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An Historical Account of the PERSONS ; a Geographical Account of the PLACES ; and Literal, Critical, and Systematical Descriptions of other OBJECTS, whether Natural or Artificial, Civil, Religious, or Military,

Mentioned in the Writings of the

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Or in those called

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MDCCLIX.



## D I C T I O N A R Y

O F T H E

## H O L Y B I B L E.

N.

N A A

**N**AAM, or NAHAM, son of Caleb. 1 Chron. iv. 15.

**NAAMAH**, daughter of Lamech and Zillah, and sister of Tubal-cain. Gen. iv. 22. It is believed, that she found out the art of spinning wool, and of making cloth and stuffs. She is thought to be the same with Minerva, who is sometimes called Nemanoum by the Greeks.

**NAAMAH**, an Ammonitess, wife of Solomon, and mother of Rehoboam. 1 Kings xiv. 21.

**NAAMAH**, a city of the tribe of Judah. Josh. xv. 41.

**NAAMAH**, or **NAAMATH**, a city, from whence came Zophar, one of Job's friends. Job ii. 11.

**NAAMAN**, son of Benjamin. Gen. xlv. 21.

**NAAMAN**, son of Bela, and grandson of Benjamin. 1 Chron. viii. 4. He was head of the family of the Naamites, in the tribe of Benjamin. Numb. xxvi. 40.

**NAAMAN**, general of the army of Ben-hadad, king of Syria, was in great credit in the court of the king his master, because by his means the Lord had saved Syria. 2 Kings. v. 1, 2, 3, &c. Naaman, who was afflicted with a leprosy, and could find no cure for this disorder, had in his house a young Israelitish woman, who hap-

N A A

pened to say to her mistress, 'Would to God, that my Lord had been with the prophet Elisha, who is at Samaria; he would soon have cured him of his leprosy.' Naaman, having heard these words, went immediately to Benhadad, and desired leave of him to go to Samaria, to see the prophet Elisha. The King consented to it, and wrote a letter by him to the king of Israel in these terms. 'When you shall have received this letter, you will know, that my desire is, you should cure Naaman, the general of my army, of his leprosy.' Jehoram king of Israel, son of Ahaziah, having received this letter, rent his clothes and said, 'Am I a God, that I can kill and make alive?' You see how Ben-hadad seeks a pretence to fall out with me.

But Elisha, being informed of what had happened, sent word to Jehoram; 'Let this man come to me, and he shall know that there is a prophet in Israel.' Naaman came therefore with his chariot and horses, and stopped at the door of Elisha's house; whether it were out of respect to his person, or that having the leprosy he was impure, and not fit for the conversation of sound persons. Elisha, without going out of his house, sent

to tell him, that he must go, wash himself seven times in Jordan, and he should be cured. Naaman, being very angry, began to go his way, saying, ' I thought that he would have come out to me, that he would have called upon the name of his God, that he would have touched me, and so have cured me. Have we not at Damascus the rivers Abana and Pharpar, that are better than all the rivers of Israel, that I may wash in and be healed ?' As he was turning away in great wrath, his servants said to him ; ' Has the prophet enjoined you some hard thing, you would readily have obeyed him ; how much rather should you do it, when he only bids you wash and be clean ?' Naaman was persuaded, went to Jordan, washed himself seven times, and was perfectly cured. See the article DAMASCUS.

Dr. Patrick observes, that the number of times, prescribed by the prophet to Naaman, for washing himself in the river Jordan, was in conformity to the law, which requires, that lepers, in order to their cleansing, should be sprinkled seven times. Lev. xiv. 7, &c. See the article LEPROSY.

Naaman, being now cured of his leprosy, came back again to the men of God, and held a long conversation with him, as we shall see in the course of this article. But as Elisha did not appear to receive the Syrian general before his cure, it is asked, why he entered into conversation with him when he returned from his cure ? The prophet's not appearing to Naaman before his cure, is ascribed by some to the retired course of life the prophets led ; and it is thought a conduct not unbecoming the prophet, upon this occasion, to take some state upon him, and to support the character and dignity of a prophet of the most high God, especially since this might be a mean to raise the honour of his religion and ministry, and to give Naaman a right idea of his miraculous cure,

when he found that it was neither by the prayer nor presence of the prophet, but by the divine power and goodness, that it was effected. *Pool's annot. and Calmet's Comment.*

Naaman, after his cure, having returned to the prophet, to make his acknowledgments, told him, Now I know certainly that there is no other God but the Lord : I intreat you to receive a present at my hand. But Elisha would not take any thing from him, how importunate soever he was. Naaman, said to him, I beseech you then to permit me to carry home with me two mules loading of the earth of this country ; for from henceforward I shall offer sacrifice to no other God but the God of Israel. Elisha readily permitted him, seeing his great faith and regard for the Lord, which made him think, that the earth of Syria was defiled, and that he could not offer any sacrifice agreeable to God, but upon earth that was holy, and taken out of the land of Israel. This piece of devotion, it is observed, was very antient both among the Jews and Christians. Benjamin of Tudela says, that the Jews of Nahardea, in the kingdom of Persia, built their synagogue with earth and stones that were fetched on purpose from Jerusalem ; and we are assured that the empress Helena, mother of Constantine the Great, caused a large quantity to be brought to Rome, which she put in the church of the holy cross.

But to return to Naaman : this Syrian, conversing with Elisha, adds, ' In this thing the Lord pardon thy servant, that, when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon : when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.' And he said unto him, ' Go in peace.' This passage has given occasion to many sermons. The greatest part of commentators are of opinion, that Naaman



having sufficiently declared he intended to worship the God of Israel only, he asks leave from Elisha to continue those external offices to his master Benhadad, that he had been used to render him, when he entered into the temple of Rimmon; but not to adore Rimmon, whose idolatrous worship he now abhorred: And that Elisha suffered him to continue to accompany the king his master into the temple of this idol, provided however that he should pay him no worship. The Rabbins pretend, that a proselyte of habitation, such as Naaman was, was not obliged to refrain from idolatry out of the land of Israel; and that if he should fall into the worship of false gods in a strange land, this would not be imputed to him as a fault.

Others, in great numbers, translate the Hebrew by the time past, in this manner: 'In this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon: When I bowed down myself in the house of Rimmon, the Lord pardon thy servant in this thing.' And he said unto him, 'Go in peace.' Where it may easily be perceived, that Naaman does not ask leave to accompany his master, when he shall go hereafter into the house of Rimmon, but he asks pardon for having done it heretofore. He mentions only this sin, and asks pardon for it, because idolatry in some measure includes all other crimes; and he chiefly insists upon this, in the declaration that he makes to the prophet, that from henceforward he would only worship the God of Israel. See the article ELISHA.

Naaman returned into his own country very joyful at the answer given him by the prophet; but hardly was he got out of sight, when Gehazi, displeased that his master would take nothing from Naaman, runs after him to ask him for something. Naaman

seeing him, presently alights from his chariot, and asked him what he wanted with him. Gehazi tells him, my master has sent me to acquaint you, that two young men of the sons of the prophets are just now come to him from mount Ephraim; he desires you to give him a talent, and two changes of raiment for them. Naaman answered him, you had better take two talents; and constrained him to receive them, and also sent two of his servants to carry them for him. Towards evening he took the two talents into the house, and sent back Naaman's servants. Gehazi then coming to attend Elisha, the prophet asked him where he had been. Gehazi answered, that he had not been out any where. But Elisha said to him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? You intend to buy fields, and vine-yards, and olive trees with this money, but you shall also have the leprosy of Naaman, which shall cleave to you and your race for ever. And immediately Gehazi became all over white with the leprosy. See GEHAZI. The scripture after this makes no further mention of Naaman.

NAARAI, or HEZRAI, one of the valiant men of David's army. 1 Chr. xi. 37.

NAARAN, a city of Ephraim. 1 Chr. vii. 28.

NAARATH, a city of the tribe of Ephraim, (Josh. xvi. 7.) situated, according to Eusebius, five miles from Jericho.

NABAL, a rich but churlish man, of the tribe of Judah, and of the race of Caleb, who had a great number of flocks upon mount Carmel, not far from Maon. While David was in the wilderness of Paran near mount Carmel, he took great care that none of his followers did any damage to Nabal; nay, on the contrary, he endeavoured rather to assist his herdsmen as much as was in his power. Being therefore informed that Nabal was

come thither to shear his sheep, David sent ten young men of his company to him, with his compliments, desiring some provisions for himself and his followers. But Nabal answered David's messengers in such a harsh manner, that David went with four hundred men, fully resolved to put Nabal and all his family to the sword. However, Abigail, Nabal's wife, being informed of the manner wherein her husband used David's servants, and fearing David's resentment for this insult, presently made ready provisions, and, unknown to her husband, went with them herself to meet David, by which means she so far wrought upon him, that he thanked God for sending her to appease his anger. 1 Sam. xxv. Abigail having returned home, gave Nabal an account of the danger he was in, which so affected him, that he sickened and died in ten days afterwards: whereupon David took Abigail to wife. See the articles ABIGAIL and DAVID.

NABATHÆANS, or NABATHITES, the inhabitants of Nabathæa, a country of Arabia, extending from the Euphrates to the Red Sea, the chief cities whereof are Petra, the capital of Arabia Deserta, Medaba, and some others. We scarce find any mention of this people in the writings of the Hebrews, before the time of the Maccabees. During the several wars that the Jews maintained against the Syrians, and while almost all the other nations about them were against the Hebrews, the Nabathæans alone shewed them friendship. 1 Mac. v. 24, 25, &c.

NABOTH, an Israelite of the city of Jezreel, who lived under Ahab king of the ten tribes, and had a fine vineyard in Jezreel near the king's palace. This prince required of him, that either he would sell him his vineyard, in order to make a kitchen garden of it, or that he would accept of a better vineyard instead of it, but Naboth answered him, God forbid that I

should sell the inheritance of my fathers. Here it is proper to observe, that Moses forbids the Israelites to alienate their lands, except on the utmost necessity. Levit. xxv. 23, 24. And even then he permitted them to redeem them continually: He ordered moreover, that in the sabbatical year, and the year of Jubilee, every one should re-enter upon their inheritance, which could not have happened in this case, if Naboth had parted with his vineyard to the king. Lastly, it was a kind of infamy for an Israelite to sell the lands of his fathers. Naboth therefore chose rather to expose himself to the king's resentment, than to do so shameful a thing, unworthy of a man of honour. See St. Ambrose, l. iii. *de officiis*, c. 9.

Naboth's answer however having provoked Ahab, he returned home to his house, threw himself upon his bed, turned towards the wall, and refused to eat. Jezebel his wife coming to him, and learning the cause of his melancholy, said, Rise, eat, and set your heart at rest, I shall take it upon myself to get you Naboth's vineyard. At the same time, she wrote letters in Ahab's name, sealed them with the king's seal, and sent them to the elders of Jezreel where Naboth lived, requiring them to get two false witnesses, to depose that Naboth had blasphemed God and the king, and in consequence thereof to condemn him, and after that stone him to death; which orders were but too punctually executed; after which Ahab took possession of Naboth's vineyard, as related more at length under the articles AHAB, JEZEBEL, and ELIJAH.

NACHON. Mention is made of the floor of Nachon in the second book of Samuel. vi. 6. So that Nachon must be the name of a man, who is known by no other passage of scripture. Here however we are told, that when the oxen which carried the ark were arrived at his threshing-floor, they began to tumble; this put the ark in danger

of being overturned, which made Uz-zah put his hand to it to hold it up. But for this piece of officious irreverence, the Lord struck him dead. Others translate the Hebrew, עַרְוֵי נֶכְרִי *the prepared floor*, the floor of Obed-edom, which was near, prepared to place the ark therein. The first book of Chronicles, xiii. 9. reads 'the floor of Chidon,' instead of 'the floor of Nachon.' The Chaldee has only 'in the place prepared.' This place, wherever it was, either was in Jerusalem, or very near to Jerusalem and the house of Obed-edom which was in this city.

NADAB, son of Aaron, and brother of Abihu. He offered incense to the Lord with strange fire, that is, with common fire, and not with that which had been miraculously lighted upon the altar of burnt-offerings. Therefore he was slain by the Lord, together with his brother Abihu. Lev. x. 1, 2, &c. It is thought, that these two brothers had suffered themselves to be surprised with wine, because that presently after this accident the use of wine is forbid by the Lord to the priests, during the time that they are officiating in the tabernacle.

NADAB, son of Jeroboam I. king of Israel, succeeded his father in the kingdom of the ten tribes, in the year of the world 3050. He reigned but two years, being assassinated while he was at the siege of Gibbethon, by Baasha son of Ahijah, of the tribe of Issachar, who usurped his kingdom. 1 Kings xv. 25, 26, &c. The scripture says of Nadab, that he did evil in the sight of the Lord, and that he imitated the wickedness of his father Jeroboam, who made Israel to sin.

NAHALAL, a city of Zebulun. Josh. xix. 15. It was yielded up to the Levites, and given to the family of Merari. Josh. xxi. 35. The children of Zebulun did not make themselves compleat masters of it, but permitted the Canaanites to dwell in it.

Judg. i. 30. Its situation is not exactly known.

NAHALIEL, an encampment of the Israelites in the wilderness. From Mattanah they went to Nahaliel, and thence to Bamoth. Numb. xxi. 19. Eusebius says, that Nahaliel is upon the Arnon, and that Mattanah is beyond the Arnon towards the east, twelve miles from Medaba. Nahaliel signifies, *My river is the Lord*.

NAHARAI, a native of Beeroth, a man of great valour, and armour-bearer to Joab. 2 Sam. xxiii. 37.

NAHASH, a king of the Ammonites, who attacked Jabesh-Gilead, a month after the election of Saul to be king of Israel. 1 Sam. xi. The Hebrews of Jabesh, finding themselves not strong enough to resist Nahash, said to him, Grant us some capitulation, and we will be subjects to you. Nahash answered them; the terms I intend to allow you are these, to pull out every one's right eye, and to make you a reproach in Israel. The elders of Jabesh answered him, Give us a truce of seven days, and if in that time our brethren do not come to our relief, we will surrender ourselves upon your conditions. They sent therefore to Gibeath, where Saul resided, and their messengers declared the distress that Jabesh was in, before all the people; who no sooner had heard of it, but they fell a weeping. But Saul happening to return just then out of the fields, where he had been to take care of his oxen, and seeing the people weeping in this manner, he enquired into the reason of it. They then acquainted him with the message they had received from the inhabitants of Jabesh, at which being moved by the spirit of God, he cut a yoke of oxen in pieces, and sent them by express through all the coasts of Israel; telling them, that so should the cattle of all those be treated, who did not come presently, and follow Saul and Samuel.

The people, struck with consternation, appeared all at the place appointed to a man; and Saul taking a review of his army, found he had three hundred thousand Israelites, without reckoning the men of Judah, who were thirty thousand. Then Saul sent back the messengers to Jabesh-Gilead, and bid them acquaint those that sent them, that to-morrow when the sun should be in its full strength they should be relieved. The messengers returned, but took care to conceal the success of their expedition from Nahash. On the contrary, they told him, to-morrow we will surrender ourselves into your hands, and then do with us as you please. In the mean time, as soon as it was evening, Saul conducted all his army over Jordan; and marching all night, he came by break of day to the camp of the Ammonites, who expected no such thing. This might be about the fourth day of the cessation of arms granted to Jabesh. Saul divided his army into three bodies, and charged the Ammonites with so much fury, that he intirely routed them. Those that escaped were only a few stragglers, and not so much as two of them could be found together. Thus was this war finished at once, and Josephus says, that Nahash himself was killed in the battle.

NAHASH, king of the Ammonites, and friend to David; probably son to him just now mentioned. 2 Sam. x. 2. We know nothing of the circumstances of his life, nor upon what occasion a friendship was commenced between him and David. It is likely however, that this might happen during Saul's persecution of him, when he was forced to abscond on the other side Jordan. It is probable also, that Shobi, son of Naash, of Rabbath the capital city of the Ammonites, is the same with him we now speak of: 2 Sam. xvii. 27. However this may be, Nahash being newly dead, David went to make his compliments of con-

dolence to Hanun his son and successor: but instead of returning this civility, he affronted and insulted David's ambassadors, which drew a war upon him, as is mentioned under the article HANUN.

NAHASH, father of Abigail and Zeruah. He is thought to be the same with Jesse, the father of David. Compare 2 Sam. xvii. 25. and 1 Chr. ii. 13, 15, 16. Nahash, or Nachash, נָחָשׁ, signifies a *Serpent*, a crafty fellow. This perhaps might be the surname of Jesse the father of David. Others think that Nahash is the name of Jesse's wife; but the first explication seems to be best, and is most followed.

NAHASH, father of Shobi, the friend of David. 2 Sam. xvii. 27. Probably the same with Nahash II. king of the Ammonites.

NAHBI, or NAHABI, son of Vophsi, one of the spies sent by Moses to view the land of Canaan. Numb. xiii. 14.

NAHOR, or NACHOR, son of Serug, was born in the year of the world 1849, and died at the age of one hundred and forty eight years; his son was Terah the father of Abraham, whom he begat at the age of twenty-nine years. Gen. xi. 22, 24.

NAHOR, son of Terah, and brother of Abraham. Gen. xi. 26. The year of his birth is not exactly known, nor that of his death. Nahor married Milcah the daughter of Haran: by whom he had several sons, viz. Huz, Buz, Kemuel, Chesed, Hazo, Pildath, Jidlaph, and Bethuel. Nahor fixed his habitation at Haran, which is therefore called the city of Nahor. *id. ib.* 29. xvii. 20—22. and xxiv. 10.

NAHUM, the seventh of the twelve lesser prophets, a native of Elkoshai, a little village of Galilee, the ruins of which were still to be seen in the time of St. Jerom. The particular circumstances of this prophet's life are altogether unknown. Authors are divided as to the time wherein Nahum prophesied;

prophefied; fome fixing it to the reign of Ahaz; others to that of Manaffeh, and others to the times of the captivity. St. Jerom places it in the reign of Hezekiah, after the war of Sennacherib, in Egypt, which the prophet fpeaks of as a thing paff.

The fubject of Nahum's prophecy is the deftruction of Nineveh, which he defcribes in the moft lively and pathetic manner; and this prophecy was verified in the fieve of that city by Aftages, in the year of the world 3378. The ftile of this prophet is very bold and figurative, and can hardly be exceeded by the moft celebrated matters in oratory. The time of his death is not known, but the Greek menologies and Latin martyrologies, obferve his feftival on the firft of December.

NAIN, a city of Paleftine, wherein Jefus Chrift reftored the widow's fon to life, as they were carrying him out to be buried. Eufebius fays, that this city was in the neighbourhood of Endor and Scythopolis. Elfe where he fays, that it was two miles from Tabor, towards the fouth. The brook Kithon ran between Tabor and Nain.

NAIOTH, near Ramah, a place where David withdrew to avoid the violence of Saul, who fought after him to put him to death. Samuel with the fons of the prophets dwelt at Naioth. 1 Sam. xix. 23. See the article DAVID.

NAKEDNESS, befides its ordinary and literal meaning, fignifies the want of intereft in Chrift and his righteoufnefs. Rev. iii. 17. 2. The want of innocency, and of the favour and protection of God. Ex. xxxii. 25. 3. The want of all worldly goods. Job i. 21. 4. A difcovery or manifeftation. *id.* xxvi. 6. 'The nakednefs of a land' (Gen. xlii. 9.) fignifies the weak and ruined parts of it, where the country lies moft open and expofed to danger. 'To uncover the nakednefs of any one' denotes a shameful and unlawful conjunction, or an inceftuous marriage. Lev. xx. 19. The nakednefs of Adam and Eve was unknown to them before they finned. Gen. ii. 25. They were not afhamed at it, becaufe concupifcence and irregular defires had not yet made the flefh rebel againft the fpirit, and their nakednefs excited no diforder in their imagination, nor any thing that was irregular or contrary to reafon.

NAME is referred (1.) to God, and fignifies any thing whereby his nature and will is made better known to us; as his titles. Exod. iii. 13, 14. His attributes or properties. *id.* xxxiii. 19. His will and purpofe concerning falvation by Chrift. John xvii. 6, 26. His help and affiftance. 1 Sam. xvii. 45. His honour, renown, and glory. Pfal. lxxvi. 1. His word. Pfal. v. 11. His grace, mercy, and love to finners, in fending Chrift into the world to fave them. Pfal. xxii. 22. His wifdom, power, and goodnefs, as difplayed in the works of creation and providence. Pfal. viii. 1, 9. His worship and fervice. 1 Kings v. 5, &c. 2. It is referred to Chrift, and fignifies that which he really is, and is owned and acknowledged to be. If. ix. 6. His authority and commiffion. Mat. vii. 22. The preaching or profefling his gofpel. Mat. x. 22, &c. 3. It is referred to man; and, befides that particular name by which any perfon is called, fignifies his reputation or character. Deut. xxii. 14. His memory or remembrance. *id.* xxix. 20. His pofterity or iffue. *id.* xxv. 7, &c.

'To take the name of God in vain,' (Ex. xx. 7.) is to fwear falfe-ly or without occafion, and to mingle the name of God in our difcourfes, as our oaths, either falfe-ly, rafhly, wantonly, unneceffarily, or prefumptuoufly. God forbids to make mention of the names of other Gods. Exod. xxiii. 13. 'To give a name is a token of command and authority; the father gives names to his children and flaves. It is faid, that Adam gave a name to his wife and to all the animals. God

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changed

changed the name of Abraham, Jacob, and Sarai, and gave a name, even before their birth, to some persons whom he appointed for great purposes, such as to Jedediah, or Solomon, son of David; to the Messiah, to John the baptist, &c. To know any one by his name, (Exod. xxxiii. 12.) expresses a distinction, a friendship, a particular familiarity.

**NANÆA.** When Antiochus Epiphanes went into Persia, with a design to enrich himself at the expence of the people, or rather to plunder the temples of that country, of what gold and silver he could find, he came to Elymais, where there was a famous temple dedicated to Anais or Nanæa, the goddess of the country. He pretended, that he would marry the goddess, that he might have the better title to the riches in the temple, by way of dowry. The priests shewed him all the treasures of the temple; but when afterwards he would enter in to take possession of them, they opened a secret door of the temple, or a hole that was in the ceiling, and showered down upon him and his attendants such a shower of stones, that they were overwhelmed with them. After which the priests hewed them in pieces, cut off their heads, and threw them out. Thus it is related in the first chapter of the second book of the Maccabees.

But the first book (vi.) of the same history tells us, that Antiochus having heard there was a very rich temple at Elymais, marched to this city with a design to take and plunder it; and that the citizens being informed of this design, rose in a body against him, and obliged him to retire to Babylon. To reconcile these two different accounts, it may be supposed, that Antiochus came to Elymais, and went into the temple of Nanæa with a design to pillage it. But the priests and inhabitants rising in its defence, this prince was obliged to retreat as well as he could, after having lost some of his people, who had ventured too far into

the inner parts of the temple. *Cabmet's Dict.* See **ANTIOCHUS**.

Authors that mention this temple of Elymais, are not agreed about the goddess that was worshipped there. Polybius and Diodorus Siculus think it was the goddess Diana, or the moon. Appian maintains that it was Venus. Polybius calls her Venus of Elymais. Others believe it was Cybele, or the mother of the gods. But the most common opinion is, that it was Diana, the same that Strabo calls Anais, or Anaitis. It was a virgin goddess, because Antiochus pretended to espouse her; and Plutarch relates, that king Artaxerxes being desirous to take away the beautiful Alpasia from his son, being in love with her himself, devoted her to a perpetual virginity in honour of Anais of Ecbatana.

**NAOMI**, wife of Elimelech. They were obliged to retire into the land of the Moabites, upon occasion of a famine in Judea; where Elimelech dying, Naomi settled and disposed of her two sons in marriage, Mahlon to Ruth, and Chilion to Orpah. These two young men dying also, and leaving no children, Naomi took a resolution of returning into Judea. Her two daughters-in-law were desirous of returning along with her, but she dissuaded them from it, telling them she should have no opportunity of settling them in her own country. Orpah was prevailed with to stay behind, but Ruth would needs go along with her to Bethlehem Ruth i. 1, 2, 3, &c. When they came thither, the news was spread in the neighbourhood, and the people came to bid her welcome. She told them, that they must no longer call her *Naomi*, that is *fair*, but *Mara*, which is *bitterness*. 'For the Lord, says she, has heaped trouble upon me. I went away full, but the Lord has brought me back empty and desolate.'

One day, as Ruth went out to glean in the fields, she happened to come into the field of Boaz, who encouraged her to follow

follow his reapers, and made her eat with them. At her return home, Naomi informed her, that Boaz was her near kinsman; and she brought it about at last, that Boaz married Ruth, as mentioned before under the article of BOAZ, and will be taken notice of under RUTH. By this marriage Ruth had a son called Obed; upon which the women of Bethlehem again congratulated Naomi, saying, Blessed be the Lord, who has not permitted that your family should remain without a successor, and who has given you a person to be the comfort of your life, and the support of your old age. Ruth iv. The exact time is not known, in which this history of Ruth and Naomi happened; but we know that between the time of the marriage of Salmon with Rahab of Jericho, and the birth of David, are three hundred and sixty-six years, which are filled up only with these three persons, Boaz, Obed, and Jesse. So that each of these must have lived very long to fill up this space.

NAPHTALI, the sixth son of Jacob, by Bilhah Rachel's handmaid. The word *Naphtali* signifies to *struggle*, or *strive*, to *wrestle*, to *supplant*. When Rachel gave him this name, she said, 'With great wrestlings have I wrestled with my sister, and I have prevailed.' Gen. xxx. 8. We know but few particulars of the life of Naphtali. His sons were Jahzeel, Guni, Jezer and Shillem. *id.* xlvi. 24. The patriarch Jacob, when he gave his blessing to his son Naphtali, (*id.* xlix. 21) said to him: 'Naphtali is a hind let loose; he giveth goodly words.' Most of the Rabbins and commentators apply this to Barak, who was of the tribe of Naphtali, and who having at first shewed the fear of a hind, by refusing to march against the Canaanites, unless the prophetess Deborah would go along with him; (Judg. iv. 5.) afterwards shewed that he imitated the swiftness of a hind in pursuit of the enemy. He signalized his eloquence also in that sublime canticle he com-

posed with Deborah, to give thanks to God for their victory.

The Septuagint give another explanation to this text of Genesis, *Ἐπέλαλτο ἄνεμιόν ἐπιπύδος ἐν τῷ γενήματι κάλλου*, *Naphtali is as a tree that puts forth young branches, the shoots of which are fine.* This interpretation is, in the opinion of F. Calmet, as good at least as that which is commonly followed. Jacob commends the great fertility of Naphtali, and the beauty of his race. Naphtali had but four sons, and yet at the coming out of Egypt his tribe made up fifty-three thousand four hundred men able to bear arms. Moses, (Deut. xxxiii. 23.) in the blessing he gave to the same tribe, says, 'O Naphtali, satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south.' The vulgate reads it, 'The sea and the south,' and the Hebrew will admit of either interpretation, that is, the sea of Gennesareth, which was to the south of the inheritance of this tribe. His soil was very fruitful in corn and oil. His limits were extended into upper and lower Galilee, having Jordan to the east, the tribes of Asher and Zebulun to the west, Libanus to the north, and the tribe of Issachar to the south.

The tribe of Naphtali encamped in the wilderness on the north side of the tabernacle, between the tribes of Dan and Manasseh. Numb. ii. 25, 26, 27, &c. After the division that Joshua made of the land of promise, the children of Naphtali did not destroy all the Canaanites they found in the country, but contented themselves with making them tributary. Judg. i. 33. The Naphtalites being on the frontiers to the north, were first invaded, and first made captives by the kings of Assyria. 2 Kings xv. 29. Isaiah (ix. 1.) foretold to them that they should see the light of the Messiah, and should be first illuminated by the light of the gospel: and indeed our Saviour preached oftener and longer in Galilee, and

particularly in the tribe of Naphtali, than in any other part of Judea.

NAPHTHAR, or NEPHI. See NEPHI.

NAPHTUHIM, the fourth son of Mizraim. Gen. x. 13. He dwelt in Egypt, and it is thought probable, that he may have peopled that part of Ethiopia, which is situated between Siene and Meroe, and of which Napata was the capital city.

NARCISSUS. St. Paul, in his epistle to the Romans (xvi. 11.) says, 'Greet them that be of the household of Narcissus, which are in the Lord.' This passage cannot prove that Narcissus was a christian, any more than that in the epistle to the Philippians (iv. 22.) proves Cæsar to be a christian, when the apostle salutes all those that are of Cæsar's household. Origen pretends, that this expression 'the household of Narcissus,' proves that this family was not all christian. Grotius thinks that Narcissus was a pagan, but others will have him to have been a christian. But as these maintain him to have been Narcissus, the famous freed-man of Claudius the emperor, they must certainly be mistaken, in the opinion of Calmet, since this Narcissus was never a Christian, and besides he was dead some years before St. Paul wrote his epistle to the Romans. The Pseudo-Ambrosius says, that some copies make Narcissus a priest, and if St. Paul does not salute him, it is because perhaps he then happened to be absent. The Greeks say he was bishop of Athens, and a martyr, give him the title of an apostle, and place him in the number of the seventy disciples. Baronius has accordingly inserted him in the Roman martyrology, on the 31st of October.

NASHON, the son of Aminadab, head of the tribe of Judah, at the time that the children of Israel came out of Egypt. He was the first who made his offering to the tabernacle of the Lord, in the second year after leaving Egypt. He offered a charger,

the weight of which was one hundred and thirty shekels of silver; a bowl of seventy shekels weight; a gold spoon of ten shekels; a bull, a ram, and a lamb for a burnt-offering; two oxen, five rams, five he-goats, and five lambs, for a peace-offering. Numb. vii. 12, 13.

NATHAN, the son of David and Bathsheba, and father of Mattatha. Luke iii. 31. and 2 Sam. v. 14.

NATHAN, a famous prophet of the Lord, who appeared in Israel in the time of king David, and had a great share in the confidence of this prince. His country is unknown, as also the time in which he began to prophecy. The first time the scripture speaks of him, is on occasion of the design David had, to build a temple to the Lord. 2 Sam. vii. 3, 4, &c. This prince discovered his intention to Nathan, who not questioning but so pious a resolution must proceed from God, told him, he might go on to execute what his heart had prompted him to do. But the night following the Lord spoke to Nathan, and ordered him to acquaint David, that hitherto he had no fixt temple in Israel, nor had he required any; that the honour of building him one did not belong to David, but was reserved for his son and successor; but however, that David and his house might be assured of his gracious favour and protection. Several years after, when David transgressed with Bathsheba, (*id.* xi. 3.) and was the occasion of the death of Uriah, by the sword of the children of Ammon, the Lord sent Nathan to this prince, to reprove him for his sin. Nathan acquitted himself of this duty in a very wise and prudent manner, by telling him a fictitious story of a rich man, who having many flocks and herds of his own, yet would take by force a lamb belonging to a poor man, which was the only one he had; and this he did to entertain a friend, who then happened to come to see him. David had no sooner heard Nathan's story,



story, but he cried out with great vehemence, 'The man that has been guilty of this unjust action is worthy of death; he shall restore the lamb four-fold. Then Nathan told him, that he was the man, and thus says the Lord concerning you: I have anointed you king of Israel, and have delivered you out of the hands of Saul; and if these may seem but small matters, I was going to add many other things to them. Why therefore have you despised my words? You have taken by force the wife of Uriah the Hittite, and him have you slain by the sword of the Ammonites. Therefore the sword shall not depart from your house. I shall create you troubles and calamities, even from your own family. I shall take your wives from before your face, and will give them to another, who shall defile them before the face of the sun; for though you have done this thing in secret, yet shall I take vengeance for it before the eyes of all Israel, and before the face of the sun.

David then acknowledged his sin to the prophet, whereupon Nathan assured him that the Lord had mitigated his punishment, and that he himself should not die. But because he had given occasion to the enemies of the Lord to blaspheme, his son that was born of Bathsheba should surely die; which certainly happened as Nathan had foretold. Bathsheba having a second son, who was called Solomon, the Lord sent Nathan again to the king, ordering him to call the name of the child יְדִדָבָר *Jedidab*, or *the beloved of the Lord*.

When Adonijah began to take upon him the state, and to assume the equipage of a king, and to form a party for this purpose in opposition to the interest of his brother Solomon, Nathan repaired to Bathsheba, and sent her immediately to the king with instructions what to say; and while she was yet discoursing with the king, Nathan himself came in, put David in mind of

his promise, that Solomon should be his successor, and procured Solomon to be immediately anointed king of Israel: but the conduct of the prophet Nathan upon this occasion is more particularly related under the article ADONIJAH.

The time and manner of Nathan's death are not known. It is said (1 Chr. xxix. 29.) that Gad and Nathan the prophet had writ the history of David. The same prophets had also regulated with David the order and disposition of the ministers of the temple. Lastly, that Nathan and Abijah of Shilo had writ the history of Solomon. 2 Chron. ix. 29. Under the reign of Solomon we find mention made of Azariah and Zabud sons of Nathan, (1 Kings iv. 5.) who had considerable employments at court; but whether this was Nathan the prophet is not said.

St. Epiphanius, in his *Lives of the Prophets*, relates a story taken from some apocryphal book, in which it is said, that Nathan knowing by inspiration that David was upon the point of committing adultery, he set out immediately for Jerusalem, hoping to prevent it. But the devil found means to delay him by the way, having placed before him a dead man quite naked. Nathan, out of a sense of humanity, thought himself obliged to stay and bury him, when in the mean time David committed this crime. Eupolemus in Hiebius makes Nathan an angel of the Lord, when he says, that the angel called Dianathan told David, that God did not think fit he should build a temple to him.

NATHAN, father of Igal. 2 Sam. xxiii. 36. He is called Nathan brother of Joel, (1 Chron. xi. 38) one of the champions in David's army.

NATHAN, one of the chief of the Jews that returned from Babylon with Ezra, and was sent by him to Iddo, that he might give them Nethinims for the service of the temple. Ezra viii. 16.

NATHANAEL, or NETHANEEL,  
fon

son of Zuar, head or prince of the tribe of Issachar at the time of their coming out of Egypt. He made his oblations to the tabernacle, as chief of his tribe, the second year after coming out of Egypt. Numb. i. 8. vii. 18, 19.

NATHANAEL, the fourth son of Jesse of Bethlehem, and brother of David. 1 Chron. ii. 14.

NATHANAEL, son of Obededom, of the race of the priests. He sounded a trumpet at the solemnity of bringing the ark to Jerusalem. 1 Chron. xv. 24. and xxvi. 4.

NATHANAEL, a doctor of the law, who was sent by Jehoshaphat to several cities of his kingdom, to instruct the people. 2 Chron. xvii. 7.

NATHANAEL, father of Shemaiah, a Levite. 1 Chron. xxiv. 6.

NATHANAEL, a Levite in the time of king Josiah. 2 Chron. xxxv. 9.

NATHANAEL, one of the Jews who returned from the captivity of Babylon. Ezra x. 22.

NATHANAEL, a disciple of our Lord and Saviour Jesus Christ. Philip meeting with Nathanael, told him; we have found the Messiah promised by Moses and the prophets, who is Jesus of Nazareth, son of Joseph. John i. 45, 46, &c. Nathanael asked him, Can any thing good come out of Nazareth? Philip bid him come and see. Jesus seeing Nathanael coming towards him, says, I behold an Israelite indeed, without artifice or disguise. Nathanael asked him, How can you know me? Jesus answered, Before Philip called you, I saw you under the fig-tree. It is believed that Jesus saw him in spirit, as he was praying in secret under this fig-tree, and begging of God the manifestation of the Messiah. Nathanael then said to him, Master, thou art the son of God, and the king of Israel. Jesus answered him, Dost thou believe, because I said that I saw thee under the fig tree? Thou shalt see much greater things than these.

Many have thought that Nathanael was the same with St. Bartholomew, as has been already taken notice of under the article BARTHOLOMEW.

The Evangelists, who mention St. Bartholomew, say nothing of Nathanael; and St. John, who mentions Nathanael, takes no notice of St. Bartholomew. We read at the end of St. John's Gospel, that our Saviour, after his resurrection, manifested himself to St. Peter, St. Thomas, to Nathanael and the sons of Zebedee, as they were busy fishing in the lake of Gennefareth. We know no other circumstances of the life or death of this holy man. There are some that believe he was the bridegroom at the marriage of Cana in Galilee.

NATURE signifies the ordinary course of things, as established in the world by God the creator. Rom. i. 26, 27. 2. It is also taken in scripture for reason, or the light implanted in the mind. Rom. ii. 14. 3. For birth or natural descent. Gal. ii. 15. 4. For common sense and the custom of all nations. 1 Cor. xi. 14. 5. For substance or essence. Heb. ii. 16. 6. For our corrupt and sinful estate by our birth; being naturally inclined to all sorts of evil. Eph. ii. 3. 7. For holy qualities and divine dispositions, which express and resemble the perfections of God. 2 Pet. i. 4. 'A natural body' (1 Cor. xv. 44.) denotes a body which has nothing but what its soul can bestow upon it in a natural way, which is maintained in life by natural and ordinary means; and is subject to natural affections and operations. 'A spiritual body' (*id. ibid.*) is put in opposition to a natural body, and is such, not as to the substance of it, but in respect of the qualities and conditions of it; a body that is beautiful, incorruptible, free from infirmities, not subject to wants, or in need of assistance; but free, active, and nimble, as spirits are. See SPIRIT.

'The natural man' (1 Cor. ii. 14.)

signifies the unrenewed person, one that has nothing but the principle of reason, though he be one of the most exquisite natural accomplishments, and has improved his reason to the highest pitch.

NAZARETH, a little city in the tribe of Zebulun, in lower Galilee, to the west of Tabor, and to the east of Ptolemais. Eusebius says, it is fifteen miles from Legion towards the east. This city is much celebrated in the scriptures, for having been the usual place of the residence of Jesus Christ, for the first thirty-three years of his life. Luke ii. 51. It was there our Saviour became incarnate, where he lived in obedience to Joseph and Mary, and from whence he took the name of a Nazarean. After he had begun to execute his mission, he preached there sometimes in the synagogue. *id.* iv. 16. But because his countrymen had no faith in him, and were offended at the meanness of his original, he did not many miracles there, (Matth. xiii. 54, 58.) nor would he dwell therein. So he fixed his habitation at Capernaum for the latter part of his life. *id.* iv. 13. The city of Nazareth was situated upon an eminence, and on one side there was a precipice, from whence the Nazareans one day had a design of throwing down our Saviour, because he upbraided them with their incredulity. Luke iv. 29.

St. Epiphanius says, that in his time Nazareth was only a village, and that to the reign of Constantine it was inhabited by Jews alone, exclusive of all Christians. Adamnanus, a writer of the seventh age, says, that in his time there were two great churches to be seen at Nazareth, one in the midst of the city, built upon two arches, in the place where our Saviour's house had stood. Under the two arches now mentioned, was a very fine fountain, which furnished water to the whole city, and from whence water was drawn also by the help of a pulley for the use of the church above. The

second church of Nazareth was built in a place where the house stood, wherein the angel Gabriel revealed to the virgin Mary the mystery of our Lord's incarnation; and we are assured that the church of incarnation, which is supported by two arches, is still in being to this day. Mr. Maundrell tells us, that there is a convent built over what is said to be the place of annunciation; for the chamber where she received the angel's salutation was, about five hundred years ago, removed from Nazareth; and, according to the Roman Legends, transported by angels to Loretto, then a small village in the pope's dominions, now become a bishop's see. However, Calmet's opinion upon the different translations of this famous house of Loretto is, that they were no other than so many different buildings made upon the model of the church of Nazareth; just as in several places, sepulchres have been built upon the model of that at Jerusalem.

NAZARITE, or NAZAREAN, a term which may signify (1.) one that is of Nazareth, or any native of this city. 2. It was given to Jesus Christ and his disciples, and is commonly taken in a sense of derision and contempt, in such authors as have written against christianity. 3. It has been taken for a sect of hereticks called Nazareans. 4. For a Nazarite, a man that has laid himself under the obligation of a vow, to observe the rules of Nazariteship; whether it be for his whole life, as Sampson and John the baptist; or only for a time, as those mentioned in Numbers vi. 18, 19, 20. Amos ii. 11, 12. Lastly, the name Nazarite in some passages of scripture denotes a man of particular distinction and great dignity in the court of some prince. But we must speak of these several sorts of Nazarites something more distinctly.

The name of Nazarene belongs to Jesus Christ, not only because of his having lived the greatest part of his life

life at Nazareth, and because this city has always been considered as his country, but also because the prophets had foretold, that he should be called a Nazarene, Matth. ii. 23. 'And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.' We find no particular place in the prophets in which it is said that the Messiah should be called a Nazarene; and St Matthew only quotes the prophets in general. Perhaps he would insinuate, that the consecration of the Nazarites, and the great purity of which they made profession, was a type and a sort of prophecy of those of our Saviour; or else that the name נָזִיר *Nazir* or *Nazarite*, given to the patriarch Joseph, (Gen. xlix. 26. Deut. xxxiii. 16.) was a prophecy which was to be fulfilled in the person of Jesus Christ, of whom Joseph was a figure. Lastly, St. Jerom was of opinion, that St. Matthew here alludes to that passage of Isaiah xi. 1. and lx. 21. 'And there shall come forth a rod out of the stem of Jesse, and a Branch (in Hebrew, *Nezer*) shall grow out of his roots.' This branch or *Nezer*, and this rod, are certainly intended to denote Jesus Christ, by the general consent of all the fathers and interpreters.

When the word Nazarean is put for the heretics known by this name, it denotes Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the Law, and who obstinately adhered to the practice of the Jewish ceremonies. The name of Nazarenes at first had nothing odious in it, and it was often given to the first Christians. The fathers frequently mention the gospel of the Nazarenes, which differs nothing from that of St. Matthew, which was either in Hebrew or Syriac, for the use of the first converts, but was afterwards corrupted by the Ebionites. These Nazarenes pre-

served this first gospel in its primitive purity. Some of them were still in being in the time of St. Jerom, who does not reproach them with any error. They were very zealous observers of the law of Moses, but had the traditions of the Pharisees in very great contempt.

Nazarite, when put to signify those under the antient law, who made a vow of observing a more than ordinary degree of purity, (Numb. *ubi cit.*) denotes a man or woman, who engage themselves by a vow to abstain from wine and all intoxicating liquors, to let their hair grow without cutting or shaving, not to enter into any house that was polluted by having a dead corps in it, nor to be present at any funeral. And if by chance any one should have died in their presence, they began again the whole ceremony of their consecration and Nazariteship. This ceremony generally lasted eight days, sometimes a month, and sometimes their whole lives. When the time of their Nazariteship was accomplished, the priest brought the person to the door of the temple, who there offered to the Lord a he-lamb for a burnt-offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered likewise loaves and cakes, with wine necessary for the libations. After all this was sacrificed and offered to the Lord, the priest or some other shaved the head of the Nazarite at the door of the tabernacle, and burnt his hair, throwing it upon the fire of the altar. Then the priest put into the hand of the Nazarite the shoulder of the ram roasted, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being now accomplished.

As to those that were perpetual Nazarites, as were Samson and John the Baptist, it appears that they were consecrated

consecrated to their Nazariteſhip by their parents, and continued all their lives in this ſtate, without drinking wine, or cutting their hair.

Thoſe that made a vow of Nazariteſhip out of Paleſtine, and could not come to the temple when their vow was expired, contented themſelves with obſerving the abſtinence required by the law, and after that cutting their hair in the place where they were; as to the offerings and ſacrifices preſcribed by Moſes, which were to be offered at the temple, by themſelves, or by others for them, they deferred this till they could have a convenient opportunity. Hence it was, that St. Paul being at Corinth, and having made the vow of a Nazarite, he had his hair cut off at Cenchræa, and put off fulfilling the reſt of his vow till he ſhould arrive at Jeruſalem. Acts xviii. 18. When a perſon found that he was not in a condition to make a vow of Nazariteſhip, or had not leiſure to perform the ceremonies belonging to it, he contented himſelf by contributing to the expence of the ſacrifice and offerings of thoſe that had made and fulfilled this vow; and by this means he became a partaker in the merit of ſuch Nazariteſhip. When St. Paul came to Jeruſalem, in the year of Chriſt 58, the apoſtle St. James the Leſs, with the other brethren, ſaid to him, (Acts xxi. 23, 24.) that, to quiet the minds of the converted Jews, who had been informed that he every where preached up the entire abolition of the law of Moſes, he ought to join himſelf to four of the faithful, who had a vow of Nazariteſhip upon them, and contribute to the charge of the ceremony at the ſhaving of their heads, by which the new converts would perceive that he continued to keep the law, and that what they had heard of him was not true.

The Hebrew word *Nazir*, or *Nazarite*, which is made uſe of to expreſs a man exalted to great dignity, as it is ſaid of the patriarch Joſeph, (Gen.

xlix. 26. and Deut. xxxiii. 16.) ‘that he was ſeparate from his brethren,’ as it is in our tranſlation; or as the Vulgate and others underſtand the Hebrew, ‘that he was as a Nazarite among his brethren,’ is variously underſtood. Some think that the Hebrew word נָזִיר *Nazir* in theſe places, ſignifies one who is crowned, choſen, ſeparated, or diſtinguiſhed: the word נֶזֶר *Nezer* ſignifies a crown. The Septuagint tranſlate this word a *chiefs*, or *him that is honoured*. Calmet thinks that this was a term of dignity in the courts of eaſtern princes; and that at this day in the court of Perſia the word *Nazir* ſignifies the *ſuperintendent general of the king’s houſehold*, the *chief officer of the crown*, the *high ſteward of his family, treaſures, and revenues*; and that in this ſenſe Joſeph was the *Nazir* of the court of Pharaoh. Le Clerc tranſlates the *Nazir*, a *prince*, and calls Joſeph the ‘prince of his brethren,’ in the two places already quoted. Mr. Pool declares in favour of this laſt tranſlation. See *Joſeph. Chardin. Chryſoſt. St. Jerom, &c.*

NEAH, a city of the tribe of Zebulun. Joſh. xix. 13.

NEAPOLIS, now called NAPOLI, a city of Macedonia, whither St. Paul came after he had left the iſle of Samothracia. Acts xvi. 11.

From Neapolis he went to Philippi.

NEARIAH, the fifth ſon of Shechaniah, was one of thoſe who, at the head of five hundred men of the tribe of Simeon, attacked the remnant of the Amalekites in mount Seir, defeated them, and occupied their country. 1 Chr. iv. 42.

NEBAJOTH, the firſt ſon of Iſhmael, and grandſon of Abraham and Hagar. Gen. xxv. 13. He is thought to be the father of the Nabathæan Arabians.

NEBAT, of the tribe of Ephraim, and the race of Joſhua, was father of Jeroboam the ſiſt king of the ten tribes, and the author of the revolt againſt the houſe of David. 1 Kings xii. 26. Some have been opinion, that

Nebat

Nebat was the same with Shimei who cursed David. 2 Sam. xvi. 5, &c. See JEROBOAM and SHIMEI.

NEBO, a city in the tribe of Reuben. Numb. xxxii. 38. This city being in the neighbourhood of the country of Moab, the Moabites became masters of it, and in the time of Jeremiah it was in their possession. Jer. xlvi. 1.

NEBO was also the name of a city of Judah. See Ezra ii. 29. x. 43. and Nehem. vii. 33. It is thought to have been the village of Nabau, eight miles from Hebron, towards the south, which was forsaken in the time of Eusebius and St. Jerom.

NEBO was likewise a mountain beyond Jordan, where Moses died. Deut. xxxii. 49.

NEBO, the name of an idol of the Babylonians. Bel boweth down, Nebo stoopeth, says Isaiah. xlvi. 1. The word Nebo comes from a root that signifies to prophesy, and therefore may stand for an oracle. There is some probability, in the opinion of Calmet, that Bel and Nebo are but one and the same deity; and that Isaiah has made use of these as synonymous terms. The god Bel was the oracle of the Babylonians. The name Nebo, or Nabo, is found in the composition of the names of several princes of Babylon; as Nabonassar, Nabopolassar, Nebuchadnezzar, Nabuzardan, Nabuseban, &c. The Septuagint instead of Nebo read Dagon. The Chaldeans worshipped a god that they called Odacon.

NEBUCHADNEZZAR, NEBUCHADREZZAR, or NABUCHODONOSOR, &c. king of Assyria, otherwise called SAOSDUCHIN, began to reign at Nineveh in the year of the world 3335. In the twelfth year of his reign, this prince in a set battle overcame Arphaxad king of the Medes, in the plains of Ragau. Judith i. 5, &c. Then Nebuchadnezzar sent to all the inhabitants of Cilicia, Damascus, mount Libanus, Phœnicia, Judea, and all the other nations adjoining to them, as

far as Ethiopia, to require of them to acknowledge him as king, and to submit to his empire. But all these people sent back his ambassadors with disdain, and flighted his menaces. Nebuchadnezzar enraged at this, swore by his throne that he would be revenged for this affront; (*id.* ii. 1, 2, &c.) and in the thirteenth year of his reign he assembled the chief officers of his army, and acquainted them with the resolution he had taken, of bringing the whole earth under subjection to his government. He appointed Holofernes his generalissimo, gave him his instructions, put large sums of money into his hands, and sent him away at the head of a powerful army, to reduce all those nations that would not acknowledge his empire. But the success of this expedition was already related under the articles HOLOFERNES and JUDITH.

This prince died about the year 3356, and was succeeded by Saracus, or Chynaladanus. See ASSYRIA.

NEBUCHADNEZZAR, otherwise NABOPOLASSAR, father of Nebuchadnezzar the Great, was a Babylonian; but getting the command of the army of Saracus king of Assyria, he made a league with Astyages, otherwise called Ahasuerus, and thereby obtained Amyitis the daughter of Astyages in marriage for his son Nebuchadnezzar: whereupon Nabopolassar and Astyages joining their forces, attacked Saracus king of Nineveh, besieged him in his capital, took him prisoner; and upon the destruction of the Assyrian monarchy, erected two kingdoms, that of the Medes possessed by Astyages, and that of the Chaldeans, or Babylonians, founded by Nabopolassar, in the year of the world 3378. This Nabopolassar died in 3399, and left the kingdom of Babylon to his son Nebuchadnezzar the Great, so much celebrated in scripture.

NEBUCHADNEZZAR the Great, son and successor of Nabopolassar, was some time before his father's death ad-

mitted as partner in the kingdom ; and was sent by his father to recover Carchemish, which had been taken from him four years before by Necho king of Egypt. Nebuchadnezzar, having been successful in this expedition, marched against the governor of Phœnicia, and against Jehoiakim king of Judea, who was a tributary to Necho king of Egypt. 2 Chr. xxxvi. 6. He took Jehoiakim, and put him in chains, in order to carry him captive to Babylon ; but on farther thoughts he left him in Judea, under the condition of paying him a large tribute. He took away several persons of the first quality from Jerusalem ; among others, Daniel, Hananiah, Michael, and Azariah, all of the royal family, whom the king of Babylon caused to be brought up in his court, (Dan. i. 1, 2, 3, &c.) and taught the language and learning of the Chaldeans, that they might be employed at court.

Nabopolassar dying about the end of the year of the world 3399, Nebuchadnezzar, who was then either in Egypt or Judea, made haste to Babylon, and left to his generals the care of bringing to Chaldæa the captives he had taken in Syria, Judea, 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 his god Belus he deposited the sacred vessels of the temple of Jerusalem ; and the other rich spoils he had taken from his enemies.

Jehoiakim king of Judea continued three years in fealty to king Nebuchadnezzar ; but then being weary of paying tribute to the Chaldeans, he threw off their yoke, and would not acknowledge them any longer. 2 Kings xxiv. 1. The king of Chaldæa did not think fit to march in person against him, but sent troops of Chaldeans, Syrians, Moabites, and Ammonites, who harassed all Judea. This war continued three or four years ; in which at last Jehoiakim was besieged

and taken in Jerusalem, put to death, and his body thrown to the birds of the air, according to the predictions of the prophet Jeremiah. Jer. xxii. 18, 19. xxxvi. 30. See JEHOIAKIM.

In the mean time Nebuchadnezzar being then at Babylon, in the second year of his reign, had a very mysterious dream, (Dan. ii.) in which he saw a statue made up of several metals having a head of gold, a breast of silver, the belly and thighs of brass, and the feet half of iron and half of clay ; and a stone, coming of its own accord out of a mountain, struck against the statue, and broke it to pieces. The king having had this dream, which gave him a great deal of uneasiness, afterwards had so far forgot it, that he could not recover the least notion of it. He ordered all his diviners and interpreters of dreams to be sent for, but none of them could tell him either the dream or the interpretation. Nebuchadnezzar being then in wrath, pronounced a sentence of death against them all, which was going to be put in execution, when Daniel was informed of it. He went immediately to the king, and desired him to respite the sentence for a small time, and he would endeavour to satisfy the king's desire. Daniel addressed himself to God, who in the night revealed to him the king's dream, and also the interpretation.

The day following, Daniel went to Arioch, who had orders to put to death all the diviners of Babylon, and told him, that he was then ready to satisfy the king's demands concerning the dream in question. The prophet was admitted to Nebuchadnezzar's presence, and told him, that it was from the God of heaven, and not from the wise men of Babylon, that he was to expect the interpretation of his dream. He then informed him what his dream was, as above related ; to which he added this explication. You are the king of kings, and the most puissant monarch in the whole world. It is you that are represented by the golden

head of the statue. After you there will arise a kingdom inferior to yours, represented by the breast of silver; and after this another inferior to the former, which is denoted by the belly and thighs of brass. After these three empires, which are those of the Chaldeans, Persians, and the Greeks, there will arise a fourth, denoted by the legs of iron, and which represents the empire of the Romans. Under this last empire God will raise a new one, which shall be of greater strength, power, and extent than all the others. This is that of the Messiah, represented by the stone coming from the mountain, and overthrowing the statue.

When Nebuchadnezzar had heard this explication, he prostrated himself to the ground and worshipped Daniel; and commanded that sacrifices and incense should be offered to him. He acknowledged that the God of Daniel was the God of gods, and the Lord of kings, who only knew the most hidden things, and reveals them when he pleases. Then the king raised Daniel to great honour, made him noble presents, set him over all the wise men of Babylon, and gave him the government of that province: at his request he granted to Shadrach, Meshach, and Abednego the oversight of the works of the same province of Babylon.

Jehoiachin king of Judah having revolted against Nebuchadnezzar in the year of the world 3405, this prince marched against him with an army, and besieged him in Jerusalem. 2 Kings xxiv. 8, 9, &c. Jehoiachin was forced to surrender himself, and submit to the king of Babylon's mercy. But this prince took him with his chief officers, and led him captive to Babylon, with his mother, his wives, and the best workmen of Jerusalem, to the number of ten thousand men. From the rest of the country he took away also seven thousand men bearing arms, with a thousand smiths and carpenters. Among the captives were Mordecai the uncle of Esther, and Ezekiel the

prophet. Lastly, he took away all the vessels of gold which Solomon had made for the use of the temple, and whatever valuable things were to be found in the king's treasury. Instead of Jehoiachin, Nebuchadnezzar fet up Mattaniah his uncle by the father's side, to whom he gave the name of Zedekiah.

After Zedekiah had continued faithful to Nebuchadnezzar for nine years, (2 Kings xxv. 1, 2, &c. Jerem. xxxiv. &c.) being then weary of subjection, he revolted against him, and entered into a confederacy with the neighbouring princes, that he might oppose him with the greater security. The king of Babylon came into Judea with a powerful army, and having reduced the chief places of the country, he laid siege to Jerusalem. But Pharaoh Hophra coming out of Egypt to the assistance of Zedekiah, Nebuchadnezzar raised the siege for some time, went to meet the king of Egypt, overcame him in battle, and forced him to retire into his own country. After this he returned to the siege of Jerusalem, and was three hundred and ninety days before the place, before he could take it. But at last, in the eleventh year of Zedekiah, and in the year of the world 3416, the city was taken. Zedekiah attempted to make his escape, but he was taken and brought to Nebuchadnezzar, who was then at Riblah in Syria. The king of Babylon condemned him to die, caused his children to be put to death in his presence, and then put out his eyes, loaded him with chains, and sent him to Babylon. Nebuzaradan, general of the Chaldean troops, took care of Jeremiah, according to the orders he received from the king for this purpose; and left him at full liberty to go where he pleased. Then setting fire to the city and temple, he brought with him into Babylon all the captives he had taken during the war; and left Gedaliah in the country, as governor of the small remains of the people.



people whom the sword and other miseries of war had yet spared.

Three years after the Jewish war, Nebuchadnezzar laid siege to the city of Tyre; which siege, according to Josephus, lasted for thirteen years, at the end whereof, this city was taken. But during this siege, Nebuchadnezzar made war with the people bordering upon the Jews; such as the Sidonians, the Moabites, the Ammonites, and Edomites; and treated these nations much in the same manner he had done the Jews. Nebuchadnezzar, after this, entered Egypt; and having reduced that country, and enriched himself with the booty he had taken in this war, returned with all his army in triumph to Babylon, bringing along with him a vast number of captives. See Jerem. xlviii. xlix. Ezek. xxv. &c. Nebuchadnezzar being now at peace in Babylon, applied himself to the adorning, aggrandizing, and enriching that city with magnificent buildings. To him some ascribe the hanging gardens, supported by arches, so famous in ancient history; as also the walls of Babylon, of the most stupendous strength and magnificence, as may be seen more at large under the article **BABYLON**.

About this time, viz. in the year 3434, Nebuchadnezzar had a dream of a great tree, very tall, and loaded with fruit. Dan. iv. On a sudden, an angel, (literally a *watcher*) descending from heaven, commanded that the tree should be cut down, and that the branches, leaves, and fruit should be shaken off: but that the trunk and root should be preserved in the earth, that is, should be bound with chains of iron and brass; that it should dwell among the beasts of the field, and that for seven years it should be in the condition of the brutes, feeding upon the herbs of the field, and exposed to the dew of heaven. The king sent for all the diviners in the country: but none of them was able to explain his dream. Then Daniel coming to him, inform-

ed him, that this dream gave him to understand what related to himself. It is you, says Daniel, O king, that are represented by the great tree. You are to be brought low, to be reduced to the condition of a brute, and to be driven from the society of men. But when you have been for seven years in this state; and when you shall have acknowledged that all power is derived from heaven, you shall be restored to your first condition. 'Wherefore break off thy sins, by righteousness, and thine iniquities, by shewing mercy to the poor, if it may be a lengthning of thy tranquillity.' *id. ib. 27.*

A year after this, as Nebuchadnezzar was walking in his palace at Babylon, he broke forth into the following soliloquy. 'Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?' But hardly had he pronounced these words, but a voice was heard from heaven, telling him, that he should be deprived of his kingdom, driven from the company of men, and be reduced, like a brute beast, to eat the herbs of the field. This threatening was immediately executed upon him: for he fell into a distemper, or distraction, which so altered his imagination, that he thought himself metamorphosed into an ox. He took up the inclinations and manners of this beast; and after having been seven years in this state, God opened his eyes, his understanding was restored him, he acknowledged his dependence, recovered his royal dignity, and continued to reign with the same splendor as formerly. This he himself acknowledges, in a decree which he published sometime after, upon the occasion that we shall just now relate.

Nebuchadnezzar's repentance was neither solid nor sincere: for in the year 3442, according to F. Calmet, being the very year of his restoration, (which will make the transaction to have hap-

pened contrary to the order of Daniel's narrative) he caused a golden statue to be set up, whose height was sixty cubits, and breadth six cubits; and this he erected in the plains of Dura, in the province of Babylon. *id.* iii. And having appointed a day for the dedication of this statue, he assembled all the principal officers of his kingdom; and published by an herald, that all his subjects should adore this image, when they heard the sound of the instruments of music; and that such as should disobey these orders, should be cast into a burning fiery furnace. As soon as the solemnity was begun, it was observed, that the Jews, and especially the three companions of Daniel, would not bend the knee, nor worship the king's image; of which piece of contumacy he was quickly informed. Nebuchadnezzar therefore commanded Shadrach, Meshach, and Abednego to be called to him. Daniel probably was absent. He asked them, why they presumed to disobey his orders? to which they replied, that they neither feared the flames, nor any other punishment; that the God, whom only they worshipped, knew how to preserve them; but if the Lord should not think fit to deliver them out of his hands, yet however they would obey him rather than men.

At these words the king caused them to be bound, and to be thrown into the furnace, with all their cloaths; and the furnace being vehemently heated, the flame consumed the men that cast them in; but it had no power over Shadrach, Meshach, and Abednego. The angel of the Lord came down from heaven, and divided the flames, making a fresh breeze in the middle of the furnace, and a pleasant dew: so that the fire did not so much as touch them, or give them the least uneasiness. Then these three men glorified God, and called upon all his creatures to join with them in his praise. Nebuchadnezzar, seeing this miracle, was much astonished at it.

He got up on a sudden, and said to his nobles, Did we not cast three men into the fire, and from whence is it that I see four men walking in the midst of the flames? And the fourth is like the son of God. Then Nebuchadnezzar approaching towards the mouth of the furnace, called the three Hebrews by their names, who presently came out of the furnace in perfect health, to the great astonishment of the whole court. Nor could they find that their cloaths were so much as singed, nor had the smell of fire passed on them.

Then Nebuchadnezzar gave glory to the God of Shadrach, Meshach, and Abednego. He acknowledged his power and majesty, and ordained, that whoever should utter any blasphemous or injurious words against the Lord, the God of the Hebrews, should be put to death, and his house converted into a dunghill. He exalted the three Hebrews to great dignity in the province of Babylon, and made a decree, in which he declared the greatness of the God of the Hebrews; and related what had happened to him after his dream, in which he had seen the great tree, which was cut into pieces by the command of God, as above related. Dan. iv. 1, 2, 3, &c.

Nebuchadnezzar died this same year, being the year of the world 3442, after having reigned three and forty years, according to Berosus. Megasthenes, quoted by Eusebius, says, that this prince having ascended to the top of his palace, was there seized with a fit of divine enthusiasm, and cried out, ' O Babylonians, I declare to you a ' misfortune, that neither our father ' Belus, nor queen Baltis, have been ' able to prevent. A Persian mule ' shall one day come into this coun- ' try, who, supported by the assistance ' of your gods, shall bring you into ' slavery. He shall be assisted by the ' Mede, the glory of the Assyrians.' This Persian mule is Cyrus, who was born of a mother that was a Mede, and

and a Persian father. The Mede who assisted Cyrus was Cyaxares, or Darius the Mede.

It may not be amiss to add a word here concerning the metamorphosis of of this prince into an ox. There are many opinions about this matter. Origen believed the thing to be impossible, and has turned it into an allegory. Bodin thought that Nubuchadnezzar was really changed into a bull, and did not only lose the shape and sentiments, but even the soul of a man. But others maintain, that this change was only in his body and outward form, but not in his soul; the king preserving his reason in the midst of his misfortune, like Apuleius during his change into an ass, and like those Italians mentioned by St. Austin, who after they had tasted some cheese that was given them by some magicians of the country, were immediately changed into beasts of burden, and then after a certain time recovered their own shape again, and returned to their first condition. Some rabbins have pretended, that the soul of Nebuchadnezzar quitted the body of that prince, and gave place, for a time, to that of an ox, which communicated its sentiments to him, and imputed to his body the same motions, the same taste, and the same inclination as may be observed in oxen. Others have acknowledged in Nebuchadnezzar only a vitiated imagination, and in his subjects a kind of fascination of the eyes, which made both believe that Nebuchadnezzar was changed into an ox, and had the figure of one, though in reality there was no such thing. The most general opinion is, that, by the effect of the power of God, Nebuchadnezzar fell into a black melancholy, and in his frenzy imagined that he was become an ox; as in the disease called lycanthropy, a man fancies that he is changed into a wolf, a dog, a cat; a disease which only subsists in his disordered brain and overheated imagination; whence he howls, bites, eats raw meat, runs into the

fields, and avoids the society of men. Thus Nebuchadnezzar imagining that he was become an ox, imitated all the common modes of this animal; at which his people being astonished, bound him as a mad man: but he escaping out of their hands, fled into the fields, living there like an ox; and being exposed to the inclemencies of the weather, his hair grew like the feathers of an eagle, and his nails like the claws of a lion. Nothing more than this is required to account for all that the scripture says of Nebuchadnezzar.

Another difficulty is started concerning the duration of this disease. Some maintain, that as the Persians distinguished their years into two seasons, winter and summer, the seven years of Nebuchadnezzar must be reckoned in this manner, which will reduce them to the space of three years and a half. The word *time* (Dan. iv. 25.) which is generally understood a *year*, according to others, denotes no more than the space of a month; so that the king's disorder of course lasted no longer than seven months. But these and many other such like suppositions upon this subject, are all idle conjectures. A year was a common measure of time, among the Chaldeans, especially in the chronicles of their kings; and therefore in this particular we need no other interpreter for Daniel than Daniel himself, who in sundry places of his prophecy, particularly in chap. xii. 7. has set a *time* and *times*, and *half a time*, for the space of three years and a half. *Cabinet's Dict.*

NEBUSHASBAN, one of the generals of Nebuchadnezzar's army. He went with Nebuzar-adan to take Jeremiah out of prison, and to recommend him to Gedaliah. Jer. xxxix. 13.

NEBUZAR-ADAN, general of Nebuchadnezzar's armies, and the chief officer of his household. He managed the siege of Jerusalem, and made himself master of the city, while Nebuchadnezzar was at Riblah in Syria.

2 Kings xxv. Jer. xxxix. and lii. Nebuzar-adan sent Zedekiah to him thither, with the chief of the captives; and having plundered the city and the temple, he set them on fire, and reduced them to ashes. He took away all the consecrated vessels of the temple, and broke in pieces the brazen sea, the two great pillars, and all the other vessels that could not be carried away whole. Afterwards he gathered together all the captives at Ramah, and there finding Jeremiah and Baruch, he suffered them to go where they pleased, according to the king's order. Jer. xl. The other captives he carried to Babylon, leaving Gedaliah in the country, there to govern the miserable remains of Judah. Some have thought that Nebuzar-adan gave Jeremiah the ark of the covenant, the golden candlestick, the tables of incense, and of the shew-bread, and that this prophet hid them in a cave of mount Nebo, in the land of Moab.

Four years after Jerusalem was taken, while Nebuchadnezzar was engaged at the siege of Tyre, Nebuzar-adan brought to Babylon seven hundred and forty-five captives more; so that the country was left in a manner desolate. He afterwards marched against the Ammonites, took their capital city, laid waste their country, and brought their king and princes captives to Babylon. From this time the scripture makes no farther mention of Nebuzar-adan. See NEBUCHADNEZZAR.

NECHO, or NECHAO, a king of Egypt, who carried his arms as far as the Euphrates, and conquered the city of Carchemish. This prince is not only known in scripture under the name of Necho, but also in profane history. Herodotus informs us, that Necho was the son of Psammeticus king of Egypt, who no sooner succeeded to the crown, than he raised great land armies, and fitted out vast fleets, as well upon the Mediterranean as upon the Red-sea; that he gave battle to the Syrians near the city of Mig-

dol; routed them, and made himself master of the city of Cadytis. The learned however are not agreed about this city Cadytis. Some will have it to be Cades in Arabia Petraea, others Jerusalem; and others say it is the city of Cedes, or Kedesh, in Galilee, in the tribe of Naphtali.

The scripture acquaints us with the whole expedition of Necho in all its particulars. 2 Kings xxxiii. 29, &c. and 2 Chr. xxxv. 20, 21, &c. In the year of the world 3394, this prince having drawn out his army into the field, to make war with the Assyrians or Babylonians, and to take the city of Carchemish, otherwise called Circusum, upon the Euphrates; Josiah king of Judah, who was a tributary to the king of Babylon, marched to oppose his passage. Necho, who had no designs against him, sent to tell him, What have I to do with you, king of Judah? It is not against you that I am come forth, but against another people, against whom the Lord has commanded me to make war. Leave off therefore to set yourself against me, for fear the Lord should punish you for your resistance. But Josiah would not hearken to the remonstrances of Necho, but gave him battle at Megiddo, where he received the wound of which he died. The people of Jerusalem set up Jehoahaz for king of Judah, and Necho soon passed forwards, without making any longer stay in Judea.

But at his return from his expedition, which was very successful, he halted at 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, in his place, and exacted the payment of one hundred talents of silver, and one talent of gold from the country. Jeremiah (xli. 2.) acquaints us, that the city of Carchemish was taken from Necho by Nebuchadnezzar king of Babylon, in the fourth year of Jehoiakim king of Judah; so that

Necho did not enjoy his conquest above four years. Josephus adds, that the king of Babylon pursuing his victory, brought under his dominion all the country which is between the Euphrates and Egypt, excepting Judea. Thus Necho was again reduced within the limits of his own country.

**NECROMANCY**, *νεκρομαντεία*, the art of raising up the dead, to pry into future events. The scripture speaks at length of the appearance of Samuel to Saul, when this prophet was raised by the witch of Endor. 1 Sam. xvii. 7. See the articles SAUL, MAGICIAN, DIVINATION, INCHANTMENT, &c.

This practice no doubt the Israelites brought with them out of Egypt, which affected to be the mother of the most occult sciences; and from whence it spread into the neighbouring countries, and soon infested all the east. The injunction of the law is very express against it, (Deut. xviii. 11.) and the punishment upon such as practised it was to be stoned to death. Lev. xx.

27. What forms of incantments were used in the practice of necromancy, we are at a loss to know, because we read of none that the pythoness of Endor employed; however, that there were several rites, spells, and invocations used upon those occasions, we may learn from almost every antient author, but from none more particularly than from Lucan, who brings in Eriçtho animating a dead body, in order to tell young Pompey the fate of the civil war. These ceremonies are described in *Pbarfal. lib. vi.*

**NEGINOTH**. This term is read before some of the psalms, as Psal. lxxvii. It signifies *string-instruments of music*, to be played on by the fingers, or women-musicians; and the titles of those psalms, where this word is found, may be thus translated; *A psalm of David to the master of music, who presides over the string-instruments.* *Calmet.*

**NEHEL**, or **NEHELAM**, or rather **NAHĀL**. Shemaiah, a false prophet of Judah, was of Nehelam. Jer. xxix.

24. The word Nehelamith may signify a *dream*. Thus Shemaiah the Nehelamite may signify Shemaiah the *dreamer*. We know a city called Nahallal, or Nahalol, in the tribe of Zebulun. Josh. xiv. 15. See also Judges i. 30. Perhaps Shemaiah may have been of this city. *Calmet.*

**NEHEMIAH**, or **NEEMIAS**, son of Hachabiah, was born at Babylon during the captivity. Neh. i. 1, 2, &c. He was, according to some, of the race of the priests, but according to others, of the tribe of Judah and the royal family. Those who maintain the first opinion, support it by a passage in Ezra, (x. 10.) where he is called a priest. But those who believe that he was of the race of the kings of Judah, say, 1st, That Nehemiah having governed the republic of the Jews for a considerable time, there is great probability he was of that tribe of which the kings always were. 2dly, Nehemiah mentions his brethren Hanani, and some other Jews, who coming to Babylon during the captivity, acquainted him with the sad condition of their country. 3dly, The office of cup-bearer to the king of Persia, to which Nehemiah was promoted, is a further proof that he was of an illustrious family. 4thly, He excuses himself from entering into the inner part of the temple, probably because he was only a laic. Neh. vi. 11. 'Should such a man as I flee? And who is there that being as I am, would go into the temple to save his life?'

The scripture (Ezra ii. 62. Nehem. vii. 95.) calls him *תרשבתא* *tirshatha*, that is to say *cup-bearer*; for he had this employment at the court of Artaxerxes Longimanus. He had an exceeding great tenderness for the country of his fathers, though he had never seen it; and one day, as some Jews newly come from Jerusalem acquainted him with the miserable estate of that city, that its walls were beat down, its gates burnt, and that the Jews were become a reproach among all nations; he

he was sensibly affected with this relation, he fasted, prayed, and humbled himself before the Lord, that he would be favourable to the design he had then conceived of asking the king's permission, to rebuild Jerusalem. The course of his attendance at court being come, he presented the cup to the king according to custom: but with a countenance sad and dejected; which the king observing, entertained some suspicion, as if he might have had some bad design: but Nehemiah (ii.) discovering the occasion of his disquiet, Artaxerxes gave him leave to go to Jerusalem, and repair its walls and gates: but however upon this condition, that he should return to court at a time appointed. Letters were made out, directed to the governors beyond the Euphrates, with orders to furnish Nehemiah with timbers necessary for covering the towers and gates of the city, and the house designed for Nehemiah himself, who was now appointed governor of Judea, in the year of the world 3350.

Nehemiah being arrived at Jerusalem with the king's commission, went round the city, and having viewed the condition of the walls, assembled the chief of the people, produced his commission, and exhorted them to undertake the reparation of the gates and walls of the city. He found every person ready to obey him: whereupon he immediately began the work. The enemies of the Jews, observing these works in such forwardness, made use of all the means in their power to deter Nehemiah from this undertaking, and made several attempts to surprisè him: but finding that their designs were discovered, and that the Jews kept upon their guard, they had recourse to craft and stratagem; endeavouring to draw him into an ambuscade in the fields, where they pretended they would finish the dispute at an amicable conference: but Nehemiah gave them to understand, that the work he had begun required his per-

sonal attendance; and therefore, he could not come to them. He sent the same answer to four several messengers, that they sent one after another on the same subject. *id.* iv. and vi.

Sanballat, the chief of the enemies of the Jews, together with his associates, wrote word, that a report was spread the Jews were building the walls of Jerusalem, only with a design to make it a place of strength, to support them in an intended revolt; that it was said also that Nehemiah had suborned false prophets to favour his designs, and to encourage the people to chuse him king; that to stop the course of these rumours, he advised him to come to him, that they might confer together, and take such resolutions as should be found convenient. Nehemiah gave himself no trouble on this account, but returned for answer, that all those accusations were false, and made at random. About the same time he discovered, that a false prophet, called Shemaiah, had been corrupted by his enemies, and that some of the chief of the city were secretly in confederacy with them. Yet all this did not discourage him. He went on with his work, and happily compleated it in two and fifty days after it had been begun.

Then he made a dedication of the walls, of the towers, and of the gates of Jerusalem, with the solemnity and magnificence that such a work required. He separated the priests, the Levites, and the princes of the people into two companies, one of which walked to the south, and the other to the north, on the top of the walls. These two companies were to meet at the temple. The procession was accompanied with music both vocal and instrumental; and when they were all come to the temple, they there read the law, offered sacrifices, and made great rejoicings. And as the feast of the tabernacle happened at the same time, it was celebrated with great solemnity. *id.* viii. Nehemiah observ-

ing that the compass of the city was too large for its inhabitants, he ordered that the chief of the nation should fix their dwelling in the city; and caused them to draw lots, by which a tenth part of the whole people of Judah were to dwell at Jerusalem. *id.* xi. Then he applied himself to the reformation of such abuses as had crept into the administration of the public affairs. He curbed the inhumanity of the great ones, who held in a state of slavery the sons and daughters of those that were poor or unfortunate, keeping their lands in possession, which these poor people had been obliged either to mortgage or to sell to the rich. Another abuse there was, which Ezra had in vain attempted to redress, that they had contracted marriages with strange and idolatrous women. Nehemiah undertook to dissolve these marriages, succeeded in it, and sent away all such women as had been taken against the express command of the law. *id.* ix. Having likewise observed, that the priests and Levites were obliged to take refuge wherever they could, and so the ministry of the temple was not attended or performed with that decency it ought, because they did not receive the revenues that the law had appointed for their subsistence; he obliged the people punctually to pay the ministers of the Lord what was due to them; and enjoined the priests and Levites duly to attend on their respective duties, and to discharge their functions. *id.* xiii. 10, 11. &c. He enforced the observation of the sabbath, which had been much neglected at Jerusalem, and would not permit strangers to come in to buy and sell, but kept the gates of the city shut all that day. And to perpetuate as much as was possible these good regulations which he had newly established, he engaged the chief men of the nation solemnly to renew the covenant with the Lord. This ceremony was performed in the temple, and an in-

strument was drawn up, which was signed by the principal men, both priests and people, (*id.* ix. x.) in the year of the world 3551.

We read in the books of Maccabees, (2 Macc. i. 19, 20, 21, &c.) that Nehemiah sent to search for the holy fire, which before the captivity of Babylon, the priests had hid in a dry and deep pit; but not finding any fire there, but instead thereof a thick and muddy water, he sprinkled this upon the altar; whereupon the wood which had been sprinkled with this water, took fire presently, as soon as the sun began to appear. Which miracle coming to the knowledge of the king of Persia, he caused the place to be encompassed with walls where the fire had been hid, and granted great favours and privileges to the priests. It is recorded in the same books, (2 Macc. ii. 13, 14.) that Nehemiah erected a library, wherein he placed whatever he could find, either of the books of the prophets, of David, and of such princes as had made presents to the temple. Lastly, he returned to Babylon, (*id.* v. 14. and xiii. 6.) according to the promise he had made to king Artaxerxes, about the thirty-second year of this prince, in the year 3563. From thence he returned again to Jerusalem, where he died in peace, about the year 3580, having governed the people of Judah for about thirty years.

The book which in the English bible, as also in the Hebrew, has the name of Nehemiah, in the Latin bible is called the book of Esdras; and it must be confessed, that though this author speaks in the first person; and though at first reading one would think, that he had writ it day by day, as the transactions occurred, yet there are some things in this book which could not have been written by Nehemiah himself: for example, memorials are quoted wherein were registered the names of the priests in the time of Jonathan the son of Eliashib, and even to the

rites of the high-priest Jaddus, who met Alexander the Great. These therefore must have been added afterwards.

It may well be questioned, whether this Nehemiah be the same that is mentioned in Ezra, (ii. 2. and Nehe. vii. 7.) as one that returned from the Babylonish captivity under Zerubbabel; since from the first year of Cyrus to the twentieth of Artaxerxes Longimanus, there are no less than ninety-two years intervening, so that Nehemiah must at this time have been a very old man, upon the lowest computation an hundred, consequently utterly incapable of being the king's cupbearer, of taking a journey from Shushan to Jerusalem, and of behaving there with all the courage and activity that is recorded of him. Upon this presumption therefore, we may conclude, that this was a different person, though of the same name, and that Tirshatha (the other name by which he is called Ezra ii. 63. and Neh. vii. 65.) denotes the title of his office, and both in the Persian and Chaldean tongues was the general name given to the kings deputies and governors. *Le Clerc's and Pool's Annot. on Neh. i.*

NEHUSHTA, daughter of Elnathan, and mother of Jehoiachin king of Judah. 2 Kings xxiv. 8.

NEHUSHTAN, a *snake or serpent*, the name which king Hezekiah gave to the brazen serpent that Moses had made, and which the children of Israel worshipped till the time of Hezekiah, who broke it in pieces, and called it by this name. 2 Kings xviii. 4. See SERPENT.

NEIEL, a city of the tribe of Asher. Josh. xix. 27.

NEIGHBOUR, one who dwells or is seated near to another. 2 Kings iv. 3. 2. Every man to whom we have an opportunity of doing good. Matt. xxii. 39. 3. A fellow labourer of one and the same people. Act vii. 27. 4. A friend. Job xvi. 21. At the time of our Saviour, the Pharisees

had restrained the word neighbour to signify those of their own nation only, or their own friends; being of opinion that to hate their enemy was not forbidden by their law. But our Saviour informed them, that the whole world were their neighbours; that they ought not to do to another, what they would not have done to themselves; and that this charity ought to be extended even to their enemies. Matt. v. 43. Luke x. 29, &c.

NEKEB, a city of the tribe of Naphtali. Josh. xix. 33.

NEMUEL, the son of Eliab, of the tribe of Reuben, brother to Dathan and Abiram. Numb. xxvi. 9. This was also the name of a son of Simeon, head of the family of the Nemuelites. *id. ib.* 12.

NEPHEG, a son of David. 2 Sam. v. 15. 1 Chr. iii. 7. xiv. 6.

NEPHI, or NAPHTHAR, the name of that place where Nehemiah found the muddy water which was in the pit where the holy fire had been hid. 2 Mac. i. 36. Copies vary concerning this word.

NEPHTOAH, the name of a fountain in the tribe of Benjamin. Josh. xv. 9.

NER, the son of Abiel and father of Abner the general of Saul's Armies. 1 Sam. xiv. 50, 51.

NEREUS. St. Paul in his epistle to the Romans (xvi. 15) salutes Nereus and his sister.

NERGAL, a god of the Cuthites. 2 Kings xvii. 30. The rabbins, followed by some interpreters, think the god Nergal was worshipped under the shape of a wooden hen.

NERGAL-SHAREZER, one of the generals in Nebuchadnezzar's army. Jerem. xxxix. 3.

NERIAH, the father of the prophet Baruch. Jer. xxxii. 12.

NERI, the son of Melchi, and father of Salathiel. Luke iii. 27.

NERO, the Roman emperor, is known in scripture only by his surname Caesar. To him it was that St. Paul



appealed when, being seized in the temple of Jerusalem, he was sent to Caesarea to Felix, the governor of Judea. Felix kept him a prisoner for two years; and afterwards left him to his successor Festus, who having a design of delivering him up to the Jews, St. Paul was obliged to appeal to Nero. He was therefore carried to Rome, and arrived there in the month of February, in the 60th year of Jesus Christ. There he continued two years, preaching the gospel with great freedom, till he became famous even in the emperor's court, in which were a good number of Christians. Philip. iv. 22. i. 12, 13. He salutes the Philippians in the name of the brethren who were of the household of Caesar, that is, of Nero's court. We have no particular information how he got clear of those accusations that were exhibited against him by the Jews; whether he appeared before Nero, or whether his enemies the Jews dropt their persecutions; but this is certain, that he was set free in the 62d year of Jesus Christ.

He returned to Rome, in the 65th year of Jesus Christ, in the 11th and 12th of Nero; and having, as it is said, made a profelyte of a concubine of this prince, he was seized and put in prison by his orders. He appeared before him, and was forsaken by every body on this important occasion: but God delivered him at this time 'out of the mouth of the lion.' 2 Tim. iv. 16, 17. He appeared before him a second time, and was condemned to be beheaded in the 66th year of Jesus Christ. The apostle St. Peter was also apprehended, and put to death by order of the same prince, and at the same time with St. Paul. Nero is reckoned as the first persecutor of the christian church; and the persecution he raised against it in the 64th year of Christ, is reckoned as the first persecution by the Roman Emperors. Nero, the most cruel and most savage

of all men, as also the most wicked and depraved, began his persecution against the Christians on pretence of the burning of Rome, of which every one thought himself to be the author. He endeavoured to throw all the odium on the Christians, of which all were first seized who were known publicly as such, and by their means many others were discovered. They were condemned to death, and even insulted at their sufferings. Some of them were sewed up in skins of wild beasts, and then exposed to dogs to be torn in pieces. Others were nailed to crosses, others perished by flames, and were lighted up in the night-time, to serve as torches to the people. Nero gave leave to make use of his own gardens, to be the scene of all these cruelties. From this time, they began to publish edicts against the christians, and a great number of martyrs were found in Nero's reign, from the year 64, especially in Italy. We have already mentioned the deaths of St. Peter and St. Paul, which were consequent of this persecution; which probably continued to the death of Nero, in the 68th year of Christ, and the 14th of this emperor, who killed himself the ninth or eleventh of June. We shall not enter upon the particulars of Nero's life and actions, but shall confine ourselves to what concerns the christian religion only, and what may properly belong to a Dictionary of the Bible. The revolt of the Jews from the Romans happened about the 65th and 66th years of Christ, and the 12th and 13th of Nero. The city of Jerusalem making an insurrection in the year 66, Fiorus there slew three thousand six hundred persons, and thus began the war. A little while after, those of Jerusalem killed the Roman garrison. Cestius upon this came to Jerusalem, in order to suppress the sedition; but he was forced to retire after having besieged it for above six weeks, and was routed in his retreat

the 8th of November, in the 66th year of the vulgar æra. About the end of the same year, Nero gave to Vespasian the command of his troops against the Jews. This general carried on the war in Galilee, and in the rest of Judea, during the 67th and 68th years of Christ, and the 13th and 14th of Nero. But Nero killed himself the 14th year of his reign; and the city of Jerusalem was not besieged till after his death, in the 70th year of Christ, and the 1st and 2d of Vespasian.

**NETHANIAH**, of the race royal of Judah, the father of Ishmael who slew Gedaliah. 2 Kings xxv. 23.

**NETHANIAH**, a Levite, head of the fifth band of musicians. 1 Chron. xxv. 2, 12.

**NETHINIMS**. This word comes from the Hebrew *Nathan*, to give. The Nethinims were servants who had been given up and dedicated to the service of the tabernacle and temple, to perform the meanest and most laborious services therein, as the carrying of wood and water thither. At first the Gibeonites were appointed to this office. Josh. ix. 27. Afterwards the Canaanites that surrendered themselves, and whose lives were spared, were consigned to the performance of the same duties. We read in Ezra, (viii. 20.) that the Nethinims were slaves devoted by David, and the other princes to the ministry of the temple; and elsewhere, that they were slaves given by Solomon: the children of Solomon's servants. Ez. ii. 58. And we see in the book of Kings, (1 Kings ix. 20, 21.) that this prince had subdued the remains of the Canaanites, and had constrained them to several servitudes; and it is very probable he gave a good number of them to the priests and Levites, for the service of the temple. The Nethinims were carried into captivity with the tribe of Judah, and there were great numbers of them towards the coasts of the Caspian sea,

from whence Ezra brought some of them back. Ez. viii. 17. At the return from the captivity, they dwelt in the cities appointed for them. Ez. ii. 17. There were some of them also at Jerusalem, who inhabited that part of the city called Ophel. Nehem. iii. 26. Those who returned with Ezra were to the number of two hundred and twenty; (Ezr. viii. 20.) and those that followed Zerubbabel made up three hundred ninety-two. Ezr. ii. 58. This Number was but small in regard to the offices that were imposed on them; so that we see afterwards they instituted a solemnity called Xylophoria, in which the people carried wood to the temple with great ceremony, to keep up the fire of the altar of burnt sacrifices. *Calmet's Dict.*

**NETOPHA**, a city and country between Bethlehem and Anathoth, Ezr. ii. 22. Nehem. vii. 25. Jerem. xl. 8. and 1 Chron. ix. 16. We find several persons in scripture, that were natives of Netopha.

**NIBHAZ**, a god of the Avites. 2 Kings xvii. 31. The rabbins, followed by several commentators, think, that this deity had the shape of a dog.

**NIBSHAN**, a city of Judah. Josh. xv. 62.

**NICANOR**, the son of Patroclus, returned from Rome along with king Antiochus Epiphanes, and had a great share in the favour of that prince. 2 Mac. viii. 9. and *Joseph. Antiq.* The author of the second book of Maccabees (xiv. 12.) says, that he was master of the Elephants. He was sent into Judea with Gorgias, by Antiochus Epiphanes, to stop the great progress then making by Judas Maccabæus; and he thought himself so sure of the victory, that he pretended to promise the two thousand talents that the king owed the Romans for tribute, with the money that should arise from the sale of the Jewish slaves. And at the same time sent to the cities on the

the sea-coast, to invite merchants to come and buy such slaves as he should make in this war, promising to give them fourscore and ten for one talent.

Nicanor and Gorgias being therefore arrived in Judea with a powerful army, in order to exterminate the Jews, and to distribute their country to strangers, according to the commands that Antiochus Epiphanes had left with them at his departure for Persia; Judas Maccabæus had intelligence of it, and assembling together about seven thousand of his troops, he exhorted them to fight bravely, and not to fear the multitude of their enemies, but to call to mind the wonders that God had heretofore done in favour of their fathers, by defeating the the army of Sennacherib, and again in the defeat of the six score thousand Gauls or Galatians.

Having thus encouraged them to stand up in the defence of their laws and country, Jerusalem being then in the possession of idolatrous nations, they came to Mizpeh, which had been a place of prayer and devotion to Israel before the temple was built. 1 Mac. iii. 26, &c. There they fasted, clothed themselves with sack-cloth, covered their heads with ashes, tore their clothes, and implored the help of the Lord; and Eleazar brother to Judas read something to them out of the book of the law. Then Judas appointed his officers, nominated tribunes, captains, and decurions, each to command the body that was committed to them, under the command of general officers. Lastly, he began his march, came and encamped at Emmaus, and gave orders to his people to prepare themselves to fight the day following.

Gorgias imagining he might then surprize Judas by night, and cut his little army in pieces, (1 Macc. iv. 1, &c.) set out towards evening with a detachment of five thousand foot, and a thousand chosen horse; and taking

some deserters or apostate Jews for his guides, who were well acquainted with the country, he marched directly to the Hebrew camp. But Judas, having had intelligence of his march, decamped in the middle of the night; and taking advantage of the absence of Gorgias, who was a general of good experience, he advanced to attack the body of the enemy's army then at Emmaus. Gorgias in the mean time coming to Judas's camp, and finding it forsaken, thought he had took to his heels, and began to pursue him into the mountains. But Judas, distributing his army into four bodies, gave the command of fifteen hundred men to each of his three brothers, Simon, Joseph, and Jonathan; and having given them the watch-word, *the Assistance of God*, put himself at the head of three thousand men, set upon Nicanor, killed him above nine thousand men, and routed his whole army. See the articles JUDAS, ANTIQCHUS, &c.

Nicanor returned again into Judea about four years after this, when Demetrius Soter son of Seleucus was come back into Syria; and had ascended the throne of his ancestors. This prince sent Nicanor into Judea, with orders to destroy all those that should dispute his commands. 1 Mac. vii. 26, 27, &c. See alio 2 Mac. xiv. 12, 13, &c.

At first he endeavoured to get Judas into his power by stratagem, pretending to treat of peace with him in a personal conference out of the city. Judas came to the place appointed, but perceiving they had a design to secure him, he withdrew in time, and would hear no more of any accommodation after that. Then he marched against Nicanor with his army, and gave him battle at Caphartalama. Nicanor had about five thousand men killed upon the spot, and the rest fled to Jerusalem. He came thither also himself, where he turned to ridicule the burnt-offerings that were offered there

there for the kings of Syria, treated the priests with contempt, and threatened at his return to burn the temple, if they did not deliver Judas into his hands.

Then he departed, and went to encamp about Bethoron, where he received a reinforcement of Syrian troops. Judas also drew near with his army, and encamped at Adarfa, four miles from Bethoron. The battle was fought the thirteenth day of the month Adar, when Nicanor's army was intirely routed, and himself slain in the fight. His soldiers seeing him fall, threw down their arms, and betook themselves to flight. They cut off Nicanor's head, and his right hand, which he had sacrilegiously stretched out against the temple; these the Jews brought, and hung them up in the sight of Jerusalem, and ordered that for the future, this day should be celebrated as a festival to all Israel. Such was the end of Nicanor, who died in the year of the world 3843. The reader may meet with some farther particulars of Nicanor's life under the articles DEMETRIUS, BACCHIDES, ALCIMUS, &c.

**NICANOR, DEMETRIUS-NICANOR, or NICATOR.** See the article DEMETRIUS.

**NICANOR**, one of the first deacons that were appointed at Jerusalem, soon after the descent of the Holy Ghost, upon occasion of the division among the believers into two parties, those that spoke Greek, and those of Palestine who spoke Hebrew or Syriac. See the article DEACON.

Nothing is known concerning Nicanor in particular: but the Roman martyrology says, that he suffered martyrdom in the island of Cyprus, though others will have it to be at Jerusalem.

**NICODEMUS**, a disciple of Jesus Christ, a Jew by nation, and by sect a Pharisee. John iii. 1, &c. The scripture calls him a ruler of the Jews, and our Saviour gives him the name of

a master of Israel. When our Saviour began to manifest himself by his miracles at Jerusalem, at the first passover that he celebrated there after his baptism, Nicodemus made no doubt but that he was the Messiah, and came to him by night, that he might learn of him the way of salvation. Jesus told him, that no one could see the kingdom of heaven, except he should be born again. Nicodemus taking this in the literal sense, made answer, How can a man that is old, be born again? Can he enter a second time into his mother's womb? To which Jesus replied, If a man be not born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Nicodemus asks him, How can these things be? Jesus answered, 'Are you a master of Israel, and are you ignorant of these things? We tell you what we know, and you receive not our testimony. If you believe not common things, and which may be called earthly, how will you believe me if I speak to you of heavenly things? No body has ascended into heaven, but the son of God, who came down from thence. And just as Moses lifted up the brazen serpent in the wilderness, so must the son of man be lifted up on high. For God has so loved the world, that he has given his only son, so that no man who believes in him shall perish, but shall have eternal life.'

After this conversation Nicodemus became a disciple of Jesus Christ, and there is no doubt to be made, but he came to hear him, as often as our Saviour came to Jerusalem. It happened on a time, that the priests and pharisees had sent officers to seize Jesus, (John vii. 45, &c.) who returning to them, made their report, that never man spoke as he did; to which the Pharisees replied, 'Are you also of his disciples? Is there any one of  
' the

‘ the elders or pharisees that have believed in him?’ Then Nicodemus thought himself obliged to make answer, saying, Does the law permit us to condemn any one before he is heard? To which they replied, Are you also a Galilean? Read the scriptures and you will find, that never any prophet came out of Galilee. After this the council was dismissed. At last Nicodemus declared himself openly a disciple of Jesus Christ, (*id.* xix. 39, 40.) when he 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 a sepulchre.

