next column.

THEBES. See AMON.

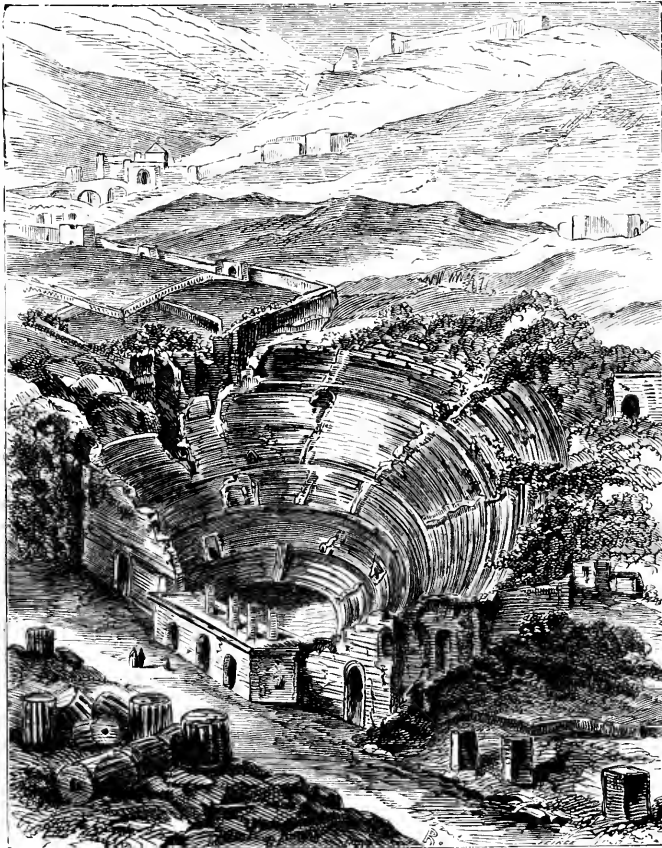
THE'BEZ, *brightness*, an Ephraimite town, at the siege of which Abimelech was killed, Judg. 9:50-55. The story was recalled by David as well known, 2 Sam. 11:21. The site of Thebez is at the modern village Tubâs, 9 miles northwest from Nablûs, on the road to Beth-shean, on a hillside north of a plain among hills.

THEFT, Exod. 20:15; Prov. 22:22, under the Mosaic law, was punished by exacting a full restitution, which was secured if necessary by the sale of the goods or services of the thief to the requisite amount, Prov. 6:31. Restitution was 2-fold if the living animal stolen was returned, Exod. 22:3-8; if it was sold or spoiled it must be repaid 4-fold in case it was a sheep or goat, 5-fold if horned cattle, Exod. 22:1; 2 Sam. 12:6; Luke 19:8. Silver or gold stolen was to be restored with one-fifth added. If unable to make restitution the thief might be sold into temporary servitude with his wife and children, Gen. 44:17; 2 Kin. 4:1. A night-robber might lawfully be slain in the act, and a man-stealer was to be punished by death, Exod. 21:16; 22:2; Deut. 24:7.

THELA'SAR, 2 Kin. 19:12. See TELASAR.

THEOPH'ILUS, *friend of God*, an honorable person to whom the evangelist Luke addressed his Gospel and the Acts of the Apostles, Luke 1:3; Acts 1:1. He was perhaps a convert from paganism under Paul's preaching at Rome, and his title "most excellent" suggests that he was a magistrate or high official; compare Acts 23:26; 24:3; 26:25.

THE'ATRE, a place built for dramatic representations, Acts 19:29, or the scene or "spectacle" there exhibited, 1 Cor. 4:9. It was in the theatre at Cæsarea, used for large public assemblages, that Herod Agrippa was struck with death, Acts 12:21-23, and in the theatre at Ephesus a tumultuous crowd were stirred up against Paul, Acts 19:29. Its walls still remain, though its marble seats are gone, and it is a work of immense grandeur, in full view of the temple of Diana. See EPHEBUS and ROME. Ancient theatres were usually semicircular in form, open to the air unless covered at times by an awning, the seats in concentric rows rising in tiers one above another; they were often very large. A theatrical "spectacle" was sometimes shown, where criminals or slaves "fought with wild beasts," and were "made a gazing-stock" to 50,000 or more spectators, Heb. 10:33.



THE ANCIENT THEATRE AT EPHEBUS.

In Heb. 12:1 the "cloud of witnesses" means those who watch the Christian race, as crowds of spectators watched the Grecian games.

THESSALO'NIANS, EPISTLE TO THE, I. and II. These were the earliest of Paul's epistles, and were written from Corinth in A. D. 52 and 53. The subscription at the end of the epistles is not a part of them, and in this case is wrong. These are the only letters of Paul extant written during his 2d missionary tour, in company with Silas and Timothy. See **THESSALONICA**. After being driven from Thessalonica he went to Berea, Athens, and Corinth, Acts 17:1 to 18:18; and various circumstances indicate the lapse of several years before he returned to Jerusalem and Antioch,

1 Thess. 2:9; 3:1-7; 4:13-18; 5:14; Phil. 4:16. He greatly desired to revisit the Thessalonians, but being hindered, sent Timothy to learn their state. Timothy's good report of their faith, brought to the apostle at Corinth, greatly cheered him, and in his first epistle he expresses his joy, and confirms them against the persecutions and temptations they would meet, by discussing the miraculous testimony of God to the truth of the gospel, 1:5-10; the character of its preachers, 2:1 to 3:13; the holiness of its precepts, 4:1-12; and the resurrection of Christ and his people, 4:13 to 5:11. The remainder of the epistle consists of practical exhortations to constancy. His tender and loving watch-care over every convert in that church appears in

this epistle, ch. 1:3; 2:7-11; 3:6-10, and he warns them not to neglect the duties of life in visionary anticipations of Christ's 2d coming, ch. 4:11; comp. 2 Thess. 3:10-12; and closes with salutations and a blessing.

In the second epistle, written some 6 months after the first, he commends their faith and patience in tribulation, ch. 1:1-12, and corrects certain errors into which they were falling particularly respecting the 2d coming of Christ. This, he shows, must be preceded by a great apostasy and by the career of "the man of sin," "the son of perdition," "whose coming is after the working of Satan, with all power and signs and lying wonders;" who usurps divine authority over the church and "opposeth and exalteth himself above all that is called God." These predictions probably still await their full realization, but their remarkable fulfilment thus far in the Church of Rome, at first so contrary to human anticipations, proves that the apostle wrote by inspiration. In ch. 2:1, 2 he alludes to some letter falsely ascribed to him, but teaching an opposite doctrine, or some perversion of his own words; and with his closing benedictions adds his own sign-manual to the writing of his amanuensis.

THESSALONICA, *conquest of Thessaly*, a city and seaport of the 2d part of Macedonia at the head of the Thermaic Gulf, so called from the city's ancient name, Thermo, and the *hot-springs* in its neighborhood. It lay 27 miles from Pella and 67 from Amphipolis, Acts 17:1, and had a good harbor and was well situated for commerce, being on the Via Egnatia, which connected Rome with the whole region north of the Ægean Sea, and thus it was well situated for diffusing the gospel by land and sea. In the conversion of the Slavonians and Bulgarians it was largely instrumental. It was rebuilt about B. C. 315 by Cassander, son of Antipater, who named it Thessalonica after his wife, sister of Alexander the Great. When Æmilius Paulus, after his conquest of Macedonia, divided the country into 4 districts, this city was made the capital of the 2d division, and was the station of a Roman governor and questor. It was inhabited by Greeks, Romans, and Jews, from among whom Paul gathered a numerous church. There was a large number of Jews resident in this city, where they had a synagogue, in which Paul, after his expulsion from Philippi on his 2d missionary tour, preached to them on 3 successive Sabbaths. Some

of the Jews and many of the Gentiles embraced the gospel; but the rest of the Jews determined to maltreat the apostle, and surrounded the house in which they believed he was lodging. The brethren, however, secretly led Paul and Silas out of the city towards Berea, 45 miles west, and they escaped from their enemies, Acts 17. This inspired history is singularly confirmed by several undesigned coincidences with facts otherwise known. The magistrates mentioned Acts 17:6 are called *politarchs*, a name unusual in ancient literature, but found on a local monument—which also bears the names of Sosipater, Secundus, and Gaius. The free assembly of the people before which Paul and Silas were summoned was characteristic of a "free city." Paul was afterwards there, both going and returning, on his 3d tour, Acts 20:1-4, and probably after his 1st imprisonment at Rome, 1 Tim. 1:3; 2 Tim. 4:13; Tit. 3:12. Among the early Christians there were Jason, Demas, and Gaius, Acts 19:29; 27:2; Col. 4:10; Phile. 24, also Secundus and Aristarchus whom Paul took with him, Acts 20:4. The city was taken by the Saracens, A. D. 904, by the Sicilian Normans in 1185, and by the Turks in 1430. During all these changes many Jews seem to have lived there. The modern Saloniki abounds in broken columns and sculptured fragments, and though a wretched town has a population of 70,000, one-third of whom are Jews. Many of the mosques were formerly Christian churches.

When Paul left Macedonia for Athens and Corinth, he left behind him Timothy and Silas at Thessalonica, that they might confirm those in the faith who had been converted under his ministry. He afterwards wrote to the church at Thessalonica two epistles. See PAUL.

THEUDAS, *praise*, or *God-given*, an insurgent Jew, mentioned by Gamaliel, A. D. 29, as of the preceding generation, Acts 5:36, 37, and therefore not to be confounded with Theudas of A. D. 40, mentioned by Josephus. The period following the death of Herod the Great was full of revolts. Theudas was also a common name, answering to the Hebrew Matthias, under which name Josephus speaks of an unsuccessful reformer who was burned in the latter part of Herod's reign.

THIEF, rather "robber" in Matt. 21:13; 26:55; 27:38, 44; Mark 11:17; 14:48; 15:27; Luke 10:30, 36; 19:46; 22:52; 23:39-43. The "penitent thief" showed a faith as

remarkable as his penitence, recognizing Christ even on the cross as the divine King and Saviour. His turning to Christ, possibly after joining the other thief in mocking Him, seems to have been sudden, in view of the Redeemer's godlike bearing, looks, and words and the attesting signs and circumstances.

THIGH. The mode of taking an oath alluded to in Gen. 24:2-9; 47:29-31 was significant of the swearer's obligation to obedience or to fidelity as under the covenant of circumcision. Jacob's thigh was disabled by the Angel, to show the patriarch that his prevalence was through his faith and prayer, not through force, Gen. 32:25-31. The ischiatic nerve is still extracted from the hinder limbs of beeves by the Jews in England. Smiting the thigh was a gesture of self-condemnation and grief, Jer. 31:19; Ezek. 21:12. Warriors wore their swords upon the left thigh, unless left-handed, in readiness for use, Judg. 3:15-21; Psa. 45:3; Song 3:8; so too they may have borne their names and titles, not only on their shields, but on their swords, or on the robe or mailed coat covering the thigh, Rev. 19:16. "Hip and thigh," Judg. 15:8, seems to mean utterly and irrevocably. In Isa. 47:2 "thigh" should be translated "leg;" and in Song 7:1 "the joints of thy thighs" some render "the cincture of thy loins," *i. e.*, the drawers.

THIMNA'THAH, Josh. 19:43. See **TRIMNATHAH**.

THIS'TLES and **THORNS**. Under these terms, together with brambles, briars, and nettles, the translations of 22 Heb. and Gr. terms, are included numerous troublesome plants, many of them with thorns, well fitted to try the husbandman's patience, Gen. 3:18. They were very abundant in Palestine; among them were the Acacia, the *Acanthus spinosa*, the *Solanum*, *Tribulus*, *Urtica*, etc.; some bearing true thorns, growing from the wood of the plant, others only those from the bark. They were much used for fuel, and the flame of a dry thorn-bush is quick to rise and quick to expire, Psa. 58:9; 118:12; Eccl. 7:6; Isa. 33:12. They formed durable and impenetrable hedges, Prov. 15:19; Hos. 2:6, the thorns being sharp as needles, Num. 33:55; Prov. 26:9; 2 Cor. 12:7. Plants of this class were a symbol of desolation, Prov. 24:31. A petty village on the plain of Jericho is now protected against Arab horsemen by a hedge of thorny Nubk branches. Dr. Eli Smith, visiting the plain where Gideon

once threatened to tear the flesh of the princes of Succoth with thorns and briars, noticed such plants there of remarkable size, some of them rising above his head on horseback, Judg. 8:7. Some have thorns curved like hooks, as the Heb. word signifies which occurs in Eccl. 7:6; Isa. 34:13; Hos. 2:6; Nah. 1:10. Many of the heights and ruins of Palestine are covered with thorn-bushes which tear the clothing of travellers or turn them aside in despair, Isa. 7:23, 24; 32:13; Hos. 9:6; comp. 2 Sam. 23:6, 7. Tristram says of the nubk, "No one can approach it with impunity unless clad in leather. In 3 days the whole party were in rags from passing through the thickets." Few of the Hebrew terms can now be affixed with certainty to particular varieties among the many found in Syria. The plant of which the thorny crown of



THORN-TREE.

the Saviour was made, with the design to mock as well as to torture him, is supposed to have been the *Zizyphus Spina Christi*, the nubk or dhôm of the Arabs, a very common bush or tree, growing from 6 to 30 feet high, with dark and glossy leaves, having many small and sharp spines on its round and pliant branches, Matt. 27:29; John 19:2, 3. Paul's "thorn in the flesh," 2 Cor. 12:7-10, may have been some painful and mortifying bodily infirmity, unfavorable to the success of his public ministrations. Some have thought it an affection of the eyes, a memento of his temporary blindness at Damascus, Acts 9:3, 8, 18. Comp. 2 Cor. 10:10; Gal. 4:13, 14; 6:11, 17. In 2 Chr. 33:11, for "among the thorns," the R. V. reads, "with hooks" or "in chains."

THOM'AS, the apostle, Matt. 10:3, in

Gr. Didymus, both meaning a *twin*, John 20:24, was probably a Galilean as well as the other apostles; but the place of his birth and the circumstances of his calling are unknown, Luke 6:13-15. He appears to have been of an impulsive yet far from sanguine temperament, ardently devoted to Christ, John 11:16; 14:5, 6, ready to act upon his convictions, and yet slow to be convinced, as he at first doubted our Lord's resurrection, John 20:19-29. Several of the Fathers say that he preached in the Indies; others in Parthia.

THORNS. See **THISTLES**.

THOUGHT, 1 Sam. 9:5; Matt. 6:25, 34; Luke 12:11, undue care or solicitude.

THOUSAND YEARS, or MILLENNIUM, Rev. 20:1-7. As to this happy period, foretold in many Scripture passages, a great diversity of views has prevailed in all ages of the Christian Church, according as a literal or a figurative interpretation has been given to these passages. One class of interpreters place it *after* the 2d advent of Christ and before the general resurrection and judgment; others *before* all these events. According to some, Christ's 2d coming or *presence*, in Greek *parousia*, has already begun.

The general view of the first class seems to be that Christ will visibly come to the earth, suddenly, and perhaps very soon, to destroy the wicked, restore the converted Jews to Palestine, raise his saints and martyrs from the dead, and personally reign on the earth 1,000 years or more—a period of peace and happiness, Isa. 2:4; Hos. 2:18; Zech. 9:10, when Satan shall be confined and even savage beasts tamed, Isa. 11:6-9; 65:25; after which period will follow the 2d resurrection and the general judgment. They so interpret with endless variations the prophetic Scriptures and such passages as Matt. 19:28; Luke 20:35; 22:18; Phil. 3:10; 2 Tim. 2:12.

Most Christians, however, now regard the promised millennium as a period of spiritual ascendancy of Christianity, preceding Christ's 2d coming; and found their views not only on their interpretation of the special predictions of Scripture, but on parables like those of the leaven, the mustard-seed, the husbandman, the growing and ripening corn, the light dawning into perfect day; on the stone in Daniel's vision, which filled the whole earth; on Christ's gift of the Holy Spirit as better than his own visible presence, and his last commission to his followers to preach the

gospel to every creature; also on the harmony of this view with the genius of Christianity as unfolded in the Bible and by providence, looking to the triumph of the gospel by moral means and the power of the Holy Spirit; on the simultaneous resurrection of the righteous and wicked at Christ's coming, and on the one day of judgment for all.

In the midst of these conflicting views the Christian student may well bear in mind that prophecy is meant to be expounded chiefly by its actual fulfilment; that "secret things belong unto God," while our part is "to do all the words of this law," Deut. 29:29; that it is not for us "to know the times and the seasons," but to be "witnesses" for Christ "to the uttermost parts of the earth," Acts 1:6-8; and that any zeal in the study of prophecy, or any conclusion formed that lessens our fidelity to these duties, cannot be pleasing to Christ.

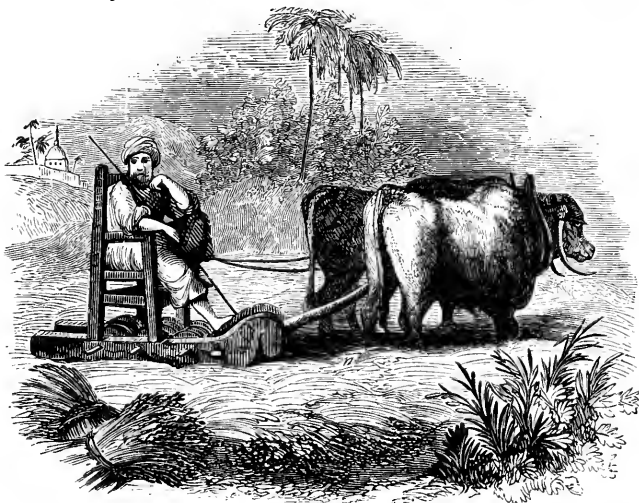
THREE. See **NUMBERS**. The phrase "three days and three nights," Matt. 12:40, was equivalent in Hebrew to the English "three days;" the Jews employing the expression "a day and a night" to denote our "day" of 24 hours. Nor did "three days," 1 Sam. 30:13, literally "this third day," necessarily include the whole of 3 days, but a part of 3 days, a continuous period including one whole day of 24 hours and a portion of the day preceding it and the day following it. Comp. Gen. 7:12, 17; 1 Sam. 30:12, 13; 2 Chr. 10:5, 12.

THREE TAVERNS. Acts 28:15, a place on the famous Appian Way, traversed by Paul going from Puteoli to Rome; near the modern Cisterna, 32 miles from Rome.

THRESH'ING was anciently and is still performed in the East, sometimes with a flail, Ruth 2:17; Isa. 28:27, sometimes by treading out the grain with unmuzzled oxen, Deut. 25:4, but more generally by means of oxen dragging an uncouth instrument over the sheaves of grain. See **CORN**. The instrument most used in Palestine at this time is simply 2 short planks fastened side by side and turned up in front, like our common stone-sledge, having sharp flints or irons projecting from the under side, Isa. 28:27; 41:15; Amos 1:3. The Egyptian mode is thus described by Niebuhr: "They use oxen, as the ancients did, to beat out their corn, by trampling upon the sheaves and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder, or a plank with

sharp stones, as in Syria, but a sort of sledge, consisting of 3 rollers fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and

has his corn carried thither in sheaves upon asses or dromedaries. Two oxen are then yoked to a sledge; a driver gets upon it and drives them backward and for-



ward upon the sheaves; and fresh oxen succeed in the yoke from time to time." By this operation the straw is gradually chopped fine and the grain released. Meanwhile the whole is repeatedly turned over by wooden pitchforks with 3 or more prongs, and in due time thrown into a heap in the centre of the floor. The machine thus described is called a *noreg*, and answers to the Hebrew *morag* mentioned in 2 Sam. 24:22; 1 Chr. 21:23.

When the grain is well loosened from the straw the whole heap is next thrown with forks several yards against the wind, which, blowing away the chaff, the grain falls into a heap by itself, 2 Kin. 13:7; and if necessary the process is repeated. For this purpose the threshing-floors are in the open air, Judg. 6:37, and often on high ground, like that of Araunah on Mount Moriah, 1 Chr. 21:15, that the wind may aid more effectually in winnowing the grain, Jer. 4:11, 12, which is afterwards sometimes passed through a sieve for further cleansing. The ground is prepared for use as a threshing-floor by being smoothed off and beaten down hard. Boaz was wont to sleep on his threshing-floor, probably to guard it against thieves, Ruth 3:3, 7. While the wheat was carefully garnered the straw and chaff were gathered up for fuel; a most

instructive illustration of the day of judgment, Matt. 3:12.

THRONE, an established emblem of kingly dignity and power, used by sovereigns on all state occasions, 1 Kin. 2:19; 22:10; Esth. 5:1; Prov. 20:8. The same term is sometimes given to the seat of judges and princes, 1 Sam. 1:9; Psa. 122:5; Jer. 1:15. Solomon's throne was of ivory overlaid with gold, having arms, a circular back, and 6 broad steps, every one guarded by a gilded lion at each end, 1 Kin. 10:18-20. Heaven is called God's throne and the earth his footstool, Isa. 66:1. His throne, "high and lifted up," is also sublimely described as everlasting and as built upon justice and equity, Psa. 45:6; 97:2. See also Isa. 6:2-4; Ezek. 1:26. Christ is on the throne for ever as the King of heaven, Psa. 110:1; Heb. 1:8; Rev. 3:21; and his faithful disciples will partake of his kingly glory, Luke 22:30; Rev. 4:4; 5:10. He forbade men lightly to swear by heaven or its throne, as they were thus irreverent to God, Matt. 5:34; 23:22. In Neh. 3:7 "throne" means the governor's palace; and in Col. 1:16 "thrones" designates an order of celestial beings.

THUM'MIM. See URIM.

THUN'DER and lightning are significant manifestations of the power of God and

emblems of his presence and his anger against sin, as at the giving of the law, Exod. 19:16; 1 Sam. 2:10; 2 Sam. 22:14; Job 28:26; Psa. 18:13; 81:7. Thunder is poetically called "the voice of the Lord" in the sublime description of a thunder-storm in Psalm 29:

"The voice of the Lord is upon the waters;
The God of glory thundereth;
The Lord is upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars;
Yea, the Lord breaketh the cedars of Lebanon," etc.

See also 1 Sam. 7:10; Job 37:1-5; 40:9; Jer. 10:13; and John's sublime visions, Rev. 4:5; 11:19; 16:18; 19:6; 20:9. In illustration of Psa. 29:9, Moffat, while describing the thunder-storms of South Africa,

says that the antelopes flee in consternation, and that he has observed the Bechuanas starting off early on the morning following such a storm in quest of young antelopes prematurely born. In Psa. 78:48 "hot thunderbolts" means lightning. Thunder, as well as rain, is extremely rare in Palestine in all the summer months, Prov. 26:1, and the instance mentioned in 1 Sam. 12:17, 18 was signally miraculous. In Job 39:19 "thunder" should rather be "a waving mane." In Job 26:14 a whisper of God, a "little portion," is sublimely contrasted with "the thunder of his power." The solemn voice from heaven attesting Christ's mission, John 12:28, 29, was called thunder by some who stood by. Those best understand all divine revelations whose hearts listen for them, Acts 22:9. See BOANERGES.

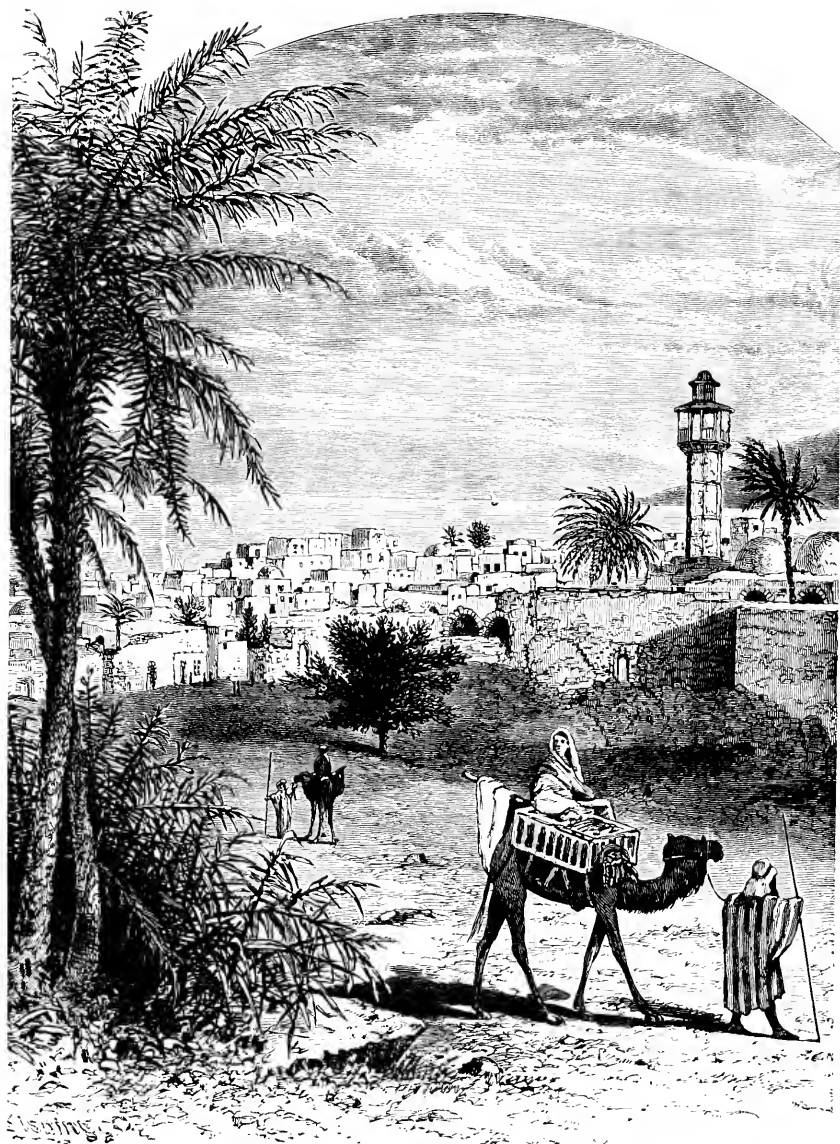


THYATIRA, a city of Lydia, in Asia Minor, a Macedonian colony founded by Seleucus Nicator after the death of Alexander the Great; anciently called Pelopia and Euhippia, now Ak-hissar. It was situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamos. It was the seat of one of "the 7 churches," Rev. 1:11; 2:18, 24. The art of dyeing purple was particularly cultivated at Thyatira, as appears from an inscription recently found there; and it still sends to Smyrna, 60 miles southwest, large quantities of scarlet cloth, perpetuating Lydia's business, Acts 16:14. Ak-hissar, the *white castle*, is a thriving town of 17,000 inhab-

itants, largely Turks, with extensive ruins around it.

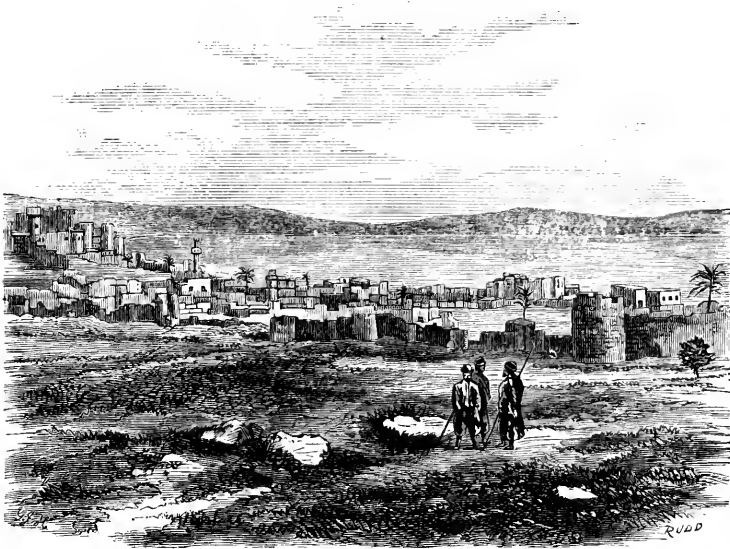
THY'INE-WOOD, Rev. 18:12, the wood of the Thyia or Thuja Articulata of Linnaeus, an aromatic evergreen-tree resembling the arbor-vitae-tree, 15 to 25 feet high, and found in Libya, near Mount Atlas. The wood was used in burning incense, and under the name of citron-wood was highly prized by the Romans for ornamental wood-work. It yields the sandarach resin of commerce.

TIBE'RIAS, a city of Galilee, founded by Herod Antipas and named by him in honor of the emperor Tiberius. At first it was the capital of Galilee; many Greeks and



TIBERIAS, SEEN FROM THE NORTHWEST.





Romans resided there, and Herod erected a stadium and a palace. A more ancient and greater city, perhaps Chinnereth or Rakkath, Josh. 19:35, seems previously to have flourished and gone to ruin near the same site, on the south. Tiberias was situated on the western shore of the Lake of Genesaret, about two hours' ride, or $5\frac{1}{2}$ miles, from the place where the Jordan issues from the lake. In the vicinity of the city, south, were hot springs, which were much celebrated. The lake is also sometimes called, from the city, the Sea of Tiberias, John 6:1, 23; 21:1. See SEA, IV. It is noteworthy that only the last of the evangelists gives it this name, Matthew, Mark, and Luke having written before the name had become generally adopted. After the destruction of Jerusalem, Tiberias was celebrated as the seat of a flourishing school of Jewish learning, and the Jewish Mishna was here compiled, A. D. 190, and the Masorah or body of traditions as to the Old Testament text, etc. It was the 4th of the Jewish sacred cities, only Jerusalem, Hebron, and Safed ranking above it. The Crusaders held it several times, and erected a church, in which the Arabs have since housed their cattle. It was in possession in turn of Persians, Arabs, and Turks. Modern Tubariyeh lies on a narrow undulating plain 2 miles long and a fourth of a mile

wide, between the high table-land and the sea. It was half destroyed by an earthquake in 1837, and has a population of 3,000 souls, about one-half of whom are Jews. The walls are little more than heaps of ruins, the castle is much shattered, and the place has an aspect of extreme wretchedness and filth. As the Arabs say, "The king of the fleas holds his court at Tubariyeh." South of the town are numerous remains of the ancient city or cities, extending for $1\frac{1}{2}$ miles, nearly to the hot springs. The waters of these springs are nauseous and salt, and too hot for immediate use, 136° to 144° ; but the baths are much resorted to for the cure of rheumatic diseases, etc. No mention is made of any visit to Tiberias by our Lord, and he may have avoided it because it was a favorite residence of the crafty and unscrupulous Herod Antipas, who only saw him shortly before his crucifixion, Luke 13:32; 23:8.

TIBERIUUS, CLAUDIUS NERO, the 2d emperor of Rome, was the son of Claudius Nero and Livia, and stepson of Augustus; and being adopted by that emperor he succeeded to his throne, A. D. 14, being joint emperor with him 2 years. He was at first moderate and just, but soon became infamous for his vices and crimes, and died A. D. 37, after a cruel reign of $22\frac{1}{4}$ years. It was in the 15th year of his reign that

John the Baptist commenced his ministry, Luke 3:1, and the crucifixion of Jesus took place in the 3d or 4th year after. Tacitus, the Roman historian, Annal. 15, 44, couples this event with the reign of Tiberius and the procuratorship of Pontius Pilate. This emperor is several times casually mentioned under the title of Cæsar, Matt. 22:17; Luke 20:22-25; 23:2; John 19:12. His subjects were commanded to pay divine worship to his images.

TIB'HATH, *extension*, a city of Hadadzer king of Zobah, 1 Chr. 18:8; called Beth in 2 Sam. 8:8. Probably northeast of Anti-Lebanon.

TIB'NI, *edifying*, an unsuccessful competitor with Omri the general for the throne of Israel during 3 years after the death of Elah and the suicide of Zimri, 1 Kin. 16:18-23.

TI'DAL, *reverence*, the king of several allied tribes apparently near the Euphrates, with whom he joined Chedorlaomer in the invasion of the vale of Siddim, Mount Seir, etc., and was defeated by Abraham, Gen. 14:1-16.

TIG'LATH-PILE'SER II., called **TIL'GATH-PILNE'SER** in 1 Chr. 5:26; 2 Chr. 28:20, king of Assyria in the time of king Ahaz, B. C. 747-729, Tiglath-pileser I. having begun to reign about B. C. 1130, but not being named in Scripture. The later king early in his reign, about B. C. 741, made a campaign against Pekah king of Israel, overran all the northern part of his kingdom, carried captive the inhabitants of many of the cities, and placed them in various parts of his own kingdom, 2 Kin. 15:29. Some years later the allied kings of Israel and Syria, Pekah and Rezin, having made war against Judah and threatening to place "the son of Tabeal" on the throne, 2 Kin. 15:37; 16:5; 2 Chr. 28:6-15, king Ahaz foolishly applied to Tiglath-pileser for assistance. The Assyrian army first attacked and captured Damascus, razed it to the ground as his monuments claim, and slew Rezin, 2 Kin. 16:9; they then ravaged Israel chiefly east of the Jordan, and carried off many captives, unconsciously fulfilling Isaiah's predictions, ch. 7:18; 8:4; but at the same time he exacted a heavy tribute from Ahaz and greatly distressed him, 1 Chr. 5:26; 2 Chr. 28:16-21; Isa. 9:1. As he makes on his monumental records no mention of his ancestors, it is inferred that he usurped the throne. His reign was probably 19 years long, and he was succeeded by his son Shalmaneser IV.

The Nineveh tablets record his capture of Damascus, Samaria, and Tyre, and his exacting tribute from a king of Judah, Yahu-khazi, evidently Ahaz. Some recent authorities confound Tiglath-pileser with Pul.

TI'GRIS. See **HIDDEKEL**.

TILE, a broad and thin brick, usually made of fine clay and hardened in the fire. Such tiles were very common in the region of the Euphrates and Tigris (see **BABYLON**), and offered to the exiled prophet Ezekiel the most natural and obvious means of depicting the siege of Jerusalem, Ezek. 4:1. Great numbers of similar rude sketches of places as well as of animals and men are found on the tiles recently exhumed from the ancient mounds of Assyria and Babylonia, interspersed among the wedge-shaped inscriptions with which one side of the tile is usually crowded. At Nineveh Layard found a large chamber stored full of such inscribed tiles, like a collection of historical archives, Ezra 6:1. They are usually about a foot square and 3 inches thick. The inscriptions were made with a sharp stylus on the clay while moist and in a mould, and it was then baked and sometimes glazed. Besides the tiles many clay cylinders, similarly inscribed and deposited in the corners of royal edifices, have been found and are legible after 2,000 or 3,000 years.

TI'LING, Luke 5:19, literally "tiles," of earthenware, apparently roofing the border of the court in the centre of the house, the roof being reached by outside stairs or from an adjoining house. See **HOTSE**.

TIM'BREL, an instrument of music, early and often mentioned in Scripture, Gen. 31:27; Job 21:12. The Hebrews called it *toph*, under which name they comprehended all kinds of drums, tabrets, tabors, and tambourines. We do not find that they used it in war, but only at public rejoicings and festive occasions, Isa. 5:12; 24:8; Jer. 31:4. It was commonly played by women, 1 Sam. 18:6; Psa. 68:25, but was used by the young prophets in Samuel's day, 1 Sam. 10:5; 1 Chr. 13:8; comp. Psa. 81:2; 149:3. It consisted, and still consists, of a small circular rim or hoop, over which a skin is drawn. The rim is also hung with small bells. The timbrel is used as an accompaniment to lively music, being shaken and beaten with the knuckles in time. After the passage of the Red Sea, Miriam, sister of Moses, took a timbrel and began to play and dance with the women, Exod. 15:20. The daughter of Jephthah came to

meet her father with timbrels and other musical instruments, Judg. 11:34. See **MUSIC**.

TIME. Besides the ordinary uses of this word, the Bible sometimes employs it to denote a year, as in Dan. 4:16; or a prophetic year, consisting of 360 natural years, a day being taken for a year. Thus in Dan. 7:25; 12:7, the phrase "a time, times, and the dividing of a time" is supposed to mean $3\frac{1}{2}$ prophetic years, or 1,260 natural years. This period is elsewhere paralleled by the expression, "forty-two months," each month including 30 years, Rev. 11:2, 3; 12:6, 14; 13:5. See **DAY**, **HOUR**, **MONTH**, **WEEK**, **YEAR**. In Eph. 5:16; Col. 4:5, "redeeming the time" means "buying" or improving "the opportunity," as the same word is translated in Gal. 6:10; Heb. 11:15. To "observe times" in Lev. 19:26 means to "practise augury." In Num. 23:23 "according to this time" means "now."

TIM'NA, *restraint*, I., a secondary wife of Eliphaz the son of Esau, sister of Lotan the Horite Seir's son, and mother of Amalek, Gen. 36:12, 22; 1 Chr. 1:39.

II. Son of Eliphaz and a duke or sheikh of Edom, Gen. 36:40; 1 Chr. 1:36, 51.

TIM'NAH, *portion*, I., a town in the mountain region of Judah, associated with Maon, Ziph, and Carmel, Josh. 15:57; perhaps el-Amod, on a low hill west of the road from Ziph to Carmel, south of Hebron. Probably the **TIMNATH** of the A. V., mentioned in Gen. 38:12-14.

II. A city near the northwest border of Judah, between Beth-shemesh and Ekron, Josh. 15:10. It was long subject to the Philistines, and Samson's wife was a Timnite, Judg. 14:1-5; 2 Chr. 28:18. In later times it was a place of considerable importance; now a deserted village called Tibneh, 2 miles west of 'Ain-Shems, or Beth-shemesh.

TIMNA'THAH, in the A. V. Thimnathah, a town in Dan, Josh. 19:43; now Tibneh, 17 or 18 miles southwest of Nablús.

TIM'NATH-SE'RAH, *portion of Serah*, or *abundance*, according to the Jews a name changed to **TIM'NATH-HE'RES**, *portion of the sun*, in memory of Joshua's miracle, Josh. 10:12-14. It was a town "in Mount Ephraim, on the north side of the hill Gash," and furnished the Hebrew leader a home, an income, and a burial-place, Josh. 19:50; 24:30; Judg. 2:9. It is now traced at Kefr Hâris, 9 miles southwest of Nablús; but Dr. Eli Smith suggests Tibneh,

8 or 9 miles farther in the same direction. See **TIMNATHAH**.

TI'MON, *honoring*, Acts 6:5, one of the 7 first deacons.

TIM'OTHY, in Latinized-Greek **TIMO'THEUS**, *honoring God*—this form of the name being often used in the A. V., and Timothy alone in the R. V.—the disciple and companion of Paul. He was a native of Lystra, or perhaps Derbe, both cities of Lycaonia, his father being a Greek, *i. e.*, Gentile, and his mother a Jewess, Acts 16:1. The instructions and prayers of his pious mother, Eunice, and grandmother, Lois, 2 Tim. 1:5; 3:15, and the preaching of Paul during his first visit to Lystra, A. D. 48, Acts 14:6, resulted in the conversion of Timothy and his introduction to the ministry which he so adorned. He had witnessed the sufferings of Paul and loved him as his father in Christ, 1 Tim. 1:2; 2 Tim. 3:10, 11. When the apostle returned to Lystra, about A. D. 51, the brethren spoke highly of the merit and good disposition of Timothy, and the apostle determined to take him along with him, for which purpose he circumcised him at Lystra, Acts 16:3, to disarm the prejudices of the Jews, and he was set apart to the ministry by the laying on of the hands of the elders, 1 Tim. 4:14; 2 Tim. 1:6; 4:5, probably at Iconium. Timothy applied himself to labor in the gospel, and did Paul very important services through the whole course of his preaching. Paul calls him not only his dearly beloved son, but also his brother, the companion of his labors, and a man of God, observing that none was more united with him in heart and mind than Timothy, Rom. 16:21; 1 Cor. 4:17; 2 Cor. 1:1; 1 Tim. 1:2, 18. Indeed, he was selected by Paul as his chosen companion in his journeys, and accompanied him on his Macedonian tour, labored zealously at Philippi, Acts 16:12; Phil. 2:22, and perhaps bore the alms of the church to Paul, Phil. 4:15; he was with Paul at Berea, and remained there alone for a time, rejoicing him at Athens, Acts 17:14, 15; 1 Thess. 3:2. Thence he went to Thessalonica and to Corinth, Acts 18:1, 5, as appears from Paul's letters written there, 1 Thess. 1:1; 2 Thess. 1:1. He was an advance-courier of Paul in his 3d tour through Galatia and Phrygia to Ephesus, and after 2 years there, to Macedonia and Corinth, Acts 19:22; 1 Cor. 4:17; and was with him at Philippi on his 5th and last visit to Jerusalem, Acts 20:3-6. He shared

for a time Paul's imprisonment at Rome, Phil. 1:1; 2:19; Phile. 1; Heb. 13:23, and labored much at Ephesus, 1 Tim. 1:3; 3:14. The last mention we have of him is in Paul's request that he would go to him at Rome during his 2d imprisonment, 2 Tim. 4:9, 13, 21. He appears to have possessed in a very high degree the confidence and affection of Paul, and is often mentioned by him in terms of warm commendation. The cautions and encouragements he gave to this ardent and beloved young disciple should be well pondered by all young ministers. It is worthy of note and imitation that he abstained from wine, though it was a customary beverage of the time, and only used "a little," if at all, when prescribed as a medicine by an inspired apostle, 1 Tim. 5:23. He was apparently not robust in health, and required strengthening rather than restraint, 1 Cor. 16:10, 11; 2 Tim. 1:7, 8; 2:3.

EPISTLES TO TIMOTHY. The 1st of these Paul seems to have written subsequently to his 1st imprisonment at Rome and while he was in Macedonia, having left Timothy at Ephesus, 1 Tim. 1:3, A. D. 64. The 2d appears to have been addressed to Timothy in Northwestern Asia Minor during Paul's 2d imprisonment at Rome and in anticipation of martyrdom, A. D. 67. This dying charge of the faithful apostle to his beloved son in the gospel, the latest fruit of his love for him and for the church, we study with deep emotions. Both epistles are most valuable and instructive documents for the direction and admonition of every Christian, and more especially of church officers and ministers of the gospel. With the epistle to Titus they form the 3 "pastoral epistles."

TIN, a metal known and used at an early period, *c. g.*, by Midianites, Num. 31:22, and brought by the Tyrians from Tarshish, Ezek. 27:12. In Isa. 1:25; Ezek. 22:18, 20, it means the alloy of lead, tin, and other base admixtures in silver ore, separated from the pure silver by smelting. Comp. Jer. 6:29, 30. It was used for plummets, Zech. 4:10, but chiefly with copper in the manufacture of bronze. It was not found in Palestine, but may have come from Midian, from the Spanish peninsula, or even from Devonshire, England, in Phœnician vessels.

TIPH'SAH, a *ford*, I., the ancient Thapsacus, an important city on the western bank of the Euphrates, which constituted the northeastern extremity of Solomon's

dominions, 1 Kin. 4:24. The ford at this place being the last one on the Euphrates towards the south, its possession was important to Solomon in his design to attract the trade of the East to Palestine; hence, too, the building of Tadmor on the desert route. It was also a *dépôt* for the transfer of goods between caravans and vessels plying up and down the river. The lowest ford on the Euphrates is now at Suriyeh, where the river turns from a southerly to an easterly course and is 800 yards wide. A bridge of boats was used when the water was high.

II. Some writers think the above city is intended in 2 Kin. 15:16, as a place smitten by Menahem, king of Israel, who afterwards suffered from the Assyrian arms. Others identify it with the place now called Tapsab, anciently En-tappuah, 6 miles southwest of Shechem.

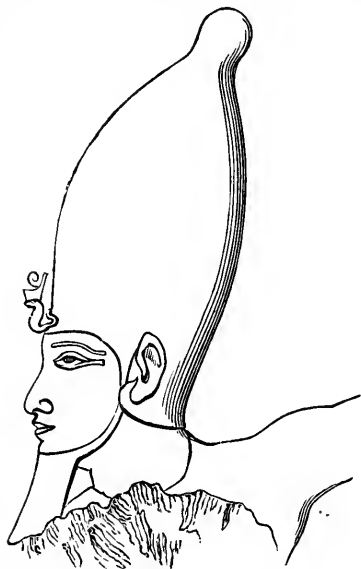
TIRAS, Gen. 10:2, the youngest son of Japheth, supposed to have been the forefather of the ancient Thracians and the early occupants of Northern and Central Asia Minor.

TIRED, 2 Kin. 9:30, attired or dressed.

TIRES, or "little moons," apparently pendent disks, like modern coins on strings for the neck, worn by women, Isa. 3:18, and even on the necks of camels, Judg. 8:21, 26, where the same word is translated "ornaments" in the A. V. The tire in Ezek. 24:17, 23 was an ornamental headdress or tiara, called "beauty" and "ornaments" in Isa. 61:3, 10.

TIRHA'KAH, king of Ethiopia or Cush, and apparently having Egypt tributary, for he marched through it with a powerful army—probably composed, like those of Shishak, Zerah, and Pharaoh-necho, of Lubim, Sukkiim, and other tribes south and west of Egypt, 2 Chr. 12:3; 16:8; Jer. 46:9—to relieve king Hezekiah when attacked by Sennacherib on his way to Egypt, 2 Kin. 19:9; but the Assyrian army was demolished before his arrival, and he can only have gathered their spoils, ver. 35; Isa. 37:9. B. C. 712. He was undoubtedly the Taracus of Manetho and the Tearchon of Strabo, the 3d and last king of the 25th or Ethiopian dynasty. It is supposed that he is the Pharaoh intended in Isa. 30:2; and that Isa. 19 depicts the anarchy which succeeded his reign. He was a powerful monarch, ruling both Upper and Lower Egypt, and extending his conquests far into Asia and towards the "pillars of Hercules" in the West. His name and victo-

ries are recorded on an ancient temple at Medinet Abou, in Upper Egypt; whence



also the representation above given of his head was copied by Rosselini.

TIRSHA'THA, *the austere* or *august*, a title of honor borne by Zerubbabel and Nehemiah as Persian governors of Judæa, Ezra 2:63; Neh. 7:65, 70; 8:9; 10:1. In Neh. 12:26 Nehemiah is called "the governor."

TIR'ZAH, *delight*, I., one of the 5 daughters of Zelophehad; which see.

II. A city of the Canaanites, Josh. 12:24, and afterwards of the tribe of Manasseh and the royal seat of the kings of Israel from Jeroboam to Omri, who built the city of Samaria, which then became the capital of this kingdom, 1 Kin. 15:21, 33; 16:6, 8, 9, 15, 23, 24, 29. It reappears as the place where Menahem conspired against Shal-lum, 2 Kin. 15:14, 16. It was famed for its beauty, Song 6:4; and is now represented by Teiäsîr, some 12 miles northeast of Shechem, once a place of importance, as its ruins indicate.

TISH'BITE, the usual designation of the prophet Elijah, 1 Kin. 21:17, 28; 2 Kin. 1:3, 8; 9:36; probably denoting his birth-place Thisbe, in Naphtali, now Teitaba, 12 miles north of northwest from the Sea of Galilee. Elijah seems to have made his home in Gilead, 1 Kin. 17:1.

TISH'RI, or **TIS'RI**, the 1st month of the Jewish civil year, and the 7th of the ecclesiastical; called, in 1 Kin. 8:2, Ethanim, which see; and answering nearly to our October. On the 1st day of Tishri the Feast of Trumpets occurred, Lev. 23:24; Num. 29:1, 2; on the 10th the great Day of Expiation, Lev. 23:27; Num. 29:7; and on the 15th the Feast of Tabernacles commenced, Lev. 23:34.

TITHE, *a tenth*, the proportion of a man's income devoted to sacred purposes from time immemorial, Gen. 14:20; 28:22. This was prescribed in the Mosaic law, Num. 31:32. A twofold tithe was required of each Jewish citizen. The *first* consisted of one-tenth of the produce of his fields, trees, flocks, and herds, to be given to God as the sovereign Proprietor of all things and as the King of the Jews, Lev. 27:30-32; 1 Sam. 8:15, 17. The proceeds of this tax were devoted to the maintenance of the Levites in their respective cities, Num. 18:21-24. A person might pay this tax in money, adding one-fifth to its estimated value. The Levites paid a 10th part of what they received to the priests, Num. 18:26-28. The *second* tithe required of each landholder was one-tenth of the 9 parts of his produce remaining after the 1st tithe, to be expended at the tabernacle or temple in entertaining the Levites, his own family, etc., changing it first into money, if on account of his remoteness he chose to do so, Deut. 12:17-19, 22-29; 14:22-27. Every 3d year a special provision was made for the poor, either out of this 2d tithe or in addition to it, Deut. 14:28, 29; 26:12-15. These tithes were not burdensome; but the pious Israelite found himself the richer for their payment, though it does not seem to have been enforced by any legal penalties. See the promises to the obedient in Deut. 28:1-13. The system of tithes was renewed both before and after the captivity, 2 Chr. 31:5, 6, 12; Neh. 10:37, 38; 12:44; 13:5, 12; but they were not always regularly paid, and hence the divine blessing was withheld, Mal. 3:8-12. At a later period the tithe was apparently divided into 3 portions, one of which was given to the priests and Levites, one to the temple storehouse, and one to the needy at Jerusalem. The Pharisees were scrupulously exemplary in paying their tithes, but neglected the more important duties of love to God and man, Matt. 23:23.

The principle of the ancient tithes, namely, that ministers of the gospel and objects

of benevolence should be provided for by the whole people of God, according to their means, is fully recognized in Scripture as applicable to the followers of Christ. He sent his servants forth two and two, without provisions or purses, to receive their support from the people, since "the laborer is worthy of his hire," Matt. 10:9-14; Luke 10:4-8, 16. Paul also reasons in the same way, 1 Cor. 9:13, 14; Gal. 6:6. For purposes of piety and beneficence he directed the Corinthians, and virtually all Christians, to lay aside from their income on the first day of the week as the Lord had prospered them, 1 Cor. 16:2. There is no reason to doubt that the early Christians gave more freely of their substance than did the ancient Jews, Acts 4:34-37; 2 Cor. 8:1-4.

TITILE, 2 Kin. 23:17, a pillar set up as a sepulchral monument; the Heb. word is translated "waymark" in Jer. 31:21, and "sign" in Ezek. 39:15. In John 19:19, 20 an inscription on a tablet.

TIT'LE, a very small particle; Greek, "a small horn," the minute tip at the extremity of some Hebrew letters, Matt. 5:18. In transcribing the Hebrew Scriptures the Jews exacted the utmost accuracy. Every page and every line must contain just so much; and the most trivial defect vitiated the whole roll and compelled the scribe to begin his task anew. Yet this extreme care for the perfect integrity of the letter of God's Word is but a feeble illustration of the Saviour's care for the same Word—every truth, every threatening, and every promise has the most perfect guarantee possible: "It is easier for heaven and earth to pass than one tittle of the law to fail," Luke 16:17.

TIT'US, a distinguished Christian minister of Greek origin, Gal. 2:3; converted under the preaching of Paul, Tit. 1:4, whose companion and fellow-laborer he became, 2 Cor. 8:23. He joined Paul and Barnabas in the mission from Antioch to Jerusalem—without submitting to circumcision like Timothy, Acts 16:3, since neither of his parents was of Jewish birth, Acts 15:1, 2; Gal. 2:1-5—and subsequently was sent to Corinth and labored with success, 2 Cor. 8:6; 12:18. He did not rejoin the apostle at Troas, as was expected, but at Philippi, 2 Cor. 2:12, 13; 7:6, 7, 13-15; and soon after resumed his labors at Corinth in connection with a general effort for the relief of poor Christians in Judæa, taking with him Paul's 2d epistle, 2 Cor. 8:6, 16, 17. Some 8 or 10 years later we find him left

by the apostle at Crete to establish and regulate the churches of that island, Tit. 1:5. Here he received the **EPISTLE TO TITUS** from Paul, then at Ephesus, inviting him to Nicopolis, Tit. 3:12; whence he went into the neighboring Dalmatia, before Paul was finally imprisoned at Rome, 2 Tim. 4:10. Tradition makes him labor for many years in Crete, and die there at an advanced age. A ruined church on the site of Gortyna in Crete bears his name, and it was the watchword of the Cretans when invaded by the Venetians. His character seems to have been marked by integrity, discretion, and a glowing zeal. He was trusted and beloved by Paul, whose epistle to him is similar in its contents to the first epistle to Timothy, and was probably written not long after it, while Paul was on his way to Nicopolis, A. D. 66. He may have been the Christian with whom Paul lodged at Corinth, Acts 18:7, called Titus Justus in the R. V.

TOB, *good*, a region northeast of Gilead where Jephthah, when banished by his relatives, took refuge and gathered a band of warriors, Judg. 11:3, 5. The "men of Tob," Heb. "Ish-tob," assisted the Ammonites against David, 2 Sam. 10:6, 8. There is a ruined site of a similar name south of the Lejah.

TOBI'AH, Heb. TOBI'YAH, *goodness of Jehovah*. I. A family which returned with Zerubbabel from captivity, but lost the proofs that they were of Israelite descent, Ezra 2:59, 60; Neh. 7:62.

II. A Levite, called Tobijah in the A. V., Heb. Tobiya'hu; commissioned by Jehoshaphat to teach Judah the law, 2 Chr. 17:8.

III. A low-born ("servant" or slave) Ammonite, in league with Sanballat and the Samaritans against the pious Jews who were rebuilding the ruined temple, Neh. 2:10; 4:3, B. C. 442. His threats and treachery were employed in vain. During Nehemiah's absence Tobiah was unlawfully established by some of the chief men of Judah, his relatives, in a fine apartment of the new temple, but was ignominiously expelled on the governor's return, Neh. 6:17-19; 13:1-9.

IV. A representative Jewish captive deputed to place a symbolic crown on the head of the high-priest Joshua, Zech. 6:9-15, as a type of the Messiah, King and Priest, Eph. 2:13-17.

TOBI'JAH. See TOBIAH, III. and IV.

TO'CHEN, *a task*, 1 Chr. 4:32, probably Telem.

TOGAR'MAH, 1 Chr. 1:6, a descendant of Japheth, Gen. 10:3, supposed to have given his name to the region of Asia afterwards called Armenia, Ezek. 38:15, 16. It was celebrated for its horses and mules; and the men of Togamah, like the modern Armenians, were an industrious, peaceable, and trafficking people, Ezek. 27:14.

TO'I and **TO'U**, *erring*, a king of Hamath, on the Orontes in Syria, who sent his son, laden with appeasing gifts, to congratulate David on his defeat of Hadadzezer king of Zobah, 2 Sam. 8:9-11; 1 Chr. 18:9, 10.

TO'LA, *a worm*, I., the eldest son of Issachar, head of a family which furnished 22,600 soldiers for David, Gen. 46:13; Num. 26:23; 1 Chr. 7:2.

II. Of the tribe of Issachar, judge of Israel, at Shamir in Mount Ephraim, for 23 years after the death of Abimelech, Judg. 10:1, 2.

TO'LAD, *fatherhood*, 1 Chr. 4:29; called Eltolad in Josh. 15:30; 19:4, a town of Simeon, in the Negeb or South, perhaps in wady el-Thoula, 40 miles south of Beer-sheba.

TOMB. See SEPULCHRE.

TONGUE, often used for speech itself, as a chief expression of thought and character, Job 6:30; as a soft tongue, Prov. 25:15, a froward tongue, Prov. 10:31, an evil tongue, Psa. 57:4, a wise and wholesome tongue, Prov. 10:20; 12:18; 15:4. A "stammering tongue," in Isa. 33:19, was that of one speaking a foreign language. The power of the tongue for good and for evil is well described in Jas. 3.

CONFUSION OF TONGUES. It is a Bible truth, confirmed more and more as the sciences of ethnology and philology advance, that the whole human race was one in origin, and at first one in language, Gen. 11:1; Mal. 2:10; Acts 17:26, which was preserved by Noah and his family after the flood. To frustrate the ambitious design of the multitudes who re-peopled the earth to concentrate around a lofty metropolis, God "confounded their tongues"—apparently by miraculously hastening the process by which in the lapse of time new dialects and languages are formed in isolated communities; and as each band who understood each other went off in a different direction, his plan for peopling the earth was thus fulfilled.

Among the Borsippa inscriptions of Nebuchadnezzar the confusion of tongues is thus referred to: "A former king built it," the Borsippa monument, "but he did not

complete its head. Since a remote time people had abandoned it, without order expressing their words."

THE GIFT OF TONGUES, foretold by Joel, 2:28, and by Christ, Mark 16:17; compare Matt. 10:19, 20; Mark 13:11, seems to have been of two kinds, both intended for the infancy of the Christian Church. The first gift was the power to "declare the wonderful works of God" in languages ordinarily unknown to the speakers, for the benefit of foreign hearers, Acts 2:4-11. This served the double purpose of attesting the divine origin of the gospel and promoting its diffusion, and may have been limited to those pentecostal days. The other form of the gift of tongues is thought to have been an ecstatic form of worship, chiefly praise, distinct from "prophesying" or preaching, and unintelligible except to those who had the gift of interpretation, Acts 10:46; 1 Cor. 12:30. It may have been marked by a musical intonation, as when the sons of Asaph prophesied with harps and psalteries, 1 Chr. 25:1. It should be said, however, that interpreters are not agreed in this view of a difficult subject, and that some arrange all the passages under the first head, and some exclude the first and assign all the passages to the second head.

TOP, in Judg. 15:8, 11; Isa. 2:21, cleft.]

TO'PAZ, a precious stone of wine-yellow color, with occasional pale tinges of green or red. It was the second of the 12 gems in the high-priest's breastplate, Exod. 28:17; 39:10, and the 9th stone in the foundation of the New Jerusalem, Rev. 21:20. The king of Tyre wore it, Ezek. 28:13, and Job, 28:19, mentions it as a highly-prized product of Cush. Smith regards it as the modern chrysolite, a softer stone than the topaz, and of a greenish tinge.

TO'PHEL, *lime*, Deut. 1:1, a town on the Israelites' route, east of the Arabah; found at Tufileh, a large village in a well-watered and fruitful valley, 17 miles south-southeast of the Dead Sea.

TO'PHET, or **TO'PHETH**, 2 Kin. 23:10; Isa. 30:33; Jer. 7:31, 32; 19:2, 6, 11-14; perhaps from **TOPH**, a tambourine, and meaning *music-grove*, but otherwise interpreted *burning*, or *fillth*. It lay at the southeast end of the valley of Hinnom, adjoining the "king's gardens." See **HINNOM**.

TORCH'ES, **FLA'MING**, Nah. 2:3, in the R. V., "flash with steel."

TORMENT'ORS, men who had charge of instruments of torture by which unwilling witnesses were compelled to testify, Acts

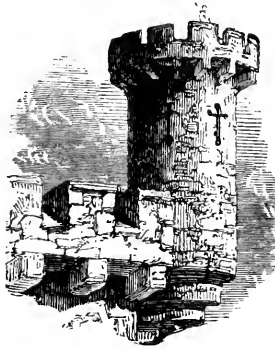
22:24, a practice which the humane Mosaic code did not authorize. The same men were keepers of prisons, and it is probably with reference only to their office as jailers that the word is used in Matt. 18:34.

TOR'TOISE, an unclean reptile according to the Mosaic code, Lev. 11:29. Several species of land and water tortoise are found in Palestine and its vicinity. The Hebrew word is translated "covered" (wagons) in Num. 7:3, and "litters" in Isa. 66:20, suggesting the shelly covering of this animal. Some, however, think the dhab or Arabian lizard is meant, a very common animal, sometimes 2 feet long, with a formidable tail covered with scales or spines.

TOW, 1 Chr. 18:9, 10. See **TOR**.

TOW, Judg. 16:9; Isa. 1:31. In Isa. 43:17, linen.

TOW'ARD, Psa. 5:7, at.



TOWERS were erected on the outer walls of cities, especially at the corners and over the gates, 2 Chr. 26:9, 15; 32:5; Neh. 3:11; 12:38; Jer. 31:38, and sentries were posted on them, 2 Kin. 9:17. Elevations within the city were also occupied by towers or forts, Judg. 9:47-49, and commanding heights along the frontiers of a country, where the approach of an enemy could be descried at a distance, Isa. 21:6-9; Ezek. 33:2-6. A tower afforded a refuge to the surrounding inhabitants in case of invasion; and often, when most of a city was subdued, the tower or citadel remained impregnable. So God is a strong and safe protector of his people, Psa. 18:2; 61:3; Prov. 18:10. Many isolated towers are mentioned in Scripture: as "the tower of Edar" or "the flock," Gen. 35:21; Mic. 4:8, 8 miles southwest of Bethlehem; the tower of David and of Lebanon, Song 4:4;

7:4; that of Siloam, Luke 13:4; and of Ophel, Neh. 3:26. A structure for the protection of the keeper of a vineyard or flock was often built, sometimes slight, but often of stone and large enough to house the whole family during the vintage, 2 Chr. 26:10; 27:4; Isa. 5:2; Matt. 21:33, and travellers in Palestine see them in use at this day. Towers were also raised by hostile armies in besieging a city, Ezek. 21:22. In Ezek. 29:10; 30:6, instead of "the tower of Syene," some read, "from Migdol to Syene," or Seveneh. See **MIGDOL**.

TOWN-CLERK, or scribe, Acts 19:35, the acting head of the municipal government at Ephesus, a lieutenant of the supreme authority; such an officer is mentioned in history and on a coin of the time.

TRACHONI'TIS, *rugged region*, the ancient Argob; in the time of Christ a Roman province northeast of Palestine, associated with Batanæa, Auranitis, and Gaulonitis, Luke 3:1. It lay between Damascus on the north and Bostra on the south, with Gaulonitis, now Jaulân, on the west and the ridge Jebel Hauran on the east, including the modern Lejah—an oval region, a rough plain elevated 30 feet above the adjacent region, and formed of black basalt, hard as flint and full of air-bubbles and hollows. The region is still a refuge for the lawless, as of old, 2 Sam. 13:37, 38. See **ARGOB**. Herod the Great subdued the robbers that infested it; and after his death it was governed by Philip his son, and then by Herod Agrippa. One of its towns, Phæno, had a Christian church, represented at the councils of Chalcedon and Ephesus.

TRADI'TION, a doctrine, sentiment, or custom not found in the Bible, but transmitted orally from generation to generation from some presumed inspired authority. In patriarchal times much that was valuable and obligatory was thus preserved. But tradition has long been superseded by the successive and completed revelations of God's will which form the inspired Scriptures, the only perfect and sufficient rule of belief and practice. With this, even before the time of the Saviour, Isa. 8:20, all traditions were to be compared, as being of no value if they conflicted with it, added to it, or took from it. Comp. Acts 17:11; 2 Tim. 3:15-17; Tit. 1:14; Rev. 22:19. The Jews had numerous unwritten traditions, which they affirmed to have been delivered to Moses on Mount Sinai, and by him transmitted to Joshua, the judges, and the prophets. After their wars with the Romans

under Adrian and Severus, in view of their increasing dispersion over the earth, the Jews desired to secure their traditions by committing them to writing. Accordingly Rabbi Judah "the Holy" composed the Mishna or 2d law, the most ancient collection of the Hebrew traditions, about A. D. 190-220. To this text two commentaries were afterwards added: the Gemara of Jerusalem, probably about A. D. 370, and the Gemara of Babylon, A. D. 500, forming with the Mishna the Talmud of Jerusalem and that of Babylon. The contents of these voluminous works poorly remunerate the student for the laborious task of reading them. Our Saviour severely censured the adherents of such legendary follies in his own day, and reproached them with preferring the traditions of the elders to the law of God itself, and superstitiously adhering to vain observances while they neglected the most important duties, Matt. 15:1-20; Mark 7:1-3. The traditions of the Romish Church, with less apology than the ancient Jews had before the New Testament was written, are still more in conflict with the Word of God and still more deserving of the Saviour's condemnation. The doctrine of that church, as expressed by one of its prelates and approved by Pius IX., is, "We owe entire credence to Scripture and to tradition, for they are equally the word of God." The apostles appealed to God's Word as authority, not to tradition, Acts 15:2, 15-17; 17:11; 24:14; 1 Cor. 15:3, 4.

In 1 Cor. 11:2, R. V.; 2 Thess. 2:15; 3:6, "tradition" means inspired instructions from the lips of those who received them from God and were authorized to dispense them in his name. These apostolic sayings were obligatory only on those who received them as inspired directly from the apostles. Had any of them come down to our times the only means of indorsing them must be by showing their agreement with the Word of God, since inspiration and miracles have ceased.

TRANCE, a state of the human system distinguished from dreaming and reverie, in which the bodily senses are locked up and almost disconnected from the spirit, which is occupied either with phantasms, as in trances produced by disease, or, as in ancient times, with revelations from God. Numerous instances are mentioned in Scripture: as that of Balaam, Num. 24:3, 16; those of Peter and Paul, Acts 10:10; 11:5; 22:17; 2 Cor. 12:1-4. Compare also

the "deep sleep" of Adam, Gen. 2:21, and of Abraham, Gen. 15:12-17, the vision of Job, 4:12-17, the experience of Saul, 1 Sam. 19:24, and of some of the prophets, Jer. 29:26; Ezek. 3:15.

TRANSFIGURATION, Matt. 17:1-9; John 1:14; 2 Pet. 1:16-18. This remarkable event in the life of Christ probably took place at night, Luke 9:37, and on Hermon or some other mountain not far from Caesarea Philippi, the tradition which assigns it to Tabor not being sustained. See **TABOR**. The whole form and raiment of the Saviour appeared in supernatural glory. The Law and the Prophets, in the persons of Moses and Elijah, did homage to the Gospel. Comp. Exod. 33:18. By communing with Christ on the theme most momentous to mankind, his atoning death, they evinced the harmony that exists between the old and new dispensations and the sympathy between heaven and earth; while the voice from heaven in their hearing gave him honor and authority over all. Besides its great purpose, the attestation of Christ's Messiahship and divinity, this scene demonstrated the continued existence of departed spirits in an unseen world, furnished in the Saviour's person an emblem of humanity glorified, and aided in preparing both him and his disciples for their future trials, Mark 9:2-13; Luke 9:28-36. The witnesses of the transfiguration were Peter, James, and John. See **JAMES**.

TRAVELLING. See **JOURNEY**.

TREASURES. Kings were wont to store their possessions and guard what they most valued in well-fortified cities, hence called treasure-cities, Exod. 1:11; 1 Chr. 27:25; Ezra 5:17. "Treasures in the field," Jer. 41:8, were provisions, etc., buried, as is the custom in many parts of the world, in subterranean pits. Numerous ruined granaries of this kind are still found in the vicinity of Beth-shean. The "Pilgrim fathers" in like manner found heaps of corn buried in the ground by the Indians. In consequence also of the great insecurity of property in the East it seems to have been usual from the earliest times to hide in the ground gold and jewels; and the owners being killed or driven away, or forgetting the place of deposit, these hidden treasures remain till chance or search brings them to light. They are much sought for by the Arabs at this day, and are believed by them to be the object travellers from the West have in view in exploring ancient ruins. Job 3:21; Prov. 2:4; Matt. 13:44. A few

years since some workmen digging in a garden at Sidon discovered several copper pots filled with gold coin from the mint of Philip of Macedon and his son Alexander, unmixed with any of later date. The lost treasure, worth many thousands of dollars, had remained undisturbed over 2,000 years.

TREAS'URY, the portion of the temple in which were deposited the offerings of the people for sacred purposes; there were apartments for the tithes of flour, wine, oil, etc., 1 Chr. 9:26; Neh. 10:38; 13:4-9, and chests for gifts in money, which the rabbis say stood in the Court of the Women and were 13 in number, Mark 12:41; Luke 21:1; John 8:20. Kings had their treasuries, Esth. 3:9, and officers in charge of them, Ezra 1:8, those of the kings of Babylon having some authority, Ezra 7:21; Dan. 3:2, 3. Snow, wind, hail, and rain are said to be issued as from God's storehouse, 2 Chr. 7:13; Job 38:22; Psalms 135:7; Jer. 51:16.

TREES were frequently used as types of kings or men of wealth and power, Psalms 37:35; Isa. 2:13; Dan. 4:10-26; Zech. 11:1, 2. The Hebrews were forbidden to cut down an enemy's fruit-trees in time of war, Deut. 20:19, 20. The "tree of knowledge of good and evil" bore the forbidden fruit, by eating of which Adam fatally increased his knowledge—of good by its loss, of sin and woe by actual experience, Gen. 2:9, 17. The "tree of life" may have been both an assurance and a means of imparting life, a seal of eternal holiness and bliss, if man had not sinned. Comp. Rev. 22:2. In Acts 5:30; Gal. 3:13, "tree" is literally "a beam of wood."

TRENCH, in 1 Kin. 18:32-38, a circular ditch; in 1 Sam. 26:5-7; 2 Sam. 20:15, a wall or rampart, often formed by arranging the vehicles, camels, and impedimenta of a caravan or equipage of a camp in a circle, within which the tents are pitched, 1 Sam. 17:20. See **CAMP**. A trench was also a means of preventing sorties and a passage of approach to the walls of a besieged city, like a deep moat or ditch, the earth thrown up constituting a wall. The Redeemer, weeping over Jerusalem a few days before he was crucified under its walls, said, "The days shall come upon thee that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side," Luke 19:43. The Romans fulfilled this prediction by inclosing the entire city of Jerusalem by a

wall in 3 days, that the Jews might neither escape nor be relieved from without.

TRES'PASS, an injury done to another, with more or less culpability. The Mosaic law required a trespasser not only to make satisfaction to the person injured, but by an offering at the altar to reconcile himself to the divine Governor, Lev. 5; 6:1-7; Psalms 51:4. See **SACRIFICE**. Christ repeatedly declares that in order to be forgiven of God we must be forgiving to men, Matt. 6:14, 15, and that no brother must have aught against us, Matt. 5:23, 24.

TRIAL. See **JUSTICE**. In Acts 19:38 for "the law is open," read "for the court is open," R. V.: it is now a court-day, and the proconsul with his assessors, selected from the people, will do justice.

TRIBE. Jacob having 12 sons, heads of as many families, which together formed a great nation, each of these families was called a *tribe*. They are named in the order of their birth in Gen. 49: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin. But this patriarch on his death-bed adopted Ephraim and Manasseh, the 2 sons of Joseph, and would have them also to constitute 2 tribes in Israel, Gen. 48:5. Instead of 12 tribes there were now 13, that of Joseph being 2. Yet in the distribution of lands by Joshua under the order of God, they reckoned but 12 tribes and made but 12 lots; for the tribe of Levi, being appointed to the sacred service, had no share in the distribution of the land, but received certain cities to dwell in, with the first-fruits, tithes, and oblations of the people. Each tribe had its own leaders and tribunals; and the whole 12, in their early history, constituted a republic somewhat resembling the United States. In the division made by Joshua of the land of Canaan, Reuben, Gad, and half of Manasseh had their lot beyond Jordan, east; all the other tribes and the remaining half of Manasseh had their inheritance on this side the river, west.

The 12 tribes continued united as one state, one people, and one monarchy till after the death of Solomon, when 10 of the tribes revolted from the house of David and formed the kingdom of Israel. See **HEBREW**.

TRIB'UTE. Every Jew 20 years old was required to pay an annual tribute or capitation-tax of half a shekel, about 25 cents, in acknowledgment of God's sovereignty and for the maintenance of the temple

service, Exod. 30:12-15. In Matt. 17:24, for "tribute" the R. V. reads "the half-shekel." It was with reference to this that Christ says in effect, "If this tribute be levied in the name of THE FATHER, then I, THE SON, am free." In other New Testament passages tribute means the tax levied by the Romans. See TAX. On the question of paying tribute to foreigners and idolaters, Matt. 22:16-22, Christ gave a reply which neither party could stigmatize as rebellious or as unpatriotic and irreligious. By themselves using Cæsar's currency, both parties acknowledged the fact of his supremacy. Christ warns them to render to all men their dues, and above all, to regard the claims of Him whose superscription is on everything, 1 Cor. 10:31; 1 Pet. 2:9, 13.

TRINITY, or **TRI-UNITY**, the doctrine that Jehovah is the one and only God, existing eternally in three Persons, the Father, the Son, and the Holy Spirit, all equal in perfect and supreme Godhead. The Father in relation to mankind appears as the Creator, Preserver, and Governor of the universe; the Son as the revealer of the Deity to us, and the Redeemer; the Holy Spirit as the regenerator, indweller, and sanctifier; yet each appears in harmonious union with the others in their several spheres. It is a doctrine of pure revelation, chiefly in the New Testament, though intimations of it are found in the Old Testament also: possibly in several Hebrew names of God, which are plural in form; in texts like Gen. 1:26, "Let us make man in our image;" in passages which speak of the Son, Psa. 2:7-12, of the Holy Spirit, Isa. 48:16, or of the three together, as Num. 6:24-27; Psa. 33:6; Isa. 6:3; 63:8-10.

In the New Testament there are many passages where the three are named together, as in the apostolic benediction, 2 Cor. 13:14; comp. Eph. 4:4-6; in the initiatory ordinance of the Christian Church, Matt. 28:18-20; in the descent of the Holy Spirit at Christ's baptism, Matt. 3:16, 17; in the Saviour's promise of the Comforter, John 14:26; and in the opening passage of Peter's first epistle.

To these should be added all the passages which ascribe deity to each of the several Persons:

1. To the Father: including all that involve the existence and deity of God.

2. To the Son: (a) ascribing to him the names of God, as John 1:1, 2; 10:28-30; 20:28; Phil. 2:6 with John 5:18; Tit. 2:13,

and the many passages in which he is called the Son of God; (b) implying divine attributes: as eternity, John 1:1; 8:58; 17:5; Col. 1:17, creative power, John 1:1-3, 10; Col. 1:16; Heb. 1:10; 2:10, omnipotence, Phil. 3:21, omniscience, Matt. 11:27; 1 Cor. 4:5, and divine honor, John 5:23; Acts 1:24; 7:59; 2 Cor. 12:8; Heb. 1:6 with Psa. 97:7; Rom. 14:11 with Isa. 45:3; 2 Cor. 5:8-11; Phil. 2:10; 2 Tim. 4:17, 18.

3. To the Holy Spirit, which see.

TRI'UMPH. All nations have delighted to honor their successful generals, and a favorite method has been by gorgeous processions of the victorious host, the leaders crowned with laurel, displaying their captured banners, trophies, and spoils, and their enslaved enemies, with triumphal arches, martial music, and the acclamations of the people. There are various Scripture allusions to similar scenes, as in the songs of Miriam and Deborah, Exod. 15:1-21; Judg. 5; compare Psa. 24:7-10; 110:1; Isa. 60:14. The victors were praised in songs, 1 Sam. 18:6-8; 2 Chr. 20:21-28, and the dead were mourned, 2 Sam. 1:17-27; 2 Chr. 35:25. These triumphal pomps furnished figures for the future triumphs of the Prince of peace, Isa. 52:7-10; Eph. 4:8; Col. 2:15, significantly foreshadowed in his triumphal entry into Jerusalem, Matt. 21:1-11.

TRO'AS, a maritime city of Mysia, in the northwest part of Asia Minor, situated on the Ægean coast, at a little distance south of the supposed site of ancient Troy, the ruins of which, at Hissarlik, have recently been explored by Schliemann. It lay opposite the island Tenedos, and Mount Ida overlooked it on the east. The adjacent region, including all the coast south of the Hellespont, is also called Troas, or the Troad. The city was a Macedonian and Roman colony of much promise, and was called Alexandria Troas. It had a fine harbor, and Julius Cæsar and Augustus, and still more Constantine, seriously proposed to make it the seat of their empire. The Turks call its ruins Eski Stamboul, the old Constantinople. Its remains, in the centre of a forest of oaks, are still grand and imposing. The apostle Paul was first at Troas for a short time in A. D. 52, and sailed thence into Macedonia, Acts 16:8-11. At his 2d visit, in A. D. 57, he labored with success, 2 Cor. 2:12, 13. At his 3d recorded visit he tarried but a week; at the close of which the miraculous raising of Eutychus to life took place, Acts 20:5-14. A. D.

58. In 2 Tim. 4:13 we find traces of another visit, after his first imprisonment at Rome.

TROGYL'LIUM, the name of a town and promontory of Ionia, in Asia Minor, between Ephesus and the mouth of the Meander, opposite to Samos, which is not a mile distant. The navigation is intricate, and Paul on his last visit to Jerusalem, there being no moon, waited here one night, Acts 20:15. The promontory is a spur of Mount Mycale.

TROOP, a band of marauders, like the modern Bedouin tribes, Gen. 49:19; 2 Sam. 3:22; 22:30; Job 19:12; Jer. 18:22; Hos. 6:9; 7:1. In Amos 9:6 for "troop" read rather "vault." On Isa. 65:11 see Gad, III.

TROPH'IMUS, *nourished*, a disciple of Paul, a Gentile and an Ephesian by birth, Acts 21:29, who came to Corinth with the apostle, and accompanied him in his whole journey to Jerusalem, probably in charge of the collection for the poor of Judea, A. D. 58, Acts 20:4. When the apostle was in the temple there the Jews laid hold of him, crying out, "He hath brought Greeks into the temple, and hath polluted this holy place;" because, having seen him in the city accompanied by Trophimus, they imagined that he had introduced him into the inner court of the temple, Acts 21:27-30. Some years afterwards Paul writes that he had left him sick at Miletus, 2 Tim. 4:20. This did not occur at Paul's former visit to Miletus, since Trophimus went with him to Jerusalem; nor on the voyage to Rome, for they did not then go near Miletus. It is therefore one of the circumstances which prove that Paul was released and revisited Asia Minor, Crete, Macedonia, and perhaps Spain, before his 2d imprisonment and death. Of Trophimus nothing farther is known.

TROW, an old word for think, Luke 17:9.

TRUMP, 1 Cor. 15:52; 1 Thess. 4:16, A. V., and **TRUM'PET**. The Lord commanded Moses to make 2 trumpets of beaten silver, for the purpose of calling the people together when they were to decamp, Num. 10:2, of proclaiming the beginning of the civil year, of the sabbatical year, Lev. 23:24; Num. 29:1, and of the Jubilee, Lev. 25:9, 10. See **MUSIC**.

The Feast of Trumpets was a New Year's festival, kept on the first day of the 7th month of the sacred year, which was the first of the civil year, called Tishri. The beginning of the year was proclaimed by sound of trumpet, Lev. 23:24; Num. 29:1;

and the day was kept solemnly, all servile business being forbidden. In addition to the daily and the monthly sacrifices, Num. 28:11-15, a solemn holocaust was offered in the name of the whole nation, of a bullock, a ram, a kid, and 7 lambs of the same year, with offerings of flour and wine, as usual with these sacrifices. The ordinary new-moon sacrifices were marked by trumpet-blowing, but were not days of rest and special worship. Both the straight trumpet and the cornet were used at the Feast of Trumpets, which prepared for the Day of Atonement, the 10th of Tishri, Joel 2:15; and, according to the rabbis, commemorated the finished work of creation, when "all the sons of God shouted for joy," Job 38:7. The trumpet "long and loud" betokened the descent of Jehovah on Mount Sinai, Exod. 19:16-19, his word by the prophets, Hos. 8:1; Zeph. 1:16; Rev. 1:10, and will mark Christ's 2d coming, Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16.

TRUST, sometimes in the Hebrew "lean upon," 2 Kin. 18:5, 19, 20, 21, 24; sometimes "take refuge in," Ruth 2:12; Ps. 2:12; 31:1; Nah. 1:7; Zeph. 3:12.

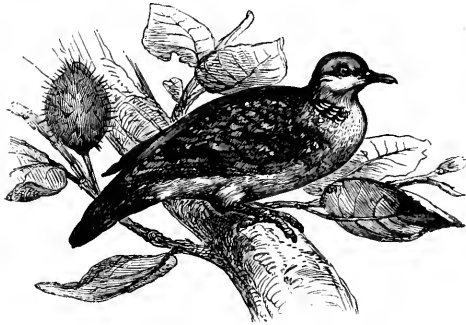
TRYPHE'NA and **TRYPHO'SA**, *luxurious*, female disciples at Rome, apparently sisters, and very useful in the work of evangelization, Rom. 16:12.

TU'BAL, a son of Japheth, associated with Meshech and Javan, Gen. 10:2; 1 Chr. 1:5, as originator of a northern nation, Isa. 66:19; Ezek. 32:26; 38:2, 3, 15; 39:1, 2; supposed to have been the Tybareni, who occupied the northeastern part of Asia Minor. They were a warlike people, and brought slaves and copper vessels to the market of Tyre, Ezek. 27:13. In Assyrian inscriptions 24 kings of that race are enumerated.

TU'BAL-CAIN, son of the Cainite Lamech and Zillah, inventor of the art of forging metals, Gen. 4:22; famed, according to Josephus, for his prodigious strength and success in war.

TUR'TLE-DOVE, or **TURTLE**, the *Columba Turtur*; a distinct bird from the common dove or pigeon, smaller and differently marked, having a soft and plaintive note, Ps. 74:19; Isa. 59:11; Ezek. 7:16, and gentle eyes, Song 1:15; 4:1; 5:12. Its fidelity and innocence, Matt. 10:16, made it especially fit to be an offering to Jehovah and a symbol of the Holy Spirit, Matt. 3:16. There are 3 species of the turtle in Palestine: the *Turtur visorius* or collared turtle; the *Turtur Ægyptiacus* or palm-turtle, of a

chestnut color, a longer tail, and no collar; and the *Turtur auritus*, the most abundant of all. It is a bird of passage, Jer. 8:7,



TURTLE-DOVE: COLUMBA TURTUR.

leaving Palestine for a short trip to the south and returning early in spring, Song 2:12. It is timid and fond of seclusion, and pines in captivity, Psa. 11:1. The law allowed it as a burnt or sin offering by the poor, Lev. 1:14; 5:7; Matt. 21:12, and in several cases of purification, etc., Lev. 12:6-8; 14:22; Num. 6:10, its use by Joseph and Mary being a proof of their poverty, Luke 2:24. Even before the giving of the law Abraham offered birds, which were a turtle and a pigeon; and when he divided the other victims he left the birds entire, Gen. 15:9.

TU'TORS, Gal. 4:2, guardians.

TWAIN, two, Matt. 5:41; 27:51; Eph. 2:15.

TWIN-BROTHERS, Acts 28:11, R. V., for "Castor and Pollux." See **CASTOR**.

TYCH'ICUS, *casual* or *fortunate*, a native of Asia Minor, probably of Ephesus, a fellow-laborer with Paul, first mentioned as with him on returning from his third missionary tour, Acts 20:4. He probably remained at Miletus or Ephesus while Trophimus went on to Jerusalem, Acts 20:15, 38; 21:29. He was with Paul in his first imprisonment at Rome, and was the bearer of his letters to the Colossians and Ephesians, Col. 4:7, 8; Eph. 6:21, 22. He was probably sent either to replace Titus in Crete or to accompany him to Nicopolis, Tit. 3:12, and was with Paul during part of his second imprisonment, being sent on some mission to Ephesus, 2 Tim. 4:12. The apostle calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God.

TYPE, an *image*, *stamp*, or *mould*, Gr. *typos*, denoting resemblance, and translated "figure" in Rom. 5:14, A. V., "example" or "ensample" in 1 Cor. 10:6, 11; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9, "manner" in Acts 23:25, "form" in Rom. 6:17, "fashion" in Acts 7:44, and "pattern" in Heb. 8:5. Spiritual truths were thus often represented by material symbols—objects, acts, or institutions. In the more general use of the word, a Scriptural type is a prophetic symbol, "a shadow of good things to come," Heb. 10:1, "but the body is Christ," Col. 2:17. The typical character of the old dispensation is its most distinguishing feature. For example, the paschal lamb and all the victims sacrificed under the law were types of the Lamb of God, and illustrated his

great atonement; showing that guilt deserved death and could only be atoned for by the blood of an acceptable sacrifice. But they were also intended to foretell the coming of their great Antitype.

The Old Testament types include persons, officers, objects, events, rites, places, and institutions, which were significant and appropriate as well as figurative. Thus Adam and Melchizedek, the prophetic and the priestly office, manna and the brazen serpent, the smitten rock and the passage over Jordan, the Passover and the Day of Atonement, Canaan and the cities of refuge, are Scriptural types of Christ.

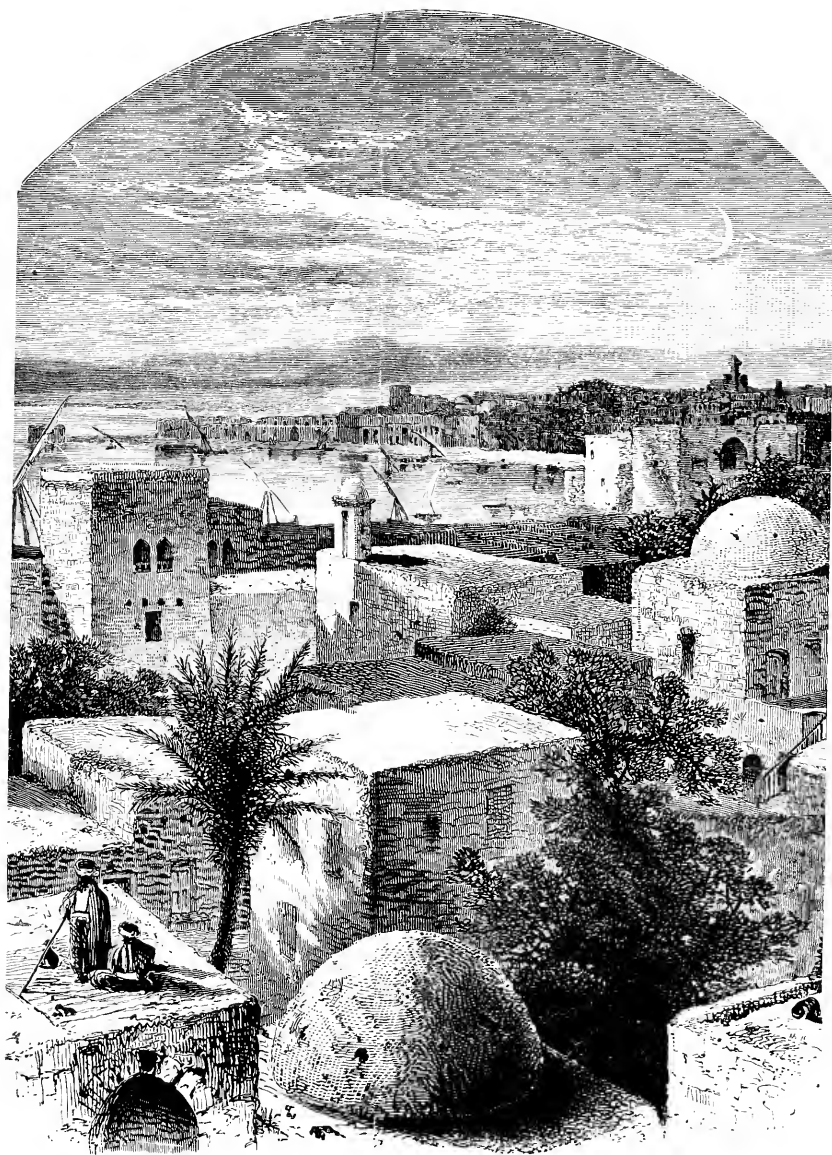
However striking the points of resemblance which an Old Testament event or object may present to something in the New Testament, it is not properly a type unless it was so appointed by God and thus has something of a prophetic character. Due care should therefore be taken to distinguish between an illustration and a type.

TYRAN'NUS, *ruler*, the name of a person at Ephesus in whose audience-room Paul publicly proposed and defended the doctrines of the gospel for 2 years, Acts 19:9. By some he is thought to have been a Greek sophist, a teacher of rhetoric or philosophy, apparently a friend of free discussion, and very likely a convert finally to Christianity.

TYRE, or **TY'RUS**, a *rock*, the celebrated emporium of Phœnicia, the seat of immense wealth and power, situated on the east coast of the Mediterranean, within the limits of the tribe of Asher as assigned by Joshua, Josh. 19:29, though never reduced

to subjection, Judg. 1:31, 32. Tyre was a "daughter of Zidon," lying 20 miles south, but rapidly gained an ascendancy over this and all the other cities of Phœnicia, which it retained with few exceptions to the last. It is mentioned by neither Moses nor Homer. At the time of the Judges the Phœnicians were called Zidonians, Josh. 13:6; Judg. 18:7, and Virgil so calls the Phœnician founders of Carthage; but from the time of David onward reference is frequently made to Tyre in the books of the Old Testament. Though it was a commercial city, its government was regal, not republican, Jer. 25:22; 27:3. Many Israelites seem to have resided there, 2 Sam. 24:7. There was a close alliance between David and Hiram king of Tyre, which was afterwards continued in the reign of Solomon; and it was from the assistance afforded by the Tyrians, both in artificers and materials, that the house of David, and afterwards the temple, were principally built, 2 Sam. 5:11; 1 Kin. 5; 1 Chr. 14; 2 Chr. 2:3; 9:10. The marriage of Ahab king of Israel with Jézebel, a royal princess of Phœnicia, brought great guilt and endless misfortunes on the 10 tribes; for the Tyrians were gross idolaters, worshippers of Baal and Ashtoreth, and addicted to all the vices of heathenism. The Bible gives us graphic descriptions of Tyre's immense exports and imports—its precious metals, slaves and brass, horses and mules, ebony and ivory, wheat, oil, honey, wine, wool, and spices, its frequent fairs, and its dealings with many countries, from England to India. Secular history informs us that Tyre possessed the empire of the seas, and drew wealth and power from numerous colonies on the shores of the Mediterranean and Atlantic. The inhabitants of Tyre are represented in the Old Testament as filled with pride and luxury and all the sins attendant on prosperity and immense wealth; judgments are denounced against them in consequence of their idolatry and wickedness. It exulted in the capture of Jerusalem by Nebuchadnezzar, Ezek. 26:2, as removing a commercial rival and the city of Jehovah; comp. 2 Kin. 23:19, 20; and was denounced by the prophet Joel, 3:4-8, for selling children of Judah as slaves to the Greeks, and by Amos, 1:9, 10, for delivering them as captives to Edom, forgetting the "brotherly covenant" with David. Phœnicia was invaded by Shalmaneser not far from B. C. 723, and Tyre was besieged by him and by Sargon, and

probably became tributary for a time. Its destruction by Nebuchadnezzar was foretold, and in a few years followed, Isa. 23:1, 13; Ezek. 26:7-21; 27; 28:1-19; 29:18-20, though it appears that the conqueror profited less than he anticipated, and made amends by his inroad on Egypt, Ezek. 29:18-20. Tyre was a double city, apparently from a very early period, a part being on the mainland, 7 miles long, and a part on an island less than a mile long and half a mile from the shore. The siege under Nebuchadnezzar lasted 13 years, and at its end it would seem that the inhabitants withdrew to insular Tyre, which was enlarged and fortified and became opulent and powerful. It had 2 harbors, the one on the north a natural bay, that on the south formed by a costly breakwater. It fell for a time under Persian control, and furnished materials for Zerubbabel's temple, Ezra 3:7. Its strength and resources enabled it to withstand the utmost efforts of Alexander the Great for the space of 7 months. It was at length taken by him in 332 B. C., having been first united to the mainland by an immense causeway made of the ruins of the old city, the site of which was thus laid bare; many thousands were massacred, and 30,000, it is said, were sold as slaves. After the death of Alexander Tyre was ruled by the Seleucideæ, having been besieged by Antigonus 14 months. It fell at last under the dominion of the Romans, and continued to enjoy a degree of commercial prosperity, though the deterioration of its harbor and the rise of Alexandria and other maritime cities have made it decline more and more. Our Saviour once journeyed into the region of Tyre and Sidon, Matt. 15:21, and may have visited it in his youth, for it was only 40 miles from Nazareth. A Christian church was here established before A. D. 58, when Paul spent a week there, Acts 21:3-7. Comp. Matt. 11:21, 22. The church prospered for several centuries, and councils were held here, at one of which Athanasius was condemned, A. D. 335. It fell into the hands of the Moslems under Caliph Omar, A. D. 633-638, and was still famed as a strong fortress, as it was also in the age of the Crusaders, by whom it was only taken A. D. 1124, 25 years after they had gained Jerusalem. Since its reconquest by the Turks, A. D. 1201, it has been in a ruinous condition and often almost without inhabitants. At present it is a poor town, called Sûr, slightly defended by its wall, and hav-



MODERN TYRE.

ing a population of less than 5,000. It occupies the east side of what was formerly the island, one mile long and half a mile from the shore, thus inclosing two so-called harbors separated by Alexander's causeway, which is now a broad isthmus. The only real harbor is on the north, but even this is too shallow to admit any but the smallest class of vessels. It is filled and the north coast of the island lined with stone columns, whose size and countless number evince the former magnificence of this famous city. But its old glory is gone for ever, and a few fishermen spread their nets amid its ruins in the place of the merchant princes of old, Ezek. 26:5, 14.

U.

U'CAL, *sorrowful*, Prov. 30:1, and **ITHIEL**, *God is*, apparently two disciples of Agur; yet these names may be symbolical of two classes of people addressed by the wise man. Dr. Davidson renders the passage, "I am weary, O God, I am weary, O God, and have become weak."

U'LAI, *pure water*, the classic Eulæus, the river in Persia on the bank of which, by the city Shushan, Daniel had his vision of the ram and the he-goat, Dan. 8:2-16. Some 20 miles north of Shushan this river, usually called there the Choaspes, was divided—one stream, generally called the Eulæus, passing down on the east of Shushan and emptying into the Kurun or Pasitigris, which flowed into the Persian Gulf; the other stream, generally called the Choaspes, now the Kerkhah, passing on the west of Shushan and flowing southwest into the Tigris. The bed of the Eulæus, 900 feet wide, is now dry.

U'LAM, *front*, I., grandson of Manasseh, 1 Chr. 7:16.

II. A descendant of Saul, 1 Chr. 8:39, 40.

UL'LA, *yoke*, a brave prince of the tribe of Asher, 1 Chr. 7:39.

UM'MAH, *union*, a city on the north border of Asher, Josh. 19:30; now 'Abnesh Shaub, 6 miles northeast of Achzib.

UNBELIEF' of the testimony of God makes him a liar, and is a sin of the greatest enormity. It is the work of a depraved and guilty heart; for no one without this bias could reject the abundant witness God furnishes of the truth of his word, Psa. 14:1; Rom. 1:19-23. Especially is unbelief towards an offered Saviour an unspeakable crime, justly sealing the condemnation of

him who thus refuses to be saved, John 3:11, 18; 5:38; 1 John 5:10.

UNCIR'UMCISED persons, men not having undergone the initiatory rite of admission to the Hebrew commonwealth; heathen. The term is used figuratively of lips thick and slow of speech, Exod. 6:12, 30, ears dull of hearing, Jer. 6:10, indicating hearts impervious to gospel truth, Deut. 10:16; Acts 7:51; also of the first fruit of a tree, Lev. 19:23. See **CIRCUMCISION**.

UNCLEAN'. See **CLEAN**.

UNC'TION, *anointing*, 1 John 2:20, 27, the special communication of the influence of the Holy Spirit by Christ to believers, leading them into all truth and holiness. Often used in our times to denote divine aid in preaching, and implying something far above mere earnestness and warmth.

UNDERGIRD', passing a cable several times under and around a ship and tightening it on deck to prevent the working and parting of the timbers and planks in a gale, Acts 27:17. The process is called frapping, and has been resorted to in various instances in modern times.

UNDERTAKE', to be surety for, Isa. 38:14.



U'NICORN, *one-horned*, Gr. Monokeros, by which the original Heb. REEM is translated by the Seventy. The Hebrew word means *erect*, and has no reference to the number of horns. In Deut. 33:17 we should read, according to the Hebrew, "the horns of a unicorn," not "unicorns." The reem is usually associated in Scripture with cattle, Isa. 34:6, 7, and is now understood to denote a huge animal of the bison or buffalo kind, the *Bos primigenius*, or aurochs, now extinct, of immense strength and ferocity, like the wild bull so frequently rep-

resented on the Assyrian monuments, as formidable for hunters as the lion.

UNKNOWN' GOD, AN, not THE, Acts 17:23; not Jehovah, but some supposed divinity who had befriended the Athenians, it was claimed, in a time of general trouble.

UNKNOWN' TONGUE, literally "another tongue." See TONGUES.

UNLEARN'ED, the translation of four Greek words, meaning "unlettered" in Acts 4:13, "untaught" in 2 Pet. 3:16, "un-instructed" in 2 Tim. 2:23; a "private person" in 2 Cor. 14:16, 23, 24. The latter word is translated "rude" in 2 Cor. 11:6. All denote a person without education.

UNLEAV'ENED BREAD, made from unfermented dough, which the Hebrews, like the modern Bedouins, often used, Gen. 19:3; Judg. 6:19; 1 Sam. 28:24; though they were familiar with leaven or yeast, made from lees of wine or from flour and water allowed to stand, Lev. 7:13; 23:17. At the Passover festival unleavened bread was prescribed as a memorial of the haste of their departure from Egypt, and every particle of fermenting matter was scrupulously removed from their houses, Exod. 12:19; 13:7; 1 Cor. 5:7. See LEAVEN and PASSOVER.

UNPAR'DONABLE SIN, Matt. 12:31, 32. See BLASPHEMY.

UNTO'WARD, Acts 2:40, perverse.

UNWIT'TINGLY, Lev. 22:14; Josh. 20:3, 5, not purposely.

UPHAR'SIN, and they are dividing, a Chaldee word, an active plural form with the conjunction prefixed; while PERES or PHARES, from the same root, is a passive participle, and means *divided*, Dan. 5:25, 28.

U'PHAZ, a region producing fine gold, Jer. 10:9; Dan. 10:5. In Hebrew it differs from Ophir by only one letter, and it is thought by many to denote the same region.

UP'PER CHAM'BER or ROOM, Heb. *aliyyah*, an apartment on the roof of a house, sometimes projecting over the porch and communicating with it by a private staircase; translated "parlor" in Judg. 3:20-24, and "loft" in 1 Kin. 17:19, 23, A. V. It was often the most desirable summer room in the house, 2 Kin. 23:12, and a prophet was honored by being there lodged, 1 Kin. 17:19; 2 Kin. 4:10, 11. See HOUSE; also Mark 14:15; Acts 1:13; 9:37; 20:8.

UR, *light*, I, UR OF THE CHAL'DEES, the home of Terah and the birthplace of Abra-



POOL OF ABRAHAM AT ORFAH.

ham, Gen. 11:28, 31; 15:7; Neh. 9:7; Acts 7:2-4. It has long been identified with the city of Orfah, in Northwestern Mesopotamia, a town of 40,000 inhabitants—Turks,

Arabians, Kurds, Jews, and Armenian Christians—which both Jews and Moslems honor as the early home of Abraham. There is a pool near by, bearing his name, and a cave in which he is said to have dwelt is covered by a specially sacred mosque. Other authorities have placed Ur at Warka in Southern Mesopotamia, 120 miles southeast of Babylon. See ERECH. Later geographers incline to place it at Mugheir, near the west bank of the Euphrates, just above its junction with the Tigris, 125 miles from the Persian Gulf. This region of Southern Babylonia seems to have been the ancient Chaldea, while the country north of it was Mesopotamia, Job 1:17; Isa. 13:19; 43:14. The ruins of Mugheir cover a space 1,000 yards by 800—a number of low mounds surrounded by countless tombs, with remains of a very ancient temple in several stages, in each corner of which an inscribed cylinder was found, and tablets, the record of a series of kings beginning with Uruk, about B. C. 2230, to Nabonnedus, B. C. 540, the last of the Babylonian kings, who associated with himself Belshazzar his eldest son. See BELSHAZZAR. The region around Mugheir is now a dismal swamp.

II. Father of one of David's warriors, 1 Chr. 11:35.

UR'BANE, R. V. UR'BANUS, *of the city*, Rom. 16:9, a Roman disciple, Paul's companion in Christian labors.

U'RI, *fiery*, I., son of Hur and father of Bezaleel, of the tribe of Judah, Exod. 31:2; 35:30; 38:22; 1 Chr. 2:20; 2 Chr. 1:5.

II. Father of one of Solomon's providers in Gilead, 1 Kin. 4:19.

III. A gate-keeper in the restored temple, Ezra 10:24.

URI'AH, or URI'JAH; in the A. V., Matt. 1:6, URI'AS; *the light of Jehovah*. I. A Hittite, one of David's 37 chief warriors, 2 Sam. 23:39; 1 Chr. 11:41, husband of the beautiful Bath-sheba, to whom he was devotedly attached, 2 Sam. 12:3. He had a home in Jerusalem near the royal palace, 2 Sam. 11:2, was a patriot of a high and noble spirit—refusing to visit his home in wartime at the suggestion of David, who hoped thus to conceal his own crime, ver. 9-13—but was treacherously exposed to certain death in a battle with the Ammonites, by the order of David, who thus secured Bath-sheba for himself, ver. 16-27; 12:9-15.

II. A high-priest in the reign of Ahaz, supposed to have succeeded the Azariah under king Uzziah, and been followed by

the Azariah under king Hezekiah. He is called "a faithful witness" by Isaiah, 8:2, but erred in constructing at the king's request an altar unlike that prescribed in the law, Exod. 27:1-8; 38:1-7, after the pattern of one the king had seen at Damascus, and giving it the place of honor in the holy temple, 2 Kin. 16:10-16; compare 23:12; 2 Chr. 28:23-25.

III. A priest after the Captivity, Ezra 8:33; Neh. 3:4, 21.

IV. Son of Shemaiah, a faithful prophet from Kirjath-jearim in Judah in the time of Jehoiakim. He confirmed the predictions of Jeremiah against Judah; and having fled to Egypt for refuge from the enraged king, and been sent back by Pharaoh-necho on demand, he was wickedly slain and dishonorably buried, Jer. 26:20-23. Comp. 2 Kin. 24:4.

V. A priest who assisted Ezra when he read the book of the law to the people, Neh. 8:4.

U'RIEL, *fire of God*, I., father of Uzziah, a Kohathite Levite, 1 Chr. 6:24.

II. A chief of the Kohathites in David's time, prominent in bringing up the ark from Obed-edom's house to Jerusalem, 1 Chr. 15:5, 11.

III. Father of the favorite wife of Rehoboam, granddaughter of Absalom, 2 Chr. 11:20, and mother of Abijah, 2 Chr. 13:2.

U'RIM AND THUM'MIM, *the lights and perfections*, or light and truth; compare Psa. 43:3; a divinely appointed means of "inquiring of the Lord," its name being expressive of the truth of his revelations. It would appear to have been made known to the Jews at some time prior to its first mention in Scripture, Exod. 28:15-30. It was placed within or on the high-priest's breastplate, Lev. 8:8, and probably is to be understood as present when the ephod is mentioned—being worn on the outside of it, Num. 27:21; 1 Sam. 14:3; 23:9, 11; 30:7, 8; 2 Sam. 2:1; and when counsel is asked of God by the high-priest, Judg. 1:1; 20:18, 28; 1 Sam. 14:18, 19. It was given as a special prerogative to the "holy" or consecrated tribe of Levi, in the line of its high-priests, Deut. 33:8, 9; but is not mentioned after Abiathar's day, 1 Sam. 23:6-12, 28:6; 2 Sam. 21:1, and had been forfeited for some time at the era of the Captivity, Ezra 2:63; Neh. 7:65; comp. John 11:51. King Saul sought information through it, but was not answered, 1 Sam. 28:6. The teraphim seem to have become an unauthorized substitute for it, Ezek. 21:21; Zech.

10:2. It is not known what were the material and form of the Urim and Thummim, nor in what manner God thereby revealed his will. According to Josephus and the rabbis, the 12 precious stones of the breastplate formed this divine oracle; and some conjecture that they revealed God's purpose by emitting an extraordinary lustre. According to others the words Urim and Thummim, or else the sacred name of Jehovah, engraved on a plate of gold or on one or two precious stones, comp. Rev. 2:17, and placed within the breastplate, formed the oracle. When the Urim and Thummim were to be used in inquiring of the Lord, if at Jerusalem, the high-priest put on his robes, and going into the Holy Place, stood before the curtain that separated the Holy Place from the Most Holy Place; then turning towards the ark and the mercy-seat, upon which the divine presence rested, he proposed the subject respecting which he desired "light and truth." See BREASTPLATE.

U'SURY in the A. V. means only interest, the word usury not having formerly assumed the bad sense which it now has, Luke 19:23. The Jews might require interest of foreigners, Deut. 23:19, 20, but were forbidden to receive it from each other, Exod. 22:25; being instructed to lend money, etc., in a spirit of brotherly kindness, "hoping for nothing again," Deut. 15:7-11; Luke 6:33-35. The exacting of real usury, Heb. *deavouring*, is often rebuked, Neh. 5:7, 10; Psa. 15:5; Prov. 28:8; Jer. 15:10; Ezek. 22:12, 14. Land was often mortgaged at an excessive rate of interest, Lev. 25:36, 37; Ezek. 18:8, 13, 17, and the abuse was condemned by Nehemiah, 5:3-13, and by our Lord, Luke 6:30-35; yet reasonable interest for money loaned is not censured, Matt. 25:27. The Mosaic code was adapted to a non-commercial people, but its principles of equity and charity are of perpetual and universal obligation.

UZ, *wooded, fertile*, I., son of Aram, Gen. 10:23, and grandson of Shem, 1 Chr. 1:17.

II. In the A. V. Huz, son of Nahor and Milcah, Gen. 22:21.

III. A Horite prince, Gen. 36:28; 1 Chr. 1:42.

IV. The land where Job dwelt, Job 1:1. The Seventy call it Ansitis. It appears to have been a region in Arabia Deserta, between Palestine, Idumæa, and the Euphrates, within reach of the Sabæans and Chaldeans, Job 1:15, 17, near the Edomites,

Job 30:6, 7; Lam. 4:21, and at one time a part of Idumæa. Eliphaz the Temanite was an Idumæan. See TEMAN. It is uncertain whether its inhabitants were descendants of Uz the son of Aram, Huz the son of Nahor, or Uz the Horite, Gen. 10:23; 22:21; 36:28. They appear to have had much knowledge of the true God and the principles of virtue and religion.

U'ZAI, *strong*, Neh. 3:25.

U'ZAL, *going forth*, the 6th son of Joktan, Gen. 10:27; 1 Chr. 1:21. His home is identified by Jewish writers with San'a in Yemen, Arabia Felix, 150 miles from Aden and 100 from the Red Sea—a large city on an imposing site, with fortifications, fine houses, minarets, etc., and having some 15,000 Jews mingled with the Arabs. In Ezek. 27:19 some interpreters read "from Uzal," instead of "going to and fro." In the R. V. the clause reads, "Vedan and Javan traded with yarn for thy wares."

UZ'ZA, *strength*, I., son of Ehud the Benjaminite, 1 Chr. 8:7.

II. Owner of the burial-place of Manasseh and Amon, a garden by the royal palace, 2 Kin. 21:18, 26; 2 Chr. 33:20.

III. A father of Nethinim, Ezra 2:49; Neh. 7:51.

UZ'ZAH, *strength*, in some places in the A. V. Uzza, 1 Chr. 6:29; 13:7, 9, 11.

I. A Merarite Levite, 1 Chr. 6:29.

II. A Levite, son of Abinadab, who fell dead while conducting the ark from Kirjath-jearim towards Jerusalem, after its 20 years' stay in his father's house, 2 Sam. 6; 1 Chr. 13. He was the 2d son, 1 Sam. 7:1, Eleazar being the 1st and Ahio the 3d. He was walking by the side of the ark when the oxen stumbled, and he rudely caught it lest it should fall to the ground. In his person God chastised the prevalent irreverence, which was intimated in the rude jolting along of the ark by oxen, exposed both to sight and to touch, comp. 1 Sam. 6:13-19, while the law required it to be fully covered by the priests and then reverently borne by staves on the shoulders of the Levites, who were not to look upon or touch the ark itself on pain of death, Exod. 25:14; Num. 4:5, 15, 19, 20. Comp. 1 Chr. 15:2, 13, 15. The place long bore the name of Perez-uzzah, "the breach on Uzzah," 2 Sam. 6:8, and was near the threshing-floor of Chidon, *disaster*, or Nathon, *stroke*.

UZ'ZI, *my strength*, the name of 6 Hebrews, 1 Chr. 6:5, 6, 51; 7:2; 7:7; 9:8; Neh. 11:22; 12:19.

UZZI'A, *strength of Jehovah*, one of David's champions, 1 Chr. 11:44.

UZZI'AH, *strength of Jehovah*, I., a Kohathite Levite, one of Samuel's ancestors, 1 Chr. 6:24; called Azariah, ver. 36.

II. Father of one of David's purveyors, 1 Chr. 27:25.

III. The 10th king of the Southern kingdom, called OZIAS in Matt. 1:8, 9, A. V. He reigned 52 years, B. C. 810-759. A great earthquake occurred in his reign, Amos 1:1; Zech. 14:5. See AZARIAH.

IV. A descendant of Judah, living in Jerusalem after the Captivity, Neh. 11:4.

V. A faithful priest in Nehemiah's time, Ezra 10:21.

UZZI'EL, *strength of God*, the name of 6 Hebrews. I. A Benjamite, son of Bela, 1 Chr. 7:7.—II. A Kohathite Levite, Exod. 6:18, 22; Lev. 10:4; Num. 3:27; 1 Chr. 23:12, 20; 26:23.—III. A musician, son of Heman, 1 Chr. 25:4, called Azareel in ver. 18.—IV. A Levite, son of Jeduthun, 2 Chr. 29:14.—V. A warlike Simeonite chieftain, who completed the subjugation of the Amalekites defeated by Saul and David, 1 Chr. 4:42.—VI. A repairer of the walls of Jerusalem, Neh. 3:8.

V.

VAG'ABOND, in the A. V. a wanderer, not necessarily worthless or vicious, Gen. 4:12; Psa. 109:10; Acts 19:13.

VAIL. See VEIL.

VALE, **VAL'LEY**. Five different Hebrew words so translated are used to designate different varieties of low ground intermingled with the mounts and ridges of Palestine. See CANAAN. One, *biqah*, generally denotes a wide and level plain bordered by higher ground, and is often rendered "plain," Gen. 11:2; Isa. 40:4; Amos 1:5; it is applied to the plain of Ono, Neh. 6:2, of Cœle-Syria, Josh. 11:17; 12:7, and of the lower Jordan, Deut. 34:3.

A 2d term, *me7*, denotes a long and wide valley between hills, as the valley of Ajalon, Josh. 10:12, of Hebron, and of Jehoshaphat, Joel 3:2, 12,

The 3d, *gai*, designates a deep and ravine-like valley, as that of Hinnom, Josh. 15:8. It is applied to the valley of Salt, 2 Sam. 8:13, the ravine where Moses was buried, Deut. 34:6, and to the "valley of the shadow of death," Psa. 23:4, where it images an extremely perilous and cheerless state of the soul. See view in SELA.