We are told, that Nicodemus received baptism from the disciples of Christ: but it is not mentioned whether before or after the passion of our Lord. It is added, that the Jews being informed of this, deposed him from his dignity of senator, excommunicated him, and drove him from Jerusalem: but that Gamaliel who was his cousin-german took him to his country house, and maintained him there till his death, when he had him buried honourably near St. Stephen. There is still extant an apocryphal gospel under the name of Nicodemus, which in some manuscripts bears the title of the *Acts of Pilate*.

NICOLAS, one of the seven first deacons. Acts vi. 5. He was a profelyte of Antioch, that is to say, converted from paganism to the religion of the Jews. Afterwards he embraced Christianity, and was one of the most zealous and most holy amongst the first Christians; so that he was chosen for one of the seven first deacons of the church of Jerusalem. His memory however has been tarnished in the church by a blemish, from which it has not been possible to clear him hitherto. Certain heretics were called Nicolaites from his name; and though perhaps he had no share in their errors, nor their irregularities,

yet he is suspected to have given at least some handle to them. This is what the ancients inform us in this matter. He had a wife who was very handsome, and in imitation of those that aimed at a great degree of perfection, he left her to live in a state of continence. St. Epiphanius says, that he did not persevere in this resolution, but took his wife again, and in order to justify his conduct, he advanced principles that were contrary to truth and purity. He plunged himself into irregularities, and gave beginning to the sect of the Nicolaites, to that of the Gnostics, and to several others, who following the bent of their passions, invented a thousand different sorts of crimes and wickednesses.

Notwithstanding this, there are some other ancient writers, of still greater antiquity, and equal authority, who express a great esteem for Nicolas; and relate the affair quite otherwise. They affirm, that the Nicolaites falsely assumed this name; and some even distinguish Nicolas the founder of this sect from the deacon. See the next article.

NICOLAITANS, or NICO LAITES, certain christian heretics, frequent in Asia, from the end of the first age of the church; and whom Jesus Christ himself expressly condemns in the Revelations. ii. 6, 15. Clement reports, that these heretics grounded their doctrines upon a word which Nicolas let fall, that the flesh ought to be abused, by which he meant nothing else than that we ought to suppress our inclinations to sensuality and concupiscence, and to mortify the passions and impetuosities of the flesh, whereas those disciples of pleasure explained these words according to their sensuality, and not according to the meaning of this apostolical man; however, on the other hand, it is observed, that St. John does not in the least seem to excuse Nichola's nor

to clear him from the accusation of his being the author of this sect; and that no christian church has ever paid any honours to the memory of Nicolas seems also a great circumstance against him. Irenæus says, that adulteries, and the use of meats offered to idols, were held as indifferent things among them. Victorinus Petaviensis says, that they eat these meats after having exorcised them, and forgave fornicators eight days after their offence. Theodoret says, that the two distinguishing characters of this heresy were libertinism and folly. St. Epiphanius gives a long account, both of their infamous actions, and their extravagant opinions concerning God and the creation. St. Austin says, that they have their women in common, and make no scruple to conform to all the pagan superstitions. They tell a number of fables about the creation and disposition of the world, intermingling many barbarous names of angels and princes, to amaze their auditors; though to people of understanding they are rather subjects of mirth than terror. Through all their disguises it is easy to perceive, that they hold, the world was not created by God, but was the work of certain powers whom they feign with an insupportable temerity, or whom they take for granted from the credit of others, with a credulity not less to be blamed.

Irenæus calls them a branch of the Gnostics, and says, it was against them that St. John wrote his gospel. Clemens Alexandrinus says, they had a certain book on the authority of which they relied; and by which they imputed to God himself the infamous actions they committed. They continued but a very little time, according to Eusebius; at least the name of Nicolaites did not continue long: But their errors were adopted by other sects, and Tertullian says, that the Cainites espoused them.

NICOPOLIS, a city of Epirus,

upon the gulph of Ambracia, where St. Paul passed his winter in the year 64 of the common era. He sent word to Titus, who was then in Crete, to come to him thither. Tit. iii. 12. Some are of opinion, that the city of Nicapolis where St. Paul intended to winter, was not that of Epirus, but that of Thrace, upon the borders of Macedonia, near the river Nessus.

NIDDUI, the first degree of excommunication among the Jews. See EXCOMMUNICATION.

NIGER, surnamed Simon, of whom mention is made in the Acts of the apostles. xiii. 1. He was a prophet and teacher, and was one of those who laid their hands on Saul and Barnabas, for the execution of that office to which the Holy Ghost had appointed them. Some believe it is he that is called Simon the Cyrenian, who carried the cross of Christ to mount Calvary: but the only proof for this opinion is a similitude of names. St. Epiphanius speaks of one Niger among the seventy disciples of our Saviour. The church makes no mention of Simon Niger in its offices, nor in its martyrologies.

NIGHT. The ancient Hebrews began their artificial day in the evening, and also ended it the next evening; so that the night preceded the day: whence it was said, 'the evening' and the morning were the first day.'

Gen. i. 5. They allowed twelve hours to the night, and as many to the day. The hours of the day and those of the night were not equal, but only in the equinox. At other times, when the hours of the night were long, those of the day were short; and contrary-wise, when the twelve hours of the night were very short, as it happened at midsummer, the hours of the day were long in proportion. See the article DAY.

Night is used for the time of Heathenish ignorance and profaneness; (Rom. xiii. 12.) as also for adversity and affliction

affliction. Isa. xxi. 12; and lastly for death. John ix. 4.

NILE, a river of Egypt, which has its fountain in the upper Ethiopia. It is said to proceed from two springs, or from two eyes, which are distant from each other about twenty paces, and each of the bigness of a cart-wheel. The largest of them is worshipped by the inhabitants of the country, who are idolaters. Its depth is something more than five and twenty palms, and the other spring is about sixteen palms deep. At something above three days journey from the fountain-head, the river is wide, and deep enough to carry vessels. Having received another river called Jama; the Nile pursues its course westward, for above five and twenty or thirty leagues from its head, where it winds about to the east, and falls into a great lake, which probably is that of Zaire. At its coming out of this lake, it makes several windings towards the south. It waters the country of Alata, from whence it precipitates itself between rocks of fourteen fathom high, with a terrible noise, and with such thick vapours, that at a distance they may be taken for real clouds. After having watered several kingdoms to the east, it continues its course so far into the kingdom of Goiam, that it comes within a day's journey of its source. Thence it takes a tour round about, and runs towards Phezolo and Ombarea. Then it winds about again, and from the east to the north, having crossed several kingdoms and provinces, it falls into Egypt at the cataracts, which are waterfalls made by meeting with steep rocks, of the height of two hundred feet. The water of the Nile falling from these rocks, causes a dismal noise, which may be heard three leagues off. It falls with so much violence, that it makes a kind of aren, under which it leaves a broad way, where travellers may pass without being wet.

At the bottom of these rocks the Nile

returns to its usual gentle pace, with which it flows through the plains of Egypt. Its channel, according to Villamont, is about a league broad. Being come below Memphis, at eighty miles from Grand Cairo, it is divided into two arms, which make a kind of triangle, whose base is at the Mediterranean-Sea, and which the Greeks call the Delta, because of its figure  $\Delta$ . These two arms are again divided into others, which discharge themselves into the Mediterranean, whose distance from the top of the Delta is about twenty leagues. As to the number of the branches of the Nile, the ancients have commonly reckoned them seven. *Septemplexis ostia Nili.* Ptolemy makes them nine, others but four, others eleven, and others again fourteen. Several have thought, that the Nile was the Gihon, one of the four rivers mentioned by Moses as flowing by the terrestrial paradise: but this opinion is not capable of being supported, for the reasons already given under the article GIHON.

Homer, Xenophon, and Diodorus Siculus testify, that the antient name of this river was Egyptus; and the latter of these writers says, that it took the name Nilus only since the time of a king of Egypt called by that name. In the scripture, the river Nile has seldom any other name but 'the river of Egypt.' Joshua (xiii. 3.) and Jeremiah (ii. 18.) express it by the name of Sihor; and when the scriptures point out the limits of the land of Promise, they often put the river of Egypt for its more southerly limits. See *River of EGYPT.*

The Greeks gave it the name of Melas; and Diodorus Siculus observes, that the most antient name by which the Grecians have known the Nile was Oceanus. The Egyptians paid divine honours to this river, and called it Jupiter Nilus; for which reason some interpreters think, that the Lord sometimes threatens in the prophets to finite the river of Egypt, to dry

dry up, and kill its fishes, as it were to shew the Egyptians the vanity of their worship, and the impotence of their pretended deity. See Isa. xi. 15. Ezek. xxix. 34, &c.

The Nile overflows regularly every year in the month of August, in the higher and middle Egypt, where this overflowing is necessary, because it hardly ever rains there. But in the lower Egypt the flood is less sensible and less necessary, because it frequently rains there, and the country is sufficiently watered. It is less sensible, because they make fewer dikes there, or receptacles for the water, and the inundation spreading it self equally through all the country, does not rise higher than a cubit through the whole Delta. Whereas in higher and middle Egypt, where it rains very seldom, they have made high banks at a league distance, in the midst of which there are deep canals, to receive the waters of the river. They make a breach in these dikes by the authority of the Bacha, and when a country is sufficiently watered, the dike is stopt up there, and opened in another place; and thus the whole land of Egypt is successively watered, as if it were a garden. The Egyptians have often contentions among one another, village against village, to strive which shall have the first distribution of the waters; and when the overflowing comes to the height they desire, they celebrate a great festival all over the country.

While the Nile overflows only to the perpendicular height of twelve cubits, a famine necessarily follows in Egypt; nor is the famine less certain, if it should exceed sixteen cubits, as Pliny says; so that the just height of the inundation is between twelve and sixteen cubits. The Nilometer is a pillar erected in the middle of the Nile, upon which are marked the degrees of the ascent of the water. There were several of these in different places of the Nile. At this day there is one in the island, where the Nile is divided

into two arms, one of which passes to Cairo, and the other to Gizah.

There have been great variety of opinions, concerning the cause of the overflowing of the Nile. Some have imputed it to the nitre with which this river is impregnated, and which causes its overflowsings, by the vehement fermentations, during the violent heat of the summer. But at present it is but little doubted, that it is occasioned by the great rains, which fall in Ethiopia in the months of June, July, and August, which are the winter-months in that country. These waters carry along with them much mud and fullage, which very much contribute to fatten and enrich the land. When the waters are withdrawn, the culture of the land is very easy. The seed is cast upon the dry mud, and with very little tillage, it produces in great plenty.

NIMRAH, a city of the tribe of Gad, or rather of Reuben, situated to the east of the Dead-Sea. Jeremiah (xlviii. 34.) speaks of the city of Nimrim, and its pleasant waters. Isaiah (xv. 6.) makes also mention of the waters of Nimrim. St. Jerom says, that Nimrim is situated upon the Dead-Sea; and that its name Nimrim comes from the bitterness of its waters, which have contracted this quality only since the desolation of the city, as had been denounced by the prophets Isaiah and Jeremiah.

NIMRIM. See the preceding article NIMRAH.

NIMROD, son of Cush, 'a mighty hunter before the Lord,' (Gen. x. 8, 9.) as the scripture says of him. He began to make himself powerful upon the earth, and gave occasion to the proverb, as Nimrod, the great hunter before the Lord. His hunting was not only exercised on wild beasts, but he made use of it also to subdue men, to take them, to put them to death, or to reduce them under his dominion.

The foundation of the empire of  
Nimrod



Nimrod was at Babylon; and it is very probable he was one of the most eager undertakers of the building of the tower of Babel, and that continuing there after the dispersion of mankind, he built Babylon in the same place, or near this famous tower. From thence he extended his dominion over the neighbouring countries, and reigned at Erech, Acad, and Calneh, in the land of Shinar. What we have said upon each of these places may be seen under their particular articles.

Moses adds: ' Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city.'

This Bochart understands still of Nimrod, and translates the Hebrew in this manner. From this place he went out to go into Assyria, where he built Nineveh, Rehoboth, Calah, and Resen. That is to say, when Nimrod had established the beginning of his empire at Babylon; and in the land of Shinar, he advanced towards Assyria, and there built powerful cities, to serve as so many fortresses, to keep the people in subjection to his dominion. The scripture informs us of no more than this concerning Nimrod. See the articles ASHUR, and BABEL.

Some rabbins take in a good sense what is said of this monarch, that he was ' a mighty hunter before the Lord,' saying he had a particular address and dexterity for hunting, and what game he took he offered to the Lord. It must be owned that these words *before the Lord* is commonly taken in good part; as an exaggeration of the good qualities of any one; but in this place the greatest number of interpreters take it in a bad sense, in the same manner as when it is said of the men of Sodom, that they were great sinners before the Lord. Gen. xix. 13. As also of Er the eldest son

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of Judah, that he was a very wicked man in the sight of the Lord. Gen. xxxviii. 7.

Some have confounded Nimrod with Belus, the founder of the kingdom of Babylon, and with Ninus, the founder of that of Nineveh: but both these are much later than Nimrod. Profane authors have embellished the history of Bacchus, with several circumstances taken from that of Nimrod; and the Persians have dressed up the history of this prince with a great variety of fables. To him is imputed the first invention of that sect of idolatrous worship paid to men.

NIMSHI, the father of Jehu king of Israel. 1 Kings xix. 16.

NINEVEH, the capital city of Assyria, founded by Ashur the son of Shem; (Gen. x. 11.) or, as others read the text, by Nimrod the son of Cush. See the article ASHUR.

However this be, yet it must be owned, that Nineveh was one of the most ancient, the most famous, the most potent, and largest cities of the world. It is very difficult exactly to assign the time of its foundation; but it cannot be long after the building of Babel. It was situate upon the banks of the Tigris; and in the time of the prophet Jonas, who was sent thither under Jeroboam the second, king of Israel, and, as Calmet thinks, under the reign of Pul, father of Sardanapalus, king of Assyria, Nineveh was a very great city, its circuit being three day's journey. Jonah iii. 3. Diodorus Siculus, who has given us the dimensions of it, says it was 480 stades in circumference, or 47 miles; and that it was surrounded with lofty walls and towers; the former being 200 feet in height, and so very broad that three chariots might drive on them abreast; and the latter 200 feet in height, and 1500 in number; and Strabo allows it to have been much greater than Babylon. Diodorus Siculus was however certainly mistaken, or

P p p rather

rather his transcribers, as the authors of the *Universal History* think, in placing Nineveh on the Euphrates, since all historians, as well as geographers, who speak of that city, tell us in express terms, that it stood on the Tigris. At the time of Jonah's mission thither, it was so populous that it was reckoned to contain more than sixscore thousand persons, who could not distinguish their right hand from their left, (Jon. iv. 11.) which is generally explained of young children, that had not yet attained to the use of reason; so that upon this principle, it is computed that the inhabitants of Nineveh were then above six hundred thousand persons.

Nineveh was taken by Arbaces and Belshazzar, in the year of the world 3257, under the reign of Sardanapalus, in the time of Ahaz king of Judah, and about the time of the foundation of Rome. It was taken a second time by Alyages and Nabopolassar from Chynalacanus king of Assyria, in the year 3378. After this time, Nineveh no more recovered its former splendor. It was so entirely ruined in the time of Lucianus Samosatensis, who lived under the emperor Adrian, that no footsteps of it could be found, nor so much as the place where it stood. However, it was rebuilt under the Persians, and destroyed again by the Saracens, about the seventh age.

Modern travellers say, that the ruins of ancient Nineveh may still be seen on the eastern banks of the Tigris, opposite to the city Mosul. Profane historians tell us, that Ninus first founded Nineveh; but the scripture assures us, that it was Ashur or Nimrod. See the article ASSYRIA.

The sacred authors make frequent mention of this city; and Nabum and Zephaniah foretold its ruin in a very particular and pathetic manner.

NISAN, a month of the Hebrews, answering to our March, and which sometimes takes from February or April, according to the course of the

moon. It was the first month of the sacred year, at the coming out of Egypt; (Exod. xii. 2.) and it was the seventh month of the civil year. By Moses it is called Abib. The name Nisan is only since the time of Ezra, and the return from the captivity of Babylon.

On the first day of this month the Jews fasted for the death of the children of Aaron. Lev. x. 1, 2, 3. On the tenth day was celebrated a fast for the death of Miriam the sister of Moses; and every one provided himself with a lamb for the passover. On this day the Israelites passed over Jordan under the conduct of Joshua. iv. 19. On the fourteenth day in the evening they sacrificed the paschal lamb, and the day following, being the fifteenth, was held the solemn passover. Exod. xii. 18, &c. The sixteenth they offered the sheaf of the ears of barley, as the first-fruits of the harvest of that year. Levit. xxiii. 9, &c. The twenty-first was the octave of the passover, which was solemnized with particular ceremonies. The twenty-sixth the Jews fasted in memory of the death of Joshua. On this day they began their prayers to obtain the rains of the spring. On the twenty-ninth they called to mind the fall of the walls of Jericho.

NISROCH, a god of the Assyrians. Sennacherib was killed by two of his sons, while he was paying his adoration to his God Nisroch in his temple. 2 Kings xix. 37. It is not known who this god Nisroch was. The septuagint call him Mefrach. Josephus calls him Araktes. The Hebrew of Tobit published by Munster calls him Dagon. The Jews have a strange notion concerning this deity; and fancy him to have been a plank of Noah's ark. Some think the word signifies a dove; and others understand by it an eagle, which has given occasion to an opinion, that Jupiter Belus, from whom the Assyrian kings pretended to be derived, was worshipped by them under the form of an eagle, and called Nisroch.

roch. Our poet Milton gives this name to one of the rebel angels.

— In the assembly next uplood Nifroch, of principalities the prince, &c.

*Paradise Lost*, B. VI. v. 447.

**NITRE**, or **SALT-PETRE**, a crystalline pellucid, but somewhat whitish, substance, of an acrid bitterish taste, impressing a peculiar sense of coldness upon the tongue. This salt, though it affords, by means of fire, an acid spirit capable of dissolving almost every thing, yet manifests no sign of containing any acid at all in its crude state. Nitre is of the number of those salts which are naturally blended in imperceptible particles in earth and stones, as the particles of metals in their ores. Earths of whatever kind, moistened by the dung and excrements of animals, frequently afford nitre in large quantities. The natrum or nitre of the antients is a genuine, native, and pure salt, extremely different from our nitre, and from all other native salts, being a fixed alkali. *Hill's Mat. Med.* The Hebrews call it *Nether*, and make use of this word to express a salt proper to take spots out of cloaths, and even from the face. The wise man says, (Prov. xxv. 20.) 'As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.' That is to say, musick is as serviceable in dispelling sorrow, and in restoring a cheerful temper, as nitre dissolved in vinegar is useful in taking away blemishes from the face, or from cloaths. They always dissolved the nitre in vinegar when they applied it to this use. See the commentators upon Prov. xxv. 20. Jeremiah, (ii. 22.) speaking to his people under the image of a faithless and abandoned spouse, has these words: 'For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.' Thou art too much polluted in my eyes ever to be made clean. This passage proves the use that was

made of nitre, to purify from outward spots and blemishes. *Cabnet's Dict.*

**NO**, or **NO-AMMON**, a city of Egypt, which St. Jerom always translates by Alexandria. Nahum vi. 8. But it is rather the city of Diospolis in the Delta, between Bufiris to the south, and Mendesium to the north. See Jeremiah xli. 25. Ezek. xxx. 14, 15, 16. and Nahum iii. 8.

No-ammou signifies the habitation of Ammon. See the article **AMMON**.

**NOAH**, or **NOE**, the son of Lamech, was born in the year of the world 1056. Amidst the general corruption into which all mankind were fallen at this time, Noah was only found to be just and perfect in his generation, walking with God. Gen. vi. 9. This extraordinary person, having therefore found favour in the eyes of the Lord, and God seeing that all flesh had corrupted their ways, told Noah, that he was resolved to destroy mankind from the face of the earth, by a flood of waters; and not them alone, but all the beasts of the earth, and every creeping thing, as well as the fowls of the air. *id. ib.* 7. The Lord therefore directed Noah, as a means of preserving him and his family, (for he had three sons, Shem, Ham, and Japhet, who were all married before the flood) to build an ark or vessel, of a certain form and size fitted to that end, and which might besides accommodate such numbers of animals of all sorts, that were liable to perish in the flood, as would be sufficient to preserve the several species, and again replenish the earth; together with all necessary provisions for them; all which Noah performed, as may be seen more particularly under the article **ARK**.

In the year of the world 1656, and in the 600 year of his age, Noah, by God's appointment, entered the ark, together with his wife, his three sons, their wives, and all the animals which God caused to come to Noah; and being all entered, and the door of the

ark being shut upon the outside, the waters of the deluge began to fall upon the earth, and increased in such a manner, that they were fifteen cubits above the tops of the highest mountains, and continued thus upon the earth for 150 days; so that whatever had life upon the earth, or in the air, was destroyed, except such as were with Noah in the ark. But the Lord remembering Noah, sent a wind upon the earth, which caused the waters to subside, so that upon the seventeenth day of the seventh month, the ark rested on the mountains of Ararat, and Noah having uncovered the roof of the ark, and observing the earth was dry, he received orders from the Lord to come out of it, with all the animals that were therein; and this he did in the six hundred and first year of his age, on the 27th day of the second month. But the history of the deluge is more circumstantially related already under the article DELUGE.

Then he offered as a burnt sacrifice to the Lord one of all the pure animals that were in the ark; and the Lord accepted his sacrifice, and said to him: that he would no more pour out his curse upon the whole earth, nor no more destroy all the animals as he had now done. He gave Noah power over all the brute creation, and permitted him to eat of them, as of the herbs and fruits of the earth; except only the blood, the use of which God did not allow him. He bid him increase and multiply, made a covenant with him, and God engaged himself to send no more an universal deluge upon the earth; and as a memorial of his promise, he set his bow in the clouds, to be as a pledge of the covenant he made with Noah. Gen. ix.

Noah being an husbandman, began now to cultivate the vine; and having made wine and drank thereof, he unwarily made himself drunk, and fell asleep in his tent, and happened to uncover himself in an indecent posture. Ham, the father of Canaan having ob-

served him in this condition, made himself sport with him, and acquainted his two brothers with it, who were without. But they instead of making it a matter of sport, turned away from it, and going backwards they covered their father's nakedness, by throwing a mantle over him. Noah awaking and knowing what Ham had done, said, that Canaan the son of Ham should be accursed, that he should be a slave of slaves in respect of his brethren. It is thought he had a mind to spare the person of his son Ham, for fear the curse might light upon the other children of Ham, who had no part in this action. He cursed Canaan by a spirit of prophecy, because the Canaanites his descendants were after this to be rooted out by the Israelites. Noah added, Let the Lord the God of Shem be blessed, and let Canaan be the servant of Shem. And he was so in effect, in the person of the Canaanites subdued by the Hebrews. Lastly Noah said, Let God extend the possession of Japheth; let Japheth dwell in the tents of Shem, and let Canaan be his servant. This prophecy had its accomplishment, when the Grecians, and afterwards the Romans, being descended from Japheth, made a conquest of Asia, which was the portion of Shem.

But Noah lived yet after the deluge three hundred and fifty years; and the whole time of his life having been nine hundred and fifty years, he died in the year of the world 2006. He left three sons, Shem, Ham, and Japheth, of which mention is made under their several heads; and according to the common opinion, he divided the whole world amongst them, in order to repeople it. To Shem he gave Asia, to Ham Africa, and Europe to Japheth. Some will have it, that besides these three sons, he had several others. The spurious Eerosus gives him thirty, called Titans, from the name of their mother Titaa. They pretend the Teutons or Germans  
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are derived from a son of Noah called Thuiscon. The false Methodius also makes mention of Jonithus or Jonicus, a pretended son of Noah.

St. Peter calls Noah a preacher of righteousness, (2 Peter ii. 5.) because before the deluge he was incessantly preaching and declaring to men, not only by his discourses, but by his unblameable life, and by the building of the ark, in which he was employed six score years, that the wrath of God was ready to pour upon them. But his preaching had no effect, since when the deluge came, it found mankind plunged in their former enormities. Matth. xxiv. 37.

Several learned men have observed, that the Heathen confounded Saturn, Deucalion, Ogyges, the god Cælus or Ouranus, Janus, Protheus, Promotheus, &c. with Noah. The wife of Noah is called Noriah by the Gnostics; and the fable of Deucalion and his wife Pyrrha is manifestly invented from the history of Noah.

The Rabbins pretend, that God gave Noah and his sons (all whom that are not of the chosen race of Abraham they call Noachidæ) certain general precepts, which contain, according to them, the natural right which is common to all men indifferently, and the observation of which alone will be sufficient to save them. After the law of Moses, the Hebrews would not suffer any stranger to dwell in their country, unless he would conform to the precepts of the Noachidæ. In war they put to death without quarter all that were ignorant of them. These precepts are seven in number.

The *first* directs that obedience be paid to judges, magistrates, and princes.

By the *second*, the worship of false gods, superstition, and sacrilege are absolutely forbidden.

The *third* forbids cursing the name of God, blasphemies, and false oaths.

The *fourth* forbids all incestuous and unlawful conjunctions, as sodomy, bestiality, and crimes against nature.

The *fifth* forbids the effusion of blood of all sorts of animals, murder, wounds, and mutilations.

The *sixth* forbids thefts, cheats, lying, &c.

The *seventh* forbids to eat the parts of an animal still alive, as was practised by some pagans.

To these the Rabbins have added some others: but what inclines us to doubt the antiquity of these precepts is, that no mention is made of them in scripture, or in the writings of Josephus or Philo; and that none of the ancient fathers knew any thing of them.

NOB, a sacerdotal city of the tribe of Benjamin or Ephraim. St. Jerom says, that in his time it was entirely destroyed, and that the ruins of it might be seen not far from Diospolis. When David was drove away by Saul, he went to Nob, and asking the high-priest Abimelech for some provisions and arms, the priest gave him the shew-bread which had been lately taken off the holy table, and the sword of Goliath. Saul being informed of this by Doeg, caused all the priests of Nob to be slain, and destroyed their city. 1 Sam. xxi. xxii.

NOBAH, a city beyond Jordan. It took the name of Nobah from an Israelite of this name had made a conquest of it. Numb. xxxii. 42. Gideon pursued the Midianites as far as this city. Judg. viii. 2. Eusebius says, that there is a desolate place of this name about eight miles from Heshbon towards the south. But this could not be the Nobah now mentioned, because it was much farther to the north.

NOD, or *the land of Nod*. It was to this country that Cain withdrew after his fratricide. Gen. iv. 16. The septuagint, as well as Josephus, read Naid instead of Nod, and have taken it for the name of a place. It is not easily known what country this was, unless perhaps it was the country of Nyse or Nysea, towards Hyrcania. St. Jerom and the Chaldee interpreters have taken the word Nod in the

sense of an appellative, for *vagabond* or *fugitive*; 'He dwelt a fugitive in the land.' But the Hebrew reads, 'He dwelt in the land of Nod.' Gen. iv. 16.

**NODAB**, a country bordering upon Iturea and Idumæa, but now unknown. We read in the Chronicles, that the tribe of Reuben, assisted by those of Gad and Manasseh, had a war against the Hagarites, the Jeturites, and the people of Nephish and of Nodab, in which the Israelites had the advantage. 1 Chr. v. 19. But the time and the other particulars of this war are unknown.

**NOPH**, or **MEMPHIS**, a very famous city of Egypt, and, till the time of the Ptolemies, who removed to Alexandria, the place of residence for the ancient kings of Egypt. It was situated above the parting of the river Nile, where the Delta begins. Towards the south of this city stood the famous pyramids, two of which were esteemed the wonders of the world; and in this city was fed the ox Apis, which Cambyfes slew, in contempt of the Egyptians worshipping it as a god. The kings of Egypt took great pleasure in adorning this city; and it continued in all its beauty, till the Arabians made a conquest of Egypt under the Caliph Omar. The general who took it built another city just by it, which was called Fustat, because his tent had been a long time set up in that place; and the Caliph's Fatamites, when they became masters of Egypt, added another to it, which is known to us at this day under the name of Grand Cairo: but it must be observed, that the ancient Memphis stood on the western shore of the Nile, whereas whatever the Arabians have built there from time to time, is on the eastern shore of that river. See the article **EGYPT**.

The prophets often speak of this city; they foretell the miseries it was to suffer from the kings of Chaldæa and Persia, &c. See Isa. xix. 13. Jer.

xliv. 1. xlvi. 14, 19. Hof. ix. 6. Ezek. xxx. 13, 16.

**NOPHAH**, a city of the Moabites, which afterwards belonged to the Ammorites, and lastly to the Israelites. Numb. xxi. 30.

**NUMBERS**, a canonical book of the Old Testament, being the fourth of the pentateuch, or five books of Moses; and receives its denomination from the numbering of the families of Israel by Moses and Aaron, who mustered the tribes, and marshalled the army of the Hebrews, in their passage through the wilderness. The Hebrews call it *ויקרא*, *Vajedaber*, i. e. *and he spoke*; because in the Hebrew it begins with these words. A great part of this book is historical, relating several remarkable events which happened in that journey, as the sedition of Aaron and Miriam; the rebellion of Korah, and his companions; the murmurings of the whole body of the people; Balaam's prophecy; the miraculous budding of Aaron's rod, &c. It gives likewise a distinct account of the several stages of journeying through the wilderness. But the greatest part of this book is spent in enumerating the several laws and ordinances not mentioned in the preceding books, such as the office and number of the Levites; the trial by the waters of jealousy; the rites to be observed by the Nazarites; the making of fringes on the borders of their garments; the law of inheritance; of vows; of the cities of refuge, &c.

The book of Numbers comprehends the history of about thirty-eight years, though most part of the things related in it fell out in the first and last of these years; and it does not appear when those things were done, which are related in the middle of the book.

**NUN**, the son of Elishamah, and father of Joshua, of the tribe of Ephraim. The Greeks give him the name of Naue instead of Nun. This man is known in sacred history by only being the father of Joshua.

NYMPHAS. St. Paul writing to phas and the church, which is in his the Colossians (iv. 15.) salutes Nym- house.



## O.

## O B A

**O**ATH, a solemn action, whereby we call upon God, the searcher of hearts, to witness the truth of what we affirm, for ending strife and controversy. Heb. vi. 16. It is spoken first of God the Father, who swore (1.) To his Son the Messiah, that he should be his only and eternal priest. Psal. cx. 4. Heb. vii. 21. 2. To men, either in love or wrath, hereby assuring them of the immutability of his purposes, that the blessings he promised should be bestowed, and that the judgments he threatened should be inflicted. Gen. xxii. 16, 17. Psal. xcv. 11. Heb. vi. 17. Secondly, of men, who, when necessity, or the importance of a matter requires it, ought to swear religiously, by God only. Deut. vi. 13. Reverently and with fear. Eccl. ix. 2. Sincerely, faithfully, and justly. Jer. iv. 2. Men must not swear in the name of any false Gods, or in the name of inanimate things. Josh. xxiii. 7, &c.

OBADIAH, a valiant man of David's army, who came to join him in the wilderness, with several others of the tribe of Gad. 1 Chr. xii. 9.

This was also the name of one of those whom king Jehoshaphat sent into the cities of Judah, to instruct the people in their religion. 2 Chr. xvii. 7. It was also the name of one of the principal men of Judah, who signed the covenant that Nehemiah renewed with the Lord. Nehem. x. 5.

OBADIAH, the prophet, is believed to have been the same with the governor of Ahab's house, mentioned in the

## O B E

first book of Kings, (xviii. 3, &c) who hid and fed the hundred prophets whom Jezebel would have destroyed; and some say, that he was that Obadiah whom Josiah made overseer of the works of the temple. 2 Chr. xxxiv. 12. The truth is, that when he lived or prophesied is wholly uncertain: though most writers make him contemporary with Hosea, Amos, and Joel. The prophecy of Obadiah is contained in one single chapter, and is partly an invective against the cruelty of the Edomites, who mocked and derided the children of Israel, as they passed into captivity; and with other enemies, their confederates, invaded and oppressed these poor strangers, and divided the spoil amongst them; and partly, a prediction of the deliverance and salvation of Israel; and of the victory and triumph of the whole church over her enemies.

OBAL, the eighth son of Joktan: (Gen. x. 28.) he is generally thought to have peopled a part of Arabia.

OBED, son of Boaz, and of Ruth, father of Jesse, and grandfather of David. Ruth iv. 17.

OBED, son of Ephtal, and father of Jehu, of the tribe of Judah. 1 Chron. xi. 37.

OBED-EDOM, son of Jeduthun, a Levite, (1 Chron. xvi. 38.) and father of Shemaiah, Jehozabad, Joah, Sacar, Nathaneel, Ammiel, Issachar, and Peulthai. He had a numerous family, says the scripture, (1 Chron. xxvi. 4.) because the Lord blessed him; and this is the occasion of this blessing. When David transferred the ark of the covenant to the city of Jerusalem, Uzzah

having rashly laid hands on the ark, which he thought to be in danger of falling, was smitten of God, and died upon the spot. David terrified at this accident, durst not remove the ark into the place he had provided for it in his own house, but set it up in the house of Obed-edom, which was near the place where Uzzah had been struck dead. But the presence of the ark not only created no temporal misfortune to the family of this Levite, but on the contrary the Lord heaped upon him all sorts of blessings; which encouraged David some months after, to remove it to the place he had appointed for it. Afterwards Obed-edom and his sons were assigned to be keepers of the doors of the temple. 1 Chron. xv. 18, 21. In the second book of Samuel, (vi. 10.) Obed-edom is called the Gittite, probably because he was of Gathrimmon, a city of the Levites beyond Jordan. Josh. xxi. 24, 25.

OBEL, an Ishmaelite, master of the camels to king David. 1 Chr. xxvii. 30. David gave the care of his camels to an Ishmaelite, probably because these people knew better than others the manner of rearing and managing these animals, which were very common in their country.

OBOTH, an encampment of the Hebrews in the wilderness. From Punon they went to Oboth, and from Oboth to Je-abarim. Numb. xxi. 10. xxxiii. 43. Ptolemy speaks of a city called Oboda, or Eboda, in Arabia Petraea, which is the same as Oboth. Pliny, and the geographer Stephanus, mention it also. Stephanus makes it belong to the Nabathæans, and Pliny to the Helmodeans, a people of Arabia. It was at Oboth that they worshipped the god Obodos, which Tertullian joins with Dusares, another god or king of this country.

ODED, father of the prophet Azariah. 2 Chr. xv. 1.

ODEP, a prophet of the Lord, who being at Samaria, when the Israelites of the ten tribes returned from the

war, with their king Pekah, together with 200,000 of the people of Judah captives, he went out to meet them, and said, You have seen that the Lord God of your fathers was in wrath against Judah; he has therefore delivered them into your hands, and you have slain them inhumanly, so that your cruelty has ascended up into heaven; and more than this, you would make slaves of the children of Judah, who are your brethren, and would add this sin to the many others you have committed. Therefore, hear the counsel that I give you; send back these captives, lest the Lord should pour out his fury upon you. Oded having done speaking, some of the chiefs of Samaria seconded him, and by their remonstrances prevailed with the Israelites to set the captives at liberty. 2 Chr. xxviii. See the article AHAZ.

The enlargement of the captives being obtained, the principal men of Samaria took care of them, gave them cloaths and food, and other necessary assistances. After which they furnished them with horses, because the greatest part of them were so tired and exhausted, that they were not able to walk. Thus they conducted them to Jericho, which was in the confines of the land of Judah. This is all that is come to our knowledge, concerning the prophet Oded.

ODONARKES, an ally of Bacchides, the enemy of the Jews. He was killed by Jonathan Maccabæus, together with some others, who in like manner were of the party of the Syrians. 1 Macc. ix. 66.

OFFERINGS. The Hebrews had several kinds of offerings, which they presented at the temple. Some were free-will offerings, and others were of obligation. The first-fruits, the tithes, the sin-offerings were of obligation; the peace-offerings, vows, offerings of wine, oil, bread, salt, and other things, which were made to the temple, or to the ministers of the Lord,

were



were offerings of devotion. The Hebrews called all offerings in general Corban. But the offerings of bread, salt, fruits, and liquors, as wine and oil, which were presented to the temple, they called *Mincha*. The sacrifices are not properly offerings; they are not commonly included in this name. See CORBAN and SACRIFICE.

The offerings of grain, meal, bread, cakes, fruits, wine, salt, oil, were common in the temple. Sometimes these offerings were alone, and sometimes they accompanied the sacrifices. Honey was never offered with the sacrifices, but it might be offered alone, in the quality of first-fruits. Now these were the rules that were observed in the presenting of those offerings called in Hebrew, *Mincha* or *Korban Mincha*: in the Septuagint, 'offerings of sacrifice,' and the same by St. Jerom, *oblationem sacrificii*: but by our translators, 'meat-offerings.' Lev. ii. 1, &c. There were five sorts of these offerings. First, fine flour or meal. Secondly, cakes of several sorts, baked in an oven. Thirdly, cakes baked upon a plate. Fourthly, another sort of cakes, baked upon a grid-iron, or plate with holes in it. Fifthly, the first-fruits of the new corn, which were offered either pure and without mixture, or roasted or parched in the ear, or out of the ear.

The cakes were kneaded with oil-olive, or fried with oil in a pan, or only dipped in oil after they were baked. The bread offered to be presented upon the altar, was to be without leaven; for leaven was never offered upon the altar, nor with the sacrifices. But they might make presents of common bread to the priests and ministers of the temple. See CAKE, &c.

The offerings now mentioned were appointed in favour of the poorer sort, who could not go to the charge of sacrificing animals. And even those that offered living victims were not excused from giving meal, wine, and

salt, which was to go along with the greater sacrifices. And also those that offered only oblations of bread, or of meal, offered also oil, incense, salt, and wine, which were in a manner the seasoning of it. The priest in waiting received the offerings from the hand of him that offered them, laid a part of them upon the altar, and reserved the rest for his own subsistence. That was his right as a minister of the Lord. Nothing was burnt quite up but the incense, of which the priest kept back nothing for his own share.

When an Israelite offered a loaf to the priest, or a whole cake, the priest broke the loaf or the cake into two parts, setting that part aside that he reserved to himself, and broke the other into crumbs, poured oil upon it, salt, wine, and incense, and spread the whole upon the fire of the altar. If these offerings were accompanied by an animal for a sacrifice, it was all thrown upon the victim, to be consumed along with it.

If these offerings were the ears of new corn, either of wheat or barley, the ears were parched at the fire, or in the flame, and rubbed in the hand, and then offered to the priest in a vessel; over which he put oil, incense, wine, and salt, and then burnt it upon the altar, first having taken as much of it as of right belonged to himself.

The greatest part of these offerings were voluntary, and of pure devotion. But when an animal was offered in sacrifice, they were not at liberty to omit these offerings. Every thing was to be supplied that was to accompany the sacrifice, and which served as a seasoning to the victim. There are some cases in which the law requires only offerings of corn, or bread; for example, when they offered the first-fruits of their harvest, whether they were offered solemnly by the whole nation, or by the devotion of private persons.

As to the quantity of meal, oil, wine, or salt, which was to go along with the

the sacrifices, we cannot easily see that the law had determined it. Generally the priest threw a handful of meal or crumbs upon the fire of the altar, with wine, oil, and salt in proportion, and all the incense. All the rest belonged to him, the quantity depended upon the liberality of the offerer. We observe in more places than one, that Moses appoints an Assaron, or the tenth part of an Ephah of meal, for those that had not wherewithal to offer the appointed sin-offerings. See Levit. v. 11. xiv. 21. In the solemn offerings of the first-fruits for the whole nation, they offered an entire sheaf of corn, a lamb of a year old, two tenths or two Assarons of fine meal mixed with oil, and a quarter of an hin of wine for the libation. Lev. xxiii. 10, 11, 12, &c.

In the sacrifice of jealousy, (Numb. v. 15.) when a jealous husband accused his wife of infidelity, the husband offered the tenth part of a satum of barley-meal, without oil or incense, because it was a sacrifice of jealousy, to discover whether his wife was guilty or no.

The offerings of the fruits of the earth, of bread, of wine, oil, and salt, are the most ancient of any that have come to our knowledge. Cain offered to the Lord of the fruits of the earth, the first-fruits of his labour. Gen. iv. 3, 4. Abel offered the firstlings of his flocks, and of their fat. The heathen have nothing more ancient in their religion, than their sorts of offerings made to their gods. They offered clean wheat, flour, and bread. *Calmet's Diet.*

OG, a king of Bashan; being a giant of the race of the Rephaims. We may judge of his stature by the length of his bed, which was preserved for a long time in the city of Rabbath, the capital of the Ammonites. Deut. iii. 11. It was nine cubits long, and four broad; that is fifteen feet four inches and a half long, and six feet ten inches broad. The Rabbins say,

that Og was one of those antient giants that lived before the flood; and they tell a thousand fables of him not worth any notice. Moses says, (Numb. xvi. 33.) that after having conquered Sihon king of the Amorites, he advanced towards the country of Bashan, wherein king Og reigned: that this prince marched against him, and advanced as far as Edrei with all his subjects; that giving them battle, Og was conquered and put to death, with his children and all his people. Moses put them all to the edge of the sword, without sparing one of them, and took possession of their country. Og and Sihon were the only persons that withstood Moses. Their country was given to the tribes of Gad, Reuben, and to half the tribe of Manasseh.

OHAD, the third son of Simeon; he was one of those that went down into Egypt with Jacob his grandfather, and Simeon his father, (Gen. xvi. 10.) in the year of the world 2268.

OHEL, son of Zerubbabel, and grandson of Josiah. 1 Chron. iii. 20.

OIL, or OINTMENT. See the article ANOINT. &c.

OLIVE TREE, in the Linnæan system of botany, a genus of the diandria monogynia class of plants, with a monopetalous flower, divided into four segments at the limb: the fruit is an unilocular drupe of a somewhat oval shape, containing an ovato-oblong, rugose nut, with a kernel of the same shape.

When Noah sent forth the dove out of the ark, it brought back to him a small olive-branch with its leaves; (Gen. viii. 11.) which was a token to the patriarch, that the waters of the deluge were sunk away. Solomon in the temple of Jerusalem made Cherubims of the wood of the olive; (1 Kings vi. 23, 33.) and gates that parted the sanctum from the sanctuary, of the same wood. Eliphaz in Job (xv. 33.) compares a wicked man to a vine which sheds its blossoms in the spring, and to an olive whose flowers

tall

fall before their season, and consequently brings no fruit. The sacred writers often make use of similes taken from the olive.

**OLIVES.** The mount of olives was situated to the east of the city of Jerusalem, and parted from the city only by the brook Kidron, and by the valley of Jehoshaphat, which stretches out from the north to the south. It was upon this mount that Solomon built temples to the gods of the Ammonites (1 Kings xi. 7.) and of the Moabites, out of complaisance to his wives, who were natives of these nations. Hence it is that the mount of olives is called the mountain of corruption. 2 Kings xxiii. 13. Josephus says, that this mountain is at the distance of five stadia (or furlongs) from Jerusalem; which make six hundred and twenty-five geometrical paces; or the length of a sabbath-day's journey, says St. Luke. Acts i. 12. The mount of olives had three summits, or was composed of three several mountains, ranged one after another from north to south. The middle summit is that from whence our Saviour ascended into heaven. It was upon that towards the south that Solomon built temples to his idols. The summit which is most to the north is distant two furlongs from the middlemost. This is the highest of the three, and is commonly called Galilee.

In the time of king Uzziah, the mount of olives was so shattered by an earthquake, that half of the earth that was on the western side, fell down, and rolled four furlongs or five hundred paces from thence, towards the mountain which was opposite to it on the east; so that the earth blocked up the highways, and covered the king's gardens. *Calmet's Dict.*

Mr. Maundrell tells us, that he and his company going out of Jerusalem at St. Stephen's gate, and crossing the valley of Jehoshaphat, began immediately to ascend the mountain; that being got above two thirds of the way

up, they came to certain grottos cut with intricate windings and caverns under ground, which were called the sepulchres of the prophets; that a little higher up were twelve arched vaults under ground, standing side by side, and built in memory of the apostles, who are said to have compiled their creed in this place; that sixty paces higher, they came to the place where Christ is said to have uttered his prophecy concerning the final destruction of Jerusalem; and a little on the right hand, to another, where he is said to have dictated a second time the Lord's prayer to his disciples; that somewhat higher is the cave of a Saint called Pelagia; a little above that, a pillar, denoting the place where an angel gave the blessed virgin three days warning of her death; and at the top of all, the place of our blessed Lord's ascension. *Well's Geography of the N. Testament.* See the article ASCENSION.

**OLYMPAS**, a believer of distinguished virtue and merit, whom St. Paul salutes in his epistle to the Romans. xvi. 15. The particulars of his life are unknown to us.

**OLYMPIUS.** Antiochus Epiphanes having profaned the temple of Jerusalem, (2 Mac. vi. 2.) caused the statue of Jupiter Olympius to be set up there, where it remained for three whole years, till Judas Maccabæus took it away from thence, and restored the worship of the Lord. It was this idol that Daniel (xii. 11.) called the 'Abomination that maketh desolate to be set up.' At the same time, the same Jupiter was set up in the temple of mount Gerizim, in the country of the Samaritans, under the name of Jupiter Hospitalis. *id. Mac. ibid.* See JUPITER.

**OMER, HOMER, or GOMER.**  
See HOMER.

**OMRI**, general of the army of Elah king of Israel, who, being at the siege of Gibbethon, and hearing that his master Elah was assassinated by

by Zimri, and that this murderer had usurped his kingdom, he immediately raised the siege of Gibbethon, and being elected king by his army, he marched against Zimri, set upon him at Tirzah, whither he had retired, and pressed so hard upon him, that he forced him to burn himself and all his family, in the palace wherein he had shut up himself. 1 Kings xvii. 9, 10, &c. Zimri reigned but seven days, and died in the year of the world 3075.

After the death of Zimri all Israel were divided into two parties. Half of the people acknowledged Omri for king, and the other half adhered to Tibni the son of Gineth. This division continued for four years; and when Tibni was dead, all the people united again in the person of Omri, who was owned as king of all Israel, and reigned twelve years: that is, six years at Tirzah, and six at Samaria.

Till then Tirzah had been the chief place of abode of the kings of Israel. But when Omri made a purchase of the hill of Shemer, for the sum of two talents of silver; he there built a new city, which he called Samaria, from the name of the first possessor Shemer; and there he fixed his royal seat. From which time Samaria was always the capital of the kingdom of the ten tribes.

Omri did evil before the Lord, and his crimes still exceeded those of his predecessors. He walked in all the ways of Jeroboam the son of Nebat. He died at Samaria in the year of the world 3086, and was succeeded by Ahab.

OMRI, son of Michael, of the tribe of Issachar. 1 Chron. xxvii. 18. This Omri was chief of his tribe in the time of king David.

ON, a city of Egypt, mentioned in the Hebrew. See HELIOPOLIS.

ONAN, son of Judah, and grandson of the patriarch Jacob. Judah having given a young woman named Tamar to his eldest son Er for a wife,

Er died without leaving any children behind him: whereupon Judah caused his second son Onan to marry Tamar, according to the custom of the country, in order that he might revive the name of his brother, and raise successors to him. But Onan, upon consideration that the children which might be born to him would be deemed his brother's, took such a wicked and unnatural way to prevent Tamar's becoming a mother, that God punished him with a sudden and untimely death. Gen. xxxviii. 8, &c. The manner of his death is unknown, but there is great probability that he was smote by some extraordinary malady. *The Testament of the twelve patriarchs* says, that Onan lived a year with Tamar without consummating his marriage; and that Tamar making her complaints of this to Judah, he expostulated with Onan about it, who following the counsel of his mother, who was a Canaanite, and who had no affection for Tamar, hindered her from being a mother by the commission of a most detestable action; which was the occasion of his being struck dead in an unusual manner. See JUDAH, &c.

ONESIMUS, a Phrygian by nation, a slave to Philemon, and lastly a disciple of the apostle St. Paul. Onesimus having run away from the house of his master, and also having robbed him of something, (Philem. verse 18.) went to Rome about the year 61 of the common era, while St. Paul was there in prison the first time. As Onesimus knew him by reputation, for his master Philemon was a Christian, he took care to find him out, acquainted him with what he had done, owned his flight to him, and did him all the service that Philemon himself could have done him, if he had been at Rome. St. Paul brought him to a sense of the greatness of his crime, disposed him to the receiving of the gospel, instructed him, converted and baptized him, and soon after sent him back to his master Philemon with the letter that we have among

among St. Paul's epistles, and which is acknowledged as canonical by all the Christian church. This letter had all the good success he could desire. Philemon not only received Onesimus as a faithful servant, but rather as a brother and a friend. A little time after, he sent him back to Rome to St. Paul, that he might continue to be serviceable to him in his prison. And we see that after this Onesimus was employed to carry such epistles as the apostle wrote at that time. He carried, for example, that which was written to the Colossians, while St. Paul was yet in his bonds, in the year of Christ 62.

From this time Onesimus's whole employment was in the ministry of the gospel. The *Apostolical constitutions* acquaint us, that St. Paul made him bishop of Berea in Macedonia. The martyrologies give him the title of apostle, and say that he ended his life by martyrdom.

ONESIPHORUS, of whom mention is made by St. Paul, in his second epistle to Timothy, cap. i. v. 16. He came to Rome in the year of Christ 65, while St. Paul was in prison there for the faith, and at a time when almost every one had forsaken him. He arrived there from Asia, where he had already been very serviceable to the church; and having found St. Paul in prison, after having sought him a long time, he often assisted him to the utmost of his power, for which reason the apostle wishes all sorts of benedictions both to himself and his family.

ONIAS, the name of several of the Jewish high-priests, made mention of in the writings of Josephus, and the books of the Maccabees. The second book of Maccabees (i. ii. iii. iv.) informs us, that it was under the pontificate of Onias III. that the history of Heliodorus happened, who having been sent by king Seleucus to fetch away the treasure at the temple of Jerusalem, was hindered from it by the angels that came to the assistance of the Jews; in consequence of which, Onias

having been accused to the king of Syria, by one named Simon, as a traitor to his country, and author of the disturbances that happened at Jerusalem when Heliodorus came thither; he thought fit to make a journey to Antioch, there to vindicate himself to the king, and to disprove the false suggestions that had been raised against him. While this was doing, king Seleucus died, and his brother Antiochus Epiphanes succeeded him, at his return from Rome. Then Jason brother to Onias came to Antioch, offered money to Epiphanes for the high-priesthood, and obtained it. He then returned to Jerusalem while Onias continued at Antioch, deprived of his dignity; nor could he obtain justice from the king,

Three years after this, that is in the year 3831, Jason having sent Menelaus brother of Simon to Antioch, (it may be observed he does not call him brother of Jason, or of Onias) to carry money to the king, and to consult him in some affairs of importance; Menelaus insinuated himself into the king's good graces, and obtained the sovereign priesthood from him, for which he gave three hundred talents above what Jason had given. Jason being thus deprived of this dignity, was obliged to retire into the country of the Ammonites. But as Menelaus was not able to pay what he had promised the king so soon as was expected, his brother Lyfimachus was substituted to this office. In the mean while, Antiochus Epiphanes being obliged to depart in haste for Cilicia, to suppress the rebellion of some cities that had revolted there, he left as governor at Antioch one Andronicus, who, corrupted by the money given him by Menelaus, put to death Onias III. the lawful high-priest of the Jews. Josephus relates the history of the succession of Onias III. in a manner very different from that relation we have given from the second book of Maccabees; as may be seen in that historian's

rian's *Antiq. l. xii. c. 5.* The unjust death of so holy a man filled with indignation, not only the Jews, but even the pagans themselves; and as soon as the king came back from Cilicia, they made their complaints to him of this murder. The king, though naturally but little inclined to favour the Jews, could not refrain from tears, remembering the wisdom and the moderation that were always conspicuous in Onias. He caused Andronicus to be stripped of the purple he wore, made him walk in disgrace through the streets of Antioch, and ordered him to be put to death in the same place where he had killed Onias. Thus the Lord brought upon him that punishment he had so justly deserved.

ONIAS, otherwise called MENE-LAUS, whom Josephus will have to be the son of Simon the Just, and brother to Onias III; and whom the second book of Maccabees affirms to be brother to one Simon of the tribe of Benjamin, an enemy and accuser of Onias III, was created high-priest in the year 3832, and put to death in 3842. 2 Macc. iv. 23, &c. Jason the usurper of the high-priesthood, having sent Menelaus to Antioch, to carry money to king Antiochus Epiphanes, and to know his answer to some important queries, Menelaus managed the king's temper so dextrously that he got into his confidence, and obtained the high-priesthood for himself, exclusive of Jason, upon an offer of three hundred talents more than Jason had sent for it. Having then received the king's orders investing him with this new dignity, he returned to Jerusalem. As for Jason, he was forced to retire into the land of the Ammonites.

Menelaus however not being punctual in sending the king the money he had promised him, the high-priesthood was conferred upon Lyfimachus the brother of Menelaus. In the mean time, Antiochus having been obliged

in great haste to go to Cilicia, Menelaus took this opportunity to restore his affairs; and procured Andronicus to murder Onias III. as related under the preceding article.

After this he supported himself yet for some time. Lyfimachus, to whom Antiochus Epiphanes had given the high-priesthood, having by the counsel of Menelaus committed many disorders, and violences in the temple; the people mutinied, and several of his attendants were wounded, some slain, and himself was killed upon the spot. Menelaus was accused as the author of the disorders. But Antiochus coming to Tyre, Menelaus by a large sum gained to his interest Ptolemy son of Dorimenes, who had then much credit at court. So by this means he not only escaped the death he deserved, but even obtained the condemnation of the deputies sent by the Jews, to accuse him before Antiochus. He returned to Jerusalem more insolent than ever, increasing in his malice, and continually endeavouring to lay snares for his fellow-citizens. In the mean time, when Antiochus was gone into Egypt, and a report was spread of his death; Jason the false high-priest, of whom we have already spoke, under this article, but more particularly under that of JASON, took a thousand men along with him, and came to lay siege to Jerusalem. He took it, and forced Menelaus to retire into the citadel where the Syrians kept garrison. But the report of Antiochus's death being afterwards found false, Jason was obliged to withdraw, and Menelaus was again re-established at Jerusalem with new authority (2 Mac. v) which he made no other use of but to distress the citizens.

After the death of Antiochus Epiphanes, (*id. xiii.*) his son Antiochus Eupator, under the conduct of Lysias the regent of the kingdom, marched at the head of his troops against Jerusalem. Menelaus was then in the army, and by

a spirit of dissimulation pretended to intercede with Eupator in favour of the Jews his countrymen, flattering himself that he should soon recover his authority at Jerusalem. But Lyfias having acquainted Eupator, that Menelaus was the cause of all the troubles of Judea, the king caused him to be apprehended, and secured till his return. Then being come to Berea, he was carried to the top of a tower of fifty cubits high, wherein had been brought together a great quantity of ashes, and from the top of which nothing but a great precipice could be seen. From hence Menelaus was thrown down, and died miserably, being suffocated in the ashes, which served him both for a grave and a tomb.

There have been several other Jews of some note that were of this name: but as there is no mention of any more in the scriptures, or what is termed the apocrypha, it does not fall within our plan to take notice of them. See *Joseph. lib. xii. xiv. &c.*

ONION, in the Linnæan system of botany, a genus of the hexandria monogynia class of plants, the flower whereof consists of six ovate oblong, hollow, erect, open, and obtuse petals; the fruit is a broad, short, triangular capsule, containing three cells, and divided into three valves; the seeds are numerous, roundish, and angular.

Onions are much eat, and it would be well if they were more so, as they are great attenuants, cleanse the stomach, and excite an appetite. The Hebrews, in the wilderness, longed for the leeks and onions they were used to eat in Egypt. Numb. xi. 5.

ONYX, in natural history, one of the semipellucid gems, with variously coloured zones, but none red; being composed of crystal debased by a small admixture of earth; and made up either of a number of flat plates, or of a series of coats surrounding a

central nucleus, and separated from each other by veins of a different colour, resembling zones or belts. The onyx was the eleventh stone in the high-priest's pectoral; the Hebrew calls it *Shobem*, which is differently translated; some calling it the onyx, some the fardonyx, and others the emerald. F. Calmet thinks, that the true signification of the Hebrew is the *emerald*. The commentators upon Gen. ii. 12, may be consulted.

OPHEL. We find by scripture, that there was a wall and tower of this name at Jerusalem.

Jotham king of Judah made several buildings on the wall, or within the wall of Ophel, (2 Chron. xxvii. 3.) Manasseh king of Judah built a wall to the west of Jerusalem and the fountain of Gihon, (2 Chron. xxxiii. 14.) beyond the city of David, from the fish-gate as far as Ophel. At the return from the captivity, the Nethinims dwelt at Ophel; (Nehem. iii. 26. xi. 21.) which gives room to guess, that this wall and tower were in the neighbourhood of the temple, since the Nethinims ought to be at hand, to be ready at all times to do their duty therein. In Micah (iv. 8.) there is mention made of the tower of Ophel: 'And thou, O Tower of the flock, the strong hold of the daughter of Zion.' The Hebrew says, *גִּבְרֵת עֲרֵב עֵינַי* And thou, tower of the flock, *Ophel*, daughter of Zion; though some translate Ophel by *bulwark*, or strong hold. There was at Jerusalem a sheep-gate, and a tower of Ophel. Josephus speaks of Ophelas, which is the same as Ophel; and it appears to us by what he says of it, that it must be near the temple. *Calmet's Dict.*

OPHIR, son of Joktan. Moses says, (Gen. x. 26—30.) that the dwelling of the sons of Joktan was extended from Mesha to Sephar, a mountain of the east. We think Mesha to be mount Masfus, in Mesopotamia;

tamia; and that mount Sephar is the country of the Sepharvaites, or Saffires, which divided Media from Cholchis. The scripture does not acquaint us who were the descendants of Ophir, nor what particular province was peopled by him between Mesha and Sephar; but it cannot be doubted that the country of Ophir, whatever country that was, was that which was peopled by the posterity of Ophir son of Joktan. *Calmet*.

OPHIR, a country much celebrated in scripture, and about which the critics have proposed a great number of conjectures. It is agreed with great reason, that this is the country that was peopled by Ophir the son of Joktan, of whom we have now made mention; and Moses lets us know, that the thirteen sons of Joktan dwelt from Mesha to Sephar, a mountain of the east. Gen. x. 30. But as Mesha and Sephar are places as much unknown as Ophir it self, there was a necessity of taking another method to discover the country of Ophir. All the passages have been examined in which mention is made of this country, and it has been observed, that the same ships that went to Tarshish, went also to Ophir; (compare 1 Kings xxii. 48, with 2 Chr. xx. 36, and 1 Kings ix. 28, x. 22.) that these ships set out from Ezion-gaber, a port of the Red-Sea; that three years were required for Solomon's fleet to make the voyage of Ophir; that this fleet returned freighted with gold, peacocks, apes, spices, ivory, and ebony; (2 Chron. viii. 18. ix. 10, &c.) lastly, that the gold of Ophir was in more esteem than any other gold mentioned in scripture, and that the country of Ophir more abounded with gold than any other that was then known. By these tokens they have undertaken to search for Ophir, but almost all the interpreters have taken different ways.

Josephus says, that the country of O-

phir is in the Indies, and that it is called the Gold-country. It is thought he means Chersonesus Aurea, known now by the name of Malacca, a peninsula opposite to Sumatra. Lucas Holstenius, after many enquiries, thinks we must fix upon India in general, or at the city of Supar in the island of Celebos. Others place it in the kingdom of Malabar, or of Ceylon, or in the isle of Tapobrana, so famous among the antients. Bochart has laboured to support this opinion. Eupolemus has placed Ophir in the island Durphe in the Red-Sea. Maffeus believed it was Pegu, and it is said the Peguans pretend to be descended from those Jews, that Solomon sent to work the mines of this country. Lipenius, who has composed a particular treatise concerning the country of Ophir, places it beyond the Ganges, at Malacca; Java, Sumatra, Siam, Bengal, Pegu, &c. Others have sought for the country of Ophir in America, and have placed it in the island called Hispaniola. Postel and some others have placed it in Peru. Others have searched for it in Africa, on the eastern coast of Ethiopia; while others place it at Angola, others at Carthage, and others in Spain.

F. Calmet is no less singular in his opinion: he places Ophir somewhere in Armenia, not far from the sources of the Tigris and Euphrates; and to obviate the objections of the country's not bordering on the sea, and not being at distance enough for a three years voyage, he supposes that Solomon's fleet made a trading voyage of it; and that in no one place it met with all the commodities it brought home: but on the coast of Ethiopia took in apes, ebony, and parrots; in Arabia ivory, and spices; and at Ophir gold. And though this Ophir might be no maritime country, yet this hinders not, says he, why the gold it produced might not be brought by land carriage to some part of the Tigris or Euphrates, which at that time

were



were a great way navigable. Grotius, as well as Calmet, is of opinion that Solomon did not send his fleet to any part either of the east or west Indies; but only to a part of Arabia, situate on the main ocean, and that the Indians brought down their merchandises thither, to be bought by Solomon's factors and shipped on board the fleet.

Before the reign of king David, the Hebrews did not apply themselves to maritime affairs: but when that prince made a conquest of Idumæa and thereby became master of two sea-port towns, Elath and Ezion-gaber, he took the benefit of the situations of these two places, and there began this traffic. Solomon's successors who were possessed of Idumæa still carried on the trade to Ophir, and made use of Ezion-gaber, down to the time of Jehoshaphat. See the articles **JEHOSHAPHAT**, **EZION-GABER**, and **IDUMÆA**.

**OPHNI**, a city in the tribe of Benjamin. Josh. xviii. 24.

**ORACLE** is by some taken for the mercy-seat, or the cover of the ark of the covenant; and by others it is taken for the sanctuary or for the most holy place, wherein the ark was deposited; and finally, it is taken for the oracles of false gods, the most famous of which in Palestine was that of Baalzebub. There were also teraphims, as that of Micah. See the articles **MERCY-SEAT**, **SANCTUARY**, **BAALZEBUB**, and **MICAH**.

Among the Jews, we may distinguish several sorts of real oracles. They had first oracles that were delivered vivâ voce, as when God spake to Moses face to face, and as one friend speaks to another Numb. xii. 8. Secondly, prophetic dreams sent by God; as the dreams which God sent to Joseph, and which foretold his future greatness. Gen. xxxvii. 5, 6. Thirdly, visions; as when a prophet in an ecstasy, being neither properly asleep or awake, had supernatural revelations. Gen. xv. 1. xvi. 2. Fourthly, the oracle of

Urim and Thummim, which were accompanied with the ephod or the pectoral worn by the high-priest, and which God had endued with the gift of foretelling things to come. Numb. xii. 6. Joel. ii. 28. This manner of enquiring of the Lord was often made use of, from Joshua's time to the erection of the temple at Jerusalem. Fifthly, after the building of the temple, they generally consulted the prophets, who were frequent in the kingdoms of Judah and Israel. From Haggai, Zechariah, and Malachi, who are the last of the prophets, that have any of their writings remaining, the Jews pretend that God gave them what they call Bathcol, the daughter of the voice, which was a supernatural manifestation of the will of God, which was performed either by a strong inspiration or internal voice, or else by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony of it. For example, such was the voice that was heard at the baptism of Jesus Christ, saying, This is my beloved son, &c. Matt. iii. 17. See the articles **BATHCOL**, **EPHOD**, **PROPHET**, &c.

With regard to the oracles of false gods, so famous among the ancient heathens, much has been said upon the subject; and the learned have been much divided in this matter. Some have ascribed to Demons all the oracles of antiquity; others have imputed them to the knavery of the priests, and lastly, others have pretended that there were several kinds of oracles: some were illusions and tricks of the Devil, others were the effects of the juggling and contrivance of the priests. The scripture affords us examples of all these sorts of oracles. Balaam at the instigation of his own spirit, and urged on by his avarice, fearing to lose the recompence that he was promised by Balak king of the Moabites, suggests a diabolical expedient to this prince, of making the

Israelites fall into idolatry and fornication, (Numb. xxiv. 14. xxxi. 16.) by which he assures him of a certain victory, or at least of considerable advantage against the people of God.

Micaiah the son of Imlah, a prophet of the Lord, says, (1 Kings xxii. 21, &c.) that he saw the Almighty sitting upon his throne, and all the host of heaven round about him; and the Lord said, who shall tempt Ahab king of Israel, that he may go to war with Ramoth-gilead, and fall in the battle. One answered after one manner, and another in another. At the same time, an evil spirit presented himself before the Lord, and said, I will seduce him. And the Lord asked him, how? To which Satan answered, I will go and be a lying spirit in the mouth of his prophets. And the Lord said, Go, and thou shalt prevail. This dialogue clearly proves these two things, First, that the Devil could do nothing by his own power; and secondly, that with the permission of God, he could inspire the false prophets, forcerers, and magicians, and make them deliver false oracles.

ORNAN, or ARAUNAH. See the article ARAUNAH.

ORPAH, a Moabitish woman, wife of Chilion, son of Elimelech and Naomi. See NAOMI.

OSSIFRAGE, or OSPREY, a bird of the falcon-kind, as big as a large cock, and more generally known among us by the name of bald-buffard. This bird was by the law of Moses declared unclean. Lev. xi. 13.

OSTRICH, in ornithology, a distinct genus of birds, of the order of the gallinæ; it has only two toes to each foot, and these are both placed forward; and its head is simple and not ornamented with the appendages which are common to most birds of this order. The ostrich is the tallest of all the bird-kind, measuring seven or eight feet when it stands erect; its legs are very long and naked, and

and the structure of the foot, having only two toes, is particular.

The Hebrew word *עוף* *Jaanaab*, which our translators have rendered *owl*, (Lev. xi. 16, and Deut. xiv. 15.) the Septuagint, St. Jerom, Aquila, and Symmachus, have translated *Ostrich*; and Calmet, in his commentaries upon Isa. xiii. 21. attempts to prove it signifies the *swan*. This bird is made the symbol of cruelty and forgetfulness. Job xxxix. 13, 14, &c. Lam. iv. 3. It is said that it lays its eggs upon the ground, hides them under the sand, and that the sun hatches them, which perhaps may have given occasion to what is said of its cruelty and forgetfulness.

OTHNI, son of Shemaiah, one of the most valiant men in David's army. 1 Chr. xxvi. 7.

OTHNIEL, the son of Kenaz of the tribe of Judah. The scripture (Josh. xv. 17.) says, that Othniel was brother to Caleb; and (Judges i. 13.) it is expressly said, that Othniel was Caleb's younger brother. But from hence arise some difficulties. First, if Caleb and Othniel had been brothers, Othniel could not have married his niece Achsah the daughter of Caleb. Secondly the scripture never assigns to Caleb and Othniel the same father: It always names Kenaz as father to Othniel, and Jephunneh as the father of Caleb. Lastly, Caleb must be much older than Othniel, since he gave Othniel his daughter Achsah in marriage. Thus, it seems much better to suppose Kenaz and Jephunneh to be two brothers, and that Othniel and Caleb were cousin-germans, and in this sense to be nearly related, or Brothers, according to the language of scripture. Thus Achsah being but second cousin in respect of Othniel, he might marry her without doing any thing contrary to the letter of the Law.

Caleb having received his portion in the mountains of Judah, in the midst of a country that was possessed by

Giants of the race of Anak, after he had taken the city of Hebron, he advances towards Debir, otherwise called Kirjath-sepher, and declares; that he would give his daughter Achsah in marriage to him that should take Kirjath-sepher. Othniel took it, and had Achsah to wife. But at the time that the bride was brought home to her husband with the usual solemnity, Othniel moved his wife Achsah to ask of her father Caleb a piece of watry land that was near and above another dry field that Caleb had given him. By the Hebrew text it should seem, that it was Achsah that desired Othniel to ask this of Caleb, However this be, it is plain, that Achsah made the request, which was granted by Caleb. See the article *ACHSAH*.

After the death of Joshua, the Israelites not giving themselves the trouble to exterminate the Canaanites that were then in the land, and not having continued in their fidelity to the Lord, he delivered them over to Chushan-rishathaim king of Mesopotamia, (Judges iii. 4, &c.) to whom they continued in subjection for eight years. Then they cried to the Lord, who raised them up a deliverer in the person of Othniel the son of Kenaz, who was filled with the spirit of God, and judged Israel. He came into the field, and gave battle to Cushan-rishathaim, beat him, and delivered Israel in the year of the world 2599; and the country was at rest for forty years. After this Othniel died, but the precise year of his death is not known.

*OWL*, *Strix*, in ornithology, a genus of birds of the order of the accipitres, or such as have the beak of an uncinated or hooked figure. The generical characters of the owl are that the feet have each of them four toes, three of which stand forward, and one backward; but the exterior one of the three anterior is capable of turning backwards. To this genus belong the great horn-owl or eagle-owl, commonly known among ornithologists

by the name of bubo; the black and white-horn-owl, or the noctua scandinaviana marina; the lesser horn owl, or the otus; the grey owl; the yellow owl, the hazel-eyed owl; the yellow-eyed owl; the variegated owl, &c.

Under the article *OSTRICH*, we have shewn that what our translators of the Bible have rendered owl in Levit. xi. 16, and Deut. xiv. 15. several other interpreters have translated ostrich; and here it may be farther observed, that the word which we have rendered ostrich in Job xxxix. 13. and Lam. iv. 3. they have also translated ostrich. However by both translations the owl is declared an unclean bird. When Isaiah (xiii. 21) speaks of Babylon's being reduced to a wilderness, he says, that the owls shall dwell there; and the Psalmist in his affliction says, that he was as an owl in the desert. Psal. cii. 6.

*OX*. See the article *BULL*.

*OZEM*, the sixth son of Jesse and brother of David. 1 Chr. ii. 15.

*OZIAS*, the son of Micha, of the tribe of Simeon, one of the governors of Bethulia when it was besieged by Holofernes. He vigorously supported the siege against this general, and received Achior unto his house, when he had been driven from the Assyrian camp. Ozias finding that at length the city was reduced to great necessity for water, and that the people mutinied against him, he promised to surrender the place in five days, if in that time God did not send them relief. Judith, (vi. vii. viii. ix. and x.) being informed of this resolution, sent to speak with Ozias and the other leading men of the city, made a prudent remonstrance upon their seeming to prescribe a time to the Lord, in which he must succour them; encouraged them to patience; and without discovering her design, told them that, she would go out in the night. Ozias being at the gate of the city when Judith departed, opened it to her, and waited in the city for the success of

undertaking, praying with her people to God that he would be pleased to deliver them. See the article JUDITH.

OZNI, the son of Gad, chief of the family of the Oznites. Numb. xvi. 16.



## P

### P A L

**P**AARAI, the Arbite, one of the valiant men of David's army. 2 Sam. xxiii. 35. He is called Naarai the son of Ezbai. 1 Chr. xi. 37.

PAGIEL, son of Ocran head of the tribe of Asher, who made his offering to the tabernacle of the Lord, in the name of his tribe. Numb. vii. 72.

PAHATH-MOAB, the name of a place in the country of the Moabites. Ezra. ii. 6, viii. 4. x. 30.

PALESTINE signifies, properly, the country of the Philistines, which comprehends all that part of the land of Promise extending along the Mediterranean-Sea, from Gaza southward as far as Lydda to the north: but in a more general sense, it is taken for the whole country of Canaan. See the articles PHILISTINES and CANAAN.

PALM-TREE, or DATE-TREE, a genus of plants, the characters of which are not yet perfectly ascertained; the male and female flowers are on distinct plants, or on the same spadix. In the male flowers, the general spathe, is composite; the spadix is ramose; the corolla is deeply divided into three hollow, oval, segments; the stamina are three slender filaments. In the female flowers, the calyx is the same as in the male; the corolla is divided into three principal segments with as many small lacinae; the fruit is an oval berry, having only one cell, and in that a single ossaceous seed, of a

### P A L

suboval figure, with a longitudinal furrow. *Lin. Gener. Plant.*

This tree was very common in Palestine. Jericho is sometimes called the city of Palm-trees. Deut. xxxiv. 3. In the temple of Solomon were pilasters made in the form of palm-trees. 1 Kings vi. 29. It was under a palm-tree that Deborah dwelt, between Ramah and Bethel. Judges iv. 5. It was probably to the multiplication of this tree that the Psalmist alludes, when he says, (Psal. xcii. 12.) 'The righteous shall flourish like the palm-tree.' Jeremiah, (x. 5.) speaking of the idols that were carried in procession, says, that they were upright as the palm-tree; and the spouse in the Canticles (vii. 7.) is in point of stature compared to the palm-tree. This tree is a symbol of victory, and was carried before the conqueror in processions and rejoicing, for having obtained a victory; to which an allusion is made. Rev. vii. 9. Besides dates, the palm-tree produces a kind of honey, which it is said, is little inferior to the common honey; and they likewise drew a wine from it which was much used in the eastern countries.

PALSY, a disease, wherein the body, or some of its members, lose their motion; and sometimes, their sensation or feeling. Our Saviour cured several paralytics by his word alone. Matt. iv. 24. viii. 6, 7. ix. 2.

PALTI, the son of Raphu, one of the

the twelve spies who were sent to examine the land of Promise. Numb. xiii. 9. There seems also to have been a city of this name. See 2 Sam. xxiii. 26. and 1 Chr. xii. 27.

PALTIEL, the son of Azzan, of the tribe of Issachar, was one of the commissioners that were appointed to make a distribution of the land of Promise. Numb. xxxiv. 26.

PAMPHYLIA, a province of Asia Minor, which gives name to that part of the Mediterranean-sea which washes its coasts. Acts xxvii. 5. To the south it is bounded by the Mediterranean, and to the north by Pisidia; having Lydia to the west, and Cilicia to the east. *Well's Geography.*

St. Paul and St. Barnabas preached at Perga in Pamphylia. Acts xiii. 13. and xiv. 24.

PAPER, a plant or kind of bulrush, which grows in Egypt, upon the banks of the Nile. Isa. xix. 7. The Egyptians applied it to several uses, as to make baskets, shoes, clothes, little boats to swim in upon the Nile, and paper to write upon. It was of this that the little ark was made in which the parents of Moses exposed him upon the banks of the Nile. As to the writing paper made use of by the ancients, it was very different from that in use among us; and was composed of the leaves of the paper-reeds, from whence it has its name. This is said to be their manner of making it. The trunk of the plant is composed of several leaves or films placed one over another, which may be peeled off, and separated with a needle. They were afterwards stretched out upon a wet table, to the length and breadth of the intended leaf of paper. Over the first layer of the leaves of paper, they put some thin paste, or only some of the muddy water of the Nile, a little warmed; upon which they spread a second layer of the leaves of the plant. Then they let it dry by the sun. The leaves that are nearest the heart of the plant are the finest, and make the most valuable paper.

PAPHOS, a celebrated city of Cyprus, lying on the western coast of the island, where Venus (who from hence took the name of Paphia) had her most antient and celebrated temple; and here the Roman proconsul Sergius Paulus, whom St. Paul converted to christianity, had his seat or residence. Acts xiii. 6.

PARABLE. The parabolical, enigmatical, figurative, and sententious way of speaking, was the language of the eastern sages and learned men; and nothing was more insupportable than to hear a fool utter parables. Prov. xxvi. 7. 'The legs of the lame are not equal; so is a parable in the mouth of fools.'

The prophets made use of parables, to give a stronger impression to prince and people, of the threatenings or of the promises they made to them. Nathan reproves David under the parable of a rich man that had taken away and killed the lamb of a poor man. 2 Sam. xii. 2, 3, &c. The woman of Tekoah, that was hired by Joab to reconcile the mind of the same prince towards his son Absalom, proposed to him the parable of her two sons that fought together in the field, and one of which having killed the other, they were going to put the murderer to death, and so deprive her of both her sons at once. *id.* xiv. 2, 3, &c. Jotham, son of Gideon, proposed to the men of Shechem the parable of the bramble of Libanus, whom the trees had a mind to choose for their king. Judg. ix. 7, 8, &c. The prophets often reprove the infidelity of Jerusalem under the parable of an adulterous wife. They describe the violence of such princes as are enemies to the people of God, under the representations of lions, eagles, bears, &c.

Our Saviour in the gospel (Matt. xiii. 10.) seldom speaks otherwise to the people but in parables. He made use of them to verify the prophecy of Isaiah, (vi. 9.) who foretold, that the people should see without knowing,  
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and hear without understanding, and should continue in their blindness and hardness of heart, in the midst of the instructions they should receive. There are some parables in the New Testament, which are supposed to be histories; and there are others, in which our Saviour seems to allude to some points of the histories of those times.

PARADISE, according to the original meaning of the word, signifies an orchard, or plantation of fruit-trees. The Septuagint make use of the word paradise, when they speak of the garden of Eden, which the Lord planted at the beginning of the world, and placed Adam and Eve therein: and this famous garden is commonly known by the name of the Terrestrial Paradise. There have been many anxious enquiries about its situation. Some have thought that it never existed at all, and that whatever is said of it in scripture, ought to be taken allegorically. Others believe it was out of the confines of this world. Others have pretended, that it was only in the beginning, or before the creation of other material beings. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place which is now possessed by the Caspian sea, under the arctic pole, and in places to the utmost southern regions. There is hardly any part of the world, in which it has not been sought for; in Asia, in Africa, in Europe, in America; in Tartary, upon the banks of the Ganges, in the Indies, in China, in the island of Ceylon, in Armenia, under the Equator; in Mesopotamia, in Syria, in Persia, in Babylonia, in Arabia, in Palestine, in Ethiopia, where the mountains of the moon are; near the mountains of Libanus, Antilibanus, and Damascus. See the article EDEN.

In the books of the New Testament, the word paradise is put for a place of

delight, where the souls of the blessed enjoy everlasting happiness. Thus Jesus Christ tells the penitent thief upon the cross, 'To day shalt thou be with me in paradise;' that is, in the state of the blessed. Luke xxiii. 43. And St. Paul, speaking of himself in the third person, says, (2 Cor. xii. 4.) 'I knew a man that was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.' Lastly, Jesus Christ, in the Revelations, (ii. 7.) says, 'To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God;' where allusion is made to the tree of life that grew in the terrestrial paradise.

PARAN, or EL-PARAN, a desert of Arabia Petrea, to the south of the land of Promise, and to the north-east of the gulph Elanitis. Chedorlaomer and his allies coming to make war with the kings of Pentapolis, ravaged the country as far as the plains of Paran. Gen. xiv. 6. Hagar being sent away from the house of Abraham, retired into the wilderness of Paran, where she lived with her son Ishmael. *id.* xxi. 21. The Israelites having decamped from Sinai, came into the desert of Paran. Numb. x. 12. It was from hence that Moses sent out spies, to bring intelligence concerning the land of Promise; (*id.* xiii. 3, 26.) and consequently Kadesh is in the wilderness of Paran, since it was from Kadesh these men were sent. Moses seems to place mount Sinai in the country of Paran, when he says, (Deut. xxxiii. 2.) that the Lord appeared to the Israelites upon the mount of Paran. Habakuk (iii. 3.) seems to say the same thing. When David was persecuted by Saul, he withdrew into the wilderness of Paran, near Maon and Carmel. 1 Sam. xxv. 1, 2. Hadad, son of the king of Edom, was carried when a child into Egypt. 1 Kings xi. 18. Those who conducted him came from the eastern parts of Idumæa into the country of Midian, from thence into  
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er's country of Paran, and then into Egypt. The greatest part of the habitations of this country were dug in the rocks, according to Josephus; and it was there that Simon of Gerasa gathered together all that he took from his enemies.

Paran was a city of Arabia Petrea, situate at three days journey from the city of Elah towards the east. Eusebius tells us, it was this city that gave name to the desert of Paran.

PARENTS. This word is properly said of the father and mother, but is extended also to all others that are related by blood, especially in a direct line upwards. The scripture commands children to honour their parents; (Exod. xx. 12.) that is, to obey them, to succour them, to have an inward and outward respect for them, to give them all sorts of assistance that nature, and their and our circumstances shall require. This is the extent and signification of the word 'to honour.' Christ in the gospel condemns that corrupt explication that the doctors of the law gave to this precept; (Matt. xv. 5, 6.) teaching that a child was then disengaged from the obligation of supporting his parents, and giving them necessary assistance, when he said, 'It is a gift by whatsoever thou mightst be profited by me.' As if they had said, I am no longer master of my own estate, it is consecrated to the Lord: but you will have your share in the merit of the offering. See the article CORBAN.

PARMASHTA, the seventh son of Haman, (Esth. ix. 9.) who was put to death together with his father.

PARMENAS, one of the seven first deacons who were chosen with St. Stephen. Acts vi. 5, 6. We have nothing certain concerning either the life or death of Parmenas.

PAROSH. The children of Parosh returned from the captivity of Babylon, to the number of two thousand one hundred and seventy-two. Ezra ii. 3. viii. 3. x. 25.

PARSHANDATHA, the eldest son of Haman, hanged by the Jews along with his father. Esth. ix. 7.

PARTHIANS, the same with the Persians known in scripture by the name of Elamites, till towards the time of Cyrus. They were called Persians in the time of the prophets; and Parthians about the time of our Saviour. However, the name Parthians we meet with only in the Acts of the apostles, (ii. 9.) where they appear as distinct from the Elamites, though they originally make but one people. See ELAM.

PARTRIDGE, in ornithology, is a species of tetrao, the generical characters whereof are, that the part of the head that is over the eyes, is naked and papillose. The common partridge is the tetrao, with a naked scarlet mark behind the eyes. This bird is too well known to need a farther description: it is common in the fields; and is called by ornithologists perdix. But besides the common kind, there is another somewhat larger species, called the red-legged partridge, with a grey tail, variegated in the upper part with brown.

In Jerem. xvii. 11. we read as follows. 'As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.' Which is explained by Mr. Pool as follows.

It is no wonder if we cannot be certain as to the sense of these words, so far as they concern natural history, when we are not certain what bird it is to which this doth relate. We translate it *partridge*: others will have it to be a *cuckoo*: but certain it is, that it is the same word which we translate *partridge*; (1 Sam. xxvi. 20.) and cuckoos use not to be much hunted after. How the partridge is said to sit on eggs, and hatch them not, is yet a greater question. It may be occasioned so many ways, viz. either sitting upon wind-eggs, or being killed before

fore the eggs are hatched ; or having its eggs destroyed by the male partridge, or by some dog or other vermine ; or, its nest being found, having her eggs taken from her, that it is hard to determine which the prophet means. Of all others, I least approve of that which Jerom makes the sense, though the thing be true, (if we may believe Cassiodorus and several natur- historians, Aldrovandus, &c.) that partridges have such a love and desire to hatch young ones, that having lost their own eggs, they will steal the eggs of other partridges, and hatch them ; which being hatched, the young ones knowing the cry of their proper dams, hearing them call, leave the partridge that hatched them ; (which is one thing quoted by Aldrovandus, to shew the sagacity of that bird) but if this were the sense, the words would be, ‘ as the partridge sitteth on eggs, ‘ and hatcheth them, but enjoyeth ‘ them not ;’ whereas they are, ‘ hatch- ‘ eth them not ;’ that is, having lost them, either by some man that hath taken them from her ; or by some vermine, or wild beast. *Poet's Annot. in Loc.*

The words in the original are, קָרְנָה לֵרֵג לְבָנֶיהָ which the Septuagint translate ἐρώβησεν τὰ τέκνα, &c. ‘ The par- ‘ tridge cried, it gathered together ‘ what it had not produced ;’ and some translate the Hebrew, ‘ The ‘ partridge lays many eggs, but does ‘ not hatch them all.’ Le Clerc, upon the authority of Bochart, understands the Hebrew word here, to signify a woodcock. Le Clerc's translation is as follows : *Rusticula ova col- ‘ legit, sed non parit : facit sibi divitias, ‘ sed sine jure, mediis juv's diebus eas relin- ‘ quit, atque ad extremum stulta est.*

PARUAH, father of Jehoshaphat, of the tribe of Issachar. This Jeho- shaphat was made head or governor of the tribe of Issachar, by Solomon. 3 Kings iv. 17.

PASHUR. The children of Pashur returned from Babylon to the number

of one thousand two hundred and forty seven. Ezra ii. 38. Nehem. vii. 41.

PASSOVER, a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt ; because the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews without entering therein, because they were marked with the blood of the lamb, which was killed the evening before, and which for this reason was called the paschal lamb.

The following is what God ordained concerning the passover of the Jews. Exod. xii. The month of the coming forth from Egypt was looked upon from this time to be the first month of the sacred or ecclesiastical year, and the fourteenth day of this month, between the two vespers, that is, between the sun's decline and his setting ; or rather according to our manner of reckoning, between two o'clock in the afternoon and six o'clock in the evening at the equinox, they were to kill the paschal lamb, and to abstain from leavened bread. The day following being the fifteenth, counting from six o'clock of the foregoing evening, which concluded the fourteenth, was the grand feast of the passover, which continued seven days. But it was only the first and the seventh day that were solemn. The lamb that was killed ought to be without any defect, a male, and yeaned that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in every family ; and if the number of those that lived in the house was not sufficient to eat a lamb, they might join two houses together.

With the blood of the paschal lamb they sprinkled the door-posts and lintel of every house, that the destroying angel, at the sight of the blood, might pass over them, and save the Hebrew children. They were to eat the lamb the same night that followed the sacrifice ; they eat it roasted, with unleavened



vened bread, and a sallad of wild lettuce. The Hebrew says literally, with bitter things, as suppose mustard, or any thing of this nature to give a relish. It was forbid to eat any part of it raw, or boiled in water, nor were they to break a bone; (Exod. xii. 46. Numb. ix. 12. John xix. 36.) and if any thing remained to the day following, it was thrown into the fire. They that eat it were to be in the posture of travellers, having their reins girt, their shoes on their feet, their staves in their hands, and eating in a hurry. But this last part of the ceremony was but little observed, at least it was of no obligation, but only upon that night they came forth out of Egypt. For the whole eight days of the passover no leavened bread was to be used; and whoever should eat any, was threatened to be cut off from his people. With regard to the ceremonies which are observed in relation to the bread, see the article BREAD.

They kept the first and last day of the feast, yet so as that it was allowed to dress victuals, which was forbidden on the Sabbath-day. The obligation of keeping the passover was so strict, that whoever should neglect to do it, was condemned to death. Numb. ix. 13. But those who had any lawful impediment, as a journey, sickness, or any uncleanness, voluntary or involuntary; for example, those that had been present at a funeral, or by any other accident had been defiled, were to defer the celebration of the passover till the second month of the ecclesiastical year, or to the fourteenth day of the month Jiar, which answers to April and May. It was thus the Lord ordered Moses, upon the occasion of the enquiry of some Israelites, who had been obliged to pay their last offices to some of their relations, and who being thus polluted, were not capable of partaking of the paschal sacrifice. 2 Chr. xxx. 1, 2, &c.

The modern Jews observe in general the same ceremonies that were practised

by their ancestors, in the celebration of the passover. On the fourteenth of Nisan, the first-born fast in memory of God's smiting the first-born of the Egyptians. The morning prayers are the same with those said on other festivals. They take the roll of the peratach out of the chest, and read as far as the end of the twelfth chapter of Exodus, and what is contained in the eighteenth chapter of Numbers relating to the passover. The matron of the family then spreads a table, and sets on it two unleavened cakes, and two pieces of the lamb, a shoulder boiled, and another roasted, to put them in mind that God delivered them with a stretched-out arm. To this they add some small fishes, because of the Leviathan; a hard egg, because of the Ziz; some meal, because of the Behemoth, (these three animals being appointed for the feast of the elect in the other life) and peas and nuts for the children, to provoke their curiosity to ask the reason of this ceremony. They likewise use a kind of mortar, which has the appearance of mortar, to represent their making bricks in Egypt. The father of the family sits down with his children and slaves, because on this day all are free. Being set down, he takes bitter herbs, and dips them in the mustard, then eats them, and distributes to the rest. Then they eat of the lamb, the history and institution of which is at that time recited by the master of the family. The whole repast is attended with hymns and prayers. They pray for the prince under whose dominion they live, according to the advice of Jeremiah, (xxix. 7.) ' Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.' See the article FEAST, &c.

The same things are put in practice the two following days; and the festival is concluded by the ceremony habdala or distinction. This ceremony is per-

performed at the closing of the Sabbath day, at which time the master of the house pronounces certain benedictions, accompanied with certain formalities, requesting that every thing may succeed well the week following. After going out of the synagogue, they then eat leavened bread for the last time. *Leo of Modena*, P. iii. c. 3. and *de Rabbins*.

While the temple was standing, they brought their lambs thither, and sacrificed them, offering the blood to the priest, who poured it out at the foot of the altar.

The passover was typically predictive of Christ our christian passover. 1 Cor. v. 7. As the destroying angel passed over the houses marked with the blood of the paschal lamb, so the wrath of God passes over them whose souls are sprinkled with the blood of Christ. The paschal lamb was killed before Israel was delivered, so it is necessary Christ should suffer before we could be redeemed. It was killed before Moses's law or Aaron's sacrifices were enjoined, to shew that deliverance comes to mankind by none of them: but only the true passover, that lamb of God slain from the foundation of the world. Rom. iii. 25. Heb. ix. 14. It was killed the first month of the year, which prefigured that Christ should suffer death in this month. John xviii. 28. It was killed in the evening, Exod. xii. 6. So Christ suffered in the last days, and at this time of the day. Matt. xxvii. 46. Heb. i. 2. At even also the sun sets, which shews that it was the sun of righteousness who was to suffer and die, and that at his passion universal darkness should be upon the whole earth. Luke xxiii. 44. The passover was roasted with fire, to denote the sharp and dreadful pains which Christ should suffer, not only from men, but from God also. It was to be eaten with bitter herbs, not only to put them in remembrance of their bitter bondage in Egypt, but also to typify our mor-

tification to sin, and readiness to undergo afflictions for Christ. Col. i. 24.

PATARA, a maritime city of Lycia. Acts xxi. 1. St. Paul in his passage from Philippi to Jerusalem, came to Miletus, thence to Coos, then to Rhodes, and from Rhodes to Patara, where having found a ship that was bound for Phœnicia, he went on board, and arrived at Jerusalem, to be at the feast of Pentecost.

PATHROS, a city and canton of Egypt, of which the prophets Jeremiah and Ezekiel make mention. Jerem. xliv. 1, 15. Ezek. xxix. 14. xxx. 14. We do not very well know its situation, though Pliny, and Ptolemy the geographer, speak of it by the name of Phaturis; and it appears to have been in upper Egypt. *Isaiah* (xi. 2.) calls it Pathros; and it is the country of the Pathrusim, the posterity of Mizraim, of whom Moses speaks. Gen. x. 14. Ezekiel threatens them with an entire ruin. The Jews retired thither notwithstanding the remonstrances of Jeremiah; and the Lord says by *Isaiah*, that he will bring them back from thence.

PATHRUSIM, the fifth son of Mizraim; (Gen. x. 14.) he peopled the canton of Pathros in Egypt, already spoken of in the preceding article.

PATMOS, an island of the Ægean sea, one of the Sporades, whither the apostle and evangelist St. John (Rev. i. 9.) was banished, in the year of Christ 94. It was in this island that he had his revelations. The greatest part of interpreters think, that he wrote them in the same place, during the two years of his exile; but others think, that he did not commit them to writing, till after his return to Ephesus. The island of Patmos is between the island of Icaria and the promontory of Miletus. Nothing has done it more honour, than to have been the place of the banishment of St. John. It is now called Patino, or Paçtino, or Patmol, or Palmosa. Its circuit is five and twenty or thirty miles. It has a city

city called Patmos, with a harbour, and some monasteries of Greek monks. They shew you a cave, where they pretend St. John writ his Revelations.

PATROBAS, a disciple of the apostles, mentioned by St. Paul. Rom. xvi. 14, 15. He was at Rome in the year of Christ 58: but no particulars of his life are come to our knowledge.

PAU, a city of Edom, the habitation of king Hadar. Gen. xxxvi. 39.

PAUL, formerly named SAUL, was of the tribe of Benjamin, a native of Tarsus in Cilicia, a pharisee by profession; first a persecutor of the church, and afterwards a disciple of Jesus Christ, and apostle of the Gentiles. It is thought he was born about two years before our Saviour, supposing that he lived sixty-eight years, as we read in a homily which is in the sixth tome of St. Chrysostom's works. The Ebionites related several particulars of the education, of the family, and of the conversation of St. Paul; but they do not deserve to be set down here. He was a Roman citizen, (Acts xxii. 27, 28.) because Augustus had given the freedom of the city to all the freemen of Tarsus, in consideration of their firm adherence to his interests. His parents sent him early to Jerusalem, where he studied the law at the feet of Gamaliel a famous doctor. *id.* xxii. 3. He made very great progress in his studies, and his life was always blameless before men; being very zealous for the whole observation of the law of Moses. *id.* xxvi. 4, 5. But his zeal carried him too far; he persecuted the church, and insulted Jesus Christ in his members; (1 Tim. i. 13.) and when the protomartyr St. Stephen was stoned, Saul was not only consenting to his death, but he even stood by and took care of the cloaths of those that stoned him; (Acts vii. 58, 59.) stoning him as it were by proxy, and by the hands of others. This happened in the thirty-third year of the common Æra, some time after our Saviour's death.