The 4th, *nachal*, corresponds to the mod-

ern "wady," a valley or water-course, more or less filled with a rapid stream in the rainy season, but for most of the year dry. Palestine abounds in "wadys," and the Hebrew term often occurs, and is translated "brook," "plain," "river," and "valley." It is applied to the brook Gerar, Eshcol, Cherith, Kidron, etc.

The 5th term, *shephelah*, is appropriated to the great plain sloping down from the mountains of Judah to the Mediterranean, often called "the plain;" in the R. V. "lowlands," Deut. 1:7; Josh. 9:1; 10:40; 11:2, 16; 15:33; 1 Kin. 10:27; 1 Chr. 27:28; 2 Chr. 1:15; 9:27; Jer. 32:44; 33:13; Obad. 19; Zech. 7:7. See SHEPHELAH.

Still another Heb. term of specific application, *the Arabah*, is found in Num. 22:1; 35:1; Josh. 3:16; 2 Sam. 2:29, etc., and denotes the great valley south of the Dead Sea, and its prolongation north along that sea and the Lower Jordan. See ARABAH.

VAN'ITY does not usually denote in Scripture self-conceit or personal pride, 2 Pet. 2:18, but sometimes emptiness and fruitlessness, Job 7:3; Psa. 144:4; Eccl. 1; often wickedness, particularly falsehood, Deut. 32:21; Psa. 4:2; 12:2; 24:4; 26:4; 41:6; 119:37; 144:8, and sometimes idols and idol-worship, 2 Kin. 17:15; Jer. 2:5; 18:15; Jonah 2:8. Comp. Paul's expression, they "turned the truth of God into a lie," Rom. 1:25. "In vain," in the third commandment, Exod. 20:7, means "unnecessarily and irreverently." "Vain men," 2 Sam. 6:20; 2 Chr. 13:7, are dissolute and worthless fellows.

VASH'TI, *beautiful*, the queen of Persia, divorced by Ahasuerus or Xerxes her husband for refusing to appear unveiled before his revelling company, Esth. 1, resenting apparently the degradation to the level of a dancing-girl.

VEIL, an indispensable part of the outdoor dress of Eastern ladies, who live secluded from the sight of all men except their own husbands and their nearest relatives, Gen. 24:65. If an Egyptian lady is surprised uncovered, she quickly draws her veil over her face, with some exclamation like, "Oh, my misfortune!" To lift or remove one's veil was to insult and degrade her. Song 5:7; 1 Cor. 11:5, 10. The custom of wearing veils, however, has not been prevalent at all times. Veils do not appear on the Assyrian or Egyptian sculptures. Mohammedanism has done much to effect the change. Sarah the wife of Abraham, and Rebekah and her compan-

ions at the well do not appear to have worn them, Gen. 12:14, 15; 24:16, 65; 29:10; 1 Sam. 1:12. Comp. also Gen. 38:14, 15; Prov. 7:13. Moses put a veil over his face when he had *done* speaking to the people, Exod. 34:33. See ABIMELECH.



Veils were of different kinds. Those now worn in Syria and Egypt may be divided into two classes, the one large and sometimes thick, the other small and of lighter materials. The usual indoor veil is of thin muslin, attached to the head-dress and falling over the back, sometimes to the feet. A similar veil is added to the front of the head-dress on going abroad, partially covering the face and hanging low. The other veil, to be worn in the street, is a large mantle or sheet, of black silk, linen, or some coarse material, so ample as to envelop the whole person and dress, leaving but one of the eyes exposed, Song 4:9. Such was the veil worn by Ruth, 3:15, properly translated "mantle" in Isa. 3:22. Many women wear no other veil than this. The Greek word translated "power" in 1 Cor. 11:10 probably means a veil, as a token of her husband's rightful authority and her own subordination. This was to be worn in their Christian assemblies "because of the angels;" that is, because of the presence either of true angels or of the officers of the church, who being unaccustomed to see the unveiled faces of women, might be distracted by them in the discharge of their public duties.

For the "veil of the temple," see TABERNACLE and TEMPLE.

VEN'GEANCE, in Deut. 32:35; Rom. 12:19; Heb. 10:30. Jude 7, means retri-

butive justice—a prerogative of God, with which those interfere who seek to avenge themselves. See ANGER. In Acts 28:4 many suppose that the islanders meant the goddess of justice, Diké, whom the Greeks and Romans regarded as a daughter of Jupiter, and feared as an independent, just, and unappeasable deity.

VERMIL'ION, a brilliant red color, resembling scarlet. It was associated with idolatry, Jer. 22:14; Ezek. 23:14; and on the walls of Khorsabad, and on a marble from Nimrud now in the British Museum, traces of vermilion still remain. The vermilion now used is a sulphuret of mercury.

VETCH'ES. See FITCHES.

VEX, harass, or oppress, Exod. 22:21; Num. 25:17; 1 Sam. 14:47; Matt. 15:22; 17:15; Acts 12:1. "Vexation of spirit," in Eccl. 1:14; 2:11, 17, 26, etc., is rendered in the R. V. "striving after wind."

V'ALS. See CENSER.

VILE, in Phil. 3:21, humiliated; in Jas. 2:2, poor.

VIL'LAGE, a collection of dwellings less large and regular than a town or city, 1 Sam. 6:18, Neh. 6:2; Luke 8:1, or a temporary pastoral settlement, tents or huts in a circle, with some inclosure by a hedge or otherwise, and a gate, Josh. 13:23, 28; 15:32; often the suburbs of a walled town, Lev. 25:31, 34; Mark 6:56; 8:27.



VINE. Of this valuable and familiar plant there are several varieties, the natural products of warm climates, where also it has been cultivated from the earliest times. Hence the early and frequent mention of its products in Scripture, Gen. 9:20; 14:18; 10:32; Job 1:18. The grape-vine grew plentifully in Palestine, Deut. 6:11; 8:8, and was particularly excellent in some of the districts. The Scriptures celebrate the vines of Sibmah and Eshcol; and profane authors mention the excellent wines

of Gaza, Sarepta, Lebanon, Sharon, Askelon, and Tyre. See SOREK. The grapes of Egypt, Gen. 40:9-11, being small, we may easily conceive of the surprise which was occasioned to the Israelites by witnessing the bunch of grapes brought by the spies to the camp from the valley of Eshcol, Num. 13:23, 24. The account of Moses, however, is confirmed by the testimony of several travellers; and even in England a bunch of Syrian grapes has been produced which weighed 19 lbs., was 23 inches in length and 19½ in its greatest diameter. At the present day, although the Mohammedan religion does not favor the cultivation of the vine, there is no want of vineyards in Palestine. Besides the large quantities of grapes and raisins which are daily sent to the markets of Jerusalem and other neighboring places, Hebron alone, in the first half of the 18th century, annually sent 300 camel-loads, or nearly 300,000 lbs. weight, of grape juice, or honey of raisins, to Egypt.

In the East grapes enter very largely into the provisions at an entertainment, and in various forms contribute much to the sustenance of the people. See GRAPES. To show the abundance of vines which should fall to the lot of Judah in the partition of the promised land, Jacob, in his prophetic benediction, says of this tribe, he shall be found

"Binding his colt to the vine,
And to the choice vine the foal of his ass;
Washing his garments in wine,
His clothes in the blood of the grape."

Gen. 49:11.

Vines are usually planted in rows, 8 or 10 feet apart in each direction, with strong stakes at intervals, 6 or 8 feet high, between which the vines are festooned. In many places, where the land is uneven or on hill-sides, they spread over the ground and rocks unsupported. Often, however, they are trained upon trellis-work over walls, trees, arbors, the porches and walls of houses, and at times within the house on the sides of the central court; thus growing, the vine became a beautiful emblem of domestic love, peace, and plenty, 1 Kin. 4:25; Psa. 128:3; Mic. 4:4. As a wood it was of little worth, Ezek. 15:2-6.

The law enjoined that he who planted a vine should not eat of the produce of it before the 5th year, Lev. 19:23-25. Nor did Hebrews gather their grapes on the year of Jubilee or the sabbatical year; the fruit was then left for the poor, the orphan, and

the stranger, Exod. 23:11; Lev. 25:4, 5, 11, and the gleanings every year, Lev. 19:10; Deut. 24:21. At any time a traveller was permitted to gather and eat grapes in a vineyard as he passed along, but was not permitted to carry any away, Deut. 23:24. Another generous provision of the Mosaic code exempted from liability to serve in war a man who, after four years of labor and of patience, was about to gather the first returns from his vineyard, Deut. 20:6.

Josephus describes a magnificent and costly vine of pure gold, with precious stones for grapes, with which Herod adorned the lofty eastern gate of the Holy Place. It was perhaps in view of this that our Saviour said, "I am the true Vine," and illustrated the precious truth of his oneness with his people, John 15:1-8.

"VINE OF SOD'OM," Deut. 32:32. See SODOM, VINE OF.

For the "wild grapes" in Isa. 5:2, 4, see under GRAPES.

VINE'GAR, the product of the second or acetous fermentation of vinous liquors. The term sometimes designates a thin, sour wine, much used by laborers and by the Roman soldiers, Num. 6:3; Ruth 2:14; 2 Chr. 2:10. It was given to our Saviour on the cross, Matt. 27:48; Mark 15:36; John 19:29, 30; and was previously offered to him, mingled with bitter ingredients to deaden pain, and refused by him, Matt. 27:34; Mark 15:23; comp. Psa. 69:21. See GALL. In other places it denotes the common sharp vinegar, which furnished the wise man with two significant illustrations, Prov. 10:26; 25:20.

VINE'YARD. The Jews often planted their vineyards on the side of a terraced hill or mountain, Jer. 31:5 (see MOUNTAIN), the stones being gathered out and the space hedged round with thorns or walled, Isa. 5:1-6; Psa. 80:13; Song 2:15; Matt. 21:33. Vineyards were sometimes rented for a share of their produce, Matt. 21:33, 34; and from other passages we may perhaps infer that a good vineyard consisted of 1,000 vines, and produced a rent of 1,000 silverlings or shekels of silver, Isa. 7:23, and that it required 200 more to pay the dressers, Song 8:11, 12. In these vineyards the keepers and vine-dressers labored, digging, planting, propping, and pruning or purging the vines, John 15:2, gathering the grapes, and making wine. The vineyard tower is often large enough to lodge them; and they had to guard not only against robbers, but against wild-boars,

jackals, birds, and locusts. They formed a distinct class among cultivators of the ground, and their task was sometimes laborious and regarded as menial, 2 Kin. 25:12; 2 Chr. 26:10; Song 1:6; Isa. 61:5. Scripture alludes to the fragrance of the "vines with the tender grapes," Song 2:13, and draws from the vineyard many illustrations and parables, Judg. 9:12; Matt. 20:1; 21:28. The vineyard of Naboth, 1 Kin. 21, has become a perpetual emblem of whatever is violently taken from the poor by the rich or the powerful. The deserted hut or tower, in which a watchman had kept guard during the season of ripe grapes, Psa. 80:12, 13; Song 2:15, becomes, when all are gathered, an apt image of desolation, Isa. 1:8. A beautiful allegory in Psalm 80 represents the church as a vineyard, planted, defended, cultivated, and watered by God.

The **VINTAGE** followed the wheat harvest and the threshing, Lev. 26:5; Amos 9:13. The "first ripe grapes" were gathered in June, or later on elevated ground, Num. 13:20; and grapes continued to be gathered for four months afterwards. The general vintage, however, was in September, when the clusters of grapes were gathered with a sickle and put into baskets, Jer. 6:9, carried and thrown into the wine-vat or wine-press, where they were probably first trodden by men and then pressed, Rev. 14:18-20. It was a laborious task, lightened with songs, jests, and shouts of mirth, Jer. 25:30; 48:33. It is mentioned as a mark of the great work and power of the Messiah that he had trodden the figurative wine-press alone, and of the people there was none with him, Isa. 63:1-3; Rev. 19:15. The vintage was a season of great mirth, Isa. 16:9, 10, and often of excesses and idolatry, Judg. 9:27; while the mourning and languishing of the vine was a symbol of general distress, Isa. 24:7; Hab. 3:17; Mal. 3:11. Of the juice of the squeezed grapes were formed wine and vinegar. See **PRESS**.

Grapes were also dried into raisins. A part of Abigail's present to David was 100 clusters of raisins, 1 Sam. 25:18; and when Ziba met David his present contained the same quantity, 2 Sam. 16:1; 1 Sam. 30:12; 1 Chr. 12:40. Respecting other uses of the fruits of the vine, see **GRAPES**, **HONEY**, **VINEGAR**, and **WINE**.

VINEYARDS, PLAIN OF THE, Judg. 11:33, in the R. V. "Abel-cheramim." See **ABEL-CARMAIM**.

VI'OL, Isa. 5:12; Amos 5:23; 6:5, a stringed instrument of music, elsewhere translated "psaltery." See **MUSIC** and **HARP**. It was used in the worship of Jehovah, 1 Kin. 10:12; 1 Chr. 15:16; 25:1; 2 Chr. 20:28; and of idols, Dan. 3:5, 7; and also at banquets and festivals, 2 Chr. 20:28; Isa. 5:12.



EASTERN VIPER.

VI'PER, a genus of serpents noted for the virulence of their poison, which is said to be one of the most dangerous in the animal kingdom. Hence the viper is a symbol of whatever is most evil and destructive, Job 20:16; Isa. 30:6; 59:5. As such the term was applied by Christ and by John to certain classes of the Jews, Matt. 3:7; 12:34; 23:33; Luke 3:7. Paul's escape from the bite of a viper in Malta led the people to believe that he was a god in human form, Acts 28:3. A species of viper in Northern Africa and Southeastern Asia—having bright yellow and brown spots, with blackish specks, and being 2 feet long and thick as a man's arm—is called the most formidable serpent there; and Hasselquist speaks of a viper in Cyprus whose bite produces a universal gangrene, and occasions death within a few hours. See **SERPENTS**.

VIR'GIN, usually an unmarried female, Gen. 24:16; Exod. 22:15-17; Lev. 21:3, 14; Deut. 22:23; Judg. 21:12; but in 1 Cor. 7:25; Rev. 14:4 an unmarried young man. Fortified and guarded cities are often personified as virgins, *e. g.*, Tyre and Babylon, Isa. 23:12; 47:1; so also Egypt, Jer. 46:11, and the chosen people, Jer. 14:17; 18:13; 31:4; Lam. 1:15; Amos 5:2.

VIR'TUE, Mark 5:30; Luke 6:19; 8:46, healing power. In Phil. 4:8; 2 Pet. 1:3, 5, Christian manliness. In the general sense, true virtue towards men is inseparable

from piety towards God; and together the two words describe the character and life of one who loves God supremely and his fellow-men as truly as himself. "Virtuous," in Ruth 3:11; Prov. 12:4; 31:10, means capable and worthy.

VIS'ION, Num. 24:15, 16; 1 Sam. 3:1, a mode by which God often revealed himself and his will to men, usually his own servants, and especially in the early ages when his written Word was incomplete. Visions came to men while asleep, Job 4:13; Dan. 2:19; 4:10; 7:2, 7; and while in a trance, Dan. 10:5-9; Acts 11:5; and the receiver was no doubt assured of their divine origin. The term is often applied to the revelations of the Holy Spirit to the prophets.

VOCA'TION, a divine calling, either to some special service, Exod. 31:2; Isa. 22:20, or from sin and Satan to holiness and God, Eph. 4:1; 2 Thess. 2:14. See **CALL**.

VOL'UME, in the R. V. "roll," Psal. 40:7; Heb. 10:7. See **BOOK**.

VOW, a voluntary special dedication of person or property to sacred uses, a free-will offering made to God, or a promise to do some good thing or abstain from some lawful enjoyment, under the influence of devotion to him, of gratitude for his goodness, of imminent danger, the apprehension of future evils, or the desire of future blessings. To fulfil a vow binding one to sin was to add sin to sin; but no considerations of inconvenience or loss could absolve one from a vow, Psal. 15:4; Mal. 1:14. Jacob going into Mesopotamia vowed the tenth of his income, and promised to offer it at Beth-el to the honor of God, Gen. 28:20-22; 31:13; 35:1-3. Moses enacted several laws for the regulation and execution of vows. "If thou shalt forbear to vow, it shall be no sin in thee; that which is gone out of thy lips thou shalt keep and perform," Deut. 23:21, 23; Judg. 11:35; Eccl. 5:4, 5. The vows of minors, etc., were not binding without the consent of the head of the family, Num. 30. A man might devote himself or his children to the Lord, Num. 6:2. Jephthah devoted his daughter, Judg. 11:30-40; and Samuel was vowed to the service of the Lord, 1 Sam. 1:11, 27, 28. If men or women vowed themselves to the service of the Lord, they were obliged to adhere strictly to his service; but persons and things so devoted were sometimes redeemed, according to specified provisions, Lev. 27. These self-

imposed services were more in keeping with the ancient dispensation, in which outward sacrifices and observances had so large a share, than with enlightened Christianity. See **CORBAN**, **NAZARITES**, **RECH-ABITES**.

VUL'GATE, the name of the Latin version of the Scriptures used by the Church of Rome, the parent of all the versions of the Bible made by that church, and for many centuries almost the only Bible in general use in Central and Western Europe. The Old Testament was originally a translation of the Greek Septuagint, not of the Hebrew. This version, with the Greek and Syriac, and the N. T. Latin *Itala*, were used by Jerome, A.D. 383-404; he also translated anew from the Hebrew. The final revision of the Vulgate was in 1592.



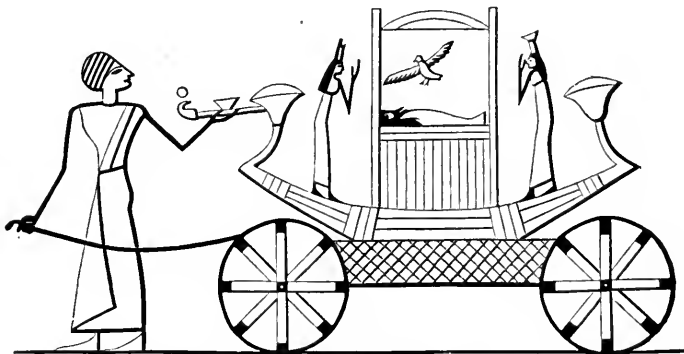
VUL'TURE, a large bird of prey, belonging to the genus *hawks*, and including a great many species. It is pronounced unclean by Moses, Lev. 11:14; Deut. 14:13. See **BIRDS**. The word is used in the Bible to translate three Hebrew words, *ayyah*, *daah*, and *dayyah*. The *ayyah*, better translated "kite" in Lev. 11:14; Deut. 14:13, is believed to denote the *Milvus regalis*, very common in Palestine in winter, hanging about camps and villages for garbage, gathering in groups on the trees in stormy weather, hovering high in the air in fine weather, keenly watching for its prey on the ground, carrion, or rats, mice, frogs, and young birds. It is of a reddish color, 27 inches long, and has a long forked tail. It is called the "falcon" in Job 28:7, R. V. By the *dayyah*, Deut. 14:13; Isa. 34:15, and perhaps the *daah*, Lev. 11:14, is probably meant the Black Kite, *Milvus migrans*, a bird about 21 inches long, exceedingly common in Palestine except during the winter,

building its nest loosely on ledges or trees, and feeding on garbage. It resembles the *Milvus Aegyptius*. See **GLEDE**. The Hebrew *nesher*, translated "eagle" in Scripture, means the Griffon or Great Vulture, a far larger and stronger bird than our eagles. The Egyptian vultures, a smaller variety, are commonly called in Egypt "Pharaoh's hens." The vulture has a naked or downy head, with a long beak curved only at the tip, a bare neck, and long wings, and is disgusting to every sense, especially to the smell. It is a carrion bird, though not exclusively, and has extraordinary powers of vision. Scarcely can an exhausted camel fall on its route and die before numbers of these filthy scavengers show themselves in the distance, hastening to the spot, Job 28:7; 9:30; Matt. 24:28. This bird is called the "gier eagle" in Lev. 11:18; Deut. 14:17; in the R. V. the "vulture."

W.

WA'FER, Exod. 16:31, a thin cake made of fine flour, unleavened, and used in connection with various offerings, anointed with sweet oil, Exod. 29:2, 23; Lev. 2:4; 7:12; 8:26; Num. 6:15, 19; 1 Chr. 23:29.

WA'GES were paid both in produce and in silver, Gen. 20; 30; 31; Exod. 2:9. In Christ's time a farm laborer received "a penny," about 16 cents, a day, Matt. 20:2-13. The law and the gospel both require the full and prompt payment of a just equivalent for all services rendered according to agreement, Lev. 19:13; Deut. 24:14, 15; Jer. 22:13; Mal. 3:5, and withholding wages due is denounced as a cruel wrong, Jas. 5:4. Eternal death is the wages or just recompense of sin; while eternal life is not a recompense earned by obedience, but a sovereign gift of God, Rom. 6:22, 23.



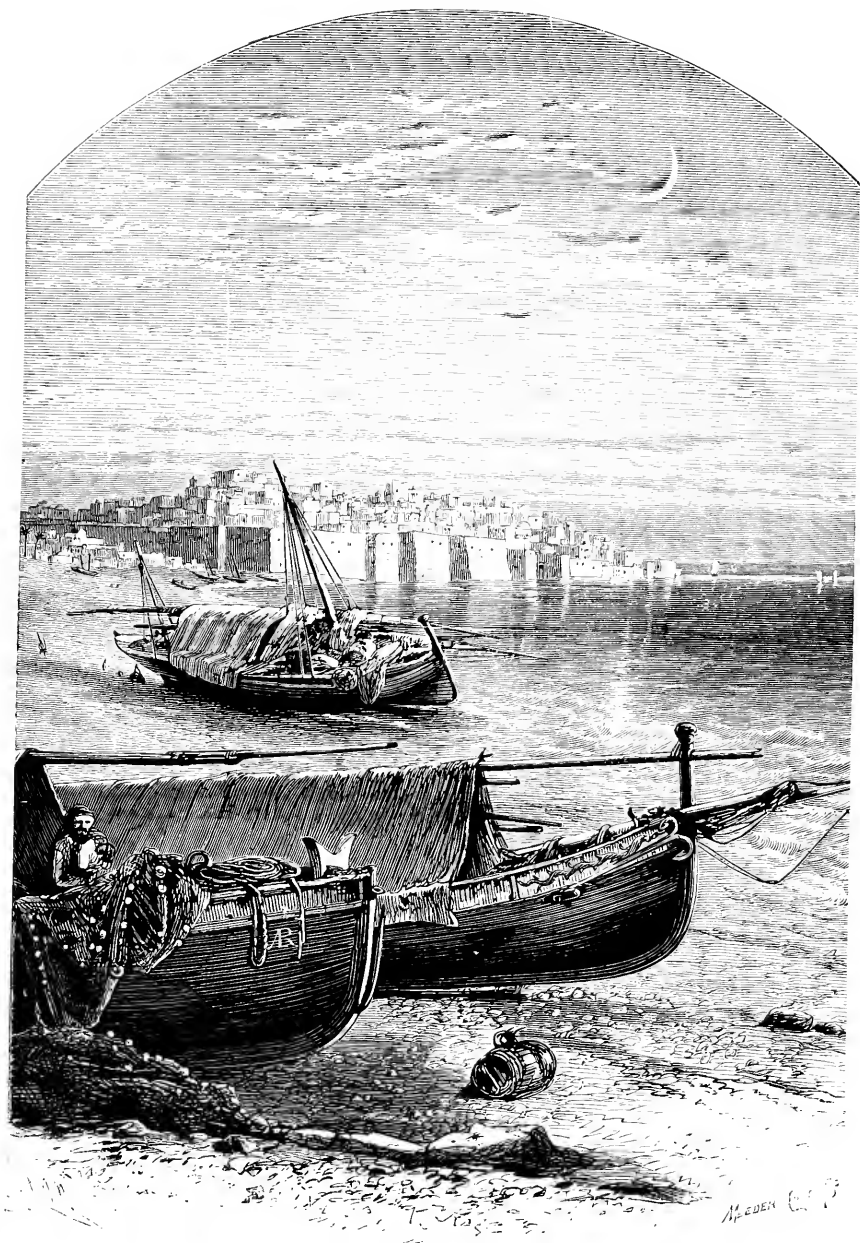
EGYPTIAN FOUR-WHEELED FUNERAL CAR, SYMBOLICAL.

WAG'ONS were sent by Joseph to convey his father's family into Egypt, Gen. 45:19, 21, 27. The same vehicle, sometimes called a "cart," was employed to transport some of the sacred utensils, Num. 7:3, 6, in two instances, unlawfully, the ark itself, 1 Sam. 6:7-14; 2 Sam. 6:3; 1 Chr. 13:7. See **UZZAH**. See also Ezek. 23:24. Wagons were drawn by oxen or by horses. They were probably of simple structure, with 2 solid wheels. Such carts are sometimes used in Syria in removing agricultural produce, Amos 2:13; but vehicles of any kind are little used, and travellers and merchandise are borne on the backs of camels, horses, and mules. See **CARTS**.

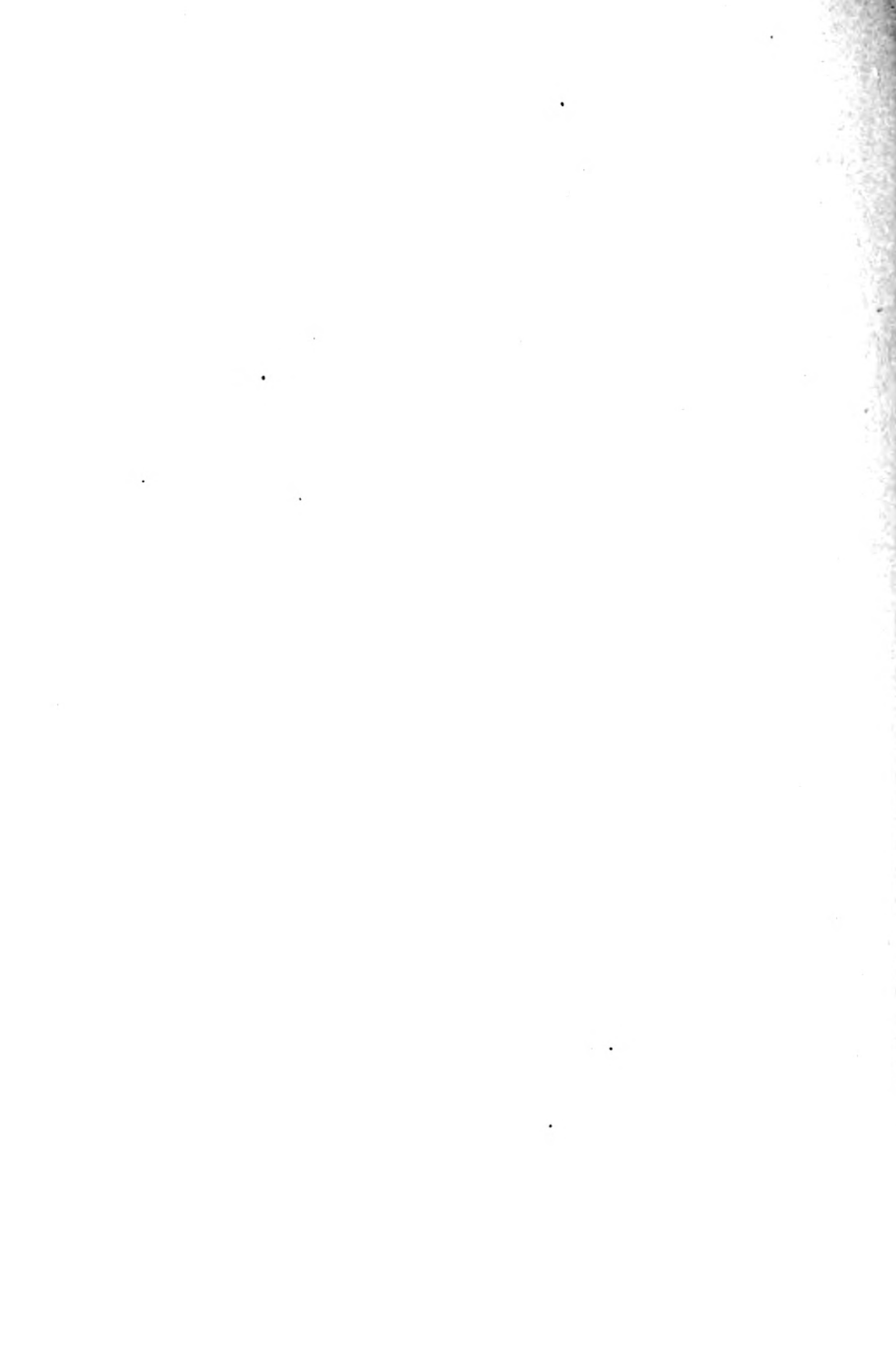
WALK is often figuratively used to denote a man's mode of life, or his spiritual

character, course, and relations, Ezek. 11:20. He may walk as a carnal or as a spiritual man, Rom. 8:1; with God or in ignorance and sin, Gen. 5:24; 1 John 1:6, 7; in the fire of affliction, Isa. 43:2, or in the light, purity, and joy of Christ's favor here and in heaven, Psa. 89:15; Rev. 3:4.

WALLS. The walls of dwellings in the East were of very different materials, from mere clay or clay and pebbles to durable hewn stone. See the latter part of the article **HOUSE**. Walls surrounding cities were often built of earth, or of bricks made of clay mixed with reeds and straw and dried in the sun; these were very wide and often high (see **BABYLON**), and some were destructible by fire, Amos 1:7, 10, 14. Many cities, however, like Jerusalem, had walls

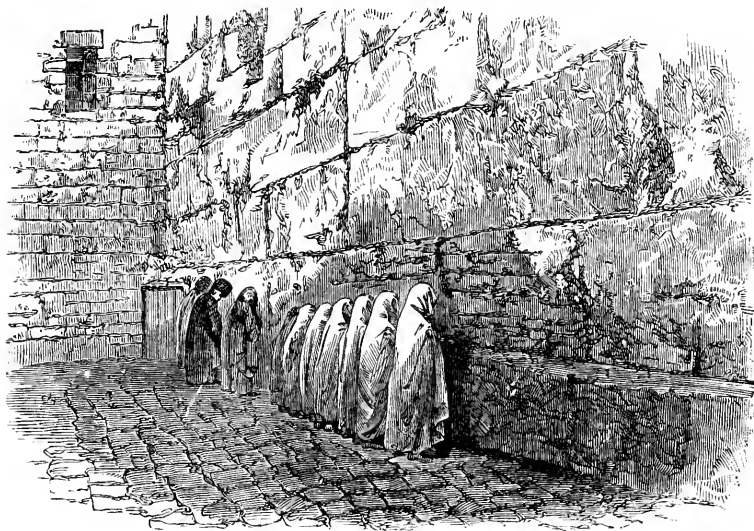


A WALLED CITY: JAFFA.



of hewn stone, with towers, bastions, and battlements, Isa. 2:15; 9:10. Even dwelling-houses were sometimes built on them,

Josh. 2:15; 1 Sam. 19:12; 2 Cor. 11:33. The ruin caused by a falling wall was often great, Psa. 62:3; Isa. 30:13. See CITY and



WAILING-PLACE OF THE JEWS.

JERUSALEM. The accompanying cut shows a portion of the western wall of the sacred area, Haram-es-Sherif, at Jerusalem. The huge stones in its lower part are believed by the Jews, and with good reason, to have formed a part of the substructions of their ancient temple, and to be as near as they can approach to the site of the Holy of Holies. Hence they assemble here every Friday, and more or less on other days, to weep and wail with every token of the sorest grief, Psa. 79:1, 4, 5; 102:14, and to pray for the coming of the Messiah. In former years they had to pay a large price for this melancholy privilege. The wall here is 60 feet high. A little beyond this spot, towards the south, is the fragment of an immense arch of 41 feet span, one of 5 or 6 which supported a lofty causeway from Mount Zion to the temple area at its southern portico, 1 Kin. 10:5; 1 Chr. 26:16, 18. Some of the stones in this part of the wall are 20 to 25 feet long. Excavation in some parts has shown that the walls of the temple area reached down to the native rock.

Hillside terraces were supported by walls, and vineyards and gardens were inclosed by them, Num. 22:24; Song 4:12.

WAN'DERINGS OF THE ISRAELITES.

See **EXODUS.** On departing from Egypt to go to the Promised Land the Israelites were unable to take the direct road northeast, "the way of the land of the Philistines," nor "the way of Shur," directly east, on account of the fortified frontier of Egypt and the Amalekites, Gen. 25:18. They were turned to the southeast, "the way of the wilderness by the Red Sea," Exod. 13:17, 18, towards which they were also turned back from Kadesh two years later, Num. 14:25; Deut. 2:1. Having crossed the western arm of the Red Sea below Suez, they journeyed southeast along the coast, and then turning to the east penetrated to the heart of the Sinaitic mountains, around Ras Sufsafah. Here they received the law and remained over a year. Thence journeying northeast and north, on the west side of the mountainous range bordering the Arabah on the west, they came, some 15 months later, to Kadesh-barnea—whence the 12 spies were sent up to explore Canaan, and where, on their disheartening report, the rebellious and unbelieving Israelites were condemned to wander in the desert till that generation of men of war should die off, Num. 32:11-13; Deut. 2:14-16.

The whole record of their 40 years' sojourn in the desert is full of interest and instruction—narrating many marvellous providences and signal deliverances, showing the origin of the various institutions, and illustrating the Christian's pilgrimage to the heavenly Canaan, Neh. 9:10-21; Isa. 63:11-14; Amos 2:10.

The scene of the wanderings was Arabia Petræa. Of the portion included between the two arms of the Red Sea, the southern half is occupied by the vast ranges of the limestone Sinaitic Mountains, bounded on the north by the long cliffs of Jebel et-Tih; and the northern half by the desert et-Tih, *the wandering*. North of this is the vast desert of Paran, extending to the Mediterranean Sea, Num. 13:26, and the desert of Zin, Num. 33:36, on the northeast, reaching to Mount Hor, Kadesh, and the Negeb, or South Country. On the border of Egypt was the desert of Etham or Shur, Exod. 13:20; 15:22, and farther south, between Sinai and the Red Sea, the wilderness of Sin, Exod. 16:1. The whole region is described as "the great and terrible wilderness," Deut. 8:15. It was deficient in food for man, and the supply furnished by their flocks and herds and obtained from neigh-

boring tribes was supplemented by manna till they were safe in Canaan, Josh. 5:11, 12. It was deficient in permanent water supplies, and the lack was met by water from the smitten rock, Exod. 17:6; Num. 20:8-11; 1 Cor. 10:4. There was some food for cattle, for Jethro's flock fed in the valleys around Sinai. Er-Rahah is described by a traveller in the 16th century as "a vast green plain." There was a water supply at Kadesh, where they "abode many days," Deut. 1:45, 46; this was sometimes included in "the wilderness of Paran," Num. 13:26, and a city Paran existed in the wilderness in the early ages of Christianity.

Towards the close of their 40 years the Israelites were again at Kadesh, where Miriam died and the murmuring people were again supplied with water, Num. 20:1-13. Being refused a passage through Edom, they visited Mount Hor and thence journeyed south to the eastern arm of the Red Sea, across the Arabah and up on the eastern border of Edom to the Jordan valley. The precise route of their journeyings cannot be determined, but the list of the stations mentioned in the Bible is given below, and under each name in its place is told whatever is known of its site.

I. FROM EGYPT TO SINAI.

EXODUS XII.-XIX.

From Rameses, Exod. 12:37.

1. Succoth, 12:37.
2. Etham, 13:20.
3. Pi-hahiroth, 14:2.
4. Passage through the Red Sea, 14:22; and three days' march into the desert of Shur, 15:22.
5. Marah, 15:23.
6. Elim, 15:27.
- 7.
8. Desert of Sin, 16:1.
- 9.
- 10.
11. Rephidim, 17:1.
12. Desert of Sinai, 19:1.

NUMBERS XXXIII.

From Rameses, verse 3.

- Succoth, ver. 5.
Etham, ver. 6.
Pi-hahiroth, ver. 7.
Passage through the Red Sea, and three days' march in the desert of Etham, ver. 8.
Marah, ver. 8.
Elim, ver. 9.
By the Red Sea, ver. 10.
Desert of Sin, ver. 11.
Dophkah, ver. 12.
Alush, ver. 13.
Rephidim, ver. 14.
Desert of Sinai, ver. 15.

II. FROM SINAI TO KADESH THE SECOND TIME.

NUMBERS X.-XX.

From the desert of Sinai, 10:12.

13. Taberah, 11:3; Deut. 9:22.
14. Kibroth-hattaavah, 11:34.
15. Hazereth, 11:35.
- 16.
17. Kadesh, in the desert of Paran, 12:16; 13:26; Deut. 1:2, 19. Hence they turn back and wander for thirty-seven or eight years, Num. 14:25-36.
- 18.
- 19.
- 20.
- 21.

NUMBERS XXXIII.

From the desert of Sinai, ver. 16.

- Kibroth-hattaavah, ver. 16.
Hazereth, ver. 17.
Rithmah, ver. 18.
Rimmon-parez, ver. 19.
Libnah, ver. 20.
Rissah, ver. 21.
Kehelathah, ver. 22.

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35. Return to Kadesh, Num. 20:1.

- Mount Shapher, ver. 23.
Haradah, ver. 24.
Makheloth, ver. 25.
Tahath, ver. 26.
Tarah, ver. 27.
Mithcah, ver. 28.
Hashmonah, ver. 29.
Moseroth, ver. 30.
Bene-jaakan, ver. 31.
Hor-hagidgad, ver. 32.
Jotbathah, ver. 33.
Ebronah, ver. 34.
Ezion-geber, ver. 35.
Kadesh, ver. 36.

III. FROM KADESH TO THE JORDAN.

NUMBERS XX., XXI.; DEUT. 1., II., X.

From Kadesh, Num. 20:22.

36. Beeroth Bene-jaakan, Deut. 10:6.
37. Hount Hor, Num. 20:22; or Mosera, Deut. 10:6; where Aaron died.
38. Gudgodah, Deut. 10:7.
39. Jotbath, Deut. 10:7.
40. Way of the Red Sea, Num. 21:4; by Elath and Ezion-geber, Deut. 2:8.
41.
42.
43. Oboth, Num. 21:10.
44. Ije-abarim, Num. 21:11.
45. The brook Zered, Num. 21:12; Deut. 2:13, 14.
46. The brook Arnon, Num. 21:13; Deut. 2:24.
47.
48.
49. Beer (well) in the desert, Num. 21:16, 18.
50. Mattanah, 21:18.
51. Nahaliel, 21:19.
52. Bamoth, 21:19.
53. Pisgah, put for the range of Abarim, of which Pisgah was part, 21:20.
54. By the way of Bashan to the plains of Moab by Jordan, near Jericho, Num. 21:33; 22:1.

NUMBERS XXXIII.

From Kadesh, ver. 37.

- Mount Hor, ver. 37.

- Zalmonah, ver. 41.
Punou, ver. 42.
Oboth, ver. 43.
Ije-abarim, or Iim, ver. 44, 45.

- Dibon-gad, ver. 45; now Dhibân.
Almon-diblathaim, ver. 46.

- Mountains of Abarim, near to Nebo, ver. 47.

- Plains of Moab by Jordan, near Jericho, ver. 48.



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WAR, one of the evil fruits of the fall and an appalling manifestation of the depravity of mankind, Gen. 6:11-13; Isa. 9:5; Jas. 4:1, 2, often rendered apparently inevitable by the assaults of enemies, or commanded by God for their punishment. See **AMALEKITES** and **CANAAN**. By this scourge, subsequently to the conquest of Canaan,

God chastised both his own rebellious people and the corrupt and oppressive idolaters around them. In many cases, moreover, the issue was distinctly made between the true God and idols; as with the Philistines, 1 Sam. 17:43-47; the Syrians, 1 Kin. 20:23-30; the Assyrians, 2 Kin. 19:10-19, 35; and the Ammonites, 2 Chr. 20:1-30.

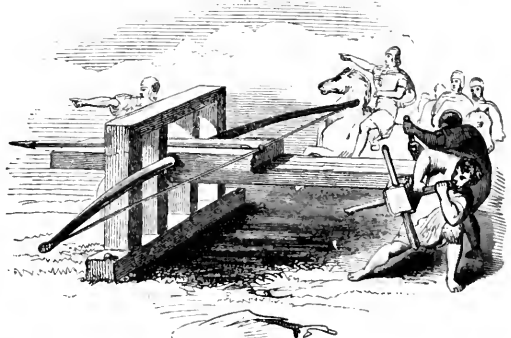
Hence God often raised up champions for his people, gave them counsel in war by Urim and by prophets, and miraculously aided them in battle. He himself at times was their Captain, Exod. 15:1-3; Josh. 5:13, 14; 6:3; comp. *Psa.* 68.

Before the period of the kings there seems to have been scarcely any regular army among the Hebrews, though they went up from Egypt equipped for war, Exod. 6:26; 12:37, 41; 13:18; but, with some exceptions, Deut. 20:5-8, all who were able to bear arms were liable to be summoned to the field, Num. 1:3; 26:2; 1 Sam. 11:7; 2 Chr. 25:5. Saul and David organized standing armies, 1 Sam. 13:2; 14:47-52; 18:5. The vast armies of the kings of Judah and Israel usually fought on foot, armed with spears, swords, and shields; having large bodies of archers and slingers, and comparatively few chariots and horsemen, Judg. 20:16; 1 Chr. 12:24; 2 Chr. 14:8. See *ARMS*. The forces were arranged in suitable divisions, with officers of tens, hundreds, thousands, etc., Judg. 20:10; 1 Chr. 13:1; 2 Chr. 25:5. The Jews were fully equal to the nations around them in bravery and the arts of war, but were restrained from wars of conquest, and when invaders had been repelled the people dispersed to their homes. A campaign usually commenced in spring and was terminated before winter, 2 Sam. 11:1; 1 Kin.

20:22. Spies were often sent out in advance, Num. 13:17; Josh. 2:1; Judg. 7:10; 1 Sam. 26:4. As the Hebrew host approached a hostile army the priests cheered them by addresses, Deut. 20:2; 1 Sam. 7:9, 13, and by inspiring songs, 2 Chr. 20:21. The favor of God was invoked by sacrifices, 1 Sam. 7:9; 13:8-12, and prayer, 2 Chr. 14:11; 20:3-12. The sacred trumpets gave the signal for battle, Num. 10:9, 10; 31:6; 2 Chr. 13:12-15; the archers and slingers advanced first, but at length made way for the charge of the heavy-armed spearmen, etc., who sought to terrify the enemy ere they reached them by their aspect and warcries, Judg. 7:18-20; 1 Sam. 17:52; Job 39:25; Isa. 17:12, 13. War chariots armed with scythes were sometimes used and wrought great havoc, Josh. 17:16; Judg. 4:3. Ambuscades, rear assaults, night-surprises, and false retreats were employed, Gen. 14:15; Josh. 8:2, 12; Judg. 20:36-

39; 2 Sam. 5:23; 2 Kin. 7:12. The combatants were soon engaged hand to hand; the battle became a series of duels; and the victory was gained by the obstinate bravery, the skill, strength, and swiftness of individual warriors, 2 Sam. 1:23; 2:18; 1 Chr. 12:8; *Psa.* 18:32-37. A general battle was sometimes preceded by single combats, 1 Sam. 17; 2 Sam. 2:14-17. See Paul's exhortations to Christian firmness under the assaults of spiritual foes, 1 Cor. 16:13; Eph. 6:11-18; 1 Thess. 3:8. The battles of the ancients were exceedingly sanguinary, 2 Chr. 13:17; 25:12; 28:6; few were spared except those reserved to grace the triumph or be sold as slaves, Judg. 1:6; 9:45; 1 Sam. 11:2; 2 Sam. 12:31; but the comparatively lenient character of the Hebrews was known, Deut. 20:10-20; 1 Kin. 20:31; 2 Kin. 6:20-23; Isa. 16:5. A victorious army on returning was welcomed by the whole population with every demonstration of joy, 1 Sam. 18:6, 7. The spoils were divided after reserving an oblation for the Lord, Num. 31:50; Judg. 5:30; trophies were suspended in public places, eulogies were pronounced in honor of the most distinguished warriors, and lamentations over the dead.

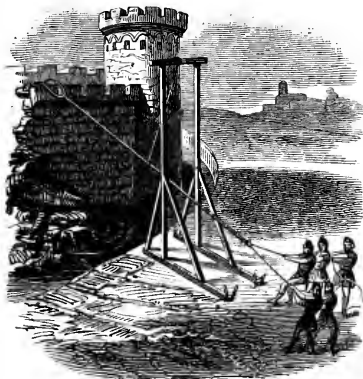
In besieging a walled city it was the custom to surround it with a stockade, mounds, and forts, cutting off supplies of water and food, and preventing escape, Josh. 6:1; 2 Kin. 19:32; Isa. 37:33; catapults were



THE CATAPULT, A MACHINE FOR THROWING HEAVY DARTS.

prepared for hurling large darts, and ballistæ for heavy stones, 2 Chr. 26:15; towers were erected for archers and slingers, 2 Kin. 25:1; and mounds and towers were pushed to the very walls, that by casting a movable bridge across access to the city might be gained. The battering-ram was also employed to effect a breach in the

wall, 2 Sam. 20:15; Ezek. 4:2; 21:22; and the crow, a long spar with iron claws at one



end and ropes at the other, to pull down stones or men from the top of the wall. Scaling-ladders were used, and fire was sometimes employed, Judg. 9:52. These and similar modes of assault the besieged resisted by throwing down darts, stones, heavy rocks, Judg. 9:53; 2 Sam. 11:21, and sometimes boiling oil; by hanging sacks of chaff between the battering-ram and the wall; by strong and sudden sallies, capturing and burning the towers and engines of the assailants, and quickly retreating into the city, 2 Chr. 26:14, 15. The modern inventions of gunpowder, rifles, bombs, and heavy artillery have changed all this. See BATTERING-RAM.

As the influence of Christianity diffuses itself in the world war is becoming less excusable and less practicable; and a great advance may be observed from the customs and spirit of ancient barbarism towards the promised universal supremacy of the Prince of peace, Psa. 46:9; Isa. 2:4; Mic. 4:3.

"WARS OF THE LORD" was probably the name of an uninspired book, long since lost, containing details of the events alluded to in Num. 21:14, 15.

WARD, or **GUARD**. To put "in ward" was to place under guard or in confinement, Gen. 40:3; Lev. 24:12. Ward also seems to mean a guard-room, Neh. 12:25; Isa. 21:8, and the guards themselves, Acts 12:10, or any small band, 1 Chr. 25:8; 26:16.

WARE, aware, Acts 14:6, on guard against, 2 Tim. 4:15.

WASH'ING. Of the two principal He-

brew words translated "wash," one denotes a superficial cleansing, as of a plate, the other a thorough and through purification, as of a soiled garment, Lev. 17:15; the latter term is used in Psa. 51:2, 7; Jer. 2:22. Various ceremonial washings were enjoined in the Mosaic law, both upon priests and upon others, Heb. 9:10. These were significant of spiritual purification through the Saviour's blood, Tit. 3:5; Rev. 1:5, as well as of that holiness without which none can see God. Aaron received ablution of the whole person on assuming the priestly office, Exod. 19:10-15; 29:4; Lev. 8:6; 16:4; and all priests washed before approaching the altar, Exod. 30:17-21; Psa. 26:6. Those who had contracted ceremonial defilement must wash themselves, Lev. 12 to 15; 16:26; Num. 19:7; and those who declared their innocence of a crime laid to their charge, Deut. 21:1-9; Matt. 27:24. To the Mosaic requirements the Jews added other traditional ablutions, Mark 7:2-4, and regarded it as an act of impiety to neglect them, as Christ frequently did, reproving them for the neglect of vital duties in their scrupulous care for outward forms, Matt. 15:2-20; Luke 11:37-44. The washing of the hands before and after meals, called for by their custom of feeding themselves with their fingers, is still practised in Syria. See cut in **BED**. Where there is a servant in attendance, he pours water from a pitcher over his master's hands, holding also a broad vessel underneath them, 2 Kin. 3:11; Psa. 60:8. The washing of a guest's feet on his entering the house, to cleanse and refresh them, was a common act of hospitality, Gen. 18:4, usually performed by servants, 1 Sam. 25:41, but as a special honor by the host himself, 1 Tim. 5:10. Our Saviour's performing this humble service to his disciples was a most impressive lesson in mutual loving service, especially in preserving moral purity, and a perpetual reminder of our need of his cleansing, John 13:4-14; 2 Cor. 7:1; Eph. 5:26, 27; Heb. 10:22, 23. See **FOOT** and **SANDAL**.

WATCH, a division of the night hours. For military purposes the Hebrews seem to have divided the hours between sunset and sunrise into three watches, the first ending at 10 P. M., and the second at 2 A. M., Lam. 2:19; Judg. 7:19; Exod. 14:24; 1 Sam. 11:11. After the Greek and Roman ascendancy the night hours were divided into four watches, Matt. 14:25; Mark 13:35; Luke 12:38. Of the four quarters of

soldiers who guarded Peter each would be on duty in turn three hours by day and three in the night.

WATCH'ER, Dan. 4:13, 17, 23, a figurative designation of heavenly beings, apparently angels, as seen by Nebuchadnezzar in his dream. In Jer. 4:16, besiegers.

WATCH'MEN are of as early a date as cities, robbers, and wars, Exod. 14:24; Judg. 7:19. Jerusalem and other cities had regular guards night and day, Psa. 127:1; Song 3:1-3; 5:7, to whose hourly cries Isaiah refers in illustration of the vigilance required by God in his ministers, Isa. 21:8, 11, 12; 62:6. At this day the watchmen of Jerusalem "keep not silence," nor do they "hold their peace day nor night;" especially at night and when danger is apprehended they are required to call to each other every few minutes, and the cry passes from one to another entirely around the city walls. Those of Sidon also do the same. Watchmen always had a station at each gate of a city and in the adjacent tower, 2 Sam. 18:24-27; 2 Kin. 9:27; also on hill-tops overlooking a large circuit of

terraced vineyards, whence they could "see eye to eye" and "lift up the voice" of warning or of cheer, Isa. 52:7, 8; and their responsible office, requiring so much vigilance and fidelity, illustrates that of prophets and ministers, Jer. 6:17; Ezek. 33:1-9; Heb. 13:17. In 2 Kin. 18:8, "from the tower of the watchmen," in the remote vineyard, "to the fenced city," seems to mean "the whole land."

WA'TER. See CISTERNS and WELLS. In Isa. 35:7 the Hebrew word for "parched ground" or "glowing sand" that shall become a pool of water, is the same with the Arabic term for the mirage. The blessings of the gospel are no alluring mockery, but real waters of everlasting life, Isa. 55:1; John 4:14; Rev. 22:1. Comp. Isa. 29:8; Jer. 15:18. See PARCHED GROUND. The "rivers" or "streams" of waters in Psa. 1:3 may mean the artificial conduits by which water was conveyed through parks and gardens, Ezek. 31:4. And the "watering with the foot" alluded to in Deut. 11:10 as a custom peculiar to Egypt, may refer to the turning of these little canals by



WATERING.

closing one passage and opening another with the foot, 2 Kin. 19:24; Prov. 21:1, or

the use of the feet in the treadmill process by which water for irrigation is raised by

revolving buckets from a river to a higher level, as in the Egyptian shadûf.

Water was used by the Hebrews to symbolize spiritual cleansing, John 3:5, and was much employed in the temple ceremonies and in private life, Mark 7:3; John 2:6. See WASHING. In the Feast of Tabernacles water was brought from the Pool of Siloam and poured out before the Lord. Comp. 1 Sam. 7:6; Isa. 12:3; John 7:2, 37; Rev. 22:17.

"Waters" denote tears in Jer. 9:1, and troubles in Ps. 69:1; Lam. 3:54. "Stolen waters," Prov. 9:17, are adulterous pleasures.

WATER OF JEALOUSY, or "**BITTERNESS**," Num. 5:11-31, a test permitted in the case of a woman suspected of adultery. Being presented unveiled before the altar by her husband, who brought an offering of barley, a handful of which was cast upon the burning coals, she drank water into which dust from the floor was thrown, and responded "Amen" to the priest's denunciation of disease and death if she were guilty. The water could do no harm unless "by visitation of God;" and the delay thus secured would prevent swift and unjust violence by the husband. By some heathen tribes in our own day fatally poisonous drinks are employed in like cases.

WATER OF PURIFICATION. See PURIFICATIONS.

WATER-SPOUTS are well-known phenomena in the Levant, and are supposed to be produced by whirlwinds. A dense, black, funnel-shaped cloud is seen depending from the sky, and sometimes moving rapidly over the sea, from which at times a similar cone ascends to meet the upper one. Where they unite the column may be 3 or 4 feet thick, and when they break torrents of water descend. The word occurs in Ps. 42:7, where, however, the Psalmist probably alludes to cataracts of water.

WAVE-OFFERING. See OFFERING.

WAVES, Ps. 93:3, tumult or "roaring."

WAX, to grow or become, Gen. 19:13; Exod. 22:24; Lev. 25:39; Isa. 50:9; Luke 13:19.

WAY. The word very often means a mode or form of religious life, as that of the heathen, Jer. 10:2; Amos 8:14, or that required by God, Ps. 67:2; Jer. 5:5. In the New Testament it often means the new system of faith and practice taught by Christ, Acts 9:2; 19:9, 23; 22:4; 24:14, 22. "Go your ways," Luke 10:3, depart. Compare Gen. 19:2; John 11:46; Jas. 1:24.

WEALTH often means welfare or prosperity, Ezra 9:12; Esth. 10:3; Ps. 112:3; Eccl. 5:19; 6:2; Acts 19:25; 1 Cor. 10:24.

WEALTHY, Ps. 66:12, abundant; in Jer. 49:31 tranquil.

WEASEL, one of the unclean animals, Lev. 11:29. Several varieties of weasels are found in Palestine, including the common weasel and the polecat; also the short-legged ichneumon.

WEAVING, an art very early practised by all nations, exhibited on the ancient monuments of Egypt, Gen. 41:42, and practised by the Israelites in the desert, Exod. 26:1, 7; 28:4, 39; Lev. 13:47, 48. See FLAX. It is usually performed by women, 2 Kin. 23:7; Prov. 31:13, 19. The distaff, the shuttle, and the weaver's beam and pin are mentioned, Judg. 16:14; 1 Sam. 17:7; 2 Sam. 21:19; Job 7:6; Prov. 31:19; Isa. 38:12. The Jews say that the high-priest's tunic was made without a needle, being "woven from the top throughout;" thus also "the High-Priest of our profession" was clothed, John 19:23.

WEDDING. See MARRIAGE.

WEDDING-GARMENT. See GARMENTS.

WEEKS, or successive periods of seven days each—partially coinciding in length with the four changes of the moon—were known from the earliest times among nations remote from each other in Europe, Asia, and Africa, Gen. 8:10; 29:27; 50:10. See SABBATH. The Hebrews had only numeral names for the days of the week, excepting the Sabbath, the names now current among us being borrowed from Saxon mythology. The Jews called Sunday "one of the Sabbath," that is, the first day of the week. Monday was "two of the Sabbath." A prophetic week and a week of years were each 7 years; and a week of sabbatical years, or 49 years, brought round the year of jubilee. In John 20:26 the disciples are said to have met again after "eight days," that is, evidently after a week, or the eighth day after our Lord's resurrection. See THREE.