At the time of the persecution that was raised against the church, after the death of St. Stephen, Saul was one of those that shewed most violence in distressing the believers. Gal. i. 13. and Acts xxvi. 11. He entered into their houses, and drew out by force both men and women, loaded them with chains, and sent them to prison. Acts viii. 3. and xxii. 4. He even entered into the synagogues, where he caused those to be beaten with rods that believed in Jesus Christ, compelling them to blaspheme the name of the Lord. And having got credentials from the high-priest Caiaphas, and the elders of the Jews, to the chief Jews of Damascus, with power to bring to Jerusalem all the christians he should find there, he went away full of threats, and breathing nothing but blood. Acts ix. 1, 2, 3, &c. But as he was upon the road, and now drawing near to Damascus, all on a sudden about noon, he perceived a great light to come from heaven, which encompassed him and all those that were with him. This splendor threw them on the ground, and Saul heard a voice that said to him, 'Saul, Saul, why persecutest thou me?' It was Jesus Christ that spoke to him; to whom Saul answered, 'Who art thou, Lord?' And the Lord replied to him, 'I am Jesus of Nazareth whom thou persecutest; it is hard for thee to kick against the pricks.' Saul all in consternation asked, 'Lord, what is it that thou wouldest have me do?' Jesus bid him arise and go to Damascus, where the will of the Lord should be revealed to him.

Saul then rose from the ground, and though his eyes were open, yet he could not see at all; but his companions led him by the hand, and brought him to Damascus, where he continued three days without the use of his sight, and without taking any nourishment. He lodged at the house of a Jew named Judas. On the third day, the Lord commanded a disciple of his named

Ananias, to go to find out Saul, to lay his hands upon him, and to cure his blindness. And as Ananias made excuses, saying that this man was one of the most violent persecutors of the church, the Lord said to him, Go and find him, because this man is an instrument that I have chosen, to carry my name before the gentiles, before kings, and before the children of Israel; for I will shew him how many things he must suffer for my name. Ananias went therefore, and found Saul, laid his hand upon him, and restored him to his sight; then rising, he was baptized, and filled with the Holy Ghost. After this having eaten, he recovered his strength, and continued some days with the disciples that were at Damascus, preaching in the synagogues, and proving that Jesus was the Messiah.

Having preached some time at Damascus, he went from thence into Arabia, (Gal. i. 17.) probably into the neighbourhood of Damascus, being then under the government of Aretas king of Arabia; and having remained there for a little while, he returned to Damascus, where he began again to preach the gospel. The Jews could not bear to see the progress that the gospel made here; and so resolved to put him to death; and they gained to their side the governor of Damascus, who was to apprehend him, and to deliver him to them. Of this Saul had early notice; and knowing that the gates of the city were guarded night and day, to prevent him from making his escape, he was let down over the wall in a basket. And coming to Jerusalem to see Peter, (Gal. i. 38.) the disciples were fearful of having any correspondence with him, not believing him to be a convert. But Barnabas having brought him to the apostles, Saul related to them the manner of his conversion, and all that had followed in consequence of it. Then he began to preach both to the Jews and Gentiles, and spoke to them with

such strength of argument, that not being able to withstand him in reasoning, they resolved to kill him. For this reason the brethren brought him to Caesarea of Palestine, from whence he came, probably by sea, into his own country Tarsus in Cilicia.

There he continued about five or six years, from the year of Christ 37, to the year 4; when Barnabas coming to Antioch by the order of the apostles, and there having found many christians, went to Tarsus to see Saul, and brought him with him to Antioch, (Acts xi. 20, 25, 26.) where they continued together a whole year, preaching to and instructing the faithful. During this time, there happened a great famine in Judea, (*id. ib.* 27, 28, &c.) and the Christians of Antioch having made some collections to assist their brethren at Jerusalem, they made choice of Paul and Barnabas to go thither with their offering. They arrived there in the year of Christ 44, and having acquitted themselves of their commission, they returned again to Antioch. They had not been there long, but God warned them by the prophets he had in this church, that he had appointed them to carry his word into other places. Then the church betook themselves to fasting and praying, and the prophets Simeon, Lucius, and Manaen laid their hands on them, and sent them to preach whither the Holy Ghost should conduct them. And it was probably about this time, that is, about the year of Christ 44, that Paul being wrapt up into the third heaven, saw there ineffable things, and which were above the comprehension of man. 2 Cor. xii. 2, 3, 4. and Acts xiii. 4, 5, 6, &c. Saul and Barnabas went first into Cyprus, where they began to preach in the synagogues of the Jews. When they had gone over the whole island, they there found a Jewish magician called Bar-jesus, who was with the proconsul Sergius Paulus; and who resisted them, and endeavoured to pre-

vent the proconsul from embracing christianity : whereupon St. Paul struck him with blindness, of which miracle the proconsul, being an eye-witness, was converted, as related more at large under the article BAR-JESUS.

From this conversion, which happened at the city of Paphos, in the year of Christ 45, many think, that the apostle first began to bear the name of Paul, which St. Luke always gives him afterwards, as is supposed in memory of his converting Sergius Paulus. Some believe that he changed his name upon his own conversion; and Chrysofom will have this change to take place at his ordination, when he received his mission at Antioch; while others say, he took the name Paul only when he began to preach to the Gentiles: and finally, several are of opinion, that he went by the names of both Saul and Paul, like many other Jews who had one Hebrew name, and another Greek or Latin one.

From the isle of Cyprus, St. Paul and his company went to Perga in Pamphylia, where John Mark left them, to return to Jerusalem: but making no stay at Perga, they came to Antioch in Pisidia; where going into the synagogue, and being desired to speak, St. Paul made them a long discourse, by which he shewed, that Jesus Christ was the Messiah foretold by the prophets, and declared by John the Baptist; that he had been unjustly put to death by the malice and jealousy of the Jews; and that he rose again the third day. They heard him very attentively, and he was desired to discourse again on the same subject the next Sabbath-day; and several, both Jews and Gentiles, followed them, to receive particular instructions more at leisure. On the Sabbath-day following, almost all the city met together to hear the word of God: but the Jews, seeing the concourse of people, were moved with envy at it, opposed, with blasphemies, what St. Paul said; and not being able to bear the happy

progress of the gospel in this country, they raised a persecution against the two apostles, and drove them away from thence: whereupon Paul and Barnabas, shaking off the dust upon their feet against them, came from Antioch in Pisidia to Iconium. Being come thither, they preached in their synagogue, and converted a great number, both of Jews and Gentiles; and God confirmed their commission by a great number of miracles. Acts xiv. 1, 2, &c. In the mean time, the unbelieving Jews, having incensed the Gentiles against Paul and Barnabas, and threatening to stone them, they were obliged to retire to Lystra and Derbe, cities of Lycaonia, where they preached the gospel. At Lystra, there was a man who had been lame from his mother's womb. This man fixing his eyes on St. Paul, the apostle bid him rise, and stand upon his feet: whereupon he presently rose up, and walked; the people, seeing this miracle, cried out, that the gods were descended among them in the shape of men. They called Barnabas Jupiter, and Paul Mercury, because of his eloquence, and being the chief speaker. The priest of Jupiter brought also garlands and bulls before the gate, to offer sacrifices to them: but Paul and Barnabas tearing their clothes, and casting themselves into the middle of the multitude, cried out to them, Friends, what do you do? we are men as well as yourselves; and we are preaching to you to turn away from these vain superstitions, and to worship only the true God, who has made heaven and earth. But whatever they could say, they had much ado to restrain them from offering sacrifices to them.

In the mean time, some Jews of Antioch in Pisidia and of Iconium, coming to Lystra, animated the people against the apostles. They stoned Paul, and drew him out of the city, thinking him to be dead. But the disciples gathering together about him, he rose

up among them, entered again into the city, and the day after left it to go to Derbe. And having here preached the gospel also, they returned to Lystra, to Iconium, and to Antioch of Pisidia. Passing throughout Pisidia, they came to Pamphylia, and having preached the word of God at Perga, they went down into Attalia. From hence they set sail for Antioch in Syria, from whence they had departed a year before. Being arrived there, they assembled the church together, and told them the great things God had done by their means, and how he had opened to the Gentiles a door of salvation; and here they continued a good while with the disciples.

St. Luke does not inform us of the actions of St. Paul from the 45th year of Christ to the time of the council at Jerusalem, which was held in the 50th year of Christ. There is great likelihood, that it was during this interval, that St. Paul preached the gospel from Jerusalem to Illyricum, as he informs us in his epistle to the Romans; (xv. 19.) and this without making any stay in those places, where others had preached before him. He does not acquaint us with the particulars of these journeys, nor with the success of his preaching; but he says in general, that he had suffered more labours than any other, and had endured more prisons. He was often very near death itself, sometimes upon the water, and sometimes among thieves. He ran great dangers, sometimes from the Jews, and sometimes among false brethren and perverse christians; he was exposed to great hazards, as well in the cities as in the deserts. He suffered hunger, thirst, nakedness, cold, fallings, watchings, (2 Cor. xi. 23—27.) and the fatigues inseparable from long journeys, which were undertaken without any prospect of human succour, in this very different from the good fortune of others who lived by the gospel, who received subsistence from those to whom they preached it,

and who were accompanied always by religious women, who ministered to them in their necessary occasions. He made it a point of honour to preach gratis, working with his hands that he might not be chargeable to any one; (1 Cor. ix. 1—15.) for he had learned a trade, as was usual among the Jews, which trade was to make tents of leather, for the use of those that go to war. Acts xviii. 3.

It was during this course of his preaching, that he received five times of the Jews thirty-nine stripes with a whip: (2 Cor. xi. 24, 25.) for it was a custom among them not to exceed this number of stripes. Moses had forbidden to give above forty blows. Deut. xxv. 3. He tells us also, that he had been twice beaten with rods by the Romans; (2 Cor. xi. 25.) that he had thrice suffered shipwreck, that he had passed a night and a day in the deep, which is differently interpreted. Some think that he was actually a night and a day at the bottom of the sea, God having there miraculously preserved him, as Jonas heretofore in the whale's belly. Others will have it, that he was hid for a night and a day at the bottom of a well, after the danger he was in at Lystra, where he had been stoned. Others explain it by saying, that at Cyzicus he was put into a prison called *Bythos*, or *the Deep*. But the greatest part of the fathers, as St. Chrysostom, Theodoret, Oecumenius, Ambrosiaster, Thomas, and several moderns, explain it by saying, that after a shipwreck St. Paul was a day and a night in the open sea struggling against the waves; and this opinion seems the most reasonable. The Greek words *ἐν τῷ βυθῷ*, when it is put by itself, is commonly taken for the bottom of the sea, or for the open sea. And St. Paul had suffered all this before the year of Christ 58, at which time he wrote his second epistle to the Corinthians.

St. Paul and St. Barnabas were at Antioch when some persons coming from Judea, (Acts xv. 1, 2, &c.) pretended

to teach, that there was no salvation without circumcision, and without the observation of the other legal ceremonies. Epiphanius and Philaster say, that he that maintained this was Cerinthus and his followers. Paul and Barnabas withstood these new doctors, and it was agreed to send a deputation to the apostles and priests at Jerusalem, about this question. Paul and Barnabas were deputed, and being arrived at Jerusalem, they reported to the apostles the subject of their commission. Some of the Pharisees that had embraced the faith asserted, that the Gentiles that were converted ought to receive circumcision, and to observe the rest of the law. But the apostles and priests assembling to examine into this matter, it was by them decreed, that the Gentiles who were converted to christianity, should not be obliged to submit to the yoke of the law, but only to avoid idolatry, fornication, and the eating of things strangled, and blood.

St. Paul and St. Barnabas were then sent back to Antioch with letters from the apostles, which contained the decision of the question, and the resolution of that august assembly. The apostles also deputed Jude, surnamed Barsabas, and Silas, who were principal brethren, to go to Antioch with Paul and Barnabas, to give their testimony also of what had been decreed at Jerusalem. Being arrived at Antioch, they assembled the faithful, read to them the apostles letter, and acquainted them, that it had been resolved to discharge them from the yoke of the ceremonial law. Some time after this, St. Peter coming to Antioch, and joining himself to the converted Gentiles, he lived with them without scruple: but some brethren happening to arrive there from Jerusalem, he separated himself from the Gentile converts, and did no longer eat with them: for which conduct St. Paul publicly censured him. Gal. ii. 11—16. St. Paul, (*id.* ii. 2, 3, &c.) in the same journey

to Jerusalem, declared openly to the faithful there, the doctrine he preached among the Gentiles; and besides, discoursed of it in private among the chief of them, in presence of Barnabas and Titus. St. Peter, St. James, and St. John, with whom he had these conversations, could find nothing either to be added or amended in so pure and so found a doctrine and demeanor. They saw with joy the grace that God had given him; they acknowledged that he had been appointed the apostle of the Gentiles, as St. Peter had been of the circumcision. They concluded that Paul and Barnabas should continue to preach among the Gentiles; and only recommended to them, to take care concerning the collections for the poor; that is to say, to exhort the converted christians among the Gentiles, to assist the faithful brethren in Judea, who were in necessity; whether it were because they had sold and distributed their Goods, or because they had been taken away from them. Heb. x. 54.

After Paul and Barnabas had continued some days at Antioch, St. Paul proposed to Barnabas to return and visit the brethren, through all the cities wherein they had planted the gospel, to see in what condition they were. Barnabas consented to this proposal; but insisted upon taking John Mark along with them. This was opposed by Paul, which produced a separation between them. Barnabas and John Mark went together to Cyprus; and St. Paul, making choice of Silas, crossed over Syria and Cilicia, and came to Debe, and afterwards to Lystra. Acts. xvi. 1, 2, &c. Here they found a disciple called Timothy, whom St. Paul took with him, and circumcised him, that he might not offend the Jews of that country. When therefore they had gone over the provinces of Lycaonia, Phrygia, and Galatia, the Holy Ghost would not allow them to preach the gospel in the proconsular Asia, which contained Ionia, Æolia,

Æolia, and Lydia. They therefore went on to Mysia, and coming to Troas, St. Paul had a vision in the night. A man, habited like a Macedonian, presented himself before him, and said, Pass into Macedonia, and come and succour us. Immediately he set out on this journey, not doubting but that God had called him into this country.

Embarking therefore at Troas, they sailed to Neapolis. Thence they came to Philippi, where, upon the sabbath-day, they went near the river side, where the Jews had a place of devotion, and where they found some religious women, among whom was Lydia, who was converted and baptized; and invited the apostle and his company to lodge at her house. Another day, as they went to the same place of devotion, they happened to meet a maid-servant, possessed with a spirit of divination, who followed St. Paul and his company, crying out, that these men were the servants of the most high God, who declared to the world the way of salvation. This she did for several days together; at last St. Paul, turning himself towards her, said to the spirit, I command thee, in the name of Jesus Christ, to come out of the body of this woman: upon which it immediately left her. But the maisters of this damsel, who made much money by her, drew Paul and Silas before the magistrates, and accused them of attempting to introduce a new religion into the city. For this the magistrates ordered them to be whipt with rods upon the back and shoulders, and afterwards sent them to prison.

Towards midnight, as Paul and Silas were singing hymns and praises to God, on a sudden there was a great earthquake, so that the foundations of the prison were shaken, and all the doors flew open at the same time, and the fetters of the prisoners burst asunder. The goaler being awakened at this noise, and seeing all the doors

open, he drew his sword with an intention to kill himself, imagining that all the prisoners had made their escape. But Paul cried out to him, that he should do himself no mischief, for they were all safe. Then the goaler entering, and finding all the prisoners there, he brought out Paul and Silas from this place, asking them what he must do to be saved? Paul and Silas instructing him and all his family, gave them baptism. After this, the goaler set before them something to eat; and when the morning was come, the magistrates sent him word that he might release his prisoners, and let them go about their business. But Paul returned this answer to the magistrates; Ye have publicly whipped us with rods, being Roman citizens, ye have thrown us into prison; and now ye would privately dismiss us: But it shall not be so, for you yourselves shall come to fetch us out. The magistrates hearing that they were Roman citizens, came to excuse themselves; and having brought them out of prison, they desired them to depart out of their city. Paul and Silas went first to the house of Lydia, where having visited and comforted the brethren, they departed from Philippi.

Then passing through Amphipolis and Apollonia, they came to Thessalonica the capital city of Macedonia, where the Jews had a synagogue. Acts xvii. 1, &c. Paul entered therein, according to his custom, and there preached the gospel to them for three sabbath-days successively. Some Jews, and several profelytes, believed in Jesus Christ, and united themselves to Paul and Silas. But the greatest part of the Jews, being led away by a false zeal, raised a tumult in the city, and went to the house of Jason where St. Paul lodged. But not finding him there, they took Jason and led him before the magistrates, where they accused him of harbouring in his house people that were disobedient to the ordinances of the emperor, and who affirmed



that there was another king besides him, one Jesus whom they preached up. But Jason having given security to answer for the people who were accused, he was dismissed to his own house; and the night following the brethren conducted Paul and Silas out of the city, who went to Berea, where they began to preach in the synagogue. The Jews of Berea heard them gladly, and many of them were converted; as also several of the Gentiles, and many women of distinction that were not Jewesses.

The Jews of Thessalonica being informed that Paul and Silas were at Berea, they came thither and animated the mob against them; so that St. Paul was forced to withdraw, leaving Silas and Timothy at Berea, to finish the work he had so happily begun. Those who conducted St. Paul, embarked along with him, and brought him as far as Athens, (*Theod. in 1 Thessal.*) where he arrived in the fifty-second year of Jesus Christ. As soon as he was got thither, he sent back those that had brought him, with orders to tell Silas and Timothy, that he desired them to follow him to Athens as soon as possible. In the mean time, he went into a synagogue of the Jews, and preached to them as often as he had opportunity; and disputing with the philosophers who were frequent in that place, they at last brought him before the Arcopagus, accusing him of introducing a new religion. St. Paul, being come before the judges, pleaded in his own defence, that among other marks of superstition which he had found in their city, he had observed an altar inscribed, 'To the unknown God.' It was therefore this God, whom they confessed that they knew not, that he came to make known to them. Afterwards he spoke to them of God the Creator of Heaven and Earth, of the superintendence of a providence, of the last judgment, and of the resurrection of the dead. But after they had heard of the resur-

rection, some made scorn of him, and others desired to hear him another time. However, some of them embraced the christian faith, of which number was Dionysius a senator of the Arcopagus, and a woman called Damaris, and several others with them. See *AREOPAGUS*, &c.

St. Timothy came from Berea to Athens, according to the request of St. Paul, and informed him of the persecution with which the Christians of Thessalonica were then afflicted. This obliged the apostle to send him into Macedonia, that he might comfort them, and keep them steadfast. *1 Thessal. iii. 1, 2, &c.* After this St. Paul left Athens, and went to Corinth, where he lodged with one Aquila, a Jew, and by trade a tent-maker. *Acts xviii. 1, 2, &c.* With this Aquila the apostle worked, as being of the same trade himself. But however, he did not neglect the preaching of the gospel, which he performed every day in the synagogue; shewing both to the Jews and Gentiles, that Jesus was the Messiah. There he made several converts; and he tells us himself, (*1 Cor. i. 14—17. and xvi. 15.*) that he baptized Stephanus and his whole house, with Crispus and Gaius. About the same time, Silas and Timothy came to Corinth, and acquainted him with the good state of the faithful at Thessalonica; and soon after this, he wrote his first epistle to the Thessalonians, which is the first of all the epistles that he wrote; and not long after, he wrote his second epistle to that church. See *THESSALONICA*.

St. Paul, now finding himself encouraged by the presence of Silas and Timothy, went on with the work of his ministry with new ardor, declaring and proving that Jesus Christ was the true Messiah. But the Jews opposing him with blasphemous and opprobrious words, he shook his clothes at them, and said, Your blood be upon your own head; from henceforth I shall go to the Gentiles. He then quitted the

House of Aquila, and went to lodge with one Titus Justus, who was originally a Gentile; but one that feared God. In the mean time, the Lord appeared to St. Paul in a vision, told him, that in Corinth he had much people; and this was the reason why the apostle continued there eight months.

But Gallio, the pro-consul of Achaia, being at Corinth, the Jews of that city rose up against Paul, and carried him before Gallio, accusing him of attempting to introduce a new religion among them: however, Gallio sent them away, telling them he would not meddle with disputes that were foreign to his office. Paul continued some time longer at Corinth: but at last he set out for Jerusalem, where he had a mind to be present at the feast of Pentecost. Before he went on shipboard, he cut off his hair at Cenchrea; because he had completed his vow of Nazarethship; in which he had engaged himself. He arrived at Ephesus with Aquila and Priscilla, from whence he went to Cæsarea of Palestine, and thence to Jerusalem. Here having performed his devotions, he came to Antioch, where he stayed some time; and then passing from thence, he made a progress through all the churches of Galatia and Phrygia successively; and having gone over the higher provinces of Asia, he returned to Ephesus, where he abode three years; that is, from the year of Christ 54, to the year 57. Acts xix. 1, 2, &c.

St. Paul having arrived at Ephesus, he found there some disciples that had been initiated by Apollos, who had only baptized them with the baptism of John. St. Paul instructed them, baptized them with the baptism of Jesus Christ, and laid his hands on them: whereupon, they received the Holy Ghost, the gifts of languages and of prophecy. The apostle afterwards went into the synagogue, and preached to the Jews for three months,

endeavouring to convince them that Jesus Christ was the Messiah: but as he found them very obstinate, he separated himself from them, and taught daily in the school of one Tyrannus. He performed there several miracles, inasmuch, that the linen that had but touched his body, being afterwards applied to the sick, they were presently cured of their diseases, or delivered from the devils that possessed them. He also suffered much there as well from the Jews as from the Gentiles; and he himself informs us, (1 Cor. xv. 31, 32.) that after the manner of men, he fought with beasts at Ephesus; that is to say, that he was exposed to wild beasts in the amphitheatre, so that it was expected he should have been devoured by them; but God miraculously delivered him: though some are of opinion, that the fight here mentioned by St. Paul, was nothing else but the scuffle he had with Demetrius the silver-smith, and his companions, who were disappointed in their attempt of putting the apostle to death. It was during his abode at Ephesus, that the apostle wrote his epistle to the Galatians. See GALATIA.

After this, St. Paul purposed, at the instigation of the Holy Ghost, to pass through Macedonia and Achaia, and afterwards to go to Jerusalem, saying, that after he had been there, he must also see Rome; and having sent Timothy and Erastus before to Macedonia, he tarried some time in Asia. During this time, he received intelligence, that domestic troubles had risen in the church of Corinth, and that abuses had begun to creep in; which made him resolve to write his first epistle to that church. See the article CORINTH.

Before St. Paul left Ephesus, the work of his ministry was disturbed by a sedition raised by one Demetrius, a silver-smith, the particulars whereof are already related under the article DEMETRIUS.

After

After this disturbance, St. Paul, taking leave of the disciples, departed for Macedonia. Acts xx. 1, 2, &c. He embarked at Troas, took Timothy with him, and together passed into Macedonia. 2 Cor. ii. 12. and vii. 5—15. Titus came thither to him, and acquainted him with the good effects that his letter had produced among the Corinthians; and told him, that the collections that had been made by the church of Corinth for the faithful in Palestine were now ready, which engaged Paul to write a second letter to the Corinthians. St. Paul, having passed through Macedonia, came into Greece or Achaia, and there continued three months. He visited the faithful of Corinth; and having received their alms, as he was upon the point of returning into Macedonia, he wrote his epistle to the Romans. See **ROME**.

At last he left Greece and came into Macedonia, in the year of Christ 58, intending to be at Jerusalem at the feast of pentecost. He staid some time at Philippi, and there celebrated the feast of the passover. From hence he embarked and came to Troas, where he continued a week. On the first day of the week, the disciples being assembled to break bread, as St. Paul was to depart the day following, he made a discourse to them which held till midnight. During this time a young man called Eutychus, happening to sit in a window, and fall asleep, fell down three stories high, and was killed by the fall. St. Paul came down to him, embraced him, and restored him to life again. Then he went up again, broke bread and eat it, and continued his discourse till day-break, at which time he departed. Those of his company took ship at Troas, but as for himself he went on foot as far as Assos, otherwise called Apollonia, and then embarked along with them at Mitylene. From hence he came to Miletus, whither the priests of the church of Ephesus came to see

him; for he had not time to go to them, because he was desirous of being at Jerusalem at the feast of pentecost.

When these bishops and priests were arrived at Miletus, St. Paul discoursed with them, and told them that he was going to Jerusalem without certainly knowing what should happen to him; however he did not doubt but that he had much to suffer there, since in all cities the Holy Ghost had given him to understand, that chains and afflictions waited for him at Jerusalem. Nevertheless he declared to them, that all this did not terrify him, provided he could but fulfil his ministry. After having exhorted them to patience, and having prayed along with them, he went on board, going straight to Coos, then to Rhodes, and thence to Patara, (Acts xxi. 1, 2, &c.) where finding a ship that was bound for Phœnicia, they went on board, and arrived safe at Tyre. Here they made a stop for seven days, and then going on, they arrived at Ptolemais, and thence at Cæsarea, where they found Philip the evangelist, who was one of the seven deacons. While St. Paul was there, the prophet Agabus arrived there also from Judea; and having taken St. Paul's girdle, he bound his own hands and feet with it, saying, Thus shall the Jews of Jerusalem bind the man that owns this girdle, and shall deliver him up to the Gentiles. But St. Paul's constancy was not shaken by all these predictions, and he told them, that he was ready, not only to suffer bonds, but death itself for the name of Christ.

When he was come to Jerusalem, the brethren received him with joy; and the day following he went to see St. James the lesser, bishop of Jerusalem, at whose house all the priests assembled. Paul gave them an account of what God had done among the Gentiles by his ministry. Then St. James informed him, that the converted Jews were strangely prejudiced against him, be-

cause they were informed he taught the Jews that lived among the Gentiles, and out of Palestine, that they ought to renounce the law of Moses, and no longer circumcise their children. Therefore, continued St. James, we must assemble them here together, where you may speak to them yourself, and undeceive them. Moreover do this, that your actions may verify your words: Join yourself to four men that are here, and who have taken upon them a vow of Nazariteship; and that you may share in the merit of their action, contribute to the charge of their purification, and purify yourself also, that you may offer with them the offerings and sacrifices ordained for the purification of a Nazarite. See the article NAZARITE.

St. Paul exactly followed this advice of St. James, and on the next day went into the temple, where he declared to the priests, that in seven days these four Nazarites would compleat their vow of Nazariteship; and that he would contribute his share of the charges. But towards the end of these seven days, the Jews of Asia having seen him in the temple, moved all the people against him, laid hold of him, and cried out; Help, ye Israelites, this is he that teaches every where against the law, and against the temple, and has brought Gentiles into the temple, and profaned this holy place. At the same time they laid hold on him, that the gates of the temple, and would have killed him, had not Lyfias the tribune of the Roman garrison there run to his rescue, took him out of their hands, and brought him into the citadel. St. Paul being upon the steps, desired the tribune to suffer him to speak to the people, who followed him thither in a great multitude. The tribune permitted him, and St. Paul making a sign with his hand, made a speech in Hebrew, (Acts xii.) and related to them the manner of his conversion, and his mission from God to go and preach to the Gentiles.

At his mentioning the Gentiles, the Jews began to cry out; Away with this wicked fellow out of the world, for he is not worthy to live.

Immediately the tribune made him come into the castle, and ordered that he should be examined by whipping him, in order to make him confess the matter, why the Jews were so incensed against him. Being now bound, he said to the tribune, Is it lawful for you to whip a Roman citizen before you hear him? The tribune hearing this, caused him to be unbound, and calling together the priests and the senate of the Jews, he brought Paul before them, that he might know the occasion of this tumult of the people. Then Paul began to speak to them to this purpose. Acts xxiii. 'Brethren, I have lived in all good conscience before God until this day.' At which words, Ananias son of Nebedeus, who was the chief-priest, ordered the by-standers to give him a blow in the face. At which St. Paul said to him, 'God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?' Those that were present said to him, 'Revilest thou God's high-priest?' St. Paul excused himself by saying, that he did not know he was the high-priest, 'for it is written, thou shalt not speak evil of the ruler of thy people.' Then perceiving that part of the assembly were sadducees, and part pharisees, he cried out, 'Brethren, I am a pharisee, the son of a pharisee; of the hope and resurrection of the dead I am called in question.'

Then the assembly being divided in interests and opinions, and the clamour increasing more and more, the tribune ordered the soldiers to fetch him away out of the assembly, and bring him into the castle. The following night the Lord appeared to Paul, and said to him; Take courage, for as you have bore testimony of me

at Jerusalem, so must you also at Rome. The day following, more than forty Jews engaged themselves by an oath, not to eat or drink till they had killed Paul. They came therefore, and made known their design to the priests and chief of the people, saying to them; To-morrow cause Paul to appear before you, as if you would enquire more accurately into his affair, and before he can come to you, we will lie in wait for him and kill him. But St. Paul being informed of this conspiracy by his sister's son, acquainted the tribune with it, who gave orders that the night following he should be sent to Cæsarea, to Felix the governor, who had his ordinary residence there. Felix having received letters from Lysias, and being informed that St. Paul was of Cilicia, he told him he would hear him when his accusers should arrive.

Five days after, Ananias the high-priest, and some of the senators came to Cæsarea, bringing with them Tertullus the orator, to plead against Paul. Tertullus accused him of being a seditious person, a disturber of the public peace; one who had put himself at the head of a sect of Nazarenes, and who made no scruple even to profane the temple. *id.* xxiv. But St. Paul easily refuted these calumnies, and desired his accusers to prove any of the articles they had exhibited against him: he ended his discourse by saying, that for the doctrine of the resurrection from the dead, his adversaries would have him condemned. Felix put off the further hearing of this cause till another time; and, some days afterwards, came himself with his wife Drusilla to hear Paul; and being in hopes that the apostle would purchase his freedom with a sum of money, he used him well, often sent for him, and had frequent conversations with him, as may be seen more at length under the article FELIX.

Two years having passed thus away, Felix made way for his successor Por-

tius Festus, but being willing to oblige the Jews, he left Paul in prison. Festus being come to Jerusalem, the chief priests desired to send for Paul, with a design to fall upon him by the way. But Festus told them, they might come to Cæsarea, where he would do them justice. Hither the Jews came, and accused Paul of several crimes, of which they were able to prove nothing. *id.* xxv. Festus then proposed to the apostle to go to Jerusalem, and be tried there; but he answered, that he was now at the emperor's tribunal, where he ought to be tried; and that he appealed to Cæsar: whereupon Festus, having conferred with his council, told him, that therefore to Cæsar he should go.

Some days after, king Agrippa and his wife Herenice coming to Cæsarea, desired to hear Paul; upon which Festus sent for him, but the behaviour of the apostle upon this occasion is related already under the article AGRIPPA.

As soon therefore as it was resolved to send Paul into Italy, he was put on board a ship at Adramyttium, a city of Mysia; and having passed over the seas of Cilicia and Pamphylia, they arrived at Myra in Lycia, where having found a ship that was bound for Italy, they went on board. *id.* xxvii. But the season being far advanced, for it was at least the latter end of September, and the wind proving contrary, they, with much difficulty, arrived at the Fair Haven, a port in the isle of Crete. St. Paul advised them to winter there: however, others were of opinion they had better go to Phenice, another harbour of the same island; but as they were going thither, the wind drove them upon a little island called Clauda, where the mariners fearing to strike upon some bank of sand, they lowered their mast, and surrendered themselves to the mercy of the waves. Three days after this, they threw overboard the tackling of the ship. Neither sun nor stars had appeared now for fourteen days. In

this extreme danger. an angel appeared to St. Paul, and assured him, that God had given him the lives of all that were in the ship with him, which were in all two hundred and seventy-six souls. St. Paul told them of his vision, exhorted them to take courage, and promised them, that they should all come alive into an island; and that the vessel only should be lost. On the fourteenth night the seamen cast out the lead, and thought by their sounding that they approached near to some land. They were attempting to save themselves by going into the boat; but St. Paul told the centurion and the soldiers, that except the sailors continued in the ship, their lives could not be saved. Then the soldiers cut the ropes of the boat, and let her drive. About day-break, St. Paul persuaded them to take some nourishment, assuring them that not a hair of their heads should perish. After his example, they took some food, and when they had eat they lightened their vessel, by throwing the corn into the sea. Day being come, they perceived a shore, where they resolved, if possible, to bring the ship to. But the vessel having struck against a neck of land that run out into the sea, so that the head remained fixed, and the stern was exposed to the mercy of the waves; the soldiers fearing lest any of the prisoners should make their escape by swimming, were for putting them all to the sword. But the centurion would not suffer them, being willing to save Paul; and he commanded those that could swim to throw themselves first out of the vessel; and the rest got planks, so that all of them came safe to shore. Then they found that the island was called Melita or Maita, the inhabitants of which received them with great humanity. Acts xxvii. 1, 2, 3, &c.

They being all very wet and cold, a great fire was lighted to dry them; and Paul having gathered up a handful of sticks, and put them upon the

fire, a viper leapt out of the fire, and took hold of his hand. Then the barbarous people said to one another, without doubt this man is a murderer, and though he has been saved from the shipwreck, yet divine vengeance still pursues him, and will not suffer him to live. But Paul shaking the viper into the fire, received no injury from it. The people seeing this, changed their opinion of him, and took him for a God; which opinion of theirs was more confirmed by his curing the father of Publius, the chief man of the island, of a fever and bloody-flux. After this miracle, they all brought out their sick to him, and they were healed. See the article MELITA.

At the end of three months they embarked again, and arrived, first at Syracuse, then at Rhegium, and lastly at Puteoli. Here St. Paul found some Christians, who detained him for seven days, then he set out for Rome. The brethren of this city having been informed of St. Paul's arrival, came out to meet him as far as Appii-forum, and the three taverns. And when he was come to Rome, he was allowed to dwell where he pleased, having a soldier to guard him, who was joined to him with a chain. Three days afterwards St. Paul desired the chief of the Jews there to come to him. He related to them in what manner he had been seized in the temple of Jerusalem, and the necessity he was under of appealing to Cæsar. The Jews told him, that as yet they had received no information about his affair; and as for christianity, they knew nothing of it yet, but only that it was spoken against every where; however, that they should be very willing to have some account of that doctrine from him. A day was appointed for this purpose; when St. Paul preached to them concerning the kingdom of God, endeavouring to convince them from Moses and the prophets, that Jesus was the Messiah. Some of them be-  
lieved

lieved what he had said to them, while others disbelieved, so that they returned from him divided among themselves.

Paul dwelt for two whole years at Rome, from the year of Christ 61 to the year 63, in a lodging that he hired, where he received all that came to him, preaching the kingdom of God, and the religion of Jesus Christ, without any interruption.

Hitherto we have had the Acts of the Apostles for our guide, in compiling the history of St. Paul; what we shall add hereafter will be mostly taken from his own epistles. His captivity did not a little contribute to the advancement of religion, and he converted several persons even of the emperor's court Philip. i. 12—18. and iv. 22. The Christians of Philippi, at Macedonia, hearing that St. Paul was a prisoner at Rome, sent Epaphroditus their bishop to him, to bring him money, and otherwise to assist him in their name. Philip. ii. 25. Epaphroditus fell sick at Rome, and when he went back to Macedonia, the apostle sent by him his epistle to the Philippians. See PHILIPPI.

It is not known, by what means St. Paul was delivered from his prison, and discharged from the accusation of the Jews. There is great probability, that they durst not appear against him before the emperor, as not having sufficient proof of what they laid to his charge. However that may be, it is certain, that he was set at liberty, after having been two years a prisoner at Rome. He wrote also, during this imprisonment, his epistles to Philemon and the Colossians. See PHILEMON and COLOSSIÆ.

He was still in the city Rome, or at least in Italy, when he wrote his epistle to the Hebrews. St. Paul, being got out of prison, went over Italy; and, according to some of the fathers, passed into Spain; then into Judæa; went to Ephesus, and there left Timothy; (Heb. xiii. 24. and 1 Tim. i. 3.)

preached in Crete, and there fixed Titus, to take care to cultivate the church he had planted in that place. Probably he might also visit the Philippians, according to the promise he had made them; (Philip. i. 23, 26. and ii. 24.) and it is believed, that it was from Macedonia that he wrote the first epistle to Timothy. Some time after, he wrote to Titus, whom he had left in Crete; he desires him to come to Nicopolis, from whence probably he sent this letter. The year following, that is the sixty-fifth of the christian era, the apostle went into Asia, and came to Troas. 2 Tim. iv. 13. Thence he went to visit Timothy at Ephesus, and from that to Miletus. 2 Tim. iv. 20. Lastly, he went to Rome; and St. Chrysostom says, that it was reported, that having converted a cup-bearer and a concubine of Nero, this provoked the emperor, that he caused St. Paul to be apprehended, and clapt into prison. It was in this last place of confinement, that he wrote his second epistle to Timothy, which Chrysostom looks upon as the apostle's last testament. See TIMOTHY and TITUS.

This great apostle at last consummated his martyrdom the 29th day of June, in the 66th year of Jesus Christ, by having his head cut off, at a place called the Salvian Waters. He was buried on the way of Ostium, and a magnificent church was built over his tomb, which is in being to this day. *Cabinet's Dict. &c.*

PEACOCK, in ornithology, a genus of birds of the order of the gallinæ, the characters of which are these; there are four toes on each foot, and the head is ornamented with an erect crest of feathers. Of this genus there are several species, distinguished by their different colours. The male of the common kind is perhaps the most gaudy of all the bird kind, the length and beauty of whose tail, and the various forms in which the creature carries it, are sufficiently known and admired.

mired. The fleet of Solomon that went to Ophir brought home peacocks. 1 Kings x. 22. and 1 Chr. ix. 21.

PEARL, in natural history, a hard, white, shining body, usually roundish, found in a testaceous fish, resembling an oyster. Pearls, though esteemed of the number of the gems, by our jewellers, and highly valued, not only at this time, but in all ages, proceed only from a distemper in the creature that produces them, analogous to the bezoars, and other stony concretions in several animals of other kinds; and what the ancients imagined to be a drop of dew concentered into a pearl, in the body of the pearl-fish, which they supposed rose from the bottom to the surface of the water to receive it, is nothing more than the matter, destined to form and enlarge the shell, bursting from the vessels destined to carry it to the parts of the shell it should have formed, and by that means producing these little concretions. The fish in which these are found is the East-Indian pearl-oyster, besides which shell, there are many others that are found to produce pearls, as the common oyster, the panna marina, and several others: but those of the pearl-oyster are in general superior to all. The East Indies and America produce the pearl shell-fish in great abundance, and the European pearls are principally found on the coast of Scotland, and the neighbouring parts. *Hill's Foss. Hist.*

Pearls are often mentioned in scripture. Jesus Christ forbids his apostles to cast their pearls before swine. Mat. vii. 6. That is to say, expose not the sacred truths and mysteries of religion to the raillery of profane libertines, and hardened atheists. The transcendent excellency of Christ is compared to a pearl of great price. Mat. xiii. 46. And the glory of the mansions of heaven, which will yield unspeakable satisfaction to such as shall be admitted into them, is shadowed out by pearls,

and other rich things in the world, which please the outward senses.

PEDAHEL, son of Ammihud, of the tribe of Naphtali. He was one of those appointed by Moses, to make the distribution of the holy land. Numb. xxxiv. 28.

PEDAIZUR, father of Gamaliel, head of the tribe of Manasseh, when the Hebrews came out of Egypt. See GAMALIEL.

PEDAIAH, of the city of Rumah, the father of Zebudah, the mother of Jehoiakim king of Judah. 2 Kings xxiii. 36.

PEDAIAH, son of Jeconiah king of Judah, and father of Zerubbabel and Shimei. 1 Chron. iii. 18, 19.

PEKAH, son of Remaliah, general of the army of Pekahiah king of Israel. He conspired against his master, (2 Kings xv. 25.) attacked him in the tower of his royal palace of Samaria, being seconded by Argob and Arieh, and by fifty men of Gilead; he slew him in the year 2245, usurped the crown, and reigned in his stead. He did evil before the Lord, and followed the wicked example of Jeroboam the son of Nebat, who made Israel to sin. Under the reign of Pekah came Tiglathpileser king of Assyria into the country of Israel, and took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, and all the country of Naphtali, and carried away all the inhabitants into Assyria. At last Hoshea the son of Elah formed a conspiracy against Pekah, in the year of the world 3265, set upon him and slew him, and reigned in his stead. The rest of the actions of Pekah were registered in the annals of the kings of Israel.

PEKAHIAH, son and successor of Menahem king of Israel, (2 Kings xv. 22, 23.) reigned but two years. He did evil before the Lord, and followed the steps of Jeroboam the son of Nebat, who made Israel to sin. Pekah the son of Remaliah conspired against



against him, and killed him in his own palace, as related in the preceding article.

PELALIAH, a Levite. Nehem. viii. 7. x. 10. He was one of the principal Levites that returned from captivity, and was one of those that signed the covenant that Nehemiah renewed with the Lord.

PELALIAH, son of Amzi, father of Jeroham, of the family of Pathur son of Malchiah, of all whom mention has been made: he was of the race of the priests. Nehem. xi. 12.

PELATIAH, son of Hananiah, and father of Ishi, of the tribe of Simeon. He subdued the Amalekites upon the mountain of Seir. 1 Chron. iv. 42. The time of this action is unknown.

PELATIAH, son of Benaiah, a prince of the people, who lived in the time of Zedekiah king of Judah, and opposed the wholesome advice given by Jeremiah, to submit to king Nebuchadnezzar. Ezekiel (xi. 1, 2, 3, 4.) being a captive in Mesopotamia, had a vision, in which he saw five and twenty men at the door of the temple of Jerusalem, among which were Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, who were the most remarkable. Then the Lord said to him, Son of man, these are the men that have thoughts of iniquity, and who are forming pernicious designs against this city, saying; Have not the houses been built a long time? Jerusalem is the pot, and we are the flesh. Thus saith the Lord: You have made great havock in this city, and have filled its streets with dead bodies. These men are the flesh, and the city is the pot. But as for you, I will make you come forth from the middle of this city, and I will make you perish by the hand of your enemies. As he was prophesying in this manner, Pelatiah the son of Benaiah died.

PELEG, son of Eber, was born in the year of the world 1757. The scripture says his father gave him the name of Peleg, signifying division, be-

cause in his time the earth began to be divided; (Gen. xi. 16. x. 25.) whether it was that Noah had begun to distribute the earth among his descendants, some years before the building of Babel; or that Peleg came into the world the same year that Babel was begun, and at the division of languages; or that Eber by a spirit of prophecy gave his son the name of Peleg some years before the tower of Babel was begun. That which here perplexes the interpreters is, first that Peleg came into the world not above one hundred years after the deluge. But it should seem, that the number of men was not then sufficient for such an undertaking as that of Babel. Secondly, Joktan the brother of Peleg had already thirteen sons at the time of this dispersion, which happened after the confusion of Babel. Gen. x. 26, 27, 28, &c. Peleg being born in the thirty-fourth year of Eber, (Gen. xi. 16.) it is impossible his brother Joktan should have such a number of children at the birth of Peleg. It seems therefore that he was not born at the time of the dispersion. To this may be answered, that Moses has there enumerated the names of the thirteen sons of Joktan in Gen. x. 26. by way of anticipation, though they were not born till a good while after the confusion at Babel: but as they possessed a very large country, it was convenient to take notice of them, and to name them among the other descendants of Noah, who divided the provinces of the east among themselves. However this may have been, at the age of thirty years Peleg begat Reu; and he died at the age of two hundred and thirty-nine.

PELET, the son of Azmaveth, one of the valiant men of David's army. 1 Chr. xii. 3.

PELETH, the son of Pallu, of the tribe of Reuben, father of On and Jehiel. Numb. xvi. 1.

PELETHITES. The Pelethites and Cherethites were famous under the reign of king David. They were

the most valiant men in the army of that prince, and had the guard of his person. For the opinions of commentators concerning these bands, see the article **CHERETHIMS**.

**PELICAN**, in ornithology, a genus of birds of the order of the anseres, the beak of which is very long, crooked, and unguiculated at the extremity; its sides are not denticulated, and the anterior part of the head towards the throat is naked. To this genus belong the pelican properly so called, with a bag at the throat; the cormorant and shag. Mr. Edwards describes a pelican brought from the Cape of Good Hope, which seemed to him to be twice the size of the largest swan. He tells us, he saw its keeper put his head into the bag or pouch under the bill, and that another man's head might have been put in with it.

This bird was declared unclean. Lev. xi. 18. and Deut. xiv. 17. But it is observed, that the word which is here, as well as in Psalm cii. 6. translated a pelican, is in some other places translated the owl, the cormorant, and the bittern. See Job xxx. 29. Isaiah xxxiv. 11. and Zeph. ii. 14.

**PELON**, a city of Judea. 1 Chr. xi. 36.

**PENIEL**, or **PENUEL**, a city beyond Jordan, near the ford or brook Jabbok. This was the occasion of its name. Jacob, upon his return from Mesopotamia, (Gen. xxxii. 24, &c.) made a stop at the brook Jabbok; and very early the next morning, after he had sent all the people before, he remained alone, and behold an angel came and wrestled with him, till the day began to appear. Then the angel said to Jacob, Let me go, for the morning begins to appear. Jacob answered, I shall not let you go from me, till you have given me your blessing. The angel blessed him then in the same place, which Jacob thence called Peniel, saying: I have seen God face to face, yet continue alive.

In following ages the Israelites built a city in this place, which was given to the tribe of Gad. Gideon returning from the pursuit of the Midianites, overthrew the tower of Peniel, (Judges viii. 17.) and put all the inhabitants of the city to death, for having refused sustenance to him and his people, and having answered him in a very insulting manner. Jeroboam the son of Nebat rebuilt the city of Peniel. 1 Kings xii. 25. Josephus says, that this prince there built himself a palace.

**PENINNAH**, the second wife of Elkanah, the father of Samuel. Peninnah had several children, (1 Sam. i. 2, 3, &c.) but Hannah, who afterwards was mother of Samuel, was for a great while barren: Peninnah, instead of giving the glory to God, the author of fruitfulness, was elevated with pride, and insulted her rival Hannah. But the Lord having visited Hannah, Peninnah was thereupon humbled; and some interpreters think, that God took away her children from her, or at least that she had no more after this time, according to the words of the song of Hannah; (1 Sam. ii. 5.) 'The barren hath born seven, and she that hath many children is waxed feeble.'

**PENTAPOLIS**. This name is given to the five cities, Sodom, Gomorrah, Adamah, Zeboim, and Zoar. Wisdom x. 6. They were all five condemned to utter destruction, but Lot interceded for the preservation of Zoar, otherwise called Bala. Sodom, Gomorrah, Adamah, and Zeboim, were all consumed by fire from heaven, and in the place where they stood was made the lake Asphaltites, or the lake of Sodom.

**PENTATEUCH**. This word, which is derived from the Greek Πεντατεύχος, from πέντε five, and τεύχος an instrument or volume, signifies the collection of the five instruments or books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy:

my: each of which books we have given an account of under their several names.

There are some modern critics who have disputed Moses's right to the pentateuch. They observe that the author speaks always in the third person. 'Now the man Moses was very meek above all the men which were upon the face of the earth. The Lord spake unto Moses saying, &c. Moses said to Pharaoh, &c.' Thus they think he would never have spoke of himself; but would, at least sometimes, have mentioned himself in the first person. Besides this, say they, the author of the pentateuch sometimes abridges his narration like a writer who collected from some antient memoirs. Sometimes he interrupts the thread of his discourse; for example, he makes Lamech the bigamist to say, (Gen. iv. 23.) 'Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt,' without informing us beforehand, to whom this related. These observations, for example, (Gen. xii. 6.) 'And the Canaanite was then in the land,' cannot be reconciled to the age of Moses, since the Canaanites continued to be the masters of Palestine all the time of Moses. The passage out of the book of the wars of the Lord, quoted in the book of Numbers, (xxi. 14.) seems to have been clapped in afterwards, as also the first verses of Deuteronomy. The account of the death of Moses, which is at the end of the same book cannot certainly belong to this legislator; and the same judgement may be made of other passages, wherein it is said, that the places mentioned lay beyond Jordan; that the bed of Og was at Ramah to this day; that the havoth of Jair, or the cities of Jair, were known to the author, though probably they had not that name till after Moses's time. Numb. xxxii. 41. Deut. iii. 14.

It is observed also in the text of the

pentateuch, that there are some places that are defective; for example, in Exodus, (xii. 8.) we see Moses speaking to Pharaoh, where the author omits the beginning of his discourse. The Samaritan inserts in the same place what is wanting in the Hebrew. In other places, the same Samaritan copy adds what is deficient in the Hebrew text; and what it contains more than the Hebrew seems so well connected with the rest of the discourse, that it would be difficult to separate them. Lastly, they believe that they observe certain strokes in the pentateuch, which can hardly agree with Moses, who was born and bred in Egypt; as what he says of the earthly paradise, of the rivers that watered it, and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison, of the Bdellium, of the stone of Sohem, or onyx-stone, which was to be found in that country; these particulars, observed with such curiosity, seem to prove, that the author of the pentateuch lived beyond the Euphrates. Add what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c. But in answer to all these objections, we may observe in general, from an eminent writer of our own country, (*Jenkin's Reasonableness of Christi.*) that these books are, by the most antient writers, ascribed to Moses; and it is confirmed by the authority of heathen writers themselves, that they are of his writing: besides this, we have the unanimous testimony of the whole Jewish nation, ever since Moses's time, from the first writing of them. Divers texts of the pentateuch imply that it was written by Moses, and the book of Joshua, and other parts of scripture, import as much; and though some passages have been thought to imply the contrary, yet this is but a late opinion, and has been sufficiently confuted by several learned men. The Samari-

tans receive no other scriptures but the pentateuch, rejecting all the other books which are still in the Jewish canon.

**PENTECOST**, a solemn festival of the Jews; so called, because it was celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the passover. The Hebrews called it, 'the feast of weeks,' because it was kept seven weeks after the passover. They then offered the first-fruits of the wheat-harvest, which was then completed: besides which, they presented at the temple seven lambs of that year, one calf, and two rams, for a burnt-offering; two lambs, for a peace-offering; and a goat, for a sin-offering. Levit. xxiii. 15, 16. Exod. xxxiv. 22. and Deut. xvi. 9, 10. The feast of the pentecost was instituted among the Israelites first to oblige them to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, and to offer him the first-fruits of their harvest; and secondly, that they might call to mind, and give thanks to God, for the law which he had given them from mount Sinai, on the fiftieth day after their coming out of Egypt.

The modern Jews celebrate the pentecost for two days. They deck the synagogue and their own houses with garlands of flowers. They hear a sermon or oration in praise of the law, which they suppose to have been delivered on this day. The Jews of Germany make a very thick cake, consisting of seven layers of paste, which they call Sinai. The seven layers represent the seven heavens, which they think God was obliged to reascend from the top of this mountain. *Leo of Modena & Buxtorf's Synag. Jud.*

It was on the feast of pentecost, that the Holy Ghost miraculously descended on the apostles of our Lord, who were assembled together after his a-

scension in a house at Jerusalem. Acts ii.

**PEOR**, a famous mountain beyond Jordan, which Eusebius places between Hehbon and Livias. The mountains Nebo, Pisgah, and Peor were near one another, and probably made but the same chain of mountains. It is very likely that Peor took its name from some deity of the same name, which was worshipped there; for Peor, or Phegor, or Baal-peor was known in this country. See Numb. xxv. 3. Deut. iv. 3. Psalm. cv. 28.

Peor was a city of the tribe of Judah, which is not read in the Hebrew, nor in the Vulgate, but only in the Greek of the Septuagint. Josh. xv. 60. Eusebius says it was near Bethlehem, and Jerom adds, that in his time it was called Paora.

**PERFUMES**. The use of perfumes was frequent among the Hebrews, and among the orientals in general, before it was known to the Greeks and Romans. In the time of Moses, perfumes must be known in Egypt, since he speaks of the art of the perfumer, and gives the composition of two kinds of perfumes, (Exod. xxx. 25.) of which one was to be offered to the Lord, upon the golden altar which was in the holy place; and the other was appointed for the anointing of the high-priest and his sons, (*ibid.* 34, &c.) as also of the tabernacle, and all the vessels that were used in divine service. See ANOINT.

The Hebrews had also perfumes which they made use of in embalming their dead. The composition is not known, but it is certain, that they generally made use of myrrh, aloes, and other strong and astringent drugs, proper to prevent putrefaction. John xix. 49. See the article EMBALMING.

Besides the perfumes for these purposes, the scripture mentions other occasions whereon the Hebrews used perfumes. The spouse in the Canticles (i. 3.) commends the scent of the perfumes.

perfumes of her lover; and her lover in return says, that the scent of the perfumes of his spouse surpasses the most excellent odours. *id.* iv. 10—14. He names particularly the spikenard, the calamus, the cinnamon, the myrrh, and the aloes, as making a part of these perfumes. The voluptuous woman described by Solomon (Prov. vii. 17.) says, that she had perfumed her bed with myrrh, aloes, and cinnamon. The epicures in the book of Wisdom (ii. 7.) encourage one another to the luxuriant use of odours and costly perfumes.

Isaiah (lvii. 9.) reproaches Judea, whom he describes as a spouse faithless to God, with being painted and perfumed to please strangers, ‘Thou wentest to the king with ointment, and didst increase thy perfumes.’ Ezekiel (xxiii. 41.) seems to accuse the Jews with having profaned the odours and perfumes, the use of which was reserved to sacred things, by applying them to their own use.

PERGA, a city of Pamphylia, mentioned in Acts xiii. 14. This is not a maritime city, and St. Paul must have gone up the river Caystrus to come to it, or else must have gone on foot. Strabo speaks of a temple of Diana near Parga, situated upon an eminence near the city.

PERGAMUS, a city of Troas, very considerable in the time of St. John the evangelist, who, in the Revelation, chap. ii. 13, &c. addresses the angel or bishop of Pergamus thus. ‘I know thy works, and where thou dwellest, even where Satan’s seat is,’ &c. See the Commentators on this passage.

PERIZZITES, the antient inhabitants of Palestine, mingled with the Canaanites. There is also great probability, that they themselves were Canaanites, but having no fixed habitations, sometimes dispersed in one country, and sometimes in another, they were for that reason called Perizzites, which signifies *scattered* or *dis-*

*persed*. *Pherazoth* stands for *barlets* or *villages*. The Perizzites did not inhabit any certain portion of the land of Canaan; there were some of them on both sides the river Jordan, in the mountains, and in the plains. In several places of scripture, the Canaanites and Perizzites are mentioned as the two chief people of the country. It is said, for example, that in the time of Abraham and Lot, the Canaanite and Perizzite were in the land. Gen. xiii. 7. The Israelites of the tribe of Ephraim complained to Joshua, that they were too much pent up in their possession: (Josh. xvii. 15.) he bid them go, if they pleased, into the mountains of the Perizzites and Rephaims, or giants, and there clearing the land, to cultivate and inhabit it. Solomon subdued the remains of the Canaanites and Perizzites, which the children of Israel had not rooted out, and made them tributary to him. 1 Kings ix. 20, 21. and 2 Chr. viii. 7. There is still mention made of the Perizzites in the time of Ezra, (ix. 1.) after the return from the captivity of Babylon; and several Israelites had married wives from that nation.

PERSEPOLIS, the noble metropolis of ancient Persia, situate in E. Long. 54°, and North Latitude 30°. 30 m. where are still to be seen the most magnificent remains of a palace or temple that are now in being on the face of the earth: they lie at the north end of that spacious plain, where Persepolis once stood; and are generally conjectured to be part of the palace of that Darius, who was conquered by Alexander. It is said, in the second book of Maccabees, (ix. 1, 2, &c.) that Antiochus Epiphanes being gone to Persepolis, with an intent to pillage a rich temple that was there, all the people ran to their arms, and drove him away with his followers: but in the first book of Maccabees (vi. 1, 2, &c.) it is said, that this temple was at Elymais. It is known that the cities Elymais and Persepolis were very different:

ferent: besides, Persepolis was in ruins before the time of Antiochus, being destroyed by Alexander: wherefore we must admit, that this is a mistake in the second book of the Maccabees, or that the author has put Persepolis for the capital city of Persia, though its true name was Elymais. See the articles ELYMAIS and NANÆA.

The authors of the *Universal History* think, that the most antient name of Persepolis might be Elymais, derived from the antient name of Persia, Elam; that in process of time, when Persia was called Pharas, this city might be called Pharasabad, and that the Greeks might translate either of these appellations into their own language by the word Persepolis, which signifies no more than *the city of Persia*.

PERSIA, an antient kingdom of Asia, bounded on the north by Media, on the west by Susiana, on the east by Carmania, and on the south by the Persian gulf. The Persians became very famous from the time of Cyrus, the founder of the Persian monarchy. Their antient name were Elamites, and in the time of the Roman emperors, they went by the name of Parthians. See the articles ELAM, PARTHIA, and CYRUS.

Authors speak differently of the religion of the antient Persians. Herodotus, who is the first that has given any account of it, says, that they had neither temples, nor statues, nor altars; that they looked upon it as a piece of folly to make any, or to suffer any; because they did not believe, as the Greeks did, that the Gods were of human original. They sacrificed to Jupiter on the highest mountains; and gave the name of God to the whole circuit of the heavens. They sacrificed also to the sun and to the moon, and the earth; to the fire, and the water, and the winds. They knew no other gods antiently but these. Since that time, they learned from the Assyrians and Arabians to sacrifice to Urania, or the heavenly Venus.

A modern author pretends, that the Persians had just notions concerning the deity, and believed but one only God; that they indeed admitted of two principles, one whereof was uncreated, and the other created: the created principle was the World. He also maintains, that the worship they paid to the sun and the fire was merely civil and relative. The modern Persians refer their religion to Abraham, whom some confound with Zoroaster, and others will have him to have been the master of Zoroaster. They think the world was created in six days; that, at the beginning, God created a man and a woman, from whom mankind are derived. That there have been several terrestrial paradises, one universal deluge, one Moses, and one Solomon. All this, without doubt, is taken from the history of the Jews, and from the traditions of the Mahometans.

They hold one eternal God, called in their tongue Jesdan, or Oromazdes, who is the true God, called by the Arabians, Alla, the author of all good. And also another God produced by darkness, to whom they give the name of Ahermen, who is properly the Eblis of the Arabians, or the devil, and the author of all evil. They have a very great veneration for light, and a very great aversion to darkness, God the creator of all things has produced light and darkness; and from a mixture of these two things, of good and evil, generation and corruption, and the composition of all parts of the world are effected; and will always subsist, till the light withdrawing itself on one side, and the darkness on the other, shall cause a destruction and dissolution. This is an abridgment of the doctrine of Zoroaster, which is still espoused by the Magians and Guebres, who are worshippers of fire, and who always when they pray turn themselves to the rising sun. *De Herbelot. Bibl. Orient.* The following is a list of such kings of Persia, as had any relation to the sacred history of the scriptures.

Cyrus the founder of the Persian monarchy, reigned nine years after the taking of Babylon; that is, from the year of the world 3466 to 3475.

Cambyfes, called Ahafuerus, (Ezr. iv. 6.) reigned seven years and five months. He died in the year of the world 3482.

Oropastes the magian, called Artaxerxes, (Ezr. iv. 7.) pretending to be Smerdis the brother of Cambyfes, reigned five months. He was killed by seven conspirators, one of which was Darius the son of Hyftafpes.

Darius son of Hyftafpes is called Ahafuerus in the Hebrew of the book of Esther, and Artaxerxes in the Greek of the same book. He reigned thirty-six years, from the year of the world 3482 to the year 3519. Xerxes I. reigned twelve years, from the year of the world 3519 to 3531. Artaxerxes Longimanus reigned forty-eight years, from 3531 to 3579. Xerxes II. reigned but one year; he died in 3580. Secundianus, or Sogdianus, his brother and murderer, reigned seven months. Ochus or Darius Nothus, reigned nineteen years, from the year of the world 3581 to 2600. Artaxerxes Mnemon reigned forty-three years, and died in 3643. Artaxerxes Ochus reigned twenty-three years, from the year of the world 3643 to 3666. Arfen reigned three years, and died in 3668. Darius Codomannus was conquered by Alexander the Great in 3674, after having reigned six years. The empire of the Persians lasted in all 208 years. See the articles CYRUS, CAMBYSES, &c.

PERSIS, a Roman lady, whom St. Paul salutes in his epistle to the Romans, xvi. 12. and whom he calls his beloved sister. He says she has laboured much for the Lord, and still labours. Nothing else of her life is come to our knowledge, nor do we see that she is honoured by any church; which is something singular.

PESTILENCE, or PLAGUE. In the Hebrew tongue, as well as in most others, the word plague or pestilence

is put for all sorts of distempers and calamities. It answers to the Hebrew word *Deber*, which properly signifies the *Plague*, and which is extended to all epidemical and pestilential diseases. Commonly the prophets connect together the sword, the pestilence, and the famine, as three evils, which hardly go one without the other, by taking the word plague in the Sense we have mentioned.

PETER, the apostle, was born at Bethsaida, was son of John, Jona or Joanna, and brother of St. Andrew. John i. 42, 43. His first name was Simon or Simeon, but when our Saviour called him to the apostleship, he changed his name into Cephas, that is, in Syriac, a *Stone* or a *Rock*, in Latin, *Petra*, whence Peter. He was a married man, and had his house, his mother-in-law, and his wife at Capernaum, upon the lake of Gennesareth. Mark i. 29. Matt. viii. 14. Luke iv. 38. St. Andrew, having been first called by Jesus Christ, met his brother Simon and told him, (John i. 41.) we have found the Messiah, and then brought him to Jesus. Jesus beholding him, said to him, You are Simon son of Jona, henceforth you shall be called Cephas, that is, stone or rock. After having passed one day with our Saviour, they returned to their ordinary occupation, which was fishing. Yet it is thought they were present with him at the marriage of Cana in Galilee. This happened in the 30th year of the vulgar christian æra.

Towards the end of the same year, Jesus Christ being on the shore of the lake of Gennesareth, saw Peter and Andrew busy about their fishery, and washing their nets. Luke v. 1, 2, 3. He entered into their boat, and bid Peter throw out his nets into the sea, in order to fish. Peter obeyed him, though he had already fished the whole night without catching any thing. They took so many fishes at this draught, that their own vessel, and that of James and John Sons of Zebedee,

dee, were filled with them. Then Peter threw himself at the feet of Jesus, and said to him, depart from me, Lord, for I am a sinner. Then Jesus said to them, Follow me, and I will make you fishers of men. He said the same thing to James and John, and immediately they quitted their boats and nets, and followed our Saviour.

Some time after, Jesus coming to Capernaum entered into the house of St. Peter, where his mother-in-law lay sick of a fever. He immediately healed her, and she began to minister to him. Luke iv. 38, and Matt. viii. 14.

A little while before the feast of the passover of the following year, being the 32d of the vulgar era, after Jesus returned into Galilee, he made choice of twelve apostles, among which St. Peter has always the first place. Matt. x. 2. Luke vi. 13. One night that Jesus Christ walked upon the Waters of the lake of Gennesareth, St. Peter asked him leave to come and met him. Matt. xiv. 28, 29. Jesus gave him leave, but he seeing a great wave coming, was afraid, and therefore began to sink. Then Jesus held him up, and said to him; O man of little faith, why was you afraid? Afterwards, landing on the other side the lake, and the multitude, that he had fed the day before beyond the lake, being come to him at Capernaum, he spoke to them of his body and of his blood, which he was to give to his disciples to eat and drink; this so offended the multitude, that several of them quitted him thereupon. He therefore asked his apostles, if they also would leave him; to which Peter replied, To whom shall we go, Lord; for thou hast the words of eternal life. John vi. 53, 54, &c. One day, as our Saviour was near Cæsarea Philippi, he asked his apostles, whom the world took him for? They answered, that some said he was John the baptist; others, Elias; and others Jeremiah, or one of the prophets. But whom do

you say I am, says Jesus Christ. Simon Peter answered, Thou art Christ, the son of the living God. Jesus then said unto Peter, blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my father which is in heaven. Matt. xvi. 13, 14, &c. And I say unto thee, that, as thou art Peter, so upon this rock will I build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose upon earth, shall be loosed in heaven. About six or eight days after this, our Saviour taking Peter, James, and John, up a high mountain, apart from the other disciples, shewed them a glimpse of his glory, and was transfigured before them. Matt. xvii. 1, 2, &c. and Luke ix. 28. Whereupon Peter, seeing Moses and Elias together with Jesus, cried out to them, in an ecstasy, Lord, it is good for us to be here! if you please, we will make three tents, one for you, one for Moses, and one for Elias.

Jesus returning from thence to Capernaum, those that gathered the tribute-money came to Peter, and said, does not your master pay tribute? whereupon Jesus ordered Peter, to throw his line into the sea, and that he should find wherewith to pay the toll for them two, in the mouth of the first fish he should take. Peter obeyed, and finding a piece of money in the mouth of the fish, he gave it to the tribute-gatherers, as he was directed. One day as Jesus was discoursing concerning the forgiveness of injuries, (Matt. xviii. 21, 22.) St. Peter asked him, how often they must forgive, and whether it was sufficient to pardon an offender seven times. Jesus told him, I say, you must pardon not only as far as seven times, but even seventy times seven. Upon another occasion; (Matt. xix. 27—29.) as our Saviour



Saviour was speaking of the danger of riches, Peter said to him; Lord, we have left all things to follow thee; what reward shall we have for it? Jesus answered him; I tell you in truth, that you who have left all things to follow me, shall receive an hundred-fold, even in this world, and in the other, eternal life; and at the last day, when the son of man shall come to judge the world, you shall sit upon twelve thrones, to judge the twelve tribes of Israel.

On the Tuesday before our Saviour's passion, Peter shewed him the fig-tree he had cursed, the evening before, which was now dried up and withered; (Mark xi. 12—21.) and the day following, as they sat upon the mountain of Olives, he, with the other apostles, asked Jesus when the temple was to be destroyed. Matt. xxiv. 1, 2, &c. Mark xiii. 1, 2, &c. Luke xxii. On Thursday he was sent with St. John to prepare all things for the passover; and at evening, when Jesus was come into the city with his apostles, and, being set down at table, began to speak of him that should betray him, Peter made signs to John to ask him, who this should be? John xiii. 24. After supper, the disciples entered into a dispute which should be the greatest among them; whereupon Jesus Christ laying aside his garments, betook himself to wash their feet, to give them an example of humility in his own person. St. Peter at first made some difficulty, and would not suffer his master to wash his feet; but Jesus telling him, that if he did not wash his feet, he could have no part in him; St. Peter replied, Lord, wash not only my feet, but my hands and head also. John xiii. 6—10.

Some time after, Jesus said to him, (Luke xxii. 31, 32, &c.) Peter, Satan has desired to sift you as men sift wheat: but I have prayed for you, that your faith may not fail; and when you are converted, confirm

your brethren. By this he warned St. Peter of his fall, that was just at hand, and of his renouncing him; from which, by the assistance of God, he was afterwards to recover. St. Peter then asked him, where he was going, and said, he was ready to follow him every where, not only to prison, but to death itself. But Christ declared to him, that he would be so far from following him to death, that he would abjure him three times that very night, before the cock should crow, or before break of day. When supper was ended, he went to the garden of Olives, where, taking Peter, James and John, he went with them apart, that they might be witnesses of his agony. Peter, though before he had shewed so much resolution, yet fell asleep with the rest, which occasioned Jesus to say to him; Do you sleep, Simon? Could you not watch with me one hour? Mark xiv. 37. Matt. xxvi. 40, &c.

Judas being come with the soldiers to seize Jesus, Peter drew his sword, and cut off the right ear of one called Malchus, who was servant to the high-priest: but Jesus bid him put up his sword into the scabbard, and told him, that all those that fought with the sword should perish by the sword: and at the same time healed Malchus's ear. John xviii. 10, &c. Peter followed Jesus afar off, as far as the house of Caiaphas, and was let in by means of another disciple, who was known in the family. The soldiers and servants that had brought Jesus, having lighted a fire in the middle of the hall, Peter mingled among them to warm himself also; when a maid-servant having looked earnestly upon him, said, Surely this man was with Jesus of Nazareth. But Peter made answer, I know not what you say, for I do not so much as know the man. Presently after, he went out into the porch, when immediately the cock crew. A little while after,  
S i f another

another maid said to those that were present, This man was with Jesus of Nazareth. But Peter denied it with an oath. About an hour after, one of the company affirmed, that Peter was a disciple of Jesus. Others insisted upon the same thing, and said, that surely he was one of them, for his very speech betrayed him to be a Galilean. Lastly, one of them, being a kinsman to Malchus, whose ear Peter had cut off, affirmed the same thing, and asked him, Did not I see you with him in the garden? Peter again denied it with an oath, protesting that he did not know the man. And at the same time the cock crowed the second time. Then Jesus being in the same hall, and not far from Peter, looked upon him; and Peter then remembering what Jesus had said to him, that before cock-crow he should deny him thrice, he went out of Caiaphas's house, and wept bitterly. Matt. xxvi. 73, 75. Mark xiv. 34, 72. See the article Cock.

Very probably he remained in secret, and in tears, all the time of our Saviour's passion, that is, all Friday and Saturday following; but on Sunday morning Jesus being risen, and Mary having been at the tomb, and not finding the body of Jesus, she came in haste into the city, to tell Peter and John that they had taken away their master, and that she could not find where they had put him. Peter and John made haste thither, and John coming first, did not go into the sepulchre. Peter then coming up to him, presently stooped down, and saw the linen-clothes wherein the body had been wrapt. He went then into the sepulchre, and John with him, after which they returned to Jerusalem, not knowing what had come to pass. But soon after, Jesus appeared to the holy women, who had come first to the sepulchre, and bid them give his apostles notice of his resurrection. And the same day our Saviour also

appeared to Peter, to comfort him, and assure him, that his repentance had been acceptable to him.

Some days after, St. Peter being returned into Galilee, as Jesus had commanded him, and going to fish in the sea of Galilee, or in the lake of Genesareth, with some other of the apostles, Jesus appeared to them on the shore, and bid them throw out their nets on the right side of the vessel. They threw them out, and took such a multitude of fishes, that they could not draw up their nets again. Then St. John said to Peter, It is the Lord. Peter immediately girded up himself, for he was naked, and swimming to shore he came to Jesus; then drawing their nets to shore, Jesus dined with them. After dinner, Jesus said to Peter; Simon, son of Jona, do you love me more than these? He answered, Yea, Lord, you know that I love you. Jesus says to him, Then feed my lambs. He put the same question to him again, and Peter making the same answer, our Lord said to him again, Feed my sheep. This he repeated a third time, at which St. Peter was troubled and said, You know, Lord, that I love you. Jesus replied to him, 'Feed my sheep. I tell you for a truth, that when you were young, you girded yourself and went where you pleased; but now you are old, another shall gird you, and lead you where you would not go.' This he said to let him know what death he was to die. At the same time, Peter seeing St. John the evangelist, said to our Saviour, Lord, what must become of him? Jesus answered, 'If I will that he tarry till I come, what does that concern you? Do you follow me.' Thus he refused to declare, in what manner St. John should end his life.

After that Jesus Christ had ascended into heaven, and that the apostles had been witnesses of his ascension, they returned to Jerusalem, to wait there

for the Holy Ghost, whom our Saviour had promised to send them; and being assembled together in a house, they continued there in prayer, and in the union of charity, till the time that the Holy Ghost descended upon them, in the form of tongues of fire. During this interval, St. Peter proposed to the apostles, and to the rest of the assembly, to fill up the place that the traitor Judas had left vacant in the apostleship. The proposal was agreed to by all, and two persons were proposed, Joseph Barabas and Matthias: upon this last the lot fell, and from that time he was admitted one of the apostles. The tenth day after the ascension of our Saviour, being the day of Pentecost, the Holy Ghost having descended upon the apostles, and upon all the faithful that were assembled with them, and having replenished them with supernatural gifts, and especially with the gift of tongues, all those who were witnesses of this miracle, expressed their admiration at it; and there being upon that day at Jerusalem a great many Jews from several provinces of the east, they could not comprehend by what means these men, who were Galileans, should speak the languages of all these pagan nations. Acts ii. 1, 2, &c. Some of them said, that the apostles were full of wine. But St. Peter standing up, told them, that what they heard and saw was not the effect of drunkenness, but was the completion of the promise that the Holy Ghost had made by the prophet Joel, (ii. 28.) to send his spirit upon all flesh, and to give the spirit of prophecy to young and old, to men and women. He afterwards spoke to them of Jesus Christ, and told them that he was the true Messiah, that he was risen from the dead as the scripture had foretold he should; declaring that himself and the other apostles were witnesses of his resurrection; of his ascension into heaven, and of the mission of the Holy Ghost,

the visible effects of which they saw with their own eyes in the gifts of languages wherewith they had been replenished.

Then those that heard him were touched with compunction, and asked the apostles, Brethren, what shall we do? Peter answered them, Repent, and be baptized, and you shall receive the Holy Ghost. Then he instructed them, baptized them, and that very day three thousand persons were added to the church. Act. iii. 1, 2, &c. Some days after, St. Peter and John, going to the temple at the hour of prayers, met at a gate of the temple a man who had been lame from his birth, so that he was carried about. This man seeing Peter and John asked alms of them, upon which Peter said to him, Silver or gold I have not: but such as I have I give thee: In the name of Jesus of Nazareth, rise up and walk. Presently the man got up, and went into the temple along with them, lifting up his voice, and glorifying God. He held St. Peter, telling the people then assembled all that happened unto him. Then Peter, taking this occasion, told the people, that it was not by his own power that he had performed the miracle they so much wondered at, but that it was by the power of Jesus Christ that this man was healed. He then laid before them the great crime they had committed, in putting Jesus Christ to death, who was the Saviour of the world and the Messiah; and after he had shewn them by all the prophecies that Christ was to die thus, he exhorted them to repentance, and to make a proper use of the death of Christ.

He was thus speaking to the people, when the priests and sadducees coming upon them, laid hold on Peter and John, and put them in prison, until the day following, it being now late. Acts iv. 1, 2, &c. But the number of those that were converted this day at this second preaching of

St. Peter was about five thousand. The day following, the rulers, magistrates, and chief priests being assembled on this occasion, ordered the apostles to be brought before them; and then asked them, by whose authority they performed the miracle of healing the lame man? St. Peter answered, that it was in the name of Jesus of Nazareth, whom they had crucified, and whom God raised again from the dead. The assembly were surpris'd at the boldness of the apostles upon this occasion: but came to a resolution to dismiss them, charging them at the same time to teach no more in the name of Jesus; and threatenng them if they should persist in disobedience to these orders. The two apostles returned to their brethren, and related to them all that had pass'd; which having heard, the brethren raised their voices to heaven, begging God to give them strength and courage to declare his word with perfect liberty; and having finished their prayers, the place shook wherein they were assembled, and they were again filled with the Holy Ghost.

At this time, many of the faithful sold their estates, and brought the money to the apostles. *id. v. 1, 2, &c.* Of this number was a man called Ananias, with his wife Sapphira, who, by a private agreement between themselves, concealed a part of the money for which they had sold their land, and brought the rest to St. Peter as if it were the whole sum. Ananias came first, and St. Peter said to him; Ananias, how came Satan to seduce you, and to prevail with you to lie to the Holy Ghost, by concealing part of the price of your land? It is not men that you thought to impose on, but God. Immediately Ananias fell down dead, and they carried him out and buried him. About three hours after his wife Sapphira came in, and St. Peter said to her almost the same things he had before said to her husband, and immediately she fell down also,

and gave up the ghost. This accident infused a great awe in the whole church, and amongst all those that heard of it. See the article ANANIAS.

The number of believers considerably increased every day, so that they even brought out the sick into the streets, and laid them where Peter was to pass, that at least his shadow might cover some of them, by which means they were healed of their distempers. Then the high-priest and his associates, that is, the Pharisees, caused the apostles to be apprehended and put into prison. But an angel brought them forth, and bid them go into the temple, and there boldly declare all the words of life which God had taught them. This they performed, upon which the princes and priests caused them to be brought before them, and having demanded why they had disobey'd their orders, in continuing to speak still in the name of Jesus Christ; Peter and the apostles answered, that it was more necessary to obey God than man. This answer provok'd them very much, and they were going to condemn them to death, when Gamaliel prevail'd with them to change their resolution, by representing to them, that if this matter proceeded from God, it was in vain for them to oppose it; but if otherwise, then it should soon vanish of itself. So they dismissed the apostles, after giving them thirty-nine stripes apiece, and charged them to speak no more in the name of Jesus Christ.

After the martyrdom of St. Stephen, a persecution was carried on against the faithful at Jerusalem, and they were oblig'd to take shelter in several places. The apostles alone continued at Jerusalem; (*Acts viii. 1, 2, 3, &c.*) St. Philip the deacon going to Samaria, the Samaritans received the word of the Lord, and several of them were baptized. Then St. Peter and St. John repaired thither also, to give them the Holy Ghost; which St. Philip,

lip, being only a deacon, had not power to do. Simon the magician was also baptized among others, and admiring the power that the apostles had, of conferring the Holy Ghost, would have bought the same power of the apostles, and accordingly offered money to St. Peter. But Peter with indignation replied to him, Thy money and thou perish together, who thinkest the gifts of God can be bought with money! Thou hast no part with us, nor hast any pretensions to this ministry, for thy heart is not right before God. Repent therefore of this wickedness, and pray to God if perhaps he will pardon the wicked thoughts of thy heart. After this Peter and John returned again to Jerusalem.

The fire of persecution being now pretty well extinguished, St. Peter departed from Jerusalem, (Acts ix. 32, &c.) and visiting the disciples from city to city, he came also to see the saints that dwelt at Lydda. Here he found a man called Æneas, who had been paralytic for eight years. St. Peter said to him, Æneas, rise up; Jesus Christ the Lord cures you. He presently got up, and all that dwelt at Lydda that saw the miracle were converted to the Lord. There was also at Joppa a certain holy woman named Tabitha, who happening to die while St. Peter was at Lydda, the disciples sent to desire him to come to them. Whereupon St. Peter came, and entering into the chamber where Tabitha lay dead, he caused every body to go out, and betook himself to prayers. Then turning himself towards the corps, he said, Tabitha, arise. At which instant she opened her eyes, and seeing St. Peter, she sat up. This miracle was much famed at Joppa, and was the occasion that many were converted. St. Peter stayed there a good while, taking up his lodging with one Simon a tanner.

Now there was at Cæsarea of Palestine a centurion called Cornelius, a man that feared God, (Acts x. 1, 2, 3.) and to whom it was revealed by an angel, that he should send to Joppa to Peter, who should tell him what he had to do. Cornelius immediately sent two of his servants, and while they were upon the road, the Lord sent a vision to Peter, to prepare him to go to this man without any scruple, although he was not a Jew. For as yet the door of the gospel had not been opened to the Gentiles. St. Peter, then being at the top of the house, fell into a trance, and saw, as it were, a great sheet of linen let down from heaven, which was full of all kinds of animals and reptiles, both clean and unclean. He had this vision three times, and heard a voice, saying, Arise Peter, kill and eat. But Peter answered, Lord, I have never eaten any thing unclean. The voice replied, Call not that unclean which God has purified. After which the sheet was again taken up into heaven. At the same time, the men came in that had been sent by Cornelius. They acquainted him with what had happened to their master, and desired him to go along with them to Cæsarea. The day following, St. Peter set out thither, and was accompanied by some of the brethren of Joppa: but the other circumstances of this transaction are already related under the article CORNELIUS.

When Peter was returned to Jerusalem, the faithful of the circumcision said to him, why have you gone unto the uncircumcised, and why did you eat with them? but Peter having related to them all that passed, they were satisfied, and glorified God who had given the gift of repentance leading to life as well to the Gentiles as to the Jews. It is thought that, a little after this, Peter went to Antioch, where he founded the christian church, of which he was bishop. Gal. ii. 11. It is  
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believed that he continued here seven years, though not constantly: for during this time, he went to Jerusalem, and to the provinces of Asia-minor, to Bithynia, Cappadocia, and Pontus, as is concluded from the epistle that he afterwards addressed to the faithful of these provinces. From thence he went to Rome, in the 42d year of the christian æra; and it is thought that at his leaving Antioch, he there fixed St. Ignatius in his place. Eusebius thinks, that the chief occasion of his going to Rome was to oppose Simon Magus, who by his deceits had perverted a great number of persons. However, the presence of St. Peter and the true miracles that he opposed to the tricks of Simon ruined or much diminished, the reputation of this impostor.

St. Peter, leaving Rome, came to Jerusalem at the passover, in the 44th year of the christian æra, when Herod Agrippa began to persecute the church. That prince put St. James the greater brother of John to the sword; (Acts xii. 1, &c.) and perceiving that his death was agreeable to the Jews, he moreover caused Peter to be apprehended, and put in prison, with a design of executing him publicly after the passover. But the very night that Herod thought of putting him to death, as Peter, loaded with chains, was asleep between two soldiers, the angel of the Lord awakened him, broke off his chains, opened the prison door, and brought him out the length of a street. Then the angel leaving him, he came to the house of Mary the mother of John, where many of the faithful were assembled at prayers; and having knocked at the door, a damsel named Rhoda came to open it; but when she heard Peter's voice, instead of opening the door, she ran in a transport of joy, to acquaint the family, that Peter was at the door. Those that heard her could not believe it, and said, it was his

angel, and not himself: but continuing to knock, and being let in, he informed them of what had happened to him.

He then left Jerusalem, but we are not told what became of him, till the time of the council held at Jerusalem in the year 51. It is thought that before this time he made his second journey to Rome, from whence he wrote his first epistle.

St. Peter was obliged to leave Rome in the year 51, by order of the emperor Claudius, who had banished all Jews from thence, because of the tumults they continually raised there, excited by one Chrestus, as Suetonius says, meaning probably by this name Jesus Christ. The apostle then returned into Judea, where was held the council of Jerusalem, in which, after a strict examination of the matter proposed to Peter and the apostles, he spoke to them with much wisdom, saying, (Acts xv. 7, 8, &c) that God having given his Holy Ghost and the gift of faith to the Gentiles as well as to the Jews, they ought not to impose the yoke of the legal observances on the new converts, which (as he says) neither we nor our fathers have been able to bear. But we believe, that it is through the grace of Jesus Christ that both we and they shall be saved. St. James the Less, bishop of Jerusalem, seconded this opinion of St. Peter; and the council came to this conclusion, That no new obligation should be imposed on the Gentiles, but only that they should be required to abstain from fornication, from the use of blood, and from meats offered to idols. The resolution of this council was written to the faithful of Antioch, because it was there this question was first started.

Some time after, St. Peter coming to Antioch, (Gal. ii. 11, &c.) he eat and drank with the Gentiles, without regarding that distinction of meats enjoined by the law. But after that,

when

when some of the faithful of Jerusalem came to Antioch, being converted Jews, St. Peter out of fear to offend them separated himself from the converted Gentiles, and would no longer eat with them as before. St. Paul fearing, that what St. Peter did might be interpreted, as if he had a desire to oblige the Gentiles to judaize, and to submit themselves to the yoke of the law, and so to revoke and annul what he himself had determined in the council of Jerusalem, he withstood Peter to his face, and openly expostulated with him, telling him, he was much in the wrong to endeavour to oblige the Gentiles, at least tacitly by his own manner of acting, to live as the Jews do; and St. Peter received this reprehension with silence and humility.

The particulars of St. Peter's life are little known, from the 51st year of the vulgar æra, in which the council of Jerusalem was held, till his last journey to Rome, which was some time before his death. Then being acquainted by revelation, that the time of his death was not far off, (2 Pet. i. 14.) he had a mind to write to the faithful that had been converted by him, to put them in mind of the truths he had before taught them. He sent them therefore his second epistle.

St. Peter and St. Paul came to Rome about the same time, in the year of Christ 65, where they performed many miracles, and made many converts. Simon Magus by his tricks continued here to deceive the people, pretending himself to be the Messiah, and even attempting to ascend into heaven: for having caused himself to be carried up into the air by his Demons, in a fiery chariot, St. Peter and St. Paul betook themselves to their prayers; and then the impostor, being forsaken by his demons, fell down upon the ground, which fall sometime afterwards occasioned his death. See SIMON MAGUS.

Soon after this, St. Peter was taken up and thrown into prison, where it is said he continued for nine months; at last he was crucified at Rome in the *via ostia*; with his head downwards, as he himself had desired of his executioners. This he did out of a sense of humility, for fear it should be thought, as St. Ambrose says, that he affected the glory of Jesus Christ, and the more to augment the pain of his execution.

It is said, that the body of St. Peter was at first buried in the catacombs, two miles from Rome, from whence it was afterwards transported to the vatican, where it has lain ever since. His festival is celebrated with that of St. Paul on the 29th of June. St. Peter died in the 66th year of the vulgar æra, after having been bishop of Rome for about 24 or 25 years. His age might be about 74 or 75 years. It is generally agreed, that St. Linus was his successor. The following is the portraiture that Nicephorus gives us of St. Peter, which he has probably taken from the ancient pictures that were preserved of this apostle. He was not fat, but pretty tall and upright, having a fair and palish countenance. The hair of his head and beard was thick, frizzled, and not long. His eyes were black, and bloodshot, his eye-brows protuberant and lofty, his nose something long, and rather flat than sharp.

The two epistles of St. Peter are addressed to those Jewish converts who were scattered throughout Pontus, Galatia, &c. not only upon the persecution raised at Jerusalem, but upon former dispersions of the Jews into those places on several other occasions. The first epistle is principally designed to comfort and confirm them under those fiery trials, and manifold temptations, they were then subject to, and to direct and instruct them how to behave in the several states and relations both of the civil and the christian life, that they might not be engaged

in those rebellions against Cæsar and his officers, then fomented among the Jews; and that they might stop the mouths of those who spoke against them as evil doers. In the second epistle, he prosecutes the same subject, to prevent their apostacy from the faith, on account of any persecutions they were liable to. He likewise guards them against the corrupt principles of the gnostics, and those who scoffed at the promise of Christ's coming, as if it would never be verified.

St. Peter's style, says a modern author, expresses the noble vehemence and fervour of his spirit, the full knowledge he had of christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason, and natural analogy, (which are always marks of a sublime genius) that you can scarce perceive the pauses of his discourse, and distinction of his periods. The great Joseph Scaliger calls St. Peter's first epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it.

A noble majesty, and becoming freedom, is what distinguishes St. Peter; a devout and judicious person cannot read him without solemn attention, and awful concern. The conflagration of this lower world, and future judgment of angels and men, in the third chapter of the second, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrapped up with devouring flames, hear the groans of an expiring world, and the crushes of nature tumbling into universal ruin. *Blackwall's sacred Classics defended.*

The authority of the second epistle of St. Peter was for some time doubted of, as Origen, Eusebius, St. Jerom, and others have observed. What made the antients call it in question is, the difference of its style from the first. The third chapter which describes the catastrophe of the visible world made Grotius think this epistle was wrote after the taking of Jerusalem; because that was not to happen till after the destruction of that city; upon which he conjectures, that Simeon bishop of Jerusalem is the author of this epistle, and that the inscription which carries St. Peter's name is corrupted. But the best critics admit this epistle to be the genuine work of St. Peter, who discovers himself, where he says, that he was present at our Lord's transfiguration; and where he tells the Jews, this was the second letter he had written to them. The reader may see this question fully discussed, and the authority of this epistle established beyond all doubt, by the learned Dr. *Sherlock*, in his *Dissertation on the authority of the second epistle of St. Peter*.

St. Peter has been made the author of several books, such were his Acts, his Gospel, his Revelation, his work about preaching, and another about judgment. There is extant a large History of St. Peter, called the Recognitions, ascribed to St. Clement.

PETHAIIAH, the head of the nineteenth family of the sacerdotal order. 1 Chron. xxiv. 16.

PETHOR, a city of Mesopotamia, of which the false prophet Balaam was a native. The Hebrews call this city Pethura. Ptolemy calls it Pachora, and Eusebius Phathura. He places it in the upper Mesopotamia. Calmet takes it to be situate towards Thapsacu, beyond the Euphrates. St. Jerom, in his translation of the book of Numbers, xxii. 5. has omitted this name. He has only, 'To Balaam who dwelt upon the river of the Ammonites.' He read the Hebrew



brew otherwise than we do now. The Septuagint have it, 'To Balaam son of Beor Pathura, who dwells upon the river of the country of his people.' The Hebrew is as follows: פתורה אשר על הנהר בני עמו; and our English translators have rendered it, 'Unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people.' Certain it is that Balaam was of Mesopotamia. See Deut. xxiii. 4.

PETHUEL, father of the prophet Joel i. 1. The Hebrews think, that the fathers of the prophets were also prophets, when their names are found mentioned in scripture.

PHALLU, the second son of Reuben, and father Eliab. Phallu was head of the family of the Phalluites. Gen. xvi. 9. Numb. xxvi. 5.

PHALTI, or PHALTIEL, son of Laish. He married Michal, after Saul had taken her from David; but David afterwards took her away from Phalti. 1 Sam. xxv. 44. 2 Sam. iii. 15. Some interpreters are of opinion, Phalti did not meddle with Michal all the time she continued in his house, for fear that both of them should incur the penalty of death, to be inflicted on adulterers, (Levit. xx. 10.) because Michal had not been legally divorced; but these reasons are frivolous. Saul looked upon David as a rebel to his king, and an outlaw, whose goods and wives belonged to him, and which he could absolutely dispose of. He would not have given Michal to Phalti, nor would he have received her, if he had not thought he might use her as his wife. If Michal had no children by Phalti, by whom then were those children that the scripture says she had, since it is known she had none by David? See 2 Sam. xxi. 8. and vi. 23. See the article MICHAL.

PHANUEL, of the tribe of Asher, the father of a holy widow and pro-

phets called Anna, who was in the temple when our Saviour was presented there by his parents. Luke ii. 36, 37, 38.

PHARAOH, a common name of the kings of Egypt. Josephus says, that all the kings of Egypt, from Minæus the founder of Memphis, who lived several ages before Abraham, have always had the name of Pharaoh, down to the times of Solomon, for more than three thousand and three hundred years. He adds, that in the Egyptian Language, the word *Pharaoh* signifies a *king*, and that these princes did not assume this name, but when they ascended the throne, at which time they quitted also their former name. From hence it comes to pass, says Josephus, that Herodotus names none of the kings of Egypt after Minæus the builder of Memphis, though he had three hundred and thirty kings for his successors, because they had all the name of Pharaoh; but because this name did not pass to women also, he names an Egyptian queen Nicaule, who succeeded them. Lastly, I find, adds Josephus, from the ancient records of our nation, that from the age of Solomon no king of Egypt had any longer the name of Pharaoh.

But Josephus is not very accurate in this passage. True it is, Herodotus says, That Mines or Minæus was the first king of Egypt, and founder of Memphis; that there were three hundred and thirty kings after him in Egypt; that after them there was a queen called Nicotris, and not Nicaule, as Josephus writes it; but it is not true that these kings had no other name but Pharaoh. Herodotus says expressly, That in the books of the Egyptian priests were read the names and the catalogue of three hundred and thirty kings; that in this number of three hundred and thirty, there were eighteen Ethiopians, and a woman that was a foreigner, called Nicotris, and

and that all the others were Egyptians. These princes therefore had every one his proper name mentioned in the catalogue of the Egyptian kings. So likewise we see in the fragments of Manetho, that every king of Egypt had a name peculiar to him; and we find the name Pharaoh only in scripture.

What Josephus adds, concerning queen Nicaule, or Nicotris, whom he pretends to be the same as the queen of Sheba, of whom mention is made in scripture, (1 Kings x. 1, 2, &c.) is intirely fabulous; and as to what he says, that since the time of Solomon, the kings of Egypt have no longer had the name of Pharaoh, is manifestly false, since we still find this name in the second book of Kings, under Hezekiah, 2 Kings xviii. 21. under Josiah xxiii. 29, 30, 33, &c. where this name is joined to Necho, which was the proper name of this prince, under Jehoiakim xxiii. 35, and in the prophets Isaiah, Jeremiah and Ezekiel; who are much later than Solomon. It is very probable that the Egyptians gave the name of Pharaoh to their kings as long as the Egyptian language was in common use, and as long as their kings were of their own nation: but after the conquest of Egypt by Alexander the Great, and that the Grecians introduced their language with their government, the name of Pharaoh was known no longer among them. The first prince known to us by the name of Pharaoh was he in whose time Abraham went down to Egypt, when Sarah, who passed only for Abraham's sister, was by the command of Pharaoh brought to his palace, in order to become his wife, as related already under the article ABRAHAM. But the Lord smote Pharaoh and his family with great infirmities; and gave him to know that she was Abraham's wife, whereupon Pharaoh sent for Abraham, restored him his wife, and at the same time gave orders that he

should be conducted out of Egypt, with every thing that belonged to him.

See the article SARAH.

The second Pharaoh spoke of by the scripture is he that reigned when Joseph arrived there. This prince or his successor had the mysterious dream of the fat and lean kine, and the seven full and barren ears of corn, which Joseph explained so well to his satisfaction, that he made him governor of his house, and of all Egypt, reserving only to himself the name of a king. This is the same Pharaoh that sent for and entertained the patriarch Jacob and his family in Egypt, and gave them the land of Goshen for their habitation. See the articles JOSEPH and JACOB.

The third Pharaoh known in holy writ, is he that persecuted the Israelites. Moses tells us, that he was a new king, and had no knowledge of Joseph. Exod. i. 8. This prince, observing that the Israelites were become very numerous and powerful, resolved to depress them by hardship and labour; and set cruel and pitiless taskmasters over them. But the more he oppressed them, the faster they multiplied; insonuch that he gave orders to the Egyptian midwives, who assisted the Hebrew women in their labour, to put all the male children to death, and to save alive the females only. But this command was not strictly executed. The midwives feared the Lord, and preserved alive not only the female children, but the males also.