For the "Feast of Weeks" see PENTECOST.

WEEPING. See FUNERAL.

WEIGHTS. The ancient Hebrews weighed all the gold and silver they used in trade. The shekel, the half-shekel, the maneh, the talent, are not only denominations of money, of certain values in gold and silver, but primarily of certain weights. The weight "of the sanctuary" or weight of the

temple, Exod. 30:13, 24; Lev. 5:15; Num. 3:50; 7:19; 18:16, was perhaps the standard weight, preserved in some apartment of the temple, and not a different weight from the common shekel; for though Moses appointed that all things valued by their price in silver should be rated by the weight of the sanctuary, Lev. 27:25, he makes no difference between this shekel of 20 gerahs and the common shekel. Ezekiel, 45:12, speaking of the ordinary weights and measures used in traffic among the Jews, says that the shekel weighed 20 gerahs; it was therefore equal to the weight of the sanctuary. See MEASURES and the TABLES OF WEIGHTS AND MEASURES at the end of the volume. The divine judgment on Belshazzar, "thou art weighed in the balances and art found wanting," may be illustrated from the Egyptian monuments, on which the dead are depicted as appearing before Osiris, and the balances in which their good and evil deeds are weighed decide their doom.

WELLS AND SPRINGS. The word "wells" is often used in the Bible where a spring or fountain is intended; comp. Gen. 16:7, 14. So in Gen. 24:13-45; 49:22; Exod. 15:27; Josh. 18:15; 2 Kin. 3:19, 25; Psa. 84:6; Prov. 10:11; Isa. 12:3; John 4:14; 2 Pet. 2:17. In other places a cistern is meant, 2 Sam. 3:26; 23:15, 16; 1 Chr. 11:17, 18; 2 Chr. 26:10; Neh. 9:25. By those living in a temperate climate, where the well or the aqueduct furnishes to every house a supply of water practically inexhaustible, no idea can be formed of the extreme distress caused by thirst, and of the luxury of relieving it by drinking pure water—a luxury which is said to excel all other pleasures of sense. One must reside or travel in a Syrian climate to realize the beauty and force of the allusions of Scripture to "water out of the wells of salvation," "cold water to a thirsty soul," "the fountain of living waters," and many others. The digging of a permanent well or the discovery of a spring was a public benefaction, and its possession was a matter of great importance. Its existence at a given spot decided the nightly resting-place of caravans, the encampment of armies, and the location of towns, 1 Sam. 29:1; 2 Sam. 2:13. Hence BEER, the Hebrew name for a well, forms a part of many names of places, as Beeroth, Beer-sheba. See also EN. So valuable was a supply of water that a field containing a spring was a princely dowry, Judg. 1:13-15, and a well was a matter of

strife and negotiation between different tribes. Thus we read that Abraham, in making a treaty with king Abimelech, "reproved him because of a well of water which Abimelech's servants had violently taken away," and the ownership of the well was sealed to Abraham by a special oath and covenant, Gen. 21:25-31. A similar transaction occurred during the life of Isaac, Gen. 26:14-33. In negotiating with the king of Edom for a passage through his territory, the Israelites said, "If I and my cattle drink of thy water, then I will pay for it," Num. 20:17-19. Still stronger is the expression in Lam. 5:4, "We have drunk our own water for money;" that is, we bought it of our foreign rulers, though we are the natural proprietors of the wells that furnished it. The custom of demanding pay for water from the traveller is still found in some parts of the East; while in many other towns a place is provided where cold water and sometimes bread are offered gratuitously to the stranger at the expense of the village, or as an act of charity by the benevolent, Mark 9:41. In case of a hostile invasion, nothing could more effectually harass an advancing army or the besiegers of a city than to fill with stones the wells on which they relied, 2 Kin. 3:25; 2 Chr. 32:3.

Wells are sometimes found in Palestine furnished with a well-sweep and bucket or a windlass; and in some cases there were steps leading down to the water, Gen. 24:15, 16; but usually the water is drawn with pitchers and ropes, and the stone curbs of ancient wells, John 4:6, 11, 12, bear the marks of long use. They were often covered with a large flat stone, comp. 2 Sam. 17:19, to exclude the flying sand and secure the water to its owners, and also lest strangers should fall into them unawares—a mischance which often occurs in modern Syria, and against which the beneficent law of Moses made provision, Exod. 21:33, 34. This stone was removed about sunset, when the females of the vicinity drew their supply of water for domestic use and the flocks and herds drank from the stone troughs which are still found beside almost every well. At this hour the well was a favorite place of resort, and presented a scene of life and gayety greatly in contrast with its ordinary loneliness, Gen. 24:11-28; 29:1-10; Exod. 2:16-19; 1 Sam. 9:11. Wells, however, were sometimes infested by robbers, Exod. 2:16, 17; Judg. 5:11; and Dr. Shaw mentions a beautiful spring in Bar-

bary, the Arabic name of which means, "Drink and away!" a motto which may

well be inscribed over even the best springs of earthly delight. See CISTERNS.



THE WELL OR FOUNTAIN AT NAZARETH.

"The Fountain of the Virgin" at Nazareth is so called from the strong probability that the mother of our Lord was wont to draw water from it, as the women of Nazareth do at this day. It is a copious spring, just out of the village, and the path that leads to it is well worn, as by the feet of many generations. All travellers in Palestine mention the throngs of females that resort to it, with their pitchers or goat-skins on the shoulder or head, loitering to gossip or gayly returning in companies of two or three. Every day witnesses there what might almost be described in the very words of Gen. 24:11: "And he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water. And behold, Rebekah came out, with her pitcher upon her shoulder; and she went down to the well and filled her pitcher, and came up." It is an uncommon sight to see "a man bearing a pitcher of water," Mark 14:13.

Jacob's well, at the eastern entrance of the charming valley of Shechem, is still in existence, though now not used and often nearly dry. It is covered by a vaulted roof, with a narrow entrance closed by a heavy rock. Around it is a platform and the remains of a church built over the spot by the empress Helena. Close at hand is Mount Gerizim, which the woman of Sy-

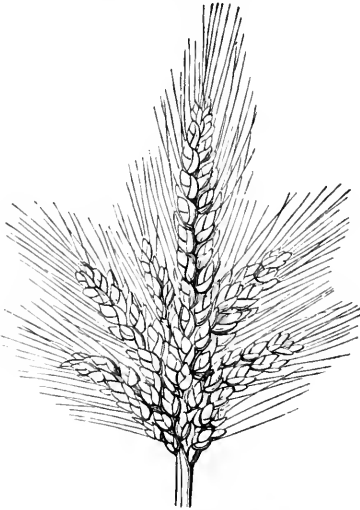
char no doubt glanced at as she said, "Our fathers worshipped in this mountain." On the west is the broad and fertile plain of Mukhna, where the fields were "white already to the harvest." The woman intimated that the well was deep. Actual measurement shows it to be still 75 feet deep and about 9 feet in diameter. Dr. Wilson, in 1842, sent down with ropes a Jew named Jacob to explore the well and recover a Bible dropped into it by Rev. Mr. Bonar three years before. This was found almost destroyed by lying in water. As the traveller stands by this venerated well and thinks of the long series of men of a hundred nations and generations who have drunk of its waters, thirsted again, and died, he is most forcibly affected by the truth of Christ's words to the Samaritan woman, and made to feel his own perishing need of the water "springing up into everlasting life," John 4.

WENCH, 2 Sam. 17:17, a girl of humble birth.

WEST, literally either *the sea*, as in Gen. 12:8; 13:14, etc., *i. e.*, the Mediterranean, lying west of the Bible lands, or *sunsetting*, as in Psa. 75:6; 103:12. In Hos. 11:10, the people on the Mediterranean coast.

WHALE, the largest known inhabitant of the sea, put in the A. V. for TANNIN, a Hebrew word including all the huge "sea-monsters," as in Gen. 1:21; Job 7:12, R. V.

In Ezek. 32:2, referring to Egypt and the Nile, the kindred word **TANNIM** doubtless means the crocodile; as also in Psa. 74:13; Isa. 27:1; 51:9; Ezek. 29:3, etc., where it is translated "dragon," which see. The "great fish" that swallowed Jonah cannot be named with certainty, the Greek word in Matt. 12:40 being also indeterminate. Whales, however, are still found in the Mediterranean, and sharks of the largest size, the *Carcharias vulgaris*, quite able to swallow a man whole.



TRITICUM COMPOSITUM.

WHEAT is the principal and most valuable kind of grain for the service of man, and is produced in almost every part of the world, Matt. 13:25; 1 Cor. 15:37. Egypt was famous for its wheat, also Mesopotamia, Gen. 30:14. Minnith, Ezek. 27:17, and Palestine itself, Deut. 8:8; Judg. 6:11; Psa. 81:16; 147:14. The common wheat of Palestine will sometimes yield 100 grains to the ear, as in Christ's parable, Matt. 13:8; comp. Gen. 26:12. Wheat was sown late in the year, both broadcast—being trampled in by cattle, Isa. 32:20—and also planted in rows, Isa. 28:25, R. V. It ripened in May, but earlier or later according to its situation. It sprouted and ripened later than barley. Wheat is often intended in the Bible where the word "corn" is used, Gen. 41:49. See **CORN**. "Parched corn," *i. e.*, wheat, is often mentioned, Lev. 23:14; Josh. 5:11; Ruth 2:14; 1 Sam. 17:17; 25:18; 2 Sam. 17:28; and the Arabs often prepare

it now of fresh wheat, laying a few sheaves on a brush-wood fire till the stalks are burned and the heads lightly charred, when they are tossed off on a cloth, winnowed by the wind, and eaten while warm. The Egyptian wheat, *Triticum Compositum*, has 6 or 7 ears on one head; so that it presented its usual appearance in this respect in Pharaoh's dream, Gen. 41:5-7, 22. The "meat-offerings," R. V. "meal-offerings," of the Mosaic service, Lev. 2, were all made of wheaten flour.

WHEEL, Psa. 83:13, translated "rolling thing" in Isa. 17:13. Dr. Thomson, for many years a missionary in Syria, thinks the wild artichoke may here be referred to. This plant sends out numerous stalks or branches of equal length in all directions, forming a globe a foot in diameter. These globes become rigid and light as a feather in autumn, and thousands of them fly rolling and bounding over the plains, the sport of every wind. This "rolling thing" furnishes the modern Arabs with a current proverb and a curse.

WHIRLWINDS. The Hebrew words so translated denote tempestuous winds or hurricanes, not necessarily tornadoes revolving on their axes, 2 Kin. 2:1, 11; Job 38:1; 40:6; Isa. 40:24; 41:16; Jer. 23:19; 25:32; 30:23; Ezek. 1:4; Dan. 11:40; Zech. 9:14. Yet whirlwinds were frequent in the deserts of Arabia and on the southern border of Palestine. Most of them are not formidable, Isa. 17:13; but one now and then occurs, sudden, swift, and awful in its devastating course; houses and trees are no obstruction in its way, and the traveller is buried alive under the pillar of sand it raises and bears along, like a water-spout at sea, Job 1:19; Isa. 21:1. The sudden and resistless judgments of God are well compared to whirlwinds, Psa. 58:9; Prov. 1:27; Isa. 66:15. See **WINDS**.

WHISPERER, Prov. 16:28; Rom. 1:29; 2 Cor. 12:20, a secret informer and slanderer.

WHITE, a symbol of purity, joy, and victory, 2 Chr. 5:12; Esth. 8:15; Eccl. 9:8; Rev. 3:4, 5, 18; 7:9, 13. "White" in Rev. 15:6; 19:8 means "resplendent;" in the R. V. "bright."

WICK'ED. The Hebrew and Greek words so translated have various shades of meaning; most frequently "wrong," as in Gen. 18:23; Deut. 9:27; often "evil," as in Gen. 13:13; 39:9; sometimes "worthless," as in Job 11:11; 22:15; Psa. 101:3; "perverse," as in 2 Sam. 7:10; Job 18:21;

"unkind," as in Lev. 20:17; "lawless," as in Acts 2:23; 2 Thess. 2:8; "malignant," as in Matt. 13:19, 38, 49; 22:18; 2 Thess. 3:2; 1 John 5:19; mortally "sick," as in Jer. 17:9, R. V.

WID'OW. A custom was prevalent in patriarchal times, Gen. 38, and was afterwards confirmed by the Mosaic law, Deut. 25:5-10, that a widow without children, in order to preserve the family name and inheritance, should marry the brother of her deceased husband; or, he failing, his nearest kinsman, Ruth 3:12, 13; 4:1-11; Matt. 22:23-30. The high-priest was forbidden to marry a widow, Lev. 21:14. The humanity and justice of true religion are shown in the Bible, as might be expected, by numerous indications that God and the friends of God sympathize with the sorrows, supply the wants, and defend the rights of the widow, Exod. 22:22-24; Deut. 14:29; 16:11; 24:17, 19; Psa. 68:5; Isa. 1:17; 10:2; Jer. 22:3; Matt. 23:14. The

apostolic church was not negligent in providing for widows, Acts 6:1-3; 1 Tim. 5:16; and James makes this duty an essential part of true piety, Jas. 1:27. Heathenism, on the contrary, makes those who have been slaves to a husband's caprices during his life either victims upon the funeral pile at his death or forlorn and hopeless sufferers under destitution and contempt. Some of the duties specially appropriate for Christian widows are specified in 1 Tim. 5:3-16.

WILD BEASTS OF THE ISL'ANDS, Isa. 13:22; 34:14; Jer. 50:39, hyenas, or as in the R. V., "wolves."

WIL'DERNESS. See DESERT and WANDERINGS.

WILD GOATS. See GOATS.

WILL, as a verb, often means simply "pleases" or "wishes," Prov. 21:1; Dan. 4:17; 1 Cor. 7:36. In other passages it expresses a fixed determination, John 7:17; 1 Tim. 6:9.



WIL'LOW, a very common tree, which grows in marshy places and on the banks of rivers, Job 40:22; Isa. 44:4; Ezek. 17:5, with a leaf much like that of the olive.

God commanded the Hebrews to take branches of the handsomest trees, particularly of the willows of the brook, and to bear them in their hands before the Lord,

as a token of rejoicing, at the Feast of Tabernacles, Lev. 23:40. The "weeping willow," memorable in connection with the mourning Hebrew captives, Psa. 137:2, is a native of Babylonia, and hence is named *Salix Babylonica*. Since the Captivity it has become a symbol of sorrow and mourning. There are several varieties of willow in Palestine. The "brook of the willows," Isa. 15:7, on the southern border of Moab, now Wady el-Aksa, flows into the south-east extremity of the Dead Sea.

WIM/PLE, a veil or hood; but the Hebrew signifies properly a large mantle or shawl. See **VEIL**. Thus, in Ruth 3:15, Boaz gives Ruth 6 measures of barley, which she carries away in her mantle, rather than veil, as in the A. V. So in Isa. 3:22.

WIN'DOW, Gen. 6:16; 1 Kin. 6:4; 7:4, 5, an aperture in a wall, protected in ancient times by lattice-work instead of glass, Eccl. 12:3. Windows usually opened on the inner court of the house, but often one or two opened on the street, and a person approaching could be seen, Judg. 5:28; 2 Sam. 6:16; Prov. 7:6; Song 2:9. When the casement was open one might readily fall out, 2 King. 1:2; Acts 20:9. Through the windows of dwellings abutting on city walls the spies escaped at Jericho and Paul at Damascus, Josh. 2:15; 2 Cor. 11:33. See **HOUSE**.

WINDS. "The four winds," or four quarters of the earth, are put for the whole world, Jer. 49:36; Ezek. 37:9; Dan. 8:8; Matt. 24:31. The north wind brought cold, Job 37:9; Song 4:16; the west and north-west, from the sea, were refreshing and brought rain, 1 Kin. 18:44, 45; Prov. 25:23, R. V.; Luke 12:54. The prevalent winds in Palestine during the warm season are from the west. Sudden squalls from the north are often encountered on the Sea of Galilee, as on other lakes amid heights, Mark 4:37; Luke 8:23. For the wind Eurquilo which overtook Paul, see **EUROCLYDON**.

The wind most frequently mentioned in the Bible is the "east wind," which is represented as blasting and drying up the fruits, Gen. 41:6, 23; Ezek. 17:10; 19:12, and also as blowing with great violence, Job 27:21; Psa. 48:7; Isa. 27:8; Ezek. 27:26; Jon. 4:8. It is also the "horrible tempest," literally the "glow-wind," of Psa. 11:6. This is a sultry and oppressive wind blowing from the southeast, and prevailing only in the hot and dry months of sum-

mer. Coming thus from the vast Arabian desert, devoid of ozone, it seems to increase the heat and drought of the season, and produces universal languor and debility. Dr. Eli Smith, at Beirût, describes it as possessing the same qualities as the Sirocco, which he had felt at Malta, and which also prevails in Sicily and Italy, except that the Sirocco, in passing over the sea, acquires great dampness. This "wind of the wilderness," Job 1:19; 27:21; Jer. 13:24, is called by the Arabs the Simoom, by the Turks the Samiel, and by the Egyptians the Khamsin. It is oppressively hot and dry, rapidly evaporating the water in the ordinary skin-bottles, stopping the perspiration of travellers, drying up the palate and the air passages, and producing great restlessness and exhaustion. Sometimes the sky is covered with clouds, and pale lightnings play through the air; but there is no rain, thunder, or wind; the heat, however, is intolerable; every traveller seeks a refuge, the birds hide themselves in the thickest shades, the fowls pant under the walls with open mouths, and no living thing is in motion. But it often blows with a terrible roaring and violence, and carries dust and fine sand high up into the air, so that the whole atmosphere is lurid and seems in a state of combustion, and the sun is shorn of his beams and looks like a globe of dull, smouldering fire. Both men and animals are greatly annoyed by the dust, and seek any practicable shelter or covering. The camels turn their backs and hide their heads from it in the ground. It is often accompanied by local whirlwinds, which form pillars of sand and dust, rising high above the ground and moving with swiftness over the plain. Such a tempest may have suggested some features in the prophetic descriptions of the day of God's power: "wonders in the heavens and in the earth, blood and fire and pillars of smoke: the sun shall be turned into darkness and the moon into blood," Joel 2:30, 31; Acts 2:19, 20.

Wind is a Biblical symbol for turgid folly, Job 15:2; Hos. 12:1; for swiftness, Psa. 104:4, R. V., "He maketh winds his messengers;" and for transitoriness, Job 7:7; Psa. 78:39. The Holy Spirit was breathed upon men like the wind, John 3:8; 20:22; Acts 2:2.

WINE. The vine being natural to the soil of Canaan and its vicinity, wine was much used as a beverage, especially at festivals, Esth. 1:7; 5:6; Dan. 5:1-4; John

2:3. As one of the staple products of the Holy Land, it was employed for drink-offerings in the temple service, Exod. 29:40; Lev. 23:13; Num. 15:4-10; tithes of it were required among the "first-fruits," Deut. 12:17, 18; 18:4, and it was used in the celebration of the Passover, and subsequently of the Lord's Supper, Matt. 26:27-29. "Corn and wine," Gen. 27:28, 37; Deut. 33:28; Psa. 4:7, and "corn, wine, and oil," or the products of the field, the vineyard, and the olive-orchard, Deut. 11:14; 12:17; 28:51; 2 Chr. 31:5, are put for all the fruits of the soil. Wine is spoken of as a blessing, Gen. 49:11, 12; Deut. 14:24-26; 32:14; Judg. 9:13; Psa. 104:15; Prov. 31:6; Eccl. 9:7; Hos. 2:8; Joel 2:19, 24; Amos 4:19; and is made a symbol of spiritual blessings, Isa. 55:1. Our Saviour used it, Luke 7:33, 34, and miraculously made it, John 2:1-10.

The word "wine" in our Bible is the translation of as many as 10 different Hebrew words and 2 Greek words, most of which occur in but a few instances. The two most frequently used, YAVIN and its Greek equivalent OINOS, are general terms for all sorts of wine, Neh. 5:18, usually fermented, but often with but a small percentage of alcohol. Another Hebrew word frequently used, TIRÔSH, translated "wine" and "new wine," is thought by some to mean vintage-fruits in general, including not only new wine, but grape-syrup and grapes—fresh, dried, pressed, etc.; Isa. 62:8, 9; Joel 1:10; Mic. 6:15, R. V., "vintage." From Hos. 4:11; Acts 2:13—when the "new wine" was eight months old—it is inferred that in some cases tirôsh was intoxicating. Without minute details on this subject, we may observe that the following substances are referred to:

1. Usually the pure juice of the grape, fermented, and therefore more or less intoxicating, but free from drugs of any kind, and not strengthened by distilled liquors.

2. Must, the fresh juice of the grape, unfermented or in process of fermentation.

3. Honey of wine, made by boiling down must to one-fourth of its bulk. This commonly goes in the Old Testament by the name *dehash*, "honey," in modern Arabic *dibs*, and only the context can enable us to determine whether honey of grapes or of bees is to be understood, Num. 18:12; Prov. 9:2, 5. See HONEY.

4. Spiced wine, made stronger and more inviting to the taste by the admixture of spices and other drugs, Prov. 23:30.

5. "Strong drink," Heb. *shechâr*. This word sometimes denotes pure strong wine, as in Num. 28:7; or drugged wine, as in Psa. 75:8; Isa. 5:22; but more commonly wine made from dates, honey, pomegranates, etc., Song 8:2, and generally made more inebriating by being mingled with drugs.

See also FLAGON, MYRRH, and VINEGAR.

The "wine of Helbon" was made in the vicinity of Damascus, and sent from that city to Tyre, Ezek. 27:18. It resembled the "wine of Lebanon," famous for its excellence and fragrance, Hos. 14:7. See HELBON.

Great efforts have been made to distinguish the harmless from the intoxicating wines of Scripture, and to show that inspiration has in all cases approved the former alone and condemned the latter, directly or indirectly. It is not necessary, however, to do this in order to demonstrate that so far as the use of wine leads to inebriation it is pointedly condemned by the Word of God. Sin and shame are connected with the first mention of wine in the Bible and with many subsequent cases, Gen. 9:21; 19:31-36; 1 Sam. 25:36, 37; 2 Sam. 13:28; 1 Kin. 20:12-21, Esth. 1:10, 11; Dan. 5:23; Rev. 17:2. It is characterized as a deceitful mocker, Prov. 20:1; and as fruitful in miseries, Prov. 23:29-35; in woes, Isa. 5:22; in errors, Isa. 28:1-7; and in impious folly, Isa. 5:11, 12; 56:12; Hos. 4:11; 7:5. The use of it is in some cases expressly forbidden, Lev. 10:9; Num. 6:3; and in other cases is mentioned as characteristic of the wicked, Joel 3:3; Amos 6:6. Numerous cautions to beware of it are given, 1 Sam. 1:14; Prov. 23:31, 31:4-6; 1 Tim. 3:3; and to tempt others to use it is in one passage made the occasion of a bitter curse, Hab. 2:15, 16. Whatever approval was given in Palestine to the moderate use of wine can hardly apply to a country where wine is an imported or manufactured article, often containing not a drop of the juice of the grape, or if genuine and not compounded with drugs, still enforced with distilled spirits. The whole state of the case, moreover, is greatly modified in our days by the discovery of the process of distilling alcohol, and by the prevalence of appalling evils now inseparable from the general use of any intoxicating drinks. Daniel and the Rechabites saw good reason for total abstinence from wine, Jer. 35:14; Dan. 1:8; and the sentiment of Paul on a matter involving

permanent Christian principles is divinely commended to universal adoption, Rom. 14:21; 1 Cor. 8:13. See TIMOTHY. The wine used at the Passover, the rabbins inform us, was diluted with water; and in celebrating the Lord's Supper the unfermented "fruit of the vine" would seem to be far preferable to the so-called wine of our day.

WINE-PRESS. See PRESS and VINE.

WINGS, used figuratively of the winds, Psa. 18:10, and of sunbeams, Mal. 4:2. They are a symbol of divine protection, Psa. 17:8; 36:7; Matt. 23:37; and of the spread of an invading army, Isa. 8:8. God's loving care of his people is beautifully illustrated by that of the eagle for her young, Exod. 19:4; Deut. 32:11.

WIN'NOWING. See FAN and THRESHING.

WIN'TER, Song 2:11; Matt. 24:20, in Palestine from November to February, a season marked by copious rains and hail, with northerly winds at times, and occasionally frost and snow, lingering on the mountains, Gen. 8:22; Psa. 74:17; 147:16, 17; Jer. 36:22; Zech. 14:8. See CANAAN and SNOW.

WISDOM and **WISE** in Scripture have a great variety of meanings, usually indicated by the context. They may denote mere cunning, like that of Jonadab and Joab, 2 Sam. 13 and 14; practical skill, as in Exod. 31:3, 6; sagacity in affairs, as in Job 12:2, 12; discernment and learning, like Solomon's, 1 Kin. 3:28; 4:29-34; prudent concern for one's own interest, as in Prov. 14:8; magical science, as in Gen. 41:8; Dan. 2:2; atheistic learning and philosophy, as in 1 Cor. 1:20; 3:19-21; 2 Cor. 1:12; or a knowledge of the truth, as in Acts 6:10; Eph. 1:17; Col. 1:9, 28; 2 Tim. 3:15. But the only true wisdom begins with giving God the supreme place in the mind, heart, and life, Prov. 9:10; Eccl. 12:11; and even a simple child who has learned to love God with all his heart and his neighbor as himself is more truly wise than the most learned and sagacious unrenowned man, Jas. 1:3; 3:13-17.

In the eighth chapter of Proverbs divine Wisdom is personified and nobly described, and many of the passages might well apply to Christ, the Creator of the world, Heb. 1:2, 10, and "the wisdom of God," 1 Cor. 1:24.

The apocryphal "Book of Wisdom," or "Wisdom of Solomon," the work of some Hellenistic Jew of Alexandria, a century or

more before Christ, comes down to us in the original Greek and in various translations, but never was in Hebrew nor formed a part of the Jewish Scriptures—though adopted by the Church of Rome. It extols divine wisdom for its inherent qualities and its excellent fruits in the past, and has many noble thoughts, but also many passages not in harmony with the inspired Scriptures.

WISE, way or manner, Matt. 1:18, Luke 13:11; Acts 7:6; Rom. 3:9; 10:6; Heb. 4:4. "In any wise," Lev. 19:17, in the R. V. "surely."

WISE MEN. See MAGI and STAR.

WIST, knew; the past tense, from an obsolete present wis, Exod. 16:15; Mark 9:6; Luke 2:49; Acts 23:5. "Wot" and "wotteth," meaning know and knoweth, Gen. 21:26; 39:8, and "to wit," meaning to know, Gen. 24:21, are also from the same Saxon root. "Do you to wit," 2 Cor. 8:1, means, make you to know or inform you. "To wit," in 2 Cor. 5:19, means, "that is to say."

WIT, Psa. 107:27, wisdom. See WIST.

WITCH, Exod. 12:18, in the R. V. "sorceress," the masculine form of the Hebrew word being elsewhere rendered "sorcerer," Exod. 7:11; Jer. 27:9; Dan. 2:2; Mal. 3:5, as in Deut. 18:10, R. V. See also Isa. 47:9, 12, and **WIZ'ARD,** Lev. 19:31; 20:6, 27; Deut. 18:11; 1 Sam. 28:3, 9; 2 Kin. 23:24; 2 Chr. 33:6; Isa. 8:19; 19:3.

Our best exposition of these terms as found in the Bible is in the narrative of the witch of En-dor. She was widely known as "one that had a familiar spirit" or an attendant demon, and was thereby professedly able to summon departed souls from the spirit world and converse with them. From this it appears that the essential character of witchcraft was a pretended *commerce with demons and the spirits of the departed*. In this respect it is identical with modern witchcraft and with spiritualism; and all the condemnation pronounced against witchcraft in the Bible falls equally on these and every similar system of professed converse with ghosts and demons.

To this practice the ancient witches and wizards joined the arts of fortune-telling and divining, and a professed knowledge and control of the secret powers of the elements, heavenly bodies, etc. In order to give color and concealment to their pretended communion with spirits, they made use of drugs, fumigations, chemical arts,

incantations, and every mysterious device to awe and impose upon a superstitious people. Their unlawful arts were near akin to the others forbidden in Deut. 18:10, 11: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times or an enchanter or a witch (R. V. "sorcerer") or a charmer or a consulter with familiar spirits or a wizard or a necromancer." It would appear from this catalogue that all forms of superstition were as prevalent in the East in the days of Moses as they now are. Those familiar with the Syria and Arabia of our days inform us that old and young of all sects universally believe in the potency of "the evil eye," of incantations, charms, amulets, serpent-charming, and exorcism, and that these superstitions exert a prodigious influence on Oriental life. Even modern mesmerism has its counterpart among the pretended magic arts of the East, practised, like many other superstitions, from time immemorial.

Such follies and knaveries are all strictly forbidden in the Bible, and many of them in the Jewish dispensation were punishable with death. They are all *idolatrous*—ignoring the only true God and seeking help from foreign sources. They are sure to prevail in proportion as men lose a calm trust in the Almighty and an intelligent loving obedience to his will. He that fears God need fear nothing else; while he that, like king Saul, departs from God, finds help and comfort nowhere. See EN-DOR and SORCERER.

WITHE, Judg. 16:7, a band made by plaiting together willow or some other pliable twigs or stalks.

WITNESS, one who testifies to any fact from his own personal knowledge. Under the Mosaic law two witnesses under oath were necessary to convict a person charged with a capital crime, Num. 35:30; John 8:17; 1 Tim. 5:19; and if the criminal was stoned, the witnesses were bound to cast the first stones, Deut. 17:6, 7; Acts 7:58. The Greek word for witness is *MARTYR*, which see. The apostles were witnesses in proclaiming to the world the facts of the gospel, Acts 1:8, 22; 2:32; 2 Pet. 1:12, 16-18; and Christ is a "faithful witness" in testifying to men of heavenly things, John 3:12; Rev. 1:5. In Heb. 12:1, "so great a cloud of witnesses," *i. e.*, *spectators*, is an allusion to the Grecian games and the vast crowds that eagerly watched them.

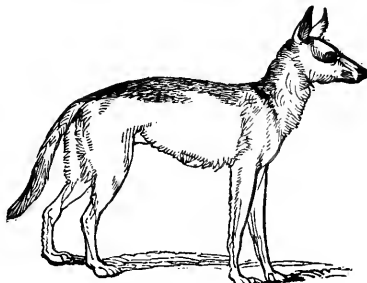
As witnesses of important transactions, symbolical acts were performed, as in Deut. 24:1, 3; 25:9, 10; Ruth 4:7, 8; Isa. 8:16; Jer. 32:10-16; and durable monuments erected, Deut. 19:14, as in the cases of Jacob and Laban, Gen. 21:30; 31:47, 52; and of Joshua and the two tribes beyond Jordan, Josh. 22:10, 26, 34; 24:26, 27; Isa. 19:19, 20.

WIT'TY, Prov. 8:12, ingenious, wise. The R. V. has "knowledge and discretion" instead of "knowledge of witty inventions."

WIZ'ARD. See *WITCH*.

WOE is sometimes used in our Bibles where a softer expression would be at least equally proper: "Woe to such a one!" is a threat or imprecation of some calamity, natural or judicial, to befall a person; but this is not always the meaning of the word in Scripture. We find the expression, "Woe is me!" that is, Alas for my sufferings! and, "Woe to the women with child and those who give suck!" that is, Alas for their redoubled sufferings in times of distress! If in the denunciatory language of Christ we should read, "Alas for thee, Chorazin! Alas for thee, Bethsaida!" we should do no injustice to the general sentiments of the passage.

Yet in many cases the word woe is used in a fuller and more awful sense, expressing an inspired denunciation and foreshadowing of God's wrath upon sinners: as when we read, Woe to those who build houses by unrighteousness and cities by blood; woe to those who are "rebellious against God," etc., in numerous passages, especially of the Old Testament, Hab. 2:6, 9, 12, 15, 19; Zeph. 3:1.



AN EGYPTIAN WOLF.

WOLF, a ferocious wild animal, emblem of the tribe of Benjamin, Gen. 49:27, the *Canis Lupus* of Linnæus, belonging to the dog genus and closely resembling the dog.

Wolves never bark, but only howl. They are cruel but cowardly animals, and fly from man except when impelled by hunger, in which case they prowl by night in great droves through villages, and destroy any droves they meet, Jer. 5:6; Ezek. 22:27; Hab. 1:8. They are swift of foot, strong enough to carry off a sheep at full speed, and an overmatch for ordinary dogs. In severe winters wolves assemble in large troops, join in dreadful howlings, and make terrible devastations, Zeph. 3:3. They prey upon all the domestic animals, and are the peculiar object of terror to shepherds, as the defencelessness and timidity of the sheep render it an easy prey, Luke 10:3; John 10:12. So persecutors and false teachers have been "grievous wolves" to the flock of Christ, Matt. 10:16; Acts 20:29. The transforming power of the gospel on human nature will be as great as if the wolf should become the playmate of the lamb, Isa. 11:6; 65:25. The wolf inhabits the continents of Europe, Asia, Africa, and America. Driven in general from the populous parts of the country, he is yet everywhere found in large forests and mountainous regions. The Syrian wolf is larger than the Egyptian and of a grayish and pale fawn-color. It was formerly more common in Palestine than now.

WO'MAN is spoken of in Scripture as the beloved and honored companion and helpmeet, not the servant, of man, Gen. 2:23, 24, created as the necessary completion of man, Gen. 2:18-23, and though subordinate in sphere, Gen. 3:16; 1 Cor. 11:3, 8, 9; 14:34, 35; 1 Tim. 2:11-14, yet specially qualified for that sphere, and as necessary in it as man in his. In Hebrew the words for man and woman, *ish* and *ishshah*, are the same, the latter having the feminine termination. Man and woman are indeed essentially one, the natural qualities of each so responding to those of the other as to lay the foundation of the most tender and abiding unity. The Bible thus raised the Jewish woman high above the women of heathenism, and the Old Testament contains some of the finest portraits of female character. But still greater is the contrast between the women of heathenism and those of Christianity: the former with mind and soul undeveloped, secluded, degraded, the mere toys and slaves of their husbands; the latter educated, refined, ennobled, cheering and blessing the world. Christianity forbids a man to have more than one wife, or to divorce

her for any cause but one, Matt. 5:32; 19:3-9; declares that bond and free, male and female, are all one in Christ, Gal. 3:28; that the wife must be loved and cherished by the husband, Eph. 5:28-33; and that in heaven they are no more given in marriage, but are as the angels of God, Matt. 22:30. If woman was first in the Fall, she was honored in the exclusive parentage of the Saviour of mankind; and women were the truest friends of Christ while on earth, Mark 15:40, 41; 16:1, 2; John 11. In his addressing his mother as "woman," John 2:4; 19:26, no reproach or disrespect is implied. See also John 20:13, 15. The primal curse falls with heaviest weight on woman; but the larger proportion of women in our churches may indicate that it was the purpose of God to make his grace to man "yet more abound" to her who was the first in sinning and suffering. The New Testament foreshadows the activity of woman in Christian service, Luke 23:55, 56; 24:1; Acts 16:15; Rom. 16:1-3, 6, 12; Phil. 4:3; 1 Tim. 5:10. In Ps. 68:11 the R. V. reads, "The Lord giveth the word; the women that publish the tidings are a great host."

In the East women have usually lived in comparative seclusion, not appearing in public unless closely veiled, not mingling in general society nor seeing the men who visit their husbands and brothers, nor even taking their meals with the men of their own family. Their seclusion was less in the rural districts than in towns, and among the Jews than among most other nations. Hebrew women sat at the table with the men, Ruth 2:14; 1 Sam. 1:7-9; Job 1:4; John 2:3; 12:2; they are often mentioned as interested in national affairs, Judg. 11:34; 21:21; 1 Sam. 2: 18:6, 7; 1 Kin. 18:13; 21:25; sometimes in places of authority, Judg. 4:4; 5; 2 Kin. 11:3; sometimes as prophetesses, Exod. 15:20, 21; 2 Kin. 22:14; Neh. 6:14; Luke 2:36; but they were chiefly engaged in domestic duties, Prov. 31; among which were grinding flour, baking bread, making cloth, needlework, etc., Gen. 18:6; 2 Sam. 13:8; Acts 9:39. The poor gleaned the remnants of the harvest; the daughters of the patriarchs joined in tending their fathers' flocks, Gen. 29:9; Exod. 2:16; and females of all classes were accustomed to draw water for family use, bearing it in earthen pitchers on their shoulders often for a considerable distance, Gen. 24:15-20; John 4:28.

WON'DER. An appropriate name for many of the miracles recorded in Scripture,

Exod. 15:11; Deut. 6:22; Psa. 136:4; Joel 2:30; Heb. 2:4. See MIRACLE and SIGN.

WOOL, Psa. 147:16, the chief material in the manufacture of cloths, was highly valued among the Hebrews, Lev. 13:47; Job 31:20; Prov. 31:13; Ezek. 34:3; Hos. 2:5. It was a part of Meshah's tribute, 2 Kin. 3:4, and was one of the articles bought by Tyre from Damascus, Ezek. 27:18. It was among the first-fruits given to the priests, Deut. 18:4; was used in an ancient miracle, Judg. 6:37; and its pure whiteness symbolized the perfection of God's pardoning grace, Isa. 1:18. Garments of mixed fibres of wool and flax were forbidden to the Hebrews, Lev. 19:19; Deut. 22:11, probably as involving some entanglement with idolatry.

WORD, in Greek *LOG'OS*, one of the titles of the second person of the Trinity, indicating that by his acts and teachings God is revealed somewhat as thought is by words, 1 John 1:1; 5:7; Rev. 19:13. "The word of the Lord" was a common phrase in the Old Testament, always denoting some revelation of Jehovah, Gen. 15:1, 4; 1 Sam. 3:1; 1 Kin. 6:11; 16:1, 7, 12, 34; 18:1, 31; 1 Chr. 17:3; Jer. 1:2, etc.; Dan. 9:2. In the account of the creation the action of Jehovah is expressed by his *speaking*, Gen. 1:3, and this work is elsewhere ascribed to his "word," Psa. 33:6, 9. See also Psa. 107:20; 147:15, 18; Isa. 55:11; Heb. 4:12, 13. Long before the coming of Christ the Jewish paraphrasts of the Bible used "THE WORD OF THE LORD" where JEHOVAH occurred in the original; and to show its true meaning and its application to our Saviour was of great importance to John, the last of the inspired writers, in whose later years certain errors as to the person of Christ, borrowed from Eastern philosophy, had begun to creep into the Christian church. He describes "THE WORD" as a personal and divine Being, self-existent, and coexistent with eternity with the Father, yet distinguished from him as THE SON, the creator of all created things, the source of all life and light to men, and in the fulness of time incarnate among men, John 1:1-3, 14. John's Gospel is full and clear respecting the divinity of Christ, John 20:31.

WORKS. Great importance is attached in Scripture to right actions—inspired by supreme love to God and genuine love to man, Mark 12:29-31—as necessary evidences of a true spirit of faith and obedience, Matt. 7:21-23; 21:28-31; 25:31-46; John

8:39; 1 Cor. 3:13-15; Eph. 2:10; Jas. 2:14-26; 1 Pet. 1:17. But the "good works" of unrenewed men lack that element of holiness, Rom. 3:20-22, and the best works of renewed men are no meritorious ground of salvation, but only fruits and evidences of grace, Tit. 3:5.

For "WORKS" and "MIGHTY WORKS," John 5:20; 7:3; 15:24, see MIRACLE.

WORLD, the earth on which we dwell, 1 Sam. 2:8; 2 Sam. 22:16; Luke 1:70; its inhabitants, John 3:16, or a large number of them, John 12:19; Rev. 13:3; in some passages the universe, 1 Cor. 4:9; Heb. 11:3; Jas. 3:6; in several places it is equivalent to "land," and denotes the Roman Empire, Acts 17:6, or Judæa and its vicinity, Luke 2:1; 4:5; Acts 11:28. It is sometimes a translation of the Hebrew *OLAM*, Isa. 45:17; 64:4, in R. V. "of old;" Eccl. 3:11, R. V., margin, "eternity;" and often of the corresponding Greek word, *AION*, meaning sometimes a future unlimited period, Heb. 6:5, R. V. "age," and rendered "age" in the R. V. margin of Mark 10:30; Luke 18:30; 20:35; and often meaning this dispensation or passing epoch, translated "age" in the R. V. in 1 Cor. 10:11; Heb. 9:26; and in many passages in the margin, as in Matt. 12:32; 13:22, 39, 40, 49; 24:3; 28:20; Luke 16:8; 20:34; Rom. 12:2; Gal. 1:4; Eph. 1:21; 1 Tim. 6:17; Tit. 2:12; Heb. 1:2; 11:3. It often signifies the objects and interests of time and sense, Mark 4:19; 8:36; Gal. 6:14, and the riches, honors, and pleasures of this life, which are supremely loved by mankind, and whose pursuit is so generally full of sin that "the world" is justly spoken of as the enemy of God, Matt. 16:26; John 7:7; 15:18, 19; Rom. 12:2; 2 Tim. 4:10; Jas. 4:4; 1 John 15:17; 3:1, 13. Satan is "the god of this world," John 12:31; 14:30; 2 Cor. 4:4.

WORMS, not the common earth-worms, but usually the larvæ of various insects: in Isa. 51:8 the moth that feeds on woollen cloth; in Deut. 28:39; Jonah 4:7 the larvæ of some insect destructive to vines; in Exod. 16:20 those of some species bred in decaying matter, or of beetles infesting dead bodies buried in the shallow Eastern graves, Job 19:26; 21:26, metaphorically used by our Lord to illustrate the future remorse and anguish of the lost, Mark 9:44-48; in Job 25:6; Psa. 22:6; Isa. 41:14; Acts 12:23, such as may breed in human ulcers. In Mic. 7:17 some reptile is intended, or "creeping things," as in the R. V.

WORM'WOOD, Lam. 3:15, 19, an intense-

ly bitter, unpalatable plant, a symbol for whatever is nauseous and destructive, Deut. 29:18; Jer. 9:15; 23:15. The fruits of vicious indulgence are "bitter as wormwood," Prov. 5:4; and injustice and oppression are like wormwood and gall, Amos 5:7; 6:12. The Chaldee paraphrase calls it "the wormwood of death." The modern use of absinthe, or wormwood in brandy, embitters and destroys many lives in France and Switzerland. Several species of *Artemisia* grow in Palestine. In Amos 6:12 the A. V. calls it "hemlock." In Rev. 8:10, 11, "the star called Wormwood" seems to denote a mighty prince or power of the air, the instrument in its fall of sore judgments on large numbers of the wicked. Comp. Isa. 14:12.

WORSHIP (*i. e.*, worth-ship or worthiness), in old English, the honor manifested to one deemed worthy, or the homage of subjects to kings, Josh. 5:14; Matt. 9:18; Luke 14:10; Acts 10:25. It was rendered in various ways and degrees, *e. g.*, by falling prostrate on the ground, bending the knee or the head and body, kissing the



hand, the feet, or the ground, or touching the forehead to the ground once or more, Gen. 33:3; Matt. 18:26. See SALUTATION.

WORSHIP OF GOD. That supreme reverence of the soul which is due to him alone, Exod. 20:3, 4; John 4:20-24; Heb. 1:6; Rev. 21:9, and which it is idolatry to offer to any other, Exod. 34:14; 2 Kin. 10:20-23; Dan. 3:5-28; Acts 7:43; 2 Thess. 2:4; Rev. 13:4-15. It includes adoration, praise, and thanksgiving, confession of sin, imploring his grace, and the study of his will; and the rendering of this service habitually and with all the heart—both spiritually and visibly, in public and in private, by individuals, by families, and by communities—is not only a self-evident duty for all who believe in God, but is abundantly commanded in his Word. See PRAYER. The stated assembling of all people for united worship on the Sabbath, in continuance of the temple and synagogue services enjoined by God and practised by Christ, is a most manifest duty. The very name "church,"

meaning *assembly*, implies it; and the preaching of the gospel, the great means for promoting Christianity, requires it. The directions of Paul, not to forsake the "assembling of ourselves together," to read his epistles "in all the churches," and to join in "psalms and hymns and spiritual songs," and his rules for securing the highest spiritual edification of all when they come together in the church, all indicate the established law of Christianity.

Public worship is taught in many of the Psalms, as Ps. 42; 63; 84; also 27:4; 95:6; 96:8, 9; Joel 2:15-17; Matt. 18:19, 20. In Old Testament times it included "holy convocations" on the Sabbath, Lev. 23:3, with the reading of Scripture, Acts 15:21, and no doubt religious instruction, with songs of praise, Ps. 42:4; 92; 118:24. Double sacrifices were then offered in the temple, Num. 28:9, 10, the show-bread was renewed, Lev. 24:8, and prophets were consulted, 2 Kin. 4:23. Our Lord himself habitually practised it, Luke 4:16. *Family* worship is implied in numerous passages, Gen. 12:5, 8; 35:2, 3, 7; Josh. 24:15; 2 Sam. 6:20; Job 1:5; Dan. 6:10; Acts 1:13, 14; 10:2; Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Phile. 2. The terms of our Lord's prayer show that it was for use every day and by several persons in company. *Private* and secret worship is essential to the believer's spiritual life and walk with God, and is enjoined in many ways in the word, Ps. 4:4; 5:3; 55:17; 141:1, 2; Dan. 6:10; by the express direction of Christ, Matt. 6:5, 6; as well as by his example, Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:18, 29, and that of the apostles, Acts 10:9.

"Will-worship," Col. 2:23, is a term descriptive of such forms of adoration and service as are not prescribed in God's Word, but are offensive in his sight. Such are the masses and penances of popery.

WORTH, Ezek. 30:2, from a Saxon verb *weorþan*, to be: "woe be to the day."

WOT. See WIST.

WOULD GOD, Num. 11:29; 14:2; 20:3; Deut. 28:67; 2 Sam. 18:33; 2 Kin. 5:3, and "Would to God," Exod. 16:3; Josh. 7:7; Judg. 9:29; 1 Cor. 4:8; 2 Cor. 11:1, might better be translated "Oh that," as in Job 6:8. In the original there is no mention of God.

WOUND, in Obad. 7 should be rendered, *asare*; in Prov. 18:8 a dainty morsel.

WRITING was doubtless of very early origin, and would naturally at first be *ideographic*—consisting of rude pictures of nat-

ural objects and symbols of natural processes—numbers, movements, and thoughts; and subsequently *phonetic*—by letters and syllables representing the sound of spoken words. The Egyptian hieroglyphics exemplify the transition from the former to the latter method; and the 22 letters of the ancient Hebrew alphabet, as well as those of the still older Phœnician, are significant of the same transition and of a pastoral origin—aleph meaning *ox*, both a *dwelling*, and *gimel a camel*, etc. The earliest Scripture mention of writing is in Exod. 17:14, as of an art long and well known. The ten commandments were inscribed on stone tablets, and Moses wrote down all the laws and statutes prescribed by God, Exod. 24:4, 7, 12; 32:32, 33. Written chronicles were kept, Num. 21:14; 2 Sam. 1:18. The people were required thus to familiarize themselves with the law, Deut. 6:6-9, and many copies of it were made, Jer. 8:8. Writing was used in legal and business transactions, Num. 5:23; Josh. 18:9, and in correspondence, 2 Sam. 11:14; Ezra 4:8, 11; 5:6; Neh. 6:17; Jer. 29:1, and recorders and scribes are often mentioned, 2 Sam. 8:17; 20:24, 25; Jer. 36. Letters and books took the form of cylindrical rolls, Psa. 40:7; Isa. 34:4; Zech. 5:1, and the writing on papyrus, 2 John 12, or parchment, 2 Tim. 4:13, was without capitals and punctuation marks, or any separation between words or sentences. Inscriptions were made on lead, brass, clay tiles, wax tablets, plaster, stone, and gems, Exod. 39:14, 30; and the letters were formed by hand, with the reed pen or hair-pencil and ink, the metallic stylus, and graving tools. See BOOK, INK, and PEN.

In Jud. 5:14, for "pen of the writer," the R. V. has "marshal's staff."

Y.

YARN, LINEN, 1 Kin. 10:28, in the R. V. droves of horses.

YEAR. The Hebrews always had years of 12 months. But at the beginning, as some suppose, they were solar years of 12 months, each month having 30 days, excepting the twelfth, which had 35 days. It is supposed that they had an intercalary month at the end of 120 years, at which time the beginning of their year would be out of its place full 30 days. Subsequently, however, and throughout the history of the Jews, the year was lunar, having alternately a full month of 30 days and a defective

month of 29 days, thus completing their year in 354 days. To accommodate this lunar year to the solar year (365 days, 5 hours, 48 minutes, and 48.7 seconds), or the period of the revolution of the earth around the sun, and to the return of the seasons, they added a whole month after Adar about 7 times in 19 years. This intercalary month they called *Ve-adar*. See MONTH.

From several passages it appears that the year was sometimes reckoned as 360 days, or 12 months of 30 days each. This may have been a common mode of speech for the sake of round numbers, and as such used by Daniel, 7:25; 12:7, where "a time" evidently denotes a year; and "a time, times, and a half" means three and a half prophetic years or 1,260 prophetic days or natural years. Compare the 42 months and the 1,260 days of Rev. 11:2, 3; 12:6.

The Hebrew year commenced with the new moon of the month Abib or Nisan nearest to the vernal equinox, usually after the equinox and never long before it, for the first-fruits of the barley harvest were to be offered on the 16th of that month.

The ancient Hebrews appear to have had no formal and established era, but to have dated from the most memorable events in their history; as from the exodus out of Egypt, Exod. 19:1; Num. 33:38; 1 Kin. 6:1; from the erection of Solomon's temple, 1 Kin. 8:1; 9:10; and from the Babylonish Captivity, Ezek. 33:21; 40:1. See SABBATICAL YEAR and JUBILEE.

The phrase "from two years old and under," Matt. 2:16, that is, "from a child of two years and under," is thought by some to include all the male children who had not entered their second year; and by others all who were near the beginning of their second year, within a few months before or after.

The cardinal and ordinal numbers are often used indiscriminately. Thus in Gen. 7:6, 11, Noah is 600 years old, and soon after in his 600th year; Christ rose from the dead "three days after," Matt. 27:63, and "on the third day," Matt. 16:21; circumcision took place when the child was "eight days old," Gen. 17:12, and "on the eighth day," Lev. 12:3. Comp. Luke 1:59; 2:21. Many slight discrepancies in chronology may be thus accounted for.

YESTERDAY and TO-DAY, in Heb. 13:8, are used in a general sense for time past and present. Christ is eternally the same. The life and knowledge of man are comparatively only "of yesterday," Job 8:9.

YES'TER-NIGHT, Gen. 31:29, last night.

YOKE, a symbol of subjection and servitude, 1 Kin. 12:4; an iron yoke, of severe oppression, Deut. 28:48. The ceremonial law was a yoke, a burdensome restriction, Acts 15:10; Gal. 5:1. The withdrawing or breaking of a yoke denoted a temporary or an unlimited emancipation from bondage, Isa. 58:6; Jer. 2:20, and sometimes the disowning of rightful authority, Jer. 5:5. The iron yoke imposed by our sins none but God can remove, Lam. 1:14; but the yoke of Christ's service is easy and light, Matt. 11:29, 30. The word yoke also denotes a pair of oxen, 1 Kin. 19:19, 21; Job 1:3; Luke 14:19. See **ACRE**.

YOKE'-FELLOW, Phil. 4:3, comrade, fellow-laborer.

Z.

ZAANA'IM, *removals*, **THE PLAIN OF**, rather the "oak" or "terebinth" of Zaana-im, a notable tree or grove near which Heber the Kenite was encamped when Sisera fled to his tent and was slain, Judg. 4:11. It was near Kedesh in Naphtali, which the Palestine Exploration party found on the west shore of the Sea of Galilee, 2 miles above the outlet of the Jordan. Zaanaim, now Bessum, would thus be 6 or 7 miles northeast of Mount Tabor.

ZA'ANAN, *place of flocks*, Mic. 1:11, supposed to be the same as Zenan, Josh. 15:37, a town in the plain country of Judah, 6 miles northwest of Gath, where the name lingers as Zeidán.

ZAANAN'NIM, Josh. 19:33, the same as Zaanaim.

ZA'AVAN, *disquieted*, a Horite chief, grandson of Esau, Gen. 36:27, called Zavan in 1 Chr. 1:42, A. V.

ZA'BAD, *a gift*. I. One of David's warriors, 1 Chr. 2:36, 37; 11:41.

II. An Ephraimite, 1 Chr. 7:21.

III. The son of an Ammonitess, who with Jehozabad, son of a Moabitess, assassinated king Joash in his bed, 2 Chr. 24:25, 26; called Jozachar in 2 Kin. 12:21. The murderers were put to death later by Amaziah, 2 Kin. 14:5, 6; 2 Chr. 25:3, 4; but their children were spared. Comp. Deut. 24:16.

IV. Three Hebrews who divorced their foreign wives in Ezra's day, Ezra 10:27, 33, 43.

ZAB'DI, *my gift*. Four of this name are mentioned. Josh. 7:1, 17, 18; 1 Chr. 8:19; 27:27; Neh. 11:17.

ZAB'DIEL, *gift of God*. I. The father of

Jashobeam, captain of one of David's hosts, 1 Chr. 27:2.

II. A leading priest in Nehemiah's day, Neh. 11:14.

ZA'BUD, *given*, a priest, in the A. V. "principal officer," or king's friend, a son of Nathan the prophet and the confidential friend and adviser of king Solomon, probably having shared with him the instructions of the venerable prophet, 1 Kin. 4:5. Such a position in an Eastern court often implies more influence with the king than is enjoyed by his legal advisers. Comp. **HUSHAI**.

ZAB'ULON, the Greek form of Zebulun, used in the A. V. in Matt. 4:13, 15; Rev. 7:8.

ZAC'CAI, *pure*, Ezra 2:9; Neh. 7:14, the ancestor of 760 Hebrews who returned from the Captivity.

ZACCHÆ'US, *pure*, the Greek form of the Hebrew Zaccai, Luke 19:1-10. He was a Jew and yet a wealthy superintendent of tax-gatherers at Jericho. In order to see Christ he took a position in a sycamore-tree, by which He was about to pass. The Saviour drawing near and knowing his heart, called to him to come down, and proposed to make a brief stay at his house. As he held office under the Romans he was called "a sinner" by the Jews. He showed sincere penitence and faith in the Saviour, who in turn promised him salvation as "a son of Abraham" by faith, Gal. 3:7, as well as by birth. True conversion will evince itself by the making of all practicable reparation for any wrongs done. There is some obscurity as to the relation of this interview with the healing of the blind men. Possibly the house of Zacchæus was on the west of Jericho and the healing occurred between it and Jericho, the blind men having followed him through the village. The "house of Zacchæus" now shown on the plain of Jericho is probably the remnant of a fort built in the 10th century, or even more recently.

ZAC'CUR, *mindful*, the name of 7 Israelites mentioned in Num. 13:4; 1 Chr. 4:26; 24:27; 25:2, 10; Neh. 3:2; 10:12; 13:13.

ZACHARI'AH, properly **ZECHARIAH**, the 14th king of Israel and the last of the line of Jehu. He succeeded his father Jeroboam II., 773 B. C., and reigned 6 months. He did evil in the sight of the Lord, and Shallum son of Jabesh conspired against him, killed him in public, and reigned in his stead. Thus was fulfilled what the Lord had foretold to Jehu, that his children

should sit on the throne of Israel to the 4th generation, 2 Kin. 14:29; 15:8-11.