Pharaoh, seeing this project did not succeed to his wishes, published a decree (Exod. i. 22.) that all the male children born of Hebrew women should be thrown into the Nile; and that only the females should be spared. This order was rigorously executed, yet God suffered that Moses should be preserved, and even brought up in Pharaoh's own court, by his own daughter, who by chance had found the

the child, as he was exposed upon the Nile.

Moses being grown up, and having killed an Egyptian, who had abused an Hebrew, was obliged to fly from Egypt, to avoid that death that Pharaoh had threatened him with.

Several years after, being about eighty years old, he returned again by an order from God, and performed those miracles before Pharaoh, which we have related under the article *Moses*.

There is a good deal of probability, that this Pharaoh before whom Moses appeared, and in whose sight he smote Egypt with so many plagues, was a different person from him who would have laid hands on him after he had slain the Egyptian. This same Pharaoh having at last been compelled to send away the Hebrews, and to suffer them to go out of Egypt, soon repented of the leave he had given, and pursued them at the head of his army with his chariots. But he was drowned in the Red-Sea, wherein he had rashly entered in the eagerness of his pursuit. Some historians pretend to give us the name of this Pharaoh; some, as Appion, call him Amosis, or Amasis; Eusebius calls him Chenchris, Usher calls him Amenophis. But we may assure ourselves, that there can be nothing certain in all this.

The fifth Pharaoh known to us, is he that gave protection to Hadad, son of the king of Edom, who gave him to wife the sister of his own queen, enriched him with lands, and brought up his son Genubah in his own court. Hadad returned to Idumæa after the death of David. See *HADAD*.

The sixth Pharaoh is he that gave his daughter in marriage to Solomon king of the Hebrews; (1 Kings iii. 1.) and having taken Gezer, he set it on fire, drove the Canaanites out of it, and gave it for a present to Solomon, in lieu of a dowry for his daughter, whom he had married to this prince. 1 Kings ix. 16.

The seventh is Shishak, who entertained Jeroboam in his dominions, a rebellious subject of Solomon, and offered him a refuge in opposition to the king his master. The same Shishak declared war against Rehoboam, the son and successor of Solomon, besieged and took Jerusalem, carried away all the king's treasures and those of the House of God, and particularly the golden bucklers that Solomon had made. See the article *SHISHAK*.

The eighth is that Pharaoh with whom Hezekiah made a league against Sennacherib king of Assyria, in the year of the world 3290. The reader may see the whole of this matter under the articles *SENNACHERIB* and *HEZEKIAH*. This Pharaoh is probably the same whom Herodotus names Sethon, priest of Vulcan, who came to meet Sennacherib before Pelusium, and to whose assistance Vulcan sent an army of rats, which gnawed the bow-strings and the thongs of the bucklers of Sennacherib's soldiers.

The ninth is Pharaoh-Necho, or Necho, son of Psammitichus, who made war with Josiah, and subdued him. Herodotus also mentions this prince. See the article *NECHO*.

The tenth is Pharaoh-Hophrah, who entered into an alliance with Zedekiah king of Judah, and attempted to come to his assistance against Nebuchadnezzar king of Chaldæa. It was against this Pharaoh that Ezekiel pronounced several of his prophecies. See *Ezek.* xxix. xxx. xxxi. xxxii. He is called Apries in Herodotus l. 2. c. 161. He is also mentioned in *Habakkuk* ii. 15, 16. See also *Isaiah* xix. xx. and *Jeremiah* xlvi. 16, &c. See the article *APRIES*.

*PHARATHONI*, a city of the tribe of Ephraim, 1 Macc. ix. 50. This city is known by the name *Pirathon* in *Judg.* xii. *ult.*

*PHAREZ*, son of Judah and Tamar. Gen. xxxviii. 27, 28, &c. Tamar being just ready to lye in, found herself

herself with child of twins. One of them appeared first, and putting his arm out, he immediately drew it back again. The midwife tied a scarlet thread upon his arm, to distinguish him for the first-born: but having withdrawn his hand, his brother got before him into the world, whereupon he was called by his mother Pharez. i. e. *One breaking forth*; as the other with the thread on his hand was called Zarah. The sons of Pharez were Hezron, and Hamul. Numb. xxvi. 20, 21. F. Calmet upon this article explains the text, as if Pharez and not Zarah, had put out his hand, and drew it in again.

PHARISEES, a famous sect of the Jews, of which frequent mention is made in the gospels. This sect was one of the most ancient and most considerable among the Jews; but its original is not very well known: however it was in great repute in the time of our Saviour; and must have had its original at the same time with the traditions, and they grew up together, till at length they had gained ground so far, that the traditional law swallowed up the written, and these, who were propagators of it, the whole bulk of the Jewish nation: hence the distinguishing character of the Pharisees was, their zeal for the traditions of the elders, which they derived from the same fountain with the written word itself; pretending that both were delivered to Moses from mount Sinai, and therefore were both of equal authority. *Prideaux's Connexion, and Joseph. Antiq.*

These men, by reason of their pretences to a more nice and rigorous observance of the law, according to their traditions, looked on themselves as more holy than other men; and therefore separated themselves from those whom they thought sinners, and hence, from the Hebrew word *Pharas*, which signifies to separate, they had the name Pharisees, or Separatists. *Buxtorf and Lex Rabbin.*

Their extraordinary pretences to righteousness drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently charges them with hypocrisy, and making the law of God of no effect through their traditions. Matt. ix. 2. xv. 1—6. xxiii. 13—33, and Luke xi. 39—52. Several of these traditions are particularly mentioned in the gospel; but they had a vast number more, which may be seen in the Talmud, the whole subject whereof is to dictate and explain those traditions, which this sect imposed to be believed and observed. The pharisees, contrary to the opinion of the sadducees, held a resurrection from the dead; and the existence of angels and spirits. Acts xxiii. 8. But, according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection, that is, of the soul only, by its transmigration into another body, and being born anew with it. From this resurrection they excluded all that were notoriously wicked, being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the bodies which the souls of those who committed them were next sent into. According to this notion it was, that Christ's disciples asked him concerning the blind, (John ix. 2.) 'who did sin, this man or his parents, that he was born blind?' And when the disciples told Christ, that some said he was Elias, Jeremias, or one of the prophets, (Mat. xvi. 14) the meaning can only be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets, transmigrated into him. With the Eshenes, they held absolute predestination; and with the Sadducees, free-will: but how they reconciled these seemingly incompatible doctrines is no where sufficiently explained. The sect of the Pharisees was

was not extinguished by the ruin of the Jewish commonwealth. The greatest part of the modern Jews are still of this sect; being as much devoted to traditions, or the oral law, as their ancestors were. See the articles CABBALISTS, CARAITES, ESSENES, SADDUCEES, &c.

PHARPAP, or PHARPHAR, is one of the rivers of Damascus, or rather it is an arm of the Barrady, or Chryforrhoas, which waters the city of Damascus, and the country about it. 2. Kings v. 12. 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' The river of Damascus has its fountain in the mountains of Libanus. At its approach to the city, it is divided into three arms, one of which passes through Damascus. The other two water the gardens round about, and, then reuniting, they lose themselves at four or five leagues from the city, towards the north. See *Maunderell's Travels from Aleppo to Jerusalem*. See also the articles ABANA and DAMASCUS.

PHEBE, a deaconess of the port of Corinth, called Cenchrea. St. Paul had a particular esteem for this holy woman; and Theodoret thinks the apostle lodged at her house for some time, while he continued in or near Corinth. It is thought, she brought to Rome the epistle he wrote to the Romans, wherein she is commended and recommended in so advantageous a manner. He says, (Rom. xvi. 1, 2.) 'I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.' Some moderns have advanced a notion, that Phebe was wife to St. Paul; but none of the antients have said any thing like it. It is thought, in quality of deaconess, she was employed by the church in some ministrations suitable

to her sex and condition; as to visit and instruct the christian women, to attend them in their sickness, and distribute alms to them.

PHENICE, a port of the island of Crete, to the west of the island. St. Paul having anchored at Phenice, when he was carried to Rome, (Acts xxvii. 12.) advised the ship's-crew to spend the winter there, because the season was too far advanced.

PHENICIA, or PHOENICIA, a province of Syria, the limits whereof have not always been the same. Sometimes its extent has been defined from north to south, from Orthosia as far as Pelusium. At other times its southern limit has been mount Carmel and Ptolemais. It is certain, that from the conquest of Palestine by the Hebrews, its limits were narrow, and it had nothing of the country of the Philistines, which took up all the coast from mount Carmel along the Mediterranean, as far as the borders of Egypt. It had also very little extent on the land-side, because the Israelites, who had all Galilee, shut it up to the Mediterranean-sea.

Before Joshua made the conquest of Palestine, all the country was possessed by the Canaanites, the sons of Ham, who were divided into eleven families, of which the most powerful was that of Canaan the founder of Sidon, and head of the Canaanites properly so called, to whom the Greeks gave the name of Phœnicians. It was only those that preserved their independence, not only under Joshua, but also under David, Solomon, and under the succeeding kings. But they were subdued by the kings of Assyria and those of Chaldæa. Then they successively obeyed the Persians, Greeks and Romans; and at this day they are in subjection to the Ottomans, not having had any kings of their own for more than two thousand years.

The chief cities of Phœnicia were Sidon, Tyre, Ptolemais, Ecdippe, Sarepta, Berythe, Biblos, Tripoli, Orthosia,

thofia, &c. They had antiently poffeffion of fome cities in Libanus; and fometimes the Greeks comprehend all Judea under the name of Phœnicia. The name Phœnicia is not to be met with in any of the canonical books of fcripture wrote in Hebrew, which always read Canaan. See the article CANAAN.

It is faid that the Phœnicians firft invented the feveral arts of writing, navigation, commerce, and aftronomy; and Bochart has laboured to fhew, that they fent colonies to almoft all the ifles and coafts of the Mediterranean-fea: but the moft famous of all their colonies was that of Carthage.

PHILCOL, general of the army of Abimelech king of Gerar, in the time of Abraham. Gen. xxi. 22.

PHILADELPHIA, the fame with Rabbah, or Rabbath, the capital of the Ammonites. See RABBAH.

At the time that St. John wrote his Revelations, the angel or bifhop of the church of Philadelphia was a very holy man, as appears by the fpeech directed to him. Rev. iii. 7, 8, &c. It is not known who this bifhop of Philadelphia was. Some think it was Quadratus, a difciple of the apoftles, and an apolo-gift for the christian religion, who pre-fented an apology to the emperor Ad-rian. See QUADRATUS.

PHILEMON, a rich citizen of Co-loffæ in Phrygia. He was converted to the christian faith, with Apia his wife, by Epaphras, the difciple of St. Paul; for St. Paul himfelf did not preach at Coloffæ. Coloff. ii. 1. Per-haps we fhould have known nothing of St. Philemon, had it not been on the account of his fave Onesimus, who having robbed him, and run a-way from him, came to Rome, where he found St. Paul, and was very fer-viceable to him. St. Paul converted him, baptized him, and fent him back to his mafter Philemon; to whom he wrote a letter ftill extant, and which paffes for a mafter-piece of that kind of eloquence, which is natural, lively,

ftiong, and pathetic, that was pecu-liar to St. Paul. Philemon (v. 2.) had made a church of his houfe, and all his domeftics, as well as himfelf, were of the houfhold of faith. His charity, liberality, and compaffion, were a fure refuge to all that were in diftreff. The *Apoftolical Conftitutions* fay, that St. Paul made him bifhop of Coloffæ; but the Menæa infinuate, that he went to Gaza in Paleftine, of which he was the apoftle and firft bifhop. From thence he returned to Coloffæ, where he fuffered martyrdom with Appia his wife, in the time of Nero. They re-late feveral particulars of his martyr-dom, and fay, that his body remained at Coloffæ, where it performed feveral miracles.

PHILETUS. St. Paul writing to Timothy, (2 Tim. ii. 16, 17, 18.) in the 65th year of Chrift, and a little while before his own martyrdom, fpeaks thus: ‘ But fhun profane and ‘ vain babblings, for they will increafe ‘ unto more ungodlinefs. And their ‘ word will eat as doth a canker; ‘ of whom is Hymenæus and Philetus; ‘ who concerning the truth have erred, ‘ faying, that the refurrektion is paff ‘ already, and overthrow the faith of ‘ fome.’ We have nothing very cer-tain concerning Philetus; for we make but fmall account of what is read in the falfe Abdias, in the life of St. James major, even fuppoſing this author had not put the name of Philetus inſtead of Phygellus. This is the ſubſtance of what is found in Abdias. St. James the ſon of Zebedee, paſſing through the ſynagogues of Judea and Samaria, preached every where the faith of Jeſus Chriſt. Hermogenes and Philetus ſtrenuouſly oppoſed him, affirming, that Jeſus Chriſt was not the Meſſiah. Hermogenes was a notable magician, and Philetus was his diſciple, who be-ing converted, was deſirous to bring his maſter to St. James; but Hermo-genes bound him up ſo by his magic art, that he could not come at the apoftle. Philetus found means to make  
St,

St. James acquainted with what had happened to him; upon which St. James unbound him, and Philetus came to him. Hermogenes perceiving how ineffectual his art was against the faint, became himself a convert, as well as Philetus.

PHILIP, foster-brother of Antiochus Epiphanes, (1 Macc. vi. 14, 55. 2 Macc. ix. 29.) a Phrygian by birth, and very much in Antiochus's favour. This prince made him governor of Jerusalem, (2 Macc. viii. 8. v. 22.) where he committed many outrages upon the Jews, to force them to forsake their religion. Seeing that Apollonius and Seron were defeated by Judas Maccabæus, he sent for new succours to Ptolemy Governor of Cœlo-Syria, who sent him Gorgias and Nicator with a powerful army. Some time after, Antiochus going beyond the Euphrates, to extort money from the people, Philip went along with him; and Antiochus finding himself near his end, (1 Macc. vi. 14.) made him regent of the kingdom, put his diadem into his hands, his royal cloak, and his ring, that he might render them to his son the young Antiochus Eupator. But Lysias having taken possession of the government in the name of young Eupator, who was but a child, Philip not being able to cope with him, durst not return into Syria; but he went into Egypt, carrying the body of Epiphanes along with him, there to implore assistance from Ptolemy Philometor against Lysias, the usurper of the government of Syria. The year following, while Lysias was busy in the war carrying on against the Jews, Philip got into Syria, and took possession of Antioch: but Lysias returning into the country, with great diligence, retook Antioch, and put Philip to death, who was taken in the city. See **LYSIAS**.

PHILIP, otherwise **HEROD PHILIP**. See the article **HEROD**.

PHILIP the apostle was a native of Bethsaida in Galilee. Jesus Christ,

having seen him, said to him, 'Follow me.' John i. 43, 44, &c. Philip followed him; and soon after finding Nathanael, Philip said to him, We have found the Messiah, of whom Moses and the prophets have spoke, Jesus of Nazareth, the son of Joseph. Nathanael asked him, Can any thing good come out of Nazareth? to which Philip replied, 'Come and see.' Then he brought Nathanael to Jesus, and they went with him to the marriage of Cana in Galilee. St. Philip was called at the very beginning of our Saviour's mission; and when Jesus Christ was about to feed the five thousand that followed him, (Luke vi. 13. Mat. x. 2. John vi. 5—7.) he asked St. Philip, only to prove him, whence bread might be bought for such a multitude of people. Philip answered, that two hundred penny-worth of bread would not be sufficient, for every one to taste a little. Some Gentiles, having a curiosity to see Jesus Christ, a little before his passion, they addressed themselves to St. Philip, (John xii. 21, 22.) who mentioned it to St. Andrew, and these two to Christ. At the last supper, Philip desired our Saviour, that he would be pleased to shew them the father, being all that they desired. John xiv. 8—10. But Jesus told them, that seeing the son they saw the father also. This is all we find concerning Philip in the gospel.

The upper Asia fell to this apostle's lot, where he took great pains in planting the gospel, and by his preaching and miracles made many converts. In the latter part of his life, he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and particularly to the worship of a serpent of a prodigious bigness. St. Philip by his prayers procured the death, or at least the disappearing, of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him, and ordered him to be severely

severely scourged, and then put to death, which some say was by crucifixion; others, by hanging him up against a pillar. St. Philip is generally reckoned among the married apostles; and it is said, he had three daughters, two whereof preserved their virginity, and died at Hierapolis; the third, having led a very spiritual life, died at Ephesus. He left behind him no writings. The gospel under his name was forged by the Gnostics, to countenance their bad principles, or worse practices. The christian church observe the festival of this saint on the first day of May. *Euseb.* lib. iii. c. 30.

PHILIP, the second of the seven deacons chosen by the apostles after our Saviour's resurrection. Acts vi. 5. This deacon, they say, was of Cæsarea in Palestine. It is certain that his daughters lived in this city. Acts xxi. 8, 9. After the death of St. Stephen, all the christians, excepting the apostles, having left Jerusalem, and being dispersed in several places, St. Philip went to preach at Samaria, (*id.* viii. 1, 2, &c.) where he performed several miracles, and converted many persons. He baptized them; but being only a deacon, he could not confer on them the Holy Ghost. Wherefore having made known to the apostles at Jerusalem, that Samaria had received the word of God, Peter and John came thither, and the Samaritans that were converted received the Holy Ghost. St. Philip was probably at Samaria, when the angel of the Lord ordered him to go to the south part of the country, in the road that leads from Jerusalem to old Gaza. Philip obeyed, and there met with an Ethiopian eunuch, belonging to queen Candace, who had the care of her revenues, and had been at Jerusalem to worship God there. *id.* viii. 26, 27, &c. He was then returning into his own country, and was reading the prophet Isaiah, as he went along in his chariot. Philip, hearing the eunuch reading the prophet Isaiah, said to him, Do you

understand what you read? The eunuch replied, How should I understand, except somebody explain it to me? He desired Philip therefore to come and sit down by him in the chariot. The passage the eunuch was reading is this, 'He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth.' The eunuch then says to Philip, Pray, whom does the prophet speak of in this place? Is it of himself, or some other? Then Philip began to instruct him concerning Jesus Christ; and having gone on together, they came to a fountain, when the eunuch said to Philip, Here is water, what hinders me from being baptized? Philip told him he might be so, if he believed with all his heart. He replied, I believe that Jesus Christ is the son of God. He then ordered the chariot to stop, and they both alighted and went down into the water, where Philip baptized the eunuch. Being come out of the water, the spirit of the Lord took away Philip, and the eunuch saw no more of him. But Philip was found again at Azotus, and he preached the gospel in all the cities he passed through, till he arrived at Cæsarea in Palestine. After this, the scripture does not inform us of any particulars relating to Philip. The modern Greeks say, that he went to Tralles in Asia, where he founded a church, of which he was the apostle and bishop; and where he rested in peace, after performing many miracles. The Latins, on the contrary, say, that he died at Cæsarea, and that three of his daughters were there buried with him.

It is thought, that the eunuch converted by St. Philip, was the first apostle of the Ethiopians; and that the Abyssines boast of having received the christian faith from him. See CANDACE.

PHILIPPI, one of the chief cities of Macedonia, lying to the north-west of Neapolis, and formerly called Dathos, but afterwards taking its name from



From Philip, the famous king of Macedonia, who repaired and beautified it. In process of time, it became a Roman colony. St. Paul came hither in the 52d year of the vulgar era, and there converted several people; and among the rest Lydia, a seller of purple. Acts xvi. 12, 13, &c. He also cured a servant maid who had a familiar spirit, by which she foretold future events, and thereby brought a great deal of money to her master. These stirred up the whole city against St. Paul, and the magistrates caused him to be seized, and put in prison: but the day following, they let him go out again, having been informed that he was a Roman citizen, and made an apology for their ill treatment of him. See PAUL.

The Philippians were always full of acknowledgments for the grace of faith they had received from God by the ministry of St. Paul. They assisted him on several occasions; (Philip. iv. 16.) they sent him money, while he was in Achaia; and being informed that he was a prisoner at Rome, they sent a deputation to him by Epaphroditus, proffering their service to him upon all occasions. Epaphroditus fell sick, and St. Paul, in order to deliver the Philippians from the concern they were in at the hearing of his sickness, sent Epaphroditus to them again, when he was recovered, with an epistle which is received as one of the canonical books of scripture. This of all St. Paul's epistles is the most pathetic, and most full of kind and affectionate expressions.

PHILISTINES, a people of Palestine, who came thither from the isle of Caphtor. See the articles CAPHTOR and CANAAN.

The time of their coming to Palestine is not known: however they had been a long time in the land of Canaan, when Abraham came thither, in the year of the world 2083. The name Philistine is not Hebrew. The Septuagint generally translate it *Χερεθίμους*,

*strangers*. The Pelethites and Cherethites were also Philistines; and the Septuagint sometimes translate Cherethims *Κερεθίται*, *Cretes*. See the article CHERETHIMS.

The Philistines were a powerful people even in Abraham's time: for then they had kings, and were in possession of several considerable cities. They are not comprehended in the number of nations devoted to extermination, and whose territory the Lord had abandoned to the Hebrews; nor were they of the cursed seed of Canaan. However Joshua did not forbear to give their lands to the Hebrews, and to set upon them by command from the Lord, because they possessed a country which was promised to the people of God. Josh. xv. 45—47. and xiii. 2, 3. But these conquests of Joshua must have been ill maintained, since under the Judges, under Saul, and at the beginning of the reign of David, the Philistines oppressed the Israelites. True it is, Shamgar, Samson, Samucl, and Saul, made head against them: but did not reduce their power, and they continued independent down to the reign of David, who subjected them to his government. See DAVID.

They continued in subjection to the kings of Judah down to the reign of Jehoram, son of Jehoshaphat; that is, for about 246 years. However Jehoram made war against them, and probably reduced them to his obedience again; because it is observed in scripture, that they revolted again from Uzziah; and that this prince kept them to their duty, during the time of his reign. 2 Chr. xxi. 16. and xxvi. 6, 7. During the unfortunate reign of Ahaz, the Philistines made great havoc in the territories of Judah; but his son and successor Hezekiah subdued them. 2 Chr. xxviii. 18. and 2 Kings xviii. 8. Lastly, they regained their full liberty under the latter kings of Judah; and we may see by the menaces denounced against them by the prophets Isaiah, Amos, Zephaniah, &c. &c. Jere-

Jeremiah, and Ezekiel, that they brought a thousand hardships and calamities upon the children of Israel: for which cruelties God threatened to punish them. Efarhaddon besieged Ashdod, or Azoth, and took it. Isa. xx. 1. And according to Herodotus, Psammeticus king of Egypt took the same city, after a siege of nine and twenty years. There is great probability, that Nebuchadnezzar, when he subdued the Ammonites, Moabites, Egyptians, and other nations bordering upon the Jews, reduced also the Philistines. After this, they fell under the dominion of the Persians; then under that of Alexander the Great, who destroyed the City of Gaza, the only city of Phœnicia that durst oppose him. After the persecution of Antiochus Epiphanes, the Asmonæans subjected under their obedience several cities of the Philistines; and Tryphon gave to Jonathan Maccabæus the government of the whole coast of the Mediterranean, from Tyre as far as Egypt, which included all the country of the Philistines.

**PHILOLOGUS.** St. Paul in his epistle to the Romans, chap. xvi. 15. salutes Philologus, of whom nothing particular is known. The Greeks make him bishop of Sinope in Pontus, and set his feast upon the fourth of November. Origen believes, that Philologus was husband to Julia, mentioned in the same place; but others doubt whether it is not Julias, and is not rather the name of a man than a woman.

**PHILOSOPHY,** in general, is defined the knowledge and study of nature and morality, founded on reason and experience. Philosophy owes its name to the modesty of Pythagoras, who refused the title of σοφῶν *wise*, given to his predecessors Thales, Phecydes, &c. as too assuming, and contented himself with the simple appellation of φιλόσοφος, *quasi*, φίλος τῆς σοφίας, *a friend or lover of wisdom*: but Chauvin rather chuses to derive the name from φιλία, *desire or study*, and σοφία,

*q. d. studium sapientiæ*; and says, that Pythagoras, conceiving that the application of the human mind ought rather to be called study than science, set aside the appellation of *wise*, and, in lieu thereof, took that of philosopher.

St. Paul bids the Colossians (ii. 8.) beware, lest any man spoil them through philosophy. And in the Acts (xvii. 18.) St. Luke relates, that when St. Paul came to Athens, he there found Epicurean and Stoic philosophers, who made a jest of his discourses. The same apostle, in many places of his epistles, opposes the false wisdom and wise men of the age, which is nothing else but the pagan philosophy, always contrary to the wisdom of Jesus Christ, and the true religion; which, in the notion of the philosophers and sophists of this world, seemed to be mere folly, being built neither upon reasoning nor evidence, nor the eloquence and subtilty of those that preached it, but upon the power of God, and his single authority, upon the operation of the Holy Ghost, which actuated the hearts and minds of those whom he called to the faith.

In the holy scriptures, we find real wise men, and real works of philosophy, in the books of Job, Proverbs, Ecclesiastes; and in the apocryphal books of Wisdom and Ecclesiasticus. These are works wherein we find a vast deal of excellent maxims of religion, piety, and of conduct for all states of life. There is but little reasoning or argumentation. The ancient orientals did not so much amuse themselves with reasoning as the Greek philosophers. They went directly to the matter, and delivered their precepts by way of sentiment and maxim. See JOB, &c.

About the same time that the several sects of philosophers were formed among the Greeks, as the Academics, the Peripatetics, and the Stoics, one might observe also among the Jews, by a sort of emulation, several sects of philosophers arise; as the Essenians, the Pharisees,

rifees, and the Sadducees. The Pharisees had some resemblance to the Stoics; the Sadducees to the Epicureans; and the Essenians came near 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 Essenians were more moderate, more simple and religious, and therefore approached nearer to the Academics. See the articles EPICUREAN, STOICS, PHARISEES, &c.

Just as the philosophy of the Greeks, after it had been for a long time honoured and respected, for the merit of those that professed it, afterwards fell into disrepute and contempt, by the fordidness of the vices of those that took upon themselves the name of philosophers; so among the Hebrews, the Pharisees, for example, who at the beginning had recommended themselves for their steady adhering to the law of God, made themselves afterwards very odious to those in power, and contemptible to all good men, by their excessive ambition, and the erroneous interpretations that they gave to the law of the Lord.

The philosophers against whom St. Paul inveighs, in his epistle to the Romans, boasted the extent of their knowledge, the purity of their morality, the eloquence of their writings, the strength of their reasonings, and the subtilty of their arguments. Their weaknesses were pride, curiosity, presumption, hypocrisy, and ambition. They ascribed every thing to human reason, and would be superior in every thing. And although their lives were full of disorders, that were shameful and even injurious to human nature, yet they would pass upon the world for good men; and boasting of their knowledge of God, they dishonoured him by their actions. To them St. Paul opposed the humility of the cross of

Jesus Christ, the force of his miracles, the purity of his morals, the depth of his mysteries, and the evident proofs of his mission.

It is disputed, whether or no the heathen philosophers have not borrowed the finest sentiments of their morality from the sacred scriptures. The fathers have been much divided upon this question: some of them have maintained the affirmative side, and some the negative. Philo the Jew says, that before the translation of the books of Moses, made at the instigation of Ptolemy Philadelphus, the Gentiles had no acquaintance with the sacred books. Aristaus makes Demetrius Phalereus say, that the Greek historians, poets, and writers, have made no mention of the books of the Hebrews; and that some writers being desirous of inserting something from them into their works, were prevented by divine punishments that happened to them, and of which he gives instances. Origen maintains, that the name of Moses was unknown to the Greeks, and that his name is not to be found in any of their writings. Josephus the historian, acknowledges the silence of the Greeks, and gives this reason for it; that they had not read the books of the Jews. Lactantius says expressly, that the prophane had never read the sacred writings. In another place, that it was surprizing that Pythagoras and Plato should go into Egypt, Chaldæa, and Persia, to be informed of the religion and customs of those people, and not go into Judea, whither they might easily have passed, and where they might have found what they vainly sought elsewhere.

But others among the fathers, and those the greater number, have been for the affirmative: they assure us, that the most celebrated of the philosophers were acquainted with the sacred books, and the prophets. St. Austin thinks, that Pythagoras knew Jeremiah in Egypt. Others believe, that he also conversed

with Ezekiel in Judea: that he was acquainted with the Jews, and borrowed several of their laws, which he admitted into his philosophy. Clemens Alexandrinus, speaking to the Greeks, asserts, that whatever there is of truth in the laws of Plato, was derived from the Hebrews; that from thence their poets have borrowed all their finest thoughts, and all their noblest expressions. Justin Martyr undertakes a particular discussion of this matter, and shews, by many examples, that Orpheus, Homer, Solon, Pythagoras, Plato, and many others, have travelled into Egypt, and have consulted the books of Moses. Celsus the philosopher, an enemy to the christians, acknowledged the conformity that was to be found between the sentiments of Plato, and those of Moses and the Jewish prophets. And from thence he ridiculously concludes, that it was the Hebrews who had imitated the Greeks; as if Moses and the other sacred writers had been more modern than Plato and the Greek poets.

Tertullian maintains, that the ancient lawgivers of the Heathens had nothing valuable, but what they borrowed from the Hebrews; and that their poets and philosophers had drawn from the fountain of the prophets. Justin Martyr maintains the same opinion, as well as Eusebius, Theodoret, and Ambrose. But since this question, as F. Calmet well observes, is concerning a fact, it ought to be examined from facts, rather than by authorities. The proofs from facts are of two kinds. First, The agreement of notions and expressions, between the sacred authors and the profane, in such matters wherein naturally they could not agree. Secondly, The acknowledgment of those who copied from others, or the testimony of cotemporary authors. But in the writings of the poets and the profane philosophers, we find no acknowledgment that they had borrowed any thing from the sacred writers; none of their cotemporary writers take

any notice, that they did any thing like this. Those strokes of resemblance that may be observed between the sacred and profane authors, are merely fortuitous, and in such passages wherein men of sense might easily be supposed to coincide, without copying from one another; therefore nothing can be concluded from hence, in favour of the opinion of those, who pretend that the Greeks had read and imitated the Hebrew writers.

Nay, they could not so much as have read them; for they must either have read them in the originals, or else in translations. The Grecians did not study foreign languages; and the Jews were infinitely jealous of the sacredness of their books, nor would communicate them to profane heathens: neither could they read them in any versions; for there were none before that of the Septuagint, made by the order of Ptolemy Philadelphus, a long time after Pythagoras, Plato, Aristotle, Socrates, Chrysippus, Zeno, and the ancient Greek philosophers and legislators. There is even a great probability, that the said version of the Septuagint is still more modern than the age of Philadelphus, as may be seen under the article SEPTUAGINT.

PHINEHAS, or as the Jews pronounce it, PENCHAS, son of Eleazar, and grandson of Aaron. He was the third high-priest of the Jews, and discharged this office from the year of the world 2571, till towards the year 2590. He is particularly commended in scripture for the zeal he shewed in vindicating the glory of God, when the Midianites had sent their daughters into the camp of Israel, to tempt the Hebrews to fornication and idolatry. For Zimri having publicly entered into the tent of a Midianitish woman named Cozbi, Phinehas arose up from among the people, (Numb. xxv. 7, &c.) took a javelin in his hand, entered after Zimri into that infamous place, and stabbed both man and woman, at one blow, in those parts that were

were chiefly concerned in this criminal commerce. Upon which the plague or distemper ceased, with which the Lord had already begun to punish the Israelites. This happened in the year of the world 2553.

Then the Lord said to Moses, Phinehas the son of Eleazar the high-priest has turned away my wrath from the children of Israel, because he has been zealous in my cause, and has hindered me from destroying them. Wherefore acquaint him, that I give him my covenant of peace, and the priesthood shall be given to his posterity by a perpetual covenant, because he has been zealous for his God, and has made atonement for the crime of the children of Israel. This promise that the Lord made to Phinehas, to give him the priesthood by a perpetual covenant, interpreters observe evidently included this tacit condition, that his children should continue faithful and obedient; since we know that the priesthood passed out of the family of Eleazar and Phinehas to that of Ithamar, and that it returned not to the posterity of Eleazar till after about an hundred and fifty years.

This is what we find concerning the translation of the high-priesthood from one family to the other. This dignity continued in the race of Phinehas, from Aaron down to the high-priest Eli, for about three hundred and thirty-five years. See AARON and ELI.

The manner and causes of this change are unknown. It re-entered again into the family of Eleazar under the reign of Saul, when this prince having put to death Abimelech, and the other priests of Neb, he gave the high-priesthood to Zadok, who was of the race of Phinehas. At the same time, David had Abiathar with him, of the race of Eli, who performed the functions of high-priest. So that after the death of Saul, David continued the priesthood to Zadok and Abiathar conjointly. But towards the end of David's reign, Abiathar having espoused the

interest of Adonijah, to the prejudice of Solomon, he was in disgrace, and Zadok only was acknowledged as high-priest. The priesthood continued in his family till after the captivity of Babylon, and even to the destruction of the temple. But from the beginning of Zadok's priesthood alone, and the exclusion of Abiathar, to the ruin of the temple, is 1084 years.

We read of another memorable action of Phinehas, in which he still shewed his zeal for the Lord. This was when the Israelites that were beyond Jordan had raised upon the banks of this river a vast heap of earth; (Josh. xxii. 30, 31.) those on the other side fearing they were going to forsake the Lord, and set up another religion, deputed Phinehas and other chief men among them, to go and inform themselves of the reason of erecting this monument. But when they had found, that it was in commemoration of their union and common original, Phinehas took occasion from thence to praise the Lord, saying, We know that the Lord is with us, since you are not guilty of that prevarication we suspected you were.

We do not exactly know the time of the death of Phinehas. But as he lived after the death of Joshua, and before the first servitude under Chusshan-rishathaim, during the time that there were neither kings nor judges in the land, and every one did what was right in his own eyes; (Judg. xvii. 6. xviii. 1. xxi. 24.) his death is put about the year of the world 2590. It was under his pontificate that the story of Micah happened, as also that of the tribe of Dan, when they made a conquest of Lailih; and the enormity that was committed upon the wife of the Levite of the mountain of Ephraim. Judg. xx. 28. Phinehas's successor in the high-priesthood was Abiezer, or Abihuah.

The Rabbins allow a very long life to Phinehas. There are some who believe he lived to the time of the high-priest Eli, or even to the time of Sam-

son. Others will have it, that he was the same as Eli, or rather as the prophet Elias, which would still prolong his life for several ages.

PHINEHAS, son to Eli the high-priest, and brother to Hophni. See the articles ELI and HOPHNI.

PHLEGON, mentioned by St. Paul in his epistle to the Romans, (xvi. 14.) was made bishop of Marathon in Attica, according to the Greeks. They place his festival on the eighth of April, and the Latins commemorate him on the same day. We know none of the particulars of his life.

PHURAH, the servant of Gideon, who went with him to spy the camp of the Midianites. Judg. vii. 10, 11.

PHUT, or PHUTH, the third son of Ham. Gen. x. 6. Calmet is of opinion, that Phut peopled either the canton of Phtemphu, Phtemphuti, or Phtembuti, set down in Pliny and Ptolemy, whose capital was Thara in lower Egypt, inclining towards Lybia; or the canton called Phtenotes, of which Buthus was the capital. The prophets often speak of Phut. In the time of Jeremiah, Phut was under the obedience of Necho king of Egypt. Nahum (iii. 9.) reckons up his people in the number of those who ought to have come to the assistance of No-ammon or Diospolis.

PHYGELLUS, was a christian of Asia, who, happening to be at Rome while St. Paul was there in prison, (2 Tim. i. 15.) in the 65th year of Christ, forsook him in his necessity, together with Hermogenes. Phygellus is unknown upon any other account but this, which by no means is to his honour.

PHYLACTERIES, or FRONTLETS. See FRONTLETS.

PHYSICIAN signifies 1. One who professes and practices medicine, or the art of physic. Mark v. 26. 2. Embalmers of dead bodies. Gen. 1. 2. 3. Comforters or healers by advice and counsel. Job xiii. 4. 4. Prophets and teachers, as instruments of curing hard hearted sinners. Jer. viii. 22. 5. Jesus

Christ, the only sovereign physician of the soul, who by his blood and spirit cures all our spiritual sicknesses. Mat. ix. 12.

Jesus the son of Sirach ascribes the invention of physic to God himself. Eccus. xxxviii. 1, 2, 3, &c. 'Honour a physician with the honour due unto him, for the uses which you may have of him; for the Lord hath created him. For of the most high cometh healing, and he shall receive honour of the king. The skill of the physician shall lift up his head, and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth, and he that is wise will not abhor them.' The scripture makes no mention of physicians before the time of the patriarch Joseph. It says, that he had commanded his servants, the physicians of Egypt, to embalm the body of his father Jacob. Gen. 1. 2. It does not appear that physicians were very common among the Hebrews, especially for internal maladies. But for wounds, fractures, bruises, and all external injuries, they had physicians who understood the dressing and binding up of wounds, and the application of certain medicaments, as rosin, balm, fat, oils, &c. 'For the hurt of the daughter of my people,' says the prophet Jeremiah, (viii. 22.) 'am I hurt, I am black, astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?' And elsewhere, (*id.* xlvi. 11.) 'Go up into Gilead and take balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines, for thou shalt not be cured.' And Ezekiel, (xxx. 21.) 'Son of man, I have broken the arm of Pharaoh king of Egypt, and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.'

But in dilempters that did not appear out-

outwardly, as fevers, the goat, pains of the bowels or of the head, the plague, &c. we hear neither of remedies or physicians. Aſa being diseased in his feet, and having applied himself to the physicians, he was upbraided with it, as an action contrary to that confidence which he ought to have had in the Lord. 1 Kings xv. 23. and 2 Chr. xvi. 12. Hezekiah having a boil, of which he was ready to die, was cured by Isaiah, (2 Kings xx. 7. and Isa. xxxviii. 21.) only by the application of a cataplasm of figs. The little use that they made of the art of medicine, and the persuasion they had imbibed, that distempers were the effects of God's anger, and caused by evil spirits, the executioners of his vengeance, was the reason that in extraordinary maladies they applied themselves to diviners, magicians, enchanters, or to the false gods of the pagans, who had the reputation of giving oracles, and foretelling future events. Or sometimes they applied to the prophets of the Lord, to receive a cure from them, or at least to know whether they should recover or no. Ahaziah, king of Israel, being hurt by a fall from the roof of his house, sent to consult Baalzebub. Jeremiah (viii. 17.) speaks of enchantments, that were used against the biting of serpents, and other venomous animals. Hazael king of Syria sent to consult Elisha about his distemper; and Naaman the Syrian came into the land of Israel, to obtain from the same prophet a cure for his leprosy. See **AHAZIAH, DISEASE, &c.**

**PIGEON.** See the article **DOVE.**

**PIHAHIROTH.** The Hebrews departing from Succoth came to Etham. Exod. xiii. 20. Then the Lord said to Moses, (*id.* xiv. 2.) Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon, before it shall ye encamp by the sea. The word Pihahiroth may be explained by *the pass of Hiroth*, or *the mouth of Hiroth*. Moses in the

book of Numbers, (xxiii. 18.) calls it simply Hiroth in the Hebrew; and Eusebius, as also St. Jerom, in his book of Hebrew places, calls it by the same name. The Syriac version has it, *over-against the ditches*. The Septuagint in Exodus xiv. 2. translate it, *over-against the village*; others, *over-against the pass of liberty*, or *the pass of drought*. Calmet takes Hiroth to be the same with the city Heroum, or Heroopolis, situated at the extremity or the point of the Red-sea, or else the city of Phagroriopolis, placed by Strabo about the same place, and the capital of the canton of Phagroriopolitis. There is great probability that Pihahiroth stands for the pass which was near Heroum. It was beyond this pass that the Hebrews went to encamp upon the Red-sea.

**PILATE, OR PONTIUS PILATE.** It is not known what family or country he was of, but it is believed, that he was of Rome, or at least of Italy. He was sent to govern Judea in the room of Gratus, in the year 26 or 27 of the vulgar æra. He governed this province for ten years, from the twelfth or thirteenth year of Tiberius, to the twenty-second or twenty-third of the same emperor. He is represented both by Philo and Josephus as a man of an impetuous and obstinate temper, and as a judge who used to sell justice, and for money pronounce any sentence that was desired. The same authors make mention of his rapines, his injuries, his murders, the torments that he inflicted upon the innocent, and the persons he put to death without any form of process. Philo in particular describes him as a man that exercised an excessive cruelty during the whole time of his government, who disturbed the repose of Judea, and gave occasion to the troubles and revolt that followed after.

St. Luke (xiii. 1, 2, &c.) acquaints us, that Pilate had mingled the blood of the Galileans with their sacrifices; and that the matter having been related to

Jesus

Jesus Christ, he said, Think you that these Galileans were greater sinners than other Galileans, because they suffered this calamity? No, I assure you. And if you do not repent, you shall all perish in like manner. It is unknown upon what occasion Pilate caused these Galileans to be slain in the temple, while they were sacrificing; for this is the meaning of that expression, of mingling their blood with their sacrifices. Some think they were disciples of Judas the Gaulonite, who taught, that the Jews ought not to pay tribute to foreign princes; and that Pilate had put some of them to death, even in the temple; but there is no proof of this fact. Others think, that these Galileans were Samaritans, whom Pilate cut to pieces in the village of Tirataba, *Joseph. Antiq.* l. 18. c. 5.) as they were preparing to go up to mount Gerizim, where a certain impostor had promised to discover treasures to them. But this event did not happen before the year 35 of the common era, and consequently two years after the death of Jesus Christ. At the time of our Saviour's passion, Pilate made some endeavours to deliver him out of the hands of the Jews. He knew they had delivered him up, and pursued his life with so much violence, only out of malice and envy. *Matt.* xxvii. 18. His wife also, who had been disturbed the night before with frightful dreams, sent to tell him, she desired him not to meddle in the affair of that just person. *ibid.* 19. He attempted to appease the wrath of the Jews, and to give them some satisfaction, by whipping Jesus Christ. *John* xix. 1. *Math.* xxvii. 26. He tried to take him out of their hands, by proposing to deliver him or Barabbas, on the day of the festival of the passover. Truly, he had a mind to discharge himself from pronouncing judgment against him, by sending him to Herod king of Galilee. *Luke* xxiii. 7, 8. When he saw all this would not satisfy the Jews, and that

they even threatened him in some manner, saying he could be no friend to the emperor, if he let him go: (*John* xix. 12—15.) he caused water to be brought, washed his hands before all the people, and publicly declared himself innocent of the blood of that just person. *Mat.* xxvii. 23, 24. Yet at the same time he delivered him up to his soldiers, that they might crucify him. This was enough to justify Jesus Christ, as Calmet observes, and to shew that he held him as innocent; but it was not enough to vindicate the conscience and integrity of a judge, whose duty it was, as well to assert the cause of oppressed innocence, as to punish the guilty and criminal.

He ordered to be put over our Saviour's cross, as it were, an abstract of his sentence, and the motive of his condemnation, (*John* xix. 19.) JESUS OF NAZARETH, KING OF THE JEWS; which was written in Latin, Greek, and Hebrew. Some of the Jews found fault with it, and remonstrated to Pilate, that he ought to have written, 'Jesus of Nazareth, who pretended to be king of the Jews.' But Pilate could not be prevailed with to alter it, and gave them this peremptory answer, That what he had written, he had written.

Towards evening, he was applied to for leave to take down the bodies from the cross, that they might not continue there the following day, which was the passover and the sabbath-day. *John* xix. 31. This he allowed, and also granted the body of Jesus to Joseph of Arimathea, that he might pay his last duties to it. *ibid.* 33. Lastly, when the priests, who had solicited the death of our Saviour, came to desire him to set a watch about the sepulchre, for fear his disciples should steal him away by night; he answered them, that they had a guard, and might place them there themselves. *Mat.* xxvii. 65. This is the substance of what the gospel tells us concerning Pilate.



Justin Martyr, Tertullian, Eusebius, and after them several others both ancient and modern, assure us, that it was formerly the custom for Roman magistrates, to prepare copies of all verbal processes and judicial acts, which they passed in their several provinces, and to send them to the emperor. And Pilate in compliance to this custom, having sent word to Tiberius of what had passed relating to Jesus Christ, the emperor wrote an account of it to the senate, in a manner that gave reason to judge, that he thought favourably of the religion of Jesus Christ, and shewed that he should be willing they would decree divine honours to him. But the senate was not of the same opinion, and so the matter was dropped. It appears by what Justin says of these acts, that the miracles of Jesus Christ were mentioned there, and even that the soldiers had divided his garments among them. Eusebius insinuates, that they spoke of his resurrection and ascension. Tertullian and Justin refer to these acts with so much confidence, as would make one believe they had had them in their hands. However, neither Eusebius nor St. Jerom, who were both inquisitive, understanding persons, nor any other author that wrote afterwards, seem to have seen them, at least not the true and original acts. For as to what we have now in great number, they are not authentic, being neither ancient nor uniform. There are also some pretended letters of Pilate to Tiberius, giving a history of our Saviour, but they are universally allowed to be spurious.

Pilate, being a man that, by his excessive cruelties and rapine, had disturbed the peace of Judea, during the whole time of his government, was at length deposed by Vitellius, the proconsul of Syria, in the 36th year of Jesus Christ; and sent to Rome, to give an account of his conduct to the emperor. But though Tiberius died before Pilate arrived at Rome, yet his successor Cali-

gula banished him to Vienne in Gaul, where he was reduced to such extremity, that he killed himself with his own hands. The evangelists call him governor, (though in reality he was no more than procurator of Judea) not only because procurator was a name of general use, but because Pilate in effect acted as one, by taking upon him to judge in criminal matters, as his predecessors had done, and other procurators in the small provinces of the empire, where there was no pro-consul, constantly did. *Calmer's Dict. Echar'd's Eccles. Hist. and Beaufovre's Annot.*

With regard to Pilate's wife, the general tradition is, that she was named Claudia Procula, or Proscula; and in relation to her dream, some are of opinion, that as she had intelligence of our Lord's apprehension, and knew by his character, that he was a righteous person, her imagination, being struck with these ideas, did naturally produce the dream we read of: but others think, that this dream was sent providentially upon her, for the clearer manifestation of our Lord's innocence.

PILEHA, one of the chief priests, that signed the covenant which Nehemiah renewed with the Lord. Nehem. x. 24.

PILLAR. A pillar of clouds, a pillar of fire, a pillar of smoke, signify a cloud, a fire, a smoke, which are raised up towards heaven in the form of an irregular pillar. Exod. xiii. 21. and Judges xx. 40. The pillars of heaven, (Job xxvi. 11.) and the pillars of the earth, (Job ix. 6. Psal. lxxv. 3) are metaphorical expressions, that suppose the heavens and the earth to be as an edifice, raised by the hand of God, and founded upon its basis of foundation. See EARTH, &c.

FINE-TREE, in botany, a genus of the monœcia monadelphia class of plants, having no corolla; the male-flowers are disposed in clusters: the perianthium consists of four succulent leaves; the female flowers are disposed in

in globes upon the same plant; there is no pericarpium; the fruit is a large cone of a turbinatèd figure, and composed of a very beautiful arrangement of squammæ. *Linnæi Gen. Plant.*

Mention is made of this tree in Isaiah xli. 19. and lx. 13. and in Neh. viii. 15. The several words which our version of the bible render box, ash, and almug-trees, are by the septuagint, vulgate, and some other interpreters, often translated pine.

**PINNACLE** of the temple. When the devil had tempted Jesus in the desert, (Matth. iv. 5, 6.) 'Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple; and saith unto him, If thou be the son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee,' &c. This pinnacle, whereon Jesus Christ was set, was, probably, no other than that gallery, or parapet, or wall on the top of the buttresses, which surrounded the roof of the temple, properly so called. For it is well known, that in Palestine the roofs were covered with terrasses, or plat-forms; round about which they made a low wall, to hinder any one from falling down. The law itself had appointed this. Deut. xxii. 8. Josephus tells us, That the roof of the temple was defended with pretty tall golden spikes, to hinder birds from lighting thereon, that they might not defile it with their dung. It was not therefore upon the roof of the temple, that Jesus Christ was placed, but upon the wall that surrounded the roof. *Calmet's Diet.*

**PIRAM**, king of Jarmuth, who came to the assistance of Adonizedek king of Jerusalem, and was overcome by Joshua, who slew him, and hanged him up, after his death. See Josh. x. 3, 24, 25, 26.

**PIRATHON**, a city of the tribe of Ephraim, in the mountain of Amalek. Abdon, judge of Israel, was of this city, and was buried there.

Judg. xii. 15. Bacchides caused this city to be fortified. It is called Pharaohon, in 1 Mac. ix. 40.

**PISGAH**, a mountain beyond Jordan, in the country of Moab. The mountains Nebo, Pisgah, and Abarim make but one chain of mountains, near mount Peor, over-against Jericho, upon the road from Livias to Efbus, or Heshbon.

**PISIDIA**, a province of Asia Minor, having Lycaonia to the north, Pamphylia to the south, Cilicia and Cappadocia to the east, and the province of Asia to the west. St. Paul preached at Antioch of Pisidia. Acts xiii. 14. and xiv. 24.

**PISON**, or **PHISON**, one of the four great rivers that watered the terrestrial paradise. We take it to be the Phasis, a famous river of Cholchis. Moses says, that it runs through all the land of Havilah, and that excellent gold is found there. Gen. ii. 11, 12. This river has its source in the mountains of Armenia, and discharges itself into the Euxine sea. At its mouth, it is above half a league wide, and in depth above sixty fathoms. There is hardly any river in the world that makes more turnings and windings, because of the mountains it finds in its way; from whence it came to pass, that in the time of Pliny, there were an hundred and twenty bridges over this river: and this is, perhaps, what Moses hinted at, when he says, that 'Pison compasseth the whole land of Havilah,' which land we take to be Cholchis. The gold of this country is much celebrated. All antiquity extols the riches of Cholchis. Strabo observes, that the rivers and brooks of this country, (or of the neighbouring countries, for we cannot tell how far its ancient limits might extend) carried lumps of gold along with their waters, which the inhabitants gathered upon sheep-skins with their wool on, or in wooden trays with holes bored in them. We think the gold of Uphaz, or Ophaz,

**Ophaz**, (Jer. x. 9. Dan. x. 5.) sometimes mentioned in scripture, is the same with that of Pison, or of Phasis. *Calmet's Diet. in voc.*

**PITHOM**, one of the cities that the children of Israel built for Pharaoh in Egypt, (Exod. i. 11.) during the time of their servitude. This is probably the same city with Pathumos, mentioned by Herodotus, which he places upon the canal made by the kings Necho and Darius, to join the Red-Sea with the Nile, and by that means with the Mediterranean. We find also in the ancient geographers, that there was an arm of the Nile called Pathmeticus, Phatmicus, Phatnicus, or Phatniticus. Bochart says, that Pithom and Raames are about five leagues above the division of the Nile, and beyond this river: but this assertion has no proof from antiquity. This author contents himself with relating what was said of Egypt in his own time. Mariham will have Pithom to be the same as Pelusium, or Damietta.

**PLAGUE**. Concerning the plagues of Egypt, we have already spoke under the article **MOSES**. The Hebrews call by the name of plagues, all diseases sent by way of punishment and correction from God; as the pestilence, infection, the leprosy, sudden death, famine, tempests; in a word all calamities, whether public or private.

**PLAY**. The Hebrew word *Zachak*, which signifies to *play*, was made use of to express all kinds of diversions, as dancing, sports of exercise, toying, and amusements proper for recreating the mind. It was also commonly used for laughing, mocking, jeering, insulting. When Sarah saw Ishmael play with her son Isaac, she was offended at it. Gen. xxi. 9. It was a play of mockery, or insult, or perhaps of squabbling, as the word is used. '2 Sam. ii. 14. 'Let the young men now arise, and play before us.' Let them fight, as it were, by way of

play. But the event shews that they fought in good earnest, since they were all killed. When the Israelites had set up the golden calf, they began to shout, to sing, and dance about it, and to divert themselves. 'The people sat down to eat and to drink, and rose up to play.' Exod. xxxii. 6.

**PLEIADES**, in astronomy, an assemblage of stars in the neck of the constellation Taurus, and which appears at the beginning of the spring. 'Canst thou bind the sweet influences of the Pleiades?' says Job xxxviii. 31. Canst thou hinder them from rising in their season; or canst thou bind or shut up the earth when they open it.

**POETRY of the Hebrews**. No point of criticism has been more canvassed among the learned, than that concerning the poetry of the Hebrews. The most skilful commentators, and the most able critics, have abundantly laboured this argument, and yet we cannot say the matter is exhausted, or the difficulties cleared up. Doubts and difficulties still remain, and are likely always to remain, since we cannot pretend to know, nor ever shall know, the true pronunciation of the Hebrew language; and consequently we cannot perceive either the harmony of the words, or the quantity of the syllables, which yet constitute the whole beauty of verses. Nor have we in Hebrew, as we have in Greek and Latin, rules for ascertaining the quantity of syllables, the number of feet, or rules for the cadence and construction of verses; and yet it is plain the Hebrews observed all these things, at least in some measure, since in their poems we observe letters added to, or cut off from, the ends of the words, which shew some submission to the rhyme, or to the number, or to the measure of the syllables. Nor have we now any notion of the tune and dance which generally accompanied the Hebrew poetry; for we know that they were sung, and were made on purpose for it. And the scripture frequently

quently speaks of choirs and dances in the ceremonies of religion. Thus we know but very imperfectly, and are not like to know much better, the verses and poetry of the Hebrews.

From the manner in which Josephus, Origen, Eusebius, and St. Jerom have spoke of the Hebrew poetry, it should seem that, in their time, the beauty and rules of it were very well known. Josephus affirms in several places, that the songs composed by Moses are in heroic verse, and that David composed several sorts of verses and songs, odes and hymns, in honour of God, some of which were in trimeters, or verses of three feet, and others in pentameters, or verses of five feet.

M. Le Clerc has composed a very ingenious dissertation, to shew, that the Hebrew poetry was in rhymes, pretty much like the French or English; and his opinion has been adopted by a great number of critics. Others maintain, that in the old Hebrew verses, there is neither measure nor feet to be found; and Scaliger affirms, that their language, as well as those of the Syrians, Arabians, and Abyssinians, is not capable of the restraint of feet or measure. This latter opinion is supported by the greatest number of modern critics, among which is Grotius, who maintain that the Hebrews have neither heroic nor iambic verses, nor any other measure in poetry, except only something resembling the songs of the barbarous nations.

However, there is no doubt to be made, but that the ancient Hebrews had their poets, and we have still remaining in the bible a good number of canticles, and other pieces of poetry. What seems very remarkable is this, that all their poetry is dedicated, by the application they have made of it,

to the celebrating of the greatness of God, and the magnificence of his works. The Hebrew poets, so many of them at least as left any works, handed down to us, were all men inspired of God. We find among them kings, law-givers, and prophets. Moses, Baruch, David, Solomon, Hezekiah, Job, Isaiah, Jeremiah, and most of the prophets, have composed poems or pieces in verse. And what kind of poetry? why, the most pompous, the most majestic, and the most sublime that can be conceived. The expression, the sentiments, the figures, the variety, the action, every thing is surprizing. But as to the laws of this poetry, they are entirely unknown to us, as has been observed before. *Calmet's Dict.*

POINTS, or vowels. Though the Hebrews in their alphabet have both vowels and consonants, like other nations, yet it is true, however, that in writing they do not always place their vowels with the consonants. Sometimes the vowels that are inserted are not pronounced; or lastly, these vowels having sometimes one sound and sometimes another, being sometimes long and sometimes short, it is very difficult to those that have not been long acquainted with the Hebrew tongue, to read rightly the books written in Hebrew. It was this difficulty that gave occasion to the invention and use of the pointed vowels, which are certain points placed below or above the consonants, which supply the place of vowels, when they are wanting, or which determine their sound, quantity and value, when they are present.

The grammarians reckon fourteen pointed vowels, viz.

Five long.		Five short.		Four very short.
Camets	ā	Patach	ă	Shevah
Tzere	ē	Segol	ĕ	Chateph patack
Chirec	ī	Chirec short	ĭ	Chateph segol
Cholem	ō	Chametz chatuph	ŏ	Chateph cametz
Shurec	ū	Kibbutz	ŭ	

Concerning the antiquity of the vowel points. See the article LETTERS.

POLLUTION, or DEFILEMENT. See DEFILE.

POLYGAMY. See the articles MARRIAGE, CONCUBINE, &c.

POMEGRANATE, the fruit of a plant called by botanists punica. The characters of the pomegranate-tree, according to Linnæus, are as follow; it is a genus of the icofandria monogynia class of plants; the corolla consists of five roundish, erect, patent petals, inserted into the calyx, and formed into nine cells; the seeds are numerous, roundish, and succulent; the receptacle is membranaceous, and divides every cell of the fruit into two parts. The blossoms and bark of this tree are strongly astringent. God gave orders to Moses, to put embroidered pomegranates, with golden bells between, at the bottom of the high-priest's blue robe or ephod. Exod. xxxviii. 33, 34. Pomegranates being very common in Palestine, and being a very beautiful fruit, the scripture frequently makes use of similitudes taken from them.

PONTIUS PILATE. See PILATE.

PONTUS. The province of Pontus in Asia minor, is bounded by the Euxine sea to the north, Cappadocia to the south, Paphlagonia and Galatia to the east, and the lesser Armenia to the west. It is thought St. Peter preached in Pontus, because he addresses his first epistle to the faithful of this province, and to those of the

neighbouring provinces. i Pet. i. i: St. Jerom in Genesis, (xiv. 1.) puts Arioch king of Pontus with Chedorlaomer and his confederates, who came to make war with the inhabitants of the Pentapolis. But the Hebrew has מלך אלסר *Melech Ellasar, king of Ellasar*; Jonathan, 'king of Thalassar;' the Syriac, 'king of Dalassar.' Isaiah (xxvii. 12.) insinuates to us, that this country of Thalassar was either in the country of Eden, or very near it, since he speaks of the children of Eden, that were at Thalassar, and testifies that this province was conquered by the kings of Assyria, with the other provinces about the Tigris. The septuagint and Onkelos, as well as Le Clerc, and our version of the bible, have kept to the original word Ellasar; St. Jerom has followed Symmachus in translating it king of Pontus. Grotius thinks he was king of the Elizarians, a people of Arabia mentioned by Ptolemy. But it is much more credible he was a king beyond the Euphrates, as well as the other kings confederated with Chedorlaomer.

POOR. This word is often taken for a man that is humble, afflicted, and mean in his own eyes, and in the eyes of God.

In Exodus, chap. xxiii. 3. Moses forbids the judges 'To countenance a 'poor man in his cause:' Or, as he says elsewhere, (Levit. xix. 15.) 'Thou shalt not respect the person of the 'poor, nor honour the person of the 'mighty;

'mighty; but in righteousness shalt thou judge thy neighbour.' In a word, judge without respect of persons, have only truth and justice before your eyes, and consider that you stand in the place of God upon the earth. One of the characters of the Messiah was to judge the poor, and to preach the gospel to them. Psal. lxxii. 2, 4. Isai. xi. 4. and Matt. xi. 5. Jesus Christ chose to himself disciples that were poor, and the greatest part of the first believers were really poor men, as we may see by St. Paul, and others in ecclesiastical history, Solomon says, (Prov. xxii. 2.) 'The rich and poor meet together;' that they are like each other in one thing, that is, that God created them both, and that both riches and poverty are of his bestowing. He says elsewhere, 'The poor and deceitful man meet together, (Prov. xxix. 13.) or the debtor and creditor. That is to say, that they belong to God, and that each are in the hands of his providence. That the rich should not be exalted, nor the poor be discouraged; they are both equal in the eyes of God.

**PORTERS** *of the temple.* The Levites discharged the office of porters of the temple, both day and night, and had the care both of the treasures and offerings. This office of porter was in some sort military; they were, as it were, soldiers of the guard to the Lord. See the article **LEVITE**.

**POST**, a messenger, or regulated courier, appointed to carry with expedition the dispatches of princes, or the letters of private persons in general. See Job ix. 25. li. 31. and 2 Chr. xxx. 6. Esth. iii. 13, &c.

It is thought, that the use of posts is derived from the Persians. Diodorus Siculus observes, that the kings of Persia, in order to have intelligence of what passed through all the provinces of their vast dominions, placed centinels at eminences, at convenient distances, where towers were built. These centinels gave notice of public

occurrences from one to another, with a very loud and shrill voice, by which News was transmitted from one extremity of the kingdom to another with great expedition. But as this could not be practised except in the case of general news, which it was expedient that the whole nation should be acquainted with; Cyrus, as Xenophon relates, set up couriers and places for post-horses, building on purpose on all the high-roads, places for the reception of the couriers, where they were to deliver their packets to the next, and so on. This they did night and day, so that no rain or bad weather was to stop them; and, in the judgment of many, they went faster than cranes could fly. This at least is what Xenophon says.

Herodotus owns, that nothing swifter was known, for a journey by land. Xerxes, in his famous expedition against Greece, planted posts from the Egean sea to Shushan, or Susa, to send notice thither of what might happen to his army: he placed these messengers from station to station, to convey his packets, at such distances from each other as an horse might easily travel.

**POTIPHAR**, or **PUTIPHAR**, an officer of the court of Pharaoh king of Egypt, and general of his troops, according to our translation, Le Clerc, and the version of the vulgate; but according to the Hebrew and septuagint, the chief of his butchers, or cooks. The Hebrew text, (Gen. xxxvii. 36. and xxxix. 1.) as also the septuagint and vulgate, call him Eunuch. But it is very probable that this word, in this place, means only an officer of the king's court. Certain it is, that Potiphar was married, and had children also, if Asenath daughter of Potipherah, who was given to Joseph for wife, was his daughter, as most of the interpreters agree, and as will be mentioned afterwards. See the article **EUNUCH**.

Potiphar then having bought Joseph, who was sold to him as a slave by the Midianites

Midianites that had bought him of his brethren; and seeing all things prosper in his hands, (Gen. xxxix. 2, 3, 4, &c.) took an affection to him, and gave him the superintendance of his whole house. But, some years after, the wife of Potiphar having taken an unlawful liking to Joseph, and having even solicited him to the crime of adultery, Joseph refused her. Then, the love of this woman being changed into rage, she accused him to her husband, of making attempts upon her chastity. Potiphar, being too easy in believing this accusation, put Joseph into bonds; and having, by employment, the charge of the prisoners, he laid this care upon Joseph; whether he had found out his innocence, or whether he thought him fitter for this office than any other of his domestics, as being himself confined in the prison with the other prisoners.

But God had replenished Joseph with his own spirit, and had given him an extraordinary talent of interpreting dreams, (Gen. chap. xl. xli.) which made him known to Pharaoh, upon the occasion related under the article of JOSEPH. This prince made him ruler of his own house, and of all the land of Egypt, and gave him in marriage Asenath daughter of Potiphar, or Potipherah, priest of Heliopolis, according to the septuagint and vulgate, or priest of the city of On, according to the Hebrew. Gen. xli. 45.

Opinions are divided whether this Potiphar be the same with Joseph's master. The generality of the fathers and expositors are of opinion that he was not: for the name *Potiphar*, of Joseph's master, (Gen. xxxvii. 36. and xxxix. 1.) is written with some little difference from *Potipherah*, the name of his father-in-law. *id.* xli. 45. Secondly, the scripture not having said that this is the same Potiphar, there is reason to believe it may be another. This circumstance was too remarkable not to be insisted on. Thirdly, St.

Austin observes, that the dignity of priest of Heliopolis, ascribed by scripture to Potipherah, Joseph's father-in-law, does not seem consistent with the quality of master cook, or captain of Pharaoh's guards, which is given in scripture to Potiphar Joseph's master. Fourthly, and lastly, the city of Heliopolis, in Hebrew called On, is too remote from that of Tanis, where the king of Egypt kept his court, to think that the same Potiphar, who attended that court in this employment, could reside at On, which was above fifteen leagues from it. To these reasons, the authors of the *Universal History* add, that we cannot suppose that Joseph would ever have married his master's daughter, lest she should have proved not unlike her mother, for whose incontinence he had so severely smarted. These reasons have determined the generality of commentators to believe, that Asenath, the wife of Joseph, was not daughter to that Potiphar whom Joseph, upon his coming into Egypt, was sold to. However, these arguments are not without reply. The Hebrews, Origen, St. Jerome, Abbot Rupert, Tostat, and some others, think it is the same person. And the Jews, cited in Origen, think it was Asenath that informed Potiphar of the injustice of the accusation that her mother had formed against Joseph. The quality of 'Chief of the army of Pharaoh,' and that of 'Head of the cooks or butchers,' or, 'of those that slew the victims,' (for the Hebrew text may signify all these) are not incompatible with the dignity of priest of Heliopolis. The different ways by which the names of Potiphar are written, in Genesis, chap. xxxviii. where the master of Joseph is mentioned, and in chap. xli. wherein his father-in-law is mentioned is so inconsiderable, that it hardly deserves to be taken notice of. Lastly, though the city of Heliopolis, wherein Potiphar was priest, was pretty far from that of Tanis, where the king of Egypt

Egypt kept his court, and where Potiphar had an employment; it was not so far off, but that these two employments were very consistent. Potiphar might divide his time between the king's service, and his attendance at the temple of Heliopolis, in quality of priest of this city.

**POTTER.** Frequent mention is made of the potter, in scripture. Jeremiah (xviii. 3.) represents him to us at work upon wheels. And the author of Ecclesiasticus says, (xxxviii. 29, 30) ' So doth the potter sitting ' at his work, and turning the wheel ' about with his feet; who is al- ' ways carefully set at his work, and ' maketh all his work by number: he ' fashioneth the clay with his arm, and ' boweth down his strength before his ' feet.' Homer, quoted by Strabo, saith, That the potter turns his wheel with his hands. But at this day, there is a great difference in the several manners and postures used by the potters, when they work at their art.

When God would shew his absolute dominion over men, and his irresistible power over their hearts, he has often recourse to the similitude of a potter, who makes what he pleases of his clay; sometimes a vessel of honour, and sometimes of dishonour; now forming it, and then breaking it; now preserving it, and then rejecting it. See Psal. ii. 9. and Rom. ix. 21.

**POTTERS-FIELD,** the field that was bought with the money, for which Judas sold our Saviour Christ, (Mat. xxvii. 7, 10.) and which he brought back again to the temple. See the article **ACELDAMA.**

**POWER** signifies 1. that attribute, or perfection of God, whereby he can do whatsoever he hath purposed to do, and hinders what he will not have done. Mat. vi. 13. 2. Absolute right and authority. Mat. ix. 6. ' The ' son of man hath power on earth to forgive sins; ' that is, he that is the son of God hath this power. 3. Right or privilege. John i. 12. 4. Force,

violence, or compulsion. Ezra iv. 23. 5. Liberty or freedom. 1 Cor. ix. 4, 5. 6. The effectual and powerful work of the holy spirit, in regenerating and carrying on the work of grace in believers, in spite of all opposition, from one degree to another, till it be perfected in glory. Eph. i. 19. 7. The means, or instrument, whereby God's power is made effectual to bring to salvation. Rom. i. 16. 8. A veil or covering, in token that one is under the power of a superior. 1 Cor. xi. 10. ' The woman ought to have power on ' her head.' 9. Good or evil angels. Col. i. 16. Eph. vi. 12: 10. Civil governors or magistrates. Rom. xiii. 1. ' All power is given me in heaven ' and in earth. Mat. xxviii. 18. that is, supreme and absolute authority and ability is given me in heaven; so as to prevail with God to be reconciled to man; to send the Holy Ghost. Acts ii. 33. Over angels. Col. i. 16. To give heaven to all that believe in me. Mat. xxv. 34. Power is also given me on earth to prevail with man to be reconciled to God; and so to gather a church out of all nations; Mat. xvi. 15, 16. and to rule, govern and defend the same against all its enemies. Acts x. 36, &c.

' The body is raised in power; ' 1 Cor. xv. 43. that is, it will be able to defend the soul in the highest operations; to be continually exercised in the highest employments, without weariness; to bear the weight of glory; to do whatever the soul would have it; and it will be above the reach of inward infirmities, or outward dangers. *Crudden's Concord.*

**PRAYER** is defined, by divines, to be a work of the believing soul, desiring of God alone things lawful and needful, with confidence to obtain them, through the alone mediation of Christ, to the praise of the mercy, truth, and power of God. Mat. vi. 6. John xvi. 23—26. It is either private or public; for ourselves or others; for the procuring of good things, or  
the



the removing or preventing of things evil, whence arise the divers kinds of prayers mentioned, 1 Tim. ii. 1, 2. As God is the only object of prayer, (Psal. l. 15.) and as we must pray for others, as well as for ourselves; (James v. 16.) so we ought to pray fervently; Col. iv. 12. with faith; Jam. v. 15. sincerely; Psal. xvii. 1. constantly; Col. iv. 2. and not without repentance. Psal. lxxvi. 18. Jer. xxxvi. 7. The prayers that we direct to God are the ordinary conveyance of the graces that we receive from him. Christ himself, the great example of the righteous, and of the elect, taught us to pray, to inform us, that it is by that that we honour God, and draw down upon ourselves his favours and graces.

Among the Hebrews, it is certain, that prayers were daily put up, together with their offerings. For this purpose, they had liturgies or prescribed forms, which may be proved to be in use at the very infancy of the Hebrew nation. The forms of prayer that belonged to the worship of the synagogue were very few at first: but they are since increased to a large number, which make the service very long and tedious.

The most solemn part of the Jewish prayers is, that which they call the eighteen prayers, composed, as they say, by Ezra, with the assistance of the great synagogue. For Ezra, says Maimonides, observing the decay of the Hebrew language, through the neglect of the people, and their affectation of speaking and praying in other tongues, thought it necessary to prescribe a certain form in the Hebrew language, to be perpetually observed by them. To these eighteen another was added, a little before the destruction of Jerusalem, in the time of Rabbi Gamaliel. It was designed against the Christians, who are meant in it under the name of heretics and apostates. This additional prayer stands

the twelfth in order. These nineteen may be thus translated.

I. ' Blessed be thou, O Lord our  
' God, the God of our fathers, the  
' God of Abraham, the God of Isaac,  
' the God of Jacob; the great God,  
' the powerful, the terrible, the high-  
' exalted, the liberal dispenser of good  
' things; the creator and possessor of  
' the universe; who remembreth the  
' good actions of our fathers, and who  
' in thy love dost send a redeemer to  
' their posterity, for the love of thy  
' name. O King, our succour, our  
' Saviour, and our buckler: blessed  
' be thou, O Lord, the shield of A-  
' braham.

II. ' O Lord, thou art powerful  
' for ever. Thou raisest up the dead,  
' thou art powerful to save, thou  
' sendest the dew, thou stillest the  
' winds, thou makest the rain to de-  
' scend upon the earth, and by thy  
' goodness thou supportest all living  
' creatures. Thy rich mercy raises up  
' the dead, thou liftest up those that  
' fall, thou curest the sick, thou loosest  
' those that are bound, thou shewest  
' the truth of thy promises to those  
' that sleep in the dust. Who is to  
' be compared to thee, O Lord Al-  
' mighty? who is like to thee, O  
' King? who killest and makest alive,  
' and who makest salvation to spring  
' up like the grass of the field. Thou  
' art faithful, even to raising us from  
' the dead. Blessed be thou, O Lord,  
' who raisest up the dead.

III. ' Thou art holy, and thy name  
' is holy, thy saints praise thee every  
' day, Selah: for thou art a great and  
' an holy King. O God, blessed be  
' thou, O Lord, O God most holy.

IV. ' Thou of thy mercy givest  
' men all their knowledge, and teach-  
' est them wisdom. Grant us thy  
' mercy, give us knowledge, wisdom,  
' and prudence. Blessed be thou, O  
' Lord, whose goodness gives under-  
' standing and knowledge to men.

V. ' Bring us back, O Father, to  
U u r the

‘ the observation of thy law, and grant  
 ‘ that we may continue firm to thy  
 ‘ precepts, devoted to thy worship, O  
 ‘ King, and converted to thee, by a  
 ‘ perfect repentance in thy presence.  
 ‘ Blessed be thou, O Lord, who art  
 ‘ willing to receive us by repentance.

VI. ‘ Have mercy on us, O Father,  
 ‘ for we have sinned. Pardon us, O  
 ‘ King, for we have transgressed thy  
 ‘ laws. For thou art a merciful God,  
 ‘ and ready to forgive. Blessed be  
 ‘ thou, most merciful Lord, who so  
 ‘ abundantly displayest thy mercies, in  
 ‘ the pardon of our sins.

VII. ‘ Look with pity on our af-  
 ‘ flictions, we beseech thee. Take  
 ‘ our side in all our quarrels. Plead  
 ‘ our cause in all our differences.  
 ‘ Make haste to redeem us by a per-  
 ‘ fect redemption, for the love of thy  
 ‘ name. For thou art our God, our  
 ‘ King, and a powerful Redeemer.  
 ‘ Blessed be thou, O Lord, the Re-  
 ‘ deemer of Israel.

VIII. ‘ Heal us, O Lord our God,  
 ‘ and we shall be healed. Save us, and  
 ‘ we shall be saved, for thou art our  
 ‘ praise. Send us health, give us a  
 ‘ compleat remedy for all our weak-  
 ‘ nesses, our pains, and our wounds.  
 ‘ For thou art a God that healest, and  
 ‘ thou art merciful. Blessed be thou,  
 ‘ O Lord our God, who curest the  
 ‘ diseases of thy people Israel.

IX. ‘ Bless us, O Lord our God,  
 ‘ in all the works of our hands. Bless  
 ‘ all the seasons of the year for our  
 ‘ use. Give us rain and dew, with  
 ‘ thy blessing upon all our country.  
 ‘ Replenish the whole earth with thy  
 ‘ benedictions, and send necessary  
 ‘ moisture upon all the places of the  
 ‘ habitable earth. Blessed be thou, O  
 ‘ Lord, who extendest thy benediction  
 ‘ upon the year.

X. ‘ Assemble us all together, at  
 ‘ the sound of the great trumpet, to  
 ‘ the enjoyment of our liberty. Dis-  
 ‘ play the standard, to bring back  
 ‘ into their own country all those of the  
 ‘ captivity, from the four quarters of

‘ the earth. Blessed be thou, O Lord,  
 ‘ who assemblest the dispersed of thy  
 ‘ people Israel.

XI. ‘ Restore us our judges as here-  
 ‘ tofore, and our counsellors as at the  
 ‘ beginning. Remove far from us  
 ‘ affliction and trouble. Do thou only  
 ‘ reign over us, in thy goodness and  
 ‘ mercy, in justice and equity. Blef-  
 ‘ sed be thou, O Lord our God, who  
 ‘ lovest justice and equity.

XII. ‘ Let there be no hope for  
 ‘ them who renounce the true reli-  
 ‘ gion. Let all heretics, how many  
 ‘ soever they may be, perish as in a  
 ‘ moment, and let the kingdom of  
 ‘ pride be quickly destroyed in our  
 ‘ days. Blessed be thou, O Lord our  
 ‘ God, who destroyest the wicked,  
 ‘ and humblest the proud.

XIII. ‘ Let thy compassion be moved  
 ‘ for the good and the just, for the  
 ‘ profelytes of justice, and for the rest  
 ‘ of thy people of the house of Israel,  
 ‘ O Lord our God; and reward all  
 ‘ those who put their trust in thy  
 ‘ name, and grant to us thy law, and  
 ‘ let us never be confounded, for we  
 ‘ have put our trust in thee. Blessed  
 ‘ be thou, O Lord, the support and  
 ‘ the confidence of the just.

XIV. ‘ Vouchsafe to dwell in the  
 ‘ midst of thy city Jerusalem, accord-  
 ‘ ing to thy promise. Build it up so  
 ‘ that it may endure for ever, and do  
 ‘ it quickly in our days. Blessed be  
 ‘ thou, O Lord, who buildest up Je-  
 ‘ rusalem.

XV. ‘ Let the race of David, thy  
 ‘ servant sprout up, grow and flourish,  
 ‘ and let the horn of thy salvation be  
 ‘ exalted; for we daily expect thy  
 ‘ salvation. Blessed be thou, O Lord,  
 ‘ who causest the horn of our salvation  
 ‘ to flourish.

XVI. ‘ Hear our voice, O Lord  
 ‘ our God, most beneficent Father;  
 ‘ pardon us, and have mercy on us.  
 ‘ Receive our prayers in thy mercy  
 ‘ and favour, and send us not away  
 ‘ out of thy presence, O King, with  
 ‘ empty hands. For thou hearest  
 ‘ with

with pity the prayers of thy people  
Israel. Blessed be thou, O Lord,  
who hearest our prayers.

XVII. ' Accept thy people Israel,  
O Lord our God, and have regard  
to their prayers. Restore thy wor-  
ship in the inward parts of thy  
temple. Make haste to receive with  
favour and love the burnt-offerings  
of Israel, and their prayers; and let  
the worship of Israel thy people be  
always acceptable to thee. Blessed  
be thou, O Lord, who restorest thy  
divine presence to Zion.

XVIII. ' We render thee our praises  
and thanksgivings, for thou art the  
Lord our God, the God of our fa-  
thers for ever. Thou art our rock,  
and the rock of our life, the buckler  
of our salvation. We render thee  
our thanks from generation to ge-  
neration, and we will declare thy  
praises, for our life is always in thy  
hands, and our soul is ever depend-  
ing on thee, because thy signs are  
always with us; and thy miracles  
and marvellous goodness are con-  
tinually before our eyes, morning,  
evening, and night. Thou art good,  
and thy compassions cannot be ex-  
hausted. Thou art merciful, and  
thy kindnesses never fail. We hope  
in thee for ever, and may thy name,  
O king, be for ever blessed for such  
great favours. May it be magni-  
fied and glorified for all eternity,  
and may every thing that breathes  
pay thee its tribute of thanks. Selah.  
And may they celebrate thy name  
in truth and sincerity, O God of  
our salvation and our succour. Selah.  
Blessed be thou, O Lord, whose  
name is good, and to whom it is  
fit always to render praises and  
thanksgivings.

XIX. ' Grant to us, and to Israel  
thy people peace, favour, blessing,  
grace, kindness, and piety. Bless  
us, O our father, bless us altogether,  
by the light of thy face. For by  
the light of thy face thou hast given

us, O Lord our God, the law of  
life, love, kindness, equity, bene-  
diction, piety, life, and peace. May  
it please thee at all times and  
seasons to bless thy people Israel,  
and to grant them peace. Blessed  
be thou, O Lord, who blestest thy  
people Israel, and givest them peace.  
' Amen.'

Before these prayers were delivered  
by the minister, every person in the  
congregation repeated them, in a low  
voice, for himself, that he might be  
the better prepared for a more solemn  
rehearsal of them. Then, the mini-  
ster officiating repeated them with a  
loud voice; the people answering at  
the end of each prayer, Amen. This  
was peculiar to the service of the syna-  
gogue. For in the temple, at the end  
of their petitions, they said, ' Blessed  
be the name of the glory of his  
kingdom for ever and ever.'

These nineteen prayers are in the Jewish  
liturgies no other than as the Lord's  
prayer in ours; being but the funda-  
mental and principal part: for, be-  
sides these, they have many others,  
some going before, others intermixed  
with them, and others following after.  
But these alone, on account of their  
great excellency, are at this day used  
without the least difference, by the  
Jews in all parts of the world; and  
that not only in their synagogues, but  
also in their private houses. But be-  
cause these prayers were of consider-  
able length, and could not be re-  
peated in a short time: therefore, in  
cases of extreme danger, such as war  
and persecutions, or on a journey that  
required haste and expedition, they  
were allowed to use the following  
short form. ' The necessities of thy  
people are many, and their under-  
standing is weak; may it please  
thee, O Lord, our God, to grant  
us what is sufficient for our sustenance,  
and what is good in thine eyes.  
Blessed be thou, O Lord, that hearest  
our prayer.'

The Jews antiently, when they went to pray, covered their head and face with a vail, as a mark of humility and confusion, when they appeared before the divine presence. The postures they used were either standing, according to the example of holy men recorded in scripture, or bowing, or kneeling, or prostration, which three last were used upon the great day of expiation, and other solemnities of confession and humiliation. They always turned their faces towards the temple, if they dwelt at Jerusalem, and towards the holy land, if they lived elsewhere. They were obliged to appear clean and neat in their cloaths, when they came to public worship; and not to eat, drink, or sleep, in their synagogues, in which every thing was to be done with decency and order. *Prideaux's Connex.* &c.

**PREDESTINATE.** To predestinate, in the language of divines, is taken for a design which some suppose God to have formed from all eternity, of bringing by his free-grace to faith and eternal salvation some certain persons, whom he loved in Christ, whilst he leaves others to continue in their infidelity, or in their corruptions. Those that are so left are the reprobate; and the others are the elect, or predestinated, (Rom. viii. 29, 30.) 'For whom he did foreknow, he also did predestinate, to be conformed to the image of his son, &c.' Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.' and Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.' and *ibid.* 11. 'In Christ also we have obtained an inheritance, being predestinated, according to the purpose of him who worketh all things, after the counsel of his own will.'

By the doctrine of predestination then, divines understand a judgment or decree of God, whereby he has resolved, from all eternity, to save a certain number of persons, from thence called the elect. The christian churches are greatly divided about this important article. The lutherans speak of it with horror. The calvinists contend for it with the greatest zeal. The Molinists and Jesuits preach it down, as a most dangerous doctrine; and the Jansenists assert it, as an article of faith. The armenians, remonstrants, and pelagians, are all avowed enemies to predestination.

The Turks are great predestinarians; and, on this account, are much more daring in battle, and run greater risks of their lives than they otherwise would do.

**PREY, or Boory.** See the article Boory.

**PRIEST,** the general name for the minister of religion, in all ages and countries. The priest under the law was, among the Hebrews, a person consecrated and ordained of God, not only to teach the people, and pray for them, but also to offer up sacrifices for his own sins, and those of the people. Lev. iv. 5, 6.

The priesthood was not annexed to a certain family till after the promulgation of the law of Moses. Before that time, the first-born of every family, the fathers, the princes, the kings were priests.

Cain and Abel, Noah, Abraham, and Job, Abimelech and Laban, Isaac and Jacob, offered themselves their own sacrifices. In the solemnity of the covenant that the Lord made with his people, at the foot of mount Sinai, Moses performed the office of mediator, (Exod. xxiv. 5, 6.) and young men were chosen from among the children of Israel, to perform the office of priests.

But after that the Lord had chosen the tribe of Levi to serve him in his tabernacle, and that the priesthood was

annexed

annexed to the family of Aaron, then the right of offering sacrifices to God was reserved to the priests alone of this family. The Lord ordains, ' that ' no stranger, (Numb. xvi. 40 ) which ' is not of the seed of Aaron, come ' near to offer incense before the Lord ; ' that he be not as Korah, and as his ' company.' The punishment of Uz- ziah king of Judah is well known, (2 Chr. xxvi. 19.) who having pre- sumed to offer incense to the Lord, was suddenly smote with a leprosy, put out of his palace, and excluded from the administration of affairs to the day of his death. However it seems, that on certain occasions the judges and kings of the Hebrews have offered sacrifices to the Lord, especially before a constant place of worship was fixed at Jerusalem. See 1 Sam. vii. 9. where we are told that Samuel, who was no priest, offered a lamb for a burnt-sacrifice to the Lord. See also 1 Sam. ix. 13. where it is said, that this prophet was to bless the offering of the people, which should seem to be a function appropriated to the priests. Lastly, 1 Sam. xvi. 5. he goes to Bethlehem, where he offers a sac- rifice at the inauguration or anointing of David.

Saul himself offers a burnt-offering to the Lord, perhaps as being king of Israel. 1 Sam. xiii. 9, 10. Elijah also offered a burnt-offering upon mount Carmel. 2 Kings xviii. 33. David himself sacrificed, at least the text ex- presses it so, at the ceremony of the bringing the ark to Jerusalem, and at the floor of Araunah. 2 Sam. vi. 13. Solomon went up to the brazen altar that was at Gibeon, and there offered sacrifices. 2 Chr. i. 5. It is true the above passages are com- monly explained, by supposing that these princes offered their sacrifices by the hands of the priests ; but the sac- red text will by no means favour such explanations ; and it is very nat- ural to imagine, that in the quality

of kings and heads of the people, they had the privilege of performing some sacerdotal functions, upon some ex- traordinary occasions : thus we see David clothed with the priestly ephod, and consulting the Lord ; and upon another occasion we find David and Solomon pronounce solemn benedic- tions to the people. 2 Sam. vi. 18. and 1 Kings viii. 55.

God having reserved to himself the first-born of all Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange, or compensation, accepted of the tribe of Levi for the service of the tabernacle. Numb. iii. 41. Of the three sons of Levi, Gershon, Koath, and Merari, the Lord chose the family of Koath, and out of this the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Koath, even the children of Moses, and their descendants remained of the order of mere Levites. See the article LEVITES.

The high priest was at the head of all religious affairs, and was the ordinary judge of all matters concerning the justice and judgments of the Jewish nation. Deut. xvii. 8—12. xix. 17. xxi. 5. xxiii. 9, 10. and Ezek. xlv. 24. He alone had the privilege of entering into the sanctuary once a year, on the great day of expiation. See the article EXPIATION.

It was required as necessary qualifica- tions for the high-priesthood, that he should be born of one of his own tribe, whom his father had married a virgin ; and that he should be exempt from all corporal defects and infirmities. Lev. xxi. 7, &c. When he was invested with that high dignity, and clad in pontifical ornaments, he was consider- ed as the oracle of truth, and gave answers to the questions proposed to him. See URIM and THUMMIM.

It was forbidden him to mourn for any of his relations, even for his fa- ther or mother, or to enter into any

place where a dead body lay, that he might not contract any uncleanness. He could not marry a widow, nor a woman that had been divorced, nor a harlot, but a virgin only of his own race. He was to observe a strict continency during the whole time of his service. *Lev. ibid.*

The habit of the high-priest was much more magnificent than that of the other priests. He had about his waist a pair of drawers of fine linen, and next his skin a linen-tunick of a particular make. Over this tunick he wore a long robe of an azure colour, or of hyacinth, at the bottom of which was a border adorned with little golden bells and pomegranates, made of wool of different colours, and ranged alternately at equal distances. This robe was girded about him with a broad embroidered sash, called the Ephod. Upon his breast he wore the pectoral, or breast-plate; and upon his head, a tiara or bonnet, from whence hung down a plate of gold, on which was engraven these words, HOLINESS TO THE LORD. See the articles AARON, EPHOD, BREAST-PLATE, and BONNET.

The ordinary priests served immediately at the altar, offered the sacrifices, killed and fleeced them, and poured their blood at the foot of the altar. *2 Chron. xxix. 34. xxxv. 11.* They kept up a perpetual fire upon the altar of burnt-sacrifices, and in the lamps of the golden candlestick that was in the sanctuary; they kneaded the loaves of shew-bread, baked them, offered them upon the golden altar in the sanctuary, and changed them every sabbath-day. Every day, night, and morning, a priest appointed by casting of lots at the beginning of the week, brought into the sanctuary a smoking censor, and set it upon the golden table, otherwise called the altar of perfumes. *Luke i. 9.*

The common habit of the priests was a surplice or tunick of linen without

seam, (*Ex. xxviii. 4.*) with a sash of several colours, hollow like the skin of a serpent, of loose work, about three fingers breadth, as it is described by Josephus. He adds, that the priests wore it upon their breasts, under their arms; that a kind of flower-work was there represented, with threads of scarlet, purple, and hyacinth; that it went twice round the body, was tied before, and the ends hung down to the feet, to render the priests more venerable. When they were in the act of sacrificing, they threw this girdle over the left shoulder, that they might perform their office with the greater freedom. The rabbins make this sash to be two and thirty cubits or ells long.

The priests did not wear their hair long in the temple, yet they did not shave their heads, but only clipped their hair with scissars. *Ezek. xlv. 20.* and *Levit. x. 6.* and *xxi. 5.* They did not appear with their heads bare during their ceremonies. To appear bare-headed and uncovered before any one, was looked upon as a want of respect, as it is still among some nations. They wore linen drawers as well as the high-priest, when they went up to the altar, that they might not shew any thing indecent there. *Exod. xxviii. 42. xxxix. 27.*

The priests were not suffered to offer incense to the Lord with strange fire, (*Levit. x. 1, 2.*) that is, with any other fire but what should be taken from the altar of burnt-sacrifices. It is well known with what severity God chastised Nadab and Abihu for having sinned herein. The priests and Levites waited by the week, and by the quarter, in the temple. They began their week on the sabbath-day, and ended it on the next. The age at which they entered on the sacred ministry was fixed by Moses at twenty-five or thirty years; and they were to end it at fifty, *Numb. viii. 24.* But in David's time, the rule was changed, and they were permitted

permitted to attend the service of the tabernacle at twenty years of age. 1 Chr. xxiii. 24. 2 Chr. xxxi. 17. and Ezra. iii. 8. Those that would dedicate themselves to perpetual service in the temple were well received, and were maintained by the constant and daily offerings. Deut. xviii. 6.

The Lord had given no lands of inheritance to the tribe of Levi in the distribution of the land of promise. He designed that they should be supported by the tithes, the first-fruits, the offerings that were made in the temple; by their share of the sin-offerings and thanksgiving-offerings that were sacrificed in the temple, of which certain parts were appropriated to the priests. In the peace-offerings the priests had the shoulder and the breast. Levit. vii. 33, 34. In the sin-offerings they burnt upon the altar, the fat that covers the bowels, the skin of the liver, and the kidneys. The rest belonged to the priest. Levit. vii. 6, 7. The skin or fleece of every sacrifice also belonged to him; (*Philo de promissis sacerdotum.*) and this article alone was no mean allowance. When an Israelite killed any animal for his own use, he was to give the priest the shoulder, the stomach, and the Jaws. Deut. xviii. 3 and 4. He had also a share in the wool when the sheep were shorn. All the first-born, both of man and beast, belonged to the Lord, that is to say, to his priests. The men were redeemed for the sum of five shekels. Numb. xviii. 15, 16. The first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and all the rest belonged to the priest. Numb. xviii. 17. The first-fruits of trees, (Lev. xix. 23, 24.) that is, those that came on the fourth year, belonged also to the priest. See the articles FIRST-BORN and FIRST-FRUITS.

They offered at the temple the first

of all the fruits of the earth; and the quantity was fixed by custom, which was between the fortieth and the sixtieth part. Besides this, they offered whatever any one had vowed to the Lord. They gave also to the priests and Levites an allowance out of the dough that they kneaded. They had the tithes of all the fruits of the land, and of all the animals which were fed under the shepherd's crook. Lev. xxvii. 31, 32.

Thus though the priests had no lands or inheritance in the country, they lived however in great plenty, and were abundantly supplied with what was necessary for their subsistence. God also provided them with houses and accommodations, by appointing them eight and forty cities for their habitation. Numb. xxxv. 1, 2, 3. In the precincts of these cities they possessed only as far as a thousand cubits beyond the walls. Of these forty-eight cities, six were appointed to be cities of refuge, for the sake of those that should commit any casual and involuntary manslaughter. The priests had thirteen of these for their share, and all the others belonged to the Levites. John xxi. 19, 20.

One of the chief employments of the priests, next to attending upon the sacrifices and the service of the temple, was the instruction of the people, and the deciding controversies; the distinguishing the several sorts of leprosy, the causes of divorce, the waters of jealousy, vows, all causes relating to the law, the uncleannesses that were contracted several ways; all these things were brought before the priests. Hof. iv. 6. Mal. ii. 7, &c. Levit. xiii. 14. Numb. v. 14, 15. They publicly blessed the people in the name of the Lord. In time of war their business was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and encourage and harangue the army. See the article ARMY.

The consecration of Aaron and his

sons to the priesthood was performed by Moses in the wilderness with great solemnity. Deut. xx. 3, 4. Exod. xl. 12, and Levit. viii. 1, 2, &c.

Upon that occasion, Aaron and his sons washed themselves all over in water, and presenting themselves to Moses at the tabernacle of the covenant, with the sacrifices that were to be offered for them, Moses first dressed them with all the ornaments mentioned before; then with the oil of the sacred unction he anointed Aaron, by pouring it upon his head. Afterwards he offered up a calf for a sin-offering, and Aaron and his sons having laid their hands on this sacrifice, Moses killed it, put some of its blood with his finger upon the horns of the altar, burnt the fat upon the fire of the altar, and sent the flesh, the skin, and the dung to be burnt without the camp. After which he offered a ram for a burnt-offering. Aaron and his sons laid their hands upon the head of the victim, and Moses killed it, sprinkling the blood about the altar, and burning the flesh and the bowels upon the altar of burnt-sacrifices.

Lastly, they presented the ram which was to serve for the consecration of the priests. Aaron and his sons laid their hands upon its head, Moses killed it, and taking of the blood of this ram, he touched with it the tip of the right ear of each, the thumbs of their right hands, and the great toes of their right feet, and sprinkled the rest of the blood upon the altar. Then taking the fat of the kidneys and bowels, the rump, the kidneys, and the right shoulder of the victim, with a loaf of unleavened bread, a cake and a wafer, he put them successively into the hands of Aaron and of his sons, who lifted them up be-

fore the Lord, with a waving motion, Moses at the same time supporting and guiding the hands of each. After which, Moses received these things again, and burnt them upon the altar of burnt-sacrifices, because it was the sacrifice of the consecration of Aaron and of his sons. Then taking the oil of unction, and the blood that was upon the altar, with these he sprinkled Aaron and his sons, habited as they were in all their sacred ornaments. This ceremony was continued for seven days successively, beginning it every day in the same manner, at least as to the offering of sacrifices, the unctions, and aspersions; for it does not appear that Aaron and his sons were dressed every day in their sacerdotal habits: For these whole seven days the priests continued in the court of the tabernacle, without going out of it.