ZACHARI'AS, the Greek form of **ZECARIAH**, *remembered by Jehovah*. I. An Old Testament martyr, slain in the temple court between the altar and the Holy Place, Matt. 23:35; Luke 11:51; probably the son of the high-priest Jehoiada, who was stoned to death by order of king Joash, 2 Chr. 24:20-22. See **ZECARIAH**, IV. Our Lord calls the martyr he refers to "the son of Barachiah;" but "son" may mean grandson or descendant. Some suppose the prophet Zechariah to be intended, but history gives no account of his death.

II. A priest belonging to the 8th course or class, called that of Abia, 1 Chr. 24:10, the husband of Elisabeth and father of John the Baptist. His residence when not on duty was in the hill-country south of Jerusalem. Each class ministered in turn one week in the temple, and the service of offering incense was a high honor, allowed only once to any one priest. He is known to us by his pious and blameless life, his vision of Gabriel in the temple promising him a son in his old age, his hesitancy in believing, for which he was visited by a temporary dumbness, his miraculous restoration at the circumcision of his son, and his noble and prophetic song of praise, Luke 1:5-25, 57-79.

ZA'DOK, *righteous*, I., the son of Ahitub and father of Ahimaaz, a high-priest together with Abiathar in the reigns of David and Solomon. He was of the house of Eleazar, the son of Aaron, 1 Chr. 24:3, and was a "seer" as well as a priest, 2 Sam. 15:27. It is thought that he was the Zadok mentioned in 1 Chr. 12:27, 28 as giving in his allegiance to David after Saul's death, and he continued faithful to his king, 1 Chr. 27:17. He fled from Jerusalem with David when Absalom rebelled, but was sent back and communicated between David and Hushai, 2 Sam. 15-17. He and Abiathar led the elders of Judah to recall the king, 2 Sam. 19:11; he remained faithful to him and Solomon when Abiathar fell away; whence the king deposed Abiathar and made Zadok the sole high-priest, 1 Kin. 1:7, 8, 26, 32-39; 2:27, 35; 4:4; 1 Chr. 29:22.

II. The father-in-law of king Uzziah, 2 Kin. 15:33; 2 Chr. 27:1.

III. The son of another Ahitub, and high-priest, 1 Chr. 6:12; 9:11.

IV. A repairer of the wall of Jerusalem and sealer of the covenant, Neh. 3:4; 10:21.

V. The son of Immer, a priest, 1 Chr.

24:14, who returned from the Captivity, Ezra 2:37, and aided in repairing the city wall, Neh. 3:29.

VI. A priest at Jerusalem, Neh. 11:11.

VII. A scribe and treasurer under Nehe-miah, Neh. 13:13.

ZA'HAM, *fatness*, a son of Rehoboam, 2 Chr. 11:19.

ZA'IR, *small*, 2 Kin. 8:21, a spot where Joram's army attacking the Edomites was surrounded and fought its way out. Its site is unknown, though some would identify it with Zoar.

ZAL'MON, *shady*, I., an Ahoite, a hero of David, 2 Sam. 23:28; called Ilai in 1 Chr. 11:29.

II. A wooded height in Samaria, 3 or 4 miles south-southwest of Shechem, with wood from which Abimelech burned the Shechemites out of their citadel, Judg. 9:48. In Psa. 68:14 its aspect, when snow is flying over it, seems to illustrate God's easy scattering of his enemies.

ZALMO'NAH, *shady*, the 41st station of the Israelites in the desert, reached after leaving Mount Hor and passing the south border of Idumæa, Num. 33:41. Perhaps in wady el-Amrân, 6 miles northeast of Elath.

ZALMUN'NA, *unprotected*. See **ZEBAH**.

ZAMZUM'MIM, or **ZU'ZIM**, a race of Rephaim or giants east of the Jordan, probably near Rabbath Ammon, defeated by Chedorlaomer, Gen. 14:5, and exterminated by the Ammonites, who possessed their territory until themselves subdued by Israel, Deut. 2:20, 21. See **AMMONITES** and **ZUZIM**.

ZANO'AH, *marsh*, I., a town in the Shephêlah or lowland of Judah, near Zorah and Jarmuth, Josh. 15:34. Its inhabitants after the Captivity, Neh. 11:30, aided in repairing the wall of Jerusalem, Neh. 3:13. Its site is traced at Zânû'a, just north of Yarmuk, and 13 miles west of Bethlehem.

II. A town in the hill-country of Judah, grouped with Maon, Carmel, and Ziph, Josh. 15:56; now Ghanaim, 5 miles south by west of Hebron.

ZAPH'NATH-PAANE'AH, *preserver of the age*, an Egyptian name given by Pharaoh to Joseph in commemoration of the salvation wrought through him, Gen. 41:45.

ZA'PHON, *north*, a town in Gad, near Succoth, Josh. 13:27, apparently in the Jordan valley, ver. 17-21, and near the Sea of Galilee; probably Amathus, now Amateh, in wady Regib. In Judg. 12:1, for "northward" the R. V. has in the margin, "to ZAPHON."

Z'ARA, Matt. 1:3, A. V., and **Z'ARAH**, Gen. 38:30; 46:12. See **ZERAH**.

Z'REAH. See **ZORAH**.

Z'RED. See **ZERED**.

ZAR'EPHATH, *smelling-place*, Obad. 20, a Phœnician seaport on the Mediterranean between Tyre and Sidon, usually subject to Tyre. During part of a long drought and famine in Israel the prophet Elijah resided here with a widow, whose cruse of oil and barrel of flour were supplied and whose child was restored to life by miracle. Her noble faith in God is worthy of everlasting remembrance, and her generous self-forgetfulness of universal imitation, 1 Kin. 17:9-24. The place was called by the Greeks Sarepta, Luke 4:26, and its ruins are found on the seashore, a mile distant from Sûrafend, a large village on the adjacent hills.

ZAR'ETAN, Josh. 3:16; **ZARTA'NAH**, 1 Kin. 4:12; and **ZAR'THAN**, 1 Kin. 7:46; all in the R. V. **ZAR'ETHAN**, *splendor*, a place in the Jordan valley, and apparently a region bordering the Jordan, on the west, extending to the south from Beth-shean, and belonging to the tribe of Manasseh. It was reached by the retroceding waters of the Jordan when the Israelites miraculously crossed the river, and gave its name to one of Solomon's commissariat districts. In it were the clay-pits where brass castings were made for king Solomon. In a parallel passage this latter place is named **ZERED'ATHAH**, 2 Chr. 4:16, 17, which again would seem to be the same as **ZERE'RATH**, in the R. V. **ZERE'RAH**, Judg. 7:22. The name Zahrah now marks a portion of the Jordan valley.

ZARETH (rather **Z'RETH**)-**SHA'HAR**, *splendor of the dawn*, a town of Reuben, on a height overlooking the Jordan or Dead Sea valley, Josh. 13:19. Its site may be marked by the ruins called Zara, near the mouth of wady Zerka Nain.

ZAR'HITE, a descendant of Zerah, the son of Judah, Num. 26:20; Josh. 7:17; 1 Chr. 27:11, 13.

ZARTA'NAH, *cooling?* 1 Kin. 4:12. See **ZARETAN**.

ZAR'THAN, 1 Kin. 7:46, in 2 Chr. 4:17, called Zeredathah. See **ZARETAN**.

ZEBADI'AH, Heb. **ZERAD'VAH**, *gift of Jehovah*, the name of 9 Israelites, 1 Chr. 8:15; 8:17; 12:7; 26:2; 27:7; 2 Chr. 17:8; 19:11; Ezra 8:8; 10:20.

ZE'BAH, *sacrifice*, one of two Midianite kings who oppressed Israel, and when Gideon raised an army and defeated them,

escaped over the Jordan by a ford near Beth-shean. Gideon pursued and captured them at Karkor, and taking them back to his home at Ophrah slew them, to avenge their slaying of his brothers, Judg. 8:18. Comp. Psa. 83:11, 12.

ZEB'A'IM, *gazelles*, an unknown home of some of Solomon's bondmen, Ezra 2:57; Neh. 7:59.

ZEB'EDEE, *gift of Jehovah*, the husband of Salome and father of James and John the apostles. He was a fisherman in comfortable circumstances, owning his boat and having men in his employ, Mark 1:19, 20, at or near Bethsaida, on the west shore of the Sea of Galilee, and readily spared his two sons at the call of the Saviour, Matt. 4:21. His wife also attended Christ and ministered to him of her substance, Matt. 27:55, 56; Mark 15:40; 16:1. See **SALOME**. His son John was personally known to the high-priest, and was charged by the dying Saviour with the care of His mother, John 18:15, 16; 19:26, 27.

ZEBO'IM; in Gen. 14:2, 8; Deut. 29:23, **ZEBO'IM**, *gazelles*. I. One of the four cities of the "plain" or "circle" of the Jordan and Dead Sea depression—"in the vale of Siddim, which is the Salt Sea." Gen. 10:19; 14:2, 8—which were destroyed by fire from heaven. Its king was named Shemeber. It is always associated with Admah, Deut. 29:23; Hos. 11:8. Its location is unknown, whether at the southern end of the sea or the northern.

II. A valley, and perhaps an adjacent town, Neh. 11:34, of the Benjamites, 1 Sam. 13:18. A wild gorge, running up from Jericho to Michmash, is called Shuk-ed-Dubba, which has the same meaning as this Zebo'im, *hyena-ravine*.

ZEBU'DAH, *given*, wife of king Josiah and mother of Jehoiakim, 2 Kin. 23:36.

ZEB'UL, *a dwelling*, a governor of the city of Shechem, who labored adroitly to preserve the city for Abimelech his master, the son of Gideon, Judg. 9:28-41.

ZEB'ULUN, in the A. V., Rev. 7:8, **ZAB'ULON**, *a habitation*. I. The tenth son of Jacob and sixth and last of Leah, born in Mesopotamia, Gen. 30:20; 49:13, and father of three sons, the heads of the tribe, Gen. 46:14.

II. The tribe of Zebulun numbered 57,400 at Sinai, and 60,500 at the next census, Num. 1:30, 31; 26:26, 27; it encamped on the east of the tabernacle, and marched with Issachar under the standard of Judah, Num. 2:7, 8; 10:14-16. It stood on Mount

Ebal when the blessings and curses were pronounced, Deut. 27:13. Its portion in the Holy Land accorded with the prediction of Jacob, Gen. 49:13, extending from the Mediterranean Sea at Carmel to the Sea of Gennesaret, between Issachar on the south and Naphtali and Asher on the north and northwest, Josh. 19:10-16. The tribe occupied one of the richest portions of Western Palestine, and "offered the sacrifices of righteousness" from its abundant flocks; rejoicing in its "goings out" towards the sea at Acre, and sucking "of the abundance of the sea" at the harbor of Haifa, and of "treasures hid in the sands," possibly in allusion to the glass first made on that coast. Zebulun's posterity are often mentioned in connection with those of Issachar, his nearest brother, Deut. 33:18, 19. They were entangled with the Phœnicians on the west and did not entirely expel the Canaanites, though holding them in subjection, Judg. 1:30. In process of time they and their successors became much foreignized in customs, language, and even religion, 2 Chr. 30:10, 11, 18, and were contemned by the Judahites, Isa. 9:1; Matt. 4:16; 26:73. But in their earlier period they took part with Barak and Gideon in the defence of the country against its oppressors, Judg. 4:6, 10; 5:14, 18; 6:35. Elon, one of the judges of Israel, was a Zebulunite, Judg. 12:11, 12, and the prophet Jonah. Fifty thousand of them joined their brethren of the other tribes in making David king and contributing supplies, 1 Chr. 12:33, 40; and their princes are honorably mentioned in Psa. 68:27. They penitently heeded the call of Hezekiah and were among those who abandoned their idolatry and celebrated the Passover with renewed zeal, 2 Chr. 30:10, 11, 18. But they relapsed into idolatry and were carried into captivity, 2 Kin. 17:13. Zebulun and Naphtali were especially included by Isaiah in his prediction of the Messiah's illumining the national darkness, Isa. 9:1, 2, and Matt. 4:12-16 records its partial fulfilment. The inhabitants of this region in the time of Christ were highly favored by his instructions—Nazareth and Cana, Capernaum, Magdala, and Tiberias being all in these limits.

III. A city in the southern border of Asher, but probably belonging to Zebulun, Josh. 19:27.

ZECARI'AH, *God remembers*, I., son of Berechiah and grandson of Iddo the priest: called the son of Iddo in Ezra 5:1; 6:14, and

his successor in the priesthood, Neh. 12:4, 16, perhaps because Berechiah was then dead. Zechariah is the 11th of the minor prophets. He was born in Babylon, and returned with Zerubbabel and Joshua the high-priest, and began to prophesy while yet young, Zech. 2:4, in the 2d year of Darius son of Hystaspes, B. C. 520, in the 8th month of the holy year, and 2 months after Haggai. These two prophets, with united zeal, encouraged the people to resume the work of the temple, which had been discontinued for some years, Ezra 5:1. Its foundations had been laid in the time of Cyrus; but during the reigns of Cambyses and the pseudo-Smerdis the work was arrested through the hostility of the Samaritans. The favor of Darius encouraged the resumption of the work, and it was vigorously prosecuted, Ezra 6:14, to the end of the 16th year after the return of the first band of Israelites from exile.

Zechariah's prophecies concerning the Messiah are more particular and express than those of most other prophets (see Zech. 3:8; 6:12; 9:9; 11:12; 12:10; 13:1, 6, 7), and many of them, like those of Daniel, are couched in symbols. The book opens with a brief warning introduction; after which six chapters contain a series of visions, setting forth the fitness of that time for the promised restoration of Israel, the destruction of the enemies of God's people, the conversion of heathen nations, the advent of Messiah the Branch, the outpouring and blessed influences of the Holy Spirit, and the importance and safety of faithfully adhering to the service of their covenant God. Two years later, chs. 7 and 8, a deputation of Jews came to the temple to inquire whether the fast days of the Captivity were to be observed now that they had returned, and were taught that God loves mercy and truth more than fasting and sackcloth, and that their days of mourning should be turned to days of joy. Chs. 9-11 predict the prosperity of Judah during the times of the Maccabees, together with the fate of Damascus, the Palestine coast, and other adjacent regions. The remaining three chapters describe, in a style befitting the grandeur of the themes, the future destiny of the Jews, the siege of Jerusalem, the triumphs of Messiah, and the glories of the latter day when "Holiness to the Lord" shall be inscribed on all things.

II. A wise and faithful prophetic counsellor of king Uzziah in the early part of his reign, whose death was the beginning

of calamities to Judah, 2 Chr. 26:5, 16. He was wise because he "had understanding in the visions," or the fear, "of God." Comp. Dan. 1:17. Perhaps the same who was the father-in-law of Ahaz, 2 Chr. 28:27; 29:1.

III. A son of Jeberchiah, associated with Urijah the high-priest by Isaiah as a "faithful witness," Isa. 8:1, 2; 2 Chr. 29:13.

IV. A son of the high-priest Jehoiada in the reign of Joash, 2 Chr. 24:20. Having probably succeeded his father in office, he was stoned in the very house of God, ver. 21, for faithfully rebuking the king, court, and people for their growing idolatry and corruptions. This impious crime, aggravated by the fact that Zechariah was not only a holy man of God but also the king's own cousin, 2 Chr. 22:11, was long remembered, and is supposed to have been referred to in Matt. 23:35; Luke 11:51—the "Zacharias, the son of Barachias," "slain between the temple and the altar," being so called for some unknown reason. The dying cry of Zechariah was not like that of Stephen, Acts 7:60.

A number of other men of this name are mentioned in I. and II. Chronicles, Ezra, and Nehemiah; but little of interest is said of them.

ZE'DAD, *side* or *slope*, a place on the northern border of the Holy Land, Num. 34:8; Ezek. 47:15. Identified by some with a remote town east of the north end of Anti-Lebanon, about 50 miles east-north-east of Baalbek.

ZEDEKI'AH, *righteousness of Jehovah*, I., the 19th and last king of Judah, son of Josiah and Hamutal, full brother of Jehoahaz, 2 Kin. 23:31; 24:18, and uncle to Jeconiah his predecessor, 2 Kin. 24:17, 19; 1 Chr. 3:15; Jer. 52:1. When Nebuchadnezzar took Jerusalem he carried Jeconiah to Babylon, with his wives, children, officers, and the best artificers in Judæa, and put in his place his uncle Mattaniah, whose name he changed to Zedekiah, and made him promise with an oath that he would maintain fidelity to him. He was 21 years old when he began to reign at Jerusalem, and he reigned there 11 years. He did evil in the sight of the Lord, committing the same crimes as Jehoiakim, 2 Kin. 24:18-20; 2 Chr. 36:11-13. Comp. Jer. 29:16-19; 34:38:5; Ezek. 17:12, 14, 18. In the 9th year of his reign he revolted against Nebuchadnezzar, trusting to the support of Pharaoh-hophra king of Egypt, which proved ineffectual, and weakly despising the faithful remonstrances of Jeremiah, Jer. 37:2, 5, 7-10. In con-

sequence of this Nebuchadnezzar marched his army into Judæa and took all the fortified places, Jer. 34:7. In the 11th year of his reign, on the 9th day of the 4th month (July), Jerusalem was taken, 588 B. C. The king and his people endeavored to escape by favor of the night; but the Chaldaean troops pursuing them, they were overtaken in the plain of Jericho. Zedekiah was taken and carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him with his perfidy, caused his children to be slain before his face and his own eyes to be put out; and then loading him with chains of brass, he ordered him to be sent to Babylon, where he was put "in prison," that is, "in the house of visitations or punishments," probably at penal labor, as was Samson, Judg. 16:21; 2 Kin. 25; Jer. 39; 52; Ezek. 19. All these events remarkably fulfilled the predictions of Jeremiah and Ezekiel in the chapters previously referred to. See also other prophecies of Jeremiah during this period: chs. 21, 24, 27-29, 32-34, and Ezek. 26:11-27. Compare also, with respect to Zedekiah's blindness, Jer. 32:4; 34:3; Ezek. 12:13.

II. One who was consulted as head of the false prophets, at the court of idolatrous Ahab, on the success or failure of Ahab's war with Ramoth-gilead, 1 Kin. 22; 2 Chr. 18. Comp. 1 Kin. 18:19, 22, 40. His buffalo horns were the emblem of the tribe of Ephraim, Deut. 33:17. In his anger he struck and taunted Micaiah the prophet, who had foretold the true result of the campaign, and received a solemn premonition of his own doom, 1 Kin. 22:25.

III. Son of Hananiah, a prince of Judah, present in the palace royal when the reading of Jeremiah's predictions to the people was announced, Jer. 36:12.

IV. A false prophet at Babylon, son of Maaseiah, denounced by Jeremiah for buoying up the people with false hopes, Jer. 29:21, 22.

ZE'EB, *wolf*, Judg. 7:19-25; 8:3; Psa. 83:11, a Midianite prince, defeated by Gideon and slain at a ford of the Jordan to which he gave a name. See OREN.

ZE'LAH, *a rib*, a town in the south of Benjamin, Josh. 18:28, where was the family tomb of Kish, 2 Sam. 21:14, in which the remains of Saul, Jonathan, and others were laid, ver. 13. Probably the same as ZELZAH.

ZE'LEK, *a fissure*, one of David's guard, an Ammonite, 2 Sam. 23:37; 1 Chr. 11:39.

ZELOPH'EHAD, *first rupture?* a de-

scendant of Joseph by Manasseh, Machir, Gilead, and Hephher, Josh. 17:3, 4; 1 Chr. 7:15, who took no part in Korah's rebellion, but whose death in the wilderness, Num. 14:35; 27:3, leaving 5 daughters and no sons, led to the establishment of a law that in such cases daughters should inherit the patrimony of their father; but they were not to marry out of their tribe, Num. 26:33; 27:1-11; 36.

ZELO'TES, *full of zeal*. In several passages the Greek word is used in a favorable sense, 1 Cor. 14:12; Tit. 2:14, especially of those zealous in Jewish law, Acts 21:21; 22:3; Gal. 1:14. In other passages it denotes a *zealot*, one passionately and fanatically ardent in his zeal. After the time of Christ the name *Zelotæ* was commonly applied to an association of private individuals who without authority or law sought to enforce their own views of right. In their opinion it was a high crime to pay tribute to the Romans, and rebellion was the duty of every patriotic Jew. Beginning with moderation, they became more and more violent; and during the siege of Jerusalem by Titus their crimes under the pretext of zeal for the Lord are described by Josephus as truly appalling; so that they acquired the appropriate name of *Sicarii*, or assassins. As the germ of this body seems to have existed in our Lord's day, some suppose that the apostle Simon Zelotes was so called from his having once belonged to it, Luke 6:15; Acts 1:13. His name Canaanite, or more properly Cananaean, from the Syriac *kaneân*, has the same meaning with Zelotes, Matt. 10:4; Mark 3:18. Little more is known respecting Simon.

ZEL'ZAH, *shadow*, 1 Sam. 10:2, a place on the southern border of Benjamin, conjectured to be at Beit Jala, half a mile west of Rachel's sepulchre, on the north of Bethlehem.

ZEMARA'IM, *double fleece of wool*, I., an ancient town of Canaan, allotted to the tribe of Benjamin, Josh. 18:22; it lay in the Jordan valley, or on the adjacent rising grounds towards Bethel; probably at Kh. es-Sumrah, 4 miles north of er-Riha.

II. An eminence in Mount Ephraim, 2 Chr. 13:4; probably Ras es-Zeimerah, 3½ miles east-northeast of Bethel.

ZEM'ARITES, the name of a Hamitic tribe, akin to the Hittites and Amorites and called "sons of Canaan," Gen. 10:18; 1 Chr. 1:16. The name is perhaps preserved in the ruins called Samra, near the mouth of the river Eleutherus.

ZE'NAN, *pointed*, or *pasture-ground*, a town in the southwest of Judah, Josh. 15:37; located at Kh. Zeidan, 4 miles south of Lachish.

ZE'NAS, *Jove-given*, a pious lawyer, and apparently also a preacher, a friend of Paul, who, writing from Nicopolis during the last year of his life, commends him and Apollos, then at Crete on a journey, to the kind offices of Titus, Tit. 3:13. His name is Greek, and his profession may have been Greek or Roman civil law, rather than Jewish law.

ZEPHANI'AH, *hidden by Jehovah*, I., a Kohathite Levite, in the 7th generation from Levi; ancestor of Samuel and Heman, 1 Chr. 6:36; called Uriel in ver. 24.

II. A son of Cush; the 9th of the 12 minor prophets, a great-grandson of "Hizkiah," possibly king Hezekiah, Zeph. 1:1. He began to prophesy about B. C. 630, in the early part of king Josiah's reign, before the reforms of that good king were completed, 2 Chr. 34:3; Zeph. 1:4, 5. The destruction of Nineveh, foretold in Zeph. 2:13-15, probably occurred about B. C. 606; and the threats against the Baalites, Chemarim, etc., Zeph. 1:4-6, were fulfilled by Josiah, 2 Kin. 23:4, 5. His prophecy contains two oracles, in three chapters, directed against idolaters in Judah, against surrounding idolatrous nations—Moab, Ammon, Ethiopia, and Nineveh—and against wicked rulers, priests, and prophets. In ch. 2:1-3 he calls the nation to repentance. In ch. 3:1-7 he warns Jerusalem of coming judgments, but closes with cheering promises of gospel blessings. His style and manner are like those of Jeremiah, during whose early years they were contemporary. His subsequent history is unknown.

ZEPH'ATH, *watch-tower*, a Canaanitish city, called Hormah after its destruction at the Conquest, Num. 21:3; Judg. 1:17, but afterwards rebuilt, 1 Sam. 30:30; one of the "utmost cities of Judah southwards," afterwards assigned to Simeon, Josh. 12:14; 15:30; 19:4. Robinson affixed this name to the long and rough pass es-Sufâ, leading up from the Arabah border into the hill-country of Judah. But of late Rowlands, Palmer, Trumbull, and others trace Zephath at the extensive ruins called Sebâta, nearly midway between Bir-es-Saba and 'Ain Kadeis. It was at Zephath that the Israelites were repulsed in attempting to ascend from Kadesh, Num. 14:40-45; Deut. 1:44.

ZEPHA'THAH, *watch-tower*, a valley

near Mareshah, where Asa defeated Zerah the Cushite, 2 Chr. 14:10. Four miles northwest of Mareshah is now a place called Zeita, in a ravine opening into a broad valley, which runs up northwest to Ashdod. Zeita is 25 miles west-southwest from Jerusalem.

ZEPH'ON, or **ZIPH'ION**, Gen. 46:16; Num. 26:15, a son of Gad.

ZE'RAH, *a rising*, I., an Edomite prince, son of Reuel and grandson of Esau, Gen. 36:13, 17, 33; 1 Chr. 1:37, 44.

II. Twin brother of Pharez, son of Judah and Tamar, Gen. 38:30; 1 Chr. 2:4, 6; called Zara in Matt. 1:3, A. V. His posterity were called Zarhites, Num. 26:20; Josh. 7:17.

III. Son of Simeon and father of a family called Zarhites, Num. 26:13; 1 Chr. 4:24; called Zohar in Gen. 46:10.

IV. A Gershonite Levite, 1 Chr. 6:21, 41.

V. A Cushite king who invaded Judah in the reign of Asa with an immense army of 1,000,000 men, Lubim and Cushites, and 300 chariots, and was defeated by the special power of God, and retreated by the way of Gerar, 2 Chr. 14:9-13. Asa's solemn appeal to God is put on record to encourage our trust in the Hearer of prayer. Mareshah lay on the border of the hill-country of Judah, on the route from Egypt to Jerusalem. See ZEPHATHAH. Zerah has usually been identified with Usarken or Osorchon I., son of Shishak, or with Usarken II., but seems rather to have been an Ethiopian who was able to secure a passage through Egypt.

ZE'RED, or **ZA'RED**, *exuberance*, a brook between Edom and Moab, emptying into the Dead Sea at its southeast corner, and mentioned as the terminus of Israel's sojourn in the wilderness, Num. 21:12; Deut. 2:13, 14; perhaps the "brook of the willows," Isa. 15:7, and the "river of the Arabah," R. V., Amos 6:14. It is usually identified with wady el-Ahsty.

ZERE'DA, *the fortress*, a town in Mount Ephraim where Jeroboam was born, 1 Kin. 11:26. Probably Surdah, 2½ miles northwest of Beitin or Bethel.

ZERED'ATHAH, the place of Solomon's brass-foundry, 2 Chr. 4:17, or Zaretan, 1 Kin. 7:46.

ZERE'RAH, or **ZERE'RATH**, A. V., Judg. 7:22. See ZARETAN.

ZE'RESH, *gold*, the wife of Haman the Agagite, haughty and revengeful like him, and destined, as she foreboded, to see him and his ten sons hung on the gallows she had designed for Mordecai the servant of

God, Esth. 5:10-14; 6:13; 7:10; 9:13. Comp. Isa. 54:17.

ZERUB'BABEL, in Greek **ZOROB'ABEL**, *begotten in Babylon*, the son of Salathiel or Shealtiel, of the royal race of David; called by his Chaldaean name "Sheshbazzar, the prince of Judah," in Ezra 1:8; and "the son of Pedaiah," Salathiel's brother, in 1 Chr. 3:17-19, perhaps as being his legal heir. Zerubbabel held an official position at Babylon, and was the leader of the first colony of Jews which returned from the Babylonish Captivity, 536 B. C. Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem, with valuable gifts of gold and silver, goods and beasts, and with Joshua the high-priest and many Levites, priests, Nethinim, and princes, and perhaps with the prophets Haggai and Zechariah, Ezra 1:11; he had also a royal order for the timber and stones needed in rebuilding the temple. He is always named first, as being chief of the Jews that returned to their own country, Ezra 2:2; 3:8; 5:2; Hag. 1:1; 2:1-9, 21-23. He laid the foundations of the temple, Ezra 3:8, 9; Zech. 4:9, and restored the worship of the Lord and the usual sacrifices. When the Samaritans offered to assist in rebuilding the temple Zerubbabel and the principal men of Judah refused them this honor, since Cyrus had granted his commission to the Jews only, Ezra 4:2, 3. They procured from the Persian court an order that the work should cease; and it was not resumed until 16 years later, in the second year of Darius the son of Hystaspes, B. C. 521. It may be that he was too easily daunted by opposition, and turned aside with the rest to private enterprises, Hag. 1:2-11, but was roused and greatly cheered by the stirring appeals of the prophets, Hag. 1:13, 14; 2:4-9, 21-23; Zech. 4:6-10; 8:3-9, 18-23. He completed the temple 4 years later, Ezra 5:2, restored the courses and maintenance of the priests and Levites, Ezra 6:18; Neh. 12:47, and secured a registration of the returned Jews, Neh. 7:5, and the observance of the Passover, Ezra 6:22. The genealogy of both Joseph and Mary is traced to him, Matt. 1:13; Luke 3:27.

ZERUI'AH, *cleft*, the sister or half-sister of David, and mother of his famous generals Joab, Abishai, and Asahel, 1 Sam. 26:6; 2 Sam. 2:18. Probably Abigail and she were daughters of Nahash and of a woman who afterwards married Jesse, 2 Sam. 17:25; 1 Chr. 2:13-17.

ZE'THAR, *a star*, one of the 7 eunuchs of Ahasuerus, Esth. 1:10.

ZI'BA, *a statue*, a servant or freedman of Saul, who became his steward and had 15 sons and 20 servants, and whom David charged with the same office towards Mephibosheth, son of Jonathan, 2 Sam. 9; 19:17, 24-30. By a false representation David was induced to transfer to Ziba the lands he had given to Mephibosheth, but afterwards divided them between the two, being convinced that he had acted hastily, and unable to decide with certainty for either, 2 Sam. 16:1-4; 19:24-30.

ZIB'EON, *died*, the grandfather of Esau's wife Aholibamah, Gen. 36:2, a Hivite, but classed as a Horite in Gen. 36:20, 24, 29; 1 Chr. 1:38, 40.

ZICH'RI, *memorable*, 2 Chr. 28:7, a valiant Ephraimite prince, general of Pekah king of Israel in the war with Ahaz. He is perhaps the man called "Tabeal's son," Isa. 7:6, whom Rezin and Pekah proposed to make king of Judah. Eleven others of this name are mentioned, in Exod. 6:21 (sometimes printed Zithri in the A. V.), 1 Chr. 8:19, 23, 27; 9:15; 26:25; 27:16; 2 Chr. 17:16; 23:1; Neh. 11:9; 12:17.

ZID'DIM, *the declivities*, Josh. 19:35, a fortified town of Naphtali; conjecturally traced at Jisr es-Sidd, a mile or so southwest of the outlet of the Jordan from the Sea of Galilee.

ZIDKI'JAH, *justice of Jehovah*, Neh. 10:1, one who joined in the solemn covenant with Nehemiah.

ZI'DON, *fish-town*, the proper spelling of the Hebrew TZIDON, and the form used throughout the Old Testament in the R. V. See SIDON.

ZIDO'NIANS, the people of Zidon, including sometimes all the other Phœnicians, 2 Kin. 23:13; Ezra 3:7; Ezek. 32:30. See SIDON.

ZIF, *bloom*, the ancient name of the 2d Hebrew month, Iyar, of the sacred year, nearly corresponding to our May, 1 Kin. 6:1, 37. In the R. V. Ziv.

ZI'HA, *parched*, the name of two Nethinim, I., Ezra 2:43; Neh. 7:46.—II. Neh. 11:21.

ZIK'LAG, *winding*, a city of Simeon, first assigned to Judah, Josh. 15:31; 19:5, near the border of Philistia, and sometimes held by the Philistines; bestowed by Achish king of Gath on David, who occupied it a year and four months. Hither many other refugees from Judah resorted, and David was thus enabled to aid Achish and to chas-

tise the Amalekites who had sacked Ziklag during his absence, 1 Sam. 27:1-7; 30. After Saul's death, 2 Sam. 1:1; 4:10, David removed to Hebron, 2 Sam. 2:1. Ziklag was re-peopled after the Captivity, Neh. 11:28. The English engineers locate it at the ruins called Kh. Zuheilikhah, on 3 small hills in a plain 11 miles east-southeast of Gaza.

ZIL'LAH, *shade*, one of the Cainite Lamech's wives, addressed in the poetical fragment, Gen. 4:19, 22, 23; the mother of Tubal-cain and Naamah. See LAMECH.

ZIL'PAH, *distillation*, a Syrian young woman, given as a maid by Laban to his daughter Leah, Gen. 29:24, and by her to Jacob as a secondary wife; the mother of Gad and Asher, Gen. 35:26; 37:2; 46:18.

ZIL'THAI, *shady*, I., of the tribe of Benjamin, 1 Chr. 8:20.

II. A captain of the tribe of Manasseh, 1 Chr. 12:20.

ZIM'MAH, *purpose*, I., a Gershonite Levite, 1 Chr. 6:20, 42.

II. Ancestor of another Gershonite, 2 Chr. 29:12.

ZIM'RAN, *celebrated*, a son of Abraham and Keturah, Gen. 25:2; 1 Chr. 1:32.

ZIM'RI, *celebrated*, I., a grandson of Judah, 1 Chr. 2:6.

II. A prince of the tribe of Simeon, slain by Phinehas for his public and heaven-daring crime on the plains of Moab with the Midianite princess Cozbi, Num. 25:6-8, 14, 15. The Heb. word translated "tent" in ver. 8 indicates that it was not of the ordinary form and use.

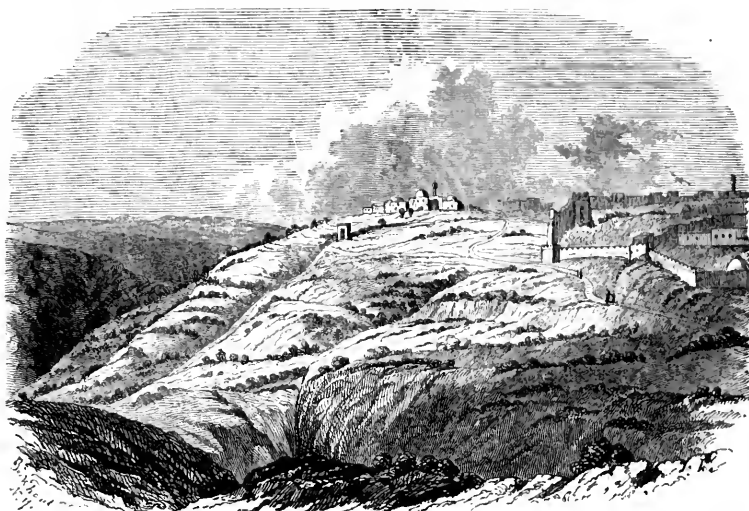
III. A descendant of king Saul, 1 Chr. 8:36; 9:42.

IV. The fifth king of the Northern kingdom, B. C. 930. He was general of half the cavalry of Elah king of Israel, but rebelled against his master, killed him while in a drunken revel at his capital, Tirzah, and usurped his kingdom. He slew Elah's whole family, not sparing any of his relatives or friends; whereby was fulfilled the word of the Lord denounced to Baasha the father of Elah by the prophet Jehu. Zimri reigned but 7 days; for the army of Israel, then besieging Gibbethon, a city of the Philistines, made their general, Omri, king, and came and besieged Zimri in the city of Tirzah. Zimri, seeing the city on the point of being taken, burned himself in the palace with all its riches, 1 Kin. 16:1-20; 2 Kin. 9:31.

V. An Oriental people, mentioned in Jer. 25:25 with other children of the East.

ZIN, a *low palm-tree*, or *coolness*, a wilderness on the south border of Canaan, Josh. 15:1-3, and on the west border of Edom, Num. 34:1-4. In it was Kadesh-barnea, memorable for the death of Miriam, the mission of the 12 spies into Canaan, the murmuring of the Israelites, the rock flowing with water, and the unholy passion of Moses, Num. 13:21; 20:1-13; 27:14; Deut. 32:51. The southern border of Canaan,

running south from the Dead Sea, and then turning to the southwest by "the ascent of Akrabim," passed through wady el-Fikreh, wady el Murrah, to 'Ain Kadeis or Kadesh, and thence northwest by wady el-Arish or "the river of Egypt," etc., to the Mediterranean. The wilderness of Zin, the northeastern part of the wilderness of Paran, was a wild and dreary mountain region, sloping to the Ghor.



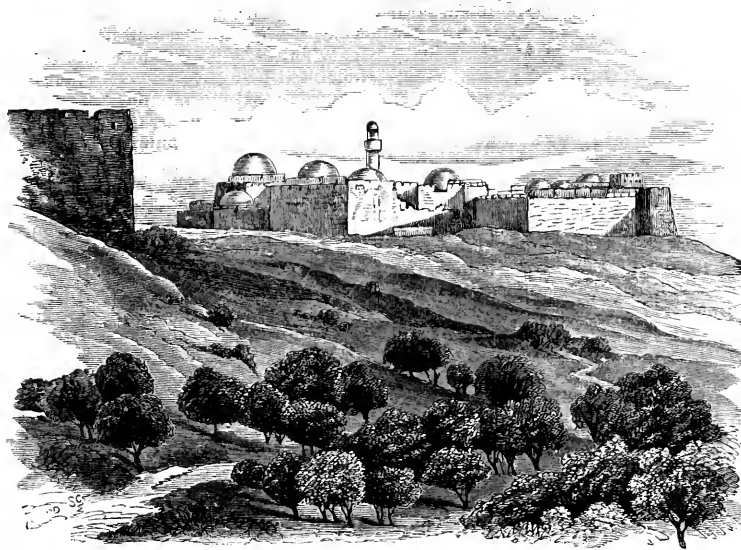
MOUNT ZION FROM THE SOUTHEAST; WITH THE MOSQUE OF DAVID, PART OF THE SOUTH WALL OF THE CITY, AND THE VALLEY OF HINNOM.

Z'ON, in the New Testament, A. V., **SI'ON**, Hebrew **TZI'ON**, *sunny*, the highest and largest of the mounts in Jerusalem, rising 2,593 feet above the Mediterranean and 100 feet above Mount Moriah. It formed the southwestern part of the city and had a level tract of about 500 yards by 250, falling off at first gradually and then abruptly into the valleys around it. That on the north is now nearly obliterated; on the east is the Tyropæon valley, on the south that of Hinnom, on the west that of Gihon. These were all much deeper in olden times than now, having been filled up in part by the ruins of many wars and overturnings; but Zion is still 300 feet above the valley on the southwest and 500 feet above en-Rogel. It was a position of great military strength, and the Jebusites, who held it at the time of the Conquest and long after, scornfully defied assault. But it was captured by David, and thenceforward was often called "the city of David," 2 Sam.

5:5-9; 1 Kin. 8:1; 2 Chr. 5:2. He seems to have greatly delighted in its beauty and strength and to have loved it as a type of the church of the Messiah: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." "Walk about Zion and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." "The kings were assembled, they passed by together; they saw it, and so they marvelled; they were troubled, and hasted away," Psa. 48:2, 12, 13. A mosque near its southern brow now covers the "tomb of David," so called, where he and 14 of his successors were buried; it is most jealously guarded by the Mohammedans, 1 Kin. 2:10; 11:43; 22:50. This mount, together with Moriah and Ophel, "the holy mountains," Psa. 87:1, 2, was inclosed by the first wall and fortified by citadels, 1 Chr. 11:5. Upon it were erected

the magnificent palaces of Solomon and long afterwards of Herod. It was called by Josephus "the Upper City," and on its

northern brow stood 3 great towers—Hippicus, Phasaelus, and Mariamme—in a wall extending from the Joppa gate eastward,



passing the royal palace and the Xystus, to the temple area; and so strongly was it fortified at the time of its capture by the Romans that the emperor exclaimed, "Surely we have had God for our aid in the war; for what could human hands or machines do against these towers?" Great changes have occurred on its surface, and a considerable portion of it lies outside of the modern wall on the south, and is occupied by cemeteries or "ploughed as a field," according to Jer. 26:18; Mic. 3:12. Two rabbis, we are told, approaching Jerusalem, observed a fox running upon the hill of Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the Mount of Zion, which is desolate, the foxes walk upon it." "And therefore," said Rabbi Eliezer, "do I laugh; for when I see with my own eyes that God has fulfilled his *threatenings* to the very letter, I have thereby a pledge that not one of his *promises* shall fail, for he is ever more ready to show mercy than judgment."

"Zion" and "the daughter of Zion" are sometimes used to denote the whole city, including especially Moriah and the temple, Psa. 2:6; 9:11; 48:2; 74:2; Isa. 1:8; 8:18; 10:24; 30:19; Joel 2:23, and sometimes figuratively for the seat of the true church on earth and in heaven, Jer. 8:19; Heb. 12:22; Rev. 14:1. See JERUSALEM.

ZI'OR, *smallness*, Josh. 15:54, now Sair, 4 or 5 miles north-northeast of Hebron.

ZIPH, *battlement*. I. A Judahite, 1 Chr. 4:16.

II. A town in Simeon, Josh. 15:24. It may perhaps be associated with the pass es-Sufâ. See ZEPHATH.

III. A town in Southern Judah near Carmel and Juttah, notable as the scene of David's perils and escapes from Saul, 1 Sam. 23:14, 15, 24; 26:2. Its people are called Ziphim in Psa. 54, title, A. V., Ziphites in R. V. and in 1 Sam. 23:19; 26:1. It was founded by Mesha son of Caleb, 1 Chr. 2:42, and fortified by Rehoboam, 2 Chr. 11:8. Traced at Tel es-Zif, 4 miles south-southeast of Hebron, where is a rounded hill, with considerable ruins half a mile on the east.

ZIPH'RON, *fragrance*, a place on the

north border of Naphtali, Num. 34:9; probably in the Lebanon valley.

ZIP'POR, *sparrow*, the father of Balak king of Moab, always mentioned with Balak, Num. 22:2, 4, 10, 16; 23:18; Josh. 24:9; Judg. 11:25. Perhaps the king referred to in Num. 21:26.

ZIP'PORAH, rather **ZIPPO'RAH**, the feminine of Zippor, a *sparrow*; the daughter of Jethro, Exod. 2:15-22, wife of Moses and mother of Gershom and Eliezer. Her angry reluctance against the circumcision of Gershom led to her temporary return to her father, by whom she was afterwards restored to Moses, Exod. 4:18, 20, 24-26; 18:1-12. It is not certain whether the "Cushite" wife of Moses, of whom Aaron and Miriam complained, Num. 12:1, 2, was Zipporah herself or a second wife. In Hab. 3:7 Cushan and Midian are named together.

ZITH'RI, Hebrew **SITH'RI**, *protection of Jehovah*, a grandson of Kohath, Exod. 6:22. In ver. 21 the correct reading is Zichri.

ZIZ, with the article, **HAZ'ZIZ**, *the projection*, the pass by which the Moabites, Ammonites, and Maonites came up from the shore of the Dead Sea, having followed the southwestern coast to this point, and going northwest towards Tekoa against Jehoshaphat, 2 Chr. 20:16; comp. ver. 20: no doubt the pass 'Ain Jidy, very precipitous, but still traversed by marauding Arabs. A level tract, "the wilderness of Jeruel" and of Tekoa, lies between the cliff and Tekûa. See EN-GEDI, and map on page 687.

ZI'ZA, *abundance, or shining*. I. Son of Rehoboam and Maachah, 2 Chr. 11:20.

II. A Simeonite chief in the time of Hezekiah, who led a raid against the peaceable men of Gedor, 1 Chr. 4:37-41.

ZI'ZAH, or **ZI'NA**, a Gershonite Levite, 1 Chr. 23:10, 11.

ZO'AN, *place of departure*, a very ancient city of Lower or Northern Egypt, near its eastern border, founded soon after Hebron, Num. 13:22, on the east side of the Tanitic arm of the Nile, and called by the Greeks Tanis, now San. It was a royal city, and the 21st dynasty was that of the Tanites, as well as the 23d, ending with Sethos; comp. Isa. 19:11, 13. It gave its name to the level country around it, "the field of Zoan," which extended some 30 miles eastward to Pelusium, and in which were wrought the first mighty works of God by Moses, Psa. 78:12, 43. Ambassadors from Judah met Egyptian officials here, seeking alliance, Isa. 30:4, and its capture

and burning by Nebuchadnezzar were foretold, Ezek. 30:10-14. In the time of Christ it was again a large city, but now lies in ruins, fever-haunted and infested by beasts and reptiles, the home of a few fishermen; while the region east of it, once exceedingly fertile, is now desolate and sparsely inhabited, being overflowed in part by Lake Menzaleh. Huge mounds of ruins attest the ancient grandeur of the city, where many interesting monuments have recently been found, two fine colossal statues of Menesha, of the 13th dynasty, and many memorials of Rameses II., who embellished the great temple of Set, the Egyptian Baal, the inclosure of which measures 500 yards by 400.

ZO'AR, *smallness*, a city in the Jordan and Dead Sea valley, called Bela in the days of Abraham, and associated with the cities of "the plain of Jordan," Sodom, Gomorrah, Admah, and Zeboim, in the battle with invading Assyrian tribes in which Lot was captured, Gen. 13:10; 14:28. Its name Zoar was given to it when at the intercession of Lot it was spared to be his place of refuge against the destruction impending over it and its neighbors, Sodom, etc., Gen. 19:17-25. It was evidently near Sodom, and apparently at the foot of the mountains of Moab, comp. Isa. 15:5; Jer. 48:33, 34, in which Lot afterwards dwelt, Gen. 19:30. Moses on Mount Pisgah saw the valley from Jericho to Zoar, Deut. 34:3. It is believed to have been in wady Kerak, the ordinary passage from the south of the Dead Sea to the eastern highlands. De Saulcy places Zoar in the wady Zuweirah, leading up from the Dead Sea to Hebron; and others in or around the plain at the north end of the sea. See *ent* on page 518.

ZO'BA and **ZO'BAH**, *station*, 2 Sam. 10:6-8; 23:36, a powerful Syrian kingdom in the time of the first Hebrew monarchs, lying east of Lebanon—an arid plain with mountain ranges and many well-watered and fertile valleys—stretching towards the Euphrates, 1 Chr. 18:3, 9; 19:6, and perhaps west into the Lebanon valley, for Hamath is sometimes called Hamath-zobah, 2 Chr. 8:3. Its kings suffered in war with Saul, 1 Sam. 14:47. Its king Hadadezer was a man of power, 2 Sam. 8:10, but was defeated by David, 2 Sam. 10:16-19; 1 Chr. 18:3-8; 19:16-19. Zobah, however, gave great trouble to Israel in after years, 1 Kin. 11:23-25; 2 Chr. 8:3. The Assyrian inscriptions of later date speak of it as a subject country sending tributes, and as lying

in the line of their armies on the way to Hamath.

ZO'HAR, a Hittite, Gen. 23:8. Also a son of Simeon, Gen. 38:30, and a descendant of Judah, 1 Chr. 4:7.

ZO'HELETH, *creeping*, the stone in the valley of Jehoshaphat near which Adonijah slew sheep, oxen, and fat cattle for his coronation feast or sacrifices, 1 Kin. 1:9; found in ez-Zehweile, a rocky plateau on the edge of the village of Silwân. Solomon was crowned in the valley of Gihon.

ZO'PHAR, a *sparrow*, one of Job's three friends, a native of Naamah. He appears but twice in the dialogue, once less than his two associates, whose general sentiments he shares, with perhaps more severity of judgment against Job, Job 2:11; 11:20; 42:9.

ZO'PHIM, *watchers*, a level place on the height of Pisgah, whence Balaam had his second view of the host of Israel, Num. 23:14. Mount Nebo being recognized as Jebel Neba, near Hesbân, Jebel Siâghah, a height a little to the west, might well represent Zophim.

ZO'RAH, a *hornet*, or **ZA'REAH**, Neh. 11:29, a city of the Danites within the borders of Judah, Josh. 19:41; called also **ZO'REAH**, Josh. 15:33. It was the home of Manoah and Samson, Judg. 13:2, 25; 16:31, and the starting-point of the Danite expedition to Laish, Judg. 18:2, 8, 11. It was fortified by Rehoboam, 2 Chr. 11:10, and occupied after the Captivity, Neh. 11:29. Its people were called Zorites and Zorathites, 1 Chr. 2:54; 4:2. It is now recognized in a secluded mountain village called Sur'ah, on the edge of the hills 2 miles north of Bethshemesh overlooking the valley of Sor'ak, 15 miles west of Jerusalem. The region was famous for its wines, which Samson was forbidden to use. The road followed by Samson in going to Timnath leads down

through rocky gorges, very likely to be haunted by wild beasts. It was here that he slew the lion without the help of any weapon, Judg. 14:5-7.

ZORO'BABEL. See ZERUBBABEL.

ZU'AR, *littleness*, a descendant of Issachar at the time of the exodus, Num. 1:8; 2:5; 7:18, 23; 10:15.

ZUPH, *honey-comb*, or *moist*. I. An ancestor of Samuel, 1 Chr. 6:35; an Ephraimite, not "Ephrathite," as in 1 Sam. 1:1, A. V.

II. A district south of Benjamin, in a city of which Saul met Samuel, apparently near Bethlehem, 1 Sam. 9:5-10; 10:2. The name appears in the ancestry of Samuel, in his native place Ramathaim-zophim, in Mizpah, Zephathah, etc. Possibly the region immediately south of Bethlehem.

ZUR, a *rock*, Heb. TZUR, the name of Tyre. I. The father of Cozbi, the Midianite princess slain with Zimri by Phinehas, Num. 25:6-8, 14, 15, 18. He himself, with four other "kings" of Midian, afterwards perished with Balaam in battle with the Israelites, Num. 31:8. He is associated with Sihon king of the Amorites in Josh. 13:21.

II. A son of Jehiel and Maachah, 1 Chr. 8:30; 9:36.

ZU'RIEL, *my rock is God*, Num. 3:35, chief of the Merarite Levites at the time of the exodus.

ZURISHAD'DAI, *my rock is the Almighty*, a Simeonite at the time of the exodus, Num. 1:6; 2:12; 7:36, 41; 10:19.

ZU'ZIM, taken by the Chaldee and Septuagint versions as an appellative for stout and valiant men. They dwelt east of the Jordan in the time of Abraham, when they were subdued by Chedorlaomer and his allies, Gen. 14:5, and are supposed to have been the same race of giants called Zamzummim in Deut. 2:20.

PHYSICAL FEATURES OF PALESTINE.

SHOWING THE PROGRESS OF THE SEASONS, THE PREVAILING WINDS AND WEATHER FOR EACH MONTH IN THE YEAR.

	PROGRESS OF THE SEASONS.	WIND.	WEATHER.
Jan.	Country verdant with young grain, groves and meadows adorned with many flowers. Oranges begin to ripen.	N. W., N., N. E.	Heavy rains; thunderstorms. Occasionally snow, and thin ice; ground never frozen.
Feb.	Almond-tree and peach-tree in blossom: in the lower and warmer parts, orange-tree laden with ripening fruit.	N. W., N., N. E.	Heavy rains, etc., in January and February, called by the Arabs the "fathers of rain."
March.	All trees in full leaf, many in bloom. In the lowlands, orange and lemon trees laden with fruit. Palm-tree blossoms: barley ripening.	W.	Rain, hurricanes, sometimes snow; rivers much swollen.
April.	Fruits of oleaster and white mulberry ripen. Barley harvest. Wheat harvest beginning.	S.	Occasionally rain; sometimes Sirocco from the southeast.
May.	PRINCIPAL HARVEST MONTH, especially of wheat. Apricots and apples ripen. (In Jordan valley vegetation withered and burnt up.)	S.	Rain very seldom. From this to September no rain occurs.
June.	Almonds ripe. (Beyrouk honey of the Jordan valley collected in May, June, and July.) Grapes begin to ripen.	E.	Frequent hot winds (Si-mooms); air motionless.
July.	Various fruits: apples, pears, plums, etc. Grapes fully ripe. Pumpkins. Harvest of grain in the higher mountains.	E.	Greatest heat in general; sky serene.
Aug.	PRINCIPAL FRUIT MONTH. Grapes, figs, etc.: in the plains, walnut and olive.	E.	Dews begin to fall; at times large and dense clouds (Nile clouds).
Sept.	COMMENCEMENT OF VINTAGE. Harvest of the dourra and maize. Cotton and pomegranate begin.	N. E.	Much lightning without thunder; very rarely rain.
Oct.	END OF VINTAGE. Gathering of cotton. Ploughing and sowing commence, Pistachio-nuts ripen.	N. E.	Dews very heavy; autumnal rains begin.
Nov.	MONTH OF PLOUGHING AND SOWING. Rice harvest. Fig-tree laden with fruit. Orange and citron-tree in bloom.	N. W., N., N. E.	Rainy month. Thunder storms. Rains from the west or southwest.
Dec.	Trees lose their leaves. The brown and desolate plains and deserts become green pastures.	N. W., N., N. E.	Rainy, etc. In December, January, and February, greatest amount of rain in the year.

CHRONOLOGICAL INDEX TO THE BIBLE.

COMPILED BY JOSEPH ANGUS, D. D.

PERIOD I.

FROM THE CREATION, B. C. 4004, TO THE DEATH OF NOAH, 2006 YEARS.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. 4004.	The creation -----	Gen. 1; 2:4-7.
.	Institution of the Sabbath -----	Gen. 2:1-3.
.	Creation of Adam and Eve, briefly described in chap. 1, recapitulated -----	Gen. 2:8-25
4004.	The fall of man -----	Gen. 3:1-13.
Eden.	Connection of the first sin with man's subsequent state -----	Rom. 5:14. 1 Cor. 15.
Eden.	First promise of a Saviour; expulsion from Eden -----	Gen. 3:14-24.
4003-2, Near Eden.	Birth of Cain and Abel -----	Gen. 4:1, 2.
3875.	Sacrifice first mentioned; Abel's accepted -----	Gen. 4:3-7.
3875.	Cain's crime and curse -----	Gen. 4:8-15.
3875-3504, Nod.	Cain builds Enoch; his descendants; Lamech's speech, etc. -----	Gen. 4:16-24.
3874, Near Eden.	Birth of Seth and of Enos; world and church distinguished -----	Gen. 4:25, 26.
3769.	Genealogy from Adam to Noah; the line of the Mes- siah -----	Gen. 5.
3074.	Adam dies, aged 930 years -----	Gen. 5:5.
2468.	Wickedness of the world; God determines to de- stroy it after a respite of 120 years; Noah preaches (2 Pet. 2:5) -----	Gen. 6.
2468.	Covenant renewed with him; he builds an ark as God commanded -----	Gen. 6:18.
2348.	Noah enters the ark; the Deluge, A. M. 1656 -----	Gen. 7.
2347, Armenia, or <i>Ar-</i> <i>arat</i> , Gen. 8:4.	The waters abate; Noah leaves the ark -----	Gen. 8.
<i>Togarmah</i> , Ezek. 27:14.	God's covenant renewed with Noah -----	Gen. 9:1-17.
2247, A. M. 1757.	Noah and his sons; his prediction concerning them -----	Gen. 9:18-27.
B. C. 2233.	Babel; confusion of tongues; dispersion -----	Gen. 11:1-9.
	Genealogies of Noah's sons; Nimrod founds the Bab- ylonian or Assyrian empire -----	Gen. 10.
Shinar, or <i>Irak</i> <i>Arabi</i> . 1998.	Genealogy from Shem to Terah; the line of the Mes- siah -----	Gen. 11:10-28.
	Death of Noah -----	Gen. 9:28, 29.