Whether the same ceremonies were repeated at the consecration of every new high-priest is uncertain; and as to the inferior priests, it does not appear that any particular ceremony was used for their consecration: but they seem to have been admitted to the priesthood only by performing the functions of the order.

The term priest is most properly given to Christ, of whom the high-priests under the law were types and figures, he being the high-priest especially ordained of God, who by the sacrifice of himself, once offered by himself; and also by his intercession might reconcile unto, and for ever keep in favour with God all believers. Heb. vii. 17. ix. 11, 12. 24, 25.

The word is also applied to every true believer who is enabled to offer up himself a spiritual sacrifice acceptable to God through Christ. 1 Pet. ii. 5. Rev. i. 6.



## A Chronological List of the HIGH-PRIESTS of the Hebrews:

1. Succession, taken from several places of the holy scriptures.	2. Succession, taken from 1 Chron. vi. 5, 4, 5, 6, 7, &c.	3. Succession, taken from <i>Josephus Antiq.</i> l. 5. c. 15. l. 10. c. 11.	4. Succession, taken from the Jewish chronicle, called <i>Seder Olam</i> .
1. Aaron, the brother of Moses, created high-priest in the year of the world 2514, and died in the year 2552.	1. Aaron.	1. Aaron.	1. Aaron.
2. Eleazar, created in 2552, died about the year 2571.	2. Eleazar.	2. Eleazar.	2. Eleazar.
3. Phinehas, made high-priest about the year 2571, died about 2590.	3. Phinehas.	3. Phinehas.	3. Phinehas.
4. Abiezer, } or Abishua. } under 5. Bukki. } the 6. Uzzi. } judges.	4. Abishua.	4. Abiezer.	4. Eli.
7. Eli, of the race of Ithamar, created in 2848, died in 2888.	7. Zerariah.	7. Eli.	7. Zadok.
8. Ahitub I.	8. Meraioth.	8. Ahitub.	8. Ahimah, under Rehoboam.
9. Ahiah. He lived in 2911, or 2912.	9. Amariah.	9. Ahimelech.	9. Azariah, under Abiah.
10. Ahimelech, or Abiathar. He was put to death by Saul in 2944.	10. Ahitub I.	10. Abiathar.	10. Jehoachash, under Jehoshaphat.
11. Abiathar, Ahimelech, or Ahimelech, under David, from 2944, to 2989.	11. Zadok I.	11. Zadok.	11. Jehoiarib, under Jehoram.
12. Zadok I. under Saul, David, and Solomon, from 2944, till about 3000.	12. Ahimaaz.	12. Ahimaaz.	12. Jehoshaphat, under Ahaziah,
13. Ahimaaz, under Rehoboam, about the year 3030.	13. Azariah.	13. Azariah.	13. Jehoiadah. } 14. Phadaiah. } under Joash.
14. Azariah, under Jehoshaphat; probably the same as Amariah. 2 Chr. xix. 11. About the year 3092.	14. Johanan. ( Chron. vi. 9, 10.	14. Joram.	
15. Johanan, perhaps Jehoiada, in the reign	15. Azariah.	15. Iffus.	15. Zedekiah. under Amaziah.

1. Succession, taken from several places of the holy scriptures.

2. Succession, taken from 1 Chron. vi. 3, 4, 5, 6, 7, &c.

3. Succession, taken from *Josephus Antiq.* l. 5. c. 15. l. 10. c. 11.

4. Succession, taken from the Jewish chronicle, called *Seder Olam*.

of Joash. 2 Chr. xxiv. 15. in 3126. He died at the age of 130 years.

16. Azariah, perhaps the same with Zechariah the son of Jehoida, who was killed in 3164.

17. Amariah, perhaps Azariah, under Uzziah, in 3221.

18. Ahitub } under  
II. Jotham

19. Zadok } K. of  
II. Judah.

20. Uriah, under Ahaz; he lived in 3265.

21. Shallum, the father of Azariah, and grandfather of Hilkiah.

22. Azariah, who lived in the time of Hezekiah. 2 Chron. xxxi. 10. about the year 3278.

23. Hilkiah, under Hezekiah.

24. Eliakim, or Joakim, under Manasseh, and at the time of the siege of Bethulia, in 3348. He continued to live under Josiah to 3380, and longer. He is also called Hilkiah. See Baruch i 7.

25. Azariah, perhaps Neriah, the father of Seraiah and of Baruch.

26. Seraiah, the last high-priest before the captivity, put to death in 3414.

27. Jehozadak, during the captivity of Babylon, from 3414 to 3469.

28. Joshua, or Jesus, the son of Jehozadak; he returned from Babylon in 3408.

16. Amariah.

17. Ahitub II

18. Zadok. II

19. Shallum.

20. Hilkiah.

21. Azariah.

22. Seraiah.

23. Jehozadak.

24. Joshua.

16. Axiora.

17. Phideas.

18. Sudeas.

19. Julius.

20. Jotham.

21. Uriah.

22. Neriah.

23. Odeas.

24. Saldum.

25. Hilkiah.

26. Seraiah.

27. Jehozadak.

28. Jesus, or Joshua.

16. Joel, under Uzziah.

17. Jothan, under Jotham.

18. Uriah, under Ahaz.

19. Neriah, under Hezekiah.

20. Hofaiiah, under Manasseh.

21. Shallum, under Amon.

22. Hilkiah, under Josiah.

23. Azariah, under Jehoiaxim and Zedekiah.

24. Jehozadak, after the taking of Jerusalem.

25. Jesus, son of Jehozadak, after the captivity.

The following is collected from Ezra, Nehemiah, and Josephus.

29. Joachim, under the reign of Xerxes. *Jos. Antiq.* l. 11. c. 5.

30. Eliafib, Joasib, or Chasib, under Nehemiah, in 3550.

31. Joiada, or Juda; see Nehem. xii. 10.

32. Jonathan, or John.

33. Jeddoa, or Jaddus, who received Alexander the Great at Jerusalem, in 3673, and died in 3682.

34. Onias I. made high-priest in 3681, governed 21 years, and died in 3702.

35. Simon I. called the Just, made in 3702, or 3703, and died in 3711.

36. Eleazar, made in 3712. It was under this pontiff, as they tell us, that the translation of the Septuagint was made, about the year 3727; he died in 3744.

37. Manasseh, made in 3745, died in 3771.

38. Onias II. made in 3771, died in 3785.

39. Simon II. made in 3785, died in 3805.

40. Onias III. made in 3805, deposed 3829, died in 3834.

41. Jesus, or Jason, made in 3830, deposed in 3831.

42. Onias IV. otherwise called Menelaus, made in 3832, died in 3842.

43. Lyfimachus, vicegerent to Menelaus, killed in 3834.

44. Alcimus, or Jacimus, or Joachim, made in 3842, died in 3844.

45. Onias V. He did not exercise his pontificate at Jerusalem, but retired into Egypt, where he built the temple Onion, in 3854.

46. Judas Maccabæus restored the altar and the sacrifices in 3840, died in 3843.

47. Jonathan the Asmonæan, brother to Judas Maccabæus, created high-priest in 3843, and died in 3860.

48. Simon Maccabæus, made in 3860, died in 3869.

49. John Hircanus, made in 3869, died in 3898.

50. Aristobulus, king and pontiff of the Jews, died in 3899.

51. Alexander Jannæus, also king and pontiff for 27 years, from 3899, to 3926.

52. Hircanus was high-priest for 32 years in all, from 3926 to 3958.

53. Aristobulus, brother to Hircanus, usurped the high-priesthood, and enjoyed it 3 years and 3 months, from 3935 to 3940.

54. Antigonus his son also usurped the priesthood, in prejudice to the rights of Hircanus, and possessed it for 3 years and 7 months, from 3964 to 3967, when he was taken by Sosius.

55. Ananee of Babylon, made high-priest by Herod in 3968 till 3970.

56. Aristobulus, the last of the Asmonæans; he did not enjoy the pontificate a whole year. He died in 3970. Ananee was made high-priest a second time in 3971.

57. Jesus the son of Phabis, deposed in 3981.

58. Simon son of Boethus, made high-priest in 3981, deposed in 3999.

59. Matthias son of Theophilus, made high-priest in 3999. Eleu was substituted in his place for a day, because of an accident that happened to Matthias, which hindered him from performing his office for that day.

60. Joazar son of Simon, son of Boethus, made high-priest in 4000, the year of the birth of Jesus Christ, 4 years before the beginning of the vulgar æra.

61. Eleazar brother to Joazar, made high-priest in 4004, of Christ 4, of the vulgar æra 1.

62. Jesus son of Siah, made high-priest in the year of the vulgar æra 6. Joazar was made a second time in 7, and deposed in 13.

63. Ananus son of Seth, for 11 years, from 4016 to 4027, of the vulgar æra 24.

64. Ithmael son of Phabi, in 24.

65. Eleazar son of Ananus, made in 24.

66. Simon son of Camithus, made high-priest in 25.

67. Joseph, surnamed Caiaphas, made in 26, and continued till 35.

68. Jonathan son of Ananus, made in 35, and continued till 37.

69. Theophilus son of Jonathan, made in 37, and continued till 41.

70. Simon surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.

71. Matthias son of Ananus, made high-priest in 42.

72. Elioneus, made in 44, and continued till 45. Simon son of Cantharus was a second time made high-priest in the year of Christ 45, and deposed the same year.

73. Joseph, the son of Caneus, was made high-priest in 47.

74. Ananias, the son of Nebedens, was made high-priest in the year of the vulgar æra 47, and enjoyed the priesthood till 63.

75. Ismael was ordained high-priest in the year of Christ 63.

76. Joseph, surnamed Cabeï, in the year of Christ 63.

77. Ananus, the son of Ananus, in 65.

78. Jesus, the son of Ananus, in 64.

79. Jesus, the son of Gamaliel, in 64.

80. Matthias, the son of Theophilus, was made high-priest in the year of the vulgar christian æra 70.

81. Phannias, the son of Samuel, was made high-priest in the year 70, which was the year wherein Jerusalem and the temple were destroyed by the Romans, whereby there was an utter period put to the Jewish priesthood.

Whatever is known concerning such of these high-priests of whom there is any mention in scripture, may be seen under their respective names.

PRIESTHOOD. See PRIEST.

PRINCE, is a name given to God by Daniel, (viii. 11.) as being the supreme ruler and governor of the world. 2. Isaiah ix. 6. calls Christ, the prince of peace.' He is the only

purchaser and procurer of peace between God and men; (Isa. liii. 5.) and of peace between men and men; between Jews and Gentiles. Eph. ii. 15. And he left peace as a legacy to his disciples. John xiv. 27. He is called 'the prince of life.' Acts iii. 15. As God, he is the author of our temporal life, in whom we live and move; and as mediator, he is the guide and way to eternal life. John xiv. 6. He is also called, 'the prince of the kings of the earth.' Rev. i. 5. He, as king, rules over all, even his greatest and most powerful enemies. 3. The name prince is given to the chief of the priests; they are called princes of the sanctuary. Isa. xliiii. 28. 4. To the Roman emperor. Dan. ix. 26. 5. To men of princely excellencies and worth. Eccl. x. 7. 6. To nobles, counsellors, and officers in a kingdom. Isa. x. 8. 7. To the chief or principal men of families or tribes. Numb. vii. 2. 8. To the devil, who is called the prince of this world; (John xii. 31.) who boasts of having all the kingdoms of the earth at his disposal. Mat. iv. 9. *Cruden's Concord.*

For the princes of the captivity, see the article CAPTIVITY.

PRISCILLA, or PRISCA, (2 Tim. iv. 19.) a christian woman, very well known in the Acts, and in St. Paul's epistles. She is sometimes taken notice of there before her husband Aquila. They were at Corinth (Acts xviii. 1, 2, 18.) when St. Paul came thither; and there they had the happiness of entertaining him at their house, where he lodged a good while, because St. Paul and Aquila worked at the same business, which was that of making tents of leather, for the use of the army. Aquila and Priscilla left Corinth with St. Paul, and came along with him to Ephesus. Acts xviii. 18. Here they dwelt for some time, and preached the gospel. Their house was so well regulated, that St. Paul calls it a church. Rom. xvi. 5. From thence they went to Rome, where they were

when St. Paul wrote his epistle to the Romans, in the year of Christ 58; and he salutes them first of all, and with great commendations. They returned into Asia some time afterwards, and St. Paul writing to Timothy, (2 Tim. iv. 19.) desires him to salute them on his account. It is thought they died here, and the Latin martyrologies observe their memory on the eighth of July. The Greeks celebrate the feast of Aquila on the fourteenth of the same month.

PROCHORUS, (Acts vi. 5.) one of the seven first deacons. He was chosen soon after our Saviour's ascension, in the year 33 or 34 of the common æra. The Greeks think he was the first bishop of Nicomedia. Ado says he suffered martyrdom at Antioch the 9th of August, after having made himself very famous by his miracles. We have an history of St. John the evangelist, under the name of Prochorus; but it is modern, and full of idle stories, unworthy of the holy deacon here mentioned.

PROFANE is applied to a contempt and abuse of holy things. A man who is defiled, and touches any sacred thing, pollutes or profanes it. He that makes a jest of sacred things, who profanes them by the abuse he makes of them, who defiles himself by impure and shameful actions, is a profane person. Lev. xxi. 9, 12. The scripture calls Esau profane, because he sold his birthright, which was considered as an holy thing, not only because the priesthood was annexed to it, but also because it was a privilege leading to Christ, and a type of his title to the heavenly inheritance. Heb. xii. 16. The priests of the race of Aaron were enjoined to distinguish between sacred and profane, between pure and defiled. Lev. x. 10. And for this reason, the use of wine was forbid them in the temple, during their time of waiting. It was forbid them, to keep the flesh of the peace-offerings above two days; if they eat of it on the third day, they

were punished as profaners of holy things. Lev. xix. 7, 8. See the article DEFILE.

To profane the temple, to profane the Sabbath, to profane the altar, are common expressions to denote the violation of the repose of the Sabbath, the entering of foreigners into the temple, the irreverences that are committed there, the impious sacrifices that are offered on the altar of the Lord.

To profane a vine, or a tree, (Deut. xx. 6.) is to make them common, and proper to be employed in ordinary uses. 'What man is he that hath planted a vineyard, and hath not yet eaten of it?' The Hebrew says literally, who hath not yet profaned it. In Leviticus, (xix. 23, &c.) where Moses passes a law concerning the fruit of trees newly planted, he expresses the impurity of the first-fruits by the name of uncircumcision. 'Ye shall count the fruit thereof as uncircumcised.' For the three first years, these fruits were cut off as impure. The fourth year, they offered what was produced in the temple. Lastly, in the fifth year, the owner had the liberty of making use of the fruit as his own, which then became profane and common. Jeremiah (xxxi. 5.) promises the Israelites, that they should return again into their own country, that they should plant vineyards on the mountains of Samaria, and should profane them, according to the Hebrew; that is, should eat of the fruit thereof.

PROMISE is an assurance that God has given in his word, of bestowing blessings upon his people. 2 Pet. i. 4. The word in the New Testament is usually taken for those promises that God heretofore made to Abraham, and the other patriarchs, of sending the Messiah. It is in this sense, that the apostle Paul commonly uses the word promise. Rom. iv. 13, 14. Gal. iii. 16. The promises of the new covenant are called better than those of the old, (Heb. viii. 6.) because they are more spiritual, clear, extensive, and univer-  
sal

ful than those in the Mosaical covenant were. The time of the promise (Acts vii. 17.) is the time of the fulfilling of the promise: God told Abram, (Gen. xv. 13, 14.) that his seed should be a stranger in a strange land: but that, after four hundred years, he would bring them out thence: the time of the promise came, when these four hundred years were expired. The children of the promise are, 1. The Israelites descended from Isaac, in opposition to the Ishmaelites descended from Ishmael and Hagar. 2. The Jews converted to christianity, in opposition to the incredulous Jews, who will not believe in Christ; and, 3. All true believers who are born again by the supernatural power of God's spirit, and by faith lay hold on the promise of salvation in Christ. These are the spiritual seed of Abraham, to whom the spiritual blessing contained in the covenant, and the inheritance, do belong. Rom. ix. 8. Gal. iv. 28. The holy spirit of promise, (Eph. i. 3.) signifies the Holy Ghost, which God has promised to those that shall believe in him, which is the pledge of a believer's everlasting happiness. The first commandment to which God has annexed a promise, is that, 'Honour thy father and mother.' Eph. vi. 2. To which God has subjoined this promise, that their days shall be multiplied on the earth. Exod. xx. 12. Promises also denote eternal life, or the blessedness promised which is the object of the christian hope. Heb. vi. 12.

PROPHETS, in general, are those who foretel future events, as the word, which is of Greek original, imports. In particular they are those inspired persons among the Israelites who were commissioned by God to declare his will and purposes to that people, under which character they foretold the captivity, the coming of the Messiah, and other great events in the oeconomy of divine providence. The Hebrews, at the beginning, called them **נָבִי** i. e. *seers*. 1 Sam. ix. 9. After-

wards, they called them **נָבִי** *Nabi*, which comes from a root *Nibba*, that signifies to foretel, or divine. Also the scripture often gives them the name of *men of God*, and *angels* or *messengers of the Lord*. The verb *Nibba*, to prophesy, is, in the Hebrew, of very great extent. Sometimes it signifies to foretel what is to come; at other times, to be inspired, to speak from God. God says to Moses, (Exod. vii. 1.) 'Aaron thy brother shall be thy prophet;' that is to say, he shall explain thy sentiments to the people. St. Paul in his epistle to Titus, (i. 12.) quoting a profane poet, calls him a prophet; 'one of themselves, even a prophet of their own;' because the pagans thought their poets inspired by the gods. The scripture often gives the name of prophet to impostors, who falsely boasted of inspiration.

As the true prophets, at the time that they were transported by the motions of God's spirit, were sometimes agitated in a violent manner; those motions were called prophesying which they exhibited, who were filled with a good or evil spirit. For example, Saul being moved by an evil spirit, prophesied in his house; (1 Sam. xviii. 10.) that is to say, he was agitated with violence, as the prophets were. To prophesy is also put for to sing, to dance, to play on instruments. 'Thou shalt meet a company of prophets,' says Samuel to Saul, (1 Sam. x. 5, 6.) 'coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy. And the spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shall be turned into another man.' We read in the Chronicles, that the sons of Asaph were appointed to prophesy upon harps. 1 Chr. xxv. 1. This term is also used by St. Paul, (1 Cor. xi. 4, 5 xiv. 1, 2, 3, &c.) for explaining scripture, speaking to the church in public; probably because they that exercised these functions were

were looked upon as replete with the Holy Ghost, and gave themselves motions like those of enthusiasts.

The most usual way by which God communicated himself to the prophets was inspiration, which consisted in illuminating the mind of the prophet, and exciting his will to proclaim what the Lord dictated to him from within. It is in this sense that we acknowledge as prophets, all the authors of the canonical books of scripture, both of the Old and New Testament. God also communicated himself to the prophets by dreams and nocturnal visions. Joel (ii. 28.) promises the people of the Lord, that their young men should see visions, and their old men should have prophetic dreams. St. Peter, in the Acts, (x. 11, 12.) fell into an ecstasy at noon-day, and had a revelation concerning the call of the Gentiles to the faith. The Lord appeared to Abraham, to Job, to Moses in a cloud, and discovered his will to them. Gen. xvi. 10. Job xl. 1. Exod. xiii. 21, &c. He has often made his voice to be heard in an articulate manner. Thus he spoke to Moses in the burning bush, (Exod. iii. 2.) and upon mount Sinai, and to Samuel in the night. 1 Sam. iii. 4.

We have in the Old Testament the writings of the sixteen prophets; that is, of four greater prophets, and twelve lesser prophets. The four greater prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. The Jews do not properly place Daniel among the prophets, because (say they) he lived in the splendor of temporal dignities, and in a kind of life different from that of the other prophets. The twelve lesser prophets are Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The following is pretty near the chronological order in which they may be ranged.

1. Hosea prophesied under Uzziah king of Judah, who began to reign in

the year of the world 3194; and under Jotham, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II. king of Israel, and his successors, to the destruction of Samaria, which happened in the year of the world 3283. See HOSEA.

2. Amos began to prophesy in the twenty-third year of Uzziah, and of the world 3219, and about six years before the death of Jeroboam II. king of Israel, which happened in the year of the world 3220.

3. Isaiah began to prophesy at the death of Uzziah, and at the beginning of the reign of Jotham king of Judah, in the year of the world 3246. He continued to prophesy to the reign of Manasseh, which began in the year of the world 3306. He caused Isaiah to be put to death by sawing him asunder.

4. Jonah lived in the kingdom of Israel under the kings Joash and Jeroboam II. about the same time with Hosea, Isaiah, and Amos. Jeroboam II. died in the year of the world 3220.

5. Micah lived under Jotham, Ahaz, and Hezekiah, kings of Judah. Jotham began to reign in 3245, and Ahaz and Hezekiah died in 3306. Micah was cotemporary with Isaiah, but began later to prophesy.

6. Nahum appeared in Judah under the reign of Hezekiah, and after the expedition of Sennacherib, that is, after the year 3291.

7. Jeremiah began in the thirteenth year of the reign of Josiah king of Judah, in the year of the world 3375, and Zephaniah prophesied about the same time. Jeremiah continued to prophesy under the reigns of Shallum, Jehoiakim, Jeconiah, and Zedekiah, to the taking of Jerusalem by the Chaldeans, in the year of the world 3416. It is thought, that he died two years after in Egypt, in 3418. Baruch was the disciple and amanuensis of Jeremiah, and is commonly reckoned with that prophet.

8. Zephaniah appeared at the beginning of the reign of Josiah, and before

fore the twenty-eighth year of this prince, which is the year of the world 3381; and even before the taking of Nineveh, which happened in 3378.

9. Joel, under Josiah, lived about the same time with Jeremiah and Zephaniah.

10. Daniel was taken into Chaldæa in the year of the world 3398, which was the fourth year of Jehoiakim king of Judah. He prophesied at Babylon to the end of the captivity, which happened in 3468, and perhaps longer than that.

11. Ezekiel was carried captive to Babylon along with Jeconiah king of Judah, in the year of the world 3405. He began to prophesy in the year 3409. He continued till towards the end of the reign of Nebuchadnezzar, who died in the year of the world 3442.

12. Habakkuk lived in Judea at the beginning of the reign of Jehoiakim, about the year 3394, and before the coming of Nebuchadnezzar into the country in 3398.

13. Obadiah lived in Judea after the taking of Jerusalem, which happened in 3414, and before the desolation of Idumæa, which happened in 3410.

14. Haggai was brought to Jerusalem in 3414; he returned from the captivity in 3468, and prophesied in the second year of Darius son of Hystaspes, which was the year of the world 3484.

15. Zechariah prophesied in Judea at the same time with Haggai, and he seems to have continued to prophesy after him.

16. Malachi has not put any date to his prophecies. If he was the same as Ezra, as is very probable, he may have prophesied under Nehemiah, who returned into Judea in 3550.

Under the several articles of these prophets, may be seen the proofs of what is here advanced, and the particulars of their lives and actions, of their prophecies, their characters, and deaths.

Besides the prophets we have now mentioned, there are found the names of a great many more in the scripture. Clemens Alexandrinus reckons up thirty-five after Moses, and five before him, which are Adam, Noah, Abraham, Isaac, and Jacob. He reckons five prophetesses, which are Sarah, Rebekah, Miriam the sister of Moses, Deborah, and Huldah. Epiphanius reckons up seventy-three prophets, and ten prophetesses, in both the Old and New Testament. The prophets are, 1. Adam. 2. Enoch. 3. Noah. 4. Abraham. 5. Isaac. 6. Jacob. 7. Moses. 8. Aaron. 9. Joshua. 10. Eldad. 11. Medad. 12. Job. 13. Samuel. 14. Nathan. 15. David. 16. Gad. 17. Jeduthun. 18. Asaph. 19. Heman. 20. Etham. 21. Solomon. 22. Ahiah. 23. Shameah. 24. Oded. 25. Eli, the high-priest at Shiloh. 26. Joad. 27. Iddo. 28. Azariah. 29. Anani, otherwise Azariah. 30. Jehu. 31. Micaiah the son of Imlah. 32. Elijah. 33. Uzziel. 34. Eliad. 35. Jesus son of Haniah. 36. Elisha. 37. Jonadab. 38. Zechariah, otherwise Hananiah. 39. Another Zechariah. 40. Hosea. 41. Joel. 42. Amos. 43. Obadiah. 44. Jonah. 45. Isaiah. 46. Micah the Morasthite. 47. Nahum. 48. Habakkuk. 49. Obed. 50. Abdadon. 51. Jeremiah. 52. Baruch. 53. Zephaniah. 54. Uriah. 55. Ezekiel. 56. Daniel. 57. Ezra. 58. Haggai. 59. Zechariah. 60. Malachi. 61. Zacharias, father of John the Baptist. 62. Simeon. 63. John the Baptist. 64. Enoch. 65. Methusalah. 66. Lameel. 67. Balaam. 68. Saul. 69. Abimilech. 70. Amasa. 71. Zadok. 72. The anonymous prophet that came to Bethel. 73. Agabus, mentioned in Acts xxi. 10. He might have added the apostles, and particularly St. Barnabas, Simon Niger, Lucius of Cyrene, and Manahem, mentioned in the Acts xiii. 1, 2. And he might have omitted others, for example,



ple, Ethan, who is the same with Jeduthun; Joad, Obad, Abdadon, all unknown; and Balaam, who was a wicked and false prophet; and some others who hardly deserve to be put into the list of true prophets.

The prophetesses are, 1. Sarah. 2. Rebekah. 3. Miriam, the sister of Moses. 4. Deborah. 5. Huldah. 6. Hannah the mother of Samuel. 7. Judith. 8. Elizabeth. 9. Anna the daughter of Phanuel. 10. The Virgin Mary. To these may also be added the daughters of Philip the deacon. The Hebrews acknowledge but forty-eight prophets, and seven prophetesses. The prophets are, 1. Abraham. 2. Isaac. 3. Jacob. 4. Moses. 5. Aaron. 6. Joshua. 7. Phinehas. 8. Elkanah. 9. Eli. 10. Samuel. 11. Gad. 12. Nathan. 13. David. 14. Solomon. 15. Iddo. 16. Micaiah. 17. Obadiah. 18. Ahijah. 19. Jehu. 20. Azariah. 21. Haziël, son of Matthanias. 22. Eliazar, son of Dodo. 23. Hosea. 24. Amos. 25. Micah. 26. Another Amos. 27. Elijah. 28. Elisha. 29. Jonah. 30. Isaiah. 31. Joel. 32. Nahum. 33. Habakkuk. 34. Zephaniah. 35. Jeremiah. 36. Uriah. 37. Ezekiel. 38. Daniel. 39. Baruch. 40. Neria. 41. Seraiah. 42. Mahaziah. 43. Haggai. 44. Zechariah. 45. Malachi. 46. Mordecai. 47. Hanameel. 48. Shellum the husband of Huldah.

The prophetesses are, 1. Miriam. 2. Deborah. 3. Htaonah. 4. Abigail. 5. Huldah. 6. Esther. 7. The Egyptian midwives, who preserved the first born of the Hebrews. *Calnet's Dict.* The necessity of the prophetic office among the Jews, is thus set forth by Origen. Whilst the nations round about them had their oracles, and several ways of divination, all which were strictly prohibited to the Jews; if the latter had no way of foreknowing things to come, it would have been scarce possible, considering the great iniquitiveness of human nature, to have kept them from despising the

law of Moses, or apostatizing to the heathen oracles; or setting up something like them amongst themselves.

About the time of Samuel, there were schools of the prophets erected; and many think, that he was the promoter of them. These were places of education, where young persons were instructed in religion and piety, the better to prepare themselves to receive the prophetic spirit. The occasion of the institution arose from the people's resorting to the high places for sacrifice, during the captivity, or the uncertain abode of the ark of God. Here a company of prophets were appointed to reside, to bless the sacrifices, and to instruct the people. Over these little universities or colleges of students, some venerable prophet presided. But the scholars were not inspired with the same prophetic spirit as their master, but received prophecies at his mouth. They were called *sons of the prophets*; and, in the schools, sat at their master's feet. *Joseph. Buxtorf, Bafnage, &c.*

The principal of these academies in the kingdom of Israel were at Bethel, Jericho, and Gilgal. In Judah likewise, there were some of these schools; particularly at Jerusalem, there was a college of prophets within the second wall of the city.

It is not certain what rite of initiation was used when a prophet first entered upon his office. Some suppose, he was anointed with oil, as kings and priests. Others allow no other ceremony of inauguration than clothing them with the prophetic mantle, which was an upper garment made of lamb's skin, thrown over their shoulders. They likewise wore hair-cloth next their skin, tied about with a leather girdle.

The standing methods of God's communicating himself to the prophets were dreams, visions, and immediate inspirations. But the highest pitch of the prophetic revelation, was what the Jews called the *Mosaic degree*, or

that way of prophecy with which Moses was endowed. This the Jewish writers make to consist in four things; first, that in all God's communications to Moses, he immediately spoke to his understanding, without any dreams, visions, or impressions on his fancy. Secondly, That Moses had the prophecies conveyed to him without any fears or consternations, whereas the other prophets were usually astonished at the sight of God. Thirdly, That Moses wanted no previous dispositions to make him capable of divine revelations; whereas the other prophets were often forced by preparatory arts to invite the prophetic spirit to them. Fourthly, That Moses had the privilege of prophecy equally at all times; whereas the other prophets had it only occasionally. See the articles DREAMS, VISION, and INSPIRATION.

All these methods of revelation ceased some hundred years before the final period of the Jewish church. Malachi was the last of the order; and is therefore called by the Jews, the 'seal of the prophets.' But to supply the want of prophecy, the Jews had recourse to a piece of superstition called Bathkol, or the daughter of the voice. See BATHKOL.

The prophetic spirit being so common among the Jews, it was necessary there should be a method of trial established, to prevent impostors, and distinguish the true from the false prophets. The cognisance of false prophets belonged to the great Sanhedrim, and the method of trial, we are told, was this. They observed the judgments threatened by the prophet, and likewise the good things predicted by him. If the judgments did not take effect, this did not prove him to be a false prophet, because God was merciful, as in the case of Hezekiah; and the people might repent, as the Ninevites did: but if he prophesied good, and it came not to pass, he was condemned as a deceiver, and false pro-

phet. To this rule, the Jews added, that a prophet who had the testimony of another undoubted prophet, was to be esteemed a true prophet. *Maimon. de Idol. c. 5.*

The habitations of the prophets were plain and simple, which they built for themselves, and cut down wood for that purpose. 1 Kings xix. 20. They seemed to have employed themselves chiefly in rural affairs. Thus Elisha quitted the plough, when Elijah called him to the prophetic office. Zechariah was an husbandman; and Amos a herdsman, and gatherer of sycamore fruit. Their poverty is conspicuous in all their actions, and the presents they received was only bread, fruits, and honey. 1 Sam. ix. 7, 8. and 1 Kings xiv. 5. The Shunamite, who entertained Elisha, put into the prophet's chamber no furniture but what was plain and necessary. The same prophet refused the rich presents of Naaman. Their temperance likewise is remarkable. The angel gave to Elijah only bread and water for a long journey; and Obadiah, the governor of Ahab's household, gave nothing better to the prophets whom he fed in caves.

If the reader would see the use and intent of prophecy, in the several ages of the world, and the manifest connections between the prophecies of every age cleared up, he may consult the learned *Dr. Sherlock's Use and Intent of Prophecy, &c.*

PROSELYTE, in the religious sense of the word, is one who leaves or renounces one religion to embrace and profess another. This word, which is of Greek original, Προσελύτης, signifies a *stranger*, or one that comes from abroad, or from another place. The Hebrew word גֵר *Ger*, or נָכַר *Necher*, has the same signification. In the language of the Jews, they went by this name who came to dwell in their country, or who embraced their religion, though they were not Jews by birth. In the New Testament they

are sometimes called profelytes, and sometimes gentiles. Acts ii. 10. and xiii. 43.

The Hebrews distinguished two kinds of profelytes. The first are called profelytes of the gate, and the others, profelytes of justice. The first are those that dwell in the land of Israel, or even out of this country, and who, without obliging themselves to circumcision, or to any other ceremony of the law, feared and worshipped the true God, observing the rules that were imposed upon the children of Noah, which we have already spoke of under the article NOAH.

Of this number was Naaman the Syrian, Nebuzaradan, general of Nebuchadnezzar's army, Cornelius the centurion, the eunuch of queen Candace, and some others, of whom mention is made in the Acts of the apostles.

The Jews say, that the profelytes of the gate have ceased in Israel, ever since the observation of the jubilee has been left off; and that the tribes of Gad, of Reuben, and of Manasseh, abiding on the other side of Jordan, were led away captive by Tiglathpileser. But these observations are not just, since we see many profelytes in the time of Jesus Christ, and that our Saviour reproaches the Pharisees (Matt. xxiii. 15.) with compassing the sea and land to make a profelyte, and after this, with making him a greater sinner than he was before.

The privileges of the profelytes of the gate were, first, that by the observation of the rules of natural justice, and by exemption from idolatry, blasphemy, incest, adultery, and murder, they might have pretensions to eternal life. Secondly, they might dwell in the land of Israel, and have a share in the outward prosperities of the people of God. It is said they did not dwell in the cities, but only in the suburbs and the villages. But it is certain, that the Jews have often admitted voluntarily into their cities, not only profelytes of habitation, but also Gentiles

and idolaters, as appears by the reproaches they suffered on this account, through the whole scriptures. In the time of Solomon, there were in Israel one hundred fifty-three thousand and six hundred of these profelytes, (2 Chr. ii. 17, 18.) whom this prince compelled to hew wood, to draw and to cut stones, and to carry burthens for the buildings of the temple. These profelytes were Canaanites, who had continued in the country ever since Joshua's time. Moses forbade the Israelites (Deut. xiv. 21.) to eat any animals that died of themselves, or were strangled, so that the blood remained in them; but ordered them to sell or give such animals to the strangers and profelytes. *Calmet's Diet.*

The profelytes of justice are those that were converted to Judaism, who had engaged themselves to receive circumcision, and to observe the whole law of Moses. Thus were they admitted to all the prerogatives of the people of the Lord, as well in this life as the other. The Rabbins inform us, that before circumcision was admitted to them, and before they were admitted into the religion of the Hebrews, they were examined about the motives of their conversion; to know whether their change was voluntary, or whether it proceeded from any reasons of interest, fear, ambition, or such like. Maimonides assures us, that under the happy reigns of David and Solomon, they received no profelytes of justice, because there was reason to suspect, it was rather the prosperity of these princes, than any love to their religion, that made them converts to Judaism. When the profelyte was well proved, and instructed, they gave him circumcision; and when the wound was healed, they gave him baptism, by plunging his whole body in a cistern of water. Boys under twelve years of age, and girls under thirteen, could not become profelytes without the consent of their parents; or in case of refusal, the concurrence of the officers of justice.

tice. Baptism to girls supplied the place of circumcision. Now their parents were no longer looked upon as such; and those who were before slaves were become free. The Rabbins tell us, that the proselytes of justice received from heaven a new soul and a new substantial form. *Selden de Synedr. &c.*

The law of Moses excluded certain persons from the privilege of proselytism; some for ever, and others only for a certain time. Deut. xxiii. 1, 2, &c. The Jews believe, that the mixed multitude which followed the Israelites when they went up out of Egypt, were all converts, and proselytes of justice. They rank Jethro, the father-in-law of Moses, among those who had embraced their religion.

PROVERBS. The Hebrews give the name of proverbs, parables, or similitudes, to moral sentences, maxims, comparisons, or ænigma's, expressed in a style that is poetical, figurative, close and sententious. The Hebrews call this kind of proverbs *משל*, *Mishle*. Solomon says, that in his time, maxims of this sort, were the chief study of the learned. Prov. i. 6. The queen of Sheba came from the utmost parts of the earth, to prove him, and to propose hard questions or parables to him. Hiram king of Tyre held a correspondence by letters, as they say, with Solomon, proposed ænigmatical questions to him, and answered those that were proposed to him by Solomon.

The proverbs of Solomon are, without doubt, the most valuable part of his works: He tells us himself, they were the fruits of his most profound meditations, and of his most excellent wisdom: (Eccles. xii. 9.) 'Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out and set in order many proverbs.' In this book we find rules for the conduct of all conditions of life; for kings, courtiers, men engaged in the affairs

of the world; for masters, servants, fathers, mothers, and children. Some have doubted whether Solomon alone was the author of this book: Grotius thinks this prince took care to have a compilation made for his own use of whatever was then excellent in points of morality, from all the ancient writers of his own nation; that under Hezekiah this collection was enlarged, by whatever of this nature had been written since Solomon; it was Eliakim, Shebna, and Joah, (2 Kings xviii. 18.) says he, that completed this collection. But these conjectures not being supported by any proof, ought not, in the opinion of Calmet, to be of such weight with us, as to make us depart from the sentiment of the fathers and interpreters, who ascribe this whole book to Solomon.

But certain it is, that this collection is but a part of the proverbs of Solomon: for we are told, (1 Kings iv. 32.) that he spoke three thousand proverbs, and his songs were a thousand and five. In the twenty-fifth chapter, it is observed, that the following proverbs belong to him: but that they were collected by persons appointed by Hezekiah for that purpose. The thirtieth chapter is intitled, 'The words of Agur the son of Jakeh.' The last chapter is inscribed, 'The words of king Lemuel.' From these different titles, it is concluded, that the first twenty-four chapters are the genuine works of Solomon; that the five next are a collection of several proverbs made by order of Hezekiah; and that the two last chapters were added, and belong to different though unknown authors. See AGUR, &c.

The Greek version of this book is often different from the Hebrew, and has a great many verses that are not found in the original. In the antient Latin additions, several verses are added, which have been left out since the time of St. Jerom. The Jews are of opinion, that Solomon wrote the Canticles in his youth, the Proverbs

in his manhood, and the Ecclesiastes in the latter part of his life. See the articles SOLOMON, CANTICLES, BATH-SHEBA, &c.

PSALMS, a canonical book of the Old Testament, containing spiritual songs and hymns, written by king David, and others. They are called psalms, from the Greek ψαλλώ, which signifies to touch *feverly*, because with the voice was joined the sound of musical instruments. This book is justly esteemed as a kind of abridgment of the whole scripture, and in the opinion of St. Austin and some other fathers, contains whatever is found in the other sacred books.

The Hebrews commonly divide the psalter into five books; and several of the fathers admit of this division, and think it very antient. Eusebius says, it may be observed in the Hebrew original, and in the best editions of the septuagint. The first book ends at the forty-first psalm; the second, at the seventy-second; the third, at the nintieth; the fourth, at the hundred and fifth; and the last, at the hundred and fiftieth. The number of canonical psalms has always been fixed among the Jews, as also among the christians, at one hundred and fifty; for the hundred and fifty first, to be found in the Greek, has never been received as canonical. But though the number of the whole has been agreed on, yet there is a variety in their distribution. The English version, as indeed almost all versions used in protestant churches, follows the distribution of the Hebrews. But the septuagint and vulgate make but one psalm of our ninth and tenth; the first verse of our tenth psalm being their 21st verse; so that they fall a psalm behind us in number; and continue so to psalm cxiii. of the vulgate, which we, at verse 10, divide into two; and by this means get two psalms a-head of the vulgate: hence psalm cxiv of the Greeks and Latins is our cxvi. psalm: but afterwards, by unit-

ing psalm cxiv. and cxv. of the Greeks and Latins, we differ from them but by one to their cxlvi. psalm, which uniting with their cxlvii. we continue to reckon with the septuagint and vulgate to the end. The book of the psalms was collected by Ezra. Speculative men have exercised themselves very much upon the order and disposition that the psalms ought to observe among themselves. They have discovered mystery and design, some in one manner, and some in another. Some have thought, that they could observe a succession of the events of the life of David. Others have pretended, that regard was had to the order of the solemnities that were celebrated in the temple. Some have observed, that generally speaking, the first psalms are upon subjects of sorrow; and the latter upon more joyful and comfortable subjects. The authority and canonicalness of the book of psalms has always been acknowledged, both by the Jews and christians; though some heretics, as the Gnostics, Nicolaitans, Manichees, and some among the anabaptists, have denied that David was a prophet, or an inspired writer.

Nothing can be a greater argument of the obscurity of the book of psalms, than the great number of commentaries that have been made upon them. The difficulty of explaining these songs proceeds from different sources. The first is the obscurity of the Hebrew text; the second, the sublimity of the stile; and the third, the abstruseness of the matter.

Most of the psalms have a particular title, signifying either the name of the person who was to set it to music, or that was to sing it; or the instrument that was to be used, or the tune to which it was set, or the subject and occasion of the psalm. Some of the antients believed, that David was the sole author of the book of psalms: but the titles of them prove the contrary. Thus the nineteenth psalm, and some others, appear to have been written

by Moses. There are some psalms, as the second, seventy second, hundred and fifth, and hundred and sixth, which have no titles, but are supposed to have been written by David, because the subject matter they contain is suitable to the circumstances of that prince. The fiftieth, seventy third, and the ten following psalms are inscribed with the name of Asaph; and the title of them is more lofty than that of David's psalms. But Asaph can hardly be supposed to have written all the psalms which go under his name, because some of them relate to the Babylonish captivity. Many of the psalms are under the names of the sons of Korah, who raised a rebellion among the Israelites. These were Levites, whose names were prefixed to these psalms, not because they were the authors of them, but because they were to sing them. The same may be said of those psalms which have Jeduthun in the title, who was one of the chief singers among the Levites. The seventy second, and hundred and twenty-seventh, are under the name of Solomon. The former was composed by David, for his son Solomon, who possibly might be the author of the latter.

For the use and import of the word *Psalm*, which is so often used in these divine poems, see the article SELAH.

*PSALMS of degrees.* See the article DEGREES.

*PSALTERY*, *ψαλτήριον*, a musical instrument, much in use among the ancient Hebrews, who called it *קנין* *Nabel*; though in Daniel (iii. 5.) we find the Hebrew word *Tjantirim* for psaltery. It was an instrument of wood, having strings, and was made use of, with other instruments, in the solemnities and ceremonies of religion. 1 Kings x. 12. 2 Chr. ix. 11. 2 Sam. vi. 5. The ancient Nablion, as the lxx. generally renders it, was very near of the figure of a Delta  $\Delta$ , according to St. Jerom, Cassiodorus, and Isidorus, having a hollow belly above, and strings stretched from top to bottom

over-against this cavity, which makes them give a sound, when touched by the finger or the bow. The difference observed by St. Basil, St. Austin, St. Hilary, and those above cited, between the Psalterion and the Cithara, or harp, is, that the psaltery was played upon below, and gave its sound above; whereas the cithara was played upon above, and sounded below.

These instruments approached very near to our harp. Ovid says, that the Nablion was played upon with both hands.

*Disce etiam duplici genitalia nobilia palma  
Plectere, convernent dulcibus illa modis.*

See the article HARP.

Josephus says, that the Nabel or Nablion had twelve strings, and that it was touched with the fingers. Aristotle speaks of a triangular psaltery, the strings of which were all equally distended. Juba, in *Athenæus*, says, that Alexander of Cythera added several strings to the psaltery, and laid it up in the temple at Ephesus, as the master-piece of his industry.

The modern psaltery is a flat instrument, of a triangular form: it is strung with three rows of strings, of iron or brass wire, tuned to an unison or to an octave, raised upon two bridges which are on the two sides; these strings are extended from side to side, and are played upon by a kind of bow. Thus is this instrument very different from the ancient psaltery. *Cabnet's Dict. Bibl. and Grassineau's Music. Dict.*

*PTOLEMAIS*, or *Accno*. See the article ACCHO.

*PTOLEMY*, a name borne by all the kings of Egypt, from Ptolemy the son of Lagus, who, upon the death of Alexander the great, succeeded to the government of this country, to the conquest of Egypt by the Romans, as may be seen under the article EGYPT, where a list of these kings, with the duration of their several reigns, is exhibited.

So much of the history of these princes as we are concerned to take notice of, has been related under the articles ALEXANDER BALAS, JONATHAN MACCABÆUS, &c.

PUA, son of Issachar, and head of the family of the Punites. Numb. xxvi. 23.

PUA, of the tribe of Issachar, father of Tola, who was judge of Israel. Judg. x. 1.

PUAH, one of the two Hebrew midwives in Egypt, whom Pharaoh commanded to destroy all the male children of which they delivered the Israelitish women, but to save the female children. Exod. i. 17—19. Josephus thinks, that these midwives were Egyptians, in which opinion he has several followers. But the Hebrews, St. Austin, and some others, contend for their being Israelites. The Rabbins pretend, that Puah was the same with Jochebed, the mother of Moses and Aaron, and that Shiphrah, the other midwife, was Miriam the daughter of Jochebed, and sister of Moses and Aaron: but there is no probability in favour of this opinion. There were doubtless more than two midwives among so numerous a people: but Puah and Shiphrah were the most noted.

The scripture says, that they did not obey the king's command, but being withheld by the fear of God, they preserved the male children alive. And when Pharaoh expostulated with them about this matter, they told him, that the Hebrew women were not like the Egyptian; for the Hebrew women could bring forth children without the assistance of a midwife. In this, however, it is thought they told a lie. But Moses says, that God rewarded them, and 'made them houses,' (*ibid.* 21.) in consideration of the fear of God that they shewed on this occasion: not that he commended or approved their lying, but their piety and compassion. Others understand the words, 'he built them houses,' as

if Pharaoh had built houses on purpose to lodge these midwives, that the Hebrew women might come thither to be brought to bed, in presence of officers appointed by the king to examine whether the children were male or female. Others refer this to God himself, who rewarded them, by giving them a numerous posterity. Most interpreters render it, 'he built their houses;' and F. Calmet affirms, that the Hebrew text (בנין בניהן) has no respect to the midwives, but to the Hebrews, whose houses God built up, by giving them a multitude of children.

PUBLICAN, a farmer or receiver of public money, an officer of the revenue, a man employed in collecting such impositions as are hateful to the people. Among the Romans, there were two sorts of farmers: some were general farmers, who in every province had their deputies and under-farmers, who collected the revenues and other profits of the empire. of which they gave account to the emperor. These principal farmers were men of great consideration in the government; and Cicero says, that among these, were to be found the flower of the Roman knights, the ornament of the city, and the strength of the commonwealth. But the deputies, the under-farmers, the commissioners, the publicans of the lower order, were looked upon as so many thieves and pick-pockets.

Among the Jews, the name and profession of a publican was the most odious thing in the world: this nation, in a particular manner, valued themselves upon their freedom; 'We be Abraham's seed, and were never in bondage to any man' John viii. 33. They could not, without the utmost reluctance, see publicans in their country, rigorously exacting those tributes and impositions that were laid on them by the Romans: especially the Galileans or Herodians, the disciples of Jesus the Gaulonite, submitted to this badge of servitude, not without the greatest

impatience, and thought it even unlawful to pay tribute to a foreign power; as they shewed by that question they put to Jesus Christ. Luke xx. 22. 'Is it lawful for us to give tribute unto Cæsar, or no?' Those of their own nation that undertook this employ, they looked upon as no better than heathen; 'Let him be unto thee as an heathen man, and a publican.' Mat. xviii. 17. It is even said, that they would not allow them to come into their temple, or their synagogues, nor admit them to partake of their public prayers, or of their offices of judicature, or allow them to give testimony in a court of justice. Lastly, we are assured, they would not accept of their presents at the temple, no more than they would of the price of prostitution, or of blood, or of any thing else of the like nature.

It appears by the gospel, that there were many publicans in Judea, in the time of our Saviour. Zaccheus, probably was one of the principal farmers, since he is called 'the chief among the publicans;' (Luke xix. 2) but St. Matthew was only an inferior publican. The Jews reproached our Saviour (Luke vii. 34.) with being a friend of publicans and sinners, and of eating with them. And our Saviour told the Jews, (Matth. xxi. 31.) that harlots and publicans should be preferred before them in the kingdom of heaven. In the parable of the publican and pharisee, who made their prayers together in the temple, we see with what sentiments of humility the view of his condition inspired the publican: (Luke xviii. 10.) he keeps afar off, and, probably, dares not to much as enter the court of the people; he is afraid to lift up his eyes to heaven; he smites his breast, and submissively asks pardon of God. Zaccheus assures our Saviour, who had done him the honour to accept of a lodging in his house, that he was ready to give half of his goods to the poor, (Luke xix. 8.) and to return

fourfold whatever he had unjustly acquired: and this, because at that time the Roman laws required, that whenever any farmer was convicted of extortion, he should be obliged to render four times the value of what he had extorted.

PUBLIUS, the chief man, or governor, of Melita, or Malta, (Acts xxviii 7, 8, 9.) when St. Paul was shipwrecked by a tempest upon this island, in the year of Christ 60. This Publius received St. Paul and his company into his house very kindly, and treated them for three days with great humanity. St. Paul, in acknowledgment, restored the governor's father to his health, who was ill of a fever and a bloody-flux. It is said, that not only Publius the father, but the whole island also, were converted to the christian faith. Ado, with several Latin writers, affirm, that Publius joining himself to St. Paul, was by this apostle made a bishop, and sent to preach the gospel; that coming to Athens, he was made bishop of that church, and there ended his life by martyrdom. But this opinion cannot be supported; since Publius, bishop of Athens, did not suffer martyrdom till the time of Marcus Aurelius.

PUDENS, mentioned by St. Paul, in 2 Tim. iv. 21. Baronius, with some others, have believed, that Pudens was a Roman senator converted by St. Peter, with whom St. Paul abode for some time. But there is reason to think, that he confounds him with another Pudens who was a senator, and who is said to be the father of Praxedus and Prudentiana, in the time of pope Pius, above an hundred years after the epistle to Timothy was written. The Greeks keep the festival of St. Pudens, the disciple of the apostles, on the 14th of April: they put him in the list of the seventy disciples, and say, that after the death of St. Paul, he was beheaded by Nero. There are some who think that Claudia, mentioned by St. Paul after Pudens,



Pudens, was wife to this holy man. The common tradition is, that St. Peter not only lodged with Pudens, but also celebrated the divine mysteries there, and there consecrated the first church at Rome, which has since been made that of St. Peter in bonds. *Calmet's Dict.*

PUL, or PHUL, king of Assyria. He came into the land of Israel in the time of Menahem king of the ten tribes; (2 Kings xv. 19, &c.) and invaded the kingdom on the other side of Jordan. But Menahem, by a present of a thousand talents of silver, prevailed with the king of Assyria not only to withdraw his forces, but to recognize his title likewise to the crown of Israel, before he left the kingdom. This is the first time that we find any mention made of the kingdom of Assyria, since the days of Nimrod; and Pul is the first monarch of that nation who invaded Israel, and began their transportation out of their own country. Some are of opinion, that he was the same with Belesis, the governor of Babylon, who, together with Arbaces the Mede, slew Sardanapalus the last of the Assyrian monarchs, and translated the empire to the Chaldeans. Our excellent Patrick seems to be confident in this. But according to the learned Dr. Prideaux, Belesis was one generation later, and therefore it is supposed that this Pul was the father of Sardanapalus, who was called Sardan, with the annexion of his father's name, Pul; in like manner as Merodach king of Babylon, was called Merodach-Baladan, because he was the son of Baladan. This Pul therefore was the same king of Assyria, who, when Jonah preached against Nineveh, gave great tokens of his humiliation and repentance. The only difficulty is, that he seems to have marched his army from Babylon, and not from Nineveh. But then it is suggested, that, as the kings of Assyria resided sometimes at Babylon, and sometimes at Nineveh, it is not improbable that

Pul, to avoid the judgments which Jonah threatened against the latter, might remove to Babylon, where he resided the remaining part of his reign; and this made it so convenient for him to attack the Israelites on the other side Jordan. *Frideaux's Connec. and Bedford's Scripture Chron.*

Usher, Rollin, and Calmet think, that Pul was the father of Sardanapalus, who added the name of Pul to that of Sardan; and if this conjecture be true, Pul in that case must be the same with Anacindaraxes, or Anabaxares, the name which profane authors give to the father of Sardanapalus. On the other hand, the system of some modern writers, particularly Sir Isaac Newton, and the authors of the *Universal History*, is as follows. This Pul was, by his name, a pure Assyrian, and not a Chaldean or Babylonian, as he is mistaken to have been by some, who would have him to be the Belesis of Ctesias, than which no position can be more gross. That he was the first king of Assyria appears by his name, which is simple, and not compounded as the rest we read of are. The Assyrian names are for the most part compounded of the simple names of their gods, and the name of this prince we find a primitive, as we may call it, compounded in the names of the other princes in these parts, as Tiglath-Pul-Assur, Nebo-Pul-Assur, and the like. From this circumstance, and the affinity of the name itself, he is, with seeming certainty, said to have been the Assyrian, Syrian, or Tyrian Belus. That this man has been the first founder of the Assyrian monarchy is, by Sir Isaac Newton, proved in the following manner. None of the prophets who preceded Pul, and foretold the calamities which the people of Israel afterwards suffered from the Assyrians, ever name that nation, but only speak of a people that is to be raised up against Israel. Thus Jonah, who prophesied about sixty years before the reign of Pul, mentions

mentions indeed the king of Nineveh, but no where that of Assyria. Amos prophesied about ten or twenty years before Pul began his conquests, and foretold that God would raise up a nation that should humble the house of Israel, but what nation he names not. In the prophecies of Isaiah, Ezekiel, Hosea, Micah, Nahum, Zephaniah, and Zechariah, which were written after the Assyrian monarchy was grown powerful, it is named on all occasions. Therefore as Jonah and Amos, who prophesied before the reign of Pul, never mention the Assyrians, though those who flourished after his reign frequently do, it is very plain, that in the days of the former, the Assyrians made no great figure in the world, but were to be raised up against Israel, and by consequence rose in the days of Pul, who is the first upon record that fulfilled the prophecies of Amos, threatening Syria and Israel with captivity. Besides, we know from scripture that till Pul made his appearance on this side the Euphrates, not only Syria and Egypt, but many other neighbouring nations were governed by their own kings. Sennacherib and Memnon were great conquerors, and subdued all Chaldaea, Assyria, Media, Persia, Bactria, &c. but in their histories no mention is made of any opposition they met with from an Assyrian empire then standing. Homer mentions Baccus and Memnon kings of Egypt and Persia, but knowing of an Assyrian empire. Whence it is manifest that the Assyrian empire, which Ctesias makes as ancient as the flood, did not begin till the reign of Pul, who reduced the above-mentioned nations.

Hence, the Ninus of profane authors can be no other than Tiglath-pileser, the son and successor of Pul. This Ninus was the first who set up images to be worshipped, and particularly one to his father Belus, and granted privileges and pardons to those who resorted to it: therefore we must con-

clude, that Pul was the first that was worshipped in these parts as a god; and consequently he, who was the undoubted founder of the Assyrian and Babylonian empires, was the boasted Belus of the Babylonians, Phœnicians, and others, over whom the descendants of his family extended the dominion he had founded. *Newton's Chronology of Ant. Kingd. and Univers. Hist. B. 1. c. 8. and 9.*

#### PUNISHMENTS of the Hebrews.

There were several sorts of punishments in use among the Jews, which are mentioned in the scripture. The rabbins tell us of several formalities which accompanied and followed the decision of the judges in criminal cases. When the matter concerned life and death, they proceeded with great deliberation. After the witnesses were heard, the affair was put off to the next day, the judges went home, eat but little, and drank no wine. The day following they assembled again, two by two, to examine the circumstances of the proceeding over again, at more leisure. After this examination, the judgment might be rectified; inasmuch, that he that before was for the condemnation of the criminal, might now be for absolving him; or he that had acquitted him, might now be for his condemnation.

The sentence being then confirmed and pronounced, the criminal was led away to execution. A man, placed at the door of the court, held an handkerchief in his hand; a little farther was an horseman, or a crier on horseback. If any one offered himself to say any thing in favour of the condemned person, the first sentinel made a signal with his handkerchief, and the horseman galloped away, to have the prisoner brought back again. Two of the judges went on each side of him, to hear if he had any thing farther to offer in his own justification. The criminal might be brought back as often as five times, to hear those that could say any thing in his defence.

fence. If there was nothing further to retard the execution of the sentence, it was published with a loud voice; 'Such an one is abandoned, for such a crime; such and such have deposed against him; If any one have any proofs of his innocence, they may now produce them.'

The Jews were of opinion, That the death of offenders, might be of great merit to procure their salvation, if they suffered to satisfy the justice of God, and to make atonement for their sins. They were exhorted to confess their faults, and to say, 'Let my death be for an expiation of all my sins.' Their maxim was, That he that confesses his faults, has a share in the life to come.

They gave to criminals, at their execution, wine mingled with incense, myrrh, and other strong drugs, that were proper to stupify the senses, and to make them lose the sensation of pain. Solomon (Prov. xxxi. 6.) advises to give wine to such as are overwhelmed with pain. And we see an instance of this piece of humanity, in what was offered to Jesus Christ at his passion; they would have given him wine mixed with myrrh before his crucifixion, and vinegar when he was upon the cross. Matt. xxvii. 34, 48. These observations are general, and belong to all sorts of executions.

The punishments used among the antient Hebrews are reduced into these following:

1. The punishment of the cross has been already spoken of at large, under the article CROSS.

2. Suspension, or the punishment of the rope. The Jews maintain, that none but idolaters and blasphemers underwent this punishment. Haman and his sons were hung upon a high gallows, Esth. vii. 10. Pharaoh's chief baker was first beheaded, and afterwards hung upon a gibbet. We read in the scriptures, that sometimes they hung up men alive, and some-

times they hung up their carcases, after they were dead. Josh. viii. 29-2 Sam. xxi. 12.

3. Stoning, or putting to death by casting stones, was very much in use among the Hebrews. It is said, that this penalty was inflicted upon all those criminals that the law condemned to death, without expressing the particular kind of death: for example, the incest of a son with his mother, or of the son with his mother-in-law; or of a father with his daughter; or with his daughter-in-law; or of a man that debauches a woman that is contracted; or of her that is contracted, and consents to another; those that are guilty of the crimes of sodomy or bestiality; idolaters, blasphemers, magicians, conjurers, breakers of the sabbath; those that offer their children to Moloch; those that entice others to idolatry; a son rebellious to his father, and condemned by the judge. See STONING.

4. Fire. This punishment was very common. When Judah was informed, that his daughter-in-law Tamar was with child, he would have her burnt as an adulteress. Gen. xxxviii. 24. The law of Moses inflicts the punishment of fire upon the daughters of the priests, who were guilty of fornication. Lev. xxi. 9. Nebuchadnezzar cast Daniel's companions to be thrown into a burning fiery furnace, because they would not worship his golden image. Dan. iii. 21. And by the law, he was ordered to be burnt alive, who should marry the mother and the daughter.

5. The punishment of the rack or tympanum is met with in the Greek of St. Paul to the Hebrews. xi. 37. Interpreters are divided about the sense of this word *τυμπανηθησαν*. Some have explained it of the Trestle, or Clivalet, a punishment very frequent among the antients: but scarce known at this day. Others think that the apostle alludes to the death

of John the baptist, and to that of St. James, who were both beheaded. Some think, it signifies to flea alive. Others take it, in a general sense, for all kinds of capital punishments and violent deaths: but most interpreters are of opinion, that the apostle here means the bastinado, or the punishment of the stick; and that he makes an allusion to the cruelties exercised upon old Eleazar. The second book of the Maccabees (vi. 19.) speaking of the martyrdom of Eleazar, says, that he came to the tympanum. See the article **BASTINADO**.

6. Imprisonment. This was not always considered as a punishment; but was to keep and secure a person accused or suspected. Joseph detained his brother Simeon in prison till he should be assured of the truth of what his brethren had told him concerning his father and his brother Benjamin. Gen. xlii. 19. The blasphemer that was brought to Moses, (Lev. xxiv. 12.) and the man that was found gathering sticks upon the sabbath day, (Numb. xv. 34.) were put in ward, till the Lord declared the kind of punishment they were to undergo.

But often imprisonment was made a punishment, when it was attended with shame and severities. When Joseph was unjustly accused by Potiphar's wife, he was put into prison, and loaded with fetters. Gen. xxxix. 20. Samson was taken by the Philistines, cast into a dungeon, (Judg. xvi. 21.) had his eyes put out, and was forced to grind at the mill. Hothea king of Israel, Jehoahaz, and Manasseh kings of Judah, were shut up in prison by their conquerors the kings of Assyria and Chaldaea. Zedekiah underwent the same hardships, to which was added the punishment of having his eyes put out. Ahab king of Israel gave orders, that the prophet Micaiah should be shut up in prison; (1 kings xxii. 27.) that he should be fed with the bread of affliction, and with the water

of affliction, till he should return from his expedition against Ramoth-Gilead. Bonds, fetters, shakels, manacles, and chains, which usually attended imprisonment, must be looked upon as punishments.

7. The precipice, or throwing headlong from the top of a rock, with a stone tied about the neck: this was not a common punishment. If it has been sometimes used among the Hebrews, it was in singular cases. Amaziah, king of Judah, forced ten thousand Idumæans, whom he had taken prisoners of war, to leap from the top of a high rock. 2 Chr. xxv. 12. The Jews intended to precipitate Jesus Christ from the top of their mountain. Luke iv. 29.

8. The punishment of the sword. In scripture we meet with several instances of decapitations. Pharaoh's chief baker had his head cut off; (Gen. xl. 19.) after which, his body was hung upon a gibbet. Abimelech son of Gideon cut off the heads of seventy sons of Gideon, his brethren, upon one stone. Judg. ix. 5. The people of Samaria cut off the heads of seventy of the sons of Ahab, and sent them in baskets to king Jehu. 2 Kings x. 7. John the baptist was beheaded in prison, by the order of Herod. Matt. xiv. 8, 11.

9. To be torn in pieces by thorns, or under harrows or sledges of iron. There are some examples of these punishments in scripture. When Gideon returned from pursuing the Midianites, he tore with thorns and brambles of the desert, the chief men of the city of Succoth, who had insulted him. Judg. viii. 16. It is thought that David did something like this to the Moabites. 2 Sam. viii. 2. 'And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he, to put to death, and with one full line to keep alive.' What is said in the

text of casting them down to the ground, is favourable to this explanation. He made the Ammonites undergo a punishment that was still more cruel. 2 Sam. xii. 31. 'He put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln.' The harrow or sledges of iron here mentioned, were machines proper for threshing of corn, in order to get the grain out of the straw; of which there were several kinds. But they were all loaded with iron or stones for bruising the straw. Lastly, he made them pass under axes of iron, and through the places for making of bricks. Whether by these last words we are to understand the furnace in which the bricks are burnt, or the place where the earth is beat and macerated, in which these miserable wretches were executed; these punishments were very horrible, but were tolerated among those people, who allowed themselves the liberty of putting all to death that they took in war.

10. The punishment of the saw, or to be cut in the middle. This punishment was not unknown to the Hebrews. Some are of opinion, that it was originally from the Persians or Chaldeans. It is certain that it is still in use among the Switzers; and that they did put it in practice not many years ago upon one of their countrymen guilty of a great crime. They put him in a kind of coffin, and sawed him at length, beginning at the head, as a piece of wood is sawn. The apostle Paul, in his epistle to the Hebrews, (xi. 37.) speaking of the calamities suffered by the prophets and saints of the Old Testament, says, that they were sawn asunder. Several of the antients have explained this passage concerning the death of Isaiah, who is said to have been put to death by king Manasseh, with a saw.

11. Cutting off the hair of the guilty person seems to be a punish-

ment rather shameful than painful; and yet it is thought, that pain likewise was added to the disgrace; and that they were not contented to shave or cut the hair, but tore it off with violence, as if they were plucking a bird alive. This at least is the signification of the Hebrew and Greek in Nehemiah, 'I contended with them, and smote certain of them, and plucked off their hair.' Sometimes they put hot ashes on the skin, after they had torn off the hair, to make the pain the more exquisite. It was thus they served adulterers at Athens; as is observed by the scholiast on Aristophanes.

12. To pluck out the eyes. This is a punishment not common; and though Moses had appointed, that an eye should be given for an eye, and a tooth for a tooth, (Exod. xxi. 24.) yet it is the opinion of commentators, that this was very seldom put in practice according to the letter; and that the offender was generally punished by a pecuniary penalty, which was converted to the use of the injured party. When the Philistines laid hold on Samson, and intended to prevent his doing them any more harm, they put him in prison, and bored out his eyes. Judg. xvi. 1.

When Nahash king of the Ammonites made war with the city of Jabesh-gilead, (1 Sam. xi. 2.) he threatened to admit of no other composition with them, but that of their submitting to have every one his right eye put out. Nebuchadnezzar took king Zedekiah, and had his children put to death in his presence, and caused his eyes to be put out, and afterwards had him carried to Babylon in chains. 2 Kings xxv. 27.

13. To cut off the extremities of the feet and hands was a piece of cruelty formerly exercised by Adonibezek, king of Bezek, upon seventy kings who had been conquered by him, and who eat like dogs under his table. But God thought fit to have

have him tortured after the same manner that he had tortured others. The Israelites conquered him, took him, and cut off the extremities of his hands and feet. Judges i. 5--7. David treated the murderers of Ishbosheth in the same manner, and had their bodies hung up over the pool of Hebron. 2 Sam. iv. 12.

14. To be exposed to wild beasts, and to fight with beasts, was a punishment very frequent among the Romans. St. Paul says, (1 Cor. xv. 32.) that he fought with beasts when he was at Ephesus. Sometimes they were exposed to wild beasts to be devoured by them. See PAUL.

There are still several other sorts of punishments mentioned in the first, second, and fourth books of the Maccabees; such as that of the burning-pan; tearing off the skin by the hairs of the head; burning the sides and bowels with lighted torches; tearing with combs of iron; stretching upon the wheel, and several other sorts of torture.

Sometimes they demolished the houses of offenders, and reduced them to a common place for filth and dung. 2 Kings x. 27. Dan. ii. 5. iii. 29, and Ezra. vi. 11.

PUNITES. See PUA.

PUNON, or PEUNON, a station of the Hebrews in the wilderness. Numb. xxxiii. 42, 43. It is also called Phæno, Phaino, and Metallo-phænon, because of the mines of metals there found. Eusebius says, that this place was situate between Petra and Segor; and elsewhere he places it four miles from Dedan. St. Athanasius says, that these mines of Phanos were so dangerous, that murderers condemned to work there, could live but a few days. We find bishops of Phenos in the subscriptions of the councils.

It is thought to be at Punon that Moses erected the brazen serpent, for the cure of the murmuring Israelites, who had been bit by the fiery serpents.

Others believe, that this happened at the encampment of Zalmonah.

PUR, or PHUR, or PURIM; that is to say, *Lots*. The feast of Lots was a very solemn feast of the Jews, instituted in memory of the lots that were cast by Haman, the enemy of the Jews. Esther iii. 7. These lots were cast in the first month of the year, and marked out the twelfth month of the same year, for the execution of Haman's design, which was to destroy all the Jews in the kingdom of Persia. Thus the superstition of Haman, in casting and pursuing the event of these lots, was the cause of his own ruin, and of the preservation of the Jews; who had now time to avert this blow, by means of Esther the spouse of Ahasuerus, and to remove those ill impressions he had conceived of the Jews. In memory of this so signal and miraculous a deliverance, the Jews instituted a feast, to which they gave the name of Pur or Purim. See the articles LOT, HAMAN, ESTHER, and MORDECAI.

The feast of Lots was celebrated among the Jews of Shushan on the 14th of day of Adar, and among the other people of the Persian empire on the 15th of the same month, which answers to our February. See Esther ix. 18, 19, 21. and 2 Macc. xv. 39. The Jews have strictly kept this feast down to our times, and these are the ceremonies they observe in the celebration of it, according to Schickard and Buxtorf. On the eve of the feast, if it is a day on which they may fast, they keep a strict fast, in memory of that kept by Esther and Mordecai. If the day will not allow them to fast, because it may happen to be the sabbath, or the eve of the sabbath, on which they never fast, they anticipate the fast; that is, instead of fasting on the 13th of Adar, they fast on the 11th of the same month. According to rule, they should remain without eating for four and twenty hours, or

from

from one evening to the next; and from thirteen years old they are obliged to keep this fast.

On the eve of the feast, they give their alms liberally to the poor, that these also may make much of themselves on the feast of lots: for on the day of the feast, they send a share of whatever they have at table, to such as are in want. On the evening of the thirteenth of Adar, when the feast begins, they assemble in the synagogue, and light up their lamps; and as soon as the stars begin to appear, they begin to read the book of Esther. They continue the reading of it from one end to the other. There are five places in the book of Esther, wherein the reader raises his voice with all his might, and makes a dreadful howling. When he comes to the place that mentions the names of the ten sons of Haman, he repeats them very quick, without taking breath, to shew, that these ten persons were destroyed in a moment. Every time the name of Haman is pronounced, the children, with great fury, strike against the benches of the synagogue, with mallets and stones, and make lamentable cries. It is said, that formerly they used to bring a great stone into the synagogue, with the name of Haman written upon it; and that all the time the book of Esther was reading, they struck against it with stones till they had beat it to pieces.

After the reading was finished, they returned to their houses, where they made a meal rather of milk-meats than of flesh. The day following, early in the morning, they returned to the synagogue, where after they had read that passage of Exodus wherein mention is made of the war with Amalek, they began again to read the book of Esther, with the same ceremonies as before. After which, they return home and pass the rest of the day in sports and dissolute mirth; the men dressing themselves in women's clothes, and the women in those of men, con-

trary to an express prohibition of the law. Deut. xxii. 5. And their doctors have decided this point, and affirm, that upon this day they may drink wine till they cannot distinguish between, 'Curfed be Haman, and 'curfed be Mordecai.' Heretofore they used to erect a gibbet, and upon it to burn a man made of straw, which they called Haman. But it was thought they had an intention of insulting the christians upon the death of Christ, and therefore the emperors forbad them to use this ceremony, on penalty of forfeiting all their privileges.

They permit drinking of wine even to excess upon this day, because it was, they say, by making king Ahasuerus drink, that Esther procured the deliverance of the Jews. They oblige every one man, woman, and child, to be present at the synagogue, because all had a share in the deliverance, as all were exposed to the danger. On this day, scholars make presents to their masters, heads of families to their domestics; and great ones to those of inferior condition. In a word, the whole day is spent in joyfulness and feasting, as it is said in the book of Esther; (ix. 22.) 'That they should make them days of feasting and joy, and of sending presents to one another, and gifts to the poor.'

This festival continues for two days, but only the first of them is kept with solemnity. During these two days, they may work or do business; yet they refrain the first day, though they are not obliged to it. The second day they read no new lesson in the synagogue, and the feast is not so great; but they however shew some marks of festivity. When the year consists of thirteen months, and that there are two Adars, that is to say, when at the end of two or three years there is a supernumerary month in the lunar year, they reckon the month Adar twice over, which they insert between February and March, and then the second Adar is called *Ve-Adar*. When therefore

therefore there are two Adars, they celebrate the feast of lots twice over; the grand purim is on the fourteenth of the first Adar, and the lesser purim is on the fourteenth of the second Adar: but this second feast is not accompanied with the diversions of the first, having properly little more than the name of this feast. See the article ESTHER.

**PURIFICATIONS.** There were several kinds of purifications among the Hebrews, which had relation to the several impurities that might be contracted. We have spoke of several of these impurities, as occasion offered, in the different articles of DEFILE, LEPROSY, DEAD, NAZARITES, &c.

When a woman was brought to bed of a boy, she was esteemed impure for forty day; (Lev. xii. 1, 2, 3, &c.) that is, seven days during which she could not touch any thing, but that it became defiled. After this she was still impure for thirty days, but her impurity was such, as did not hinder her from taking care of her household affairs. She was only excluded from the use and participation of holy things. If she had brought forth a girl, she was judged unclean for sixty days; that is, two weeks in which she could not touch any thing without defiling it, but the rest of her time she was only excluded from the use of holy things; and might not go to the temple, nor celebrate the passover, nor eat of the peace-offering, &c.

When the days of her purification were ended, she carried a lamb to the entrance of the tabernacle, or the temple, to be offered for a burnt-offering, and a young pigeon or turtle for a sin-offering. If she was not in circumstances good enough to afford a lamb, she gave two turtles, or two young doves, of which one was for a burnt-offering, and the other for a sin-offering.

The virgin Mary complied with the

law in this respect, (Luke ii. 2, 23; &c.) in memory of which the church has instituted the feast of the Purification of the Virgin Mary observed on the second day of February. See the articles JESUS CHRIST, MARY and FIRST-BORN.

The Jews that lived at too great a distance from the temple, and could not resort thither to purify themselves from some certain defilements; which were unavoidable, in the ordinary way of life; for example, such pollutions as they contracted at the burial of the dead, to whom they were obliged to pay their last duties; made use of the ashes of the red heifer which was sacrificed for this purpose at Jerusalem, and the ashes of which were distributed to all Israelites at a distance. See the article RED HEIFER.

If a man and a woman made use of the marriage-bed, they were unclean till the evening; (Levit. xv. 16, 17, 18.) they washed their cloaths, and purified themselves by bathing. If a woman had her monthly infirmities, she was unclean for seven days; (Levit. xv. 19, 20, 21, &c) whatever she touched during those seven days was defiled; and those that touched her bed, cloaths, or seat, were unclean till the evening, were to wash their cloaths, and to purify themselves by bathing. If during the time of this infirmity, any man should come near her, he would be defiled for seven days, and the bed they lay upon would also be polluted. If it were with his knowledge that he then came near her, and the affair was brought before the judge, both of them were to be put to death. Levit. xx. 18. The antient Christians on many occasions looked upon these infirmities of women as defilements, and did not think it lawful then to come near them, perhaps as much out of decency as religion. The Turkish women even to this day forbear to come to church while this lasts, 'The Indians do not so much as suffer their women to come into their houses,



houses, while they have this malady upon them. *Tournefort's Travels to the Levant.*

Even involuntary pollutions that might happen in sleep, were purified by bathing. Deut. xxiii. 10. He to whom this happened was to go out of the camp, and not to return till after sunset, and after he had washed himself in water.

The Hebrews had an infinite number of other purifications. For example; they did not so much as eat, nor sit down to table, till after they had washed their hands, by pouring water from their finger ends up to their elbows. When they returned into their houses, they were to wash their hands. They also purified their pots and cups, their beds, and whatever else they made use of, following the traditions of their elders. Mark vii. 3, 4, 7, 8. They more than once reproved Jesus Christ and his apostles, for not washing their hands before they sat down to eat. Matt. xv. 2. and Mark vii. 2. At the feast of the marriage of Cana, there were six great pitchers of water set forth, for the purification of the guests. John ii. 6.

PURIM. See PUR.

PURPLE. Moses made use of much wool of a purple colour in the works

of the tabernacle, and in the ornaments of the high-priest. Purple was the colour made use of by princes and great men, by way of distinction. In the book of Judges, (viii. 26.) it is observed, that they made Gideon a present of the purple habit, which the kings of Midian used to wear. The spouse of the virtuous woman was clothed with silk and purple. Prov. xxxi. 22. The wicked rich man of the gospel, (Luke vi. 19.) was clothed in purple and fine linen. We see by Jeremiah and Baruch, (Jerem. x. 9. Baruch vi. 12, 71.) that the Babylonians put upon their idols habits of a purple and azure colour. When Daniel had explained the writings that God caused to appear to Belthazzar, while he was making his impious feast at Babylon, (Dan. v. 7.) he was clothed in purple, or scarlet as our version has it, and adorned with a chain of gold. Alexander Balas king of Syria, sent to Jonathan Maccabæus, a crown of gold, and a habit of purple, allowing him to take the title of the king's friend. 1 Macc. x. 20. Lastly, to make the royalty of our Saviour ridiculous and contemptible, they clothed him with a purple robe at the time of his passion. Mark xv. 17. Matt. xxvii. 28.



Q.

Q U A

**Q**UAIL, in ornithology, a species of tetrao, with the line of the eye-brows white, said to be the least bird of the order of Gallinæ; being about the size of the fieldfare, and much esteemed at table.

God gave quails to his people in the wilderness upon two occasions. First, in the wilderness of Sin, a few days

Q U A

after they had passed over the Red-sea. The second time was, at the encampment, called in Hebrew Kibroth-hattaavah, or, the graves of lust. Both of these times happened in the spring, when the quails passed from Asia into Europe. Then they are to be found in great quantities upon the coasts of the Red-sea and the Mediterranean. God caused a wind to arise, that drove  
Y y y them

them within and about the camp of the Israelites; and it is in this that the miracle consists, that they were brought so seasonably to this place, and in so great numbers, as to suffice for above a million of persons above a month. The Hebrew word *Sbalav*, signifies a quail, by the agreement of the antient interpreters. And the Chaldee, Syriac, and Arabic languages call them nearly by the same name. Yet Mr. Ludolf, in his *Et. ispic History*, l. 1. c. 13. § 96. takes great pains to shew, that Moses did not here mean quails, but locusts.

The following are the reasons alledged by Mr. Ludolf, to prove that Moses intended not quails, but locusts, in Exod. xvi. 3, 13. and Numb. xi. 32. He observes, that the original word *Selavva*, may be derived from a root that signifies *abundance*; which agrees better with locusts than quails. He owns, that the oriental versions explain it by quails: but he maintains, that they did not understand the true sense of the text. Porphyry observes, that an army in Africa being ready to perish by famine, was seasonably relieved by a cloud of locusts, which they fed upon. Ludolf conjectures, that it was a like event that satisfied the desires of the Israelites in the deserts of Arabia. It is an easy thing to prove, by the testimony of many authors, both antient and modern, that there is an almost incredible number of locusts in the east; that the people of Arabia live upon the locusts which are brought to them by the winds; that they lay them up upon heaps, preserve them in salt, eat of them gladly, and serve them up even at kings tables; that they are of an excellent taste, and very wholesome and nourishing.

Sometimes the locusts fly in the air in such vast quantities as to darken the sun, and to cover the harvesters as with a cloud of ill omen. And when they come down upon a country, they leave nothing untouched; they gnaw, de-

vour, and blait every thing, even the hardest wood. Whole nations have been compelled to forsake their habitations, to avoid these troublesome insects.

Our author then proceeds to shew, that the account of Moses is favourable to this opinion. First, locusts are good to eat, and expressly allowed by the law of Moses. Secondly, it was the wind that brought the animals, mentioned by the law-giver, into the camp: and this agrees much better with locusts than with quails. Thirdly, it is said, that they were scattered over the field, and that they covered the ground all over for a day's journey; that they were of the depth of a cubit; that they gathered them up on heaps; that they filled ten omers with them. These expressions are very difficult to reconcile, in the common supposition of quails, but may be very naturally understood of locusts. Fourthly, those animals were spread (or dried according to the Vulgate) all round the camp, (Numb. xi. 32.) which cannot be understood of quails: for they would soon have been full of worms, if they had been thus exposed to the sun.

But what overthrows all these conjectures is, first the consent of the languages, and the oriental versions, which have understood the word *Selavva* to signify quails. The Septuagint, Josephus, and all the commentators, both antient and modern, understand it in the same manner. Besides, the Hebrews asked Moses for flesh, being disgusted with manna; whence it is not probable that they would be contented with locusts. *Calmet's D. et.*

QUARTUS, a disciple of the apostles, of whom mention is made by St. Paul in his epistle to the Romans xvi. 23. The Greeks say he was one of the seventy disciples, and bishop of Berythus.

QUEEN is applied 1. To the wife or consort of a king. Neh. ii. 6. 2. To a sovereign princeps, or chief ruler of a kingdom.

dom. 1 Kings x. 11. 3. To the true catholic church, espoused to Christ, the king of his people, as to a husband. Psal. xlv. 9. 4. To the false anti-christian church, which through pride, ostentation, and security, boasts that she is the only infallible and impregnable church, against which the gates of hell shall not prevail. Rev. xviii. 7. 5. To the sun, moon, and stars, which the He-

brew idolaters called by the name of the queen of heaven. Jer. xlv. 17. 25. They set up altars to the moon upon the platforms or roofs of their houses, at the corners of the streets, near their doors, and in groves. They offered cakes to her, kneaded up with oil and honey, and made libations to her, with wine and other liquors. See the article Moon.



R

R A B

**R**AAMAH, the fourth son of Cuth, (Gen. x. 7.) who peopled a country of Arabia, from whence they brought to Tyre, spices, precious stones, and gold. Ezek. xvii. 22. Calmet thinks this country to have been in Arabia Felix, at the entrance into the Persian gulph.

RAAMAH, or RAAMIAH, returned from Babylon with Zerubbabel. Nehem. vii. 7.

RAAMSES, or RAMESSES, a city built by the Hebrews, during the time of their servitude in Egypt, (Ex. i. 11) and which probably took its name from the king of the country, who set them to work. Its situation is not known. Herodotus speaks of Papremisus in the lower Egypt, and Pliny joins together the Ramissians and Pataimians, which are probably the people that inhabited the two cities of Pithom and Raames. He joins them to the Arabians bordering upon Egypt.

RAB, RAEBIN, RABBAN, or RAB-BAM, a title of dignity among the Hebrews, which signifies *master*, or *excellent*. We find the name Rab given not only to masters and doctors, and to the chief of a class, but also to the principal officers of the court of a prince: for example, Nebuzaradan,

R A B

general of the army of king Nebuchadnezzar, is always called *Rab Tabachim*, (2 Kings xxv. 8. 20. & *passim*. Jer. xxxix. 9. & *passim*.) or the *master of the butlers, cooks, or guards*. Esther (i. 6) says, that Ahasuerus appointed a Rab of his court over every table of his guests, to take care that nothing should be wanting. Daniel (i. 3.) speaks of Ashpenaz the Rab of the eunuchs of the house of Nebuchadnezzar, and of the Rab of the Saganim, or *chief of the governors or peers*. Dan. ii. 48. This prophet himself was preferred to be chief of the interpreters of dreams, or the Rab of the *Chartumim*. Dan. v. 11. It appears that this name came originally from the Chaldees; for before the captivity, we do not find it used, but only when any mention was to be made of the officers of the king of Babylon.

Rab, or Rabbam, properly signifies *master*, or one that excels in any thing; Rabbi, or Rabbani, is *my master*. Rabbim is the plural. Thus Rab is of greater dignity than Rabbi; and Rabbim, or Rabbum, is a word of greater dignity than either Rab or Rabbi.

There were several gradations before they could arrive at the dignity of Rabbim, as among us to arrive at the degree of doctor. He that was ma-

fler or head of the school, was called Chacham, or *Wise*; and he had the name of Bachur, or Elou, who aspired to the doctorship, and for this purpose frequented the school of the Chacham. When he was further advanced, he had the title of Cabar of the Rab, or the *master's companion*. Lastly, when he was further skilled in the knowledge of the law and the traditions, he was called only Rab, or Rabin, and Morena, our *Master*.

The Cacham Rab, or master Rabin, decided all sorts of differences, determined what things were allowed or forbidden, and judged in all matters of religion, and even in civil controversies. He celebrated marriages, and declared divorces. He preached if he had a talent for it, and was head of the academies. He had the head seat in the assemblies, and in the synagogues. He reprimanded the disobedient, and could even excommunicate them; which procured him great respect and authority. In their schools they sat upon raised chairs, and their scholars were at their feet. Hence it is, that in the Acts, (xxii. 3.) St. Paul is said to have studied at the feet of Rabbi Gamaliel. *Philo*.

Our Saviour reprehends the scribes and pharisees for affecting to have honourable titles given them, and to be lords and guides of the people's faith; and exhorts his disciples, not ambitiously to affect such titles, or any vain applause or precedence, one above another; telling them, that he himself was the only law-giver and teacher, who only can teach powerfully and inwardly; and in matters of faith and worship is only to be followed. Matt. xxiii. 7. 8.

The studies of the Jewish doctors being employed either upon the bare text of the law, or the traditions, or the cabbala, hence arose three distinct sects of doctors, and so many different schools. Those who chiefly studied the letter or text of the scripture were called Caraites; those who studied the

Cabbala, Cabbalists; and those who placed their chief study in traditions, or oral law, were stiled Rabbins, or Rabbinites. See the articles CABBALA and CARAITES.

The Rabbins are generally very ignorant in history, chronology, philology, antiquity, and geography. They understand the holy language but very imperfectly. They know not the true signification of a multitude of words that are found in the sacred text of scripture. They are prodigiously conceited about their traditions, so that there is very little profit to be had by reading them; and it is known by experience, that most of those who have applied themselves to peruse their books, have been but little benefited by them, and have entertained a perfect contempt of their understanding and works. See *Calmet's Answer to M. Fourmont, Let. 2.*

The chief function of the Rabbins is to preach in the synagogue, to make public prayers there, and to interpret the law. They have the power of binding and loosing; that is to say, of declaring what is forbidden, and what allowed. When the synagogue is poor and small, there is but one Rabin, who at the same time discharges the offices of a judge and a doctor. But when the Jews are numerous and powerful in a place, they appoint three pastors there, and a house of judgment, where all their civil affairs are determined. And then the Rabin applies himself to instruction only, unless it is thought proper to call him into the council, to give his advice there; in which case he takes the chief place.

They have the authority of creating new Rabbins. They pretend, that formerly every doctor had a right of giving this title to his disciple: but that since the time of Hillel they relinquished this power, in consideration of him, and restrained themselves to the asking the leave of the head of the captivity, at least in the east. At present

sent they content themselves with installing the new Rabbin in an assembly of some doctors. Sometimes it is sufficient for one Rabbin alone to lay on his hands, when it is difficult for several to come together.

They boast of a succession of Rabbins from Moses down to the present times. They speak with great emphasis of their schools set up in Palestine, after the destruction of the temple, and produce lists of doctors, who taught therein: but all these things are so ill put together, that nothing can be concluded from them. *Calmet and Leo of Mod.*

RABBAH, or AREBBA, a city mentioned by Joshua xv. 60. Perhaps it is the same with Arbea, or Hebron. St Jerom speaks of a city called Rebbo, bordering upon Eleutheropolis towards the east.

RABBAH, or RABBATH, or RABBAT-AMMON, or RABBATH of the children of Ammon, afterwards called Philadelphia, the capital city of the Ammonites, situated beyond Jordan. It was famous and considerable even in the time of Moses, who tells us, that then was still to be seen there the iron-bedstead of king Og. Deut. iii. 11. When David declared war against the Ammonites, his general Joab laid siege to Rabbath-Ammon, where the brave Uriah lost his life, (2 Sam. xi. 1, 15, 16, &c.) by the secret order given by this prince, that Uriah should be forsaken in a place of danger. And when the city was reduced to the last extremity, David himself went thither, that he might have the honour of taking it. 2 Sam. xii. 28, 29. From this time it became subject to the kings of Judah. Afterwards the kings of Israel became masters of it, with all the rest of the tribes beyond Jordan. But towards the conclusion of the kingdom of Israel, Tiglath-pileser having taken away a great part of the Israelites of that country, the Ammonites put in execution many cruelties against those that remained; and from whence it followed, that the prophets Jeremiah

(xlix. 1, 2, 3.) and Ezekiel (xxi. 20, and xxv. 5.) pronounced very severe prophecies against Rabbath the capital city of the Ammonites, and against the rest of the country, which probably had their completion five years after the destruction of Jerusalem. Antiochus the great took the city of Rabbath-Ammon about the year of the world 3786. Some time before this, Ptolemy Philadelphus had given it the name of Philadelphia. It is thought, it was to this city of Philadelphia, that St. Ignatius the martyr wrote his epistle, a little before his martyrdom. Philadelphia is not far from the fountain of Arnon. See PHILADELPHIA.

RABBATH-MOAB, or Rabbath of the children of Moab, the capital city of the Moabites, called otherwise Ar, or Areopolis. See the article AR. This city has gone through a great variety of revolutions, and the prophets have often threatened it with great misfortunes. The kings of Judah, Israel, and Edom once laying siege to it, (2 Kings iii. 5, 6, 7, &c.) when the king of Moab saw he must fall into the enemies hands, he took his eldest son, and was going to sacrifice him to his gods upon the walls of the city. But this excited such an abhorrence or compassion in the kings without the city, that they drew off, and broke up the siege.

RABBIN. See the article RAB.

RABBITH, or RABOTH, a city of the tribe of Issachar. Josh. xix. 20.

RAB-MAG, or REB-MAG, one of the general officers of Nebuchadnezzar's army, who assisted with Nebuzaradan at the taking of Jerusalem. Jer. xxxix. 3. Calmet imagines that *Rabmag* signifies the *chief of the Magi*.

RAB-SHAKEH, or RAB-SACES, that is, the *chief butler* or *cup-bearer*. This is a term of dignity, and not a proper name. Rab-shakeh was sent by Sennacherib king of Assyria to summon Hezekiah to surrender to him. 2 Kings xviii. 17, 18. and Isa. xxxvi. 1, 2, 3. He made a halt in the fuller's field,  
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and sent to speak with Hezekiah. This prince sent out to him Eliakim, Shebna, and Joab, three of the chief officers of his court. Rab-shakeh spoke to them in a very haughty and insolent manner, and told them in Hebrew, that they ought not to put any confidence either in the king of Egypt, who was not able to assist them; or in the Lord, whose altars upon the high places Hezekiah had destroyed, and who had ordered Sennacherib to march against Judea. Then Hezekiah's commissioners desired him to speak in the Chaldee language, and not in the Hebrew, that the people upon the walls might not hear their conversation. But Rab-shakeh raised his voice so much the more, and addressed his discourse to the people, persuading them to surrender themselves to Sennacherib; adding such blasphemous expressions as these, That as the gods of the nations were not able to secure their worshippers from the power of Sennacherib, so neither could the God of Israel protect them from the force of his arms.

After this Rab-shakeh returned towards his master, who quitted the siege of Lachish to meet the king of Egypt who was then come forth to the assistance of Hezekiah. But in this march the destroying angel slew an hundred and eighty-five thousand men of the army of Sennacherib, (Isa. xxxvii. 36, 37, &c. 2 Kings xix. 35, 36, 37.) so that he was obliged to hasten back to Nineveh, where he was put to death by his own sons. See HEZEKIAH and ISAIAH.

RABSARIS, or RAB-SARES, (2 Kings xviii. 17.) *chief of the eunuchs of king Sennacherib.* He was sent with Rab-shakeh and Tartan, to summon Hezekiah to surrender. Rab-saris is not a proper name, but a name of dignity.

RACA, or RACHA, a Syriac word, which properly signifies empty, vain, beggarly, foolish, and which includes in it a strong idea of contempt. Jesus

Christ in the gospel (Matt. v. 22.) says, that whoever should say to his neighbour, Raca, should be condemned by the council of the Sanhedrim.

Lightfoot assures us, that, in the books of the Jews, the word Raca is a term of the utmost contempt, and is used to be pronounced with certain gestures of indignation; as spitting, turning away the head, &c.

RACHAL, a city of the tribe of Judah, (1 Sam. xxx. 29.) whither David sent some of the prey which he had taken from the enemies, who had plundered Ziklag.

RACHEL, daughter of Laban, and sister of Leah. The word *Rachel* signifies a *sheep*. When Jacob fled from his brother Esau's resentment, he arrived in Mesopotamia, near the city of Haran; and finding some shepherds there, he inquired if they knew Laban the son of Nahor. Gen. xxix. 1, 2, &c. They answered him, We know him well, and there's his daughter Rachel coming with the flock. No sooner was Rachel come, but Jacob opened the well for her, watered her flock, embraced her, and told her he was the son of Rebecca, Laban's sister. Immediately Rachel ran home to her father, and acquainted him with his nephew's coming. Jacob was brought into Laban's house, and entertained there with great civility; and when he had been there about a month, Laban told him, it was not fit he should serve him for nothing, and desired him to propose some recompence, which he should be willing to give him. Jacob told him, he would serve him seven years, provided he would give him his younger daughter Rachel in marriage. Laban agreed to this, and the day appointed for the wedding being come, instead of Rachel, Laban put her elder sister Leah in bed to Jacob.

Jacob did not perceive the trick that had been put upon him till the next morning. Then he made bitter complaints; and Laban could find no bet-

ter excuse for it, than to tell him, that it was not the custom of the country to marry the younger daughter before the elder: but if he was willing to serve him other seven years, he should have Rachel also. This Jacob agreed to; and when the week of Leah's wedding was over, he married Rachel. The affection he had for Rachel, made him have a kind of indifference for Leah; but the Lord gave children to Leah, and none to Rachel. This excited in her a great aversion against her sister; (Gen. xxx. 1, 2, 3, &c.) and she said to Jacob, Give me children or else I die. Jacob with some indignation made answer, Do you put me instead of God? Is it I that has made you barren? To this Rachel replied, Here is my maid Bilhah, take her, that I may have children by her. Jacob therefore taking Bilhah, she conceived and brought forth a son, whom Rachel called Dan; saying, The Lord has judged me, and decided in my favour. Bilhah had also another son the year following, to whom Rachel gave the name of Naphtali.