CHRONOLOGICAL INDEX TO THE BIBLE.

PERIOD II.

FROM THE DEATH OF NOAH TO THE BIRTH OF MOSES, 417 YEARS.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.	I. JOB.	
Uz, in Eastern Idumæa.	The exact date of Job is not known. There is good reason, however, for placing his history before that of Abraham. Chapters 19:25-27; 32:23-28 are direct references to the work of the Messiah -----	Job 1-42.
	II. ABRAHAM.	
1996, Ur, <i>Orfa</i> .	Birth of Abraham; marries Sarai; leaves Ur and his idolatrous kindred (Josh. 24:2)-----	Gen. 11:27-32.
1922, Haran, <i>Charræ, Harran</i> .	Terah, Lot, and Sarai; death of Terah-----	See Acts 7:2-4.
1921, Canaan.	Leaves Haran at God's command with Sarai and Lot-----	Gen. 12:1-9.
1921.	Great blessings promised him -----	Gen. 12:1-9. See Acts 3:25. Rom. 4. Gal. 3:16.
1920.	Visits Egypt; dissimulates-----	Gen. 12:10-20.
1918.	Returns to Canaan; Lot in Sodom-----	Gen. 13:1-13.
1917, Hebron.	Promises renewed; goes to Mamre-----	Gen. 13:14-18.
1913, Siddim, <i>El Ghor</i> .	Chedorlaomer; Lot taken and rescued-----	Gen. 14.
1912, Hebron.	Melchizedek blesses Abram-----	Gen. 14.
1910.	Covenant of God with Abram-----	Gen. 15.
1897.	Hagar; Ishmael born-----	Gen. 16.
	Covenant renewed; names changed; circumcision-----	Gen. 17.
	Abraham entertains angels, one of whom is the Angel of the covenant; Sodom; Lot's wife; Lot's incest-----	Gen. 18; 19:1-36; 19:4-11, 30-36.
1896, Gerar.	Abraham leaves Hebron; dissembles with Abimelech at Gerar-----	Gen. 20.
Land of Moab.	Moab and Ben-ammi born-----	Gen. 19:37, 38.
	Isaac born; Ishmael sent away; covenant with Abimelech-----	Gen. 21:1-34.
1872, Moriah (site of the temple).	Trial of Abraham's faith-----	Gen. 22:1-19.
Machpelah, near Hebron.	Death and burial of Sarah-----	Gen. 23.
1856, Beersheba.	Account of Nahor's family-----	Gen. 22:20-24.
1850.	Abraham sends his servant to Haran; Laban receives him; marriage of Isaac-----	Gen. 24.
1836, Lahai-roi,	Abraham marries Keturah; children by her-----	Gen. 25:1-6.
1821, Beersheba.	Birth of Esau and Jacob; their character-----	Gen. 25:19-28.
	Abraham dies; Isaac and Ishmael bury him in the cave of Machpelah-----	Gen. 25:7-11.
	III. ISAAC AND JACOB.	
1804, Lahai-roi.	Esau sells Jacob his birthright; Isaac leaves Canaan-----	Gen. 25:29-35.
1804.	Covenant confirmed to Isaac at Gerar-----	Gen. 26:1-5.
1804, Beersheba.	Isaac dissembles; covenant with Abimelech-----	Gen. 26:6-33.
1796,	Esau marries two Hittite women-----	Gen. 26:34, 35.
1773,	Death of Ishmael; descendants-----	Gen. 25:12-18.
1760, Beersheba.	Jacob obtains his father's blessing and flees from Esau-----	Gen. 27; 28:1-5.
	Jacob's vision at Luz; the promises continued to him; stays with Laban his uncle-----	Gen. 28:10-22; 29:1-14.
Padan-aram.	Esau marries a daughter of Ishmael-----	Gen. 28:6-9.
1760, Arabia.		

CHRONOLOGICAL INDEX TO THE BIBLE.

PERIOD II.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.		
1753.	Jacob marries Leah and Rachel	Gen. 29:15-30.
1752-1745.	Jacob's children: Reuben, Simeon, Levi, and Judah, by Leah; Dan and Naphtali, by Bilhah, Rachel's maid; Gad and Asher, by Zilpah, Leah's maid; Issachar, Zebulun, and Dinah, by Leah; Joseph, by Rachel	Gen. 29:31-35; 30:1-24.
1745.	Jacob's bargain with Laban; he becomes rich	Gen. 30:25-43.
1739, Galeed.	Jacob, returning to Canaan, is pursued by Laban; their covenant	Gen. 31.
1739, Succoth. See Josh. 13:27.	Jacob's vision at Mahanaim; wrestles with the Angel at Penuel; reconciled to Esau; settles at Succoth	Gen. 32; 33:1-17.
1736, Shechem.	Jacob removes to Shalem, Gen. 33:18-20; birth of sons of Judah	Gen. 38:1-5.
1732.	Dinah defiled by Shechem; slaughter of Shechemites by Simeon and Levi	Gen. 34.
Bethel, Luz, <i>Beit-in.</i>	Jacob removes; purges his household of idols; the promises renewed to him; his name changed to Israel	Gen. 35:1-15.
1729, Hebron.	Rachel dies on the birth of Benjamin	Gen. 35:16-20.
1729.	Sin of Reuben; Jacob abides with Isaac Esau's descendants	Gen. 35:21-27. Gen. 36.
IV. JOSEPH, ETC.		
1728, Dothan.	Joseph's two dreams; envy of his brethren; sold to the Ishmaelites and to Potiphar in Egypt	Gen. 37.
1726, Timnath.	Er and Onan slain by God; incest of Judah and Tamar; Pharez, a progenitor of Messiah, born	Gen. 38:6-30.
1719, Egypt.	Joseph advanced, tempted, falsely accused, and imprisoned	Gen. 39.
1718.	Pharaoh's butler and baker imprisoned; Joseph interprets their dreams	Gen. 40.
1716.	Death of Isaac at Mamre	Gen. 35:28, 29.
1715.	Joseph interprets Pharaoh's dreams; his elevation	Gen. 41:1-49.
1712, 1711.	Birth of Joseph's two sons, Manasseh and Ephraim	Gen. 41:50-52.
1708.	Commencement of the seven years' famine	Gen. 41:53-57.
1707.	Joseph's ten brethren come to buy corn; Simeon a pledge	Gen. 42.
1706.	They come again to buy corn; Joseph makes himself known to them; sends for his father	Gen. 43-45.
1706.	Jacob and his family arrive; settle in Goshen; Jacob meets Pharaoh	Gen. 46:8-25; 47:1-12.
1704-1701.	Joseph, by giving corn to the Egyptians, increases the wealth of the king	Gen. 47:13-26.
1689, Egypt.	Jacob blesses Ephraim and Manasseh	Gen. 47:27-31; 48.
1689.	Jacob's predictions concerning his sons and Judah; his death	Gen. 49.
Machpelah.	Joseph and his brethren bury their father	Gen. 50:1-13.
1689.	Joseph shows kindness to his brethren	Gen. 50:14-21.
1635, Egypt.	Joseph predicts the return to Canaan; charges them to carry up his bones there; his death	Gen. 50:22-26.
1577, Egypt.	The Israelites multiply; a new king oppresses them	Exod. 1:1-21; 15-21.
1573.	Pharaoh orders the male children to be cast into the river	Exod. 1:22.

CHRONOLOGICAL INDEX TO THE BIBLE.

PERIOD III.

FROM THE BIRTH OF MOSES, B. C. 1571, TO HIS DEATH, 120 YEARS.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
I. TO THE EXODE.		
B. C. 1571-1532.	Birth, exposure, rescue, and early life of Moses-----	Exod. 2:1-10.
1531, Midian.	Moses, having killed an Egyptian, flees; marries Zipporah, daughter of Jethro; Gershom born-----	Exod. 2:11-22. Exod. 2:23-25; Psa. 88.
1531, Egypt. <i>Rameses II.</i>	The Israelites groan for their bondage-----	}
1491, Horeb (Acts 7:31).	God appears to Moses in a burning bush; appoints him and Aaron to bring the Israelites out of Egypt	
1491, Egypt (Acts 7:31).	Moses leaves Midian; meets Aaron; they deliver their message-----	Exod. 3; 4:1-17.
Menephtia III.	Moses and Aaron demand the release of the Israelites; Pharaoh refuses-----	Exod. 4:18-31.
1491.	God renews his promise by his name Jehovah-----	Exod. 5.
1491.	Descendants of Reuben, Simeon, and of Levi, from whom came Moses and Aaron-----	Exod. 6:1-13.
1491.	Moses and Aaron again sent; confirm their message by a miracle; magicians imitate them-----	Exod. 6:14-27.
1491.	Pharaoh refuses to let Israel go; eight plagues-----	Exod. 6:28-30; 7:1-13. Exod. 7:14-25; 8; 9; 10:1-20.
1491.	The Passover instituted-----	Exod. 12:1-20.
1491.	The ninth plague, three days darkness-----	Exod. 10:21-27.
1491.	Israelites bidden to ask gold of the Egyptians; Pharaoh threatened with the death of the first-born-----	Exod. 11:1-8; 10:28, 29; 11:9, 10.
1491.	The Passover eaten the same day of the same month on which Christ our Passover was sacrificed for us; the firstborn slain-----	Exod. 12:21-30.
1491, <i>Rameses.</i>	The exodus of Israel from Egypt, A. M. 2513-----	Exod. 12:31-36, and 40 to 42.
II. JOURNEYS OF THE ISRAELITES.		
1491, Succoth, Eccl. year 1.	First journey. Passover reinforced. Firstborn commanded to be set apart. Joseph's bones removed-----	Exod. 12:37-39, 43-51; 13:1-19; Num. 33:1-5.
1 month, 1 day. Etham.	Second journey. Israel guided by a pillar of cloud and fire-----	Exod. 13:20-22; Num. 33:6.
1491, Pihahiroth; that is, mouth of pass. Marah.	Third journey. Pharaoh pursues-----	Exod. 14:1-9; Num. 33:7.
Elim, <i>Wady Ghurundel.</i> Red Sea.	Fourth journey. Passage of the Red Sea. See 1 Cor. 10:1, 2. Destruction of Pharaoh's army. Song of Moses. The bitter waters sweetened-----	Exod. 14:10; 15:26. Num. 33:8. Exod. 17:27; Num. 33:9.
2 mon., 15 days. Desert of Sin.	Fifth journey-----	Num. 33:10.
Dophkah. Alush.	Sixth journey-----	Num. 33:11.
Rephidim.	Seventh journey. People murmur for Bread. Quails and manna. Directions on manna. See John 6:31, 49; Rev. 2:17-----	Exod. 16:1-36; Num. 33:11.
	Eighth journey-----	Num. 33:12.
	Ninth journey-----	Num. 33:13.
3 mon., 15 days. Sinai.	Tenth journey. Water given from the rock in Horeb (1 Cor. 10:4). Joshua defeats Amalek, while Moses prays-----	Exod. 17:1-16. Num. 33:14.
692	Eleventh journey. Preparation for giving of the law-----	Exod. 19:1-25; Num. 33:15.

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PERIOD III.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. 1491. 3 mon., 15 days. Sinai.	Moral law given. Divers laws (chiefly judicial) enjoined. The angel promised as a guide to the Israelites -----	Exod. 20-23.
	The people promise obedience; the blood of the covenant sprinkled on them. Moses and others have a vision of God's glory. Moses remains forty days and forty nights in the mount -----	Exod. 24.
	Ceremonial law given. The tabernacle and its furniture, the priests and their garments, etc. The Sabbath again enjoined. Daily sacrifice and incense, Rom. 8:3; Rev. 8:3, 4. Tables of the law given to Moses -----	Exod. 25-31.
	Idolatry of the calf; the tables broken; the people punished; the tabernacle removed out of the camp. Moses intercedes for the people and asks to see God's glory -----	Exod. 32; 33.
Eccl. year 1. 6 months, Sinai.	The tables renewed; the name of the Lord proclaimed; God makes a covenant with Israel. Moses stays on the mount forty days and forty nights; his face shines -----	Exod. 34.
1491.	Offerings of the people for the tabernacle. Bezaleel and others prepare the tabernacle and its furniture -----	Exod. 35-39. Exod. 40:1-16; (John 1:14; 2:19-31. Col. 2:9).
1490. Eccl. year 2. 1 month, 1 day.	Moses commanded to rear the tabernacle and to anoint it, and to sanctify Aaron and his sons -----	Exod. 40:17-38.
1490. Eccl. year 2. 1 month, 1 day.	The tabernacle set up. The glory of the Lord fills it. The Israelites directed by the cloud -----	Lev. 1-7.
	Laws on various sacrifices and offerings -----	Lev. 8.
1 month, 8 days.	Consecration of Aaron and his sons as priests -----	Lev. 9.
	The offerings of Aaron. Fire consumes the sacrifice -----	Num. 7.
	The offerings of the princes accepted -----	Lev. 10.
	Destruction of Nadab and Abihu -----	Lev. 16; see Heb. 9; 5:1.
1 month, 14 days.	Of the great day of atonement, and of the scape-goat -----	Num. 9:1-14. Lev. 11-15.
	The second Passover celebrated. Some allowed to observe it in the second month -----	Lev. 17-22; 24.
	Laws on meats and purifications -----	Lev. 23; 24.
	Miscellaneous laws, moral, ceremonial, and judicial. Shelomith's son stoned for blasphemy -----	Lev. 26.
	Laws concerning festivals, etc. -----	Lev. 27.
2 months, 1 day.	Prophetic promises and threatenings -----	Num. 1; 2.
	Laws of vows, devotions, and tithes -----	Num. 3; 4.
	The tribes numbered; their order -----	Num. 5; 6.
	The Levites appointed to the service of the tabernacle instead of the firstborn; their duties -----	Num. 8.
	Institution of various ceremonies. The law of the Nazarites. The form of blessing -----	Num. 10:1-10. Num. 9:15-23.
	Consecration of the Levites; their age and period of service -----	Exod. 18:1-26.
	Use of the silver trumpets -----	Num. 10:11, 12;
	Manner in which the cloud guided the people -----	(33:16), 28.
	Arrival of Jethro with Moses' wife and sons. He advises Moses to appoint judges to assist -----	Num. 10:29-32; Exod. 18:27.
1490. 2 mo., 20 days. Wilderness of Paran, <i>El Tih</i> .	Twelfth journey. Order of the march -----	Num. 10:33-36.
	Moses entreats Hobab to accompany Israel; Jethro returns to Midian -----	693
	Form of blessing on the removal and resting of the ark -----	

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PERIOD III.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. 1490.	The burning at Taberah. People murmur for flesh; Moses complains of his charge; seventy elders appointed as a council to assist him; quails given in wrath	Num. 11:1-34.
Hazereth.	Thirteenth journey. Miriam smitten with leprosy for sedition	Num. 11:35; (33:17), 12:15.
5 mon. to 7 mon. Kadesh Barnea, or En Mishpat. 1490.	Fourteenth journey. Spies sent to search the land; ten of them bring an evil report; Caleb and Joshua faithful	Num. 13:1-33:18).
EccI. year 2. 7 mon. 6 days.	Israel murmurs at the report of the spies; God threatens; Moses intercedes; condemned to wander forty years	Num. 14:1-39; Psa. 90.
	The people, going up against the will of God, are discomfited	Num. 14:40-45.
	Laws of offerings; the sabbath-breaker stoned	Num. 15.
	The rebellion of Korah, etc.; earthquake, fire, and plague inflicted; Aaron approved as high priest by the budding of his rod	Num. 16; 17.
	The charge and portion of the priests and Levites	Num. 18.
	Water of purification; how to be made and used	Num. 19.
1490-1452. EccI. year 2-40.	The next seventeen journeys (15th to 31st) of the Israelites, being their wandering in the wilderness nearly thirty-eight years	Num. 33:19-35. Num. 20:1;
1452.	Thirty-second journey; death of Miriam	33:36.
EccI. year 40. 1 month.	The people murmur for water; Moses and Aaron transgressing, not to enter Canaan	Num. 20:2-13.
1452, Kadesh. Mount Hor.	Edom refuses a passage to the Israelites	Num. 20:14-21.
	Thirty-third journey; Aaron dies; Arad attacks Israel and is defeated	Num. 20:22 to 21:3; 33:37-40. (See John 3:14); Num. 21:4-9; (33:41).
Zalmonah.	Thirty-fourth journey; the people murmur; fiery serpents are sent; the brazen serpent set up	Num. 21:10, 11; 33:42-44.
Punon, Oboth, Iim.	Thirty-fifth, thirty-sixth, and thirty-seventh journeys	Num. 33:45.
Dibon-gad.	Thirty-eighth journey	Num. 21:12-18.
	The Israelites stop at Zared, Arnon, and Beer	Num. 21:21-32.
	Sihon the Amorite opposes their passage; defeated, and his land occupied	Num. 21:33-35.
Almon-diblah- thaim.	Og of Bashan attacks them; defeated	Num. 33:46.
Abarim.	Fortieth journey	Num. 21:18-20; 33:47. (Luke 1:78; Rev. 22:16; 1 Cor. 15:25); Num. 22:1-41; (33:48); 23; 24.
Plains of Moab by Jordan.	Forty-first journey; account of Balaam and Balak	Num. 25:1-18; (33:49).
	Forty-second journey; idolatry of Baal-peor; zeal of Phinehas	Num. 26.
	Third numbering of the people	Num. 27:1-11; 36.
	The daughters of Zelophehad; laws of inheritance	Num. 28-30.
1451.	Law of offerings, vows, etc.	Num. 31.
EccI. year 40.	The slaughter of Midian; Balaam slain	Num. 31.
	Territories given to Reuben, Gad, and part of Manasseh, on the east of Jordan	Num. 22.

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PERIOD III.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. 1451.	Directions for the Israelites on their entering Canaan; borders of the land described; forty-eight cities for the Levites, of which six are to be cities of refuge; the laws on murder.....	Num. 33: 50-56; 34; 35.
III. THE REVIEW AND CLOSING CHARGE OF MOSES.		
Eccl. year 40. 11 mon., 1 day.	Moses reviews the history of the Israelites, introducing some new particulars.....	Deut. 1:4.
	The moral law repeated and enforced.....	Deut. 5:9; 10:1-5, 10-22; 11.
	The ceremonial law repeated, with injunctions against idolatry, etc.....	Deut. 12-16; 17:1.
Plains of Moab by Jordan.	The judicial law repeated and explained. Christ foretold as the Prophet to whom they are to hearken.....	Deut. 17:2-20; 18-26.
	Moses directs Israel, after entering Canaan, to write the law on stones, and to recite its blessings and curses upon Mount Gerizim and Mount Ebal.....	Deut. 27.
	Prophetic promises and curses.....	Deut. 28.
	Concluding appeal to the Israelites.....	Deut. 29; 30.
IV. JOSHUA'S APPOINTMENT—DEATH OF MOSES.		
Eccl. year 40. 11 months.	Joshua appointed to succeed Moses.....	Num. 27:12-23.
	Moses encourages the people and Joshua; charges the priests to read the law publicly every seventh year.....	Deut. 31:1-13.
	God's charge to Joshua; Moses writes a song of witness; completes the writing of the law and delivers it to the Levites, with a prediction of the disobedience of Israel.....	Deut. 31:14-29.
	Moses recites his song and exhorts Israel to set their hearts upon it.....	Deut. 31:30; 32:1-47.
	Moses ascends Mount Nebo to view the land of Canaan and to die.....	Deut. 32:48-52.
1451.	Moses prophetically blesses the tribes.....	Deut. 33.
	Moses views the promised land; his death, burial, and character.....	Deut. 34.

PERIOD IV.

FROM THE ENTRANCE INTO CANAAN TO THE DEATH OF SOLOMON,
475 YEARS.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
I. CONQUEST OF CANAAN, 7 YEARS. (TO THE JUDGES, 25 YEARS.)		
B. C. 1451.	God's charge to Joshua.....	Josh. 1:1-9.
Eccl. year 41. 1 month, 1 day.	Spies sent to Jericho; Rahab receives them.....	Josh. 2.
	Joshua reminds Reuben, etc., of their engagement (cf. Num. 22); they promise obedience. The Israelites directed concerning the passage of the Jordan. God encourages Joshua.....	Josh. 1: 10-18; 3:1-13.

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PERIOD IV.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.		
1451.	Passage of the Jordan (A. M. 2551); a memorial erected; the Canaanites alarmed	Josh. 3:14-17; 4; 5:1.
1 month, 10 days.	Circumcision renewed; the Passover; manna ceases	Josh. 5:2-12.
1451, Gilgal.	The Captain of the Lord's host appears to Joshua; miraculous capture of Jericho; a curse on the re-builder of it	Josh. 5:13-15; 6:1-27.
	The Israelites discomfited through Achan's sin; he is destroyed	Josh. 7.
	Capture of Ai by stratagem	Josh. 8:1-29.
Gilgal.	The Gibeonites obtain a league with Joshua	Josh. 9.
	Conquest of several kings in succession	Josh. 10.
1450-1445.	The rest of the conquests	Josh. 11.
1444, Ebal and Gerizim.	The law written on a stone altar (cf. Deut. 27), and proclaimed to all the people	Josh. 8:30-35.
	Reuben, etc., return to their land on the eastern side of Jordan; they erect an altar of memorial; Israel offended, ask an explanation	Josh. 22.
II. GENERAL DIVISION OF THE LAND.		
1444.	Enumeration of conquests	Josh. 12.
	Land not yet conquered	Josh. 13:1-6.
	Joshua divides the land; the nine tribes and a half receive their portions by lot; the Levites not to receive land	Josh. 13:7-14; 14:1-5.
	Inheritance of Reuben, etc., on the eastern side of Jordan	Josh. 13:15-33.
Hebron, Kirjath Arba,	Inheritance of Caleb	Josh. 14:6-15; 15:13-19.
Josh. 21:11.	Lot of Judah	Josh. 15:1-12, 20-63.
	Lot of Ephraim and half of Manasseh	Josh. 16; 17.
1444, Shiloh.	The tabernacle set up	Josh. 18:1.
	Lots of the other tribes; Joshua's inheritance	Josh. 18:2-28; 19.
	Cities of refuge appointed	Josh. 20.
	Levitical cities	Josh. 21.
III. LAST ACTS OF JOSHUA, ETC.		
1427, Shechem, Sychar, N. T.	Joshua's charge to the elders of Israel	Josh. 23.
	Joshua addresses the tribes and renews the covenant	Josh. 24:1-28.
1426, Shechem.	Death and burial of Joshua	Josh. 24:29-31.
	Burial of Joseph's bones, etc.	Josh. 24:32, 33.
IV. INTERREGNUM AND GOVERNMENT OF JUDGES, 330 YEARS.		
	Conquests after Joshua's death	Judg. 1:1-26.
	Nations not subdued by Israel	Judg. 1:27-36.
1425, Bochim.	The Angel of the Lord rebukes the Israelites for not driving out the Canaanites	Judg. 2:1-5.
	Commencement of idolatry in Israel	Judg. 2:6-13.
1413.	Account of Micah and his image	Judg. 17.
	A party of Danites, having robbed Micah of his image, establish themselves in Laish (afterwards Dan), and set up idolatry	Judg. 18.
1406, Gibeath, Jeba.	History of the Levite and his concubine; slaughter of the Benjamites, etc.	Judg. 19; 20; 21.
	The captivities of Israel for idolatry, and their deliverance by judges	Judg. 2:14-23; 3:1-4.

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PERIOD IV.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.		
1402-1394.	Captivity of the eastern Israelites for eight years to Mesopotamia; Othniel judge -----	Judg. 3:5-11.
1354-1336,	Captivity of the eastern Israelites for eighteen years to Moab; Ehud judge -----	Judg. 3:12-30.
	Captivity of the western Israelites to the Philistines; Shamgar judge -----	Judg. 3:31.
1316-1296.	Captivity of the northern Israelites for twenty years to the Canaanites; Deborah judge; song of Deborah and Barak -----	Judg. 4; 5.
1256.	Captivity of the eastern and northern Israelites for seven years to Midian -----	Judg. 6:1-6.
Bethlehem.	The history of Ruth, an ancestress of David and of the Messiah -----	Ruth 1-4.
1249, Shechem.	Gideon judge; is visited by the Angel of the covenant, and delivers Israel from Midian; refuses to be made king -----	Judg. 6:7-40; 7; 8.
1235-1232.	Usurpation of Abimelech; Jotham's fable -----	Judg. 9.
1232-1188.	Tola and Jair judges -----	Judg. 10:1-5.
1206-1188.	The Philistines and Ammonites oppress Israel for eighteen years; Jephthah; his vow -----	Judg. 10:6-18; 11.
1187.	Slaughter of Ephraim by the Gileadites -----	Judg. 12:1-6.
1182-1157.	Ibzan, Elon, and Abdon judges -----	Judg. 12:7-15.
1156-1116.	The Philistines oppress Israel forty years -----	Judg. 13:1.
1156.	Birth of Samson -----	Judg. 13:2-25.
	Birth of Samuel; Hannah's song -----	1 Sam. 1; 2:1-11.
1155, Shiloh.	The wickedness of Eli's sons -----	1 Sam. 2:12-21.
1143.	Call of Samuel -----	1 Sam. 3.
1136-1117.	Marriage of Samson; his exploits -----	Judg. 14; 15:1-19; 16:1-3.
	Judgment on Eli's house -----	1 Sam. 2:22-36.
1116, Gaza.	Capture and death of Samson -----	Judg. 16:4-31.
1116, Ebenezer.	Israel twice defeated by the Philistines; ark taken and Eli's sons slain; death of Eli -----	1 Sam. 4:19-22.
Ashdod, Azotus, Acts 8:40; Esdud.	The ark placed in the house of Dagon; removed to Ekron (<i>Akir</i>), then to Bethshemesh (<i>Ain Shems</i>), thence to Kirjath-jearim, where it remains till removed by David -----	1 Sam. 5; 6; 7:1, 2.
1112, Mizpeh.	Samuel judge; he moves the Israelites to repentance; the Philistines discomfited -----	1 Sam. 7:3-17.
1095, Ramah, in Ephraim.	Samuel appoints his sons judges; their corrupt government; the Israelites ask for a king; God bids Samuel hearken to them -----	1 Sam. 8.
V. THE REIGN OF SAUL, 40 YEARS.		
1096, Ramah.	Samuel privately anoints Saul as king, and gives him three signs -----	1 Sam. 9; 10:1-16.
Mizpeh.	Saul chosen and proclaimed king -----	1 Sam. 10:17-27.
Gilgal, S. E. of Jericho.	Saul rescues Jabesh-gilead; is inaugurated as king; Samuel's address to Israel -----	1 Sam. 11; 12.
1094.	Saul gathers an army against the Philistines; he disobeys Samuel, and is warned of his rejection from the kingdom -----	1 Sam. 13:1-15.
	The Philistines discomfited; Saul's rash oath endangers Jonathan; the people rescue him; Saul's victories; his family -----	1 Sam. 13:16-23; 14.
1080.	Saul smites the Amalekites; spares Agag and the best of the spoil; denounced by Samuel -----	1 Sam. 15.
1064.	Samuel secretly anoints David at Bethlehem as future king -----	1 Sam. 16:1-13.

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PERIOD IV.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.	David's victory over Goliath; Jonathan loves David -----	1 Sam. 17:1-54; 18:1-4; Psa. 9.
1063.	David's victories; Saul's melancholy; he attempts to kill David -----	1 Sam. 18:5-9; 16:14-23; 18:10-16.
1062, Gibeah, Naioth.	David marries Saul's daughter; Saul makes various attempts to kill him; David flees to Samuel; Saul sends after him -----	1 Sam. 18:17-30; 19:1-3; Psa. 11; 1 Sam. 19:4-24; Psa. 59.
1062. 1061, Nob and Gath.	David's covenant with Jonathan ----- David flees to Ahimelech (where his lie costs the lives of the priests of the house of Eli), then to Achish; feigns madness -----	1 Sam. 20. 1 Sam. 21; Psa. 56; 34.
1062, Adullam.	David flees again, joined by several followers -----	1 Sam. 22:1; Psa. 142; 2 Sam. 22:1, 2; 1 Chr. 12:8-18; 2 Sam. 23:13-17; 1 Chr. 11:15-19.
Nob	David goes to Mizpeh, then to Hareth; slaughter of the priests by Saul -----	1 Sam. 22:3-19; Psa. 17, 35, 52, 64. 109, 140.
Keilah.	Abiathar joins David; David defeats the Philistines -----	1 Sam. 22:20-23; 23. Psa. 31.
1060, Ziph.	Saul pursues David; an invasion obliges him to return -----	1 Sam. 23:13-23; Psa. 54; 1 Sam. 23:24-28.
1059, Engedi, Hazezon Tamar, 1058, Ziph.	Saul pursues David; David spares Saul's life; Saul confesses his fault ----- Death of Samuel; David and Nabal ----- David again spares Saul's life -----	1 Sam. 23:29; 24; Psa. 57, 58, 63. 1 Sam. 25. 1 Sam. 26.
1057.	David flees to Achish, several resort to him ----- David makes an excursion on the Amalekites, and repairs to Gath with the booty -----	1 Sam. 27:1-7; Psa. 141; 1 Chr. 12:1-7. 1 Sam. 27:8-12.
1056.	The Philistines prepare for war, and advance to Shunem; David accompanies them; Saul consults the witch of Endor ----- David dismissed from the army of the Philistines; on his way back to Ziklag he is joined by several ----- On his return to Ziklag, David finds that it had been sacked by Amalek, and his family taken; he pursues Amalek, and smites them -----	1 Sam. 28. 1 Sam. 29. 1 Chr. 12:19-22. 1 Sam. 30. 1 Sam. 31.
Gilboa, <i>Djebal Gilbo</i> , Ziklag.	Saul, defeated in battle and his sons slain, kills himself ----- An Amalekite pretends to have slain Saul, and is put to death by David ----- David's lament over Saul and Jonathan -----	1 Chr. 10:1-14. 2 Sam. 1:1-16. 2 Sam. 1:17-27.
VI. THE REIGN OF DAVID, 40 YEARS.		
1056, Hebron. Acts 13:21.	David acknowledged as king of Judah ----- Ishbosheth, the son of Saul, proclaimed king of Israel by Abner -----	2 Sam. 2:1-7. 2 Sam. 2:8-11.
1054.	Civil war ensues; David waxes stronger; Abner and Ishbosheth treacherously slain -----	2 Sam. 12:32; 3:4.

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PERIOD IV.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.		
1049, Hebron, Jerusalem.	David made king over all Israel; his troops; he dispossesses the Jebusites of the hill of Zion and dwells there -----	2 Sam. 5:1-3; 23:8-12, 18-39; 5:4, 5, 6-10; 1 Chr. 11:1-3; 12:23-40; 11:10-14, 20, 26-47, 4-9.
1048.	Hiram of Tyre congratulates David; David's family; he twice defeats the Philistines -----	2 Sam. 5:11-25, 13-17; 1 Chr. 14:1-17. 2 Sam. 6:1-11; 12-23;
1046, from Kirjath-jearim to house of Obed-edom, thence to Zion, Psa. 132.	David removes the ark; Uzzah, not being a Levite, smitten for touching the ark (see Num. 4:15) ----	Psa. 68, 132, 105, 96, 106; 1 Chr. 13:1-4, 5-14; 15:1 to 16:43.
	David forbidden to build the temple; great blessings promised him; his prayer and thanksgiving	2 Sam. 7; 1 Chr. 17; Psa. 2, 45, 22, 16, 118, 110.
1041.	Victories over Philistia, Moab, Syria, and Edom ----	2 Sam. 8; 1 Chr. 18; Psa. 60, 108.
	David's kindness to Mephibosheth -----	2 Sam. 9. 2 Sam. 10;
1038-1037, Medeba.	David defeats Ammon and Syria -----	1 Chr. 19; Psa. 20, 21. 2 Sam. 11:1; 11:2-27.
1036 and 1034, Jerusalem.	Siege of Rabbah; David's adultery and murder ----	1 Chr. 20:1, 3; Psa. 51, 32, 33, 103.
1033.	Birth of Solomon; Amnon, David's eldest son, forceth his sister Tamar, David's daughter; David fails to punish this injury -----	2 Sam. 12:24, 25; 13:1-22.
1031.	Absalom kills Amnon, and flees -----	2 Sam. 13:23-39.
1028.	Absalom brought back and restored to his father's presence -----	2 Sam. 14.
1025.	Absalom raises a revolt against David -----	2 Sam. 15:1-12.
1024.	David and his followers flee; Zadok and Abiathar sent back with the ark; Hushai desired by David to join himself to Absalom to circumvent Ahithophel's counsels -----	2 Sam. 15:13-27; Psa. 3.
1024, Bahurim.	Ziba's treachery to Mephibosheth; Shimei curses David -----	2 Sam. 16:1-14; Psa. 7.
Jerusalem.	Hushai defeats Ahithophel's counsel; Ahithophel hangs himself -----	2 Sam. 16:15-23; 17:1-26.
Mahanaim, 65 miles N. E. of Ephraim.	David furnished with provisions, chiefly by Barzillai -----	2 Sam. 17:27-29; Psa. 4, 5, 42, 43, 55, 62, 70, 71, 143, 144.
Jerusalem.	Absalom defeated and slain by Joab -----	2 Sam. 18.
	David returns; Shimei pardoned; Mephibosheth exposes Ziba's treachery; David's gratitude to Barzillai -----	2 Sam. 19; 20:3. 2 Sam. 20:1, 2, 4-26.
1023.	Revolt of Sheba (at Abel) -----	2 Sam. 21:1-14.
1021.	The three years' famine -----	2 Sam. 21:1-14.

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PERIOD IV.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. 1019.	Last wars with the Philistines; David's praise for victories; his enemies subdued-----	2 Sam. 21:15-22; 22:2-51; 1 Chr. 20:4-8; Psa. 18.
1018.	David in pride numbers Israel; the plague -----	2 Sam, 24:1-9; 10-25; 1 Chr. 21:1-5; 27:23, 24; 21:6, 7, 8-30.
1016. Jerusalem.	David prepares materials and instructs Solomon as to the building of the temple ----- Adonijah's rebellion; Solomon anointed and proclaimed David's successor; Adonijah submits ----- David arranges the courses of the priests, etc.----- Arrangement of the State officers ----- David calls a solemn assembly and exhorts both them and Solomon to the work of the temple; the offerings of the princes and people; David's thanksgiving; Solomon acknowledged as king ----- David's final charge to Solomon; directs Joab and Shimei to be put to death; David's last words; his death -----	1 Chr. 22. 1 Kin. 1:1-4. 1 Chr. 23-26. 1 Chr. 27:1-22, 25-34. 1 Chr. 28:11-21; 29:1-25; Psa. 72, 91, 145. 1 Kin. 2:1-9; 2 Sam. 23:1-7; 1 Chr. 29:26-30; 1 Kin. 2:10, 11. Psa. 6, 8, 12, 19, 23, 24, 28, 29, 38-41, 61, 65, 69, 78, 86, 95, 101, 104, 120- 122, 124, 131, 133, 139.
VII. THE REIGN OF SOLOMON, 40 YEARS.		
1016, Gibeon, <i>Jib</i> , 17 miles N. W. of Gilgal. 1015, Jerusalem.	Solomon's burnt-offering; God giving him a choice, he asks for wisdom; wealth and honor added to him ----- Solomon's wise judgment -----	1 Kin. 2:12; 3:4-15; 2 Chr. 1:1-5, 6-12. 1 Kin. 3:16-28.
Tyre, <i>Tsur</i> .	Adonijah and Joab put to death; Abiathar deposed; Shimei not to leave Jerusalem ----- Solomon obtains materials and men for the building of the temple -----	1 Kin. 2:13-38. 1 Kin. 5:1-18; 2 Chr. 2:1-18.
1012, Jerusalem.	Shimei put to death for going to Gath ----- Solomon marries Pharaoh's daughter -----	1 Kin. 2:39-46. 1 Kin. 3:1-3. 1 Kin. 6:1-8; 16-36; 7:13-50; 6:9-14, 37, 38, 7:51;
1012-1005, 1 Kin. 6:1-37.	The building of the temple -----	2 Chr. 3:1 to 4:22; 5:1. 1 Kin. 8:1-11, 62-64, 12-61, 65, 66;
1005, Jerusalem.	The dedication of the temple -----	2 Chr. 5:2-14; 7:4-7; 6; 7:3- 8, 10; Psa. 47, 97-100, 135, 136.

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PERIOD IV.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. 1002.	Other buildings of Solomon; God makes a covenant with him-----	1 Kin. 7: 1-12; 9:1-9; 2 Chr. 7:11-22.
	Acquisitions of Solomon; he carries out David's arrangements for the temple services -----	1 Kin. 9:10-14, 15, 25; 2 Chr. 8:1-10, 12-16.
1001, Jerusalem.	Pharaoh's daughter brought by Solomon to his new palace -----	1 Kin. 9:24; 2 Chr. 8:11.
	Solomon's song -----	Song 1-8.
		1 Kin. 4:1-28, 10:26; 9:26-28; 10:14-25, 27-29;
	The greatness of Solomon -----	2 Chr. 9:26, 25; 1:14; 8:17, 18; 9:13-21, 24; 1:15-17; 9:27, 28.
	The wisdom of Solomon-----	1 Kin. 4:29-33; 2 Chr. 9:22; Prov. 1-31.
993, Jerusalem.	Solomon's fame; visit of the queen of Sheba-----	1 Kin. 4:34, 10:1-13; 2 Chr. 9:23, 1-12.
980-977.	Solomon's wives seduce him into idolatry; Hadad and Rezon stirred up against him -----	1 Kin. 11:1-25.
977.	Ahijah predicts to Jeroboam the division of the kingdom; Solomon seeks to kill Jeroboam, who flees into Egypt-----	1 Kin. 11:26-40.
	Solomon writes Ecclesiastes, or the Preacher, probably as an expression of repentance -----	Eccl. 1-12.
976, Jerusalem.	Death of Solomon; Rehoboam his son succeeds---	1 Kin. 11:41-43; 2 Chr. 9:29-31.
VIII. DIVISION OF THE KINGDOM.		
976, Shechem.	On the accession of Rehoboam, the people, headed by Jeroboam, demand a relaxation of burdens --	1 Kin. 12:1-5; 2 Chr. 10:1-5.
	Acting upon the advice of the young men instead of the old men, Rehoboam refuses the request of the people -----	1 Kin. 12:6-15; 2 Chr. 10:6-15.
	Ten tribes revolt; Judah and Benjamin adhere to Rehoboam, and form the kingdom of Judah-----	1 Kin. 12:16-19; 2 Chr. 10:16-19.
	The ten tribes make Jeroboam their king, and form the kingdom of Israel -----	1 Kin. 12-20.

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PERIOD V.

FROM THE DEATH OF SOLOMON TO THE CLOSE OF THE OLD TESTAMENT CANON,*

I. HISTORY OF THE TWO KINGDOMS.

JUDAH.	B. C.	ISRAEL.
REHOBOAM, king 17 years, 1 Kings 14:21, <i>f. p.</i> (<i>Judah</i>); 2 Chr. 12:13, <i>f. p.</i> (<i>reigned</i>).	976	<i>JEROBOAM</i> king 22 years; he establishes himself at Shechem, 1 Kings 12:25.
Rehoboam, preparing to attack the ten tribes, is forbidden by Shemaiah, 1 Kin. 12:21-24; 2 Chr. 11:1-4.		
Rehoboam fortifies his kingdom; the priests and Levites of Israel resort to him; Rehoboam's family, 2 Chron. 11:5-23.	974	Jeroboam, having set up golden calves at Dan and Bethel, is reproved by a man of God, 1 Kin. 12:26-33; 13:1-10. Seduced by an old prophet of Bethel, the man of God disobeys the word of the Lord, and is slain by a lion, 1 Kin. 13:11-32.
Rehoboam and Judah's idolatry, 1 Kin. 14:22-24; 2 Chr. 12:1.	973	These calves borrowed from Egypt, where Jeroboam had resided.
Shishak plunders Jerusalem, 1 Kings 14:25-28; 2 Chr. 12:2-12.	972	Twice warned by the man of God and by Abijah, yet persisting in his idolatry. The step seemed politic. It seemed a form of worship something like that established at Jerusalem, and attracted the tribes, but in the end it proved the ruin of the kingdom.
Character and death of Rehoboam, 1 Kin. 14:21, <i>l. p.</i> 29-31; 2 Chr. 12:13, <i>l. p.</i> 14-16.		
ABIJAH, or ABIJAM, king 3 years, 1 Kin. 15:1, 2, 6; 2 Chr. 13:1, 2.	958	
Abijah defeats Jeroboam in battle, 2 Chr. 13:3-21. His heart not perfect.		
Character and death of Abijah. ASA king 41 years, 1 Kin. 15:3-10; 2 Chr. 13:22; 14:1.	957 956	Ahijah denounces Jeroboam. 1 Kings 13:33, 34; 14:1-18.
	955	Jeroboam's death. NADAB king 2 years, 1 Kin. 14:19, 20; 15:25, 26.
	953	Nadab slain at Gibbethon. <i>BAASHA</i> king 24 years, 1 Kin. 15:27-34.
Asa puts away idolatry and strengthens his kingdom, 1 Kin. 15:11-15; 2 Chr. 14:2-8; 15:16-18.	951	
Asa's victory over the Ethiopians, 2 Chr. 14:9-15.	944	
Moved by Azariah, Asa makes a solemn covenant with God, 2 Chr. 15:1-15, 19.	942	
Asa bribes Ben hadad king of Syria to attack Baasha, 1 Kin. 15:16-22.	941	Baasha, attempting to build Ramah, is attacked by the king of Syria, 2 Chr. 16:1-6.
Asa, reproved by Hanani for applying to Ben-hadad, puts him in prison, 2 Chr. 16:7-10.		
His idolatrous alliance with Syria, and his imprisonment of the prophet, after all his reforms, prove his ruin.	931	Baasha denounced by Jehu; his death. ELAII king 2 years, 1 Kin. 16:1-8.
	930	Elah slain. <i>ZIMRI</i> king 7 days; destroys Baasha's house. Omri elected

* The names of the new kings are here printed in capitals; and if founders of new dynasties, in italic capitals.

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PERIOD V.—CONTINUED.

JUDAH.	B. C.	ISRAEL.
		king. Zimri destroys himself, 1 Kin. 16:9-20.
	926	<i>OMRI</i> king 12 years, including 6 years' civil war with Tibni. Samaria built, 1 Kin. 16:21-26.
	917	Omri dies. AHAB king 22 years. Jericho rebuilt by Hiel, who reaps Joshua's curse, 1 Kin. 16:27-34.
Asa's death. JEHOSEPHAT, king 25 years; his piety and prosperity, 1 Kin. 15:23, 24; 22:41-47; 2 Chr. 16:11-14; 17:1; 20:31-33; 17:2-19; comp. ver. 6 and 20:33.	914	1 Kin. 16:25. Comp. Mic. 6:26; 1 Kin. 16:34; Josh. 6:26.
His great error is his alliance with Ahab, whose daughter Athaliah his son Jehoram marries. Hence his expedition to Ramoth, which nearly cost him his life.	910	Elijah prophesies a famine; raises the widow's son; his trial with the prophets of Baal. Elisha a prophet, 1 Kin. 17-19.
	906	Ben-hadad besieges Samaria. The Syrians twice defeated. Ahab denounced, 1 Kin. 20.
	901	Ahab seizes Naboth's vineyard. Elijah denounces him, 1 Kin. 21.
	900	Ahab makes war on Syria and is slain, as Michaiah predicted. AHAZIAH king, 1 Kin. 22:1-35, 36-40, 51-53. Ver. 39. See Amos 3:15.
Jehoshaphat visits Ahab, and joins with him in battle against the Syrians, 2 Chr. 18.	898	Psa. 82 placed here from internal evidence. (Townsend).
Jehoshaphat reproved by Jehu for joining with Ahab. He visits his kingdom and exhorts the judges, etc., to be faithful, 2 Chr. 19; Psa. 82.	897	Psa. 115 and 46. The schools of the prophets (Naiothi), 1 Sam. 10:10; 19:20; 2 Kin. 2:2, seem to have trained at this time a large number of religious teachers.
Overthrow of Moab, etc. Jehoram regent, 2 Chr. 20:1-30; Psa. 115, 46.		Ahaziah falling sick and sending to inquire of Baalzebub, is denounced by Elijah. JEHORAM, or JORAM, his brother, king 12 years, 2 Kings 1; 3:1-3.
Jehoshaphat joins Ahaziah. Being reproved and his ships wrecked, he refuses to join in a subsequent expedition, 1 Kin. 23:48, 49; 2 Chr. 20:35, 37.		Elijah translated. Elisha acknowledged as his successor; his miracles, 2 Kin. 2.
Afterwards joins Joram against Moab, and is saved only by a miracle, 2 Kin. 3.	894	Joram, joined by Jehoshaphat and the king of Edom, defeats Moab, 2 Kin. 3:4-27.
On 2 Chr. 20:13, see Joel 2:16.		Elisha multiplies the widow's oil; promises a son to the Shunammite, 2 Kin. 4:1-17.
	893	Naaman healed, 2 Kin. 5.
2 Kin. 9:2, 13. Read, therefore, in 1 Kin. 19:16, grandson; and by Elijah anointing Jehu, understanding ordering Elisha to do it. Jehu was anointed to exterminate the house of Ahab.	892	Elisha causes iron to swim; discloses the Syrian king's purpose, and smites his army with blindness, 2 Kin. 6:1-23.
Jehoram begins to reign in concert with Jehoshaphat, 2 Kin. 8:16.	891	Ben-hadad besieges Samaria; severe famine ensues; plenty restored by the sudden flight of the Syrians, 2 Kin. 6:24-33; 7.
2 Chr. 21:5. Three dates are given for the beginning of Jehoram's reign: B. C. 897, when he was regent during his father's absence, 2 Kin. 1:17; 3:1; 891, 2 Kin. 8:16; and 889.	990	Elisha raises to life the widow's son; other miracles, 2 Kin. 4:18-44; 8:1, 2.
Death of Jehoshaphat. JEHORAM, or JORAM, king 8 years; his wicked and troubled reign. Elijah's letter, written before his translation, brought to him, 1 Kin. 22:45, 50; 2 Kin. 8:17-22; 2 Chr. 20:34; 21:1-18.	889 to 887	2 Kin. 4:34. This is Elisha's twelfth miracle, Elijah having wrought six. Townsend places 4:18 after 4:17; but there is clearly an interval of two years or so between them.

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PERIOD V.—CONTINUED.

JUDAH.	B. C.	ISRAEL.
Ahaziah begins to reign as viceroy to his father, 2 Kin. 9:29.	886	
Death of Jehoram. AHAZIAH king one year; his evil reign, 2 Kin. 8:23-27; 2 Chr. 21:19, 20; 22:1-4.	885	Return of the Shunammite. Hazael kills Ben-hadad, and becomes, as Elisha predicted, king of Syria, 2 Kin. 8:3-15.
Ahaziah joins Joram against Hazael, and afterwards visits him at Jezreel, 2 Kin. 8:28; 29.	884	Joram being wounded in battle by the Syrians, retires to Jezreel, 2 Chron. 22:5, 6. Jehu anointed, 2 Kin. 9:1-13. Joram slain by Jehu, 2 Kin. 9:14-28.
Ahaziah slain by Jehu, 2 Chr. 22:7-9.		
ATHALIAH usurps the throne 6 years. Joash the son of Ahaziah rescued, 2 Kin. 11:1-3; 2 Chr. 22:10-12.	883	Jehu king 28 years; slays Jezebel, Ahab's sons, Ahaziah's brethren, and Baal's worshippers, 2 Kin. 9:30-37; 10:1-31.
JEHOASH, or JOASH, king 40 years. Athaliah slain, 2 Kin. 11:4-12; 2 Chr. 23:1-21; 24:1, 2.	877	
Joash repairs the temple, 2 Kin. 12:4-16; 2 Chr. 24:4-14.	860 855	Hazael oppresses Israel, 2 Kin. 10:32, 33. Death of Jehu. JEHOAHAZ king 17 years, 2 Kin. 10:34-36; 13:1, 2.
Death of Jehoiada, 2 Chr. 24:15, 16.	850	History of Jonah, Jon. 1-4.
	849 848	Israel given over by God to Hazael and Ben-hadad, and delivered, 2 Kings 13:1-7.
	841	Jehoash begins to reign in concert with Jehoahaz, 2 Kin. 13:10.
Joash and the people fall into idolatry; Zechariah, reproving them, is slain in the temple-court (<i>cf.</i> Matt. 23:35). The Syrians invade Judah, 2 Chr. 24:17-24; 2 Kin. 12:17, 18.	840	
Joash slain by his servants. AMAZIAH king 29 years, 2 Kin. 12:19-21; 14:1-6; 2 Chr. 24:25-27; 25:1-4.	838	Death of Jehoahaz. JEHOASH, or JOASH, king 16 years. He visits Elisha, who promises three victories. Hazael dies, 2 Kin. 13:8, 9, 11, 14-19, 22-24.
	838	Elisha dies. A corpse thrown into Elisha's sepulchre revives, 2 Kin. 13:20, 21.
	836	Jehoash thrice beats the Syrians, 2 Kin. 13:25.
Amaziah hires an army of Israelites to assist him against Edom, but at a prophet's command he sends them back, 2 Chr. 25:5-10.	827	
Amaziah smites the Edomites and worships their gods, 2 Chr. 25:11; 2 Kin. 14:7; 2 Chr. 25:12, 14-16.		The Israelites, who had been dismissed by Amaziah, plunder the cities of Judah as they return, 2 Chr. 25:13.
Amaziah provokes the king of Israel to battle, and is taken prisoner by him, 2 Kin. 14:8-14.	826	Jehoash defeats the king of Judah and plunders the temple, 2 Chr. 25:17-24.
	823	Death of Jehoash. JEROBOAM II. king 41 years; he reigns wickedly, 2 Kin. 13:12, 13; 14:15, 16, 23, 24.
	822	Jeroboam restores the coast of Israel, according to the word of Jonah; 2 Kin. 14:25-27.
Amaziah slain. UZZIAH, or AZARIAH, king 52 years. During the days of Zechariah he reigns well, 2 Kin. 14:17-22; 15:1-4; 2 Chr. 25:25; 26:15.	808 to 800	
	801	Hosea makes his first appeal to the ten tribes, Hos. 1:3.

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PERIOD V.—CONTINUED.

JUDAH.	B. C.	ISRAEL.
Amos 7:10-19, Lightfoot and others place after 2 Kin. 14:28.	793	Amos denounces judgment against the surrounding nations and against Israel and Judah, Amos 1-9.
On the increase of Uzziah's army; Joel foretells the overthrow of Judah, Joel 1-3.	787	Amos 1:3, see 2 Kin. 16:9; ver. 6, see 2 Kin. 18:8; ver. 8, see 2 Chr. 26:6; ver. 11, see Num. 20:14; Am. 5:27, see 2 Kin. 10:32; 17:6.
	783	Death of Jeroboam, 7 Kin. 14:28, 29. <i>An interregnum for eleven years.</i>
	771	State of Israel during the interregnum. Hosea denounces judgment. Hos. 4.
The three children have names given to them, indicating the <i>place</i> of the wickedness of the house of Ahab (ver. 4; see 1 Kin. 21:1); their punishment, <i>not finding mercy</i> in calamity; and their rejection, <i>no longer the people</i> of God. They are, however, to be gathered again under the Messiah, their one Head, ver. 11; ver. 7, see 2 Kin. 19:35.	770	ZECHARIAH, fourth from Jehu, king 6 months. Shallum slays him, 2 Kings 15:8-12.
	770	SHALLUM king one month. Menahem slays him, 2 Kin. 15:13-15.
	769	MENAHEM king 10 years, 2 Kings 15:16-18.
	769	Pul of Assyria, coming against Israel, is bribed to return, 2 Kin. 15:19, 20.
Uzziah struck with leprosy for invading the priest's office. Jotham regent, 2 Kin. 15:5; 2 Chr. 26:16-20, 21.	765	
2 Kin. 15:5, several, that is, lone or separate.	761	Death of Menahem. PEKAHIAH king 2 years, 2 Kin. 15:21-24.
Isaiah designated in a vision to the prophetic office. He prophesies of Christ's kingdom and of judgment on the people for their sins, Isa. 1:1; 6:2-5.	759	Pekahiah slain by Pekah. PEKAH king 20 years, 2 Kin. 15:25-28.
Death of Uzziah. JOTHAM king 16 years; his prosperity, 2 Kin. 15:6, 7, 32-35; 2 Chr. 26:22, 23; 27:1-6.	757	Isa. 1:1. Compare Isa. 7:1 with 2 Kin. 16:5. Isa. 1:7, 8, compare 2 Chr. 28:6-9. Isa. 6:1, see John 12:41. Isa. 6:13, see 2 Kin. 25:12. Isa. 2:19, see Rev. 6:15. 2 Chr. 27:2, see chap. 26:19. Isa. 7:8, see 2 Kin. 17:24. Isa. 7:16, see 2 Kin. 15:29. Isa. 8:1, a man's pen, that is, common writing; see Rev. 13:18; 21:17.
Micah reproves the wickedness of Judah. Mic. 1, 2.	756	753
Rome founded.	753	Mic. 1:5, see 1 Kin. 16:32. Mic. 1:13, see Jer. 34:7.
Judah begins to be afflicted by Syria and Israel. Death of Jotham, 2 Kin. 15:36-38; 2 Chr. 27:7-9.	742	
AHAZ king 16 years, 2 Kin. 16:1-4; 2 Chr. 28:1-4.	740	Isa. 17, see 2 Kin. 16:9; 18:11.
Invasion of Pekah and Rezin. Isaiah prophesies on the occasion, denouncing Ahaz's intended alliance with Assyria, 2 Kin. 16:5; Isa. 7-9; 10:1-4.	740	Tiglath-pileser ravages Gilead, Galilee, and Naphtali, and carries captive their inhabitants to Assyria, 2 Kin. 15:29. Isa. 5:21, see 2 Sam. 5:20.
Isaiah prophesies the ruin of Damascus and of the ten tribes, Isa. 17.	738	Pekah slain by Hoshea, 2 Kin. 15:30; 17:1.
Judah devastated by Syria and Israel; the latter restore their captives by advice of Oded, 2 Chr. 28:5-15.	730	<i>Anarchy for nine years.</i>
Ahaz, being assailed by enemies, hires Tiglath-pileser, the king of Assyria, against them. Obadiah and Isaiah, 2 Kin. 16:6-9; 2 Chr. 28:16, 21, 17-20; Obad.; Isa. 1:2-31; 28.	730	HOSHEA king 9 years. Shalmaneser king of Assyria invades his territory
Sacrilege and idolatry of Ahaz, 2 Chr. 28:22-25; 2 Kin. 16:10-18; Hos. 5, 6.		

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PERIOD V.—CONTINUED.