One day as Ruben, Leah's son, returning home out of the field, had brought to his mother a certain fruit called *Dudaim*, which is generally rendered by *Mandrakes*; Rachel said to Leah, Give me some of your son's mandrakes. Leah replied, Is it not enough that you take my husband from me, but must you also take my son's mandrakes? Rachel tells her, that if she might have some of the mandrakes, she should have Jacob that night. For it seems that Jacob divided his favours equally among his wives, as was the custom of those countries where polygamy obtained, as we learn from Herodotus. At last the Lord remembered Rachel; she conceived and brought forth a son, whom she named Joseph; saying, The Lord shall still give me another son. Some years after, (*id.* xxxi. 1, 2, &c.) Jacob taking a resolution to return into the land of Canaan, Rachel, unknown to Jacob, privately took a-

way the Teraphim, or domestic gods of her father Laban.

Jacob went away without acquainting his father-in-law Laban with his intention, and Laban knew nothing of it till three days after his departure. He then began his pursuit after him, and overtook him after seven days, upon the mountains of Gilead. He reproached him very warmly with his clandestine flight, and even used threats; telling him, that if God had not warned him in a dream not to do him any violence, he should have made him repent of so rash a resolution. To which he added, Why have you robbed me of my gods? Jacob being altogether ignorant that Rachel had done this thing, made him answer, That whosoever the gods should be found upon, should be put to death, in presence of all his brethren. Examine every thing strictly, and take whatever you find belonging to you. Laban then began to search the tents of Jacob, Leah, Bilhah, and Zilpah, without finding any thing. Then coming into Rachel's tent, she hid the Teraphim under her camels's furniture, and sat down upon it. When her father had searched every where and found nothing, she said to him, Let not my lord be angry that I cannot rise in his presence, for the common infirmity of women is now upon me. And thus she evaded her father's inquiry.

When Jacob had passed over the brook Jabbok, he divided his wives and children into three companies. *id.* xxxii. 1, 2, &c. He put the two maids and their children foremost; then Leah and her children made the second company; and, lastly, Rachel and her son Joseph. This he did, that if Esau should do any violence to the first company, the second and third might escape; and if he should not spare the second, that the third might avoid his fury. After he had passed over Jordan, he went first to Shechem, a city of Shechem, and then to Bethel, where

he was to sacrifice to God, who had appeared to him here at his going into Mesopotamia. *id.* xxxv. 1, 2, &c. Lastly, as he advanced towards Hebron, and was but a little way from Bethlehem, otherwise called Ephrath, Rachel was seized with the pains of child-bearing. She brought forth a son, to whom she gave the name of Benoni, *i. e.* the son of my pain: but Jacob gave him the name of Benjamin, or the son of my right hand. Rachel's pangs were so violent, that they killed her, and Jacob buried her in that place; and erected a monument for her, which continued for many ages; and there is still to be seen at this day, a kind of pyramid or dome supported by four square pillars, which form as many arches: but it can hardly be imagined to have subsisted since the death of Rachel, which happened 1739 years before Christ. See the article JACOB, &c.

The prophet Jeremiah, (xxxv. 15.) and after him St. Matthew, (ii. 18.) have put Rachel for the tribes of Ephraim and Manassah, the children of Joseph the son of Rachel. 'A voice was heard in Ramah, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children, because they were not.' This prophecy was completed when these two tribes were carried into captivity beyond the Euphrates; and St. Matthew made application of it to what happened at Bethlehem, when Herod put to death the children of two years old and under. Then Rachel, who was buried thereabouts, may be said to make her cries and lamentations for the death of so many innocents sacrificed to the jealousy and cruelty of a distrustful prince.

RADDAI, the fifth son of Jesse, and brother of David. 1 Chr. ii. 14.

RAGAU, a large plain wherein Nebuchadnezzar king of Nineveh overcame Arphaxad king of the Medes, in the country of Arioch king of the

Elymeans. Judith i. 5, 6. The plains of Ragau are probably those that lie about Rages in Media. See the next article.

RAGES, a city of Media, standing upon the mountains of Ecbatana, about a day's journey from that town. Tobit, having deposited the sum of ten talents with Gabael, a citizen of Rages, sent his son Tobias to fetch it. Tob. i. But Tobias staying at Ecbatana, to celebrate his marriage with Sara the daughter of Raguel, he deputed the angel Raphael to go to Gabael and bring him the money, which commission Raphael performed. See the next article.

RAGUEL, father of Sara, and father-in-law of young Tobias. He dwelt in the city of Ecbatana, and had a large estate; but having given his daughter Sara to seven husbands successively, the evil spirit had slain them all. Tob. vi. 11—14. However Tobias coming to Ecbatana, the angel Raphael urged him to demand Sara for wife; and so much the rather, because he was the nearest kinsman to Raguel, and therefore obliged to marry her according to the law. Num. xxxvi. 6. Raguel gave his consent to this marriage, though not without difficulty, as tearing it might happen to him as it happened to his daughter's seven former husbands. But the Lord preserving Tobias, Raguel kept him fifteen days at his house, made great feasts for all his friends, gave him the half of his estate, and secured the other half to him after his own death. *id.* viii. 21.

RAHAB, an harlot or hostess of the city of Jericho, who received into her house and concealed the spies sent by Joshua to view the city. Josh. ii. 1, 2, &c. The Hebrew text calls her *Zona*, which St. Jerom, the Septuagint, our version, and many others, translate, a *harlot*. But others think she was only an hostess or inn-keeper, and that this is the true signification of the original word. Had she been a woman of ill fame,



fame, say they, would Salmon, a prince of the tribe of Judah, have taken her to wife, or could he have done it by the law? Besides, the spies of Joshua would hardly have gone to lodge with a prostitute, a common harlot, they who were charged with so nice and dangerous a commission. Those that maintain she was an harlot pretend, that perhaps she was one of those women that prostituted themselves in honour of the pagan deities; as if this could any way extenuate her crime, or the scandal of her profession, if it were true that she was a public woman.

But whatever was Rahab's profession, the spies of Joshua were no sooner entered her house, but notice was given of it to the king of Jericho, who sent to tell Rahab, that she must produce those men that were come to her house. But she hid them, and told the messengers, that it was true, indeed, such men had been at her house, but she did not know from whence they came; and when the gates of the city were shutting, they went out, and she could not tell whether they were gone. Pursue them quickly, she said, and you may overtake them. They forthwith pursued them, but in vain, for they were concealed upon the terraces of Rahab's house.

When the king's messengers were gone away, Rahab went up to the terraces or roof of her house, and said to the Israelites, I know that the Lord has delivered this country into your hands; the terror of your name has seized us, and all our people are in consternation. Promise me therefore, that you will save the lives of me and my family, when you shall take possession of this city. The spies promised her with an oath, and bid her tie a scarlet string to her window, that her house might be distinguished when the Israelites should enter into Jericho. If we should touch any one that belongs to you, added they, which shall be

then in your house, his blood be upon us; but if they are without, their blood shall fall upon their own heads, and we will be blameless.

Having obtained these promises, she let them down by a rope that she fastened to her window; for her house joined to the walls of the city. She advised them to return by the way of the mountains, for fear of meeting those that had been sent in quest of them; and to continue upon the mountains for three days, in which time the messengers would return, after which they might proceed on their way. The spies followed Rahab's counsel exactly, and at the end of three days arrived at Joshua's camp, to whom they related all they had discovered at Jericho, which had happened to themselves, and the promises they had made to their benefactress Rahab. Some time after this, when the people for six days had made a circuit round Jericho with much silence, Joshua commanded all Israel to make a tour the seventh time, the priests to sound and the people to shout: whereupon the city walls fell to the ground, the Israelites entered the city, and Joshua had ordered it to be utterly extirpated; only that Rahab and those that were found in her house, should have their lives saved. Josh. vi.

Joshua's orders were duly executed: for the two spies went to the house of Rahab, to bring her out with all her relations, that they might be secured from violence. As soon as they were come out, Joshua put fire to the city, and curied him that should undertake to rebuild it. Rahab married Salmon, a prince of Judah, by whom she had Boaz. Boaz was father to Obed, and Obed to Jesse, the father of king David. Ruth iv. 20. Thus Jesus Christ has condescended to reckon this Canaanitish woman among his ancestors. Matt. i. 5. In the Chronicles (1 Chr. ii. 11.) it is said, that Nathan begat Salma, who is the same as Salmon. St. Paul (Heb. xi. 31.) magnifies the faith

of Rahab, who escaped the great calamity of her country, by having entertained and concealed the spies.

**RAHAB.** The psalmist (lxxxvii. 4.) speaks of another Rahab, different from this now mentioned. 'I will make mention of Rahab, and Babylon, to them that know me.' And again, Psalm lxxxix. 10. 'Thou hast broken Rahab in pieces,' or 'the Egyptian.' Isaiah (li. 9. and xxx. 7.) makes use of the same word Rahab, to mark out the destruction of Pharaoh and his army in the Red-Sea.

**RAIN,** the vapours exhaled by the sun, which fall from the clouds to the earth in drops. Eccl. xi. 3. There are several who think, by some expressions of the scripture, that the ancient Hebrews imagined the rain to be derived from some great reservoirs, which they supposed to be above the heavens, and which Moses calls the waters of the firmament, in contradistinction to the inferior waters, which are those of the sea, rivers, lakes, &c. For example; Moses says, (Gen. vii. 11.) that, at the time of the deluge, the rain did not fall according to the ordinary course of nature, but that the cataracts, the flood-gates of heaven were set open. 'All the fountains of the great deep were broken up, and the windows of heaven were opened.' And Hosea (ii. 21.) says, that in times of great drought, the clouds cry to the Lord, beseeching him to permit the waters which he keeps in treasuries and repositories, to fall into them, and replenish them. 'I will hear the heavens.'

The sacred writers often speak of the rain of the former season, and the rain of the latter season. Deut. xi. 14. and Hos. vi. 2. Twice in the year, there fall plenty of rain in Judea; in the beginning of the civil year about September, or October; and half a year after, in the month Abib, or March, which was the first month in the ecclesiastical or holy year, whence it is

called the latter rain in the first month. Joel ii. 23.

The Hebrews often compare speech and discourse to rain. Deut. xxxii. 2. 'My doctrine shall drop as the rain.' Job (xxix. 22, 23.) says, that in the time of his prosperity, he was attended with great respect and eagerness, that his discourse distilled like soft rain. That they expected it like rain, and opened their mouths to receive his words, and thereby to satisfy their thirst, as the parched earth opens its mouth to receive the rain of the latter season.

The psalmist (cxxxv. 7) says, that God maketh lightnings for the rain; that is, he bringeth water even out of the fire; he maketh thick clouds, which being broken produce lightnings, and so are dissolved into showers of rain; or, 'He makes lightnings with rain.' Jer. x. 13. He causeth both of them to come out of the same cloud. Or thus; lightning goes before thunder and rain, and when we perceive lightning, and hear a fresh clap of thunder during a storm, we conclude that the rain will soon come. This is easily applied. Lightning and thunder are produced only by the shock of clouds, one against another; and the same shock is the cause of rain also. The prophet therefore may observe here, that lightning is, as it were, the fore-runner and natural token of rain.

**RAINBOW,** or simply the Bow, a meteor in form of a parti-coloured arch, or semi-circle, exhibited in a rainy sky, opposite to the sun, by the refraction of his rays in the drops of falling rain.

There is a secondary or fainter bow usually seen, investing the former, at some distance; and among naturalists, we also read of lunar rainbows, marine rainbows, &c.

The rainbow, Sir Isaac Newton observes, never appears but where it rains in the sun-shine; and it may be represented

represented artificially, by contriving water to fall in little drops like rain, through which the sun shining, exhibits a bow to a spectator placed between the sun and the drops, especially if a dark body, as black cloth, be disposed beyond the drops.

Anton. de Dominis first accounted for the rainbow in 1611. He explained at large how it was formed by refraction and reflection of the sun-beams, in spherical drops of water; and confirmed his explications by experiments made with glass globes, &c. full of water; wherein he was followed by Descartes, who mended and improved on his account: but as they were both in the dark as to the true origin of colours, their explications are defective, and in some sort erroneous. This it is one of the glories of the Newtonian doctrine of colours to supply and correct.

The rainbow was the sign or token which God appointed as a confirmation of the truth of his promise to Noah, that he would not any more destroy the earth by a general deluge, or disturb the order of nature and the several seasons of the year, and their regular vicissitudes. Gen. ix. 8—17. Whether the rainbow was previous or subsequent to the deluge has been a matter much debated among the learned. It cannot indeed be denied, but that this curious mixture of light and shade, arises naturally from the superficies of those parts which constitute a cloud, when the rays of the sun, from the adverse part of the hemisphere, are darted upon it; and for this reason, whenever there is the like disposition of the sun to the cloud, it may be imagined, that the same phenomenon may be seen, and consequently at certain times has been seen, not from the deluge only, but from the first foundation of the world. But as this opinion has nothing in scripture to enforce it, so are there no grounds in nature to give it any sanction, unless we assert this manifest untruth,—That

every disposition of the air, and every density of a cloud is fitly qualified to produce a rainbow. See *Brown's Pseudodoxia Epidem.* and *Jackson on the Creed.* This meteor, as the scripture informs us, was appointed by God to be a witness of his covenant with the new world, and a messenger to secure mankind from destruction by deluges; so that had it appeared before the flood, the sight of it afterwards would have been but a poor comfort to Noah and his posterity, whose fear of an inundation was too violent, ever to be taken away by a common and ordinary sign. But if we suppose, on the other hand, that the rainbow first appeared to the inhabitants of the earth after the deluge, nothing could be a more proper and apposite sign for providence to pitch upon, in order to confirm the promise made to Noah and his posterity, that the world should no more be destroyed by water. The rainbow had a secret connection with the effect itself, and so far was a natural sign; and as it appeared first after the deluge, and was formed in a thin watery cloud, there is a great easiness and propriety of its application for such a purpose: for if we suppose, that while God Almighty was declaring his promise to Noah, and what he intended for the sign of it, there appeared at the same time in the clouds a fair rainbow, that marvellous and beautiful meteor, which Noah had never seen before, it could not but make a most lively impression upon him, quickening his faith, and giving him comfort and assurance that God would be steady to his purpose.

In verse 16 of the chapter already quoted, God tells Noah, 'And the bow shall be in the clouds; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh, that is upon the earth.' But here it must be observed, that God did not set this bow in the clouds for his own sake, to engage his attention,

and

and revive his memory whenever he looked upon it, (though that be the expression which the holy spirit, speaking after the manner of men, has thought fit to make use of) but for our sakes was it placed there, as an illustrious symbol of the divine mercy and goodness, and to confirm our belief and confidence in God. *Burnet's Theory, and Stackhouse's History of the Bible.*

The ingenious Marcus Marci is of opinion, that the rainbow which appeared to Noah after the flood, and was so particularly dignified by God, as to be consecrated for a divine sign, was not the common one, but a great and universal iris, inimitable by art, which he had defined, a segment of a circle, dissected into several gyrations, (or rounds) by the diversity of colours, differing one from another, begotten by the sun-beams reflected in the atmosphere, and terminated with an opaque superficies. But whether this serves to explain the matter any better, or whether the common rainbow be not an appearance illustrious enough to answer the purposes for which it was intended, we leave the curious to enquire, and shall only observe farther, that, whether it was an ordinary or extraordinary bow, which appeared to Noah, it is the opinion of some, that the time of its first appearing was not immediately after he had sacrificed, as is generally supposed, but on the 150th day of the flood, when God remembered Noah, (*id.* viii. 1.) upon which very day of the year, they likewise calculate the birth of Christ (as prefigured thereby) to have exactly fallen out; and that even the glory of the Lord, which shone round the shepherds, was a glorious phenomenon, corresponding with this sign of the covenant. *Biblioth. Biblica.*

RAKKATH, a fenced city belonging to the tribe of Naphtali. *Josh.* xix. 35.

RAKKON, a city of the tribe of Dan. *Josh.* xix. 46.

RAM, the son of Hezron, and father of Aminadab, of the tribe of Judah. 1 Chr. ii. 9.

Ram is also put for Aram, as in *Job* xxxii. 2. See ARAM.

RAM, in zoology, the male of the sheep kind. This animal is frequently mentioned in scripture, being much used by the antient Hebrews in their sacrifices.

RAM, or BATTERING RAM, an engine of war, well known and much used by the antients in sieges. It is mentioned by Ezekiel (iv. 1, 2. and xxi. 22.) in two passages, and Nebuchadnezzar made use of it at the siege of Jerusalem. Pliny says, it was Epeus that invented the ram at the siege of Troy: but Vitruvius and Tertullian ascribe the invention to the Carthaginians. It is thought Ezekiel is the earliest author that has made any mention of this machine.

RAMAH, a city of Benjamin, (*Josh.* xviii. 25.) situate between Gaba and Bethel, (*Judg.* iv. 5.) towards the mountains of Ephraim, six miles distant from Jerusalem to the north. St. Jerom places it near Gaba, seven miles from Jerusalem: it was still in being in his time, and was then only a small village. This city stood upon the road that went from Samaria to Jerusalem; (1 Kings xv. 17. 2 Chron. xvi. 1.) whence it was that Baasha king of Israel caused it to be fortified, that there might be no passage out of the land of Judah into that of Israel. Josephus calls it Ramathan. This Ramah is also thought to be the city of Samuel. 1 Sam. i. 19. and ii. 11, &c.

It is also very probable that Jeremiah speaks of this Ramah, when he says, (*Jer.* xl. 1, 2, 3.) that Nebuzar-adan, who had the command of the Chaldean army, having found him among the captives at Ramah, whither they had been all brought together, set him at liberty, and permitted him to go wherever he pleased. And it is of the same place that Father Calmet explains that

that other prophecy of Jeremiah, wherein the Lord comforts Rachel, (Jer. xxxi. 15, 16, 17.) for the taking away of the children of the tribes of Ephraim and Manasseh, which had been carried into captivity. See the article RACHEL.

The scripture often joins Ramah with Gaba, Geba, or Gibeah, as being two neighbouring places: so Ezra ii. 26. Nehem. vii. 30. Isai. x. 29. Hosea v. 8. We see also, (1 Sam. xxii. 6) that when Saul abode in Gibeah, and sat under a tree at Ramah, that he was informed of David's having been seen in the forest of Hareth: but in this place Calmet takes *Ramah* only to signify the eminence that was at Gibeah.

RAMAH, a city of the tribe of Naphtali, (Josh. xix. 36.) upon the frontiers of Asher. Josh. xix. 29. St. Jerom reads Horma in the Hebrew; but our version, the septuagint, and Eusebius read Ramah. The same Eusebius, and Cyrillus of Jerusalem, upon Zechariah, own there was a Ramah in the tribe of Asher, and another belonging to Naphtali.

There are some other cities of this name spoken of by antient geographers; but these two are the only towns of this name distinguished in scripture.

RAMATHEM, a city on the road from Jappa to Jerusalem, which belonged to the three toparchies added to Judea. 1 Mac. xi. 34. About three miles from this town, are to be seen the ruins of the antient Lydda. It was in this city that St. Peter cured Eneas of his palsy. Acts ix. 33, 34.

RAMOTH, a famous city in the mountains of Gilead. It is often called Ramoth-gilead; sometimes only Ramoth; and sometimes Ramath-mispeh, or the *watch-tower*. Josh. xiii. 26. Josephus calls it Ramathan, or Aramatha. This city belonged to the tribe of Gad. Deut. iv. 43. and xx. 8. It was assigned for an habitation to the Levites, and was one of the cities of refuge beyond Jordan. Josh. xx. 8.

and xxi. 37. It became famous during the reigns of the later kings of Israel, and was the occasion of several wars between these princes and the kings of Damascus, who had made a conquest of it, and from whom the kings of Israel, who laid claim to it, endeavoured to regain it, 1 Kings xxii. 3, 4, &c. Joram king of Judah was dangerously wounded at the siege of this place. 2 Kings viii. 28. and 2 Chr. xxii. 5. Jehu the son of Nimshi was anointed here king of Israel, by a prophet sent by Elisha. 2 Kings ix. 1, 2, &c. And Ahab king of Israel was killed in the battle that he fought with the Syrians before this place. 2 Chron. xviii. 3, 4, 5, &c. Eusebius says, that Ramoth was fifteen miles from Philadelphia towards the east. St. Jerom places it in the neighbourhood of Jabbok, and consequently to the north of Philadelphia.

RAPHA, the fifth son of Benjamin. 1 Chron. viii. 2. This was also the name of a son of Binea, of the tribe of Benjamin. 1 Chron. viii. 37.

RAPHAEL, one of the seven archangels which are supposed to be continually before the throne of God, and are always at hand to perform his commands. The name of the angel Raphael is not found in scripture, but only in the apocryphal book of Tobit, where he is employed in journeying with Tobias, till he had married Sara the daughter of Raguel; and bringing him together with his wife home to his mother. Tobit the father having lent, or, according to the Greek text, having only deposited, the sum of ten talents with a Jew called Gabael, resolved, in his old age, to send his young son Tobias to fetch this money. Tob. v. 5, 6, &c. As Tobias, therefore, was seeking a guide to conduct him from Nineveh to Rages a city of Media, he happily found an angel, who having assumed an human form, offered himself, for a drachm a day, and his food, to conduct him safe to Rages, and to bring him back again

to Nineveh. This holy guide took the name of Azarias; he eat and drank with Tobias during the whole journey, and did nothing that could give him any suspicion of his being an angel.

They departed from Nineveh; and when they came to their lodging upon the banks of the river Tigris, Tobias went to wash his feet in the river; when a great fish made up to him, as if it intended to devour him. But Raphael bid him seize it by the fins, draw it to land, cut it up, and take out the heart, gall, and liver, and preserve them for some use he would afterwards acquaint him with. *id. vi.* When they came to Ecbatana, Raphael said to Tobias, In this city dwells one Raguel, who has an only daughter, whom you ought to marry, according to the law; for you are her nearest kinsman, and she is the only heiress of the goods of her father. Tobias informed him, that he had heard, that this young woman has already had seven husbands, who had been all put to death by an evil spirit. Raphael bid him take courage, and told him, the devil could have no power over those, that entered into the state of matrimony in the fear of the Lord; that, besides, he had a sure remedy against all evil spirits, in the heart of the fish he had about him; for he need but broil it on the fire, and they would presently be put to flight. They went therefore to Raguel's house; (*id. vii. 1, 2, 3, &c.*) and Tobias married Sara. And by observing the direction of Raphael he was secured from all misfortunes, the devil that had (in a manner) besieged Sara, being banished into the higher Egypt. While the days of the marriage were celebrating, Tobias desired Raphael to go to Gabael, (*id. ix. 1, 2, 3, &c.*) and to take up the money out of his hands, which was the chief occasion of their journey. Raphael accordingly went to Rages, and brought the money to Ecbatana. After the ceremony

of the marriage was over, Tobias and his spouse took their leaves, in order to return to his father at Nineveh. But when they came to Haran, in the midst of their journey, Raphael persuaded Tobias to go along with him, before his wife, and to make all possible haste, in order to deliver his father and mother from their impatience, who were much grieved because of his long absence. *id. xi.* They went therefore together, and being arrived at Nineveh, after the first salutations were over, Tobias, by the advice of Raphael, put upon his father's eyes, who was blind, the gall of the fish he had taken, by which in half an hour's time the old man recovered his sight again.

After this was over, they both applied themselves to Raphael, whom they took still for a man, and desired him, that he would accept of half of their substance, (*id. xii. 1, 2, 3, &c.*) as a recompence for the great services he had done them. Then Raphael told them in private, that they must give thanks to God the author of all their good fortune. When you gave alms, said he, and when you buried the dead, I presented your prayers to the Lord; and because you were acceptable in his eyes, he brought you into temptation in order to prove you. Now therefore, the Lord has sent me to cure you, and to deliver Sara your son's wife from the power of the devil; for I am the angel Raphael, one of the seven that are always before the Lord. Bless him therefore, and sing his praises. It seemed to you that I eat and drank with you; but as for me, I am fed with an invisible food. I must now return to him that sent me. Having said this, he vanished out of their sight.

RAPHON, a city beyond Jordan, upon a brook not far from Carnaim, beyond, and to the north of, the brook Jabbok, where Judas Maccabeus lay encamped, when he obtained that signal victory over Timotheus. *1 Mac. v. 37, 38, &c.*

**RAVEN**, in ornithology, a species of the corvus, of the bigness of a common hen, of a black colour. with a blue back; the head is small, depressed on the crown, and flatted at both sides; the eyes are large, bright, and piercing; the beak is considerably long and thick; and somewhat ridged on the back, and sharp at the point.

The raven is a bird of prey, and declared unclean by the law of Moses. Levit. xi. 15. When Noah sent the raven out of the ark, to see if the waters were withdrawn from covering the earth, this bird did not return again into the ark. Gen. viii. 6, 7. It is said, that when the raven sees its young newly hatched, and covered with a white down, or pen-feathers, it conceives such an aversion to them, that it forsakes them, and does not return to its nest till after these first pen-feathers are fallen off, and they begin to be covered with black feathers. It is to this, they say the psalmist makes allusion, when he says, (Psal cxlvii. 9.) ‘ He giveth to the beast his food, and ‘ to the young ravens which cry.’ And Job, (xxxviii. 41.) ‘ Who provideth ‘ for the raven his food? when his ‘ young ones cry unto God, they ‘ wander for lack of meat.’ But those who have more diligently examined the nature of birds and other animals, are not agreed about this fact, which indeed has too much the air of a fable to be believed without good proofs.

Vossius says, that it is the extreme voracity of the young ravens, that makes the old ones sometimes forsake their nests, when they find themselves not able to satisfy them. Others will have it, that this proceeds merely from the forgetfulness of the old ravens, that they think no longer of returning to their nests, in order to feed their young. Others imagine, that Job and the psalmist allude to what is said by some naturalists, that the ravens drive out their young ones early from their nests, and oblige them to retire a great way off from the habitation of

their parents; and that it is on this account, that providence has the care of their support. Lastly, there are others, who without refining upon these passages, think it is only meant, that providence extends its care over all beasts and birds, which in their manner call for its assistance; and that ravens are only put here instead of birds in general.

When the prophet Elijah, by an order from the Lord, dwelt in his retirement near the brook Cherith, the Lord fed him for some time by means of the ravens, who brought him bread and flesh every morning and evening. Some interpreters, instead of ravens, translate the words of the original by Arabians, or *Merchants*, or even inhabitants of the city of Arabo, or Oreb, near to Bethshan. To support these translations it is observed, that the raven being a bird declared unclean by the law, there is no probability that God would make use of him in this service. But notwithstanding these reasons, the generality of interpreters and commentators keep to the version that renders it by ravens. If these that supplied Elijah with flesh and bread had been men, why could they not have also supplied him with water, when the brook of Cherith was dried up, that he need not have been forced to look for another retreat with the poor widow of Sarepta? See ELIJAH.

**RAZIS**, one of the most considerable doctors at Jerusalem, in the times of Antiochus Epiphanes, and his son Antiochus Eupator; and, in that of Demetrius Soter. Under the reign of this last prince, Razis was accused to Nicanor as being too much in the interest of Judas Maccabeus, and very averse to that of Alcimus; as having no right to the high-priest-hood. 2 Macc. xiv. 37, 38, &c. We are not told expressly what Razis was accused of; but are given to understand, that he was very zealous for the interests of the city of Jerusalem, and of the whole nation, insomuch that he was called

the father of the Jews. His life was pure and unblameable, and in the times of persecution he had already given substantial proofs of his firmness to Judaism, by his opposition to those that would have introduced idolatry into Israel. Nicanor therefore sent five hundred men to arrest him, thinking that if he could succeed in bringing him over, it would make a great impression upon the rest of the Jews.

When therefore Razis saw that the soldiers would break into his house, and put fire to it, and that he could not avoid falling into their hands; he fell upon his sword, choosing rather to die bravely, than to see himself in the power of wicked men, and to suffer indignities not fitting his birth and quality. But in the hurry he was in, not having given himself a mortal wound, and seeing the soldiers enter in multitudes into his house, he ran with great resolution to the platform of the house, and throwing himself from the top to the bottom into the street, he pitched, with his head foremost, upon the ground. But neither did this fall entirely dispatch him, so that he made new attempts; he raised himself up, ran through the people, and got upon a steep rock, where he drew his own bowels out of his body, and threw them with both his hands among the people, invoking the ruler of life and of the soul, to restore them again to him another day. And in this manner he died.

The Jews put Razis among their most illustrious martyrs, and pretend to prove from his example, and from those of Saul and Samson, that self-murder, in some certain cases, is not only allowable, but also laudable and meritorious: but there are few christian divines, that, in any case, or under any circumstances, pretend to justify the crime of self-murder.

REAAIAH, son of Shobal, father of Jahath, and grandson of the patriarch Judah. 1 Chron. iv. 2.

REAAIAH son of Micah, father of

Baal, of the tribe of Reuben. 1 Chr. v. 5.

REAAIAH. His children returned from Babylon. Nehem. vii. 50.

REBA, one of the princes of the Midianites, (Numb. xxxi. 8.) who was killed in the war that Moses, by order from the Lord, waged against them by the hand of Phinehas son of the high-priest Eleazar, for the punishment of the crime to which they had seduced the Israelites, by sending their women into the camp, and inviting them to the festival of Peor.

REBEKATH, or REBECCA, daughter of Bethuel, and wife of Isaac. Eliezer the steward of Abraham's house went to fetch her from Haran, a city of Mesopotamia, and brought her to Isaac, who then dwelt at Beer-sheba in the land of Canaan. See ELIEZER.

Rebekah lived with Isaac twenty years, without having any children: at last Isaac interceded for her by his prayers, so that she conceived, and became pregnant of two children. Gen xxv. 21, 22, &c. The two sons with which she was big struggling together in her womb, and giving her some uneasiness, she went to consult the Lord upon this occasion; who told her, that two nations were in her womb; that one of them should overcome the other, and that the elder should be subject to the younger. It is not agreed who the person was that Rebekah here consulted with: some will have it, that she went to Shem the son of Noah; others, to Melchisedech; others, to Hieber; others, to Abraham: and lastly, some think she went to sacrifice upon mount Moria, or upon the altar that Abraham had erected in the forest of Beer-sheba, and that while she slept God revealed this matter to her.

When Rebekah's time of delivery was now come, she found herself the mother of twins. He that came first into the world was ruddy and hairy, as if he had had a bear's skin, and they



they gave him the name of Esau. The other immediately followed, holding in his hand the heel of his brother; wherefore they called him Jacob, or the supplanter. When they grew up, Esau betook himself to hunting and tillage; but Jacob was a plain, unactive man, and dwelt in the tent of his father. Isaac had more inclination for Esau, but Jacob was the favourite of Rebekah: she found means of making him obtain the blessing of his father Isaac, to the prejudice of Esau; and this against Isaac's first intention, who thinking himself near his death, intended to give his last blessing to his eldest son Esau. *id.* xxvii. We have already related this famous history, under the articles ESAU, JACOB, and ISAAC.

A great famine having obliged Isaac to go to dwell at Gerar a city of the Philistines, of which Abimelech was king; (*id.* xxvi.) when the inhabitants of the place asked him who Rebekah was, he answered, she was his sister, because he feared they might put him to death, in order to possess his wife. Abimelech had heretofore taken away Sarah, Abraham's wife, upon whose account the Lord had threatened him with great calamities; (*id.* xx. 5—8.) he therefore distrusted the truth of what Isaac had told him, that Rebekah was his sister. He watched him so narrowly, that one day he perceived him to caress her in such a manner, as better agreed with an husband than a brother. Abimelech then ordered him to be called, and said to him; why have you thus imposed upon us? It is plain she is your wife; and if any one had abused her, you might have drawn upon us some great punishment from God. Then he caused it to be published in Gerar, That if any one should meddle with this man's wife, he should be put to death.

Jacob, by the management of his mother Rebekah, having got his father's blessing by surprize, to the great prejudice of his brother Esau; he could

not but be in great wrath with him on this account; and secretly threatened to be his death for it, as soon as his father was dead. Rebekah had notice of this design, and to prevent it, advised Jacob to go into Mesopotamia to his uncle Laban, and there to marry one of his daughters; and when Esau's passion should grow cool, she would send him word, that he might return. She prevailed with Isaac to consent to this journey, by insinuating to him, That her life was become a burden to her, on account of the daughters of Heth whom Esau had married; and that if Jacob should also do the same, and take a wife of this country, her life would no longer be supportable to her. After this time, the scripture makes no farther mention of Rebekah; and the year of her death is uncertain: but it is plain, that she died before Isaac; because it is said, (*Gen.* xlix. 31. and xxxv. 29.) that Isaac was put in the tomb with Rebekah his wife, and that this tomb was the same wherein Abraham and Sarah had been before buried, and where afterwards Jacob and Leah were deposited.

RECHAB and Baanah were the two assassins of Ish-bosheth the son of Saul. See ISH-BOSHETH. 2 Kings iv. 2.

RECHAB, father of Jonadab, the founder of the order of Rechabites. It is not known in what age this Rechab lived, nor what was his original. Some will have him to proceed from the tribe of Judah. Others think, he was a priest, or at least a Levite; because it is said in Jeremiah, (xxxv. 19.) that there shall be always found some of the descendants of Jonadab stedfast to the service of the Lord. Some Rabbins pretend, that the Rechabites having married the daughters of the priests or Levites, the children produced by these marriages were employed in the service of the temple. Others think, that indeed they waited in the temple, but only as servants, like the Gibeonites and Nethinims, who were no-

thing but the servants of the priests and Levites. We read in the Chronicles, (1 Chron. ii. 55.) that the Rechabites were originally Kenites. See the article **KENITES**.

The Kenites were not of the race of Jacob, but descended from Midian son of Cush. They were the issue of Hobab, or of Jethro the father of Zipporah, and father-in-law of Moses. They entered into the promised land along with the Hebrews, and dwelt in the portion of the tribe of Judah, about the Dead-Sea. They were distinguished from the Israelites only by their retired sort of life, and by the contempt they expressed of cities and houses. Some have thought, that Hobab or Jethro was himself the first founder of the Rechabites; that Rechab was one of his names; that Jonadab, known in the time of Jehu, was one of his descendants; that Heber the Kenite followed the institution of the Rechabites. Serrarius distinguishes between the ancient Rechabites, descended from and instituted by Jethro, and the new Rechabites instituted by Jonadab son of Rechab, who lived in the time of Jehu king of Israel.

The injunction laid by Rechab upon his posterity was never to drink any wine, nor to build houses, nor to sow any grain, to plant no vineyards, to have no lands, and to dwell in tents all their lives. This was the institution of the children of Rechab, but this laid no obligation upon the Kenites, nor the other descendants of Jethro. And this they continued to observe for above three hundred years, from the time of Jehu to that of Jehoiakim king of Judah, when Nebuchadnezzar coming to besiege Jerusalem, the Rechabites were obliged to leave the country, and take refuge in the city; whence it is imagined, they were carried captives together with the Jews by the Chaldeans.

What authority Rechab had to enforce these arbitrary injunctions, we cannot learn. It is however plain, that he

laid his posterity under no curse, in case of disobedience; on the contrary, we find, that the prophet Jeremiah was directed by God to bring them to an apartment of the temple, set wine before them, and invite them to drink, which would have been an unworthy action, if they were under an indispensable obligation of abstaining from it: and the Rechabites refused it, not because their father had laid them under any curse, if they disobeyed him: but because he promised they should live many days in the land wherein they were strangers, if they obeyed his voice. Jer. xxxv.

**RECHAH.** It is not known to what tribe this city belonged, or even whether it was a city or no. See 1 Chron. iv. 12.

**REDEEMER.** This name is given, by way of eminence, to Jesus Christ, the Redeemer and Saviour of the whole world. 1 Tim. ii. 6. Tit. ii. 14. Heb. ix. 13, &c. But, in the stile of the law of Moses, it is also given to him who has the right of redemption in any inheritance, (Lev. xxv. 25.) or even the person of a near kinsman, (Lev. xxv. 47, 48) that may redeem it out of the hands of a stranger, or of any other Jew that had bought it. Moses, or rather God, whose instrument he was, had ordained, that neither the estates of land, or the persons of the Hebrews, should be sold for ever; but that every one might re-enter upon the possession of his estate or liberty in the sabbatical year, and in the year of jubilee. But without staying for these years, when any relation was rich enough, and had power to redeem the goods or liberty of his brother, the law enabled him to do it. And this is what it calls right of redemption; giving also the name of Redeemer to the near relation that had a claim to this right. There are several particulars upon this head, which may be found in Levit. xxv. and xxvii.

We see an instance of the practice of this law, in the history of Ruth ii. 20.  
and

and iii. 9, &c. Boaz, being one of the nearest relations of Elimelech, married Ruth the heiress of Elimelech, and by that means re-entered into the possession of her estate, which had passed through several strange hands. Also Jeremiah (xxxii. 7, 8.) redeemed the field of his nephew Hanameel, which was upon the point of being sold to another.

REDEMPTION *of the First-Born.* See the article FIRST-BORN.

RED HEIFER. See the article HEIFER.

REED, a plant growing in fenny and watery places. Job xl. 21. 2. A Jewish measure of six cubits three inches, or three yards three inches. Ezek. xl. 3. Egypt is called a reed, (2 Kings xviii. 21.) in allusion to the reeds that were numerous upon the banks of the Nile; and a broken reed, to denote the inability and weakness of the Egyptians, to support and aid Hezekiah against the Assyrians. A bruised reed: (Isa. xlii. 3.) one that is weak in grace, who is of a broken and contrite heart for sin. Our Saviour, speaking of John the Baptist, says, that he was not 'a reed shaken with the wind.' Mat. xi. 7. He was not of an unsettled mind, but constant and fixed in the truth: his testimony of me was always the same. A reed was put into the hands of our Saviour, to insult him at his passion. It is thought it was nothing else but a common reed or cane, that might serve him as a staff, and was given him by way of derision, instead of a sceptre.

REELAJAH, or RAHELJAH, of the race of the priests, returned to Jerusalem with Zerubbabel. Ezr. ii. 2.

REFUGI. *Cities of REFUGE.* In order to provide for the security of those, who, by chance, and without any design, should happen to kill a man, in whatever manner it should be; the Lord commanded Moses to appoint six cities of refuge, (Exod. xxi. 13. Numbers xxxv. 11, 12, 13,

&c.) or Asyla, that whoever, against his will, should spill the blood of a man, might retire thither, and have time to prepare for his defence and justification before the judges, so that the kinsman of the deceased might not pursue him thither and kill him. Of these cities there were three on each side Jordan. Those on this side Jordan were Kedesh of Naphtali, Hebron, and Shechem. Those beyond Jordan were Bezer, Golan, and Ramoth-Gilead. Josh. xx. 7, 8. They served not only for the Hebrews, but for all strangers also, that should dwell in their country. The Rabbins confined the name strangers only to such as were profelytes; but in this it is thought they depart from the design of the law. The Lord also commanded, That when the Hebrews should multiply, and should enlarge the limits of their country, they should add three cities of refuge to those now mentioned. And as this command was never fulfilled, the Rabbins say, that the Messiah will accomplish what God has commanded in this respect.

These cities were to be of easy access, and to have smooth and good roads to them, and bridges wherever there should be occasion. The width of these roads was, at least, to be two and thirty cubits, or eight and forty feet. When there were any cross-roads, they took care to set up posts, with an inscription, directing the way to the city of refuge. Every year, on the fifteenth of the month Adar, which answers to our February moon, the magistrates of the city visited the roads, to see if they were in good condition. The city was to be well supplied with water, and all kind of provisions. It was not allowed there to make any weapons, that the relations of the deceased might not be furnished there with arms to gratify their revenge. Lastly, it was necessary, that whoever took refuge there, should understand a trade or calling, that he might not be chargeable to the inhabitants. They

used to send some prudent and moderate persons, to meet those who were pursuing their revenge for their relations, that they might dispose them to clemency and forgiveness, and might persuade them to await the decision of justice.

Though the manslayer had fled to the city of refuge, yet he was not thereupon exempt from the pursuits of justice: an information was preferred against him; (Numb. xxxv. 12.) he was summoned before the judges, and before the people, to clear himself, and to prove that the murder was merely casual and involuntary. If he was found innocent, he dwelt safely in the city to which he had retired; if otherwise, he was put to death, according to the severity of the law. The texts of scripture are not very express, (Deut. xix. 11, 12. Josh. xx. 4, 5, 6. Numb. xxxv. 25.) whether the affair was under the cognizance of the judges of the place where the murder was committed, or of the judges of the city of Refuge, to which the murderer had fled; and the commentators are at variance in this matter. But it appears to us from a passage of Joshua, that they were to undergo two trials: first in the city of Refuge, where the judges summarily examined the affair, and heard his allegations at his first arrival: Secondly, when he was taken back to his own city, to be judged by the magistrates of the place, who took the cause into a more strict and scrupulous examination. If the latter judges declared him innocent, they had him re-conducted under a good guard to the city of Refuge to which he had fled.

He was not therefore immediately set at liberty: but to inspire the greater horror, even of involuntary murder, it seems as if the law would punish it by a kind of banishment: for he was obliged to dwell in this city, without going out of it, till the death of the high-priest; and if before this time, he should any where go out of the city,

the revenger of blood might freely kill him: but after the high-priest's death he was free to go where he pleased, and no body durst molest him on this account. See the article *ASYLUM*.

*REGEM-MELECH* and Sherezer, with some others, were sent upon a deputation (as is generally supposed from the Jews beyond the Euphrates of whom Sherezer and Regem-melech might be the chief) to the priests and prophets at Jerusalem, to know, if they were still to fast, and to mortify themselves on the fifth month of the holy year, in memory of the destruction of the temple of Jerusalem, which had been burnt by the Chaldeans on the tenth day of the fifth month. Jer. lii. 12, 13. The answer of Zechariah (vii. 2, 3, &c.) the prophet was, that God little regarded their fasts, which were not accompanied by justice and charity. But he did not answer directly to the question, that had been proposed to him concerning the fast of the fifth month. For which reason, they continued the observation of it, and still continue it to this day.

*REGENERATION*, a new birth, to be born again spiritually: it is an act of God's wonderful power, begetting the elect again to himself, by the ministry of the word, through the spirit, that from children of wrath, by means of sin, they may be made, by grace through faith in Christ, the sons and daughters of God. Tit. iii. 5. 'Not by works of righteousness, which we have done, but according to his mercy he has saved us, by the washing of regeneration, and renewing of the Holy Ghost.' Jam. i. 18. 'Of his own will begat he us, by the word of truth.' And our Saviour, speaking to Nicodemus, says, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.' John iii. 3—5. And the apostle Peter says, in like manner, 'That God hath be-

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‘ gotten us again unto a lively hope, by the resurrection of Christ from the dead;’ (1 Pet. i. 3.) that is, he has given us a new birth, he hath regenerated and renewed us, and thereby wrought in us such a hope of assurance of salvation as puts life into our souls, which hope is built upon the resurrection of Christ, as the foundation of our resurrection. It is said, (Matt. xix. 28.) ‘ Ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel.’ ‘ Ye which have followed me in the regeneration,’ that is, ye my apostles, who have been my attendants and assistants, while I have been by my doctrine reforming the world, while I have been regenerating my church, and putting it into a new state, or joining ‘ regeneration’ with the following words; ‘ In the regeneration when the son of man shall sit, &c.’ that is, at the day of judgment, when there shall be new heavens and earth, and your bodies shall be raised up again in a glorious manner, and your souls made perfectly happy, then you shall not only partake of the heavenly treasure, but shall be in the highest degree of dignity there. *Cruden’s Concord.*

**REHABIAH**, the eldest son of Eliezer, and grandson of Moses. 1 Chr. xxiii. 17. and xxvi. 25. He and his brother were levites and treasurers of the temple.

**REHOB**, father of Hadadezer king of Syria of Zobah. 2 Sam. viii. 3.

**РЕНОВ**, a city of the tribe of Asher, given for a dwelling to the Levites of the family of Gershon. Josh. xix. 28. 1 Chron. vi. 75, and Josh. xxi. 31. This city was in Syria upon the road of Hamath. Numb. xiii. 21, &c.

**REHOBAM**, the son and successor of Solomon: his mother was Naamah, an Ammonitish woman, whom Solomon had married. 1 Kings xiv.

20, 21. He was one and forty years old, when he began to reign, and consequently was born in the first year of his father’s reign; that is, in the year of the world 2990, or the year before. This prince reigned seventeen years at Jerusalem, and died in the year 3046.

After the death of Solomon, Rehoboam came to Shechem, because all Israel was there assembled to make him king. 1 Kings xii. 1, 2, &c. Jeroboam the son of Nebat, who had headed a sedition against Solomon, and had been forced towards the end of his reign, to take refuge in Egypt, as soon as he heard this prince was dead, returned into Judea, and came to the assembly of the people at Shechem. The Israelites would have made terms with Rehoboam, and said to him, your father loaded us with an hard and heavy yoke, do thou take off from the weight of this yoke, and we will serve you as we have served your father. This proposal makes it plain, that the succession of the kingdom was not then fully established in the house of David. Rehoboam answered them, Go all of you home at this time; and in three days, return to me again, and I will give you an answer. In the interim, he advised with the ancient counsellors of the state, who had been of his father’s council, and they represented to him, that if he would give the people an obliging answer, and condescend to their request, he would fix them to his interest for ever. But Rehoboam did not like this advice; he chose rather to follow that of his young counsellors, who had been brought up with him. They advised him to say to the people; The least of my fingers is thicker than my father’s whole body. You say he laid a heavy yoke upon you, and I intend to make it still heavier. My father whipped you with rods, but I will whip you with scorpions.

The people returning again the third

day, as had been appointed, the king answered them roughly, according to the advice of his young counsellors; but he had soon reason to repent of it; for the whole multitude began to cry out, What part have we in David, or what interest have we in the son of Jesse? To your tents, O Israel; now David, look to your own house. When the people were departed, Rehoboam sent his treasurer Adoram after them, to persuade them to return. But they took him and stoned him, so that he died upon the spot. Rehoboam seeing this, thought it time to betake himself to his chariot, and fly to Jerusalem. The tribes of Judah and Benjamin continued in their fidelity to king Rehoboam; but the other ten tribes would acknowledge no other for their king, but Jeroboam, the son of Nebat; who took the opportunity of this seditious temper of the people, to execute a design he had long been forming, of shaking off the yoke of the house of David.

Rehoboam was no sooner come to Jerusalem, but he assembled together the tribes of Judah and Benjamin, who had continued faithful to him, and put himself at the head of one hundred and eighty thousand chosen troops, in order to reduce the revolted ten tribes to his obedience. But when the prophet Shemaiah came to him with a message from the Lord, saying; 'Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house, for this thing is from me; they obeyed the word of the Lord, and every one returned to his own home. Then Rehoboam, continuing at Jerusalem, (1 Kings xiv. 22. 2 Chron. xi. 5, 6, 7, &c.) began to apply himself to the strengthening of his kingdom against his enemy Jeroboam, and fortified several cities of his dominions; as Bethlehem, Etam, Tekoa, Beth-zur, Shoco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron. And after he

had enclosed them with strong walls, he put garisons into them, laid up great magazines of wine and oil, and built arsenals, well replenished with bucklers, lances, and other arms.

The number of his subjects was considerably increased by the addition of the priests and levites, who being in the cities and territories of Jeroboam, and seeing this king had abolished the worship of the Lord, and made priests for his golden calves of the first of his subjects that offered themselves for this service; they all withdrew themselves into the land of Judah and Benjamin, that they might be ready to perform their functions in the temple of the Lord at Jerusalem.

But Rehoboam and his people did not continue faithful to the Lord for above three years. After this short space of time, Judah also did evil before the Lord, and provoked him by their wickedness, more than their fathers had done before them. They set up prophane altars and statues, and consecrated groves and high-places upon all the hills and eminences. They had also men and women among them appointed for public prostitution. In short, they committed all the wickedness and abominations that had been committed by the Canaanites, whom the Lord had driven out before them. Rehoboam married eighteen wives, and had to the number of sixty concubines, or wives of an inferior order. By these, he had twenty-eight sons, and sixty daughters. But of all his sons, he that he had most affection for, and whom he intended for his successor, was Abijah, the son of Maachah, the daughter of Abshalom. No sooner did he see himself confirmed in his kingdom, but he forsook the Lord, and all his people with him; when God, to punish their prevarications, in the fifth year of Rehoboam, sent against Judah Shishak king of Egypt, (2 Chron. xii. 1, 2, &c.) who took away all the treasure of the house of the Lord, the king's treasures, the golden

golden bucklers made by king Solomon, and laid waste the whole country. He brought with him an army of twelve hundred chariots, sixty thousand horse, and of foot an innumerable multitude. He subdued the strongest places of Judah, and reduced the whole country, as far as Jerusalem. Then the prophet Shemaiah went to attend Rehoboam, and the princes of Judah that were with him in Jerusalem, and said to them from the Lord; You have forsaken me, and I, in my turn, have forsaken you, and delivered you into the hands of Shishak. The princes being convinced of the justice of these reproaches, humbled themselves, and made answer; That the Lord was just in all his proceedings. Then God said to Shemaiah, that he would not utterly abandon them, but only make them sensible of the difference there is, between serving the Lord, and being subject to a foreign power.

After the departure of Shishak Rehoboam caused brazen bucklers to be made, in the room of those of gold, that the king of Egypt had taken away; and when he went to the temple, his guards used to carry these brazen bucklers before him, and afterwards lay them up in the arsenal. The Lord had therefore compassion on this prince, because he humbled himself before him, and because there were still found some remains of righteousness in Judah. The history of the reign of Rehoboam had been written at length, and with great care, by the prophets Shemaiah and Iddo; but these accounts are not come down to our hands, any more than the particulars of those wars which were continually between Rehoboam and Jeroboam, during the time of their whole reigns. Rehoboam died after he had reigned seventeen years, was buried in the city of David, and left his son Abijah his successor to the throne.

REHOBOTH, a river of Idumæa. Saul, a descendant of Esau, who

reigned in Idumæa, was a native of the country bordering upon the river Rehoboth. Gen. xxxvi. 37. 1 Chron. i. 48.

REHSA, son of Zorobabel, and father of Joanna. One of the ancestors of our Saviour. Luke iii. 27.

REHUM, or RHEUM, a Levite, son of Bani; he returned from Babylon to Jerusalem with Zorobabel. Ezr. xi. 2. Nehem. iii. 17. xii. 3.

REHUM, the chancellor of Artaxerxes king of Persia. Ezr. iv. 8, 9, 17, 23.

REI, one of the general officers in David's army, who adhered to the party of Solomon against that of Adonijah. 1 Kings i. 8.

REINS, or KIDNEYS. The Hebrews ascribe to the reins or kidneys, knowledge, joy, pain, pleasure; hence it is that in scripture it is so often said, that God searches the hearts and the reins. Psal. vii. 9. Rev. ii. 23. Jer. xvii. 10. xx. 12. That he tries the heart and reins. Jerem. xi. 20, &c.

REKEM, one of the princes of Midian, who was put to death by Phinehas, son of the high-priest Eleazar, for the abomination of Baal-peor.

REKEM, son of Hebron, and brother of Korah. 1 Chron. ii. 43.

REKEM, a city of the tribe of Benjamin. Josh. xviii. 27.

RELIGION is taken in scripture, first, for the external and ceremonial worship of the Jews, as it was corrupted by the tradition of the Pharisees. Acts xxvi. 5. Secondly, for the true religion, even that inward piety of the heart, whereby God is truly acknowledged, feared, and loved, and which inclined persons to perform all duties of charity towards those that are in distress, especially, for religion. Jam. i. 27. Thirdly, for superstition, (Col. ii. 18) 'Let no man beguile you of your reward in worshipping of angels;' or as it is in the Greek, *εν θρησκεία των ἀγγέλων*, i. e. in the religion  
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*ligion of angels.* Do not imitate those who affect to humble themselves before the angels, and to pay them a superstitious worship.

REMALIAH, father of Pekah king of Israel. 2 Kings xv. 25.

REMEMBER, when referred to God, signifies to care for one, to pity, succour, and save him; or when after some delays, or suspension of his favour, he returns and shews kindness to him. 'God remembered Noah,' Gen. viii. 1. that is, he shewed himself careful of Noah and the creatures that were with him in the ark, by providing for their deliverance from the deluge, according to his promise. 'He remembered Abraham.' Gen. xix. 29. *i. e.* God remembered and heard Abraham's prayer in behalf of Lot. God says, (Jer. xxxi. 34.) 'I will remember their sins no more.' that is, I will pardon them. When applied to men, to remember signifies either to call to mind something past, or to keep in mind something for the time to come. Exod. xx. 8. Luke xvii. 32. It signifies to muse or meditate upon. Psal. lxxiii. 6. Also, to trust and put confidence in. Psal. xx. 7. To celebrate and extol. 1 Chr. xvi. 12. To make a collection or contribution for. Gal. ii. 10; and to call one to an account, to censure, or punish. 3 John 10.

REMETH, a city of the tribe of Issachar. Josh. xix. 21; and the same with Ramoth. 1 Chron. vi. 73.

REMMON, or RIMMON, a city in the tribe of Simeon (Josh. xix. 7.) and probably the same that is ascribed to Judah, *id.* xv. 32, and Nehem. xi. 29. Eusebius places it to the south of Judah, sixteen miles from Eleuthropolis, to the south.

REMMON-METHOAR, a city bordering upon the tribe of Zebulun, (Josh. xix. 13.) to the east of that tribe.

REMPHAN. Amos (v. 26.) upbraids the Hebrews, with having carried, during their wanderings in the

wilderness, 'the tabernacle of their Moloch and Chiun, their images, 'the star of their God, which they 'made to themselves,' according to our version of the Bible. The Septuagint have it, *Τὸ ἄστρον τῆ Θεῷ ὑμῶν Ραιφῶν*, *i. e. the star of your God Raiphon*; and St. Stephen, in the Acts, (vii. 43.) quoting this passage of Amos, says, 'Ye took up the tabernacle of Moloch, 'and the star of your god Remphan,' which last word has given occasion to a variety of conjectures. Grotius thinks it to have been some deity as Rimmon; and Capellus and Hammond take this Remphan to be a king of Egypt, deified by his subjects. See the article CHIUN.

REPENTANCE is taken, first, for the regret and reluctance that arise in a person, after having done something that he ought not to have done. When Judas saw that Christ was condemned, it is said of him, that he repented of what he had done. Matt. xxvii. 3. He was mightily afflicted in his mind about it, and wished it had not been done. But this repentance arises from a fear of the punishment that is denounced against sin; as when a malefactor suffers for his crimes, he reflects upon his actions with sorrow, but this being a forced act, proceeding from a violent principle, is consistent with as great a love to sin as he had before, and may be entirely terminated on himself: he may be sorry for his crimes, as they have exposed him to punishment, and yet not grieved that thereby he has offended God. This is legal repentance. Secondly, for that saving grace wrought in the soul by the spirit of God, whereby a sinner is made to see and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment to which sin has made him liable, as that thereby God is dishonoured and offended, his laws violated, and his own soul polluted and defiled; and this grief arises from a love to God, and is accompanied



with an hatred of sin, a fixed resolution to forsake it, and an expectation of favour and forgiveness through the merits of Christ. This is evangelical repentance.

The sacred writers often represent God as moved with regret, or repentance; or relenting, for having suffered or resolved upon certain things: for example, Moses says, (Gen. vi. 6.) that God repented that he had made Man, seeing that the wickedness of his actions had proceeded to such extremity. It is elsewhere said, (1 Sam. xvi. 11.) that he repented of having made Saul king over his people. This is not to be understood, as if God had conceived any regret at any thing that he had done wrong, or that he repents of a false step that he had made, as a man does when he perceives he has committed an error. God is not capable of repentance in this sense. But sometimes he changes his conduct towards those that are unfaithful to him, and after having treated them with mercy, he corrects them with severity, as if he had repented of what he had before done in their favour.

Also God is said to repent of the evil he was about to inflict, when, moved with compassion towards the miserable, or intreated by their prayers, or disarmed by their repentance, he remits the punishment of their sins, or does not execute the threatenings he had made against them. Thus it is said in the Psalms, (cvi. 45.) That he repented according to the multitude of his mercies, and that he caused his people to find favour in the eyes of those, to whom he had given them up into bondage. And in Jeremiah, (xviii. 8.) the Lord declares, that if his people repent of the evil for which he reproves them, he will also repent of the evil which he had intended to make them suffer. That is to say, he would shew indulgence to his people, if his people would return to him, and repent of their iniquities. But, on the contrary, if his people would not hear

his voice, nor obey his commands, he would repent of the good he had intended to do them.

The baptism of repentance, is that which John the baptist preached to the Jews, when he baptized them in Jordan, (Mark i. 4. Luke iii. 3. Matt. iii. 11.) and exhorted them, to 'bring forth fruits worthy of repentance.' Matt. iii. 8. Luke iii. 8. His baptism did not remit sins, but it prevailed with sinners to receive the pardon of them from the baptism of our Saviour. See the article BAPTISM.

Repentance of the modern Jews. See the article EXPIATION and CONFESSION.

REPHAH, the son of Beriah and grandson of Ephraim. 1 Chr. vii. 25.

REPHAIM, the antient giants of the land of Canaan. There were antiently several families of them in this country. It is commonly thought, that they were descended from one called Rephah or Rapha; but others imagine that the word Rephaim properly signifies giants, in the antient language of this people. There were of the Rephaim beyond Jordan, at Astaroth Karnaim, in the time of Abraham, when Chedorlaomer made war against them. Gen. xiv. 5. There were also some of them in this country in the time of Moses. Og king of Bashan was one of the posterity of the Rephaim. Josh. xii. 4. Also in the time of Joshua there were some of their descendants in the land of Canaan. Josh. xvii. 15. Lastly, we hear of them still in David's time, in the city of Gath. 1 Chron. xx. 4, 5, 6. The giants Goliath, Sippai, Lahmi, and others, were some remains of the Rephaim. Their magnitude and strength, are known from scripture. See the article GIANT.

The valley of the Rephaim or Giants, was a famous place in Joshua's time, (Josh. xv. 8. xviii. 16.) and also in King David's. 2 Sam. v. 18, 22. It is mentioned likewise by Isaiah, xvii.

5. The Philistines encamped there more than once. 1 Chron. xi. 15. xiv. 9. It is also called in the Greek, the valley of the Titans, and in our translation and the Vulgate, the valley of the Giants; and sometimes in the English version the valley of Rephaim, as in the two last places quoted, and in 2 Sam. xxiii. 13. Joshua places the valley of Rephaim as one of the limits of the portion of Judah. It was very near Jerusalem, and may be doubted whether it belonged to Judah or to Benjamin, because of the proximity of these two tribes. Eusebius places it in Benjamin. but Joshua (xvii. 16.) and those passages of the book of Samuel where it is mentioned, insinuate that it belonged to Judah, and was to the south or west of Jerusalem.

REPHIDIM, was a station or encampment of the Israelites in the desert. Exod. xvii. 1. Departing from the wilderness of Sin, they came to Rephidim, where the people wanted water; they began therefore to murmur against Moses, saying to him, Why have you brought us out of Egypt, to make us dye with thirst in this desert, we, and our children, and our cattle? Moses then cried to the Lord, and said, What shall I do with this people? they are ready to stone me to death. God returned him this answer; Carry the people to the rock of Horeb, and take some of the elders along with you, I shall be there upon the rock before you, and you shall strike it with your wonderful rod, and water shall gush out, that the people may drink. Moses, in the presence of the elders, did what God had commanded him to do. He struck the rock, and presently the waters burst forth in abundance, with which the people quenched their thirst. This place was called Massah and Meribah, *Temptation* and *strife*, because of the complaints of the children of Israel, and because they there tempted the Lord,

saying, Is the Lord among us, or is he not?

Rephidim could not be far from Horeb, because God ordered Moses to go from thence to the rock of Horeb, to give the people water. And it was this same water that served the Israelites, not only in the encampment of Rephidim, and in that of mount Sinai, but also in their other encampments, perhaps as far as Kadesh-barnea. St. Paul (1 Cor. x. 4.) says, that this rock followed them in their journey, and that it was the figure or type of Jesus Christ. 'For they drank of that spiritual rock that followed them, and that rock was Christ.' Whether it was that the stream of water followed them, or that they followed the running of the water, or whether they always carried of this water along with them, as Ælian says the water of Choaspes always followed the king of Persia, that is, that it was always carried after him, because he would drink no other: or, lastly, whether the rock of Horeb might not be drawn upon a carriage, in the manner of a great tun always full, and always open to whoever had inclination to drink. This last hypothesis is embraced by the rabbins, and by some of the ancient fathers. The Jews add, that these waters being granted for the sake of the merits of Miriam, the sister of Moses, they failed as soon as she was dead; and hence it is, that, at the encampment of Kadesh-barnea, which was soon after the death of Miriam, we see the people again fall into murmurings for want of water. Numb. xx.

This miracle at Rephidim happened in the year of the world 2,113, in the second month after the departure from Egypt. Travellers say, that at the foot of the mount of Horeb, is still to be seen the brook of water that God caused to gush out from thence, at the instigation of Moses. Others say, that indeed there is a stream that  
runs

runs at the foot of this mountain; but as to the rock itself, there is no water that runs from it, but there may be seen, as it were, twelve mouths, from whence water may have flowed heretofore. *Morison's Voyages*, Book I.

It was at the same encampment of Rephidim, that Joshua obtained that famous victory against the Amalekites, (Exod. xviii. 8, 9, 10) of which we have already spoken more than once. See AMALEK and JOSHUA.

**REPROACH.** This word is used in two senses; for the disgrace or confusion that any one suffers himself, or for that which he is the cause of to another. Among the Hebrews, to be uncircumcised was a reproach; and when Joshua circumcised the people that were born in the wilderness, he tells them, 'This day have I rolled away the reproach of Egypt from off you.' Barrenness was also a reproach. When Rachel had brought two sons into the world, she said, (Gen. xxx. 23.) 'The Lord has taken away my reproach.' Isaiah (iv. 1) says, That the time shall come when men shall be so scarce in Israel, that seven women shall lay hold of one man, and shall say to him, We ask you nothing for our maintenance, only deliver us from the reproach of sterility and a single life. Take us to wives, &c. The Lord struck the Philistines with a shameful malady in their private parts, (Psal. lxxviii. 66.) and thereby loaded them with an eternal reproach.

**RESEN**, a city of Assyria, built by Ashur between Nineveh and Calah. Gen. x. 12.

**RESPECT of Persons.** God appointed, that the judges should pronounce their sentences without any respect of persons; (Lev. xix. 15. and Deut. xvi. 1, 17, 19.) that they should consider neither the poor, nor the rich, nor the powerful; that they should attend only to truth and justice. God has no respect of persons. Deut. x. 17. and 2 Chron. xix. 7. And the

Jews told our Saviour, That he spoke the truth, without any respect to persons, and without fear.

**REST**, a respite from labour or work; (Exod. v. 5.) or from open wars and hostilities. Josh. xiv. 15. Also, a calmness, composure, and tranquility of spirit; and a cheerful confidence in the promises and providence of God. Psal. cxvi. 7. It also signifies a quiet, fixed, and secure habitation, such was Canaan to the Israelites; (Deut. iii. 40.) and the temple on Moriah to the ark, which before had no fixed place of settlement. Psal. cxxxii. 8. And Naomi says to Ruth, (i. 9.) 'Shall I not seek rest for thee?' i. e. a comfortable settlement. Rest is also taken to denote that peace with God and their own consciences which believers enjoy in in this world, having the love of God shed abroad in their hearts, by the Holy Ghost witnessing their reconciliation, justification, renovation, and adoption, so as they rejoice in hope of the glory of God. Matt. xi. 29. Hebr. iv. 3. 'For we which have believed do enter into rest.' God's sacred rest from the works of the creation. Heb. iv. 4. 'And God did rest upon the seventh day from all his works;' that is, after God had perfected the invisible and visible world, on the review of all his works, finding them very good, he was satisfied in all those discoveries of his own perfections, in the works of his hands.

**RESURRECTION.** The belief of a general resurrection of the dead, which will come to pass at the end of the world, and which will be followed with an immortality, either of happiness or misery, is an article of religion in common to the Jews and the christians. It is very expressly taught both in the Old and New Testament. The Psalmist says, (Psal. xvi. 10.) 'For thou wilt not leave my soul in hell, (or in the grave,) neither wilt thou suffer thine holy one to see corruption.

tion. Job (xix. 25, 26, 27.) says ' For  
' I know that my Redeemer liveth,  
' and that he shall stand in the latter  
' day upon the earth. And though  
' after my skin, worms destroy this  
' body, yet in my flesh I shall see  
' God: whom I shall see for my self;  
' and mine eyes shall behold, and not  
' another; though my reins, be con-  
' fumed within me ' Ezekiel (xxxii.  
1, 2, 3, &c.) also, in his vision of a  
great quantity of bones in a large field,  
and which, at the breath of the spirit  
of the Lord, began to unite, and to  
be covered with flesh, nerves, and  
skin, and at last to revive; has left  
us a proof and an assurance of a gen-  
eral resurrection. See also Isaiah  
xxvi. 19. St. John (v. 28, 29.) says,  
' Marvel not at this, for the hour is  
' coming, in which all that are in  
' the graves shall hear his voice, and  
' come forth, they that have done  
' good unto the resurrection of life,  
' and they that have done evil unto  
' the resurrection of damnation.'

With regard to the opinions delivered  
in the apocryphal books of the Old  
Testament, concerning the doctrine  
of the resurrection, the author of the  
book of Wisdom (iii. 1, 2, &c. and  
iv. 15.) speaks of it in a very lively  
manner, when he says, that the souls  
of good men, and such as suffer per-  
secution in this world, shall receive a  
recompence for it ' in the day of visi-  
' tation: ' for thus he calls the resur-  
rection, in more places than one.  
In the second book of the Maccabees  
we see the same truth maintained in a  
more express manner still. One of  
the seven brethren of the Maccabees,  
who suffered death at Antioch under  
Antiochus Epiphanes, directing his  
discourse to this tyrant, tells him,  
(2 Mac. vi. 18, 19, 23, 29.) ' Thou,  
' like a farr, wilt us out of this pre-  
' sent life; but the King of the world  
' shall raise us up, who have died for  
' his laws, unto everlasting life.' The  
mother of these holy martyrs encour-  
aged them to the combat, by the

same hope of the resurrection: and  
they were so entirely possessed with  
it, that they despised death, tortures,  
and all the menaces of the king.

At the time that our Saviour appeared  
in Judea, the resurrection from the  
dead was received as one of the prin-  
cipal articles of the Jewish religion,  
by the whole body of the nation, ex-  
cept only the Sadducees, who denied  
it. See Matt. xxii. 23. Luke xx. 28.  
Mark xii. 18. John xi. 23, 24. Acts  
xxiii. 6, 8. The Jews tolerated the  
Sadducees and there were several of  
them who held some of the first em-  
ployments of the republic; (Acts v.  
17. *Joseph. Antiq. lib. xviii. c. 2.*) but  
at this day they look upon them as  
heretics, or Epicureans, and maintain  
that they have no share in the life to  
come. Our Saviour, in his gospel,  
has effectually confuted the error of  
the Sadducees: he has promised his  
faithful servants, that they shall enjoy  
a compleat state of happiness after the  
general resurrection. He arose him-  
self from the dead, to give us, his  
own person, a proof, a pledge, a  
pattern of our future resurrection. St.  
Paul, in almost all his epistles, speaks  
of a general resurrection; refutes those  
who denied or opposed it; proves it  
to those that had started any difficulties  
about it; explains the mystery, the  
manner, and several circumstances of  
it. See Rom. vi. 5. 1 Cor. xv. 12—  
15, &c. Phil. iii. 10, 11. Heb. xi. 35.  
Thes. i. 11, &c. He says, that to  
deny the resurrection of the dead, is  
the same thing as to deny our Saviour's  
resurrection: ' If there be no resur-  
' rection of the dead, then is Christ  
' not risen: ' and that, if we were not  
to rise again from the dead, we are of  
all men the most miserable. 1 Cor.  
*ubi cit.*

Some Jews are of opinion, that only  
the Israelites shall arise from the dead,  
and that even such of them as have  
lived wicked lives, shall have no share  
in this happy event: but others are of  
opinion, that all men shall rise again.

Among

Among them again, some maintain, that when mankind are once raised, they shall be no more subject to death : but others think, they shall die again, and that their souls alone shall enjoy everlasting happiness. There are Jews who think with Pythagoras that souls pass from one body to another ; this they call *Gilgul*, or *Circulation*. They endeavour to support their opinion from several passages of scripture, taken chiefly out of Ecclesiastes and Job. But this notion is not universal ; and whether it be embraced or rejected, it makes no schism or heresy among them. As to the resurrection of the dead, it is one of their thirteen articles of faith, that at the end of the world, all the dead shall arise ; and that God shall summon all mankind to this general judgment, whether in or out of the body : according to that of Daniel ; (xii. 2.) ‘ And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.’ *Menasseh Ben Israel and Leo of Modena*. It is also a common opinion among the Jews, that all men, at least all the Israelites, shall arise in the land of Israel ; from whence proceeds that ardent desire they have always had, to be buried in this country. They believe, that those who have this advantage will arise first, and, before all others, will enjoy the happiness of seeing the kingdom of the Messiah. But then, what shall become of the just who shall die and be buried out of the land of Israel ? They answer, That God will open them passages in the earth, and subterraneous conveyances, through which they shall roll into this country ; and when they are come thither, God will give them the breath of life, and they shall revive. They think it was for this, that Jacob and Joseph shewed so much desire to have their bodies carried into the land of Canaan. And we read in some of the books of the rabbins, that often

they carried the bodies of certain Jews, who had shewed a more than ordinary devotion, from very distant countries, to be interred in the land of Israel.

We also read, among the christians, of a variety of opinions concerning the resurrection of the dead. Several of the antient fathers have acknowledged a two-fold resurrection. The first is, that which is to precede the reign of the Messiah, who is to reign a thousand years upon the earth. The second is that which is to follow the reign of a thousand years, and is to begin in the reign of the saints in a state of everlasting happiness.

The ancient philosphers that believed the immortality of the soul, admitted also of a resurrection. Whether they had received these opinions from the eastern people, among whom they had travelled ; or whether they inferred a resurrection, from the immortality of the soul, as a necessary consequence ; persuading themselves, that a soul could not long continue, without being united to a body. But this resurrection is by some explained after one manner, and by others after another. Pythagoras, who was the first that introduced the sentiment of the soul’s immortality among the Greeks, acknowledged a Metempsychosis, or a transmigration of the soul out of one body into another successively. Thales and Democritus held also a kind of resurrection : but the manner in which they explained it, is not known. As for Plato, we are better acquainted with what he thought about the resurrection : he was pretty much of Pythagoras’s opinion : he maintained, that the souls that had already animated bodies, passed from them into a state of liberty, from whence they afterwards returned to animate other bodies.

This doctrine of Plato was espoused by the Pharisees among the Jews, and by Philo. It appears also from the gospel, (John ix. 2. Matt. xvi. 14.) that

that many of the Jews admitted of a kind of metempsychosis, or transmigration among them, at the time of our Saviour. And Jesus Christ, in his gospel, supposes this doctrine, and teaches it without any contradiction, except from the Sadducees, who altogether denied it. The apostles have urged it likewise: And notwithstanding the attempts from heretics who opposed it, the christian church has always constantly embraced it, as a fundamental article of Chrinianity.

But there are many opinions that have been tolerated in the church, concerning the time, the manner, and other circumstances of this resurrection. When the apostles asked of Christ, when the end of the world should happen, and his coming; He answered them, That the angels themselves did not know it, and he did not think it proper to be revealed to them: (Mark xiii. 32. Matt. xxiv. 43, 44.) He only informs us, that this last day will come as a thief in the and shall surprisè mankind, when they least expect it. St. Paul says, (Theff. v. 2, 3, 4.) that at that time many shall be alive, who shall pass from life to death, and from death to the resurrection, with such rapidity, that in the twinkling of an eye they shall be changed, and their bodies shall be invested with incorruptibility and immortality.

There are some Greek fathers, and and some rabbins, who believe, that those who shall then be found alive, shall not die at all, but shall only undergo that happy change, of passing in an instant from life to immortality. But the other opinion seems to be more generally received, that all men shall suffer the sentence pronounced against the children of Adam: (Heb. ix. 27.) It is appointed for all men once to die; and after death, judgment.

St. Jerom assures us, that the tradition of the Jews is, That the dead shall

rise in the night-time, or at break-of-day, at the same time as Jesus Christ came out of his tomb. This tradition had passed from the synagogue to the church; and was founded upon these words of St. Peter, 'The day of the Lord will come as a thief in the night;' (2 Pet. iii. 10;) and upon those of Jesus Christ in the parable of the ten virgins, 'At midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him.' Matt. xxv. 6. Others, on the contrary, are of opinion, that the resurrection will commence in the morning; and others again are persuaded, that it will happen at mid-day. St. Paul (1 Cor. xv. 52, 53.) informs us, that it will begin at the sound of the first trumpet.

Such among the Jews as admit of a transfiguration of souls, are perplexed to know how the soul is to reanimate all the bodies through which it passed. Some think, it will reanimate the first body; and others think, it will be reunited to the last. Enquiries have been made by such writers as have treated of this subject, concerning the nature, age, sex, and stature the bodies will be of, when raised. Jesus Christ tells us, (Matt. xxii. 30.) that after the resurrection, men shall be as the angels of God; that is, according to the fathers, they shall be immortal, incorruptible, transparent, light, luminous, and in some sort spiritual, without quitting the qualities of bodies, as we find our Saviour's body was, after his resurrection. But as Jesus Christ laid aside the brightness of the glory of his body, and did not suffer it to shew itself to his disciples, the glorious and bright emanations from the bodies of the blessed shall shine as the sun, as our Saviour expresses it. Matt. xiii. 43. The resurrection of infants is attended with great difficulties. If they are to arise little, weak, and such as they went out of this world, of what use can the resurrection be to them? And  
if

if they are to arise full grown, and like those of an advanced age, they will not be the same persons, and this will not properly be a resurrection. Many, both of the antient and modern commentators, have thought, that men will arise at the age in which Jesus Christ died; that is, about thirty-three or thirty-five years of age, according to the words of St. Paul, (Eph. iv. 13) 'Till we all come in the unity of the faith, and of the knowledge of the son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.' But the more judicious explain St. Paul here, as meaning the progress which the faithful make both in faith and virtue, till they arrive at the compleat age of perfection.

Many of the antients have doubted whether women are to rise in their proper sex; and ground their scruples upon these words of Christ, 'In the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven;' and upon what is said by St. Paul, (Rom. viii. 29.) 'to be conformed to the image of his son:' but to this it is answered, that if a distinction of sexes is unnecessary after the resurrection, it will be as much so for men as for women; and that the woman is not less perfect in her kind than the man.

The resurrection of the saints who arose out of their sepulchres, at the time of our Saviour's death, and who, after his resurrection, came into the holy city, and appeared to many, (Matt. xxvii. 51—53) is a subject upon which the commentators are generally divided. The names of those that arose upon this occasion are unknown. Some will have them to be all the most antient fathers and patriarchs. Others, that they were the most modern ones, and such as were best known to the Jews then living. Others, that this favour was granted only to those that were buried at Jerusalem, or thereabouts. Some main-

tain, that they did not rise till after our Saviour, who is called the first fruits of them that slept. 1 Cor. xv. 20. But others believe, that they arose at the moment of our Saviour's death.

But these saints being thus raised, did they die again, and re-enter into their graves, after the ascension of Jesus Christ, or did they ascend with him into heaven? There is a variety of sentiments upon this matter. Those that think Jesus Christ led them along with him into heaven, as it were in triumph, quote those words of Hosea, (xiii. 14.) 'I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plague; O grave, I will be thy destruction.' And those of the Psalmist, (lxviii. 13.) 'Thou hast ascended on high, thou hast led captivity captive.' And St. Paul, (Eph. iv. 8.) 'When he ascended up on high, he led captivity captive, and gave gifts unto men.' Is it probable, that after having restored life to these saints and illustrious dead, God should think fit to make them submit once more to death and the grave? Would not this be to plunge them again into pain and bitterness, after giving them a taste of eternal happiness? Lastly, would it not be agreeable to the justice, the goodness, and the majesty of that divine deliverer, to compleat this work, and to lead them along with him into heaven, after he had restored them to life upon earth;

We might produce a great number of the fathers, who have been of this opinion, and a multitude of modern interpreters, who maintain in a positive manner, that the holy patriarchs raised with Jesus Christ, enjoy him with the happiness of heaven, and were the partners of his triumphant ascension. But the contrary opinion is maintained not with less authority, or fewer proofs. St. Paul says expressly, (1 Heb. xi. 39, 40.) that the holy patriarchs,

\* having

‘ having obtained a good report thro’  
 ‘ faith, received not the promise :  
 ‘ God having provided some better  
 ‘ thing for us, that they without us  
 ‘ should not be made perfect.’ There-  
 fore he did not think them yet raised,  
 nor in the possession of the glory of  
 heaven. He says elsewhere, that  
 ‘ Jesus Christ is the first-fruits of those  
 ‘ that slept’ the sleep of death, and  
 were to arise one day, not to sleep any  
 more. Besides, if any one had been  
 to rise with our Saviour, doubtless it  
 would have been the holy king David,  
 John the Baptist, the patriarchs and  
 the prophets buried at Jerusalem and  
 in Palestine. But St. Peter, speaking  
 to the Jews of Jerusalem, expressly  
 says, (Acts ii. 29.) that David’s tomb  
 was still to be seen among them ; that  
 David had foretold the resurrection of  
 our Saviour, but says nothing at all of  
 his own. What strength his reason-  
 ings would have had, if David had  
 been raised, and had ascended into  
 heaven with Jesus Christ ? The tomb  
 of John the Baptist has been shewn, as  
 well before as after this time. It was  
 not therefore believed that they were  
 ascended into heaven together with  
 Christ. *Calmet, &c.*

REU, the son of Phleg, was born  
 in the year of the world 1787 ; his fa-  
 ther being then thirty years of age.  
 Reu at the age of two and thirty be-  
 gat Serug, in the year 1819, and died  
 at the age of two hundred and thirty  
 nine years. Gen. xi. 18—21.

REUBEN, or RUDEN, the eldest son  
 of Jacob and Leah, (Gen. xxix. 32.)  
 was born in the year of the world  
 2246. One day Reuben went into the  
 field, being yet very young, and there  
 found a fruit, called in Hebrew *dudaim*,  
 which is generally interpreted *man-  
 drakes*, which he brought home to his  
 mother Leah. *id.* xxx. 14. Rachel  
 was curious to taste them, and asked  
 them of Leah, who gave them her  
 upon condition, that Jacob should be  
 her bedfellow the night following.  
 Rachel gave her consent, and Leah be-

came with child of Issachar. A long  
 time after this, Jacob being now re-  
 turned into the land of Canaan, Reuben  
 defiled his father’s concubine Bilhah ;  
 (Gen. xxxv. 22.) for which reason he  
 lost his birth-right, and all the privi-  
 leges of his primogeniture.

When Joseph’s other brethren had  
 taken a resolution to make away with  
 him, Reuben endeavoured by all means  
 to deliver him out of their hands. *id.*  
 xxxvii. 21, 22. He proposed to them,  
 to let him down into an old water-pit,  
 in which there was no water, that af-  
 terwards he might take him up again,  
 and restore him to his father Jacob.  
 His brethren therefore having stript  
 him, let him down into the pit. But  
 while Reuben was gone at some dis-  
 tance from them, they drew him out  
 again, and sold him to some Ishmae-  
 lites that passed that way. Reuben at  
 his return, going to the pit, and not  
 finding him there, tore his cloaths, and  
 said to his brethren, ‘ The child is  
 ‘ not to be found, and whither shall I  
 ‘ go?’ They delivered him out of his  
 perplexity, and acquainted him, that  
 they had sold him to some people that  
 were going into Egypt.

Jacob on his death-bed very warmly  
 reproached Reuben with the crime he  
 had committed with Bilhah ; saying to  
 him, (*id.* xlix. 3, 4.) ‘ Reuben, thou  
 ‘ art my first-born ; my might, and  
 ‘ the beginning of my strength, the  
 ‘ excellency of dignity, and the excel-  
 ‘ lency of power, untable as water :  
 ‘ thou shalt not excell, because thou  
 ‘ wentest up to thy father’s bed ; then  
 ‘ defiledst thou it. He went up to my  
 ‘ couch.’

REUEL, son of Esau and Bashe-  
 math the daughter of Ishmael. Reuel  
 was the father of Nahath, of Zerah,  
 of Shammah, and of Mizzah. Gen.  
 xxxvi. 4, 17.

REVELATION, or APOCALYPS-  
 SIS, is a name given in particular to a  
 canonical book of the New Testament.  
 See the article APOCALYPSIS.



Revelation also signifies a manifestation from God to man of any thing in an extraordinary and supernatural manner, whether by dream, vision, ecstacy, or otherwise. See 1 Cor. xii. 1, 7. and Gal. i. 12. and *ibid.* 2.

REVENGE, as it includes a sense of sorrow and trouble for the injuries that are done to us, cannot by any means belong to God. None of his creatures can disturb his peace, or cause to him any trouble or resentment. *Ultio doloris confessio est*, says Seneca. Man has recourse to revenge, only because he is galled and sensible of injuries. When therefore it is said in scripture, that God revenges himself, it speaks after a popular and improper manner. He vindicates the injuries done to his justice and majesty, and to the order he has established in the world, yet without any emotion of pleasure or displeasure. He revenges the injuries done to his servants, because he is just, and because order and justice might be preserved. Men revenge themselves out of weakness, because they are offended, because they are too much influenced by self-love. A great soul overlooks and despises injuries; a soul enlightened by grace and faith, leaves the judgment and revenge of them to God.

In the Old Testament, God tolerated revenge in certain cases, to avoid greater evils. For example, he would have 'an eye for an eye, a tooth for a tooth,' &c. Exod. xxi. 24. He permitted, or rather, he bore with it, that the relations of a man who had been killed, might take revenge of the murderer; whence the person that had a right, according to the Jewish polity, of taking revenge upon him that killed one of his nearest relations, is, in scripture, called the revenger of blood. See MURDER, and *City of REFUGE*.

But this toleration was granted only because of the hardness of the hearts of the Jews, as our Saviour tells them on the occasion of divorce. God had sufficiently declared himself, to make

it understood by good men, that vengeance belonged only to him. Deut. xxxiii 35. He forbids malice and revenge in express terms; he will not allow us to keep any resentment in our hearts against our brethren. Lev. xix. 17, 18. And when God seems to have established the *Lex Talionis*, he does not thereby allow of revenge, but sets limits to it. *Non fomes, sed limes furoris est*, says St Austin. He does not intend to provoke anger, but to stop the progress and consequences of it. *Calmet's Diet.*

REUMAH, a concubine or second-hand wife to Nahor the brother of Abraham. Reumah was mother to Tebah, Gaham, Thahalh, and Maachah. Gen. xxii. 24.

REZEPH, a city of Syria, known in the 2d book of Kings, ch. xix. 12. in Isaiah, ch. xxxvii. 12. in Ptolemy, in the tables of Peutinger, and in the eastern Notitia.

REZIA, daughter of Ulla, of the tribe of Asher. 1 Chr. vii. 39.

REZIN, or RASIN, a king of Syria. He made an alliance with Pekah son of Remaliah king of Israel, to invade Ahaz king of Judah, and to make an irruption into his kingdom. 2 Kings xv. 37, 38. xvi. 5, 6. and 2 Chr. xxviii. 5—7. The first year of his reign they laid siege to Jerusalem: but not being able to take it, they laid waste the country round about, and went back again. The year following, they returned into the country of Judah, and the Lord delivered up to them the army and the country of Ahaz. After this, the two confederate princes separated their armies; and that of Rezin betook themselves to plunder every where, and to carry away the captives: this they did without finding any resistance, and carried to Damascus the captives and the booty they had taken. Pekah also, on his part, killed in one day, and in one battle, an hundred and twenty thousand men of Ahaz's army, and took two hundred thousand prisoners besides. But when they were

brought into Samaria, the prophet Oded caused them to be sent back into the land of Judah.

About the same time, Rezin king of Syria assaulted Elath upon the Red-sea, and took it: he drove out the Jews from thence, and settled the Idumæans in their room, who, probably, had engaged him to undertake this war. The Hebrew text, our version, and the Vulgate intimate, that Rezin king of Syria made a conquest of Elath for the Syrians 2 Kings xvi. 6. But the tenour of the discourse sufficiently shews, that it ought to be read for the Idumæans; and that in the Hebrew it should be read *Edom*, instead of *Aram*. The difference between these two words, in the original, is hardly to be perceived. Ahaz finding himself not strong enough to withstand Rezin and Pekah, applied himself to Tiglath-pileser king of Assyria, and offered him a very large sum of money to come to his assistance. Tiglath-pileser first marched against Damascus, took the city, and put Rezin to death: he also carried away his people to Kir, probably upon the river Cyrus in Iberia. 2 Kings xvi. 9. *Calmet's Dict.*

REZON, the son of Eliadad, revolted from his master Hadadezer king of Zobah, (1 Kings xi. 23.) while David made war against him; and putting himself at the head of a band of robbers, he began to make excursions into the country about Damascus: he at last became master of the city, and was acknowledged as king there. It should seem that he could not settle here, till toward the end of Solomon's reign; for David made a conquest of Damascus, as well as of the rest of Syria; and Solomon kept up his command over all the provinces that David had brought into subjection. But if Rezon did not rule at Damascus till towards the end of Solomon's reign, he must have lived a very long time: for, from David's war with Hadadezer, which happened at the beginning of David's reign, a-

bout the year of the world 2960, to the end of Solomon's reign, who died in 3029, must be sixty-nine years. Rezon must at least be five and twenty or thirty years of age at the time of these first wars; since he was then a general of Hadadezer's army, and presently became head of a troop of freebooters: so that he must have been about ninety years of age when he began to govern at Damascus. If this should seem hardly credible, it may be allowed, that Rezon might have reigned at Damascus even in the time of David and Solomon, but tributary to these princes; and that he did not begin to revolt till towards the end of Solomon's reign.

RHEGIUM, a city of Italy, in the kingdom of Naples. St. Paul landed here when he went to Rome, in the year of Christ 61. Acts xxviii. 12, 14. St. Luke being then of his company, and having said nothing of those miracles that are pretended to have been performed by St. Paul in this place; his silence ought at least to render them very much suspected.

RHODA, a damsel who, living in the house of Mary the mother of John Mark, and coming to open the door to a person that knocked at it, was so transported with joy, at hearing the voice of Peter, whom she thought was in prison, but had just then been miraculously delivered out of it by an angel, that without staying to open the door, she ran back to acquaint the believers with it, who were then assembled in the house; they looked upon her as visionary or mad: but she still maintained that she heard Peter's voice. The apostle continuing still to knock, she went and opened the door to him. Acts xii. 13, 14. We know no other circumstance of the life of Rhoda, though several apocryphal stories are related concerning her.

RHODES, an island lying south of the province of Caria, in lesser Asia, and among the Asiatic isles, is accounted for dignity next to Cyprus and Lesbos.

**rib.** It was remarkable among the antients for the expertness of its inhabitants in the art of navigation; for a college in which the students were eminent for eloquence and mathematics; for the clearness of its air, insomuch, that there was not a day in the year wherein the sun did not shine upon it; for its pleasant and healthy climate, which induced the Roman nobility to make it a place of their recess; and more especially for its prodigious statue of brass consecrated to the sun, and called his Colossus. This statue was seventy cubits high, had every finger as big as an ordinary man; and, standing astride over the mouth of the harbour, so that the ships sailed between its legs, on account of its vast bulk, was reckoned one of the seven wonders of the world. *Wells's Geograp. of the New Test. and Whitby's Alphabet. Table.*

When St. Paul went to Jerusalem, in the year of Christ 58, he went from Miletus to Coos, from Coos to the isle of Rhodes, and from thence to Patara in Lycia. *Acts xxi. 1.*

The Septuagint and Samaritan bibles, instead of Dodanim (*Gen. x. 4, &c.*) read Rhodanim. St. Jerom, Isidore, and Eusebius follow them; and think the isle of Rhodes to have been peopled by the Rhodanim, or posterity of Javan: but in the Hebrew, it is Dodanim, and in that language nothing can happen more easily than to confound the *Daleth* and the *Resh*. See the articles *DEDAN* and *DODANIM*.

**RHODOCUS**, a traitor in the army of Judas Maccabæus, who went to the camp of Antiochus Eupator king of Syria, to betray the counsels of his party. *2 Macc. xiii. 21.* He was afterwards discovered, convicted, and imprisoned.

**RIBAI**, the father of Ittai, of the tribe of Benjamin. *2 Sam. xxiii. 29.*

**RIBLAH**, a city of Syria in the country of Hamath, which, according to St. Jerom, was the same with what

was afterwards taken for Antioch of Syria. See the article *ANTIOCH*.

However this may be, the situation of Riblah was one of the most agreeable of all Syria; whence it was that the kings of Babylon were so willing to make their abode there. Pharaoh Necho, king of Egypt, made a stop there, at his return from the expedition of Carchemish; (*2 Kings xxiii. 33.*) and having made Jehoahaz king of Judah to come thither to him, he deprived him of the royal dignity, and put Jehoiakim in his place. Nebuchadnezzar king of Babylon continued at Riblah, while his general Nebuzaradan laid siege to Jerusalem; (*2 Kings xxv. 6, 20, 21.*) and after the reduction of this place, king Zedekiah and the rest of the prisoners were brought to him to Riblah, (*Jer. xxxix. 5. and lii. 9.*) where Nebuchadnezzar caused Zedekiah's eyes to be put out, and caused his sons and principal officers to be put to death in the presence of this unfortunate prince.

**RIMMON**, a city of Zebulun. *1 Chr. vi. 77.*

This was also the name of the rock to which the children of Benjamin retreated, after their defeat. *Judg. xx. 45. xxi. 13.*

**RIMMON** was also the name of an idol of the people of Damascus. Naaman the Syrian, makes his confession to Elisha, that he had often been in the temple of Rimmon with the king of Damascus his master, who leaned upon his arm, while he paid his adorations to Rimmon. *2 Kings v. 18.* It is thought this god was no other than the sun, and that the name of Rimmon, or High, is given to him, because of his elevation. Grotius takes it for Saturn, because this planet is the most elevated of all. Selden will have it to be the God most-high, the god Elion of the Phœnicians. Serrarius believes it to be the goddess Venus. We know of no other god, in all antiquity, but this, by the name of Rimmon

RIMMON, the Beerothite, or of Beeroth, the father of Baanah and Rechab, the murderers of king Ishboeth. 2 Sam. iv. 5, 9.

RIMMON-PAREZ, an encampment of the Israelites in the wilderness; (Numb. xxxiii. 19) from Rithmah they went to Rimmon-parez, and from thence to Libnah.

RINGS. The antiquity of rings is known from scripture and profane authors. Judah lent his ring or signet with Tamar. Gen. xxxviii. 18. When Pharaoh committed the government of all Egypt to Joseph, he took his ring from his finger, and gave it to Joseph. Gen. xli. 42. After the victory that the Israelites obtained over the Midianites, they offered to the Lord the rings, the bracelets, and the golden necklaces, and the ear-rings, that they had taken from the enemy. Numb. xxxi. 50. The Israelitish women wore rings, not only on their fingers, but also in their nostrils and their ears. St. James distinguishes a man of wealth and dignity, by the ring of gold that he wore on his finger. James ii. 2. At the return of the prodigal son, his father orders him to be dressed in a new suit of cloaths, and to have a ring put upon his finger. Luke xv. 22. When the Lord threatened king Jeconiah with the utmost effects of his anger, he tells him, that though he were the signet or ring upon his finger, yet he should be torn off. Jer. xxii. 24.

The ring was used chiefly to seal with, and the scripture generally puts it in the hands of princes and great persons; as the king of Egypt, Joseph, Ahaz, Jezebel, king Ahafuerus, his favourite Haman, Mordecai, who succeeded Haman in his dignity, king Darius. 1 Kings xxi. 8. Esther iii. 10, &c. Dan. vi. 17. The patents and orders of these princes were sealed with their rings or signets; and it was this that secured to them their authority and respect. See the article SEAL.

RIPHATH, or RIPHAT, second son of Gomer, and grandson of Japhet.

Gen. x. 3. רִפַּת *Riphat*. In most copies he is called Diphath in the Chronicles. 1 Chr. i. 6. דִּפְתָּה *Diphath*. The resemblance of the two Hebrew letters ר *Resh* and ד *Daleth* is so much, that they are very often confounded. But to the credit of the translators of our English version be it said, that in this instance, as well as in many others, they have restored the original reading, and rendered it Riphath. The learned are not agreed about the country that was peopled by the descendants of Riphath. The Chaldee and Arabic take it for France; Eusebius for the country of the Sauromatae; the Chronicon Alexandrinum for that of the Garamante; Josephus for Paphlagonia. Mela assures us, that antiently the people of this province were called Riphataei, or Riphaces; and in Bithynia, bordering upon Paphlagonia, may be found the river Rhebeus, a people called Rhebantes, and a canton of the same name. These reasons have prevailed with Bochart to believe, that Riphath peopled Paphlagonia. Others think he peopled the Montes Riphei; and this opinion seems the most reasonable to us, because the other sons of Gomer peopled the northern countries towards Scythia, and beyond the Euxine-sea.

RISSAH, or RESSA, an encampment of the Israelites in the wilderness. They came from Libnah to Rissah, and from Rissah they went to Kehelathah. Numb. xxxiii. 22.