JUDAH.	B. C.	ISRAEL.
Death of Ahaz, 2 Kin. 16:19, 20; 2 Chr. 28:26, 27; Isa. 14:28-32.	726	and makes him a tributary, 2 Kings 17:1-3.
HEZEKIAH king 29 years, 2 Kin. 18:1, 2; 2 Chr. 29:1.		Isa. 14:28-32, against Philistia, see 2 Chr. 26:6.
Reformation by Hezekiah, 2 Kin. 18:3-6; 2 Chr. 29:2-36; 30, 31.		Ahab, who subdued them, was dead; but a cockatrice out of that nest, Hezekiah, was still to bite them, 2 Kin. 18:8.
Moab denounced, Isa. 15; 16.		Isa. 15. The destruction of Moab by Shalmaneser foretold. They are exhorted to renew their tribute, Isa. 16:1. See 2 Kin. 3:4.
Micah supports Hezekiah's reformation, Mic. 3-7.		
See Jer. 26:18; Mic. 3:9.		
	723	Hoshea attacked and imprisoned by Shalmaneser for not giving the tribute. Hosea predicts the captivity of the ten tribes and exhorts to repentance, 2 Kin. 17:4; Hos. 7-14.
Hezekiah's prosperity, 2 Kin. 18:7, 8.		
	723	Shalmaneser besieges Samaria, 2 Kin. 17:5; 18:9.
Prophecy of the restoration of the ten tribes, of the punishment of Egypt, and conversion of Egypt and Assyria, Isa. 18; 19.	721	The ten tribes carried into captivity unto Assyria, 2 Kin. 17:6-23; 18:10-12.

II. HISTORY OF JUDAH TO THE CAPTIVITY, 114 YEARS.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.		
715.	Tyre denounced, Isa. 23. Prophecy concerning the invasion of Assyria -----	Isa. 10:5; 14:27.
714.	The desolation and recovery of Judea predicted, etc. -----	Isa. 24; 26:17, 18; 27.
713, Judæa.	Isaiah predicts the invasion by Assyria and the destruction of Babylon. Sennacherib comes up against Judah, but being pacified by a tribute, retires. Isaiah denounces Egypt and warns Jerusalem -----	Isa. 22:1-14; 21; 2 Kin. 18:13-16; 2 Chr. 32:1-8; Isa. 36:1; 20; 29-31.
Jerusalem.	Sickness of Hezekiah; his song of thanksgiving. Isaiah predicts the blessings of Christ's kingdom and judgments of the enemies of Zion -----	2 Kin. 20; Isa. 38; 2 Chr. 32:24; Isa. 32-35.
712.	Nineveh denounced by Nahum -----	Nah. 1-3.
712, Jerusalem.	Hezekiah showing in pride to the ambassadors from Babylon his treasures, Isaiah predicts the Babylonian captivity -----	2 Kin. 20:12-19; Isa. 39; 2 Chr. 32:25, 26.
711, Judæa.	Second invasion of Sennacherib; destruction of his army -----	2 Kin. 18:17-37; 26-28; 19:1-37.
		Psa. 44, 73, 75, 76; Isa. 36:2, 11-22; 37:1-38;
		2 Chr. 32:9-23.
710-690.	Various prophecies of Isaiah -----	Is. 40-66; 57:3-9.
697, Jerusalem.	Hezekiah's wealth; his death. MANASSEH king fifty-five years; his awful impiety; judgment denounced by God's prophets. -----	2 Kin. 20:20, 21; 21:1-16; 2 Chr. 32:27-33; 33:1-10.

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PERIOD V.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.		
678, Samaria.	Isaiah predicts the captivity of Shebna The heathen nations, who had been transplanted to Samaria in place of the Israelites, being plagued by lions, make a mixture of religions	Isa. 22:15-25. 2 Kin. 17:24-41.
677, Babylon.	Manasseh taken captive by the king of Assyria; his conversion and restoration; he puts down idolatry	2 Chr. 33:11-17. 2 Kin. 21:17-22; 2 Chr. 33:18-23. 2 Kin. 21:23-26; 22:1, 2; 2 Chr. 33:24, 25; 34:1, 2.
642, Jerusalem.	Death of Manasseh. AMON king two years; his impiety	2 Chr. 34:3-7.
640.	Amon slain by his servants. JOSIAH king thirty-one years	Jer. 1:2; 3:1-5. 2 Kin. 22:3-20; 23:1-3, 4-20; 2 Chr. 34:8, 28-33.
634. 628.	Josiah vigorously puts down idolatry Jeremiah called; he expostulates with the Jews on account of their sins	Zeph. 1; 2; 3. 2 Kin. 23:21-27; 2 Chr. 35:1-19.
623, Jerusalem.	Josiah provides for the repair of the temple. The Book of the Law having been found, Josiah consults Huldah; he causes it to be read publicly and renews the covenant	Jer. 3:6-11, 12-25; 4 to 6. Hab. 1-3.
623.	Zephaniah exhorts to repentance	Jer. 7-10.
622, Jerusalem.	A most solemn celebration of the Passover by Josiah	Jer. 11; 15, 12. 2 Kin. 23:29, 30, 28, 30, l. p., 31, 32; 2 Chr. 35:20-27; 36:1, 2.
612.	Jeremiah reproves the backsliding of the people and bewails the coming captivity	2 Kin. 23:33-37; 2 Chr. 36:3-5.
612.	Habakkuk predicts judgment	Jer. 13-19.
611.	Jeremiah exhorts the people to repentance and laments their approaching calamities	Jer. 22:1-23.
610.	Jeremiah reminds the people of the covenant of Josiah	Jer. 26.
609, Megiddo and Jerusalem.	Josiah slain in battle with the king of Egypt. Jeremiah and the people lament him. JEHOAHAZ king three months	Jer. 46:1-12. Jer. 35.
Riblah.	Jehoahaz deposed and imprisoned by Pharaoh-necho, and subsequently taken to Egypt. JEHOIAKIM king eleven years	Jer. 25.
	Jeremiah delivers various predictions, and appeals to the Jews respecting the captivity and destruction of Jerusalem	Jer. 36:1-8; 45.
	Jeremiah predicts the fate of Pashur, Jer. 20; of Shallum, that is, Jehoahaz, and Jehoiakim	2 Kin. 24:1; 2 Chr. 36:6, 7; Dan. 1:1, 2.
608.	Apprehension and arraignment of Jeremiah by the people	
606.	Jeremiah predicts the overthrow of the army of Pharaoh-necho king of Egypt by Nebuchadnezzar The obedience of the Rechabites to their father contrasted with the disobedience of the Jews Jeremiah predicts the captivity of the Jews for seventy years, and the subsequent judgment on Babylon	
Jerusalem.	Jeremiah desires Baruch to write his prophecies on a roll, and then to read it publicly in the temple	
606.	Nebuchadnezzar takes Jerusalem and puts Jehoiakim in fetters, intending to take him to Babylon, but afterwards releasing him, makes him a tributary, and spoils the temple	

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PERIOD V.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. 606.	Nebuchadnezzar orders the master of his eunuchs to select and send to Babylon some of the royal family and nobility to stand in the king's palace. Daniel, Hananiah, Mishael, and Azariah (otherwise called Belteshazzar, Shadrach, Meshach, and Abednego) are taken there.	Dan. 1; 3; 4; 6; 7.

III. FROM THE FIRST CAPTURE OF JERUSALEM, B. C. 606, TO THE DECREE OF CYRUS FOR THE RESTORATION OF THE JEWS, B. C. 536—70 YEARS.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
EVENTS AT JERUSALEM, WITH CONTEMPORANEOUS EVENTS AT BABYLON.		
B. C. Babylon. 605.	Daniel meets with kindly treatment ----- Baruch again reads the prophetic roll; Jehoiakim burns it -----	Dan 1:5, 8-17. Jer. 36:9-32.
603. Babylon.	Jehoiakim rebels against Nebuchadnezzar ----- Daniel before Nebuchadnezzar ----- Interprets Nebuchadnezzar's dream, Dan. 2; describing the Babylonian, 32, Medo-Persian, 32-39, Macedo-Grecian, 32-39, and Roman empires, 33, 40-43, with Messiah's kingdom, 34, 35, 44, 45.	2 Kin. 24:1. Dan. 1:18-21.
599.	Death of Jehoiakim. JEHOIACHIN or JECONIAH king three months -----	2 Kin. 24:5-9; 2 Chr. 36:8, 9; Jer. 22:24-30; 23.
599.	Second capture of Jerusalem by Nebuchadnezzar. Jehoiachin is carried to Babylon with many of his subjects. ZEDEKIAH or MATTANIAH king eleven years -----	2 Kin. 24:10-19; 2 Chr. 36:10-12; Jer. 52:1, 2, 24-30,
597.	Predictions of the duration of the captivity -----	Jer. 29:1-14, 16-20.
595.	Of the restoration of the Jews ----- Predictions against the surrounding nations. Hananiah the false prophet denounced ----- Prophecies against Babylon -----	Jer. 30; 31. Jer. 27; 28; 48; 49.
Babylon.	Ezekiel's vision in Babylon; his commission, Ezek. 1:1 to 3-21. He prophesies of the miseries of Jerusalem -----	Jer. 50; 51. Ezek. 3:22-27; 4-7.
594.	Visions of the idolatries which occasioned the captivity -----	Ezek. 8; 10; 11.
Babylon.	Various predictions against the false prophets, Jerusalem, and the Jewish nation -----	Ezek. 12-19; 16; 18:5-18.
593.	Prophecies addressed to the elders of the Jews -----	Ezek. 21-23.
Jerusalem.	Zedekiah's rebellion and wickedness -----	Jer. 37:1, 2; 2 Kin. 24:20; 2 Chr. 36:13; Jer. 52:3.
590.	The wickedness of priests and people (the cause of the captivity, 2 Chr. 36:15, 16). with a summary account of the judgments that followed ----- Nebuchadnezzar lays siege to Jerusalem for the third time -----	2 Chr. 36:14-21. 2 Kin. 25:1; Jer. 39:1; 52:4; 37:3, 4.
Babylon. 708	Ezekiel foretells the destruction of Jerusalem -----	Ezek. 24.

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PERIOD V.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. Jerusalem.	Capture of the city foretold. The people, at Jeremiah's word, release their Hebrew bond-servants.	Jer. 34:1-10.
589. Babylon.	Jeremiah shut up in prison; his predictions there	Jer. 32; 33.
	Ezekiel in Babylon prophesies against Egypt, Ezek. 29:1-16, and against Tyre	Ezek. 26. See Isa. 23.
Jerusalem.	The Chaldæans raise the siege to march against the approaching Egyptian army. Jeremiah predicts the destruction of the Philistines	Jer. 37:5; 47.
	On the departure of the Chaldæan army the people recall their bond-servants, for which Jeremiah denounces them and predicts the speedy return of the Chaldæans	Jer. 34:11-22; 37:6-10.
588.	Jeremiah reimprisoned; continues to denounce Zedekiah; he is put into the dungeon of Malchiah	Jer. 37:11-21; 21; 38; 39:15-18.
	Ezekiel, in Babylon, again prophesies against Egypt and Nineveh	Ezek. 30:20-26; 31.
	Jerusalem finally taken. Zedekiah carried to Babylon. Jeremiah delivered	2 Kin. 25:2, 4-7; Jer. 52:5-7; 39:2-7, 11-14. 2 Kin. 25:8-21;
	Nebuzaradan burns the temple and carries away the people, leaving a few poor persons to till the land	Jer. 52:12-30; 39:8-10; Psa. 74; 79; 83; 94.
	Jeremiah bewails the desolation of his country	Lam. 1-5.
	Gedaliah appointed governor. Jeremiah and many others attach themselves to him	2 Kin. 25:22-24; Jer. 40:1-16.
	Ishmael slays Gedaliah and attempts to carry away the people to the Ammonites; Johanan intercepts him; the people, fearing the Chaldæans, flee into Egypt, contrary to the command of God	2 Kin. 25:25, 26; Jer. 41-43; 44:1-7.
	Jeremiah prophesies against Egypt and the idolatrous Jews	Jer. 43:8-13; 46:13-28; 44.
	Brief summary of the captivities by Nebuchadnezzar	Jer. 52:28-30.
REMAINDER OF THE HISTORY OF THE JEWS IN CAPTIVITY—BABYLON.		
Babylon. 587.	Ezekiel predicts the utter desolation of Judæa	Ezek. 33:21-33.
	Predictions against Ammon, Moab, Edom, Philistia, Tyre, and Egypt	Ezek. 25; 27; 28; 32.
	Ezekiel appeals to the captives	Ezek. 33:1-20.
	Evil rulers denounced; restoration of the Jews promised; predictions of Messiah's kingdom	Ezek. 34-37.
	Prophesies of the church and its enemies, and of the conversion of the Jews	Ezek. 38; 39.
573.	Ezekiel's vision of the future temple	Ezek. 40-48.
572.	Last prediction against Egypt	Ezek. 29:17-21; 30:1-19.
570.	Nebuchadnezzar sets up an image	Dan. 3.
569.	Daniel interprets Nebuchadnezzar's second dream	Dan. 4:1-27.
568-563.	The fulfilment of Nebuchadnezzar's dream in his madness and subsequent recovery	Dan. 4:28-37.
561.	Evil-merodach king of Babylon releases Jehoiachin	2 Kin. 25:27-30; Jer. 52:31-34.
558.	Daniel's first vision of the living creatures	Dan. 7.
556.	Belshazzar's feast. Babylon taken	Dan. 5.
	Daniel's vision of the ram and he-goat	Dan. 8.
538.	Daniel's prayer for the restoration of Jerusalem. Prophecy of the seventy weeks	Dan. 9. Psa. 102.

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PERIOD V.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.		
537.	Daniel cast into the den of lions -----	Dan. 6.
536.	Decree of Cyrus for the rebuilding of the temple and restoration of the Jews to their own country	2 Chr. 36:22, 23; Ezra 1:1-4; Psa. 126; 85.
Jerusalem and Babylon.	Psalms conjectured to have been written during the distresses and afflictions of the church, chiefly in the Babylonish captivity-----	Psa. 10, 13-15, 25-27, 36, 37, 49, 50, 53, 67, 77, 80, 89, 92, 93, 123, 130, 137.

IV. FROM THE DECREE OF CYRUS, B. C. 536, TO THE FINAL PROPHECY OF THE OLD TESTAMENT, B. C. 397, ABOUT 139 YEARS.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C.	FROM THE RETURN OF THE JEWS TO THE DEDICATION OF THE SECOND TEMPLE.	
536, Jerusalem.	Return of the Jews. Cyrus restores the vessels of the temple. An altar set up -----	Ezra 1:5-11; 2; 3:1-7; Psa. 87, 107, 111- 114, 116, 117, 125, 127, 128, 134.
535, Jerusalem.	Foundation of the second temple under the direc- tion of Zerubbabel -----	Ezra 3:8-13; Psa. 84; 66.
534.	The building of the temple interrupted by the Sa- maritans -----	Ezra 4:1-5, 24; Psa. 129.
Babylon.	The last vision of Daniel -----	Dan. 10-12.
520, Jerusalem.	Building of the temple resumed. Haggai and Zechariah incite the people to the work and ex- hort them to repentance -----	Ezra 4:24; 5:1; Hag. 1:1-11; Ezra 5:2; Hag. 1:12-15; 2:1-9; Zech. 1:1-6; Hag. 2:10-23; Zech. 1:7-21; 2; 6; 2:5.
519.	The building of the temple again interrupted and resumed -----	Ezra 5:3-17; 6:1-13; Psa. 138; Zech. 7; 8.
516.	Dedication of the second temple -----	Ezra 6:14-22; Psa. 48; 81; 146- 150.
	FROM THE OPPOSITION TO THE JEWS IN THE REIGN OF XERXES TO THE DEATH OF HAMAN.	
486.	Opposition in the reign of Xerxes -----	Ezra 4:6.
464.	Opposition in the reign of Artaxerxes Longimanus.	Ezra 4:7-23.
462, Susa.	Artaxerxes, or Ahasuerus, divorces Vashti his queen	Esth. 1.
458.	Ezra commissioned to visit Jerusalem -----	Ezra 7:2-14.
457.	Artaxerxes makes Esther queen. -----	Esth. 2:1-20.
Jerusalem.	Ezra comes to Jerusalem; causes the people to put away their heathen wives -----	Ezra 8-10.

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PERIOD V.—CONTINUED.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
B. C. 457. Susa. 453, 452.	Concluding prophecies of Zechariah ----- Mordecai discovers the conspiracy against Ahasuerus Plot of Haman to destroy the Jews, and its defeat. The feast of Purim-----	Zech. 9-14. Esth. 2:21-23. Esth. 3-10.
	FROM THE FIRST COMMISSION OF NEHE- MIAH TO THE CLOSING OF THE OLD TES- TAMENT CANON.	
445, Susa. Jerusalem.	Nehemiah receives a commission from Artaxerxes to visit Jerusalem and rebuild the wall ----- Nehemiah arrives at Jerusalem. Sanballat strives } to hinder the work; the builders work under } arms ----- } Nehemiah relieves the Jews oppressed by usury; his own generosity -----	Neh. 1; 2:1-8. Neh. 2:9-20; 3; 4. Neh. 5.
Susa.	The wall completed by the Jews and dedicated----- Nehemiah returns to Persia -----	Neh. 6; 12:27-43. Neh. 7:1-4. Neh. 7:6-73; 8; 9; 10; 11; 12:1-9, 44-47;
Jerusalem.	Second commission of Nehemiah and reformation-----	13:1-3; Psa. 1; 119.
433.	Malachi prophecies against the corruptions intro- duced during the second absence of Nehemiah--	Mal. 1; 2; 3:1- 15.
428.	Further reformation by Nehemiah -----	Neh. 13:4-31.
397.	Final prophecy of the Old Testament----- Detached genealogies, etc., inserted probably at } the completion of the canon ----- }	Mal. 3:16-18; 4. 1 Chr. 1-9; Neh. 12:10-26.

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PERIOD VI.
OLD AND NEW TESTAMENTS CONNECTED.

PALESTINE.		PERSIA, SYRIA, AND EGYPT.		EUROPE.	
B. C.		B. C.		B. C.	
413	Jehoida high-priest.	405	Artaxerxes Mnemon, Persia.	404	Euclid.
373	Johanan high-priest.	401	Death of Cyrus the younger.	401	Retreat of the Ten Thousand.
351	Ochus king of Persia plants Jews near the Caspian.	381	Artaxerxes Ochus, Persia.	397	Zeuxis.
341	Jaddua high-priest.	350	Egypt recovered by Persians.	359	Plato.
332	Alexander, having destroyed Tyre, visits Jerusalem; plants Jews in Alexandria.	335	Darius Codomanus, Persia.	363	Mantineæ, death of Epaminondas.
324	Alexander dies; his kingdom divided.	334	Alexander defeats Persia on the Granicus; at Issus, 333; at Arbela, the Persian empire ends.	356	Birth of Alexander.
321	Onias high priest.	324	Ptolemy Lagus, Egypt.	345	Aristotle.
320	Ptolemy Lagus captures Jerusalem; plants Jews in Alexandria and Cyrene.	312	Seleucus I., Nicator, Syria.	338	Demosthenes.
312	Seleucus obtains Syria; era of the Seleucidæ.	312	Empire of Seleucus from Antioch to India.	334	Apelles.
306	The dominions of Alexander formed into four kingdoms, as foretold by Daniel.	291	Seleucus on the Tigris built.	295	Epicurus.
300	Simon the Just high-priest.	285	Dionysius (Alex.) determines solar year.	281	Theocritus.
292	Eleazar high-priest.			280	Pyrrhus king of Epirus enters Italy.
285	Version of the Seventy commenced at Alexandria.			268	[Berosus, Manetho, Egyptians.]
251	Onias II. high-priest.	285	P. Philadelphus.	261	First Punic war.
246	Ptolemy Euergetes offers sacrifices at Jerusalem.		EGYPT.	256	Regulus prisoner.
216	Ptolemy Philopater, prevented from entering the Holy of Holies, attempts to destroy the Jews in Alexandria, but is miraculously prevented.	247	P. Euergetes I.	236	Archimides.
		222	P. Philopator.	220	Plautus.
203	Antiochus the Great obtains Palestine.	205	P. Epiphanes.	224	Colossus of Rhodes overthrown.
200	The sect of the Sadducees founded.	190	First Roman army in Asia.	220	Hannibal.
199	Scopus, an Egyptian general, recovers Judea to the King of Egypt.	187	[Sel. IV. Philopator.]	218	Second Punic war.
198	Antiochus regains Judea.			216	Battle of Cannæ.
195	Onias III. high priest.			210	Zeno.
176	Heliodorus, attempting to plunder the temple, is prevented by an angel.	175	Ant. IV. Epiphanes	202	Hannibal defeated in Africa by Scipio Africanus.
170	Antiochus Epiphanes takes Jerusalem, slays 40,000 persons, and profanes the temple.	164	Ant. V. Eupator.	190	Scipio Asiaticus.
167	Antiochus persecutes the Jews.	162	Demetrius Soter. Defeated and slain by Alexander Balas.		

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165	Judas Maccabæus purifies the temple, and institutes the feast of dedication.			
161	Judas Maccabæus slain; his brother Jonathan succeeds.			
149	Onias builds a temple in Egypt like that in Jerusalem.			
144	Jonathan, murdered by Tryphon, is succeeded by Simon his brother, who is made ruler by Demetrius.	146 P. Physcon. 144 P. Physcon.	146 Demetrius Nicator. 144 Ant. VI. Theos.	149 Third Punic war, lasts three years. 148 Carthage destroyed. 148 Corinth destroyed.
141	The sovereignty and priesthood confirmed by the Jews to Simon and his posterity.		143 Tryphon. 139 Ant. VII. Sidetes.	
135	The Pharisees.		130 Demet. Nic. II. 127 Alexander.	136 Scipio Nasica. 133 Tiberius Gracchus.
135	Simon murdered; John Hyrcanus his son succeeds him.		123 Ant. VIII. Grypus.	
130	John Hyrcanus throws off the Syrian yoke, and makes himself independent. He destroys the temple on Mount Gerizim.	116 P. Lathyrus.		
110	The Essenes.		111 Ant. IX. 108 Ant. VIII. and IX.	111 Jugurthine war (five years).
107	Aristobulus succeeds his father Hyrcanus, and assumes the title of king.		93 Philip and Ant. X. 92 Demetrius Euc.	
106	Alexander Jannæus succeeds his brother Aristobulus, and reigns for twenty-seven years.	88 P. Alexander.		100 Julius Caesar born. 88 Civil war. Marius and Sylla. 81 Cicero's first oration.
79	Jannæus dies. Alexandra his wife succeeds, and makes her son Hyrcanus high-priest, and favors the Pharisees.	81 P. Auletes.	83 Tigranes of Armenia. 69 Ant. IX.	
70	Alexandra dies. Hyrcanus succeeds, but is forced to yield the crown to his younger brother Aristobulus.			71 Spartacus. 69 Lucullus defeats Mithridates and Tigranes.
65	Pompey the Great reduces Syria to a Roman province. Hyrcanus endeavors to regain the crown.	55 P. Auletes.	65 Pompey makes it a Roman province.	
63	Pompey, appealed to by Hyrcanus and Aristobulus, decides for the former; he takes Jerusalem, and makes Judæa tributary to Rome.			63 Catiline conspiracy. 60 First triumvirate; Pompey, Caesar, Crassus. 60 Catullus. 57 Sallust.
57	Aristobulus and his son Alexander, raising disturbances, are vanquished by Gabinius the Roman governor of Syria.	<i>Roman Governors.</i> 55 Gabinius.		50 Cornelius Nepos, Varro. 49 Battle of Pharsalia. 46 Caesar reforms calendar. 44 Caesar slain. Diodorus Siculus. 42 Battle of Philippi.
54	Crassus plunders the temple.			
47	Antipater, being appointed by Julius Caesar procurator of Judæa, makes his son Herod governor of Galilee, and Phasaël of Jerusalem.	51 Cleopatra.		
44	Walls of Jerusalem rebuilt.			

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PERIOD VI.—CONTINUED.

PALESTINE.		SYRIA AND EGYPT.		EUROPE.	
B.C.	EVENTS.	EGYPT.	B.C.	EVENTS.	
43	Antipater poisoned; Herod and Phasaël revenge his death.				
40	The Parthians, having taken Jerusalem, slay Phasaël, and place Antigonus son of Aristobulus upon the throne. Herod flies to Rome, and is appointed king of Judæa.	39	Parthians invade Syria and are fiercely expelled by Ventidius.	44	Second triumvirate; Octavius, Antonius, Lepidus.
37	Herod takes Jerusalem, beheads Antigonus, and is established as king of Judæa; reigns thirty-four years.			36	Lepidus expelled the triumv.
35	Herod makes Aristobulus, brother of his wife Mariamme, high priest, but afterwards murders him.	34	Plancus.	33	War between Oct. and Ant.
25	Herod rebuilds Samaria, and calls it Sebaste.	27	Messala C.	31	Battle of Actium.
22	Herod begins to build Cæsarea. Trachonitis, Aramitis, and Batanea are added to his dominions.	22	Agrippa.	27	Octavius emperor, with title of Cæsar Augustus.
17	Herod, after two years' preparation, begins to rebuild and enlarge the temple.			31	Mæcenæus.
6	Zacharias receives the announcement respecting the birth of John the Baptist.	13	S. Saturninus and T. Volturninus.	29	Horace.
4	Nativity of Jesus Christ. Herod goes to Jericho and dies there.	6	Aretas king of Arabia Petraea.	27	Propertius.
		7		25	Livy.
				21	Tibullus.
				20	Ovid.
				5	Dionysius Halicarnassus.

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PERIOD VII.

FROM THE BIRTH OF JESUS CHRIST TO THE END OF THE FIRST CENTURY.

DATE AND PLACE.	EVENT OR NARRATIVE.	BIBLE REFERENCE.
A. D.	Nativity of Jesus Christ (four years before the common era). Death of Herod -----	Luke 2:1-16.
8.	Jesus visits Jerusalem, at the age of 12 years -----	Luke 2:41-52.
14.	Augustus Cæsar followed by Tiberius.	
26.	Pilate sent from Rome as governor of Judæa -----	Luke 3:1.
27.	John the Baptist begins his ministry -----	Matt. 3:1.
26.	Jesus baptized by John -----	Matt. 3:1.
30.	Jesus Christ was crucified, and rose from the dead -----	Matt. 27; 28.
31.	Ananias and Sapphira struck dead -----	Acts 5.
35.	Stephen stoned, and the church persecuted -----	Acts 6; 7.
36.	Saul converted -----	Acts 9; 13:9.
37.	Tiberius dies, and is followed by Caligula.	
38.	Conversion of the Gentiles -----	Acts 10.
41.	Caius Caligula succeeded by Claudius.	
42.	Herod Agrippa made king of Judæa.	
44.	James beheaded by Herod; Peter liberated by an angel -----	Acts 12:1-19.
44.	Herod Agrippa dies at Cæsarea.	
45.	Paul's first missionary tour, with Barnabas -----	Acts 13; 14.
48.	Paul and Barnabas attend the council at Jerusalem --	Acts 15:2-30.
51.	Paul's second missionary tour, with Silas -----	Acts 15:38 to 21:1.
54.	Claudius Cæsar followed by Nero, at Rome.	
54.	Paul's third tour -----	Acts 19:1.
58.	Paul's fifth visit to Jerusalem -----	Acts 20:3 to 21:15.
61.	Paul reaches Rome as a prisoner -----	Acts 21:17 to 28:16.
65.	The Jewish war begins.	
67.	The Roman general raises the siege of Jerusalem, by which an opportunity is afforded for the Christians to retire to Pella beyond Jordan, as admonished by Christ -----	Matt. 24:16-20.
68.	Paul suffers martyrdom at Rome by order of Nero --	2 Tim. 4:6, 7.
69.	Vespasian made emperor by his army.	
70.	Jerusalem besieged and taken by Titus Vespasian, according to the predictions of Christ; when 1,000,000 Jews perished, by sword, fire, and crucifixion; besides 97,000 who were sold as slaves, and vast multitudes who perished in other parts of Judæa -----	Luke 19:41-44.
71.	Jerusalem and its temple razed to their foundations --	Matt. 24:2.
79.	Vespasian dies, and is succeeded by Titus. Herculaneum and Pompeii destroyed by an eruption of Vesuvius.	
81.	Titus dies, and is succeeded by Domitian.	
95.	John banished to the Isle of Patmos, by Domitian ----	Rev. 1:9.
96.	John writes the Revelation.	
96.	Domitian succeeded by Nerva.	
97.	John liberated from exile. New Testament canon closed.	
98.	Nerva dies, and is succeeded by Trajan.	
100.	John, the last surviving apostle, dies, about one hundred years old.	

TABULAR VIEW OF THE PROPHETS.

TABULAR VIEW OF THE PROPHETS,

SHOWING THE PERIODS DURING WHICH IT IS SUPPOSED THEIR PROPHECIES WERE DELIVERED.

KINGS OF JUDAH CROWNED.		ISAIAH.	JEREMIAH.	EZEKIEL.	DANIEL.	HOSEA.	JOEL.	AMOS.	OBADIAH.	JONAH.	MICAH.	NAHUM.	HABAKKUK.	ZEPHANIAH.	HAGGAI.	ZECHARIAH.	MALACHI.	KINGS OF ISRAEL CROWNED.
840																		Jeroboam II., 825
839	Amaziah, 839																	
820																		
810																		
800	Uzziah, 810																	
790																		
780																		Interregnum, 784
770																		Menahem, 772
760																		Pekahiah, 761
758	Jotham, 758																	Pekah, 758
740	Ahaz, 742																	
730																		Anarchy, 729
726	Hezekiah, 726																	Hosea, 730
710																		
700	Manassch, 698																	
690																		
660																		
650																		
643	Amon, 643. Josiah, 641																	
630																		
620	Jehoahaz, 610																	
610																		
600	Jehoiakim, 610																	
590	Jeconiah, 599																	
588	Destr. of Jerusalem, 588																	
570																		
560																		
550																		
540																		
536	Zerubbabel, 536																	
520																		
510																		
																		397

Captivity of Israel—that kingdom being overthrown by the Assyrians, B. C. 721.
 Captivity of Judah.

TABLE OF HEBREW MONTHS AND FESTIVALS.

Hebrew Months.	Nearly corresponding with our	Months of the Sacred Year.	Months of the Civil Year.	Seasons.	Festivals.
Abib, or Nisan. Ex. 12:2, 18; 13:4. Esther 3:7.	April.	1st	7th	Rain.	14. Paschal lamb killed. 15. PASSOVER. 16. First-fruits of barley harvest presented to the Lord. 21. Passover ended.
Iyar, or Zif, 1 Kings 6:1.	May.	2d	8th	DRY SEASON.	The New Moon is celebrated at the beginning of every month.
Sivan, Esther 8:9.	June.	3d	9th		6. PENTECOST. First fruits of wheat presented to the Lord.
Thammuz, Ezek. 8:14.	July.	4th	10th		17. <i>Fast</i> , for the taking of Jerusalem by Titus.
Ab.	August.	5th	11th		
Elul, Neh. 6:15.	September.	6th	12th		9. Temple taken on this day by the Chaldaeans, and afterwards by the Romans. <i>Fast</i> .
Ethanim, or Tishri, 1 Kin. 8:2.	October.	7th	1st	Early Rain.	1. Feast of Trumpets. New Year's Day. 10. Day of Atonement. <i>Fast</i> . 15. FEAST OF TABERNACLES. 22. Last day of the Feast.
Marchesvan, or Bul, 1 Kin. 6:38.	November.	8th	2d	RAINY SEASON.	
Chisleu, Zech. 7:1.	December.	9th	3d		25. Feast of the Dedication of the Temple.
Tebeth, Esther 2:16.	January.	10th	4th		10. Siege of Jerusalem. <i>Fast</i> .
Shebat, Zech. 1:7.	February.	11th	5th		
Adar, Esther 3:7. Ve-Adar is added here about seven times in 19 years.	March.	12th	6th	Later.	14 and 15. Feast of Purim. Esther 9:18-21.

TABLES

OF

WEIGHTS, MEASURES, AND MONEY,

MENTIONED IN THE BIBLE.

PRELIMINARY NOTE.

It must be borne in mind in using these tables that authorities differ greatly in their conclusions from the meagre and uncertain data in their hands, and that nearly all the following estimates should be regarded as probable and approximate, rather than as reliably exact.

Certain common measures of weight, length, and value, like the pound, the cubit, and the shekel, had, roughly speaking, their equivalents among all the nations around the Jews—the Chaldæans, Egyptians, Greeks, and Romans; yet many mistakes would arise should one accept any of these as precise equivalents.

Those measures also varied within the bounds of each nation from one period of its history to another, and in different provinces at the same period. The "shekel of the sanctuary" may have been a standard, from which the common shekel fell off. The cubit—the measure from the elbow to the end of the middle finger—seems sometimes to have reached only to the wrist or to the knuckles; and it is reckoned by some authorities at 17 inches, by others as high as 23 inches; so that we are not sure which is the true length in any given passage.

Until the return from the Babylonian Captivity it is not certain that the Jews had any regular coinage. Trade and commerce were largely carried on by barter; and though the metals were in common use from the earliest ages as a medium of exchange, the requisite amount was ascertained by weighing. Hence the different values of a given weight, *e. g.*, a *bekah*, in silver and in gold.

1. HEBREW DRY MEASURES.

	RABBINS.				JOSEPHUS.				APPROXIMATE AVERAGE.	
	bush.	pkts.	qts.	pts.	litres.	bush.	pkts.	qts.		pts.
Cab -----			1	0.24 =	1.27			2	0	1½ quarts.
Omer = 1.8 cabs ----			2	0.24 =	2.30			3	1.1	2½ quarts.
Seah = 3.3 omers ----			6	1.44 =	7.65	1	3	1.7		1 peck.
Ephah = 3 seahs ----	2		4	0.32 =	22.97	1	0	2	3.2	3½ pecks.
Lethek = 5 ephahs ---	3	0	5	0.2 =	114.84	5	2	2	0	4 bushels.
Homer = 2 letheks --	6	1	2	0.42 =	229.68	11	0	4	0	8 bushels.

2. HEBREW MEASURES FOR LIQUIDS.

	RABBINS.				JOSEPHUS.			AVERAGE.
	galls.	qts.	pts.	litres.	galls.	qts.	pts.	
Log -----			0.56 =	0.32			0.99	4-5 pint.
Hin = 12 logs -----		3	0.73 =	3.83	1	1	1.96	2½ quarts.
Bath = 6 hins -----	5	0	0.32 =	22.97	8	3	1.28	7 gallons.
Cor = 10 baths -----	50	2	0.43 =	229.68	89	0	0.80	70 gallons.

TABLES OF WEIGHTS, MEASURES, AND MONEY.

3. SCRIPTURE MEASURES OF LENGTH AND DISTANCE.

	LONG ESTIMATE.			SHORT ESTIMATE.			
	yds.	ft.	in.	yds.	ft.	inches.	
Digit = -----			0.912			0.8	0.02
Handbreadth = 4 digits -----			3.648			3.15	0.08
Span = 3 palms -----			10.944			9.06	0.23
Cubit = 2 spans -----		1	9.888	1		6.11	0.46
Fathom = 4 cubits -----		7	3.552	6	0.84		1.85
Reed = 6 cubits -----		10	11.328	9	1.06		2.77
Stadium = 400 cubits -----	243	1	9.6	202	0	10.28	184.94
Sabbath day's journey = 6 stadia -----	1461	1	9.6	1212	1	6.8	1109.62
Mile = 8 stadia -----	1948	2	4.8	1618	1	0.4	1479.50

4. HEBREW WEIGHTS, REDUCED TO TROY WEIGHTS.

	lbs.	oz.	dwts.	grs.	grammes.
Gerah = -----				10.96	0.71
Bekah = 10 gerahs -----			4	13.5	7.12
Shekel = 2 bekahs -----			9	3.91	14.25
Maneh = 60 shekels* -----	2	3	9	23.55	855.31
Kikkar = 50 manehs -----	114	6	19	1.7	42,765.50

* Ezek. 45:12. According to 1 Kin. 10:17, compared with 2 Chron. 9:16, a maneh or pound contained 100 shekels, or 3 lbs., 16 dwt., 16 gr. The kikkar or talent would then contain 30 manehs.

5. HEBREW MONEY, REDUCED TO U. S. CURRENCY.

	SILVER.	GOLD.
Gerah -----	\$0.0275	\$0.438
Bekah = 10 gerahs -----	0.275	4.38
Shekel = 2 bekahs -----	0.55	8.76
Maneh = 100 shekels -----	54.42	876.00
Kikkar = 30 manehs -----	1,632.81	26,280.00

GREEK AND ROMAN MONEY, IN U. S. CURRENCY.

	\$	cts.	mills.
Mite, <i>lepton</i> (copper) -----		0	1.9
Farthing, <i>kodrantēs</i> (copper), = 2 mites -----		0	3.8
Farthing, <i>assarion</i> (copper), = 4 kodrantēs -----		1	5.4
Penny, <i>denarion</i> (silver), = 10 assaria -----		15	4.7
Didrachma (silver) = 2 denaria -----		30	9.4
Stater (silver) = 2 didrachmas -----		61	8.9
Mina (silver) = 25 staters -----	15	47	3.8
Talent (silver) = 60 minas -----	928	42	8.0



**GENERAL MAP
OF BIBLE LANDS
ILLUSTRATING
THE ORIGIN OF NATIONS.**

*Old Testament names in back letters
N. Testament names in Roman "
Modern names in Italic "*

Descendants of Noah.

See Genesis IXth Chapter

SHAM *Upper and Middle Asia*

- Elam** *Persia, Khasistan*
- Asshur** *Assyrians*
- Arpharad** *North Assyria*
 - Salah*
 - Uchur*
- Peleu** *Joktan Primitive Arabs*
 - Ren* *Almodad*
 - Scrug* *Shulch*
 - Nahor* *Bazarmaveth*
 - Treach* *Jerah*
 - Abraham* *Roadrum*
 - Ishmaelites / Jews* *Sci*
 - Diklah*
 - Obal*
 - Abimoel*
 - Shabo*
 - Opkar*
 - Hovdah*
 - Jobab*

Central and Southern Arabia

HAM *Africa & S.W. Arabia*

- Cash** *Ethiopiens*
 - Seba* *S. of Egypt*
 - Havilah* *E. & W. of Red Sea*
 - Sabbah* *E. Arabia*
 - Noamoh* *East Arabia*
 - Shuba* *West Arabia*
 - Deban* *W & S. Arabia*
 - Sabtechah* *Africa near mouth of Red Sea*
 - Nimrod* *Plain of Shinar*
- Mitram** *Egyptians*
 - Ludm* *Near Ethiopia*
 - Ananim* *W. of Egypt*
 - Lehabim* *coast W. of Egypt*
 - Naphthum* *" N. "*
 - Pothrasim* *upper or S. Egypt*
 - Castuhim* *N.E. coast of "*
 - Philistim* *Canaan*
 - Caphtorim* *Crete*

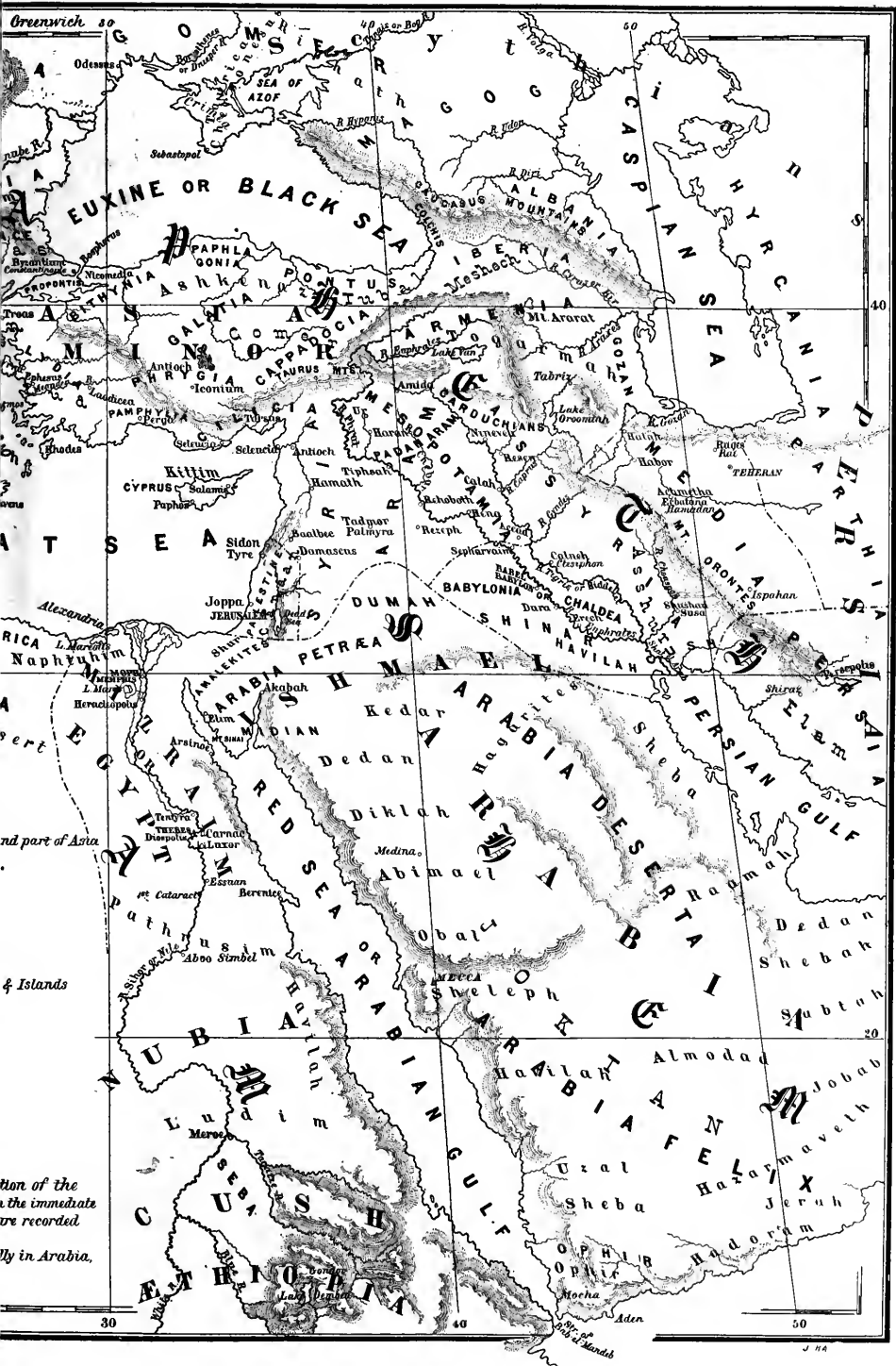
PHAT *Africa towards the West*

- Canaan** *The Holy Land*
 - Tidonians* *N W coast of Canaan*
 - Hittites* *near Hebron*
 - Jebusites* *near Jerusalem*
 - Amorites* *W & E of Plains of Jordan*
 - Girgashites* *in the Centre of Canaan*
 - Hivites*
 - Arkites*
 - Sinites*
 - Arvadites*
 - Zemarites* *In the North*
 - Hamathites*

JAPHETH *(Gr. Japetus) Europe*

- Comer** *Cimmerians, Gauls, etc*
 - Ashkenaz* *coasts of the Euxin*
 - Riphath* *E. & N. of the "*
 - Togarmah* *Armenia & Caucasus*
- Magog** *E. & N.E. of the Euxin*
- Madai** *Medes, and early Persians*
- Javan** *Ionians, Greeks*
 - Elishah* *Greece, Peloponnese*
 - Tarshish* *S. & E. Spain*
 - Kittim* *Cyprus, Italy etc*
 - Dodanin* *Macedonia*
- Tubal** *North of Armenia*
- Meshech** *Moscovites*
- Tiras** *Thrace*

Note - This table presents the primitive nations which spring from the descendants of Noah, so far as mentioned in the Bible. The home of many tribes, especially in Africa is uncertain.



Greenwich 20

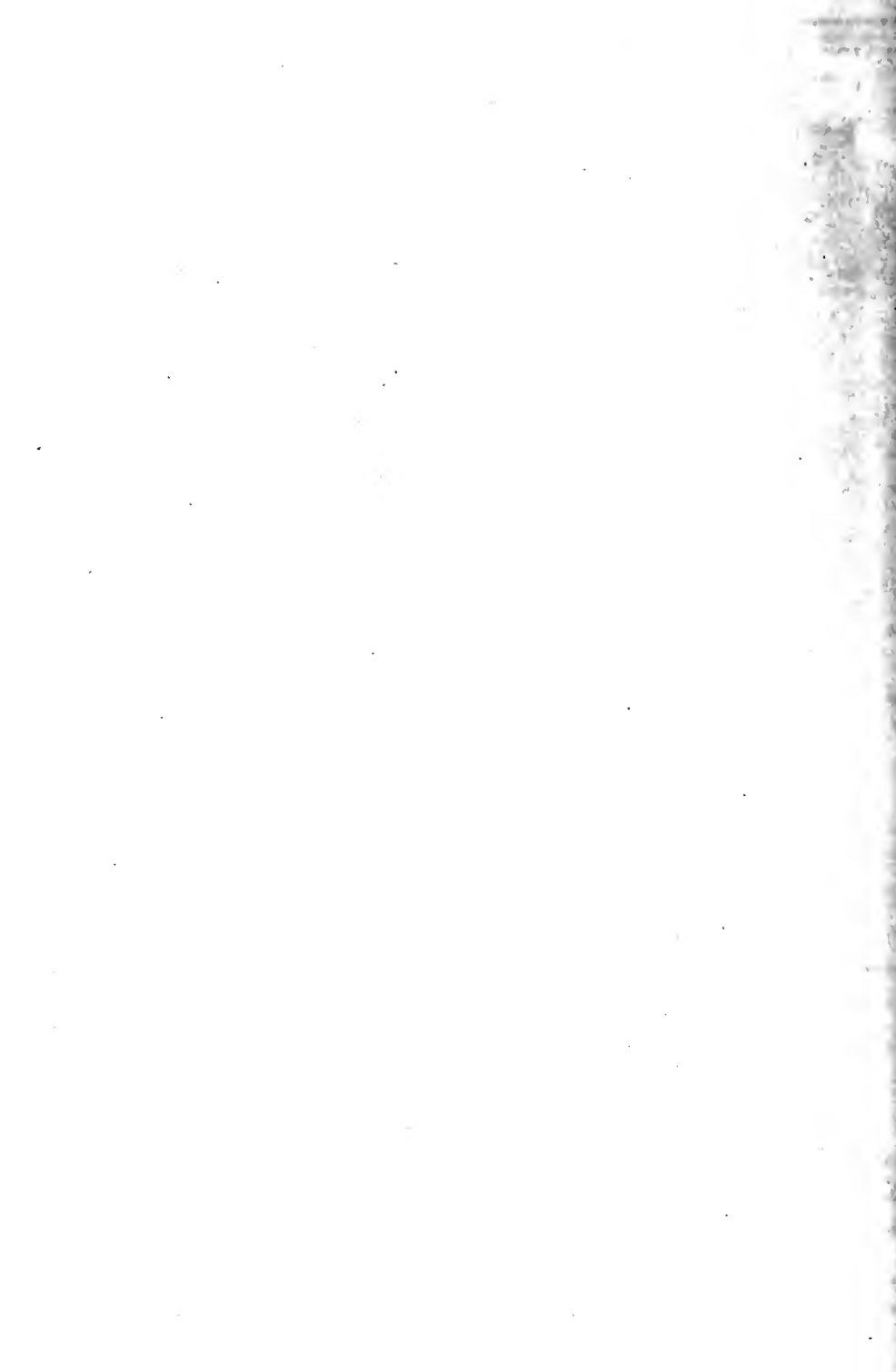
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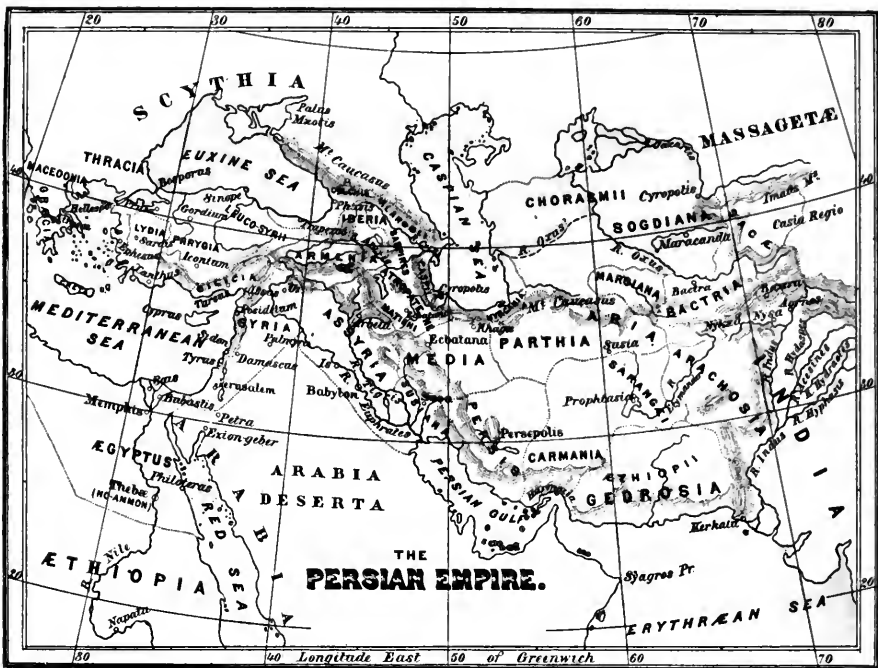
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30

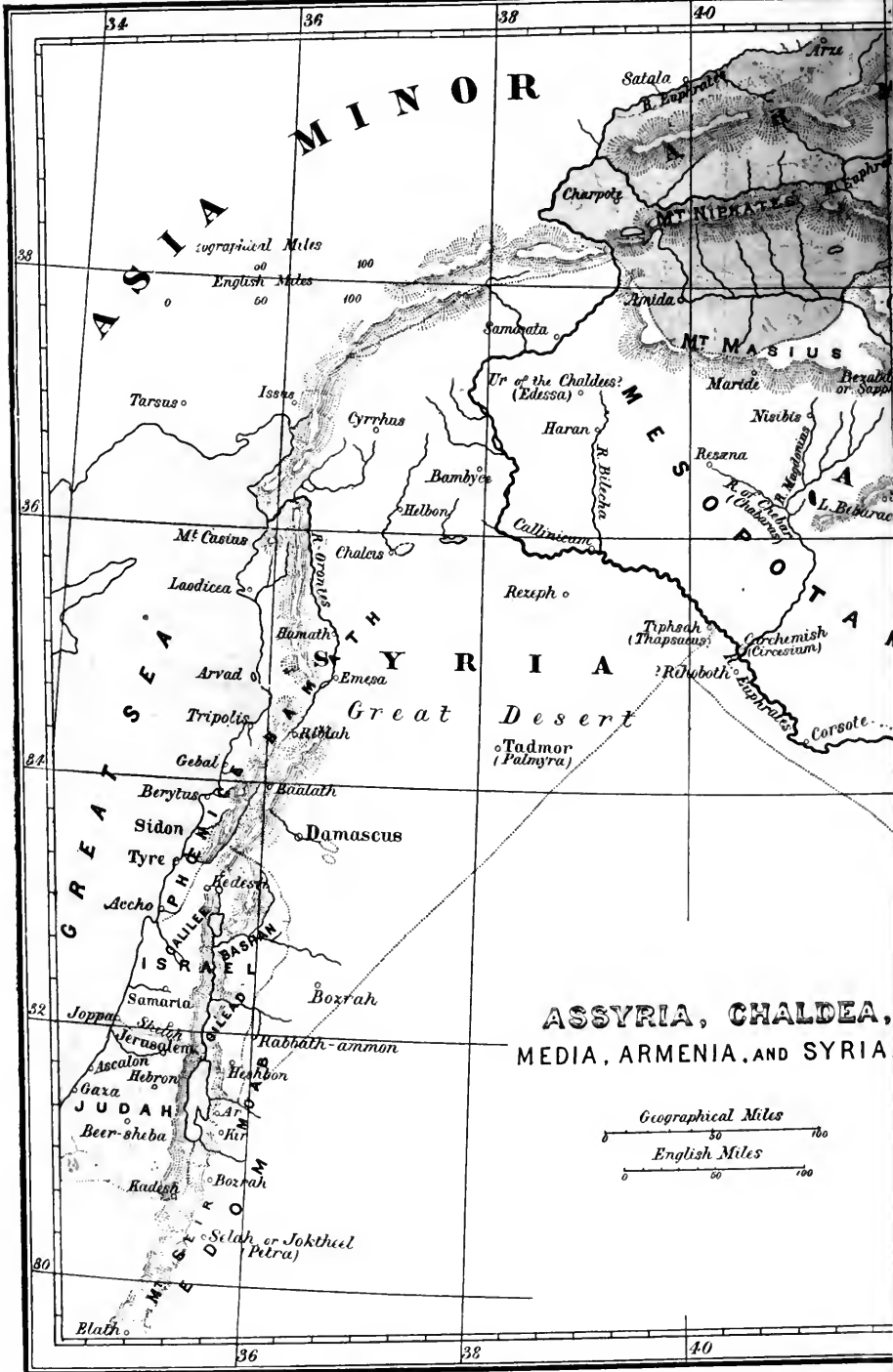
40

50









34 36 38 40

38

36

34

32

30

Geographical Miles

English Miles

0 50 100

0 50 100

ASSYRIA MINOR

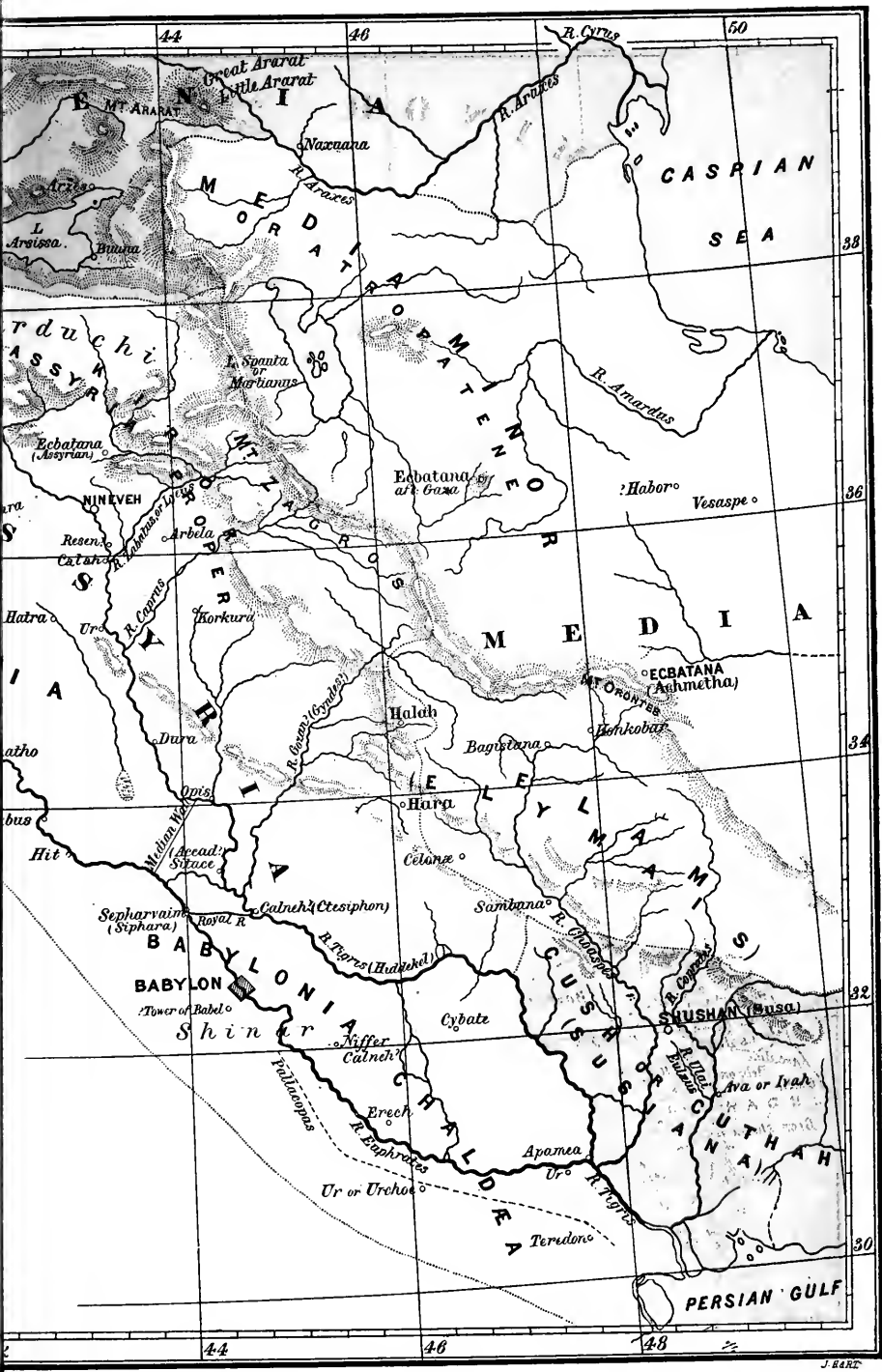
**ASSYRIA, CHALDEA,
MEDIA, ARMENIA, AND SYRIA**