RITHMAH, or RETHMA, an encampment of the Israelites in the desert. From Hazereth they arrived at Rithmah, from whence they went to Rimmon-parez. Numb. xxxiii. 18. This station must be in the wilderness of Paran, not far from Kadesh-barnea.

RIVER. The Hebrews give the name of *the River*, without any addition, sometimes to the Nile, sometimes to the Euphrates, and sometimes to Jordan. It is the tenour of the discourse that must determine the sense of this uncertain and indeterminate way.

way of speaking. They give also the name of river to brooks and rivulets that are not very considerable. See the article Brook.

Here follows a list of the principal rivers or brooks of Palestine.

The Jordan.

The Arnon,

The Jabbok, } beyond Jordan.

The Karith,

The Sorek.

The Besor.

The Kishon.

The Belus.

The brook of Jezreel, which falls into the Jordan, near Scythopolis.

The Eleuthera.

The Sabbation.

The brook of Reeds, or of Kannah.

The Barrady, otherwise Abanah and Pharphar, rivers of Damascus.

All the rivers mentioned in Scripture may be seen under their proper articles, or under the cities to which they belong.

The name of river is sometimes given to the sea. Habakkuk. (iii. 8.) speaking of the passage through the Red-sea, says, that the Lord was displeas'd against the rivers; and the Psalmist says, that the Lord dried up the mighty rivers. Psal. lxxiv. 15. The word river is also used to denote plenty of any thing. Job xxix. 6. 'The rock pour'd me out rivers of oil;' and Psal. xxxvi. 8. 'Thou shalt make them drink of the river of thy pleasures.' And the word river may also denote the constancy and perpetuity of these pleasures, as well as their plenty. John vii. 38. 'He that believeth on me, out of his belly shall flow rivers of living water.'

RIZPAH, the daughter of Aiah, a concubine or wife of the second order to king Saul. This prince having put to death a great number of the Gibeonites, for what reason, or upon what occasion, is not known, God to punish this massacre, sent a great famine into the land of Israel, which held for three

years. David, who was then king, being inform'd by the oracle of the Lord, that this famine was sent as a punishment for the cruelty of Saul to the Gibeonites, caus'd them to come to him, and said, (2 Sam. xxi. 3, &c.) 'What shall I do for you, and where with shall I make atonement, that you may bless the inheritance of the Lord?' They answer'd, Let us have seven of Saul's sons, and we will hang them up before the Lord. David, therefore, deliver'd up to them Armoni and Mephibosheth, two sons that Saul had by Rizpah, the daughter of Aiah; and also five sons that Michal the daughter of Saul had by Adriel the son of Barzilai, or rather by Phaltiel; (see 1 Sam. xxv. 43.) and these the Gibeonites hung up upon a mountain near Gibeath. This execution happen'd in the beginning of spring, when in Palestine they set about the cutting of their barley. Then Rizpah took a sackcloth, spread it upon the rock, and continued near the dead bodies; and lay down by them, guarding them from the birds of the air, and all voracious animals, from the beginning of harvest, till God, being appeas'd by this sacrifice, sent rain upon the earth, and restor'd it to its former fertility, when they were taken down and buried. Here, however, it is necessary to observe, that this action was expressly contrary to the law, (Deut. xxi. 23.) which orders, that all dead bodies should be taken down from the cross or gibbet, before the setting of the sun: whereas these unhappy remains of Saul's family, were left there probably from the beginning of spring to autumn; whether it was, because the crime of their father deserv'd this severe treatment, or because the Gibeonites being only profelytes of habitation, were not oblig'd to the observation of the law of Moses. But long before the transaction we have now related, and soon after the death of Saul, that is, about the year

of the world 2956, Abner the general of his army, fell in love with Rizpah, and took her to wife, or at least used her as such. It was thought a heinous crime, according to the notions of these people, for a subject to meddle with one of the wives of a king. Ishbosheth, the son of Saul, who reigned at Mahanaim, and was supported in his regal state by the credit of Abner, resented this as a great injury, and upbraided him with daring to approach his father's concubine. 2 Sam. iii. 7, &c. Abner was so nettled at this reproach, that he vowed the ruin of Ishbosheth, and entered into a league with David, to bring into his interest all that adhered to Ishbosheth, as was already related under the article **ABNER**. This is all we are told concerning Rizpah.

**ROCK**. Palestine, being a mountainous country, had also many rocks; which rocks made part of the strength of their country; for in times of danger they retired to them, where they found a refuge against any sudden irruptions of the enemy. When the Benjamites were overcome, and almost exterminated by the Israelites of the other tribes, they secured themselves in the rock of Rimmon. Judg. xx. 47. Samson kept garrison in the rock of Betham. Judg. xv. 8. When David was persecuted by Saul, he often concealed himself in caverns made in a rock; for example, at Maon, at Adullam, at En-gedi, where there was a cave of a vast extent, in which David and his people hid themselves, and wherein Saul entered and continued for some time, without discovering them. 1 Sam. xxii. 1. xxiii. 25, 28. and xxiv. 2, 4, 5. Joshua shut up five kings of the Canaanites, whom he had subdued, in the cave of Makkedah. Josh. x. 16, 17, &c. During the oppression that the children of Israel suffered from the Midianites, they were forced to hide themselves in the cavities of the rocks. Judg. vi. 2. St. Jerom says, that the southern parts of

Judah are full of caves under ground, and of caverns in the mountains, to which the people retired in time of danger. The Kenites dwelt in the hollow places of the rocks. Numb. xxiv. 21. Even at this day, the villages of this country are subterraneous, or in the rocks. Josephus in several places speaks of hollow rocks, where thieves and robbers had their haunts; and travellers still find a great number of them in Palestine, and the provinces adjoining to it.

The name of rock is also given to God, by way of metaphor, because God is the strength, the refuge, and the asylum of Israel; as the rocks were of those places, whither the people retired in case of an unforeseen attack or irruption of the enemy. 'The Lord is my rock, and my fortress,' and my deliverer. Who is a rock, save our God? Psal. xviii. 2, 31. 'Be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress. Psal. xxxi. 2, 3. Then he forsook God which made him, and lightly esteemed the rock of his salvation. Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee. How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up? For their rock is not as our rock, even our enemies themselves being judges.' Deut. xxxii. 15, 18, 30, 31.

Hence the Hebrews give, in general, the name rock to all places of retreat and security. Psal. lxi. 2, &c. Moses says, that the Lord had settled his people in a high country, and made them 'suck honey and oil out of the flinty rock;' (Deut. xxxii. 13.) that is, he brought them from Egypt to a country of great fertility, of which the very rocks were filled with bees, whose honey did not add a little to the happiness of the climate.

Rock is used for a quarry, and, in a

figurative sense, for the father of a nation, who is, as it were, a quarry from whom the men of that nation have proceeded. Isa. li. 1, 2. 'Look unto the rock whence you are hewn: look unto Abraham, and Sarah that bore you.'

Mention is made in scripture of several rocks; as for example,

The rocks Bozez and Seneh. 1 Sam. xiv. 4. They were between Michmash and Gibeah.

Sela-hammah-lekoth, or the rock of divisions. 1 Sam. xxiii. 28. This was in the desert of Maon, and had this name given it, because Saul was here obliged to quit his pursuit after David, and to return to the assistance of his country, which was then invaded by the Philistines.

The rock of Horeb. There are three rocks, by this name, distinctly marked out in scripture. The first is that from whence Moses caused the waters to gush out, to supply the necessities of the people, when they were encamped at Rephidim. Ex. xvii. 6. The second is that on the top of mount Horeb, where God manifested a part of his glory to Moses, and afterwards to Elijah. Ex. xxxiii. 21, 22, 23. xxxiv. 6, 7. 1 Kings xix. 10, 11, 12, &c. The third is that where Oreb, the prince of the Midianites, was put to death. But this latter is rather Oreb, whereas the other two are written Horeb. Judg. vii. 25. Isa. x. 26.

The rock Adullam was in the neighbourhood of the city of this name, in the tribe of Judah.

The rock of Etam; (Judg. xv. 8, 11, 13.) probably near the city of this name, according to the Greek. Josh. xv. 60. 1 Chr. iv. 32. 2 Chr. xi. 6. They were in the tribe of Judah, to the south of Jerusalem. See ETAM.

The rock Jektiel. This, according to several interpreters, is the same as Petra, the capital city of Arabia Petrea.

The rock or stone of Zohemoth. 1 Kings i. 9. See ZOHELETH.

The rock of the waters of Meribah, or *Strife*. This is the rock where the faith of Moses failed, and where the scripture reproaches him with having hesitated in his heart, and did not honour God as he ought, before the children of Israel. Numb. xx. 10, 11. It had the name of the rock of strife given to it, and to the waters, the waters of strife, because of the murmurings of the children of Israel, and their sedition against Moses.

ROD. This word is used sometimes for the branches of a tree: 'and Jacob took him rods of green poplar, and of the hazel and chestnut-tee.' Gen. xxx. 37. Sometimes for a staff or wand: (Ex. iv. 17, 20.) 'and thou shalt take this rod in thine hand, wherewith thou shalt do signs. And Moses took the rod of God in his hand.' Or for a shepherd's crook: (Lev. xxvii. 32) 'and concerning the tythe of the herd, or of the flock, even of whatsoever passeth under the rod; the tenth shall be holy unto the Lord.' Or for a rod, properly so called, which God makes use of to correct men: 'if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.' 2 Sam. vii. 14. 'Let him take his rod away from me.' Job ix. 34. The empire of the Messiah is sometimes represented by a rod of iron, to shew its power and its might. Psal. ii. 9. Rev. ii. 27. xii. 5. xix. 15. And Isaiah (xi. 1.) says, 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of its roots.' See the article BRANCH.

Lastly, rod is sometimes put to signify a tribe, or a people; (Ps. lxxiv. 2. Jer. x. 16.) 'Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed. Israel is the rod of his inheritance.'

The rod of Moses, is that which God gave him, or rather, it was the staff or wand that Moses generally made use

of for driving his flock, and which God commanded him to take along with him, for the working of those miracles he was to perform before Pharaoh, and before all his people. Exod.

2, 3, &c. 'The Lord said unto man, What is that in thine hand? An; he said, a rod. And he said, Cast it on the ground, and it became a serpent. And Moses fled from before it. And the Lord said unto Moses; Put forth thine hand, and take it by the tail. And he put forth his hand and caught it; and it became a rod in his hand.' This rod Moses kept as long as he lived, and it became the instrument of performing a great number of miracles, which he wrought through the course of his life. The scripture does not inform us what became of it after his death; it is probable, that it devolved to Joshua, Moses's successor in the government of the people: but of this there is no proof. The Mussulmen say, that it was laid up in the ark of the covenant; but they contound it with that of Aaron. The Rabbins relate many wonderful things of this famous rod.

The rod of Aaron is the staff that this high-priest commonly used. In the conspiracy of Korah, Dathan, and Abiram, against Moses and Aaron, God gave orders to Moses, to receive a rod from every one of the tribes, (Numb. xvii. 1, 2, 3.) and to add that of Aaron to the number, that the Lord might shew by a miracle which was the tribe that he chose, for the exercise of the priest's office. They gathered therefore twelve rods, according to the number of the tribes, and that of Aaron made the thirteenth. They wrote upon each of these rods the name of the prince of the tribe who offered it; they put them in the tabernacle of the congregation, where the Lord had used to manifest himself to Moses; and the day following, when they took these rods again, they ob-

served, that in the night-time the rod of Aaron had put forth buds, and blossomed, and that the blossoms were those of the almond-tree. See the article AARON.

It is inquired, whether it was put within the ark of the covenant, or only by it. God commands Moses only to put it in the tabernacle to be preserved there. Numb xvii. 10. But St. Paul says, (Heb ix. 4.) it was within the ark, with the urn full of manna, and the tables of the law. Others affirm, it was not put within, but only at the foot of the ark. They alledge for this opinion, a passage out of the first book of Kings, (i. 9.) which intimates, that there was nothing in the ark but the tables of the law; but others contend, that this passage of St. Paul ought to be understood literally; that there could be nothing to prevent the putting of Aaron's rod into the ark, since it was five feet long, and its capacity was much more than would be required to hold this rod.

ROGELIM, a place in the country of Gilead, beyond Jordan, where lived Berzillai, the friend of David. 2 Sam. xvii. 27.

ROMANS. See the next article.

ROME, the capital of Italy, mistress of the Roman empire, was founded by Romulus and Remus, according to Usher, in the year 5966 of the Julian period, in the year of the world 3256, before the vulgar christian era 748, towards the end of the reign of Hezekiah king of Judah. This city is so well known, that it is needless to give any account of it here; nor do we think will any one expect it in a dictionary of the bible. The sacred authors of the Old Testament have never once mentioned it, as we know; but it is well known in the books of the Maccabees, and of the New Testament. St. Peter, in his first epistle, v. 13. has marked it out by the figurative name of Babylon. 'The church that is at Babylon, elected together with



‘ with you, saluteth you ’ St. John, in his Revelation, (xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21.) points it out more than once by the same name, and describes it in such a manner, as can only agree with Rome ; by its command over all nations, by its cruelty towards the saints, and by its situation upon seven hills. Rev. xvii. 9

The Rabbins commonly give to Rome the name of Edom, and think that the prophecies pronounced against Edom, shall have their accomplishment in the destruction of this great city.

The Jews generally call the Romans, Idumæans, and the Roman empire, the cruel empire of Edom. It is difficult to guess for what reason they give this denomination to Italy and Rome, which are so far from Idumæa, and have never had any communication with the Idumæans. When the more knowing Rabbins are asked the reason of this, they maintain with great assurance and obstinacy, that the Idumæans embraced christianity, settled themselves in Italy, and there extended their dominions.

St. Jerom seems to have thought, that Chittim was put for Italy, as he translates this word by Italy. See Vulgate bible in Numb. xxiv. 24. and Ezek. xxvii. 6. Several of the Rabbins are also of opinion, that by the word Chittim we should understand Rome and Italy ; and Bochart has displayed all his learning to support this opinion : but the sentiments of commentators, with regard to the signification of the word Chittim have been delivered already in this work under the head CHITTIM.

The same St. Jerom also translates the Hebrew word Tubal, (Isa. lvi. 19.) by Italy, which, according to some, signifies Spain, and according to others, the Tibarenians. See the article TUBAL.

The Roman empire is marked out in Daniel, (ii. 40.) by the kingdom of iron, which bruises and breaks in pieces all the other kingdoms. This

is the explication of almost all interpreters. But F. Calmet is of opinion, that it is rather the empire of the Lagidæ in Egypt, and of the Selencidæ in Syria. In the canonical books of the Old Testament written in Hebrew, we find no mention of the names Rome, Romans, or Italy.

But in the apocryphal books of the Maccabees, and in the New Testament, there is often mention made of them. For example, it is said, (1 Mac. viii. 1, 2, &c.) That ‘ Judas ‘ had heard of the fame of the Ro- ‘ mans, that they were mighty and ‘ valiant men, and such as would ‘ lovingly accept all that joined them- ‘ selves unto them, and make a league ‘ of amity with all that came unto ‘ them. And that they were men of ‘ great valour. It was told him also ‘ of their wars and noble acts, which ‘ they had done among the Galatians, ‘ and how they had conquered them, ‘ and brought them under tribute.’

Judas had also been informed of the conquests they had made in Spain ; that they had brought under their empire very distant countries, and had overcome kings that came to make war with them, from the extremities of the world. Lastly, that they had conquered Philip and Perseus, kings of Macedonia, or of the Chittims, and Antiochus the great king of Syria ; that they had deprived him of a great part of his provinces ; that they had also reduced the Greeks, who had attempted to make head against them ; and in a word, that they confirmed in their kingdoms all those they had a mind should reign, and on the contrary deprived those of their crowns whom they did not intend should enjoy them any longer : yet nevertheless, that none of them would wear either the diadem or the purple, but that they had chosen a senate from among themselves, consisting of three hundred and twenty senators, who consulted every day about the affairs of the republic ; that they committed every

every year the sovereign magistracy to one person, who had the whole command through all their territories, and that thus all were obedient to one, without any envy or jealousy among them.

This is what fame had published in Judea concerning the Romans, and what inclined Judas Maccabæus to send two ambassadors to Rome, to make friendship and alliance with them, and to desire them to free the Jews from the yoke of the Syrians, who would oppress them in their liberties, and overturn their religion. These ambassadors were very well received by the Romans, and here is the substance of the reply they sent back to Jerusalem, which remained written at Rome upon tables of brass: ‘ May the Romans  
‘ and the nation of the Jews, be replenished with all happiness for ever,  
‘ both by sea and land, and may the  
‘ sword and the enemy be removed at  
‘ a great distance from them. If any  
‘ war should happen against the Romans or their allies, through the  
‘ whole extent of their dominions, the  
‘ Jews shall assist them heartily in the  
‘ same, as far as the circumstances  
‘ shall allow them to do, nor shall the  
‘ Romans be obliged to provide any  
‘ thing for such troops as shall come  
‘ to their assistance. And on the  
‘ other side, if any war should happen  
‘ against the people of the Jews, the  
‘ Romans shall assist them heartily in  
‘ the same, as far as the circumstances  
‘ shall allow them to do, nor shall  
‘ the Jews be obliged to provide any  
‘ thing for such troops as shall come  
‘ to their assistance. That if in time  
‘ to come, either of the parties shall  
‘ think fit to add any thing to, or to  
‘ take any thing from, what is here  
‘ agreed to, it shall be done by mutual  
‘ consent, and whatever shall be added  
‘ or taken away, shall be firm and  
‘ stable. And as to the misfortunes  
‘ that Demetrius Soter has occasioned  
‘ to the Jews, we have writ to him in  
‘ these words: Why have you laid

‘ such a heavy yoke upon the Jews;  
‘ who are our friends and allies?  
‘ Know therefore, that if they shall  
‘ any more make these complaints to  
‘ us, we shall do them justice, and  
‘ shall invade your dominions by sea  
‘ and land.’

Such was the first alliance that the Jews made with the Romans, in the year of the world 3842. Some years after this, viz. in the year of the world 3860, Jonathan, the brother of Judas Maccabæus, (1 Macc. xii. 1, 2, 3, &c.) finding the opportunity to be favourable, sent a deputation to Rome, to renew their alliance with the senate; and the senate gave them letters directed to the governors of the several provinces, to have them reconducted safe to Judea. Lastly, Simon Maccabæus, brother to Judas and Jonathan, (*id.* xiv. 24, &c.) sent to Rome, upon the same errand, an ambassador called Numenius, with a present of a great golden buckler. Numenius was very well received, the senate granted what was desired, and the Romans called the Jews their friends, brethren, and allies. Demetrius Nicator being informed of this, conferred great honours upon Simon the high-priest, confirmed him in the priesthood, declared him his friend, and raised him to a high degree of glory.

Before this happened, in the year of the world 3841, Quintus Memmius and Titus Manilius, the Roman legates, (2 Macc. xi. 34, 35, 36.) being sent into Syria to settle some affairs with king Antiochus Eupator, interested themselves in promoting the tranquillity of the Jews, and wrote to them in this manner. ‘ We confirm  
‘ to you the same things that Lyfias  
‘ the king’s kinsman has granted to  
‘ you. And as to such things which  
‘ he thinks ought to be laid before the  
‘ king, send somebody hither as soon  
‘ as you can, after you have well considered among yourselves, that we  
‘ may make such determinations about them as may be for your advantage;

'vantage; for we are going soon to Antioch. Wherefore make haste to write to us, that we may be well informed of what you desire.'

The Romans took the city of Jerusalem no less than three times: first by the arms of Pompey, in the year of the world 3941. The second was by Sossus, in the year 3967; and the third and last time was under Titus, in the 73d year of Christ, or the 70th of the vulgar christian æra, when both the city and temple were utterly destroyed. They reduced Judea into a province, first after the banishment of Archelaus, and in the 19th year of Jesus Christ; and it continued in this state, till the 40th year of the christian æra. It was again reduced in the 47th year of Christ, and remained thus till it was intirely overthrown in the year 73. See JERUSALEM, JUDEA, &c.

*Epistle to the ROMANS*, a canonical book of the New Testament, ascribed to St. Paul. That St. Paul was the author of this epistle, and consequently that it is canonical, appears, 1. From the inscription and title. 2. From the usual salutation at the end of the epistle, compared with 2 Thess. iii. 17. 3. From the stile and matter of it, which are of a piece with the rest of St. Paul's writings. 4. From the consent and tradition of the universal church. It was written to certain christian converts living at Rome. As business had brought hither many christians out of the other provinces, they had laid the foundations of a church in that capital of the Roman empire. There were at that time likewise many Jews at Rome, who inhabited on the other side of the Tiber. It is usually asked, why St. Paul, writing to the Romans, chose rather to write in the Greek than in the Latin language? To which it may be answered, that though the apostle could not be ignorant in the Latin tongue, yet he was better acquainted with the Greek, and Juvenal will inform us, that the Greek was in daily use among

the Romans, even the women. To which may be added, that as this epistle contains all the grounds of the christian doctrine, it might be proper that copies of it should be sent to other churches; and the Greek language was the most convenient for this purpose, as being of greater extent, and more generally spoken than the Latin. *Cave's Hist. Literar.*

This epistle was written at Corinth, and sent by Phœbe a servant, or deaconess, of the church at Cenchrea in the port of Corinth.

The principal aim of St Paul in this epistle to the Romans is, to persuade them to a steady perseverance in the profession of christianity, by convincing them, that God is the God of the Gentiles, as well as of the Jews; and that now under the gospel, there is no difference between Jew and Gentile. This he does several ways; 1. By shewing that the Jews and Gentiles being equally sinful, the former could have no title, on account of their having the law and the promises, to exclude the latter from being the people of God under the gospel. 2. That Abraham was the common father of all that believed, as well uncircumcised as circumcised. 3. That God had purposed from the beginning to take the Gentiles to be his people under the Messiah, in the room of the Jews, who had rejected him. 4. That the Jews had no reason to complain of being rejected, since they had been warned of it, and might find it threatned in their antient prophets. But besides the assurance he gives the Roman christians that they were the people of God, without circumcision or other observances of the Jews, which is the main drift of this epistle, he has woven into his discourse the chief doctrines of christianity, and given them a comprehensive view of the dispensations of providence from first to last, in reference to eternal life. He represents to them, that by Adam's transgression sin entered into the world, and death by

sin;

fin; that by Moses, God gave the children of Israel a law, which if they obeyed, they should recover that immortal life which had been lost by Adam's transgression; that this law, through the weakness of human nature, had failed of attaining the great end for which it was given: that therefore there was no way left to those that were under the law, but faith in Jesus Christ.

This was the state of the Israelites. As to the Gentile world, he tells them, that though God made himself known to them by the legible characters of his being and power, visible in the works of the creation, yet they glorified him not, nor worshipped the only and true God: but revolted from him, and worshipped stocks and stones; that therefore God had cast them off, and given them up to vile affections, which led them to all sorts of vices; that God, by sending his son, had afforded them, together with the Jews, the means of being justified by faith in Jesus Christ, and lastly, that though justification unto eternal life be only by grace, through faith in Jesus Christ, yet was it their duty to endeavour after righteousness, and to obey the precepts of the gospel.

Several exhortations, suited to the state the christians of Rome were then in, take up the latter part of this epistle. *Locke on the epistle to the Romans.*

The Marcionites made great defalcations in the epistles of St. Paul, especially in this to the Romans, of which they suppressed the two last chapters intirely. There is some likelihood that St. Paul's first design was to finish his epistle to the Romans at the end of the fourteenth chapter; but finding leisure afterwards, he added the two last chapters to it. At the end of the fifteenth chapter, we see this conclusion. 'Now the God of peace be with you all. Amen;' which seems to shew that the letter was then finished. We see the same conclusion no less than three times in the sixteenth

chapter, (Rom. xvi. 20, 24, 27.) which gives room to imagine that it was composed at several intervals of time.

ROSH, or Ros, son of Benjamin, Gen. xli. 21.

We find in the Hebrew of Ezekiel. (xxviii. 2, 3) the word Rosh, which several copies have retained, as signifying the name of a people: but the author of the vulgate, as well as our translators of the bible, have taken it in an appellative sense, to signify the the *head*, or the *prince*. In Genesis, (x 2.) where mention is made of Tubal and Meshech, we find also Tiras, which has some relation to Rosh. The septuagint and Le Clerc have followed the Hebrew in Ezekiel, and the best interpreters make no question, but that Rosh is the name of a people. But they are not agreed about the country they inhabit, nor the name they are known by now.

The orientals hold, that Japheth had an eighth son called Rous, who is not mentioned by Moses, and who peopled the Russia we now call Muscovy. They add, that Rous was of a very uneasy and turbulent disposition. He possessed the country beyond the Efel, or the Voiga, and often made inroads into his brother's territories, called Khozar, who to live in peace with him was forced to make a cession of all the islands of this great river, which empties itself into the Caspian sea.

RUBY, in natural history, a beautiful gem, whose colour is red, with an admixture of purple; and is, in its most perfect state, a gem of extreme value. In hardness, it is equal to the sapphire, and second only to the diamond. It is usually found very small, its common size being equal to the head of the largest sort of pins: but is found from this size to forty caracts. The ruby is frequently mentioned in scripture as a gem of great value. See Job xxviii. 18. Prov. viii. 11, &c.

RUE, in botany, a genus of the octandria monogynia class of plants, with

with a rofaceous flower, usually consisting of four patent and hollow petals; its fruit consists of four capsules affixed to an axis, or rather one gibbous capsule with four lobes, and as many cells, in which are enclosed a great many kidney-shaped and angular seeds. *Linnaei Gen. Plant.*

This herb, when dried, is much used in medicine, by way of infusion; and is esteemed an excellent alexipharmic and cephalic. Jesus Christ (Luke xi. 42.) reproaches the superstitious affectation of the Pharisees, who paid the tythe of the mint and rue that grew in their gardens, and was not in reality subject to tythe, while, at the same time, they neglected the more essential parts of the law.

RUFUS, the son of Simon the Cyrenean, which Simon assisted our Saviour in carrying his cross to mount Calvary. Mark xv. 21. Rufus probably was famous among the first Christians, since St. Mark names him with distinction. St. Paul, in his epistle to the Romans (xvi. 13.) salutes one Rufus, whom some take to be the son of Simon the Cyrenean.

RUMP *of the sacrifices.* Moses had ordained, that the rump and fat of the sheep, that were offered for a peace-offering, should be put upon the fire of the altar. Lev. iii. 9. vii. 3. viii. 25. ix. 19. The rump was esteemed the most delicate part of the animal.

RUTH, a Moabitish woman, who having married Chilion the son of Elimelech and Naomi, who had settled themselves in the country of Moab, lived some time with him, without having any children. Naomi having lost her husband and two sons, and being desirous to return to Bethlehem her own country, her two daughters-in-law, who were now widows, would also go along with her. But she making known to them her inability of providing for them there, Orpah was persuaded to continue in the land of Moab, but Ruth would go along with Naomi to Bethlehem.

Ruth i. This happened about the end of the government of the Judges, and under the government of Eli, if we may take Josephus's word for it. The Rabbins pretend, that Boaz, who married Ruth, was the same as Ibzan the judge of Israel, who governed them for seven years, about the year of the world 2823, between Jephthah and Elon. The great chronology of the Hebrews places this history in the time of Ehud, and of the servitude of the Israelites under Eglon king of Moab. Others place it under Barak and Deborah; others, under Gideon; others, under Abimelech. Usher, whom we follow, places it under Shamgar, about six-score years after the time of Joshua.

When Naomi came to Bethlehem, she found herself reduced to great poverty, and Ruth went a gleaning, to get something to support them. She came by chance into the field of a rich citizen of Bethlehem, named Boaz, who was a-kin to Elimelech her father-in-law. When Boaz came to see his reapers, he found Ruth, and commended her dutifulness to Naomi her mother-in-law, bid her go and eat and drink with his people, and gave them orders to leave something behind them, that she might have the better gleaning. Ruth returned home at evening, told Naomi what had happened to her, and informed her of the civilities of Boaz, who had also bid her to go no where else to glean but in his field. Naomi blessed God for it, that he had put such sentiments of humanity into Boaz's heart, and acquainted Ruth that this was their kinsman.

At the end of harvest, Naomi told Ruth, that she had a design to provide for her, and to procure her a solid state of repose. Go this night, says she, and lie at the feet of Boaz, who is to go this evening to winnow his corn; and you must do what he shall bid you. Ruth agreed to it; and having observed the place where Boaz

went to lie down, probably, under some tree in his field, Ruth went thither also in the night, and lay down at his feet. Boaz awaking, and seeing something near him, was afraid. But Ruth said, (*id.* iii. 2) ' I am ' Ruth thine handmaid; spread therefore thy skirt over thine handmaid, ' for thou art a near kinsman.' Boaz acknowledged, that indeed he was a near kinsman, but there was another nearer than he; and if this man should refuse to marry her, he himself would take her to wife. Then rising very early in the morning, before it was day-light, he filled Ruth's lap with corn, and sent her away to Naomi.

When it was day, Boaz went to the gate of Bethlehem, and having called together the elders of the city, he cited him to appear who was the nearest kinsman to Elimelech, that he might marry Ruth the widow of Chilion his son. This person saying, that he could not comply; Boaz then insisted, that he should renounce his right to her. This he willingly did; and then Boaz declared, that he intended to marry her himself. Thus Ruth became the wife of Boaz, by whom she had a son called Obed, who was father to Jesse, and grandfather to king David. See the articles BOAZ, NAOMI, &c.

The book of Ruth, which contains the history of which we have now given an abstrakt, is placed, in our bibles, between the book of Judges and the books of Samuel, as being the sequel of the former, and an introduction to the latter. St. Jerom informs us, that the Jews added it to the book of Judges, because the transactions it treats of happened in the time of the judges of Israel. *id.* i. 1. And several of the ancient fathers make but one book of the Judges and of Ruth. But the modern Jews commonly place

in their bibles, after the pentateuch; the five Megilloth, which are, first, The Song of Songs; secondly, Ruth; thirdly, the Lamentations of Jeremiah; fourthly, Ecclesiastes; and fifthly, Esther. Sometimes Ruth is placed the first of the five, sometimes the second, and sometimes the fifth.

The scope of the author of this book, is to make known to us the genealogy of David; and, in all probability, he was the same author that composed the first book of Samuel; in which, because he could not conveniently place this genealogy of David, he chose rather to give it by itself, than to perplex his discourse. The writer observes, at the beginning of his work, that the history he is going to relate, happened at the time that the Judges governed Israel; therefore they ceased to govern it at the time he wrote. Besides, he speaks of David at the end of his book; which shews, that, at soonest, it must be written in the time of David. Besides, we have observed two ways of speaking in it, or particular phrases, which are only found in the books of Samuel and of the Kings: The first is, ' The Lord do ' so to me, and more also.' Ruth i. 17. The second, as it is in the original, is, ' I have discovered to your ' ear;' for ' I have told you,' as it is in our versions and most other translations. Compare 1 Sam. iii. 17. xiv. 44. 2 Sam. iii. 9. 35. xix. 13. 1 Kings ii. 23. xix. 2. xx. 10, &c. Ruth iv. 4. Compare 1 Sam. xx. 2. 2 Sam. vii. 17.

The canonicalness of this book was never disputed. We have observed before, that the learned are not agreed about the epocha of the history it relates. Ruth the Moabites is found in the genealogy of our Saviour. Matth. i. 5.

## S.

**S**ABACHTHANI, or SABAC-TANI. We read this word in the gospel: (Mat. xxvii. 46. Mark xv. 34.) Jesus Christ upon the cross, cried out, 'Eli, Eli, lama sabachthani?' 'My God, my God, why hast thou forsaken me?' This is a corrupt reading of the word *Azabthani*, or *Gnazabthani*; Thou hast forsaken me. This is taken out of Psal. xxii. 1.

**SABBATH**, in Hebrew שבת, *Sabbath*, i. e. *rest*, a solemn festival of the Jews, being the seventh day of the week, or Saturday.

The observation of the sabbath began with the world. For God, having employed six days in the works of the creation, rested on the seventh day, and therefore appointed it to be a day of rest. Gen. ii. 2, 3. And the Hebrews, in consequence of this designation, and to preserve the memory of the creation, sanctified by his order the seventh or sabbath day, by abstaining from all work, labour, and servile employments, and by applying themselves to the service of the Lord, to the study of his law, and to prayer. See CREATION.

Sabbath is also taken for the whole week. Luke xviii. 12. 'I fast twice in the week;' in the Greek, it is, 'I fast twice in the sabbath.' Sabbath is likewise taken for all the Jewish festivals indifferently. Lev. xix. 3—33. 'Keep my sabbaths;' that is, my feasts, as the passover, the feast of tabernacles, &c. And also for eternal rest, or felicity in heaven, where the saints shall be freed from all the toil which they endure in the service of God in this world; from all those affecting evils which they are liable to in this life, where they shall cease from sin; not only be delivered from the dominion of sin, but also from the

relics of sin, and where they shall be taken up in the exercise of all those holy and heavenly parts of worship, which is proper to heaven. Heb. iv. 9. 'There remaineth therefore a rest to the people of God;' in the Greek, it is σαββατισμὸς, 'a keeping of a sabbath.' Upon occasion of the sabbath, it is asked, whether from the beginning of the world God gave the law of the sabbath, and whether this day was always observed, at least among the better sort of the first men, as the patriarchs, before the promulgation of the law? Some fathers, and some jewish doctors, have asserted the affirmative; and Menasse Een-Israel assures us, that, according to the tradition of the antients, Abraham and his posterity having preserved the memory of the creation, observed the sabbath also, in consequence of the natural law that obliged them thereto. There are some also that believe, that the religion of the seventh day is preserved among the Pagans, and that the observation of this day is as old as the world itself.

In a word, Philo says, that the sabbath is not a festival peculiar to any one people or country, but is common to the whole world, and that it may be named the general and public feast, and that of the nativity of the world. Josephus advances, that there is no city, either of Greeks or Barbarians, or any other nation, where the religion of the sabbath was not known. Aristobulus, in Eusebius, quotes Homer and Hesiod, who speak of the seventh day as of a day that is sacred and venerable. Clemens Alexandrinus speaks of the sabbath in the same terms as Aristobulus, just now cited, and he adds some passages from the antient, which celebrate the seventh day.

There are some who believe, that Job  
observed

observed the sabbath-day; because at the end of seven days he offered a sacrifice to the Lord for his children. Job i. 2, 5. Some Rabbins inform us, that Joseph also observed the sabbath in Egypt.

But the contrary opinion is not without its proofs also. The greatest part of the fathers and Commentators hold, that the benediction and sanctification of the sabbath, mentioned by Moses in the beginning of Genesis, signifies only that appointment then made of the seventh day, to be afterwards solemnized and sanctified by the Jews. It does not appear from any passage of scripture, that the ancient patriarchs have observed the sabbath, or that God had any design to oblige them thereto, before the law took place. Philo says, that the Hebrews having forgot which was the day of the creation of the world, began again to be apprised of it, when God having caused it to rain manna all the other days of the week, did not permit it to rain any on the sabbath-day. The seventh day, which was honoured by some pagans, and of which they have spoke of as an holy day, was either dedicated to the honour of Apollo; or it was in imitation of the jewith sabbath, which some pagans had in honour heretofore, either out of superstition or devotion.

Ezekiel (xx. 12—20.) says expressly, that the sabbath, and the other feasts of the Jews, are signs that God has given to his people, to distinguish them from other nations. ‘ I gave them ‘ my sabbaths, to be a sign between ‘ me and them, that they might know ‘ that I am the Lord that sanctify ‘ them.’ And again, ‘ Hallow my ‘ sabbaths, and they shall be a sign ‘ between me and you, that ye may ‘ know that I am the Lord your God.’ And Moses in Deuteronomy v. 15. ‘ The Lord hath brought thee out of ‘ Egypt, therefore the Lord thy God ‘ commanded thee to keep the sabbath-day.’ Justin Martyr, Tertul-

lian, Eusebius, and St. Bernard, advance, as a matter not to be doubted, that neither the patriarchs before the deluge, nor those which came afterwards, observed the sabbath.

God gave the precept of the sabbath to the Hebrews, when they came to Marah, one month after their coming out of Egypt, on the fifteenth day of the month Abib, which answers to our March, in the year of the world 2513. before the vulgar æra of Jesus Christ 1491. Manna began then to fall, according to several of the fathers, upon the Sunday, six days before the sabbath. According to others, it fell on the very eve of the sabbath: however this may be, F. Calmet thinks it probable, that it was upon the occasion of the manna, that God commanded the Hebrews to observe the seventh day, and not to go out to gather any on that day: for none would fall then. See the article MANNA.

The same command of celebrating the sabbath is found several times repeated in the law. Ex. xx. 8—11. Lev. xxiii. 3. Deut. v. 12. In another place (Ex. xxxi. 13, 14. and xxxv. 2.) it is said, that God established his sabbath among the children of Israel, as a sign to make them call to mind, that it is the Lord that sanctifies them. He adds, that whoever shall profane the sabbath shall be punished with death; and we see the execution of this law, upon the man, who, having gathered wood upon the sabbath day, was stoned by all the people for his offence. Numb. xv. 32—35. Upon other holy days, it was allowed to light a fire, and dress victuals, but this was expressly forbid on the sabbath day. Ex. xii. 16. xxxv. 2, 3. The Rabbins confine this prohibition to servile works only, as to bake bread, to dress meat, to forge metals, &c. They suppose, that, for such sort of works, it is forbid to light a fire: but not for one to warm himself. On the sabbath days, the ministers of the temple entered upon their week; and



and those that had attended the foregoing week, went out on that day. They put upon the golden table new loaves of shew-bread, and took away the old ones. Lev. xxiv. 8. Also upon this day were offered particular sacrifices of two lambs for a burnt-offering, with the wine and the meal that always accompanied these sacrifices. Numb. xxviii. 9, 10. Lastly, the Sabbath was celebrated, as also the other festivals, from evening to evening. They began in the evening, at which time also they ended. And this is the whole, or very near it, that is commanded in the law, concerning the observation of the sabbath.

And now let us inquire what has been the practice of the Jews, in consequence of this institution. The first obligation of the Sabbath expressed in the Law, is to sanctify it. 'Remember to sanctify the Sabbath day.' But it is sanctified by doing good works upon it, by prayer, by praises and thanksgivings, by public and private worship of God, by the study of his law, by justice, innocence, and tranquillity of mind. The second obligation is that of rest. 'Thou shalt do no work upon the sabbath.' It was forbid to do any servile or laborious work, that might fix the mind, and interrupt that attention which was to be given to God, and which is necessary when we pay any worship to him worthy of his majesty. The Jews have often varied about the manner, in which they think they ought to observe the rest of the sabbath. In the time of the Maccabees, (1 Mac. ii. 32, 33, &c.) they carried their respect for this day so far, as that they durst not so much as defend themselves from any invasion of the enemy on this day, even in the most pressing necessity. Since this time they have not scrupled to take arms, and stand upon their necessary defence. 1 Mac. ii. 41. But it may be seen by Josephus, (Antiq. l. xii. c. 3. xiii. c. 1.) that they would not attack their

enemies, nor hinder them from advancing their works; nor would they march with their armies, even in time of war; or in the enemy's country, upon the sabbath day.

In the time of our Saviour, they would not water their cattle, nor take a beast out of a ditch, that should happen to fall in upon the sabbath day. But by a false delicacy, they could not bear with our Saviour's healing the sick on that day. Mat. xii. 12. Since that time, they have determined, that a man might give food to a beast that should happen to fall into a pit, but must not take him out on that day. The same Jews complained of our Saviour's disciples, (Mat. xii. 1, 2. Mark ii. 27.) that passing through the corn fields on the sabbath day, and being pressed with hunger, they gathered some ears of corn, and rubbed them between their hands, in order to eat the grains of wheat. This action of his apostles, our Saviour excused only from the necessity of the thing, and because they had need of nourishment; adding, that the priests themselves in the temple do some work, which every where else would be esteemed violations of the sabbath; and that the Son of Man was Lord of the sabbath; and lastly, that the sabbath was made for man, and not man for the sabbath.

The Rabbins reckon up nine and thirty primary prohibitions, which ought to be observed on the sabbath days, and several other secondary ones dependant on them, which are also obligatory. Their number is so great, that it is almost impossible to keep them all, and yet, notwithstanding all this, the Samaritans pretend that the Jews are not religious enough in the observation of the sabbath. As for them, they will not light a fire on that day, they abstain from the use of the marriage-bed, they do not stir from their places, save only to go to the house of the Lord. They employ themselves wholly upon that day in reading the

law, in praying to God, and in thank-givings.

Of all the festivals that God has enjoined them in his law, there are none of which the Jews are so jealous, or of which they speak so magnificently, as of the sabbath. They call it their Spouse, because God has given it to them alone, exclusive of all other nations of the world. Leo of Modena informs us, that the Jews undertake no work on the Friday, but such as may be easily finished before the evening. About an hour before sun-set, they put into a warm place what they have prepared to eat the day following; and about half an hour before sun-set all work is left off, and the sabbath is supposed to be begun. Then the women are obliged to light a lamp in their chambers, which lamp commonly has six wicks, or, at least, four, and it burns a great part of the night. They also set out a table covered with a fair table-cloth, whereon they put bread, which they cover with another long, narrow cloth. There are some of them, who, to begin the sabbath well, will put on clean linen, and wash their hands and face. They all go to the synagogue, where they rehearse certain prayers set down in their books, after which they return to their houses, and salute one another by wishing a good sabbath.

Being come home, the fathers bless their children, and the masters their disciples; then sitting down to table, the master of the family pronounces certain blessings on the bread and wine, and makes mention of the institution of the sabbath. He drinks a little of the wine that he hath blessed, and gives it round to all that are at table. He does the same by the bread, and then they entertain themselves as well as they can. On the sabbath day, in the morning, they rise later than upon other days; and being come to the synagogue, they rehearse several psalms and prayers, in commendation of the sabbath, intermingled with sing-

ing, and the ordinary prayers. Then they bring out the pentateuch, and seven persons read the section that comes to be read in order. Then they read a section out of the prophets, which has some relation to what was read out of the law. Lastly, he that holds the book in his hands, lifts it on high, and gives his blessing to all present. They pray afterwards for those princes under whose jurisdiction and protection they live; and they make a sermon or exhortation in the morning or afternoon, according to the custom of the place.

When night comes, and they can discover in the heaven three stars of a moderate magnitude, then the sabbath is ended, and they may return to their ordinary employments. Those who go to the synagogue, add to the common evening prayers, certain lessons and benedictions, which have relation to the sabbath; and as they think, that the punishment of the souls in purgatory ceases on that day, they prolong its continuance as much as they can. When every one is returned to his home, they light a taper or lamp, which has at least two wicks. The master of the house takes wine in a cup, and sweet-scented spices, and after pronouncing some benedictions, he blesses the wine and the spices; then he throws the wine upon the ground, in token of cheerfulness, and pronounces some blessings. Thus the ceremony of the sabbath day is ended. Those that meet one another make their compliments, by wishing each other a happy week.

On this day they were not allowed to go out of the city farther than two thousand cubits, that is about a mile. And this is called a *sabbath day's journey*. Acts i. 12. Which custom was founded on this, that in their marches after they came out of Egypt, the ark was at this distance from the tents of the Israelites, and they therefore being permitted to go, even on the sabbath day, to the tabernacle to pray, they  
from

from thence inferred, that the taking a journey of no greater length, though on a different account, could not be a breach of the sabbatical rest enjoined in these words, 'Abide ye every one in his place: let no man go out of his place upon the seventh day.' Ex. xvi. 29. 'The second sabbath after the first.' Luke vi. 1. This expression has much divided the commentators. Some have taken it for the second, others for the last day of unleavened bread; and some for the day of pentecost. The passover was the first sabbath, according to them, and pentecost the second. Others have thought, that the first grand sabbath was the first sabbath of the civil year, in the month Tizzi; and that the second was the first of the holy year, or of the month Nisan. But Joseph Scaliger, who is followed in this by a great number of able writers, thinks that to have been the first sabbath, which followed the second day of unleavened bread. The Jews thus reckoned their sabbaths from the passover to pentecost; the first was called *secundo-primum*, or second after the first; that is, the first after the second day of unleavened bread. The second was called *secundo-secundum*, or the second day of the sabbath after the second day of unleavened bread. The third was called *secundo-tertium*, or the third day of the sabbath after the second day of unleavened bread. And so of all the rest, as far as *secundo-septimum*, that is to say, the seventh day of the sabbath after the second day of unleavened bread. This seventh sabbath immediately preceded pentecost, which was celebrated the fiftieth day after the second day of unleavened bread. 'The preparation of the sabbath,' in Greek *Παρασκευή*. The Jews gave the name of *parasceue* to the sixth day of the week, because being not allowed on the sabbath to prepare their food, they provided the day before what was necessary for their subsistence on the sabbath. The evangelist John says, (xix. 14.) that Friday, on which our

Saviour suffered, was the preparation of the passover, because the passover was to be celebrated the day following. St. Matthew (xxvii. 62.) marks out the day by these words, 'The day that followed the parasceue.' All the evangelists observe, that they delayed not to take down Christ from the cross, and to put him in the nearest tomb, because it was the evening of the parasceue, and that the sabbath was to begin immediately after the setting of the sun, or rising of the stars.

The obligation of giving a portion of our time to God to be employed in his worship and service, is founded upon natural right. The Law of Moses had fixed this to the seventh day, or the sabbath for the people of the Jews. The apostles of Jesus Christ, to do honour to the day of his resurrection, have also determined it to be every seventh day, and have fixed it on Sunday, or the first day of the week among the Hebrews, and on the day dedicated to the sun by the pagans. This day, among us christians, is known by the name of the Lord's-day.

The sabbatical year was celebrated among the Jews every seventh year, when the land was to rest, and to be left without culture. They then set their slaves at liberty, and every one re-entered into his inheritance that had been alienated. Ex. xxiii. 10. Levit. xxv. 2, 3, &c.

God appointed the observation 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, and particularly over the land of Canaan, which he had given to the Hebrews, by delivering up the fruits of their fields to the poor and the stranger. It was a kind of tribute which they paid to the Lord for it. Besides, he intended to inculcate humanity to his people, by commanding that they should ransom the slaves, to the poor, to strangers, and

to brutes, the produce of their fields, of their vineyards, and of their gardens.

It has been much disputed, at what season of the year the sabbatical year began. Some have been of opinion, that it began on the first month of the sacred year, that is, at Nisan, or in the spring. Others think, it began at the first month of the civil year, or at the month of Tizri, which answers nearly to our September. Moses does not explain himself upon this matter very clearly. He says only, that the land shall not be cultivated, and that there shall be no harvest for that year. In Palestine, the time of sowing both of wheat and barley was in autumn; and barley-harvest began at the passover, and that of wheat at pentecost. Therefore, to enter into the spirit of the law, for observing the rest of the sabbatical year, that the land may not remain two years without cultivation, we must necessarily begin it at autumn, after all the crops were gathered in: they did not till the land in autumn, and they had no harvest after the winter; but the autumn following they began again to cultivate the land, that they might reap their harvest in the spring and summer following. In the sabbatical year all debts were remitted, and the slaves were set at liberty. Ex. xxi. 2. and Deut. xv. 2. But it is asked, if the debts were absolutely forgiven, or the payment of them only suspended? Several think, that this remission was absolute, and the caution of rich men taken notice of by Moses, (Deut. xv. 9.) who would not lend to their brethren at the approach of the sabbatical year, seems to prove, that after this year nothing was to be hoped for from their debtors. It is also asked whether debts were remitted, and slaves set at liberty, at the beginning or only at the end of the sabbatical year. The Hebrew says literally, (Deut. xv. 1.) 'At the end of every seven years thou shalt make a release.' This has given occasion to some to

think, that debts were not remitted, nor slaves set at liberty, till the end of the sabbatical year. But most are of a contrary opinion, that it was the beginning of the sabbatical year. The original text explains it very naturally of the end of the week of the year, after which came the sabbatical year, with which it concludes. *Calmet, &c.*

SABEANS. *Isai. xlv. 14.* 'The Sabeans, men of stature.' These are probably the Sabeans of Arabia Felix, or those of Asia. They submitted themselves to Cyrus, and acknowledged his government. The Sabeans, a people of Arabia, were descended from Saba: but as there are several known by the name of Saba, or Sheba, who were all heads of a people, or of tribes, there are several Sabeans distinguished. Those who took away the flocks of Job (i. 15.) are thought to be a people of Arabia Deserta, who dwelt about Bozra, the descendants of Sheba, the son of Jockshan. The Sabeans, descendants from Sheba, the son of Cush, it is probable, were those of Arabia Felix, famous for their spices; and it is the opinion of some, that it was from hence the queen of Sheba came to hear the wisdom of Solomon. The Psalmist (lxxii. 10.) Jeremiah (vi. 20.) and Isaiah (lx. 6.) speak of the spices and riches of Seba, or Sheba. The Sabeans, sons of Sheba, son of Rheimah, taken notice of in Ezekiel xxvii. 22. and Joel iii. 8. are also thought to have dwelt in Arabia Felix.

SABTAH, or SABATHA, the third son of Cush. *Gen. x. 7.* He peopled one part of Arabia Felix, where is found a city called Sabta, and a people called Sabtheans. *Calmet's Dict.*

SABTECHA, the fifth son of Cush. *Gen. x. 7.* He peopled, as is thought, one part of Arabia, or some other country towards Assyria, Armenia, or Carmania. For in all these countries are found footsteps of the name Sabtecha.

SACAR, or SACHAR, father of Abiam.

Ahiam. 1 Chr. xi. 35. Ahiam was one of the heroes of David's army.

**SACK**, or **SACKCLOTH**. This is a pure Hebrew word, and has spread into almost all languages. Besides the common signification, which is very well known, it stands also for a suit of mourning, which was wore at the death of a friend or relation. In great calamities and troubles, they wore sackcloth about their bodies. Gird yourselves with sackcloth and mourn before Abner. 2 Sam. iii. 31. Let us gird ourselves with sackcloth, and let us go and implore the clemency of the king of Israel. 1 Kings xx. 31. Ahab tore his cloaths, put on a shirt of hair-cloth, or sackcloth as we have it, next to his skin, fasted, and lay upon sackcloth. 1 Kings xxi. 27.

When Mordecai was informed of the misfortune that threatened his nation, he put on sackcloth, and covered his head with ashes. *Eth.* iv. 1, 2, 3. Job (xvi. 15.) says, that he has sewed a sack upon his flesh.

On the contrary, in the time of joy, and upon the hearing of any good news, those that were clad in sackcloth, tore it from their bodies, and cast it from them. *Psal.* xxx. 11.

The prophets were commonly clothed in sackcloth. The Lord bids Isaiah to put off the sackcloth that was about his body, and to go naked. *Isa.* xx. 2. Zechariah (xiii. 4.) says, that the false prophets should no longer prophesy in sackcloth, to deceive the simple. St. John in the Revelation (xi. 3.) says, that the two prophets that God should raise up at the end of the world, should prophesy a thousand, two hundred and sixty years, clothed in sackcloth.

**SACKBUT**, *Sambuca*, a sort of ancient musical instrument, which was in use in Chaldæa, (*Dan.* iii. 5, 7.) and which is thought to be a string-instrument, of a shrill sound, and which had generally but four strings. Thus it is described by Athenæus, Vitruvius, and Feſtus. Athenæus gives us to under-

stand, that this instrument was pretty near the same with the *Magadis*, *Pectis*, and *Trigenos*, string-instruments, the figure of which is not much known to us, but which cannot be very far from our modern psaltery, except that they had not so many strings. *Iſidore* of Sevil seems to have thought, that it was a kind of flute or haut-bois, since he says, that *Sambuca* takes its name from the elder-tree, called in Latin *Sambucus*, because at first this instrument was made with a pipe of elder.

**SACRAMENTS**. See the articles **BAPTISM**, &c.

**SACRIFICE** is an offering made to God upon his altars, by the hand of a lawful minister, to acknowledge his power, and to pay him homage. Sacrifice differs from a meer oblation, in this, that in a sacrifice there must be a real change or destruction of the thing offered; whereas an oblation is but a simple offering of a gift. As men have always been under an obligation of acknowledging the supreme dominion of God over them, and whatever belongs to them; and as there have always been found persons that have conscientiously acquitted themselves of this duty; we may affirm, that there have always been sacrifices in the world.

Adam and his sons, Noah and his descendants, Abraham and his posterity, Job and Melchisedec before the law, have offered to God real sacrifices. The law did nothing more than ascertain the quality, the number, and other circumstances of sacrifices. Before that, all was arbitrary. They offered the fruits of the earth, the fat or the milk of animals, the fleeces of sheep, or the blood and the flesh of the victims. Every one pursued his own humour, his acknowledgment, his zeal, or his devotion: but among the Jews, the law appointed what they were to offer, and in what quantities. Before the law was given, every one was the priest and minister of his own sacrifices; at least he was at liberty to

chuse what priest he pleased, to offer his victims. Generally, this honour was conferred upon the most antient, or head of a family, on princes, or men of the greatest virtue and integrity. But after Moses, this was wholly confined to the family of Aaron.

It is disputed, whether, at first, there were any other sacrifices than burnt-offerings: no other appear in scripture. The Talmudists assure us, that Abel offered only holocausts, or burnt-sacrifices, consuming the flesh of the victim by fire; because it was not allowed to eat any of it. Grotius is of opinion, that this patriarch did not offer any bloody sacrifices. The text of Moses informs us, (Gen. iv. 4.) that he offered 'of the firstlings of his flock, and of the fat thereof.' But the Hebrew may be translated by, 'of the first fruits, and the milk.' We are told, that the antients offered to God only the fruits of the earth, herbs, flowers, honey, milk, wheat, wool. *Ovid. Fast. lib. 4.*

We are told also, that the antients put no fire to their sacrifices, but obtained it by their prayers; and most of the fathers think, it was thus that God declared the sacrifices of Abel to be agreeable to him: he consumed them, as they say, by a fire sent from heaven; which was a favour not vouchsafed to Cain's sacrifices. In the same manner, he set fire to the sacrifices offered by Aaron's consecration, to those offered by Gideon, to those offered by Solomon at the dedication of his temple, to those of Elijah upon mount Carmel, and to those offered by the Maccabees at restoring the worship of the temple, after it had been profaned by Antiochus Epiphanes.

The Hebrews had properly but three sorts of sacrifices, which are, the burnt-offering, or holocaust; the sacrifice for sin, or the sacrifice of expiation; and the pacific sacrifice, or sacrifice of thanksgiving. Besides these, there were several kinds of offerings, of corn, of meal, of cakes, of wine, of

fruits; and one manner of sacrificing, which has no relation to any we have now mentioned, which is, the setting at liberty one of the two sparrows that were offered for the purification of leprous persons; and the scape-goat, which was taken to a distant and steep place, where it was left at liberty: these animals, thus left to themselves, were esteemed as victims of expiation, which were loaded with the sins of those that offered them. See the articles LEPROSY, AZAZEL, and EXPIATION.

The holocaust or burnt-sacrifice was offered and burnt quite up, on the altar of burnt-offerings, without any reserve to the person that gave the victim, or to the priest that killed and sacrificed it; only the priest had the benefit of the skin: for before the sacrifices were offered to the Lord, their skins were flayed off, and their feet and intrails were washed. Lev. i. and vii. 8.

The sacrifice for sin, or for expiation, or the purification of a man who had fallen into any offence against the law, was not entirely consumed upon the fire of the altar. Nothing of it returned to him that had given it, but the sacrificing priest had a share in it; and these are the particulars that were observed in this case: (Levit. iv. v.) if it were the high-priest who had offended through ignorance, he offered a calf without blemish: he brought it to the door of the tabernacle, put his hand upon the head of the sacrifice, confessed his sin, asked pardon for it, killed and stuck the calf, carried its blood into the tabernacle, with his finger made seven aspersions towards the vail that separated the holy place from the sanctuary, put a little of this blood upon the altar of incense, and afterwards poured out all the rest at the foot of the altar of burnt-sacrifices: after this, he took away the fat that covered the kidneys, the liver, and the bowels; he put the whole upon the fire of the altar of burnt-sacrifices;

crifices; and as to the skin, the feet, the bowels, and the flesh of the sacrifice, he caused them to be burnt out of the camp, in a clean place, where they used to put the ashes that were taken away from the altar of burnt-sacrifices.

Secondly, if it were the whole people that had offended, they were to offer a calf in like manner. The elders shall bring it to the altar of the tabernacle, shall put their hands upon its head, and confess their offence; after which, the priest shall stick the victim, shall carry its blood into the holy place, shall make seven aspersions towards the veil, shall put some upon the horns of the altar of incense, shall pour out the rest at the foot of the altar of burnt-sacrifices, shall burn the fat upon the said altar; and the rest of the body, the feet, the skin, and the bowels, shall be burnt out of the camp, as has been said of the sin-offering of the high-priest.

Thirdly, if it be the prince of the people that has offended, he shall offer a goat, shall bring it to the door of the tabernacle, shall put his hands upon its head, and shall confess his sin. The priest shall sacrifice it, shall put of the blood of the victim upon the horns of the altar of burnt-sacrifices, shall pour out the rest of the blood at the foot of the same altar, shall burn the fat upon the fire of the altar, and the rest of the sacrifice shall be for himself. He shall be obliged to eat it in the tabernacle, and not dare to carry any of it without.

Fourthly, if he be only a private person who has committed an offence, he shall offer a sheep, or a she-goat without blemish, shall present it to the priest at the door of the tabernacle, shall put his hands upon the head of the sacrifice. The priest shall sacrifice it, shall put some of the blood upon the horns of the altar of burnt-sacrifices, shall pour out the rest at the foot of the same altar, upon which he shall

burn the fat; and all the rest shall be his own.

But if he is not of ability to offer a sheep or a she-goat, he shall offer two turtles, or two young pigeons; one for his sin, and the other for a burnt-offering. That which is for the burnt-offering, shall be entirely consumed upon the fire of the altar. That which shall be offered for his sin, shall be presented to the priest, who shall pull off its head, as some say, or only violently twist it about towards the wings, without pulling it off, shall make an aspersion with the blood of this bird towards the altar, shall spill the rest of the blood at the foot of the same altar; and the flesh shall be his own.

Lastly, if the person was so poor, as that he could not afford to offer either a she-goat, or two turtles, he might offer the tenth part of an ephah of meal, that is, a little more than a gallon of meal, without oil or spice. He presented it to the priest, who took a handful of it, and threw it upon the fire, and the rest was for himself. There are some other circumstances belonging to this matter, which may be seen in Leviticus, ch. v. 15, 16. and ch. vi. 1, 2, 3. concerning the faults in which, besides the sin-offering and sacrifice of expiation, there is a kind of amends to be made, or obligation of restitution to the Lord, or to the persons offended, according to the nature of the offence: for as to the rest, the ceremonies were always the same.

As to the sacrifice for sin, when a ram was offered, his rump and tail was burnt also along with the rest of the fat: but if it was a goat, the fat only was burnt. Lev. vii.

The peace-offerings were made as a grateful acknowledgment for mercies received. These the Israelites offered when they pleased; there was no law that obliged them to it. It was free to them to present what animals they would, provided they were such as it was allowed them to sacrifice. In these

sacrifices, no distinction was observed either of the age or sex of the victim, as was required in the burnt sacrifices, and the sacrifices for sin. The law only required that their victims should be without blemish. Lev. iii. He that presented them came to the door of the tabernacle, put his hand upon the head of the victim, and killed it. The priest poured out the blood about the altar of burnt sacrifice, burnt upon the altar the fat which is in the lower belly, that which covers the kidneys, the liver, and the bowels; and if it were a lamb or a ram, he added to it the rump of the animal, which in that country is always very fat. Before these things were set in order upon the fire of the altar, the priest put them into the hands of the person that provided the victim; (Levit. vii.) then made him lift them up on high, and wave them towards the four quarters of the world; the priest supporting and directing his hands. The breast and the right-shoulder of the sacrifice belonged to the priest that performed the sacrifice; and it appears that each of them were put into the hands of him that offered them, though Moses only mentions the breast of the animal. After this, all the rest of the sacrifice belonged to him that presented it to the priest; and he might eat it with his family and friends as any other meat.

The sacrifices or offerings of meal, or liquors, which were offered for sin, were in favour of the poor sort, who could not afford sacrifices of oxen, goats, or sheep: these have already been mentioned under the article OFFERINGS.

The sacrifices of birds were offered on three occasions, which are taken notice of under the article BIRD.

For the sacrifices of the paschal lamb, see PASSOVER.

The perpetual sacrifice, called by the Hebrews, *Thamid*. The Lord here appointed, that they should offer every day two lambs upon the altar of burnt-

offerings, one in the morning, and another in the evening. Ex. xxix. 38—40. Numb. xxviii. 3. They were burnt as holocausts, but by a small fire, that they might continue burning the longer. The sheep of the morning was offered about sun-rising, after the incense was burnt upon the golden altar, and before any other sacrifice. That in the evening was offered between the two vespers; that is to say, at the decline of the day, and before the night began. With each of these victims was offered half a pint of wine, as much of the purest oil, and an assafon, or about three pints of the finest flour.

Human sacrifices. The natural notion common to all mankind, that we should offer to God whatever is most valued by us, have prevailed with several so far as to offer human sacrifices. It is not agreed who it was that introduced this custom. Philo, the Jew, insinuates, that the custom of offering such sacrifices, was known in the land of Canaan before Abraham; and some learned men think, that the example of these people, took off much of that horror that Abraham would otherwise have had, at the intention of sacrificing his own son, when he had received that command from God.

But it is much more probable, that Abraham was the first who attempted to sacrifice his own son; and that it was his example, ill applied, that gave a rise to this custom. Sanchoniathon, who tells us, that Ius, or Saturn, was the first who sacrificed his own son Jehid, is an author without any authority. Philo does not deny indeed, but that the custom of offering human sacrifices might obtain in Palestine before Abraham's time; but he maintains, that this patriarch, in the sacrifice he was going to make, had no intention to imitate these people, whose manners and idolatry he abhorred. What motive could he have to this action? Was it fear, hope, vanity, ostentation,



tentation, the desire of praise, or of riches? Isaac was every thing to him; yet the express command of God would not allow him to hesitate upon a matter so contrary to his inclinations, and so opposite to his interest.

As to the human sacrifices customary in Palestine, in Africa, in Gaul, and almost all the world over, it must be owned they were very ancient, and that they did really sacrifice men to their false gods. We know that some learned men have thought, that among the Canaanites and Moabites, they contented themselves with making the children to pass through the flames, or between two fires, which they called *Lustrare per ignem*; and we doubt not, but sometimes they did so. But for the most part they really consumed them in the flames, which is easily proved. See *Psal. cvi. 37. Jer. xix. 5. and xxxii. 35.* See also the article *MOLOCH.* *Calm's Dict. &c.*

It has been a question among the learned, whence the ancient sacrifices had their origin, and how it came to pass, that all the religions in the world should agree in this point, that the shedding the blood of an animal was a proper expression of religious adoration, and an atonement for the sins of the sacrificer. Some ascribe the rise of sacrifices to the barbarity and ignorance of the heathen world; and as to the Jews, they borrowed this practice from the Egyptians, in which God suffered them to continue, being contented with barely reforming it. To this it is answered, that it is scarce credible that God would borrow the manner of his worship from a people the most superstitious of any in the world. And therefore christian writers usually date the origin of sacrifices much higher, and derive them from the patriarchs; from Abel, Noah, and Abraham, who all offered sacrifices which the scripture testifies were acceptable to God. From whence it is most reasonable to conclude, that the sacrifices of the heathens were but

an imitation of the sacrifices of these holy patriarchs; the devil, who is the ape of the divinity, requiring the same honours to be paid him by his worshippers as were paid to God himself by his: besides, as all the nations of the earth are descended from Noah, they might derive the use of sacrifices from him. *Broughton's Dict. of Relig.* Sacrifices therefore did not owe their rise to idolatry, but to divine revelation, God himself having ordained them. And the reason of this institution the reader may meet with in *Eusebius's Demonstr. Evang. l. i. c. 10.* where that writer shews, that the ancient sacrifices under the law, were types and figures of the grand sacrifice of Jesus Christ on the cross, for the sins of the whole world.

**SADDUCEES**, a famous Jewish sect, so called (according to the Jewish Talmud) from their founder Sadoc. It began in the time of Antigonus of Socho, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity-school of that city. He died in the time of Ptolemy Philadelphus king of Egypt. This Antigonus having often in his lectures inculcated to his scholars, that they ought not to serve God in a servile manner, but only out of filial love and fear, two of his scholars, Sadoc and Baithus, inferred from thence, that there were no rewards at all after this life; and therefore separating from the school of their master, they taught that there was no resurrection, nor future state. Many being perverted to this opinion, this gave rise to the sect of the sadducees, who were a kind of Epicureans, but differing from them in this, that though they denied a future state, yet they allowed the power of God to create the world, and his providence to govern it; whereas the followers of Epicurus denied both. See **EPICUREANS.**

Dr. Prideaux thinks, that the sadducees were at first no more than what the caraites are now; that is, they would

would not receive the traditions of the elders, but stuck to the written word only; and the pharisees being great promoters of those traditions, hence these two sects became directly opposite to each other. *Pridcau's Con.* part ii. b. 2 and 3. See PHARISEES and CARAITES.

Afterwards the sadducees imbibed other doctrines, which rendered them a sect thoroughly impious. For they denied the resurrection of the dead, and the existence of angels, and the spirits or souls of men departed. They held, that there is no spiritual being but God only; that as to man, this world is his ail. They did not deny but that we had reasonable souls; but they maintained this soul was mortal; and, by a necessary consequence, they denied the rewards and punishments of another life. They pretended also, that what is said of the existence of angels, and of a future resurrection, are nothing but illusions. Acts xxiii. 8. St. Epiphanius, and after him St. Austin, have advanced, that the sadducees denied the Holy Ghost. But neither Josephus nor the evangelists accuse them of any error like this. It has been also imputed to them, that they thought God corporeal; and that they received none of the prophecies.

It is pretty difficult to apprehend how they could deny the being of angels, and yet receive the books of Moses, where such frequent mention is made of angels, and of their appearances. Grotius and M. Le Clerc observe, that it is very likely they looked upon angels, not as particular beings, and subsisting of themselves, but as powers, emanations, or qualities inseparable from the deity, much as the sun-beams are inseparable from the sun. Or perhaps, they held angels not to be spiritual, but mortal; just as they thought that substance to be, which animates us and thinks in us. The antients do not acquaint us how they solved this

difficulty, that might be urged against them from so many passages of the Pentateuch, where mention is made of angels.

As the sadducees acknowledged neither punishments nor recompences in another life, so they were inexorable in their chastising of the wicked. They observed the law themselves, and caused it to be observed by others, with the utmost rigour. They admitted of none of the traditions, explications, or modifications of the Pharisees; they kept only to the text of the law; and maintained, that only what was written was to be observed.

The sadducees are accused of rejecting all the books of scripture, except those of Moses; and to support this opinion it is observed, that our Saviour makes use of no scripture against them, but passages taken out of the Pentateuch. But Scaliger produces good proofs to vindicate them from this reproach. He observes, that they did not appear in Israel till after the number of the holy books were fixed; and that if they had been to choose out of the canonical scriptures, the Pentateuch was less favourable to them than any other book; since it often makes mention of angels and their apparition. Besides, the sadducees were present in the temple, and at other religious assemblies, where the books of the prophets were read indifferently, as well as those of Moses. They were in the chief employes of the nation, many of them were even priests. Would the Jews have suffered in these employments persons that rejected the greatest part of their scriptures? Menasse-ben-Israel says expressly, that indeed they did not reject the prophets, but that they explained them in a sense very different from that of the other Jews.

Josephus assures us, that they denied destiny or fate; alledging, that these were only sounds void of sense, and that all the good or evil that happens to us,

is in consequence of the good or evil side we have taken, by the free choice of our will. They said also, that God was far removed from doing or knowing evil, and that man was the absolute master of his own actions. This was roundly to deny a providence, and upon this footing I know not, says F. Calmet, what could be the religion of the sadducees; or what influence they could ascribe to God in things here below. However, it is certain they were not only tolerated among the Jews, but that they were admitted to the high-priesthood itself. This shews what must be then the state of the religion of the Jews. John Hircanus, high-priest of that nation, separated himself in a signal manner from the sect of the Pharisees, and went over to that of Sadoc. It is said also, he gave strict command to all the Jews, on pain of death, to receive the maxims of this sect. Aristobulus and Alexander Jannæus, son of Hircanus, continued to favour the sadducees; and Maimonides assures us, that under the reign of Alexander Jannæus, they had in possession all the offices of the Sanhedrim, and that there only remained of the party of the pharisees, Simon the son of Secra. Caiaphas, who condemned Jesus Christ to death, was a sadducee; (Acts v. 17. iv. 1.) as also Ananus the younger, who put to death St. James the brother of our Lord. At this day, the Jews hold as heretics, that small number of sadducees that are to be found among them. See upon this matter *Serrar. Trib.eref. Menasse ben-Isr. e., de Resurrectione mortuorum; Bagnag's History of the Jews, &c. and Calmet's Dissertation upon the Sects of the Jews, before the Commentary of St. Mark.*

The sect of the sadducees is not extinguished; it was much reduced by the destruction of Jerusalem, and by the dispersion of the Jews; but it revived afterwards. At the beginning of the third century, it was so formi-

dable in Egypt, that Ammonim, Origen's master, when he saw them propagate their opinions in that country, thought himself obliged to write against them, or rather against the Jews who tolerated the sadducees, though they denied the fundamental points of their religion. The emperor Justinian mentions the sadducees in one of his novels, banishes them out of all the places of his dominions, and condemns them to the severest punishments, as people that maintained atheistical and impious tenets; denying the resurrection and the last judgment. Ananus, or Ananus, a disciple of Juda, son of Nachman, a famous rabbin of the eighth century, declared himself, as it is said, in favour of the sadducees, and strenuously protected them against their adversaries. They had also a celebrated defender in the twelfth age, in the person of Alpharag, a Spanish rabbin. This doctor wrote against the pharisees, the declared enemies of the sadducees; and maintained by his public writings, that the purity of Judaism was only to be found among the sadducees: that the traditions avowed by the pharisees were useless, and that the ceremonies, which they had multiplied without end, were an insupportable yoke. The rabbi Abraham-ben-David Italleri replied to Alpharag, and supported the sect of the pharisees by two great arguments, that of their universality, and that of their antiquity. He proved their antiquity by a continued succession from Adam down to the year 1167; and their universality, because the pharisees are spread all the world over, and are found in all the synagogues.

There are still seen of the Sadducees in Africa, and in several other places. They deny the immortality of the soul, and the resurrection of the body; but they are rarely found, at least, there are but few, who declare themselves for these opinions.

SADOC, the son of Azor, and father of Achim, one of the ancestors of Jesus Christ. Matt. i. 14.

SAINT, in scripture signifies an holy or godly person; one that is so by profession, covenant and conversation. Psal. xvi. 3. Heb. vi. 14. This word is applied to those blessed spirits, who are graciously admitted by God to partake of everlasting glory and blessedness. Rev. xviii. 24. Also to the holy angels. Deut. xxxiii. 2. Jude. 14. 'For the perfecting of the saints,' Eph. iv. 11. *i. e.* To strengthen and confirm them more and more in their union with Christ their head, and in their love to one another, and in faith and grace, till they come to a perfect man in heaven, when grace shall be turned into glory. *Cruden's Concord.*

SALAH, according to the Hebrew copies of the Bible, (Gen. xi. 12—15.) was the son of Arphaxad, born in the thirty-fifth year of his father's age, and in the year of the world 1693; but according to the Septuagint and St. Luke, (iii. 36.) Salah was the son of Cainan and grandson of Arphaxad. See the article *CAINAN*.

Salah, at the age of thirty years, begat Eber, and died at the age of 430 years. The Oriental writers pretend, that Salah was a prophet, and as such relate several idle traditions concerning him.

SALAMIS was once a famous city in the isle of Cyprus, opposite to Seleucia, on the Syrian coast; and as it was the first place where the gospel was preached, it was in the primitive times made the see of the primate or metropolitan of the whole island. In the reign of the emperor Trajan, it was destroyed by the Jews, and rebuilt: but after that, being in the time of Herodius sacked and raised to the ground by the Saracens, it never recovered its former splendor, though out of its ruins is said to have arisen Famagusta, which was the chief place of the isle when the Turks took it from the Venetians, in the year 1570.

*Wells's Geography of the New Testament.*

St. Paul came hither along with St. Barnabas, in the forty-fourth of the vulgar era, and there converted Sergius Paulus. Acts. xiii. 5.

SALATHIEL, son of Jeconiah, and father of Zorobabel. 1 Chron. iii. 17. He died at Babylon during the captivity. The same Salathiel was also son of Neri, according to St. Luke, iii. 27. He descended from Solomon by Rehoboam, according to St. Matthew, (i. 12.) and from the same Solomon by Nathan, according to St. Luke. In Salathiel were united the two branches of this illustrious genealogy; so that Salathiel was son to Jeconiah, according to the flesh, as it appears from the chronicle, which tell us, that Jeconiah had two sons, Assir and Salathiel, while he was at Babylon. And he might be son of Neri by adoption, or by having married the heiress of Neri's family; or even by proceeding from the widow of Neri, who might have died without children. For in any one of these cases he would pass for the son of Neri according to the Law. St. Luke does not tell us in what sense he was son to Neri. *Calm's Dict.*

The Jews pretend, that Salathiel was the titular prince of the Jews, during their captivity, exercising a small matter of authority over them, in subordination to that of the kings of Chaldaea. They pretend also, that he had successors of the house of David, known by the title of princes of the captivity, who were appointed by the kings of the country. See *CAPTIVITY*.

SALCHA, or SALCAH, a city of the kingdom of Og, in the country of Bashan, beyond Jordan, towards the northern extremity of the portion of Manasseh. Deut. iii. 10. 1 Chr. v. 11. Josh. xiii. 4, and xiii. 11.

SALEM. The name of Salem is given to Jerusalem, Psal. lxxvi. 2. 'In Salem also is his tabernacle, and his dwelling place in Zion.' The common opinion is, that Melchisedec,

king

king of Salem, was king of Jerusalem. See the articles JERUSALEM and MELCHISEDEC.

SALEM, or SHALEM, a city of the Shechemites, where Jacob arrived at his return from Mesopotamia. Gen. xxxiii. 18. Eusebius and St. Jerom, take notice of this city; but some commentators translate the Hebrew thus, Jacob 'came safe and found to 'a city of Shechem.' *Shalem*, in Hebrew, may signify *safe, in health, &c.*

SALEM, or SALIM, the place where John the baptist baptized upon the Jordan. John iii. 23. The manuscripts are very indifferent as to Salem or Salim.

SALLAI, of the race of the priests. Nehem. xii. 20.

SALLU, the son of Meshullam, of the tribe of Benjamin. 1 Chron. ix. 7.

SALMANESER, or SHALMANESER. See SHALMANESER.

SALMON, or SALMA, son of Nahshon; he married Rahab, by whom he had Boaz. 1 Chron. ii. 11, 51, 54. Ruth iv. 20, 21, and Matt. i. 4. He is named 'the father of 'Beth-lehem;' which is as much as to say, that his descendants peopled Beth-lehem.

SALMONE, a city and sea-port in the island of Crete. St. Paul passed near this city, (Act. xxvii. 7.) in his way to Rome, in the year of Christ. 60.

SALOME, the name of several Jewish women, and in particular of the daughter of Herodias and Herod Philip, who is known in scripture, though not by this name, to have, at the instigation of her mother, asked the head of John the baptist of her uncle Herod Antipas who had promised to give her whatever she would ask. See the articles JOHN, HERODIAS, and ANTIPAS HEROD. Salome married Herod the tetrarch her uncle, the son of Herod the Great; and afterwards Aristobulus, the son of Herod king of Chalcis, by whom she had three sons HEROD, AGRIPPA and ARISTOBULUS.

The only person known in scripture by the name of Salome was,

SALOME, wife of Zebedee, and mother of St. James Major, and St. John the evangelist. Matt. xxvii. 56. She was one of those holy women who used to attend upon our Saviour in his journeys, and to minister to him. It was she that requested of Jesus Christ, that her two sons, James and John, might sit on his right and left hand, when he should come into his kingdom. Compare Matt. xxvii. 56, with Mark xv. 40. But the son of God answered her, and her two sons that were with her, (Matt. xx. 20—22.) 'Ye know 'not what ye ask. Are ye able to 'drink of the cup that I shall drink 'of, and to be baptized with the 'baptism that I am baptized with? 'They say unto him, We are able. 'And he saith unto them, Ye shall 'drink indeed of my cup, and be 'baptized with the baptism that I am 'baptized with; but to sit on my 'right hand, and on my left, is not 'mine to give, but it shall be given 'to them for whom it is prepared of 'of my father.'

St. Salome gave a great proof of her faith, when she followed Jesus Christ to Calvary, and did not forsake him even at the cross. She was also of the number of those holy women who brought perfumes to embalm him, and who came, for this purpose, to the sepulchre on Sunday morning early. Mark xvi. 1, 2. As they went along, they said to one another, Who shall take away the stone from the mouth of the sepulchre? for the stone was a very great one. But when they came thither, they found it already removed; and entering into the tomb, they there saw an angel, who informed them, that Jesus Christ was risen. And as they were returning to Jerusalem, Jesus appeared to them on the way, and said to them, (Matt. xxviii. 10.) 'Be not afraid; go tell my brethren, that they go into Galilee, and 'there

there shall they see me.' This is what the scripture informs us of Salome the mother of the sons of Zebedee.

Some give her the name of Mary Salome, but there is no good proof of her being called Mary.

SALT, in the Hebrew מֶלַח *me-lach*, in the Greek Αλας, and in Latin *Sal*. God appointed that salt should be used in all the sacrifices that were offered to him; (Lev. ii. 13.) 'And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thy offerings thou shalt offer salt.' Jesus Christ makes an allusion to this, when, speaking of the sufferings of the damned, he says, (Mark ix. 48.) 'For every one shall be salted with fire, and every sacrifice shall be salted with salt.' See also Deut. xxix. 23. 'The whole land thereof is brimstone, and salt, and burning.'

We see from Ezekiel, (xvi. 4.) that heretofore they rubbed new-born children with salt: St. Jerom thought, that they did this, to dry up the humidity that abounds in children; and to close up the pores, which are then too open. Galen says, that salt hardens the skin of children, and makes it more firm. Avicenna acquaints us, that they bathed children with water in which salt has been dissolved, to close up the navel, and to harden the skin. Others think, it was to hinder any corruptions that might proceed from cutting off the navel-string.

The prophet Elisha, being desired to sweeten the waters of the fountain of Jericho, and make them fit to drink, required a new vessel to be brought to him, and some salt to be put therein. 2 Kings ii. 21. They followed his orders: he threw this salt into the spring, and said; Thus saith the Lord, I have healed these waters; and for the future they shall not be the occasion either of death or barrenness.

And in reality, the waters became good for drinking, and lost all their former bad qualities. Naturally, the salt must only have served to increase the brackishness or bitterness of this fountain; but the prophet purposely made use of a remedy that seemed contrary to the effect he would produce, that the miracle might become the more evident.

2. 'The salt of the earth,' is probably marle, with which they manure their land in some countries, instead of dung. See the Commentators upon Matt v. 13.

3. Mineral salt, or salt that is dug out of mines, in form of a hard stone. It is thought that Lot's wife was changed into a statue of such mineral salt, that she became as a rock or stone of salt. Gen. xix. 26.

4. Salt is the symbol of wisdom: 'Let your speech be always with grace, seasoned with salt, says St. Paul.' Col. iv. 6. And our Saviour says, (Mark ix. 50.) 'Have salt in yourselves, and peace one with another.'

5. Salt is the symbol of perpetuity and incorruption. Thus they said of a covenant, 'It is a covenant of salt for ever, before the Lord.' Numb. xviii. 19. And elsewhere, (2 Chron. xiii. 5.) 'The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons, by a covenant of salt.'

6. Salt is the symbol also of barrenness and sterility. When Abimelech took the city of Shechem, he destroyed it, (Judg. ix. 45.) and sowed the place with salt, that it might always remain desert and unfruitful. Zephaniah (ii. 9.) threatens the Ammonites and Moabites from the Lord; 'Moab shall be as Sodom, and the children of Ammon as Gomorrha, even the breeding of nettles, and salt-pits, and a perpetual desolation. See also Jer. xvii. 6, &c.

7. Salt is likewise the symbol of hospitality,

hospitality, and of that fidelity that is due from servants, friends, guests, and domestics, to those that entertain them and receive them at their tables. The governors of the provinces beyond the Euphrates, writing to king Artaxerxes, tell him, (Ez. iv. 14.) 'Because we are salted with the salt of the palace.'

'*The salt-sea.*' Gen. xiv. 3. Numb. xxxiv. 12. This is the Dead-sea, or the lake Asphaltites. See the article ASPHAR.

*The valley of salt.* Interpreters generally place it to the south of the Dead-Sea towards Idumæa; because it is said in scripture, (2 Sam. viii. 13. 1 Chron. xviii. 12.) that Abihai killed there eighteen thousand Idumæans; that Joab killed there twelve thousand of them; (Psal. lx. Tit.) and that, a long while after this, Amaziah king of Judah killed ten thousand Idumæans. 2 Kings xiv. 7. 2 Chron. xxv. 11. Galen informs us, that they made use of the salt of the lake Asphaltites to season their meat; and that it was a stronger caustic, and digested much more, than the other salts; because (says he) it is more boiled. We see also by the Maccabees, (1 Macc. xi. 35. and x. 29.) that the kings of Syria had brine-pits in Judea. Ezekiel, (xlvii. 11.) says, that the shores and the marishes on the Dead-sea should be assigned for the making of salt. Mr Halifax, in his account of Palmyra, speaks of a great plain all covered with salt, from whence the whole country round about is supplied. This plain is about a league from Palmyra, and extends itself towards the eastern parts of Idumæa, the capital city of which was Bozra. David beat the Idumæans in the valley of salt, as he returned from Syria of Zobah.

SALU, father of Zimri, of the tribe of Simeon. Numb. xxv. 14. Zimri was killed by Phinchas, in the abomination of Peor. The first book of Maccabees (ii. 26.) calls him Salom.

SALVATION is taken for deliverance or victory over outward dangers and enemies. Exod. xiv. 13. 'Stand still, and see the salvation of the Lord, See how he will deliver you from the Egyptians your enemies. And in 1. Sam. xiv. 45. 'Shall Jonathan die, who hath wrought this great salvation in Israel?' who, by God's assistance, hath obtained this signal victory over the Philistines. 2. For remission of sins, true faith, repentance, obedience, and other saving graces of the spirit, which are the way to salvation. Luke xix. 9. 'This day is salvation come to this house.' 3. For eternal happiness hereafter, which is the object of our hopes and desires. Thus it is said, 'To give knowledge of salvation to his people.' Luke i. 77. 'Godly sorrow worketh repentance unto salvation.' 2 Cor. vii. 10. And the gospel is called, the 'gospel of salvation.' (Eph. i. 13.) because it brings the good news that salvation is to be had; it offers salvation to lost sinners; it shews upon what terms it may be had, and the way how to attain it, it also fits for salvation, and at last brings to it.

4. For the author of salvation. Psal. xxvii. 1. 'The Lord is my light, and my salvation; he is my counsellor in all my difficulties, and my comforter and deliverer in all my distresses.' 5. For the person who is the favourer of sinners. Luke ii. 30. 'Mine eyes have seen thy salvation,' says Simeon; I have seen him whom thou hast sent into the world to be the savior and procurer of salvation to lost sinners. 6. For the praise and benediction that is given to God. Rev. xix. 1. 'Alleluia, salvation and glory and honour and power unto the Lord our God.' The Hebrews but rarely make use of concrete terms as they are called; but often of abstracted. Thus, instead of saying, that God saves them, and protects them, they say, that God is their salvation. Thus  
the

the word of salvation, the joy of salvation, the rock of salvation, the shield of salvation, the horn of salvation, &c. is as much as to say, The word that declares deliverance; the joys that attends the escaping a great danger, a rock where any one takes refuge, and where he may be in safety from his enemy; a buckler, that secures him from the arm of the enemy; a horn or ray of light, of happiness and salvation, &c. *Cruaen's Concord.*

SAMARIA, the capital city of the kingdom of Samaria, or of the ten tribes. It was built by Omri king of Israel, who began to reign in the year of the world 3079, and died 3086. 1 Kings xvi. 24. He bought the hill Samaria of Shemer, for two talents of silver, or for the sum of six hundred eighty-four pounds, seven shillings and six pence. It took the name of Samaria, from Shemer, the owner of the hill; though some think there were already some beginnings of a city, because before the reign of Omri there is mention made of Samaria. 1 Kings xiii. 32, in the year of the world 3030. But others take this for a prophecy, or an anticipation, in the discourse of the man of God, who speaks of Samaria under the reign of Jeroboam.

However this be, it is certain that Samaria was no considerable place, and did not become the capital city of the kingdom of Israel till after the reign of Omri. Before him, the kings of Israel dwelt at Shechem, or at Tirzah. Samaria was situated upon an agreeable and fruitful hill, and an advantageous situation, and was twelve miles from Dothaim, twelve from Merom, and four from Atharoth. Josephus says, it was a day's journey from Jerusalem. Besides, though it was built upon an eminence, yet it must have water in abundance; since we find medals struck in this city, whereon is represented the goddess Astarte, treading a river

under foot; which proves it to have been well watered. And Josephus observes, that when it was taken by John Hircanus the prince of the Jews, he entirely demolished it, and caused even the brook to flow over its ruins, to obliterate all the foot-steps of it.

The kings of Samaria omitted nothing to make this city the strongest, the finest and the richest that was possible. Ahab built there a palace of ivory, (1 Kings xxii. 39.) that is, in which there were many ornaments of ivory. Amos describes Samaria, under Jeroboam II. as a city sunk into all excesses of luxury and effeminacy: Amos iii. 15, and iv. 1, 2. 'I will smite' (says he) 'the winter-house with the summer-house, and the houses of ivory shall have an end, and the great houses shall have an end, says the Lord. Hear this word, ye king of Baian, that are in the mountain of Samaria, which oppresses the poor, which crush the needy; which say to their masters, Bring, and let us drink, &c.'

Ben-hadad king of Syria built public places or streets in Samaria. (1 Kings xx. 34.) probably, for traffic, where his people dwelt, to promote trade. His son Ben-hadad besieged this place, under the reign of Ahab, (1 Kings xx. 1, 2, 3, &c.) in the year of the world 3103. But the particulars of this siege, and the shameful defeat of the Syrian army, have been related under the article AHAB.

The following year, Ben-hadad brought an army into the field, probably with a design to march against Samaria: but his army was again cut in pieces. Some years after this, Ben-hadad came a third time, lay down before Samaria, and reduced it to such necessities by famine, that a mother was there forced to eat her own child; but the city was relieved by a sensible effect of the protection of God; as related under the articles BEN-HADAD, ELISHA,



ELISHA, &c. Lastly, it was besieged by Shalmaneser, king of Assyria, in the ninth year of Hothea king of Israel, (2 Kings xvii. 6, 7, &c.) which was the fourth of Hezekiah, king of Judah. It was taken three years after, in the year of the world 3283. The prophet Hosea speaks of the cruelties exercised by Shalmaneser against the besieged; (Hos. x. 4, 8, 9. xiv. 1.) and Micah says, that this city was reduced to a heap of stones. Mic. i. 6. The Cuthites that was sent by Sardanapalus to inhabit the Country of Samaria did not think it worth their while to repair the ruins of this city; they dwelt at Shechem, which they made the capital city of their state. They were still upon this footing, when Alexander the Great came into Phœnicia and Judea. However, the Cuthites had rebuilt some of the houses of Samaria, even from the time of the return from the captivity, since Ezra then speaks of the inhabitants of Samaria; (Ezr. iv. 17. Nehem. iv. 2.) and that the Samaritans, being jealous of the favours that Alexander the Great had conferred on the Jews, revolted from him while this prince was in Egypt, and burnt Andromachus alive, whom Alexander had left governor of Syria. Alexander marched against them, took Samaria, and put in Macedonians to inhabit it; giving the country round it to the Jews; and to encourage them to cultivate it, he granted them an exemption from tribute. The king of Egypt and Syria, who succeeded Alexander, deprived them of the property of this country. See ALEXANDER, &c.

But Alexander Balas king of Syria, restored to Jonathan Maccabæus the cities of Lydda, Ephrem, and Ramatha, which he cut off from the country of Samaria. 1 Mac. x. 30, 38, and xi. 28, 34. Lastly, the Jews re-entered into the full possession of this whole country under John Hircanus the Asmonæan, who took Samaria, and ruined it in such a manner, according to Josephus, that he made the

river run through its ruins. It continued in this condition to the year of the world 3947, when Aulus Gabinius, the præconsul of Syria, rebuilt it, and gave it the name of Gabiniana. But it was yet but very inconsiderable, till Herod the Great restored it to its antient lustre, and gave it the Greek name of Sebaste, which in Latin is Augusta, in honour of the emperor Augustus, who had given him the propriety of this place.

The sacred authors of the New Testament speak but little of Samaria; and when they do mention it, it is rather in respect of the country about it, than of the city itself. For example, when it is said, (Luke xvii. 11. John iv. 4) 'He passed through the midst of Samaria;' the meaning is, he passed through the midst of the country about Samaria. And again, (John iv. 5.) 'Then cometh he to a city of Samaria which is called Sychar.' It was there he had the conversation with the woman of Samaria, that is with a Samaritan woman of the city of Sychar. After the death of St. Stephen, (Acts viii. 1, 2, 3.) when the disciples were dispersed through the cities of Judea and Samaria, St. Philip the deacon withdrew into the city of Samaria where he made several converts. When the apostles heard that this city had received the word of God, they sent Peter and John thither, to communicate the Holy Ghost to such as had been baptized. It was there they found Simon Magus, who offered money to the apostles, being in hopes to buy this power of communicating the Holy Ghost. Samaria is never called Sabaste in the books of the New Testament, though strangers hardly knew it but by this name. St. Jerom says, that it was thought Obadiah was buried at Samaria. They also shewed there the tombs of Elisha and of St. John the baptist. There are found many antient medals that were struck at Sabaste or Samaria, and some bishops of this city have subscribed to the antient councils.

Kings of Samaria. See the article **KINGS**.

**SAMARITANS.** We have already spoken of the Samaritans, under the article **CUTH**. The Samaritans are the people of the city of Samaria, and the inhabitants of the province, of which Samaria was the capital city. In this sense it should seem, that we might give the name of Samaritans to the Israelites of the ten tribes, who lived in the city and territory of Samaria. However, the sacred authors commonly give the name of Samaritans only to those strange people, whom the kings of Assyria sent from beyond the Euphrates, to inhabit the kingdom of Samaria, when they took away captive the Israelites, that were there before. Thus we may fix the epoch of the Samaritans at the taking of Samaria by Salmaneser, in the year of the world 3283. This prince carried away captive the Israelites that he found in the country, and assigned them dwellings beyond the Euphrates, and in Assyria. 2 Kings xvii. 24. He sent other inhabitants in their stead, of which the most considerable were the Cuthites, a people descended from Cush, and who are probably of the number of those, whom the ancients knew by the name of Scythians. After Salmaneser, his successor Efarhaddon was informed, that the people which had been sent to Samaria, were infested by lions that devoured them; (2 Kings xvii. 25.) this he imputed to the ignorance of the people in the manner of worshipping the god of the country. Wherefore, Efarhaddon sent a priest of the God of Israel, that he might teach them the religion of the Hebrews. But they thought they might blend this religion with that which they professed before; so they continued to worship their idols as before, in conjunction with the God of Israel, not perceiving how absurd and incompatible these two religions were.

It is not known how long they continued in this state; but at the return from the captivity of Babylon, it ap-

pears they had intirely quitted the worship of their idols; and when they asked permission of the Israelites, that they might labour with them at the rebuilding of the temple of Jerusalem, they affirmed, that from the time that Efarhaddon had brought them into this country, they had always worshipped the Lord. Ezr. iv. 1, 2, 3. And indeed after the return from the captivity, the scripture does not any where reproach them with idolatrous worship, though it does not dissemble either their jealousy against the Jews, nor the ill offices they had done them at the court of Persia, by their slanders and calumnies, or the stratagems they contrived to hinder the repairing of the walls of Jerusalem. Nehem. ii. 10, 19. iv. 2, &c. vi. 1, 2, &c.

It does not appear that there was any temple in Samaria, in common to all these people who came thither from beyond the Euphrates, before the coming of Alexander the great into Judea. Before that time, every one was left to his own discretion, and worshipped the Lord where he thought fit. But they presently comprehended, from the books of Moses which they had in their hands, and from the example of the Jews their neighbours, that God was to be worshipped in that place only which he had chosen. So that since they could not go to the temple of Jerusalem, which the Jews would not allow of, they bethought themselves of building a temple of their own upon mount Gerizim, near the city of Shechem, which was then their capital. Therefore Sanballat the governor of the Samaritans, applied himself to Alexander, and told him he had a son-in-law, called Manasses, son to Jaddus the high-priest of the Jews, who had retired to Samaria with a great number of other persons of his own nation; that he desired to build a temple in this province, where he might exercise the high-priesthood; that this undertaking would be to the advantage of the king's affairs, be-  
cause

cause in building a temple in the province of Samaria, the nation of the Jews would be divided, who are a turbulent and seditious people, and by such a division would be made weaker, and less in a condition to undertake new enterprizes.