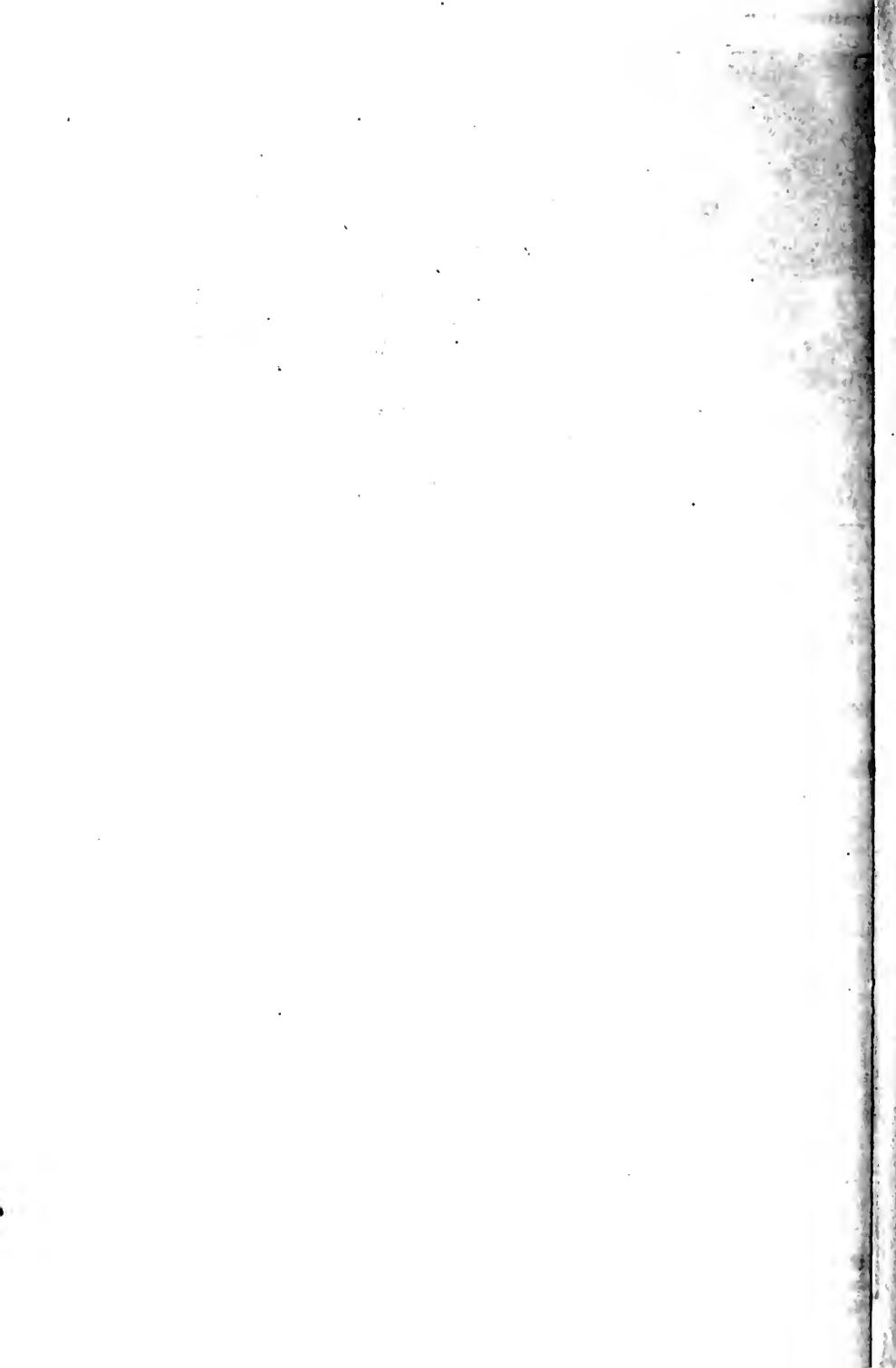
Geographical Miles

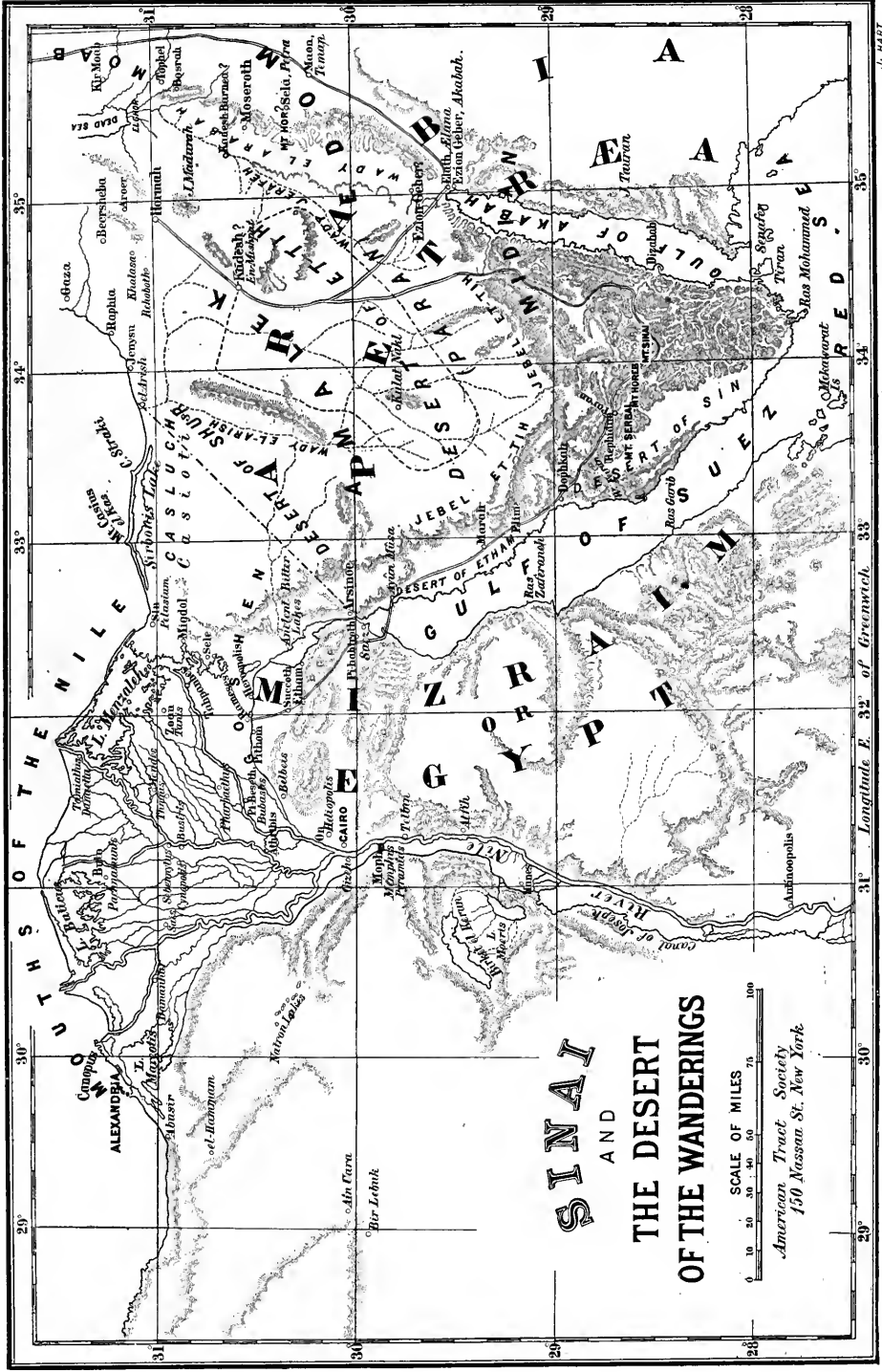
0 50 100

English Miles

0 50 100







SINAI AND THE DESERT OF THE WANDERINGS

SCALE OF MILES
0 10 20 30 40 50 75 100

American Tract Society
150 Nassau St. New York

29° 30' 31° 32° 33° 34° 35°
31° 32° 33° 34° 35°
Longitude E. 32° of Greenwich



34-30

Longitude E. 35-30 of Greenwich

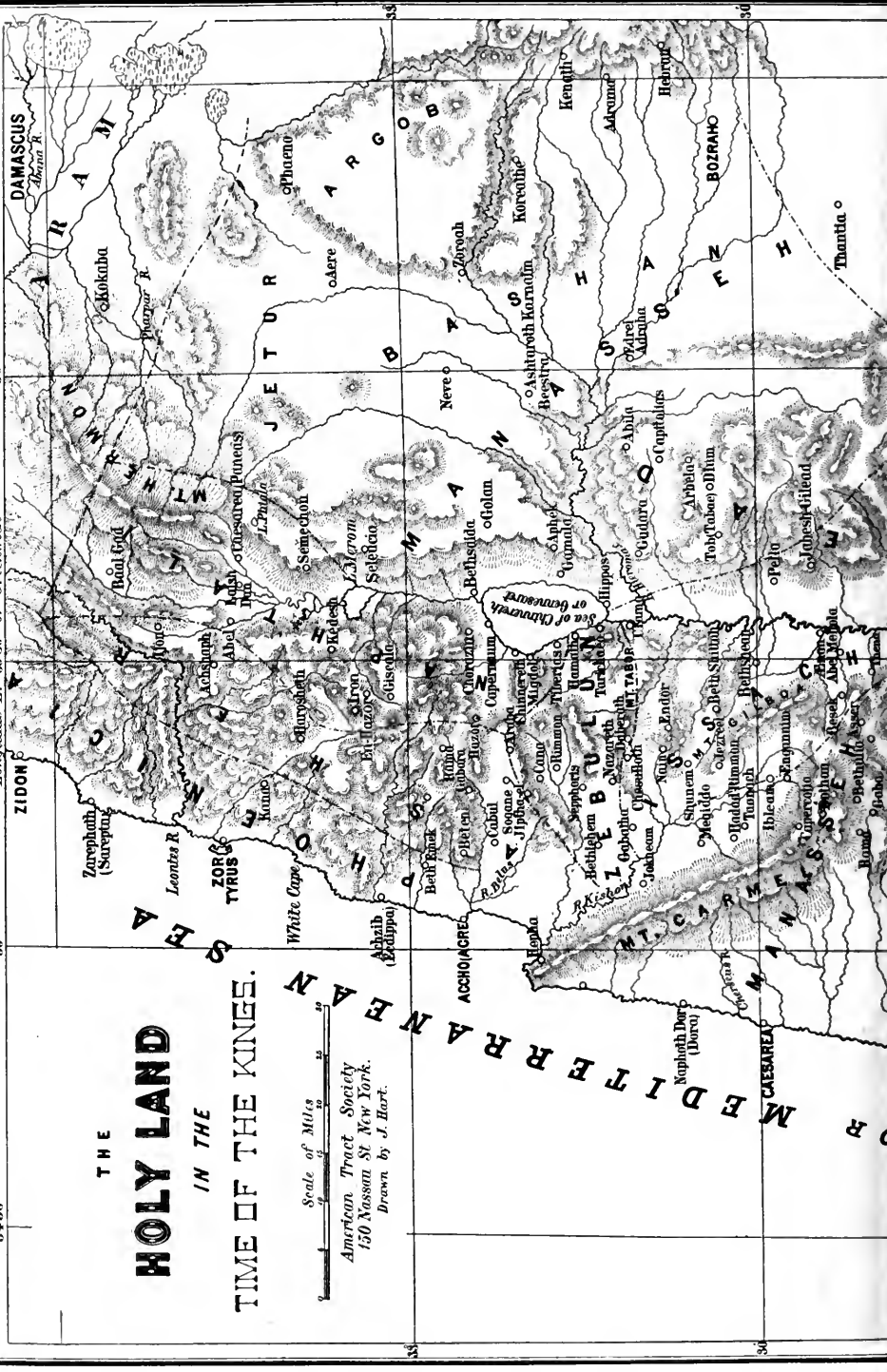
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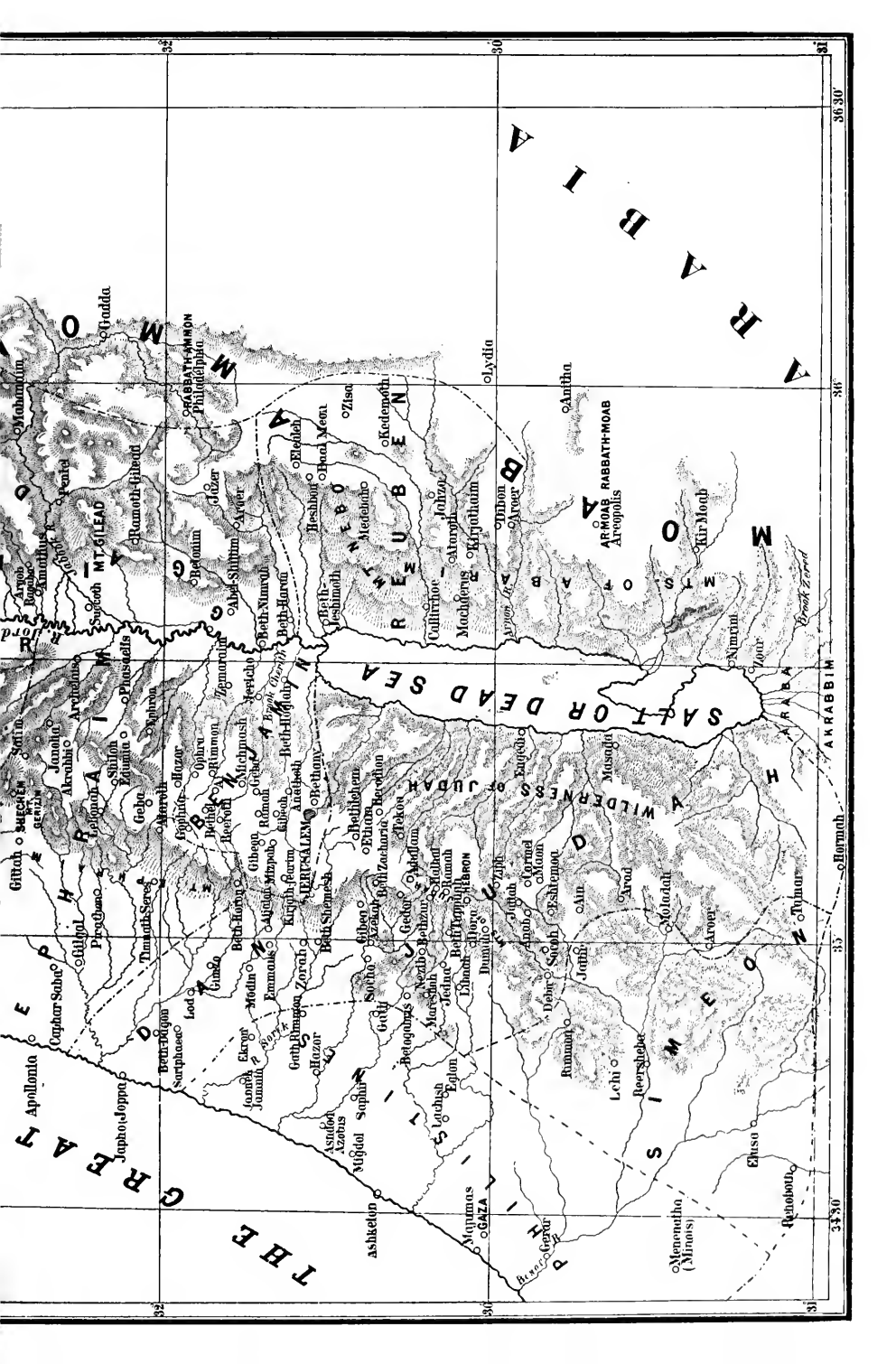
36-30

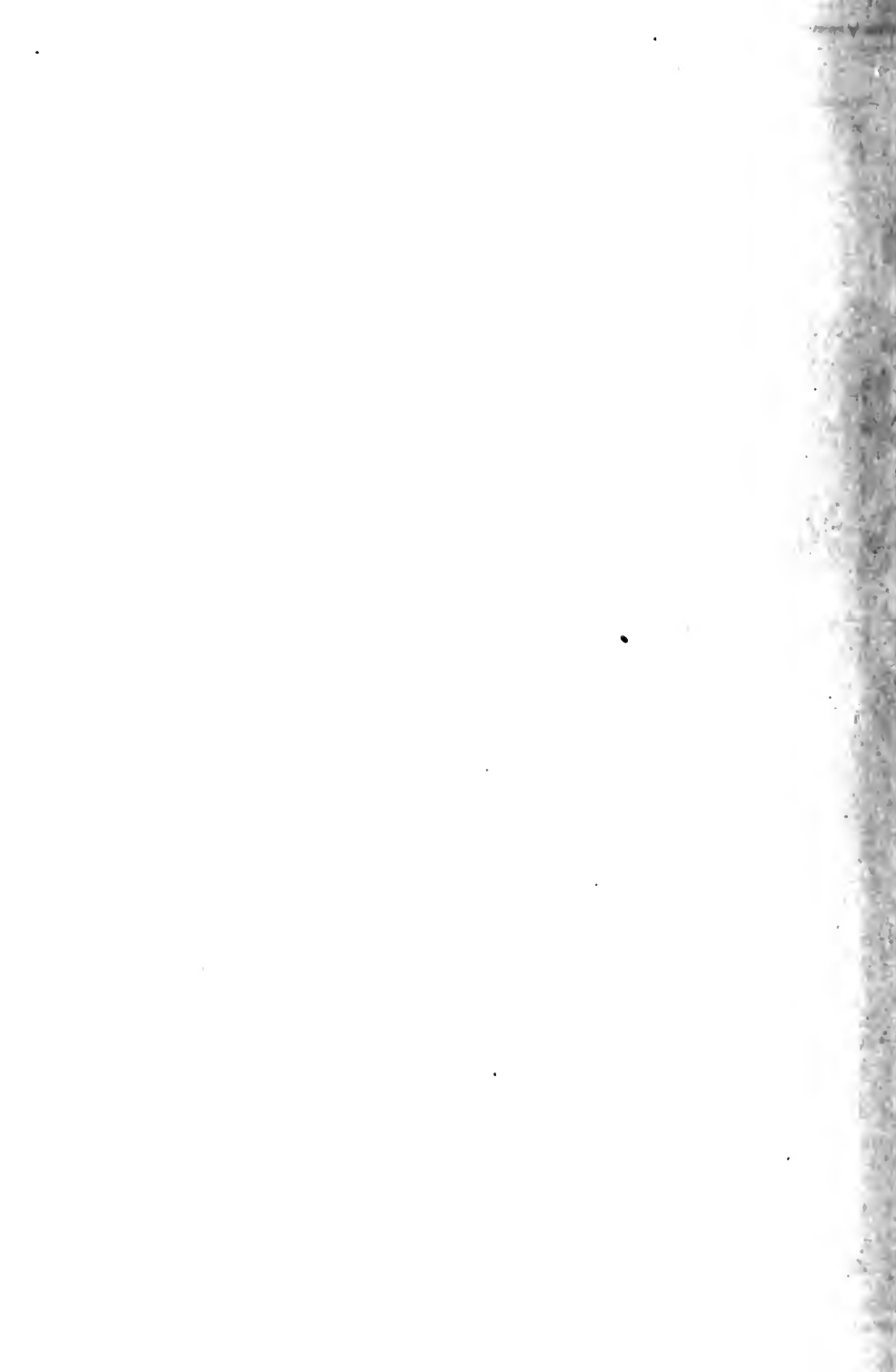
THE
HOLY LAND
 IN THE
 TIME OF THE KINGS.



American Tract Society
 150 Nassau St. New York.
 Drawn by J. Hart.

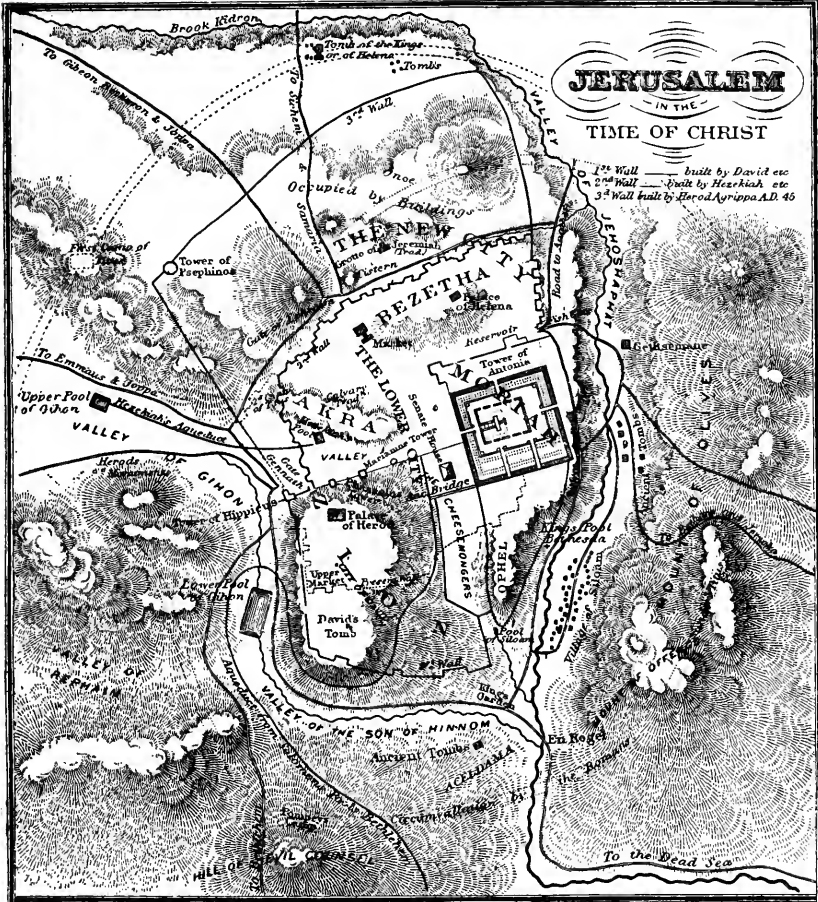




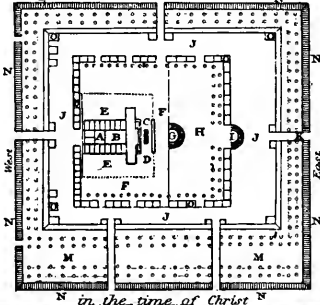


JERUSALEM

IN THE
TIME OF CHRIST



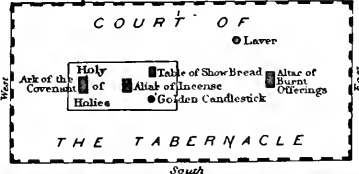
PLAN OF THE TEMPLE



in the time of Christ

- A The Holy of Holies
- B The Holy Place
- C The Altar of Burnt offerings
- D The brazen Laver
- E The court of the Priests
- F The court of Israel
- O The gate Nicanor
- H The court of the Women
- I The gate Beautiful
- J The court of the Gentiles
- K The Eastern or Shushan Gate
- L Solomons Porch or Colonnade
- M The Royal Porch
- N The outer Wall
- O Apartments for various uses

PLAN OF THE TABERNACLE

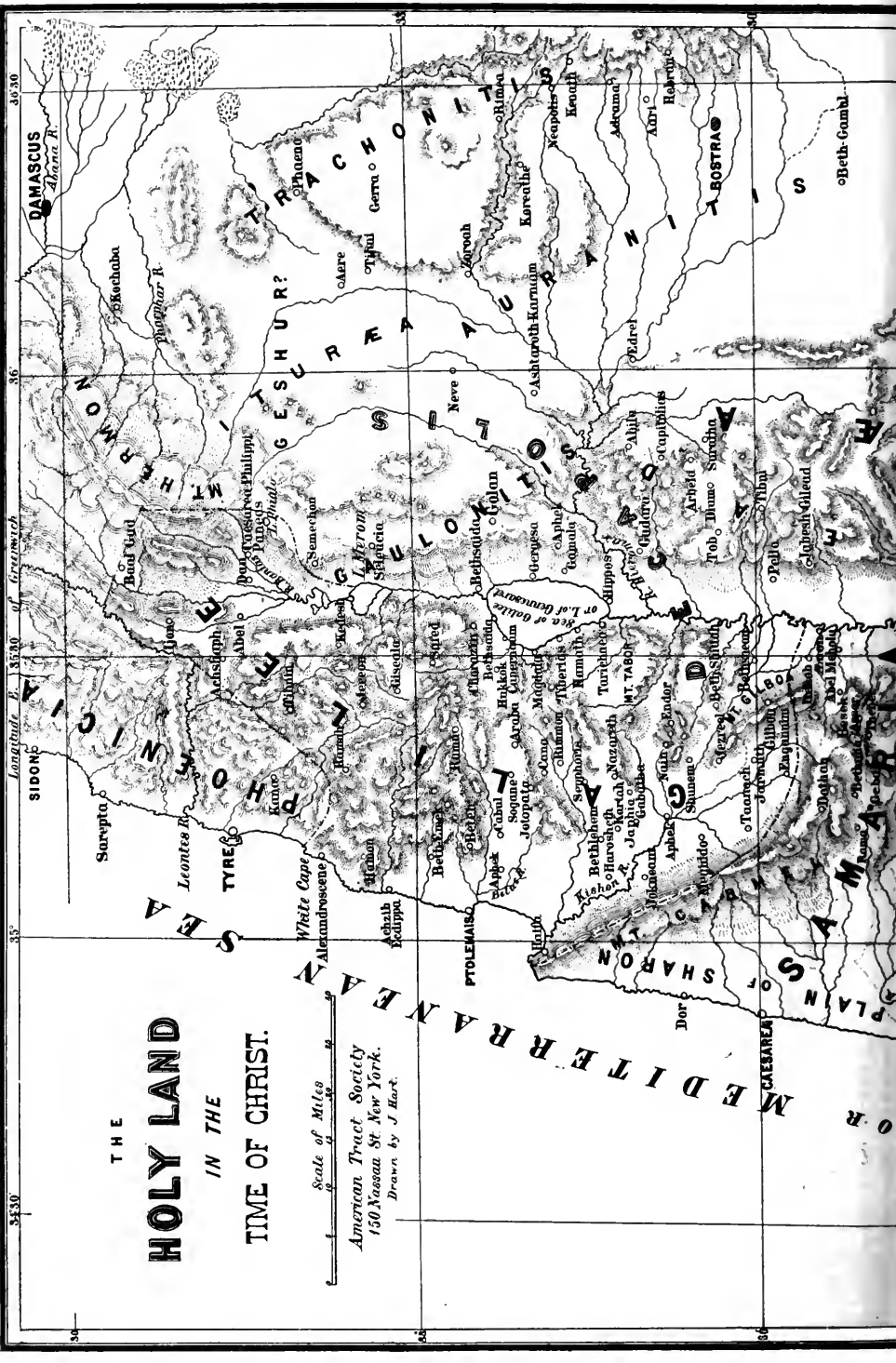


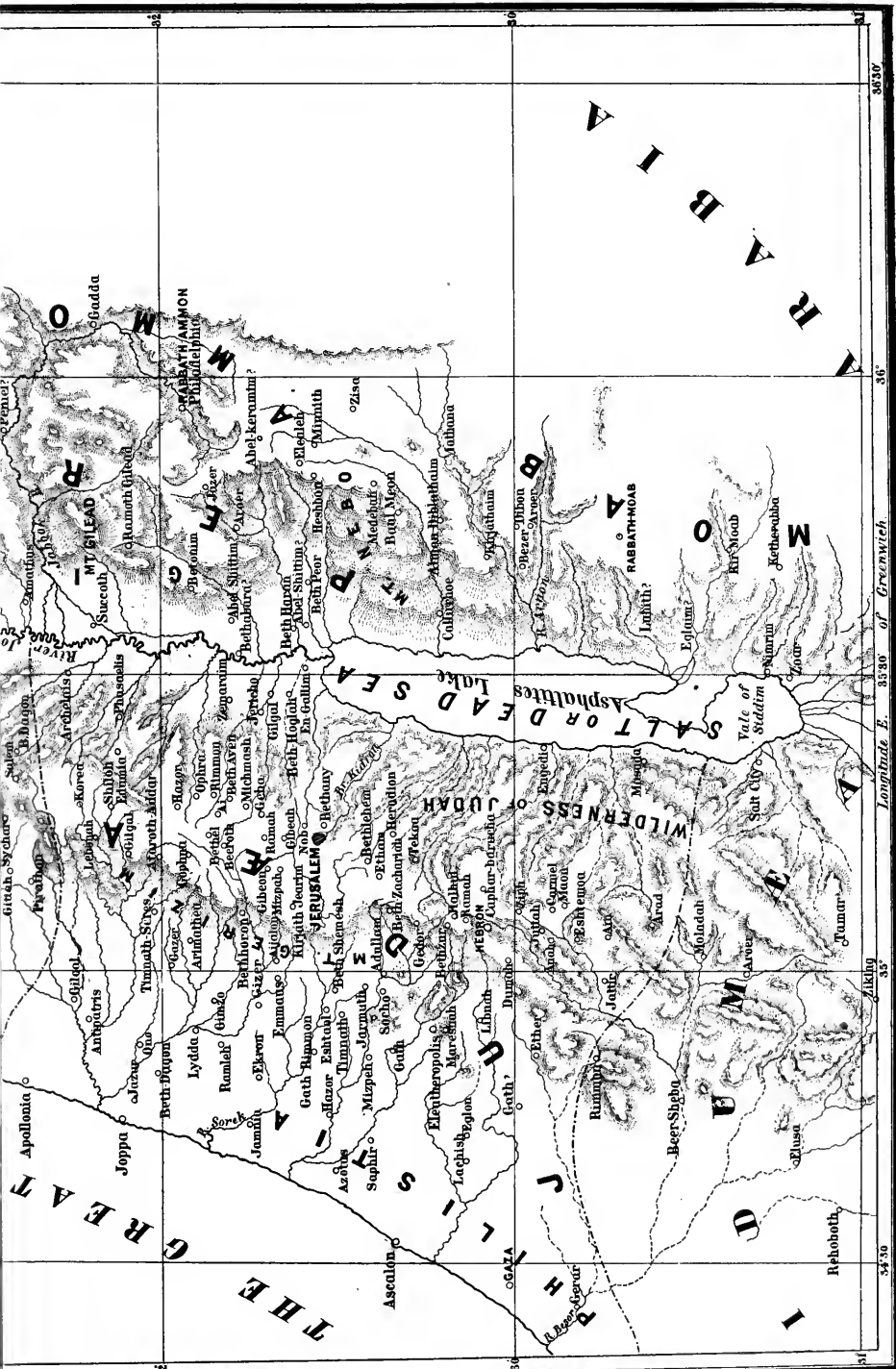
South



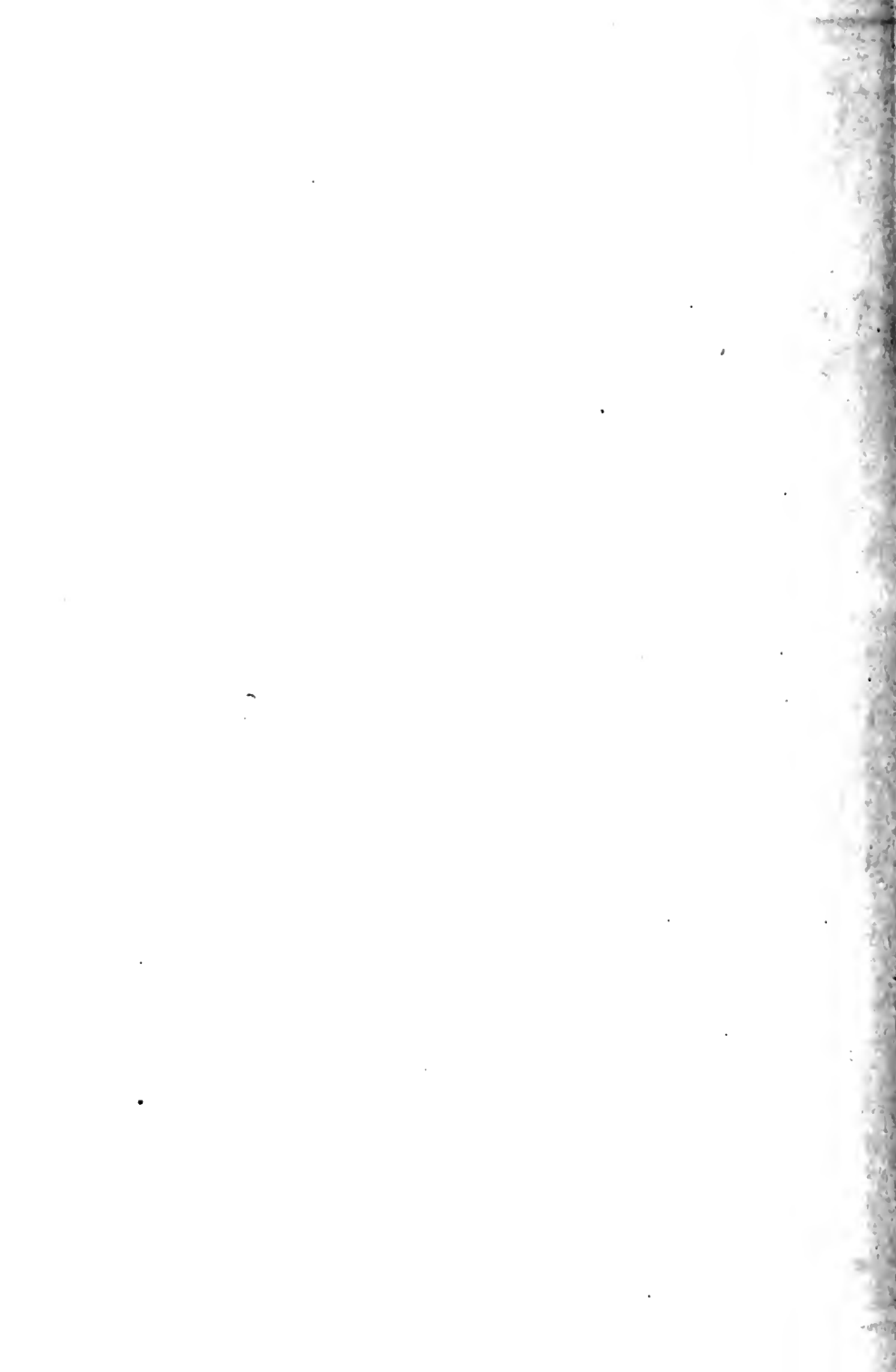
THE
HOLY LAND
 IN THE
TIME OF CHRIST.

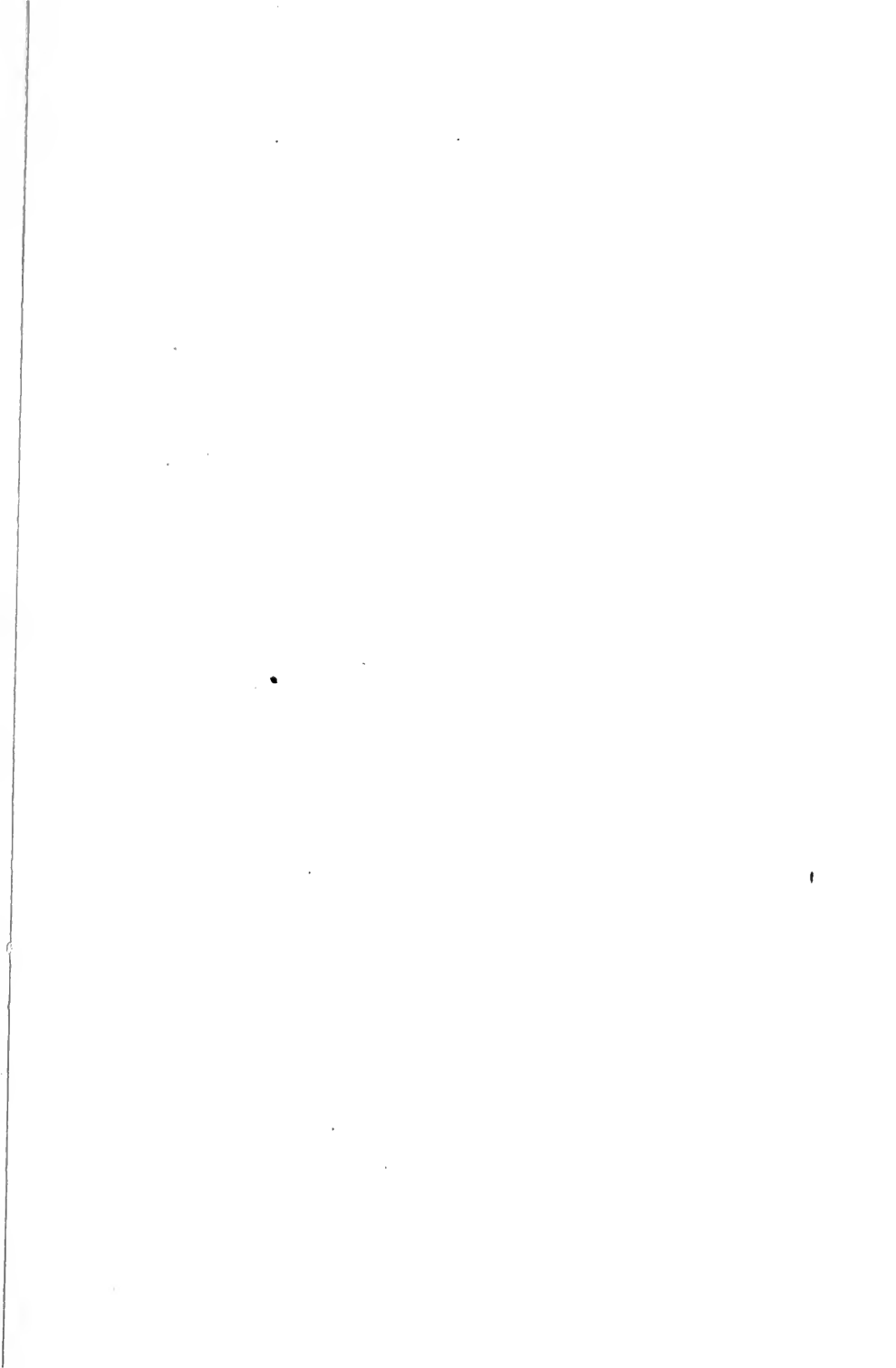
Scale of Miles
 0 10 20 30 40 50
 American Tract Society
 150 Nassau St New York.
 Drawn by J. Hart.





35° 30' Longitude E. 33° 30' of Greenwich. 54° 30' 55° 10'





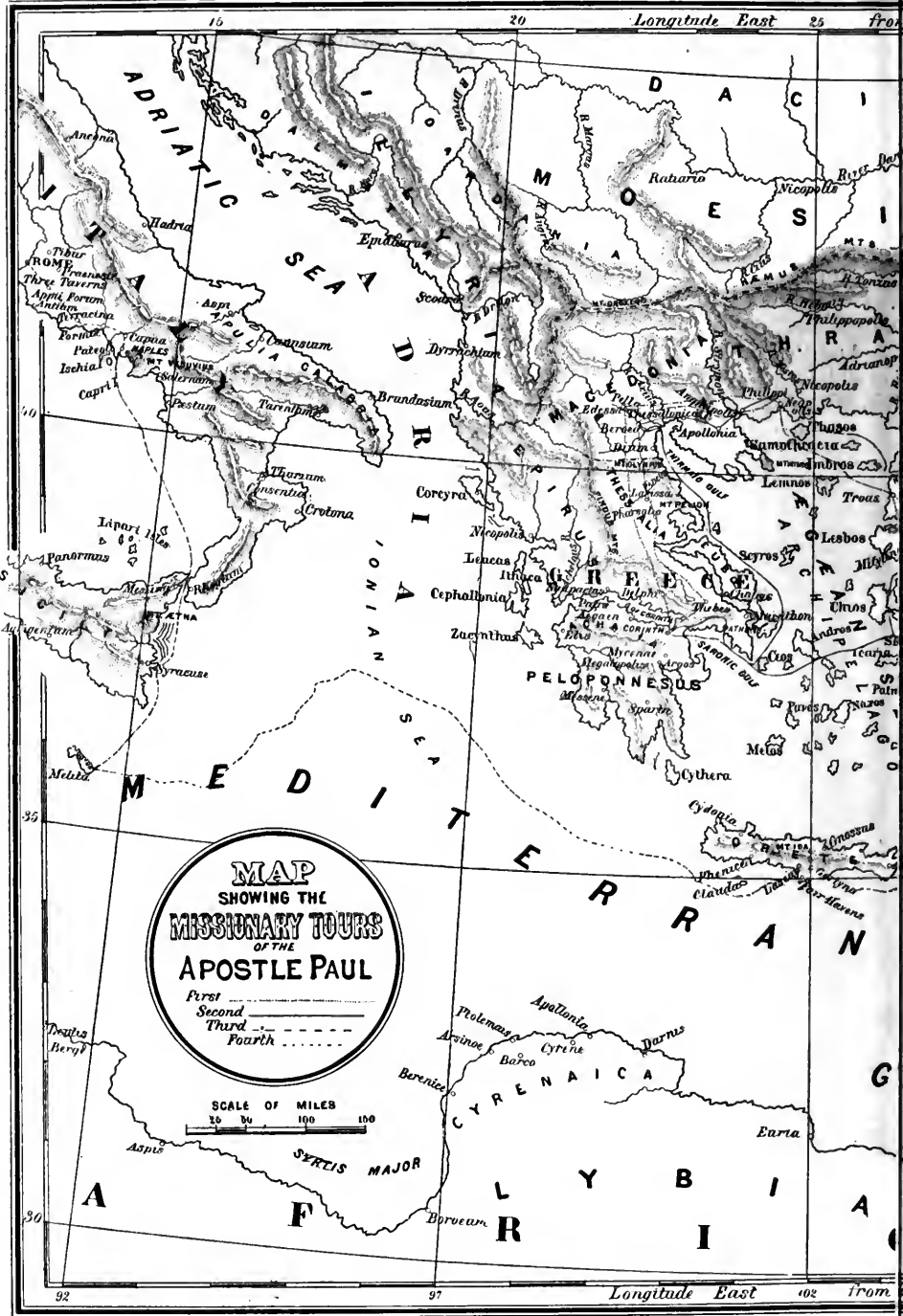


ENVIRONS OF JERUSALEM.

Scale of Miles

11287





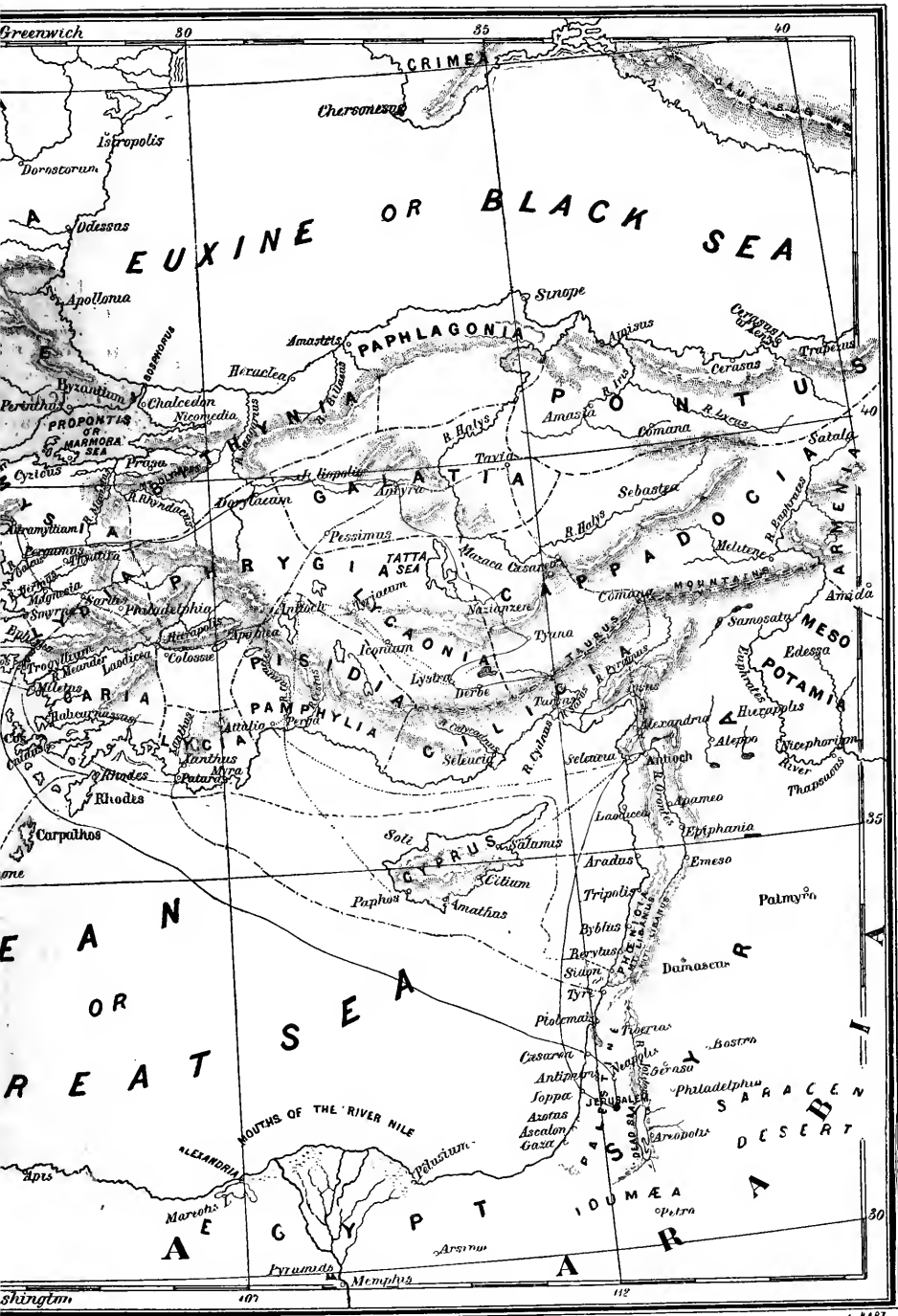
MAP
 SHOWING THE
MISSIONARY TOURS
 OF THE
APOSTLE PAUL

- First —————
- Second - - - - -
- Third
- Fourth - - - - -

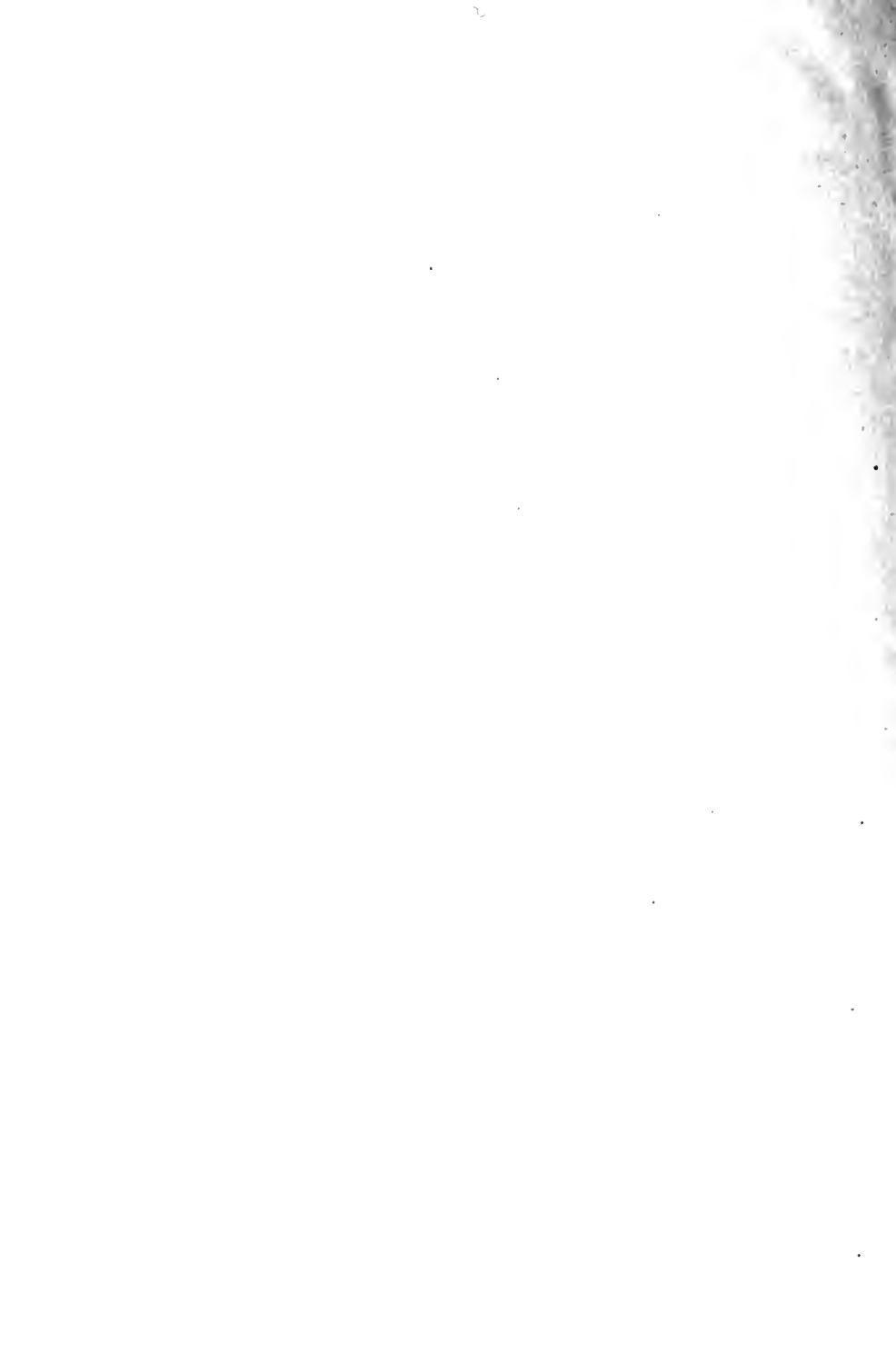
SCALE OF MILES
 0 50 100 150

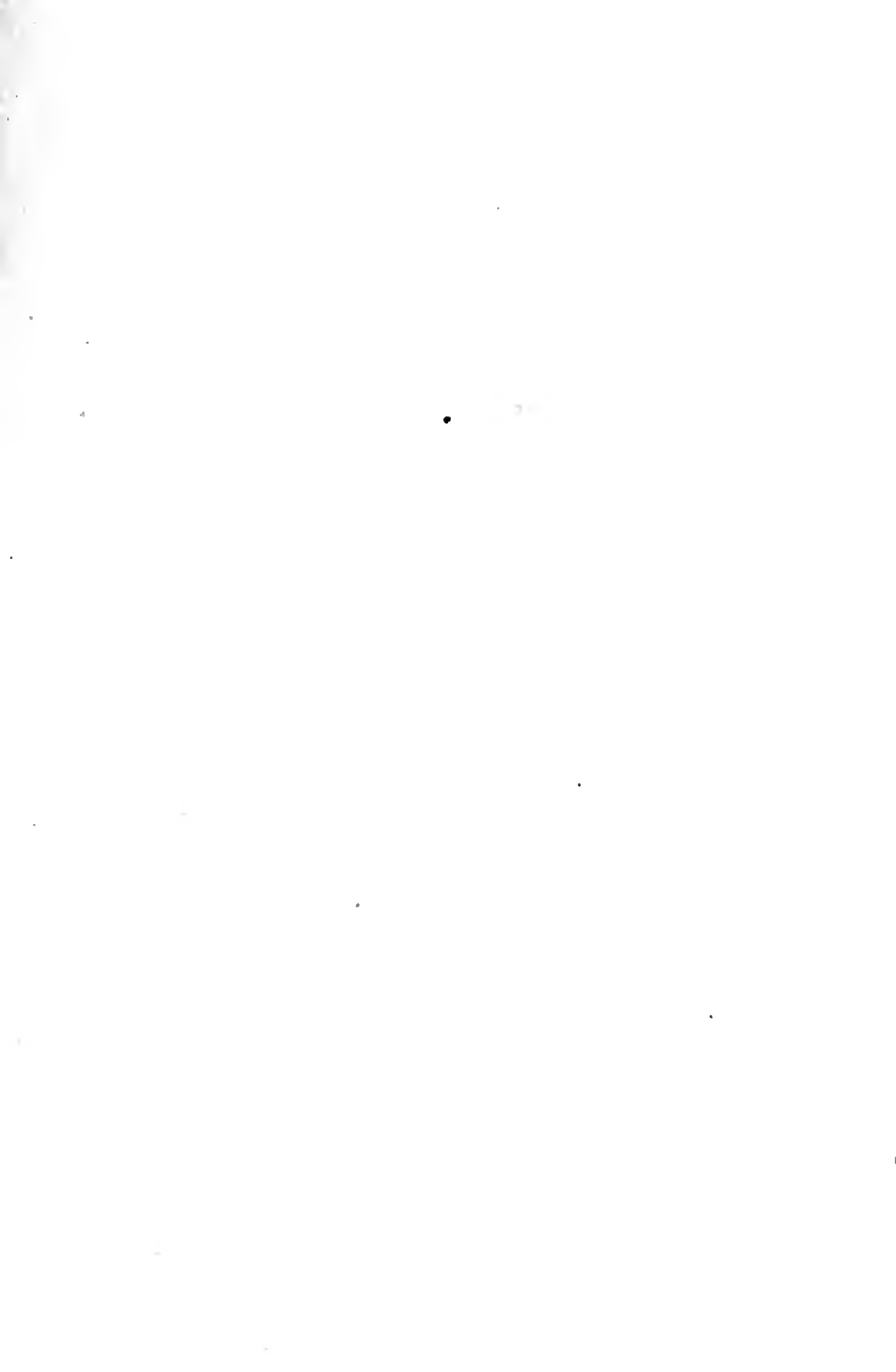
Longitude East 25 from

Longitude East 102 from









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