Alexander readily consented to what Sanballat desired, and the Samaritans presently began their building of the temple of Gerizim, which from that time they have always frequented, and still frequent to this day, as the place where the Lord intended to receive the adoration of his people. It is of this mountain, and of this temple, that the Samaritan woman of Sychar said to our Saviour; (John iv. 20.) 'Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.' But we have mentioned the several changes of fortune that have happened to this temple, under the article GERIZIM.

The Samaritans did not long continue under the obedience of Alexander. They revolted from him the very next year, and Alexander drove them out of Samaria, put Macedonians in their room, and gave the province of Samaria to the Jews. This preference, that Alexander gave to the Israelites, contributed not a little to increase that hatred and animosity that had already obtained between these two people. When any Israelite had deserved punishment, for the violation of some important point of the law, he presently took refuge in Samaria or Shechem, and embraced the way of worship according to the temple of Gerizim. When the Jews were in a prosperous condition, and affairs were favourable to them, the Samaritans did not fail to call themselves Hebrews, and pretended to be of the race of Abraham. But no sooner were the Jews fallen into discredit or persecution, but the Samaritans immediately disowned them, would have nothing in common with them, acknowledged themselves to be Phœnicians origi-

nally, or that they were descended from Joseph and Manasseh his son. This used to be their practice in the time of Antiochus Epiphanes. see ANTIQVVS.

The Samaritans, having received the Pentateuch, or the five books of Moses, from the priest that was sent by Esarhaddon, have preserved it to this day, in the same language and character it was then, that is, in the old Hebrew, or Phœnician character, which we now call the Samaritan, to distinguish it from the modern Hebrew character, which at present we find in the books of the Jews. These last after their captivity changed their old characters, and took up those of the Chaldees, which they had been used to at Babel, and which they continue still to use. It is wrong, says B. Casper, to give this the name of the Hebrew character, for that can be fitly properly only of the Samaritan text. The critics have taken notice of some variations between the Pentateuch of the Jews and that of the Samaritans; but these varieties of reading chiefly regard the word Gerizim, which the Samaritans seem to have purposely introduced, to favour their pretensions, that mount Gerizim was the place in which the Lord was to be adored. The other various readings are of small importance.

The religion of this people was at first the Pagan. Every one worshipped the deity they had been used to in their own country. 2 Kings xvii. 25, 30, 31. The Babylonians worshipped Succoth-benoth; the Cœlites, Mer-gal; the Hamathites, Ashima; the Avites, Nibhaz and Tartak; the Sepharvites, Adrammelech and Anammelech. If we would enumerate all the names of false gods, to whom the Samaritans have paid a sacrilegious worship, we should have enough to do. This matter is sufficiently perplexed, by reason of the different names by which they were adored by different nations, insomuch that it

would be almost impossible to clear up this affair. See *Succoth-Benoth*, &c. Afterwards, to this prophane worship the Samaritans added that of the Lord, the God of Israel. 2 Kings xvii. 29, 30, 31, 32. They gave a proof of their little regard to this worship of the true God, when under Antiochus Epiphanes, they consecrated their temple at Gerizim to Jupiter Argivus. In the time of Alexander the Great, they celebrated the sabbatical year, and consequently the year of jubilee also. We do not know whether they did it exactly at the same time with the Jews, or whether they observed any other epoch; and it is to little purpose that some critics have attempted to ascertain the first beginning of it. Under the kings of Syria they followed the epoch of the Greeks, or that of the Seleucidæ, as other people did that were under the government of the Seleucidæ. After that Herod had re-established Samaria, and had given it the name of Sebaste, the inhabitants of this city, in their medals, and all public acts, took the date of this new establishment. But the inhabitants of Samaria, of which the greater part were Pagans or Jews, were no rule to the other Samaritans, who probably reckoned their years according to the reigns of the emperors they were subject to, till the time they fell under the jurisdiction of the Mahometans, under which they live at this day; and they reckon their year by the Hegira, or as they speak, according to the reign of Ishmaël, or the Ishmaelites. Such of our readers as desire to be further acquainted with the history of the ancient Samaritans we refer to the works of Josephus, where they will find that subject largely treated of.

As to their belief, it is objected to them, that they receive only the pentateuch, and reject all the other books of scripture, chiefly the prophets, who have more expressly declared the coming of the Messiah. They have also been accused of believing God to be cor-

poreal, of denying the Holy Ghost, and the resurrection of the dead. Jesus Christ reproaches them (John iv. 22.) with worshipping what they know not; and in the place already referred to, he seems to exclude them from salvation, when he says, that 'Salvation is of the Jews.' True it is, that these words might only signify, that the Messiah was to proceed from the Jews; but the crime of schism alone, and a separation from the true church, was sufficient to exclude them from salvation. The Samaritan woman is a sufficient testimony that the Samaritans expected a Messiah, who they hoped would clear up all their doubts. John iv. 25. Several of the inhabitants of Shechem believed at the preaching of Jesus Christ, and several of Samaria believed at that of St. Philip; but it is said, they soon fell back to their former errors, being perverted by Simon Magus, See *Lightfoot on Matt. x. 5.*

The Samaritans at present are very few in number. Joseph Scaliger, being curious to know their usages, wrote to the Samaritans of Egypt, and to the high-priest of the whole sect who resided at Neapolis in Syria. They returned two answers to Scaliger, dated in the year of the Hegira 998. These are now in the French king's library, and were translated into Latin by father Morin, and printed in England in the collection of that father's letters, in 1682, under the title of *Antiquitates Ecclesie orientalis*. By these letters it appears, that they believe in God, in his servant Moses, the holy law, the mountain Gerizim, the house of God, the day of vengeance and of peace; that they value themselves upon observing the law of Moses, in many points, more rigidly than the Jews themselves. They keep the sabbath with the utmost strictness required by the law: without stirring from the place they are in, but only to the synagogue. They go not out of the city, and abstain from their wives

on that day. They never delay circumcision beyond the eighth day. They still sacrifice to this day in the temple on mount Gerizim, and give to the priest what is enjoined by the law. They do not marry their own nieces, as the Jews do, nor do they allow themselves a plurality of wives. Their hatred for the Jews may be seen through all the history of Josephus, and in several places of the New Testament. The Jewish historian informs us, that under the government of Coponius, one passover-night, when they opened the gates of the temple, some Samaritans had scattered the bones of dead men there, to insult the Jews, and to interrupt the devotion of the festival. The evangelists shew us, that the Jews and Samaritans held no correspondence together. John iv. 9. 'The Jews have no dealings with the Samaritans.' And the Samaritan woman of Sychar was much surprised, that Jesus talked with her, and asked drink of her, being a Samaritan. When our Saviour sent his apostles to preach in Judea, he forbade them to enter into the Samaritan cities, (Mat. x. 5.) because he looked upon them as schismatics, and as strangers to the covenant of Israel. One day when he sent his disciples to provide him a lodging in one of the cities of the Samaritans, they would not entertain him, because they perceived he was going to Jerusalem. Luke ix. 52, 53. 'Because his face was as though he would go to Jerusalem.' And when the Jews were provoked at the reproaches of Jesus Christ, they told him he was a Samaritan, (John viii. 48.) thinking they could say nothing more severe against him. Josephus relates, that some Samaritans having killed several Jews as they were going to the feast at Jerusalem, this occasioned a kind of a war between them. The Samaritans continued their fealty to the Romans, when the Jews revolted from them; yet they did not escape however from being involved in some

of the calamities of their neighbours. See *Joseph. de bello*, l. 3. c. 22.

There are still at this day some Samaritans at Shechem, otherwise called Naplouse. They have priests there, who say they, are of the family of Aaron. They have a high-priest, who resides at Shechem, or at Gerizim, who offers sacrifices there, and who declares the feast of the passover, and all the other feasts, to all the dispersed Samaritans. Some of them are to be found at Gaza, some at Damascus, and some at Grand-Cairo.

SAMOS, a famous island of the Archipelago upon the coast of Asia Minor. The Romans wrote to the governor of Samos in favour of the Jews, in the time of Simon Maccabeus. 1 Macc. xv. 23. St. Paul went ashore in the same island, as he went to Jerusalem. Acts xx. 15.

SAMOTHRACIA, an island of the Ægean-Sea. St. Paul, departing from Troas to go to Macedonia, arrived first at Samothracia; then landed in Macedonia, thence he went to Neapolis, and then to Philippi. Acts xvi. 11.

SAMSON, son of Manoah, of the tribe of Dan, (Judg. xii. 2, 3, 4, &c.) and of a mother whose name we nowhere find in scripture. This woman was barren; and the angel of the Lord appeared to her, in the year of the world 2348, telling her she should become the mother of a son; but she must take care, not to drink any wine, nor any other intoxicating liquor, nor must she eat any impure thing: that when God should make her a mother, she must take the same care, with regard to her son: that she must consecrate him to God from his infancy: that she must make him observe the rules of the Nazarites, and not let a razor come upon his head: for, says the angel, He shall begin to deliver Israel from the hands of the Philistines. This woman went presently to her husband, and acquainted

him with all that had been told her. Manoah begged of the Lord to condescend to send his angel a second time, that he might be informed himself of what was to be done to his son that was to be born. The Lord heard him. The angel appeared again to the woman, and she ran presently to acquaint Manoah with it. He came and spake to the angel, who repeated to him, what he had before told the woman. See MANOAH.

Samson was born the year following, that is, in the year 2849, and the spirit of God began to appear visibly in him, by the extraordinary strength of his body. He dwelt in a place called the camp of Dan, between Zorah and Eshtaul. One day, as Samson went to Timnath a city of the Philistines, (Judg. xiv. 1, 2, 3, &c.) he there saw a young woman whom he had a mind to marry: he desired his father and mother to obtain her for him. They asked him, 'Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?' But Samson did insist, saying, 'Get her for me, for she pleaseth me well.' His parents knew not that this was appointed of God, and that this was the means he thought fit to use, for the destruction of the Philistines, who then domineered over Israel. He went therefore with his parents to Timnath; they made a demand of the young woman, who was agreed to be given in marriage to Samson.

As they were going thither, Samson turned a little out of the road, and all of a sudden he saw a young lion, who was going to seize him. But Samson took hold of him, and tore him in pieces, as if it had been a young kid, though he had then nothing in his hand. Afterwards he returned again to his father and mother, but told them nothing of what he had done. Some time after, returning to Tim-

nath, to celebrate his marriage there, in the year 2867, he passed by the same place, to see the carcass of the lion. But he found it dried up, and a swarm of bees had lodged themselves in his throat, and had there formed an honey-comb. He took some of it and eat it, and carried some to his father and mother, who eat of it also. But he told them nothing of his first exploit, nor of what had happened after. Being come to Timnath, the ceremony of the marriage was performed, and the wedding-feast was kept, and the inhabitants of the place provided thirty young men for Samson, to do him honour at his wedding.

Then Samson said to these young men at the entertainment, I will propose a riddle to you; and if you can explain it to me before the seven days of the feast are at an end, I will give you thirty changes of raiment and an equal number of shirts; but if you cannot explain it to me, you shall forfeit thirty changes of raiment, and thirty shirts to me. They bid him propose his riddle, that they might know what it was. Samson told them, 'Out of the eater came forth meat, and out of the strong came forth sweetness.' They continued as long as the seventh day, endeavouring to find out the meaning of this riddle, but all to no purpose. Then they applied themselves to the young woman whom Samson had married, and sometimes by threats, and sometimes by entreaties, they urged her to get the secret out of her husband, and to tell it them. She being therefore very importunate with Samson, at last he told her the meaning of his riddle; which she had no sooner heard, but she told it again to her own people. Before sun-set, they came to Samson, and asked him, 'What is sweeter than honey, and what is stronger than a lion?' He presently told them, 'That if they had not ploughed with his heifer, (that is, if they had not

not abused him, by their too great familiarity with his wife, and if she had not been wanting in her fidelity to him) they could never have expounded his riddle.

At the same time the spirit of God moved him. He went to Askelon, a city of the Philistines, and having there killed thirty men, he gave their cloaths to those that had explained this riddle. Hereupon he left his wife, and returned again to his father. Some time after this, the woman married one of the young men who had accompanied Samson at his wedding: and Samson's anger being now over, he returned to see his wife, in the year 2868, bringing her a young kid along with him. *i. l.* xv. 1, 2, &c. But when he came to enter her chamber, the father of the young woman would not let him go in, saying to him; I thought you had hated her, and therefore I have given her to another: but she has a sister who is younger and handsomer than she; you shall have her for a wife instead of the other.

Samson made no other answer but this; Hereafter the Philistines will have no reason to complain of me, if I return them the evils they have done to me. He then went and caught three hundred foxes, which he tied together in pairs, tail to tail, and every pair had a fire-brand between. He sets fire to the fire-brands, and turns the foxes into the corn-fields of the Philistines, who presently set the ripe corn on fire, and made a great havock, the flame not sparing even the vines and the olive-trees. When the Philistines knew it was Samson that had done this, to revenge the affront he had received from his father-in-law at Timnath; they took him and his daughter, and burnt them both in the fire. But Samson was not satisfied with this; he told them he would still carry his vengeance further, before he would have done. See the article Fox.

Upon this he slew a great number of the Philistines, and then retired into

the rock Etam, in the tribe of Judah. When the Philistines knew this, they came in great numbers into the land of Judah, to lay waste the country; and the people of Judah coming to ask the reason of this outrage, the Philistines told them; We are come to bind Samson, and to repay him the injuries he has done to us. Then three thousand men of the tribe of Judah came to the rock Etam, and told Samson they were come to bind him, in order to deliver him up to the Philistines. He asked them, Will you promise me with an oath that you will not kill me? When they had sworn to him, he suffered them to bind him with two new strong cords, and to bring him to the Philistines. No sooner did they see him in this condition, but they set up loud shouts, and were going to fall upon him. Then the spirit of the Lord seizing Samson all at once, he snapt in pieces the cords he was bound with, and happening to find at his feet the jaw-bone of an ass, he took it up, and with this weapon he slew a thousand of the Philistines. Then he sung that song, 'With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.' And throwing away the jaw-bone, he gave that place the name of Ramath-lehi, which is as much as to say, the lifting up of the jaw-bone. He was afterwards overcome with a great thirst; and crying to the Lord, the Lord opened a rock that was in that place, and which was called Maktesh, that is, the jaw-tooth, from whence water gushed out to assuage his thirst. There is some difficulty in this place, for the explanation whereof, we must refer the reader to the commentators upon *Judg.* xv. 19. After this Samson went to Gaza, a city of the Philistines, and having there seen a harlot, or a woman that kept a public house, he went in to lodge with her. The Philistines being informed of it, set a guard about the house, and

at the gates of the city, to kill him as he went out in the morning. But Samson rising at midnight, went and took away the two gates of the city, and the gate-poils, bar and chain, and carried them up the hill which is near Hebron.

Some time after, about the year of the world 2886, he fell in love with a woman called Delilah, who dwelt in the valley of Sorek. *id.* xvi. 1, 2, &c. Many of the ancients have thought, that Samson had taken her as his lawful wife: but most of them maintain, that Delilah was a public woman, and was never married to Samson. The Philistines therefore came to this woman, and promised her a good sum of money, if she would discover to them in what this extraordinary strength of Samson consisted, and where it lay: This she undertook to do, and omitted nothing to get out this secret from Samson. He amused her for a considerable time, and made her believe that his strength consisted sometimes in one thing, and sometimes in another; and when the Philistines were ready to fall upon him, he burst his bonds asunder, and defeated his enemies. He suffered himself to be bound while he slept, sometimes with bands of green withis; sometimes, with ropes that had never been used; at another time, the locks of his hair were woven into tresses, and fastened down to the floor with a pin: but all this signified nothing. At last Delilah seized him so much, that he told her his strength lay in his hair, which had never been shorn: for he was a Nazarite from his mother's womb; and that if his hair was cut off, he should be no stronger than another man. Delilah then cut off his hair, as he lay sleeping in her lap, and the Philistines fell upon him, and put out his eyes. Then they took him to Gaza, shut him up in prison, and made him grind at the mill, as a base and contemptible slave. See the article DELILAH.

It is a question, whether Samson's

hair was the physical or only moral cause of his strength. In relation to this question, it is observed, that though plenty of hair may be some indication of bodily strength, yet since he that is naturally strong, becomes not less so, by having his hair cut off, (though this was not certainly the case of Samson,) it must necessarily follow, that his hair was no natural cause of his strength; but that it was a supernatural and miraculous gift, not perhaps always inherent in him, but only dispensed at certain times, when the spirit of God came upon him. It depended indeed upon the covenant made between God and him, the sign of which covenant was his hair; and therefore, when, in compliance to his harlot, he suffered his hair to be cut off, he broke the covenant with God; and, forfeiting the spirit of strength and courage, was left to his own natural weakness, and so became an easy prey to his enemies. *Calmet and Stackhouse.*

Samson continued in prison at Gaza for about a year, from the year of the world 2886 to 2887. Then his hair being grown out again, God restored him to his former strength. So that when several of the princes and nobility of the Philistines were met in a general assembly, at the temple of their god Dagon, to return him thanks for having delivered their worst and secret enemy into their hands; and after they had feasted a while, and were now grown merry, they ordered that this same Samson should be sent for; that they might make sport of him, and be diverted by him; and accordingly Samson was brought. A large number of people was upon this occasion met together, and the building, where the feast was celebrated, had only two large pillars to support the roof. After the Philistines therefore had insulted Samson, as long as they thought fit, he desired the boy that led him, to guide him to one of those pillars, that he might rest himself against it: the  
boy



boy did so; and Samson by this means, having laid hold of the two main supporters, the one with the right hand, the other with the left, after a short ejaculation to God for the restoration of his former strength, he gave them such a violent shake, that down came the house, and crushed no less than three thousand persons to death, and Samson among the rest. Thus died Samson in the midst of his enemies, as he desired, after he had lived about thirty-eight years, and had judged Israel about twenty years; and when his relations heard of his death, they sent and took away his body, and buried it honourably in the sepulchre of his fathers.

It is made a question among casuists and divines, whether Samson ought to have died in this manner, with a spirit of revenge and self murder. St. Austin excuses him indeed, but it was upon the supposition that he was urged thereto, by the inward motions of him who is the great arbiter of life and death; and St. Bernard affirms, that if he had not a peculiar inspiration of the Holy Ghost, to move him to this, he could not without sin have been the author of his own death: but others maintain, that without having recourse to this supernatural motive, this action of his might be vindicated from his office, as being the judge and defender of Israel; and that he might therefore devote his life to the public good, (as some heathens have merited the commendation of posterity by so doing) without having any thing in view but the death of his enemies, and the deliverance of his own people. *Calmer's Dict. and L. Saurin's Dissert. sur exploits de Samson.*

**SAMUEL**, the son of Elkanah and of Hannah, of the tribe of Levi, and family of Kohath, a prophet and judge of Israel for several years. The dwelling of his father was at Ramathaim-zophim, or the city of Ramah, in the tribe of Ephraim. 1 Sam. i. 1, 2, &c.

Elkanah his father (as the custom of these times was) had two wives, whose names were Hannah and Peninnah. This last had children, but Hannah was barren. Elkanah loved Hannah very tenderly, and was much concerned that she had no children. One day, when he went with all his family to Shiloh, where the ark of the Lord was deposited, he there offered peace-offerings, and made an entertainment for his wives and children. Hannah seeing herself alone, while Peninnah was surrounded with a troop of children, began to bewail herself; and rising from table, she went to the tabernacle, where she poured out her heart before the Lord. Eli the high-priest being near, and hearing her speak pretty loud, thought she had been overcome with wine; but Hannah soon discovered to him the occasion of her affliction; and made a vow, that if God would give her a son, she would dedicate him to his service all the days of his life; that she would cause him to profess the order of a Nazarite, and suffer no razor ever to come upon his head. Eli blessed her, and begged of God to grant her her petition.

Hannah, being returned to Ramah, in the year of the world 2848, conceived and brought forth a son, to whom she gave the name of Samuel, saying; 'the Lord.' Some years after, when the child was weaned, she brought him to Shiloh, into the house of the Lord, with an offering of three calves, of three measures of flour, and of three baths of wine. She made her offering to God, and told the high-priest she was the same woman, for whom he had prayed some few years before. See the article **HANNAH**.

Young Samuel officiated in the temple, as far as his age would allow. 1 Sam. ii. 18, 19, 20. He was clothed with a linen-ephod, and his mother made him a little coat of linen, which she brought

brought to him on the solemn days, when she and her husband came to offer their sacrifices to the Lord.

But Eli was now become very old, and his eye-sight was grown so dim, that he could hardly see at all. He heard of the irregularities of his two sons Hophni and Phinehas, but had not courage to restrain them, nor the power to make them remove that scandal they caused to all the people of Israel. One day as Samuel was in bed in Eli's chamber, near the tabernacle of the Lord, (*d.* iii. 1, 2, &c.) he heard a voice calling him by his name very early in the morning, before they had extinguished the lamps of the golden candlestick, which burnt in the holy place, over-against the door of the sanctuary. Samuel, thinking it to be the voice of Eli, ran hastily to him, and said, Here am I, for you called me. Eli bid him return, and lie down to sleep, for he did not call him. Samuel did so, and the same thing happened to him three times. The third time, Eli, judging that there must be something extraordinary in the matter, sent Samuel back, and said to him, Go lie down, and if you are called any more, say, Speak Lord, for thy servant heareth. He returned, and the Lord calling him again, Samuel answered, Speak, Lord, for thy servant heareth. Then the Lord said to him, I am going to do a thing in Israel, that shall make the ears of all those that hear it tingle. I shall accomplish all that I have resolved against Eli, and against his house, because, knowing the iniquity of his children, he has not restrained them: wherefore I have sworn that the iniquity of his house shall never be expiated, neither by sacrifices nor offerings. When day was come, Eli called Samuel to him, and obliged him to discover what the Lord had said to him. Samuel told him the whole, which Eli received with a mind fully resigned to the divine pleasure, saying, It is the Lord, let him do what seemeth him good.

Then it was known that Samuel was a chosen prophet of the Lord, and whatever he declared, whether to Eli or to the people, had always its due effect. See the article ELI.

After the death of Eli the high-priest, Samuel was by all Israel appointed to succeed him in the government, and having called the people together, probably upon occasion of removing the ark from Bethshemesh to Kirjath-jearim, (*id.* vii. 3, &c) he exhorted them very earnestly to put away the strange gods from among them, and to devote themselves entirely to the worship of God, in which case they had no reason to doubt, but that he would deliver them from all their enemies: this the people promised him faithfully to do, so that Samuel dismissed them for the present; but ordered them to meet him again within a certain time at Mizpeh, where all the people met in arms. Samuel prayed for them; they fasted and prayed, they poured out water before the Lord; (though some understood the original of the tears they shed; others, of the water wherewith they purified themselves; others explain it of the libations of water which they made before the Lord, perhaps because they had no wine) they confessed their sins, and Samuel judged them in the same place. The Philistines hearing that Israel was assembled at Mizpeh, took the alarm, and came into the field against them. Samuel called upon the Lord, and offered a sucking lamb for a sacrifice. No sooner was the fight begun, but a dreadful peal of thunder was heard, that struck terror and consternation among the Philistines. They betook themselves to flight, and Israel pursued them as far as Beth-car. This defeat was so signal, that for a long time they durst not any more appear upon the frontiers of Israel; for the hand of the Lord was over them as long as Samuel governed the people, and the Philistines were obliged to re-  
store

store such cities as they had taken from the Israelites.

Samuel was about forty years of age when he began to judge Israel. He judged them the whole time of his life; for under the reign of Saul he preserved a great deal of authority, as well in respect of Saul himself, as the whole people. He went every year to Bethel, thence to Gilgal, then to Mizpeh; afterwards he returned to his house at Ramah, and so distributed justice to all Israel. He also built an altar at Mizpeh, as a cell for the use of his own private devotion, as to keep up the religion of the people, who flocked to him from all parts, to consult him, and to have their causes decided. When he grew old himself, (*id. viii. 1.* &c.) he appointed his sons as judges over Israel, and they discharged this office in Beer-sheba, a city lying upon the southern limits of the land of Canaan. But they, instead of walking in the steps of their father, were venal and mercenary judges, and suffered themselves to be corrupted by bribery and avarice.

Then all the elders of Israel, in the year of the world 2008, came to Samuel, and said to him; You see that you are grown old, and that your children do not pursue your steps; set a king over us, as all other nations have, that he may judge us. This proposal was not agreeable to Samuel, and he addressed himself to God by prayer. The Lord said to him; Hear the voice of the people, and give them what they ask for, for it is not you, but me, they have rejected, that I may not reign over them. But declare to them what are the prerogatives of a king, and what are the rights he will insist on. Samuel gave answer to those that had made this request to him, that the Lord was not averse to their having a king, but they ought well to consider what would be the consequences of kingly power: that this king would take their children from them, to make them serve in his wars, and in

his house: that he would force them to do his drudgery and labour, both in city and country: that he would take their daughters to make them serve as his perfumers, cooks, and bakers, and in other menial offices: that he would make them pay the tenth part of the profit of their corn, vines, and flocks. That then they would cry unto the Lord, and the Lord would not hear them. But the Israelites were not moved with these remonstrances; they persisted in desiring a king, and God told Samuel he would appoint them one.

A little while after, in the year 2009, Saul the son of Kish, of the tribe of Benjamin, being sent by his father to seek some asses that were strayed, came to advise with Samuel about the asses; (*id. ix. x.*) but the prophet told him, that God had appointed him king over his people, and gave him the royal unction, as we shall more amply relate hereafter, under the article SAUL.

After this, Samuel held an assembly of the people at Mizpeh, that they might proceed to the election of a king. The lot was cast for all the tribes separately, and fell upon that of Benjamin. Then it was cast for all the families of this tribe, and fell upon that of Matri. Lastly, it fell upon Saul, the son of Kish. He was sought for immediately, but was not to be found. They ran therefore to the place where the baggage was deposited, where he had hid himself, and brought him forth among the people. Samuel then said to them; You see who it is the Lord hath chosen, and that there is none like him among all the people. After this he wrote down the laws and constitutions of this new kingdom, and published them to the people, and then dismissed them.

A month was scarcely passed after Saul's election, but a war broke out between the Ammonites and the city of Jabbesh, in the country of Gilead. *id. xi.* Saul, at the head of all Israel, marched against

against the Ammonites, and set Jabeſh at liberty. See the article JABESH.

At their return from this expedition, Samuel ſaid to the people; Let us go to Gilgal, and there let us confirm the election of the king. They did ſo, and acknowledged Saul as king. They offered ; eaſe-offerings, and made great rejoicings. Then Samuel addreſſed himſelf to the people, (*id.* xii.) and aſked them, Whether they had any reaſon to find fault with his conduct? The people answered, that he had given them no reaſon of complaint. Samuel proceeded, and ſaid to them, The Lord is therefore my witneſs to day, and ſo is alſo the king he has appointed, that you have nothing to reproach me with. To which the people answered, They are witneſſes. Samuel then told them, that God having granted them a king according to their requeſt, they ought to remain faithful and obedient to the Lord: that if they did ſo, God would ſhower down bleſſings upon them and their king: that if, on the contrary, they forſook the Lord, the hand of the Lord would be upon them, as it was upon their fathers. To which he added, Is it not now wheat-harveſt? a ſeaſon in which it is very rare in Paleſtine to ſee rain. Yet I ſhall call upon the Lord, and he will ſend out his thunder, and ſhower down his rain, that you may know how great an evil it is in the eyes of the Lord, that you have preſumed to aſk for a king.

At the ſame time he cried to the Lord, and the Lord ſent thunder and rain in great abundance. This put the people into ſuch a conſternation, that they aſked pardon of God for the fault they had committed, in aſking him for a king. Samuel exhorted them to continue faithful to the Lord; and promiſed them, that he would not ceaſe to intercede for them, and to inſtruct them in the right way. After which every one returned to his own houſe; and this was what paſſed in the firſt year of the reign of Saul.

Saul, having reigned two years over Iſrael, (*id.* xiii. 1, 2, &c.) made choice of three thouſand men that were good ſoldiers, of which he kept two thouſand about his own perſon, to drive out the garrifons of the Philiftines that were at Michmaſh and Bethel; and the other thouſand men were with Jonathan his ſon, to drive out the Philiftines that were poſted at Gibeah. This Jonathan effected, and Saul being deſirous to purſue this advantage, called all the people together at Gilgal. The Philiftines on the other ſide took arms, and aſſembled at Michmaſh, to the number of thirty thouſand chariots, ſix thouſand horſe, and an innumerable multitude of foot. Theſe preparations ſo terrified the Iſraelites that were got together with Saul at Gilgal, that they fled to hide themſelves, every one where he beſt could. Saul ſtaid at Gilgal ſix days expecting Samuel; and ſeeing he did not come on the ſeventh day, he had the victims brought to him, and offered a burnt ſacrifice. He had ſcarce performed his ſacrifice, when Samuel came. Saul went out to meet him, and ſaluted him, upon which Samuel aſked the king, what he had been doing? Saul answered, That ſeeing himſelf hard preſſed by the Philiftine army, and almoſt entirely deſerted by his own ſoldiers, he had offered a burnt-offering. Samuel told him, that he had committed a piece of folly. If, ſays he, you had obeyed the commandment of the Lord, the Lord would have confirmed for ever your kingdom over Iſrael: but now, it will not be of long duration. The Lord has found a man after his own heart, to place on the throne of Iſrael; and ſo having left Gilgal, Samuel went to Gibeah, whither Saul and his ſon Jonathan followed him, with a ſmall army of about ſix hundred men: yet it was with this handful of men, that Saul beat the Philiftines, as has been related under the article JONATHAN.

After this Samuel came to Saul, in the year

year of the world 3030, by the appointment of God, to bid him make war upon the Amalekites. *id.* xv. Cut them in pieces, says the prophet; spare none, but destroy all; they are all devoted to the curse of extirpation, both man, woman, and child; even those that suck the breast; nay their very oxen, camels, sheep, and asses. Saul therefore marched out against Amalek, cut the inhabitants to pieces, and took and ravaged the whole country: but however, he thought fit to preserve such a part of their goods and cattle as he thought best deserved it, together with Agag the king of the country. Then God said to Samuel, I repent to have made Saul king, because he has forsaken me, and done contrary to my orders. Samuel was greatly afflicted at this, and he cried to the Lord all night. The following day, therefore, he came to Saul at Gilgal, where he was offering a sacrifice of the firstlings of the flocks that he had taken from Amalek. Saul saluted him, and told him, that he had performed the commands of the Lord. Whence then, says Samuel, is this lowing of oxen and bleating of sheep in my ears? Saul answered him, the people brought away what they thought best to offer in sacrifice to the Lord their God. Samuel upbraided him very vehemently with his want of obedience; and Saul, to excuse himself, threw all the blame upon the people: but Samuel told him. Is it burnt offerings and sacrifices the Lord requires? Obedience is more acceptable to him than any sacrifice. To disobey him is equal to the crime of withcraft, and to withstand him is as the sin of idolatry. As therefore you have rejected the word of the Lord, so also the Lord hath rejected you, and will not have you any longer as a king over his people. Then, says Saul to Samuel, I have sinned, in being too complaisant to the people; but bear with my iniquity, and come with me, that we may worship the Lord. Samuel answered, I will not go with

you, and at the same time turned away hastily from him to be gone. Saul, then taking hold of the prophet's garment, it tore in his hands, on which occasion Samuel said to him, Thus has the Lord tore the kingdom out of your hands, to give it to another who is better than you. Saul said, I confess that I have sinned: but however, do me the credit to appear with me before the people, and to join with me in the worship of God; which Samuel consented to do: but before he departed, he ordered Agag (who by this time began to hope for mercy) to be brought forth to him, and himself, with his own hands, fell upon him, and slew him. See the article AGAG.

This was the last interview that Samuel had with Saul; for after this transaction, he retired to his house at Ramah, where (though he visited Saul no more) he ceased not to lament the sad condition into which he was fallen. It was not long, however, before God awoke him out of his pensive mood, and sent him to Bethlehem, under colour of sacrificing there, to anoint David, the son of Jesse, king, and successor to Saul. But the circumstances of this transaction has been particularly mentioned already under the article DAVID.

Samuel returned to Ramah, and dwelt there all the rest of his life among the prophets, who lived under his conduct in a kind of community. Several years after, that is about the year 2944, when David was in disgrace with Saul, and had very hardly escaped out of his hands, he came to take refuge with Samuel at Ramah. *id.* xix. 18, 19, 20. He acquainted him with the manner of Saul's behaviour towards him, and they went together to Nain, where they continued for some time. Saul had intelligence of this, who presently sent forth a party to surprize David. But the messengers finding Samuel, who was then prophesying in the midst of the prophets, they were also seized

by the spirit, and began to prophesy among them; that is to say, they were surpris'd with certain irregular motions and agitations, and pronounced certain words, as the prophets were us'd to do in their fits of enthusiasm. When this was told Saul, he sent a second and a third company of messengers, who were all seiz'd in like manner. Lastly, he went himself, and was seiz'd with the spirit of God, and prophesied among the rest. This gave David an opportunity to escape, and to withdraw himself elsewhere. See the articles DAVID and PROPHECY.

Samuel died at the age of ninety-eight, about two years before the death of Saul, in the year of the world 2947. All Israel gathered together to mourn for him, and he was buried at his own house in Ramah. *id.* xxv. 1.

Whether Samuel was a priest or no is a question that has been much debated both by ancient and modern commentators. Some of the ancients believed, that he was of the race of Aaron; and that he exercised the function of high-priest. He wore the ephod; (1 Sam. ii. 18.) he consecrated two kings, Saul and David. He offered sacrifices, and that out of the tabernacle; and we find the Psalmist (xcix. 6.) placing him in the rank of priests. Moses and Aaron 'among his priests, 'and Samuel among them that call 'upon his name.' Josephus says, that Samuel appeared to Saul in a sacerdotal habit. We find no one of the family of the high-priest Eli after the death of Hophni and Phinehas, that could exercise the high-priest's office. It is therefore very probable, that Samuel performed the duties of this office, till such times as the grandsons of Eli were of an age to take it upon themselves.

But it is replied, that Samuel not being of the race of Aaron, there is no likelihood that he should ever have been high-priest. If he had wore an ephod, and anointed kings, and even sacrificed in extraordinary cases, that will

not prove that he was a priest. David wore the ephod; (2 Sam. vi. 14.) Gideon and Saul sacrificed; (1 Sam. xiii. 9, 10. xv. 12. Judges vi. 18.) and some of the prophets consecrated kings. 1 Kings xix. 15, 16. and 2 Kings xi. 1, 2, &c. Samuel is put in the number of those that call upon the Lord, that is the Levites; and if we will have him put in the rank of priests, we must take the word priest in its greatest latitude, for all those that are employed in the service of the Lord, and who perform the office of mediators between God and the people.

Another circumstance in relation to Samuel, that has greatly exercised the pens both of Jewish and Christian writers, as well the ancients as the moderns, is whether this prophet was really raised up, at the desire of Saul, by the witch at Endor; or if he was raised, in what manner it was effected. We are told, (1 Sam. xxviii. 1, 2, &c.) that about two years, as is generally supposed, after the death of Samuel, the Philistines invaded the territories of Israel with a powerful army, encamped at Shunem, in the vale of Efdraelon, and Saul with his troops took possession of the eminencies of Gilboa. This prince being in great consternation at the multitude of his enemies, and being not able to obtain any answer, either by dreams, or by the priests, or by the prophets, resolv'd at last to consult some witch or forceress, to know what would be the event of this war. It was told him, there was an enchantress at En-dor, a place at about two or three leagues from mount Gilboa. He disguis'd himself, and came hither with a small attendance, that the witch might not know him; for, some years before, he had drove all those of her profession out of the country.

Coming then to this woman, he desired her to raise the ghost of Samuel to him. She had recourse to her charms and spells, and when she saw Samuel really appear, she set forth a great cry,

and said to Saul, Why have you deceived me, for you are Saul? Saul gave her some assurances to encourage her, and asked her what she saw? I see, said she, the gods coming forth out of the earth. (the plural being substituted here in place of the singular, by way of eminence: the Hebrew word *Elohim* is taken for a *god*, *magistrate*, *angel*, or *judge*.) Saul asked her what sort of a man it was? She said, an old man covered with a mantle. Saul knew it to be Samuel, and bowed himself to the earth. Samuel said to him, Why have you disturbed my rest, and caused me to be raised up? Saul answered him, That being in great straits, and not knowing to whom he should address himself, because God had not given him any answer, he found himself necessitated to have recourse to him by the art of magic. Samuel told him, that the Lord would deal with him as he had already told him, that the kingdom should be taken from him, and given to David his son-in-law; that God would deliver Israel into the hands of their enemies the Philistines. To which he added, Tomorrow you shall be with me, you and your sons, and the Lord shall abandon the camp of Israel to the Philistines. Now, with regard to this transaction, it is asked, 1. Whether there was a real apparition. 2. What this apparition (if real) was; and, 3. By what means, and for what purpose, it was effected. Those who maintain that Samuel did not really appear to Saul, are divided among themselves. Some think, that the devil assumed the form of Samuel, and spoke thus to Saul. Others affirm, that the witch saw nothing, but pretended to see Samuel, and so imposed upon Saul and his attendants; and others maintain, that the devil did not appear, nor took the form of Samuel: but that God, of his own will and power, and independantly of the art of magic, took occasion from this invocation of the enchantress, to make the figure of Samuel to appear to the

eyes of Saul, to pronounce to this prince the sentence of his death, and his intire destruction. The Rabbi Levi-ben-Gerson will have it, that all this passed only in the imagination of Saul. He says, that this prince, being struck with the apprehension of his present danger, and with the consideration of the threats that God had made to him, believed he saw Samuel appear to repeat these threats, and to foretel his approaching destruction.

Justin Martyr, Origen, and Anastasius of Antioch, believed the daemons had some power over the souls of the saints before Jesus Christ descended into hell; and St. Austin finds no greater inconvenience in saying that the devil caused the soul of Samuel to appear, than in supposing him present himself before the Lord among the children of God; or in supposing him place our Saviour upon a pinnacle of the temple.

The general opinion however of the modern commentators upon this subject is, that Samuel really appeared to Saul, not by the efficacy of the magical charms of the forcerers, or by the power of the devil, but only by the almighty power of God, who, to punish Saul for his criminal curiosity, might permit the real Samuel to appear to him, on occasion of the incantations of the witch, and discover to him his last and greatest calamity.

To Samuel are ascribed the book of Judges, that of Ruth, and the first book of Samuel. There is indeed great probability, that he composed the twenty-four first chapters of the first book of Samuel, since they contain nothing but what he might have written, and such transactions as he had a great share in. However, in these chapters there are some small additions which seem to be inserted after his death. We read in 1 Chr. xxix. 29. that Samuel wrote the history of David in conjunction with the prophets Nathan and Gad. He might write the beginning of this history, and the two other prophets might continue and

conclude this history ; but Samuel was dead before David came to the throne. It is said also, (1 Chr. ix. 22.) that Samuel assisted in regulating the distribution of the Levites made by David for the service of the temple. This may be explained by saying, that David pursued the order already settled by Samuel during the time he was judge of Israel, after the death of the high-priest Eli.

It is said, chap. x. 25. of the first book of Samuel, that this prophet wrote in a book, ‘ the manner of the kingdom,’ which was nothing else but the rights, prerogatives, and revenues of the king, and the limits of his power and authority over the people. In a word, it was a repetition of what he had proposed, *vivâ voce*, a little before to the people. The rabbin Levi-ben-Gerson affirms, that when he had finished it, he put it into the ark ; and Bodin assures us, upon the credit of the rabbins, that the kings destroyed and suppressed this book, that they might reign afterwards with less restraint, in what manner they pleased.

The two books of Samuel are in the Greek version stiled *Reigns*, and in the vulgar Latin *Kings* ; but in the Hebrew they are intitled the Books of Samuel. The books of Samuel and the books of Kings are a continued history of the reigns of the kings of Israel and Judah, for which reason the books of Samuel are called the first and second books of Kings ; and the two books of Kings are called the third and fourth books of Kings. See the article *KINGS*.

The first book of Samuel, otherwise called the first book of Kings, comprehends the transactions under the government of Eli and Samuel, and under Saul the first king ; also the acts of David, whilst he lived under Saul ; and is supposed to include the space of one hundred and one years. The second book of Samuel, otherwise the second book of Kings, contains the history of about forty years, and is

wholly spent in relating the transactions of David’s reign.

Samuel began the chain of the prophets, which was never broke or discontinued, from his time, to that of Zechariah and Malachi. Acts iii. 24. ‘ All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.’ We are told, that the body of Samuel was transported from Palestine to Constantinople, in the time of the emperor Arcadius. St. Jerom says, they carried the ashes of this prophet in a golden vessel, lapped up in silk : that the bishops and people every where received them in multitudes with a joy not to be expressed, and with honours almost infinite. The Roman martyrology sets down his festival on the twentieth of August.

SANBALLAT, the chief or governor of the Cuthites or Samaritans, was always a great enemy to the Jews. He was a native of Horon, or Horonaim, a city beyond Jordan, in the country of the Moabites. When Nehemiah (ii. 10, 19.) came from Shushan to Jerusalem, and began to build the walls of Jerusalem, Sanballat, Tobiah, and Geshem made themselves sport with him, and sent to know upon what authority he undertook this enterprize, and whether this was not a revolt against the king. But Nehemiah answered them, It is the God of heaven that assists us, and we are his servants : as for you, Cuthites, you have no part or right in Jerusalem, and your names shall be forgot there. But Nehemiah proceeding with vigour in his undertaking, Sanballat was extremely provoked, and said before the Samaritans, What are these poor Jews a doing ? Will the people let them go on ? Will they finish their work, and dedicate it one day ? Will they build with these stones that the fire has destroyed and reduced to dust ? All these objections did not make Nehemiah desist, or abate his courage and  
zeal,



zeal, but he proceeded with so much diligence and perseverance, that at last the walls of Jerusalem were intirely compleated. *id.* iv. 1—7.

Then Sanballat, Tobiah, and Geshem, sent to Nehemiah, (vi. 1, 2, &c.) to desire him to come along with them into the field, that there they might enter into an alliance together, and swear inviolable friendship to each other: but Nehemiah perceived this was only a stratagem to surprize him, and to do him some violence. He therefore sent word, that he was engaged in a great work that required his constant attendance, and which he could not intermit upon any account. They sent him the same invitation four times together, and he as often returned the same answer. At last, Sanballat wrote to him in such terms as these, There is a report spread among the people, and Geshem confidently affirms it, that you and the Jews intend a revolt: that your design, in rebuilding the walls of Jerusalem, is to declare yourself king of the Jews; that with this view you have suborned prophets to suggest to the people, that you ought to be king of the whole country. Now as all these things are to be represented to the king, it will be convenient for you to give us a meeting, that we may confer together about them. But instead of going himself, Nehemiah only sent a messenger to tell him, that these things were all of his own invention, and had nothing of truth in them. Sanballat had also gained over to his interest a certain false prophet called Shemaiah, who would have intimidated Nehemiah, advising him to shut himself up in the temple, to prevent any attempt upon his life: but Nehemiah, by his great prudence, avoided falling into this snare.

Nehemiah (xiii. 6, 28.) being obliged to return to king Artaxerxes, to Susshan, in this interim the high-priest Eliashib married his grandson Manasseh, (as Josephus calls him) the son

of Joiada, to a daughter of Sanballat, and he allowed one called Tobiah, a kinsman of Sanballat, to have an apartment in the temple. But Nehemiah, at his return to Jerusalem, drove Tobiah out of the temple, and would not suffer Manasseh, the high-priest's grandson, to continue in the city, nor to perform the functions of the high-priesthood. Josephus adds, that Manasseh being thus expelled, retired to his father-in-law Sanballat, who provided him with the means of exercising his priestly office upon mount Gerizim, upon the following occasion.

When Alexander the great came into Phœnicia, and sat down before the city of Tyre, Sanballat quitted the interests of Darius king of Persia, and went at the head of eight thousand men, to offer his service to Alexander. This prince readily entertained him, and being much solicited by him, gave him leave to erect a temple upon mount Gerizim, where he constituted his son-in-law Manasseh the high-priest. But this story carries a flagrant anachronism: for one hundred and twenty years before this, that is, in the year of the world 3550, Sanballat was governour of Samaria; wherefore the learned Dr. Prideaux, (in his *Connexion of the histories of the Old and New Testament*) supposes two Sanballats, and endeavours to reconcile it to truth and probability, by shewing it to be a mistake of Josephus. This author makes Sanballat to flourish in the time of Darius Codomannus, and to build his temple upon mount Gerizim by licence from Alexander the great; whereas it was performed by leave from Darius Nothus, in the fiftieth year of his reign. This takes away the difficulty arising from the great age of Sanballat, and brings him to be cotemporary with Nehemiah, as the scripture history requires.

SANCTIFY. To sanctify is often put instead of to prepare. Thus Joshua says to the people, (iii. 5.) ' Sanctify yourselves, for to-morrow the Lord

‘ will do wonders among you.’ Prepare yourselves to pass over Jordan. In Isaiah, (xiii. 3.) the Lord calls the Medes his sanctified. I have appointed, and, as it were, consecrated them to be the executioners of my vengeance against Babylon. See also Numb. xi. 18. ‘ Sanctify yourselves against to-morrow, and ye shall eat flesh.’ And Joshua vii. 13. ‘ Up, sanctify the people, and say, sanctify yourselves against to-morrow, for thus says the Lord God of Israel, there is an accursed thing in the midst of thee, O Israel.’ Jer. vi. 4. ‘ Prepare ye war against her,’ or sanctify the war against Jerusalem; prepare yourselves to make war against her. And xii. 3. ‘ Pull them out like sheep for the slaughter, and prepare them for the day of slaughter.’ The Hebrew says, sanctify them. And li. 27, 28. Assemble the troops against Jerusalem, ‘ prepare the nations against her,’ or sanctify them. And Joel i. 14. ‘ Sanctify ye a fast,’ ordain a solemn fast. Mich. iii. 5. The false prophets sanctify (or prepare) war against those who will not give them something: they declare war, or denounce evils against them. Zeph. i. 7. The Lord hath prepared his victims for the day of vengeance, ‘ he hath bid his guests.’ The Hebrew says, sanctified them. We desire of God, that his name may be sanctified or hallowed; that is to say, honoured, praised, and glorified through the whole world, and especially by those who have the happiness of knowing him. Let them sanctify it by their good lives, their fidelity, their submission to his orders. And they that know him not, that they may come to the knowledge of him, may hear his word, may become tractable to the instructions of his preachers. We may apprehend yet better what is meant by sanctifying the name of God, by what is opposite to it; that is, profaning the name of God, by vain swearing, blaspheming, and ascribing his name to idols; by furnishing wicked

men and infidels with an occasion of blaspheming it by our bad lives, and scandalous conversation.

It is said, (Levit. x. 3.) ‘ I will be sanctified in them that come nigh me;’ in his priests, when by the terrible and exemplary punishment of Nadab and Abihu, the Lord shewed what purity he required in his servants, what punctual exactness he expected in his service. The Lord complains in another place, that Moses and Aaron did not sanctify him before the people of Israel. ‘ Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.’ Numb. xx. 12. And how did they not sanctify him? By shewing some distrust to his words. ‘ Because ye believed me not.’ God sanctified the seventh day, (Gen. ii. 3.) or consecrated it to his service. He sanctified all the first-born, (Exod. xiii. 2.) he commands that they should be offered to him, that they should not be held as profane, and appointed to vulgar use. Moses sanctifies the Israelites, (Exod. xix. 10. xiv. 12.) and by bathing, by abstinence from the use of the marriage-bed, by the purity of their cloaths, he prepares them for appearing before the Lord, for receiving him, and entering into a covenant with him.

Those that approach to holy things are sanctified; (Exod. xxix. 37) for example, it is allowed to the priest only to offer sacrifices at the altar. If any of the laity should approach thereto, he would have contracted an uncleanness which must have been expiated. So that *to sanctify* often stands for *to defile*, or to contract an impurity, which would require to be purified by sacrifices, or at least by bathing and washing of the cloaths. See also Exod. xxx. 29. Levit. vi. 18, 27. Compare Levit. xxii. 15, 16. where God expressly forbids that the laity should eat of the sanctified things. *Calmet's Dict.*

**SANCTUARY.** They called by this name that part of the temple of Jerusalem, which was the most secret and most retired of all the rest, in which was the ark of the covenant, and wherein none but the high-priest might enter, and he but once in a year, which was upon the day of solemn expiation. The same name was also given to the most sacred part of the tabernacle, which was set up in the wilderness, and which remained still some time after the building of the temple. The reader may see the sanctuary described, with all its dimensions, in the articles **ARK**, **TABERNACLE**, and **TEMPLE**.

Sometimes the word sanctuary is used in general for the temple, or for the holy place, for the place appointed for the public worship of the Lord. It should seem also, that Moses makes use of it instead of the holy land. Ex. xv. 17. 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.'

And elsewhere he says, of those who offer their children to the God Moloch, (Levit. xx. 3.) they 'desile my sanctuary, and profane my holy name.' He forbids the high-priest to go out of the temple, to mourn for his relations; (Levit. xxi. 12.) 'neither shall he go out of the sanctuary, nor profane the sanctuary of his God.' The temple is here denoted by its principal part.

**SAND.** A similitude taken from the sand of the sea is often made use of, to express a very great multitude, or a very great weight, or something very grievous and intolerable. God promises Abraham and Jacob, to multiply their posterity as the stars of heaven, and as the sand of the sea. Gen. xxii. 17. xxxii. 12. Job (vi. 3.) compares the weight of his afflictions and misfortunes to that of the sand of the

sea. 'O that my grief was weighed, for now it would be heavier than the sand of the sea.' And Solomon says, (Prov. xxviii. 3.) that 'the sand and gravel are very heavy things, yet the anger of a fool is much heavier.' A fool's anger is more insupportable, more intolerable, as being without cause, without measure, without end. Sand is likewise of a slippery nature: hence it is said, that a house built upon it cannot stand. Matt. vii. 26. The prophet Jeremiah (v. 22.) magnifies the omnipotence of God, who has fixed the sand of the shore for the boundaries of the sea; and has said to it, 'Hitherto shalt thou come; and here shalt thou break thy foaming waves, and shalt pass no farther.' *Cruick's Concord.*

**SANDALS**, at first, were only soles tied to the feet with rings or thongs; afterwards they were covered; and at last they called even shoes by the name of sandals.

When Judith went to the camp of Holofernes, she put sandals on her feet. Judith x. 4. and Holofernes was captivated at the sight of those sandals. *id.* xvi. 9. Jesus Christ allows the use of them to his disciples. Mark vi. 9. The sandals were sometimes of gold and other precious matter; and were a magnificent sort of stockings or buskins.

**SANHEDRIM**, from the Greek word *Συναγωγη*, which signifies a council or assembly of persons *sitting together*, was the name whereby the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of their church and state. This council consisted of seventy senators. The room they met in was a rotunda, half of which was built without the temple, and half within; that is, one semicircle was within the compass of the temple; the other semicircle, they tell us, was built without, for the senators to sit in; it being unlawful for any one

to sit down in the temple. The Nasi, or prince of the sanhedrim, sat upon a throne at the end of the hall, having his deputy at his right-hand, and his sub-deputy on his left. The other senators were ranged in order on each side.

The Rabbins pretend, that the sanhedrim has always subsisted in their nation from the time of Moses, down to the destruction of the temple by the Romans. They date the establishment of it from what happened in the wilderness, some time after the people departed from Sinai. Numb. xi. 16. in the year of the world 2514. Moses, being discouraged by the continual murmurings of the Israelites, addressed himself to God, and desired to be relieved at least from some part of the burden of the government. Then the Lord said to him, 'Gather unto me  
' seventy men of the elders of Israel,  
' whom thou knowest to be the elders  
' of the people, and officers over them;  
' and bring them unto the tabernacle  
' of the congregation, that they may  
' stand there with thee. And I will  
' come down and talk with thee there;  
' and I will take of the spirit which is  
' upon thee, and will put it upon  
' them; and they shall bear the bur-  
' den of the people with thee, that  
' thou bear it not thyself alone.' The Lord therefore poured out his spirit upon these men, who began at that time to prophesy, and have not ceased from that time. The sanhedrim was composed of seventy counsellors, or rather seventy-two, six out of each tribe; and Moses, as president, made up the number seventy-three. To prove the uninterrupted succession of the judges of the sanhedrim, there is nothing unattempted by the partisans of this opinion. They find a proof where others cannot so much as perceive any appearance or shadow of it. *Grotius* may be consulted in many places of his *Con-mutaris*, and in his first book *De jure belli. & pacis*, c. 3. art. 20. and *Selden de Synedrion veterum Hebræorum*. Also

*Calmet's Dissertation concerning the Polity of the antient Hebrews*, printed before his *Comment upon the Book of Numbers*.

As to the personal qualifications of the judges of this bench, their birth was to be untainted. They were often taken from the race of the priests or Levites, or out of the number of the inferior judges, or from the lesser sanhedrim, which consisted only of twenty-three judges. See the article *JUDGES*. They were to be skilful in the law, as well traditional as written. They were obliged to study magic, divination, fortune-telling, physic, astrology, arithmetic, and languages. The Jews say, they were to know to the number of seventy tongues; that is, they were to know all the tongues, for the Hebrews acknowledged but seventy in all, and perhaps this is too great a number. Eunuchs were excluded from the sanhedrim, because of their cruelty, usurers, decrepid persons, players at games of chance, such as had any bodily deformities, those that had brought up pigeons to decoy others to their pigeon-houses, and those that made a gain of their fruits in the sabbatical year. Some also exclude the high-priest and the king, because of their too great power; but others will have it, that the kings always presided in the sanhedrim, while there were any kings in Israel. Lastly, it was required, that the members of the sanhedrim should be of a mature age, a handsome person, and of considerable fortune. We speak now according to the notions of the Rabbins, without pretending to warrant their opinions.

The authority of the great sanhedrim was vastly extensive. This council decided such causes as were brought before it by way of appeal from the inferior courts. The king, the high-priest, the prophets, were under its jurisdiction. If the king offended against the law, for example, if he married above eighteen wives, if he kept too

too many horses, if he hoarded up too much gold and silver, the sanhedrim had him stripped and whipped in their presence. But whipping, they say, among the Hebrews was not at all ignominious; and the king bore this correction by way of penance, and himself made choice of the person that was to exercise this discipline over him. Also the general affairs of the nation were brought before the sanhedrim. The right of judging in capital cases belonged to this court, and this sentence could not be pronounced in any other place, but in the hall called *Lashbat-kaggazith*, or the hall paved with stones, supposed by some to be the *Αβυσσος*, or pavement, mentioned in John xix. 13. From whence it came to pass, that the Jews were forced to quit this hall, when the power of life and death was taken out of their hands, forty years before the destruction of their temple, and three years before the death of Jesus Christ. In the time of Moses this council was held at the door of the tabernacle of the testimony. As soon as the people were in possession of the land of Promise, the sanhedrim followed the tabernacle. It was kept successively at Gilgal, at Shiloh, at Kirjath-jearim, at Nob, at Gibeon in the house of Obed-edom; and lastly, it was settled at Jerusalem, till the Babylonish captivity. During the captivity it was kept up at Babylon. After the return from Babylon, it continued at Jerusalem to the time of the Sicarii or Assassins. Then finding that these profligate wretches, whose number increased every day, sometimes escaped punishment by the favour of the president or judges, it was removed to Hanath, which were certain abodes situated, as the Rabbins tell us, upon the mountain of the temple. From thence they came down into the city of Jerusalem, withdrawing themselves by degrees from the temple. Afterwards they removed to Jamnia, thence to Jericho, to Uzzah, to Shepharvaim, to Beth-

sanin, to Sephoris, last of all to Tiberias, where they continued to the time of their utter extinction. And this is the account the Jews themselves give us of the sanhedrim.

But the learned do not agree with them in all this. Father Petau fixes the beginning of the sanhedrim not till Gabinus was governor of Judea, who, according to Josephus, erected tribunals in the five principal cities of Judea; at Jerusalem, at Gadara, at Amathus, at Jericho, and at Sephora, or Sephoris, a city of Galilee. Grotius places the origin of the sanhedrim under Moses, as the Rabbins do; but he makes it determine at the beginning of Herod's reign. Mr. Bafnage, at first, thought that the sanhedrim began under Gabinus; but afterwards he places it under Judas Maccabæus, or under his brother Jonathan. We see indeed, under Jonathan Maccabæus, (1 Macc. xii. 6.) in the year 3860, that the senate with the high-priest sent an embassy to the Romans. The Rabbins say, that Alexander Jannæus, king of the Jews, of the race of the Asmonæans, appeared before the sanhedrim, and claimed a right of sitting there, whether the senators would or no. Josephus informs us, that when Herod was but yet governor of Galilee, he was summoned before the senate, where he appeared. It must be therefore acknowledged, that the sanhedrim was in being before the reign of Herod. It was in being afterwards, as we find from the Gospel, and from the Acts. Jesus Christ in St. Matthew (v. 22.) distinguishes two tribunals. 'Whoever is angry with his brother without a cause, shall be in danger of the judgment.' This, they say, is the tribunal of the twenty-three judges. 'And whoever shall say to his brother, Racha, shall be in danger of the council;' that is, of the great sanhedrim, which had the right of life and death, or least generally, and before this right was taken away by the Romans. Some think

that the jurisdiction of the council of twenty-three, extended to life and death also; but it is certain that the sanhedrim was superior to this council. See also Mark xiii. 9. xiv. 55. xv. 1. Luke xxii. 52, 66. John xi. 47. Acts iv. 15. v. 21. where mention is made of the synedrium.

From all this it may be concluded, that the origin of the sanhedrim is by no means to be depended upon; for the council of the seventy elders established by Moses, was not what the Hebrews understand by the name of sanhedrim. Besides, we cannot perceive that this establishment subsisted either under Joshua, the Judges, or the kings. We find nothing of it after the captivity, till the time of Jonathan Maccabeus. The tribunals erected by Gabinus, were still very different from the sanhedrim. This was the only one of its kind, and fixed at Jerusalem; whereas Gabinus established five at five different cities, which tribunals do not appear to be subordinate one to another. Lastly, it is certain that this senate was in being in the time of Jesus Christ, and when St. Matthew, Mark, Luke, and John wrote their gospels; since they are mentioned in their writings: but the Jews inform us themselves, that they had no longer then the power of life and death. John xviii. 31. *Calmet's Dict.*

**SANSANNAN**, a city of the tribe of Judah. Josh. xv. 31.

**SAPHI**, or **SIPPAT**, of the race of the giants. He was killed by Sibbechai the Hushathite. 2 Sam. i. 18. and 1 Chr. xx. 4. In Samuel it is said, that the battle in which Sippai was killed, was fought at Gob; and in the Chronicles it is said to have been fought at Gezer.

**SAPHIR**. The Greek copies of Isaiah xv. 48. place a city of this name in the mountains of Judah: but the Hebrew reads Shamir. However Micah i. 11. speaks of the inhabitants of Saphir. But perhaps the prophet intends here the city of Sephoris in Ga-

lilee. Eusebius says, that there is a city named Saphir situated between Eleutheropolis and Askalon.

**SAPPHIRA**, a christian woman, and the wife of Ananias. They having together sold a field in their possession, brought only a part of the price, and laid it at the feet of the apostles, declaring it was the whole, but reserving the rest for their own use: for this prevarication they were both struck suddenly dead, (Acts v. 1, 2, &c.) as we have seen already under the article **ANANIAS**.

**SAPPHIRE**, in natural history, a pellucid gem, which in its finest state is extremely beautiful and valuable, and second only to the diamond in lustre, hardness, and price. Its proper colour is a pure blue; in the finest specimen, it is of the deepest azure; and in others varies into paleness, in shades of all degrees between that and a pure crystal brightness and water, without the least tinge of colour: but with a lustre much superior to the crystal. The gem known to us by this name, is extremely different from the sapphire of the antients, which was only a semi-opaque stone, of a deep blue, veined with white, and spotted with small gold-coloured spangles in the form of stars, and was only a more beautiful kind of the lapis lazuli. *Hill's Ess. of Fossils.*

The sapphire is often mentioned in scripture, and was the second stone in the second row, upon the high-priest's breast-plate. Exod. xxviii. 18.

**SARAH**, or **SARAI**, the wife of Abraham, and his sister, as he himself informs us, Gen. xx. 12. by the same father, but not the daughter of his mother. Notwithstanding this, it is the opinion of Josephus, St. Jerom, St. Aulin, and a great number of commentators, that Sarai was the same with Hecah the daughter of Haran, and niece of Abraham, and grand-daughter of Terah. *Id.* xi. 29, &c. Sarai was born in the year of the world 2018; and married Abraham before

this patriarch left the city of Ur; and when Abraham went out of this country, he made an agreement with Sarai, that she should always say she was his sister. *id.* xx. 13. For being a woman of exquisite beauty, he was afraid she should be taken away from him, and that he might be put to death on her account. When the famine prevailed in the land of Canaan, which was the year after Abraham came into this country, he was obliged to withdraw into Egypt, where the famine did not reach. *id.* xii. 10, &c. He then said to Sarai, I conjure you to say that you are my sister, that the Egyptians may use me well for your sake, and not take away my life. When Abraham came into the country, Sarai was taken away from him, and carried to Pharaoh's palace: but the Lord visited this prince and all his family with great plagues, because of Sarai. And Pharaoh, then knowing that she was Abraham's wife, reproved him very sharply, for saying she was his sister, by which means he might have taken her to wife, if God had not prevented him. He therefore restored her to Abraham, and had them conducted out of Egypt, for fear any injury or outrage might be done them.

This conduct of Abraham and Sarai, has given occasion to many speculations among the learned. Abraham seemed to expose Sarai to the danger of committing adultery; and she seemed too easily to consent to it, by pretending she was only the sister of Abraham, and not his wife. There is some difficulty in vindicating such a management on both sides. In Abraham, there seems to have been lying, disguise, and too great easiness, in tempting his wife's chastity; and in her, too great forwardness to consent to it. Origen, speaking of what happened to Abraham, in respect of Abimelech king of Gerar, where he was in the same circumstances as these now mentioned, says, that this patriarch not only told a lye, but even betrayed

and exposed his wife's chastity. Faustus the Manichean calls Abraham an infamous barterer of his wife's modesty, which he sold to two kings, to gratify his own avarice and gluttony. St. Chrysostom, who seriously endeavours to excuse Abraham and Sarai, acknowledges, however, that this patriarch exposed Sarai to the danger of committing adultery; and that Sarai consented to be exposed to this danger, to save the life of her husband. Lastly, some moderns have very loudly declared, that in this matter, they could not approve the conduct of Abraham and Sarai. See *Bayle's Dict.* article SARA.

St. Austin makes an apology for Abraham, saying, 1st, That he did not tell a lye, by affirming Sarai to be his sister, as indeed she was: he concealed a truth which he was not obliged to discover, by not telling that she was his wife. 2dly, That being exposed at the same time to two dangers, one of losing his life, and the other of having his wife taken from him, or dishonoured, and not being able to avoid either of them, by owning her for his wife, but thinking it at least probable that he should escape death, if he only owned her for his sister; he took this last resolution, and of two evils, he chose what seemed to him the least, leaving to providence the care of his wife's chastity, and knowing besides her virtuous disposition, that whatever injury her body might suffer, her will would have no share in it; so that the adultery (if it should happen) being involuntary on both sides, it would be witho it either guilt or infamy. St. Chrysostom may be read upon this passage, and the commentators upon Gen. xii. 12, 13, &c.

But let us return to the history of Sarai. Knowing, on the one hand, that God had promised a numerous posterity to Abraham, and, on the other, finding herself to be barren, she thought that possibly the promises of God were to be performed by means of

some other woman that her husband might take; she therefore desired Abraham to take her servant Hagar, (*id.* xvi. 1, 2, &c.) that at least, by her means, she might see some issue from Abraham. He complied with his wife's request, and took Hagar as a wife of the second order, according to the custom of those ages. But when Hagar found herself with child, she began to use her mistress with contempt. Sarah complained of it to Abraham; who told her, that Hagar was still her slave, and she might dispose of her at her pleasure. Upon this she began to use her ill, and Hagar fled away from her; but she returned some time after, and submitted herself to her mistress.

Some years after, God appeared to Abraham, (*id.* xvii. 1, 2, &c.) made a covenant with him, instituted circumcision; changed his name of *Abram*, or *Exalted Father*, into that of *Abraham*, or *Father of a great multitude*; and changed the name of *Sarai*, or *My Princess*, into that of *Sarah*, or *Princess*; and promised Abraham that he should have a son by Sarah. The same year he entertained in his tent three angels in the form of men, (*Gen.* xviii. 1, 2, 3, &c.) who repeated to him the promise made by God, of the birth of a son, and assured him, that the present year should not expire, before he saw the completion of this promise. Sarah was behind the door of her tent; and hearing this, began to laugh with herself, saying, After I am now become old, and my Lord old also, shall I receive pleasure? Then the Lord said to Abraham, Why did Sarah laugh? Is there any thing impossible with God? Sarah shall indeed have a son, within a year's time. Sarah denied that she had laughed, but the Lord told her, it is not so: for you surely did laugh.

A little time after this, Abraham went to Gerar, a city of the Philistines, (*id.* xx. 1, 2, &c.) and Abimelech king of this city, took away Sarah, who,

though now four-score and ten years old, and then with child of Isaac, was still a very handsome woman. But the Lord appeared to Abimelech in a dream, and threatened to punish him with death, if he did not restore her to her husband. The day after, early in the morning, this prince came to Abraham, and brought his wife to him, reproaching him very much with his dissimulation, in pretending she was his sister. Abraham excused himself, by saying, that she indeed was his sister, by the same father, though not by the same mother. Abimelech made great presents to Abraham; and gave Sarah a thousand pieces of silver, that she might purchase a veil to cover her face, and be no more exposed to the same danger, as verse 16 *ibid.* is understood by several expositors. See more upon this subject under the article ABIMELECH.

The year following, Sarah brought forth a son, (*id.* xxi.) to whom she gave the name of Isaac, or *laughter*, by way of allusion to her laughing, when God promised her a son; and to shew the great joy that his birth produced in her. She suckled the child herself, and when it was to be weaned, that is about three year after, as the most probable opinion is, Abraham made a great feast for his friends. Some time after this, when Sarah saw Ishmael at play, or according to St. Paul. (*Gal.* iv. 29.) teizing Isaac, she said to Abraham, Cast out this servant with her son, for Ishmael shall not inherit with Isaac. Abraham made some difficulty at complying with this request, but God ordered him to do what Sarah desired, so that he sent away Hagar and Ishmael, in the manner mentioned under these articles. The scripture tells us no more of Sarah till her death, which happened in the year of the world 2145, at the age of an hundred and twenty-seven years; (*id.* xxiii. 1, &c.) and some years after, Abraham was commanded



to sacrifice his son Isaac. Some have thought that he died with grief, upon a false report, that Abraham had really sacrificed his son; though others think that Sarah knew nothing of Abraham's intention of sacrificing his son, till they were returned from mount Moriah. Sarah died in Hebron, and was buried by Abraham in the cave of Machpelah. See the articles ABRAHAM and MACHPELAH.

SARAH was also the name of a daughter of the patriarch Asher. Numb. xxvi. 46.

SARAH, the daughter of Raguel and Anna, of the tribe of Naphtali, and of the kindred of Tobit. Sarah was an only daughter; and her father had married her to seven husbands successively: but Asmodeus, a certain evil spirit that beset Sarah, killed them all, before they had consummated their marriage. Tobit iii. 7—15. One day when Sarah was reproving her maids for some fault they had committed, they upbraided her, saying, Let us never see either son or daughter from you, you that have murdered your husbands: would you also kill us, as you have already killed your seven husbands? At these words Sarah was much grieved, and retired to her chamber, where she prayed to God, to deliver her from this reproach, or to take her out of the world. She pleaded her own innocence, and praised God; and this prayer being offered up to the Lord at the same time with that of Tobit, who had been afflicted with the loss of his sight, God sent the angel Raphael to relieve them both. See the article TOBIT.

Young Tobias, being on his journey to Rages, under the conduct of Raphael, (Tob. vi.) asked that angel, when they came to Ecbatana, where they should lodge? The angel told him about Raguel and his daughter Sarah; urged him to ask her in marriage of her father, and assured Tobias, who expressed his apprehension of coming to the same end that her

former seven husbands did, that, by following his directions, he should drive away the evil spirit, and come by no harm: they went together to Raguel, demanded Sarah, and obtained her, as more particularly related under the articles RAGUEL, RAPHAEL, and TOBIAS.

Raguel put his daughter's hand into that of Tobias, blessed their marriage, wrote the contracts and made them a great feast. *id.* vii. When the evening was come, Tobias, being introduced into the chamber of Sarah, followed the directions of Raphael, and taking out of his pocket part of the liver of a fish, he put it upon the coals; whereupon the daemon Asmodeus, not being able to endure this fume, retired from thence into the utmost parts of Egypt, where he was chained down by the angel Raphael. *id.* viii. For the sentiments of commentators, in relation to the manner wherein this last circumstance in this apocryphal story was effected, See the article ASMODEUS.

To return to Sarah: Tobias having taken her to wife, brought her back with him to Nineveh, where his father Tobit dwelt: she was there the mother of a numerous posterity; and after the death of old Tobit, Tobias took her back to her parents at Ecbatana, with all their children and grandchildren. *id.* xiv. And this, because his father Tobit, before his death, had told them, that the destruction of Nineveh was at hand, and that they ought to leave it as soon as possible, that they might not be involved in its approaching calamity.

SARAMEL, or SARAMAEL, a place mentioned in 1 Macc. xiv. 28, supposed by some to be the same with Millo; while others will have it, that Saramael is here put for Jerusalem. Serrarius translates this word, *the prince of the Lord, or of the people of the Lord*, and explains it of Simon the high-priest who then governed.

SARAPH, the name of a man, which,

which, in the Vulgate, (1 Chron. iv. 22.) is taken in an appellative sense, and is translated by *Incendans*, burning, *Securus Et incendens, qui fuerunt principes Moab*: whereas the Hebrew has it, 'Joah and Saraph who had the domination in Moab.' It is thought that these two were the same with Cailon and Mahlon, sons of Elimelech, who married in the country of Moab, one to Ruth, and the other to Orpah. See Ruth, chap. i, iii, iv.

SARDIS, a city of Asia-Miner, formerly the capital of Croesus king of the Lydians. St. John, in his Revelations, (iii. 1, 2, 3, &c.) writing in behalf of Jesus Christ, to the angel or bishop of Sardis, says thus: 'These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of Life, but I will confess his name before my father, and before his angels.'

We know not the name of the bishop that was then at Sardis. Some moderns have thought that it was Melio, a famous bishop of this city, and apostle for the christian religion, who wrote in the time of Marcus Aurelius, about the year 170, or 175, of Jesus Christ. If this were so, we must allow him to have been bishop above seven-fifty years; which is not easy to be-

lieve: for none of the antients have said that he was a disciple of the apostles, or that he lived a very long time. We ought not therefore to impute this antiquity to him without any proof; which besides is not very honourable to him, since St. John speaks of the angel of Sardis in terms not at all advantageous to him. *Calmet's Dict.*

SARDIUS, in Hebrew, **סַרְדִּיּוֹן** *Odem*, a word which signifies *Redness*; wherefore some translate it *Ruby* or *Purpurus*. Le Clerc retains the Hebrew word *Odem*; and confesses his ignorance in regard to the true signification of this word. The sardius was the first stone of the first row, in the high-priest's breast-plate. Exod. xxviii. 17. and xxxix. 10. It is also mentioned in Rev. xxi. 20. The *Sardius* is reddish, approaching to white, as a man's Nail. See the article RUBY.

SARDONYX, as if it were, a sardius united to an onyx. The onyx is a precious stone, commonly called carnelian. The basis of the carnelian is white as the nail growing under the flesh. The Hebrew word **סַרְדִּיּוֹן** *Sardonius lapis*, or *Sardonius*, which rather signifies an emerald. *Calmet's Dict.* See the articles ONYX and EMERALD.

The sardonius is mentioned in Rev. xxi. 20, as the fifth foundation of the new Jerusalem.

SARGON, a king of Assyria, believed to be the same with Esar-haddon. See ESAR-HADDON.

SARID, a city of Zebulun. Josh. xix. 10, 12.

SARSECHIM, one of the chiefs of the Babylonian army; (Isa. xxvix. 3.) being a name of dignity, and signifying the *chief of the cup-bearers*.

SATAN, or SATHAN, or SATANAS, a meer Hebrew word, **שָׂטָן** signifying an *Adversary, an Enemy, an Accuser*. It is often translated *Adversary*, in our translation of the Bible.

as also in the Septuagint, and vulgate. For example; (1 Sam. xxix. 4.) the princes of the Philistines say to Achish, Send back David, 'lest in the battle he be an adversary to us,' and turn his arms against us. The Lord stirred up adversaries to Solomon in the persons of Hadad and Rezon. 1 Kings xi. 14, 23, &c. Sometime Satan is put for the Devil; for example, Satan presented himself among the sons of God, and the Lord said unto Satan, 'whence comest thou?' Job i. 6, 7, &c. And in Psalm. cix. 6, it is said, 'Let Satan stand at his right hand;' and in Zechariah iii. 1, 2, it is said, 'Satan standing at his right hand; and the Lord said unto Satan, 'The Lord rebuke thee, O Satan.'

In the books of the New Testament, the word *satan* is taken both in the sense of an adversary, and also for the Devil: for example, Christ says to Peter, (Matt. xvi. 23.) 'Get thee behind me, Satan, thou art an offence unto me' that is, Begone, O mine adversary, you that withstand what I most desire, and what I came into the world about. But most commonly *satan* is taken for the Devil. Matt. xii. 26. Mark iii. 23. 'If *satan* call out *satan*, he is divided against himself.' And in the Revelation, (ix. 2.) 'He laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.' see the article DEVIL.

*Kingdom of SATAN.* In the gospel, (Matt. xii. 26. Mark iii. 23, and Luke xi. 18.) Jesus Christ represents Satan to us as a monarch, who has other subordinate devils obedient to him. Beelzebub is, as it were, their king. If Beelzebub, says he, drives out Devils, his kingdom is divided against itself, he labours for his own ruin, which is by no means credible; it is therefore false that I drive out Devils in the name of Beelzebub. St. Paul acknowledges in the Acts, (xxvi. 18.) that all those which are not in the religion of Jesus Christ, are under the

empire and power of Satan. St. John in the Revelations (xii. 7.) says, that after a thousand years Satan should be unbound, should come forth from hell, and seduce the nations.

*The synagogue of SATAN,* (Rev. ii. 9, 13.) of which the same evangelist makes mention, are probably the unbelieving Jews, the false zealots for the law of Moses, who at the beginning were the most eager persecutors of the Christians. They were very numerous at Smyrna, where St. Polycarp was bishop, to whom S. John speaks in this passage.

*The heights and pits of SATAN.* St. John writes to the churches of the church of Thyatira, and says to them, (Rev. ii. 24.) 'You know not the depths of Satan, which have not known the depths of Satan; τα βάθη τῆς σατανᾶ that is to say, the mysteries of the Nicolaitans, and of the Simonians, who concealed their errors under a mysterious abstruseness; they spoke of certain intelligences that had created the world, and that were in opposition to the creator. They taught a profound knowledge concerning the nature of the angels and their different degrees. They had secret books written in an abstruse and mysterious manner; and these are what St. John calls the depths of *satan*.

*To be delivered up to SATAN* is to be excommunicated, and surrendered to the Devil for a season, who visibly possessed this sort of people, that had deserved this punishment for their crimes or errors. St. Paul delivered up to Satan Hymeneus and Alexander, (1 Tim. i. 20.) that they might not learn to blaspheme. He also surrendered up to him the incestuous person of Corinth, (1 Cor. v. 5.) 'For the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'

When Christ sent forth his disciples to preach in the cities and villages of Judea, they returned back with great joy, and told him, saying, 'Lord, even

‘ the Devils are subject to us through thy name.’ Luke x. 17, 18. Jesus tells them, ‘ I beheld Satan as lightning fall from heaven;’ where he ‘ seems to allude to that passage of Isaiah (xiv. 12.) ‘ How art thou fallen from heaven, O Lucifer, son of the morning;’ and by which he insinuates that the kingdom of the Devil was coming to a period; that Satan should soon lose his power and dominion in the world, by the preaching and miracles of the apostles; and in Luke xxii 31, he says, ‘ Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not;’ shewing thereby, what vain efforts the Devil would make to destroy the infant church.

SAVARAN, the surname of Eleazar, the brother of Judas Maccabeus. 1 Mac. vi. 43.

SAVIOUR, a name appropriated to our Lord Jesus Christ, the saviour of the world, who was prefigured by all those to whom the scripture of the Old Testament gives the name of Saviour, as Joshua, the Judges of Israel, the kings David, Solomon, Josiah, and other great men raised up in an extraordinary manner to deliver the people of God. The prophets had marked out Jesus Christ under the name Saviour: for example, Isaiah (xix. 20.) says, ‘ The Lord shall send them a Saviour, and a great one; and he shall deliver them; and *id.* xliii. 11. ‘ I even am the Lord, and beside me there is no saviour.’ Lastly, the apostles and sacred writers of the New Testament generally give to Jesus Christ the name of Saviour, by way of eminence. When the angel proclaimed his birth, he said, he should be called Jesus, that is, a *Saviour*, ‘ for he shall save his people from their sins.’ Matt. i. 21. See also John iv. 42. Acts xiii. 23. Philip. iii. 20. &c. See the article SALVATION.

SAUL, king of Idumæa. Gen. xxxvi. 37. Thus Saul was of Reho-

both, and succeeded Samlah of Makrekah.

SAUL, the son of Kish, of the tribe of Benjamin, the first king of the Israelites. 1 Sam. ix. 1, 2, &c. Some asses belonging to Kish having gone astray, he sent his son Saul, and one of his servants to look for them. After Saul had wandered about a great way, thro’ the country, without getting any intelligence of the asses, and was upon the point of returning home to Gibeah, the place of his father’s residence, the servant, who went with him, observed, that at Ramah near the place they were then in, there lived a very famous prophet, whom they might consult concerning the asses. They therefore went to Ramah, where they were told, that the prophet Samuel was just come into the city to offer a solemn sacrifice, with the chief of the people. Saul therefore advanced towards him, and as soon as Samuel saw him, he knew, being apprised of it by God, that he was the man who was to reign over Israel. Saul asked him where the seer or prophet lived? Samuel answered, I am the seer, come along with me, and you shall eat with the chief of the people whom I have invited, and to-morrow I will send you away, and will tell you all that you desire to know. As to the asses you have missed, you need not be in any concern about them, for they are already found; and on whom is all the desire of Israel; is it not on you and your father’s house? Saul replied, that as he was of the tribe of Benjamin, the least in Israel, and of no very considerable family even in that tribe, he was surpris’d why the prophet should address him in that manner. After this conversation, Samuel made Saul and his servant enter the room where the company were assembled at the feast, placed them at the head of the table, and, by way of distinction, served up to Saul a whole shoulder of a sacrifice. After supper, Samuel conducted Saul to his lodgings, which

which was upon the platform of the house; and the next morning he brought him down again, and came with him below the city of Ramah.

As they were going down the hill, Samuel said to Saul; Order your servant to go before; and stay with me a little, that I may let you know what the Lord has said to me concerning you. At the same time Samuel took a little phial of oil, which he poured upon the head of Saul, kissed him, (*id.* x. 1, 2, 3, &c.) and spoke as follows: By this unction the Lord consecrates you this day to be the prince of his inheritance, and you shall deliver his people from their enemies. And this is the token that you shall have, that the Lord has chosen you for king: as soon as you shall have left me, you shall meet two men, near Rachel's tomb, who will tell you that your father's asses are found again. From thence, when you come to the plain of Tabor, you shall meet three men who came to worship the Lord at Bethel, they shall present you with two loaves, which you shall receive from their hands. Lastly, when you shall come to the hill of God, where is the station of the Philistines, you shall find a company of prophets coming down from the high place, with all sorts of instruments of music. At the same time the spirit of the Lord shall seize you, you shall prophesy along with them, and you shall be changed into another man. After all these signs shall have been given you, act as occasion shall require, and the Lord shall be with you.

All that Samuel had foretold him was fulfilled that same day, and God certainly did change him into another man. When he came to the company of the prophets, he began to prophesy along with them; and all those that saw him, said with wonder: What is it that has happened to the son of Kish? Is Saul also among the prophets? and this afterward: be-

came a kind of proverb among them.

Some time after this, that is, in the year of the world 2909, Samuel assembled all the people at Mizpeh, to give them a king as they had desired. He cast lots upon all the tribes of Israel, and the lot fell upon the tribe of Benjamin. Then he cast them upon the families of this tribe, and it fell upon the family of Matri. Lastly, he cast them upon the family of Kish, and the lot fell upon the person of Saul. He was immediately sought for, but could not be found. They then consulted the Lord, and he gave answer; That he was then concealed among the baggage or carriages. They ran thither, and brought him forth; and when he was in the midst of the people, he appeared taller than the rest by the whole head. Then Samuel said to the people; You see who it is the Lord hath chosen. And all the people shouted and cried, God save the king. After this, Samuel declared, before all the people, the several laws and regulations of this new kingdom, and then dismissed the assembly. Saul returned to Gibeah, accompanied by a part of the army, consisting of such whose hearts the Lord had inclined to the interests of Saul. Others despised him, and said; How shall this man save us? But Saul regarded them not, and pretended not to hear them.

About a month afterwards, Nahash king of the Ammonites, laid siege to the city of Jabesh-Gilead; (*id.* xi. 1, 2, &c.) and the men of Jabesh agreed to surrender themselves to him, if in seven days none should appear in Israel to bring them relief. To this Nahash consented, and messengers were sent from Jabesh to Gibeah, to acquaint the people, that the king of the Ammonites had lain down before the city, and threatened to put out every man's right eye, and to make them all a reproach to Israel. Saul then

then happened to return out of the field with his oxen, and seeing the people weep, he asked the reason of it. Being told the reason, Saul fell into a great passion, took a yoke of oxen and cut them in pieces, and sent the pieces throughout all the coasts of Israel, saying; Thus shall it be done to the oxen of all those that shall not follow Saul and Samuel. All the people therefore repaired to Bezek, where Saul reviewed them, and found the number of men of Israel to be three hundred thousand, and those of Judah thirty thousand. The army then began to march, passed over Jordan, and the day following by break of day arrived near the camp of the Ammonites. Saul attacked them in three places at once, put them to the rout, and killed a great number of them; and so dispersed them, that hardly two could be found together. After this all the people returned to Gilgal, where they solemnly renewed the election and inauguration of King Saul. This is what happened in the first year of the reign of Saul.

Two years afterwards, Saul chose three thousand men out of all Israel, of which he gave a thousand to Jonathan, and kept two thousand about his own person, that he might make head against the Philistines, who had taken possession of some strong posts at Michmash, Bethel, and Gibeah. *id.* xiii. 1, 2, &c. Jonathan defeated the garrison that was at Gibeah, upon the news of which the people took courage, and thought that this was the time for shaking off the yoke of the Philistines. They assembled therefore in great numbers, and appeared in arms before Saul in Gilgal. On the other side, the Philistines having intelligence of this, came with a prodigious army, and encamped at Michmash, to the east of Bethel. When the Israelites saw themselves thus inclosed, they began to withdraw them-

selves, some one way and some another. Saul continued seven days at Gilgal, expecting the arrival of the prophet Samuel. At last, seeing he did not come, though he had promised to be with him within seven days, he began to offer sacrifices to God. But he had no sooner finished than Samuel arrived, and told him he had done ill to offer sacrifices, without staying for an order from the Lord. If he had done this, God would have confirmed his kingdom for ever over Israel. But now, added he, your reign will not continue long; the Lord has found out a man according to his heart's desire, whom he has appointed to be the head of his people, because you have not obeyed what he had directed by my mouth, and have not staid for my arrival for seven days.

Samuel and Saul, with the six hundred men that had continued with them, went from Gilgal to Gibeah; and the Philistines that were at Michmash came also and encamped at Gibeah. One day as Jonathan and his armour-bearer went towards the camp of the Philistines, and entered therein in the manner that is mentioned before under the article JONATHAN; all on a sudden the camp of the enemy was in confusion, and the centinels of the camp of Saul saw the ground all covered with dead bodies. *id.* xiv. 1, 2, &c. They began to examine then who was gone out of the camp, and it was found to be Jonathan. Saul upon this consulted the Lord by the high-priest; but before the ceremony was over, a great noise was heard, it was perceived that the Philistines had slain one another, and had made a great havock in their camp. Saul with his people then began to pursue the enemy; and the Israelites rallying that had fled away before, they killed a great number of the Philistines, and pursued them on one hand as far as Bethel, called afterwards Beth-aven, because

because of the golden calves that were set up there; and on the other hand as far as Aijalon.

But upon this occasion there happened a thing that produced some disturbance in the army of Israel. Saul on this day had denounced a malediction, and said; Cursed be he that shall eat any thing till the even. Now Jonathan, not knowing what had passed, as he went through a wood, found some honey, and taking some upon the end of his staff, he just taste'd it. In the evening, when the people were gathered together after the victory, Saul said to them; This night let us make an assault upon the camp of the Philistines, and let not one remain till to-morrow morning. The people answered him; Do what you please. The high-priest proposed to them to consult the Lord, but the Lord answered not. Then Saul judging that God was provoked by some crime that had been committed among them, he ordered lots to be cast upon all the tribes, and all the families of Israel; and the lot fell upon Jonathan. Saul told him, that of necessity he must die for his inadvertence; but all the people opposed this, and insisted upon Jonathan's liberty.

When Saul had strengthened himself in the kingdom of Israel, he carried his arms abroad, among all the enemies of his nation; against Moab, Ammon, Edom, against the kings of Zobah in Syria, and against the Philistines; and which way soever he turned himself, he always remained victorious: But the times and circumstances of these wars are unknown.

After this Samuel brought him orders from the Lord, in the year of the world 3930, that he should make war against the Amalekites, and utterly exterminate this people; that he should spare nothing, either man nor beast, nor any valuable thing whatever: that should fall into his hands. *id.* xv. 1, 2, &c. Saul therefore took the field against the Amalekites, set upon them and defeated them: but he saved the

life of the King, and of the best of the cattle, and preserved some of the best things of the booty. Afterwards he returned to Gilgal; but as he passed by mount Carmel, which is to the south of the portion of Judah, and very different from that Carmel that lies upon the Mediterranean; he there 'set him up a place,' as the English translation has it; or, 'he erected a triumphal arch,' as other interpreters understand it. The Hebrew in this place (1 Sam. xv. 12) is *וַיִּשָׂא אֶת יָדָיו וַיִּשְׂבֵּחַ* that is literally, *he set up a hand, or monument, for himself.* Compare this with 2 Sam. xviii. 18. Samuel also coming to Gilgal, Saul went to meet him, and said to him; I have fulfilled the word of the Lord. To which Samuel replied; Whence then is this lowing of oxen, and bleating of sheep, that I found in my ears? Saul answered him; The people have brought of the best of the flocks of Amalek, to offer sacrifices to the Lord. Then Samuel said to him; When you were little in your own eyes, the Lord made you the head of his people, and he sent you utterly to root out Amalek; but you, on the contrary, have preserved what you thought fit of the plunder of this people. Saul endeavored to excuse himself, and would have thrown the fault upon the people, who were obstinately bent to preserve these things for a sacrifice to the Lord. But Samuel told him, It is not sacrifice that the Lord requires, but an implicit submission to his commands; obedience is better than sacrificing, and God regards disobedience as the sin of witchcraft and idolatry. As you have rejected the word of the Lord, so has the Lord rejected you, and will not have you any longer as a king over his people.

Upon this Saul acknowledged his sin, in disobeying the orders of the Lord; and intreated Samuel to pray to God for remission of this fault, and to come along with him to worship the Lord. Samuel told him, that he would not

ge; and, at the same time, turned away from him. But Saul laying hold on his garments, to detain him, it tore in his hands: whereupon the prophet said, Thus has the Lord torn away the kingdom from you, and given it to another that is better than you. However, Samuel returned with Saul to the camp at Gilgal; and there cut in pieces, with his own hands, Agag king of the Amalekites.

In the year of the world 2934, Samuel went, by order from the Lord, to give the royal unction to David, (*id.* xvi. 1, 2, &c.) from which time the spirit of the Lord withdrew from Saul, and he was thenceforth possessed by an evil spirit, which threw him into violent fits of melancholy; to foorth which he was advised, to get some person who was a good musician to attend him, and play occasionally before him: for this purpose, David was recommended not only as an excellent master of music, but a man of other rare qualifications. Saul entertained a great affection for David, made him his armour-bearer, and had him always near his person. About eight years after, the Philistines came and encamped between Shocho and Azekah, upon which, Saul, with the army of Israel, going out to observe their motions, encamped in the valley of Elah. *id.* xvii. 1, 2, &c. But in the Philistine army there was a giant named Goliath, who came daily to insult the army of Israel, challenging any one to come forth and fight him. Saul had promised to give his daughter in marriage to any man that should fight and overthrow this giant: but there was none in the Israelitish army that would venture to encounter him. David, who had now for a long time retired from court, and lived with his father at Bethlehem, happening to come to the camp, and hearing these insults, undertook to fight the giant, which he did, vanquished and killed him, as has been particularly related under the articles DAVID and GOLIATH.

Upon sight of this transaction, the

Philistine army fled, and the Hebrews pursued them to the very gates of Ekron, with a great slaughter: but though Saul received David with the highest applauses, one thing happened in their return home from this expedition, which greatly raised the king's jealousy of him. *id.* xviii. 6, 7, &c. Among the crowd that came out to meet them, to grace their triumph, there was a chorus of women, who sung to the musical instruments, upon which they played a song, whose chief burden was, 'Saul has slain his thousands, and David his ten thousands,' which so enraged Saul against David, that from that time he never looked upon him with a gracious eye. One day in particular, as he was in his house under the influence of the evil spirit, and David was playing upon an instrument before him, he darted the lance at him which he held in his hand; but David escaped the thrust. He after this, however, gave David the command of a thousand men; and promised him his eldest daughter Merab, without any intention to let him have her: for he soon after married her to another; and then promised David his second daughter Michal: (which he also did to expose David to dangers) and acquainted him, that the only dowry he required for his daughter was an hundred forekins of the Philistines. The terms of this promise David soon executed; and then married Michal. Saul, seeing that David, by his valour, acquired new reputation every day, resolved to put him to death. *id.* xix. 1, 2, &c. Jonathan for a time diverted him from this purpose: but afterwards, when Saul relapsed into his usual melancholy; and being moved by the evil spirit, he attempted once more to pierce David with his lance. But David, having escaped this attack, retired to his own house, which Saul immediately ordered to be invested with troops. However, Michal, his wife, let David down through the window, by which

means



means he escaped. David then withdrew to Samuel at Naioth in Ramah. Saul sent some messengers thither to apprehend him, but those he sent, for three times together, were no sooner come to Naioth, but they were seized there by a prophetic spirit, and began to prophesy among the prophets, in the midst of whom was David. When Saul at last came thither himself, he began to prophesy as well as the rest. In the mean time David withdrew to Gibeah, where he had a conference with Jonathan Saul's son. There they renewed their friendship, and Jonathan promised David to let him know two days after, all that he could discover of Saul's intentions concerning him. The day following, he spoke to his father, and easily perceived by the answer he received, that David's destruction was resolved upon. He gave him information of it, and then they parted.

David then came to Nob, (*id.* xxi. 1, 2, &c.) in the year of the world 2944; and having received a sword and some refreshments from the high-priest Ahimelech, Saul was informed of it some time after by Doeg the Idumæan, who happened to be at Nob when David came thither. *id.* xxiii. 6, 7, 8, &c. Saul immediately sent to Nob, to fetch all the priests to him that were there; and no sooner did they come before him, but he severely reproached them with having supported his enemy; and not having patience to hear their excuses, he had them all butchered before his face, to the number of four-score and five persons. He went himself afterwards to Nob, and put all the inhabitants to the sword, man, woman, and child; not so much as sparing the sucking infants, nor the cattle that came in his way.

Some time after, in the year 2946, Saul being informed that David was in the city of Keilah, he said to himself; Now has God delivered him into my hands, since he is shut up in a walled city. *id.* xxiii. 1, 2, &c. But

David quitted this city, and retired into the wilderness of Ziph, so that Saul's expectation was disappointed. Once when this prince was advertised, that David concealed himself in the desert of Maon, he pursued him thither with an army; but when he was very near taking him, he had intelligence that the Philistines were just coming to make an irruption into the country; upon which he quitted his pursuit, and went to the succour of his own people.

Then David retired into the wilderness of En-gedi, (*id.* xxiv. 1, 2, &c.) and Saul went after him with his troops; but finding himself constrained by the necessity of nature, he entered into a cave, where David and his people were hid. David coming softly behind him, cut off the skirt of his robe, he not perceiving any thing of the matter. When he went out, and was at a good distance, David went after him, and shewed him the skirt that he had cut off, and told him, that it was in his power to have killed him, but that he would never lift up his hand against the Lord's anointed. Saul was moved with the generosity of David, and could not forbear shedding tears; acknowledging himself to be unjust, in thus pursuing the life of a man that intended him no harm. After this he went back into his own house, and David retired into the wilderness of Ziph, in the year 2947. When the Ziphites knew it, they went presently and gave Saul notice of it, who came with his army, and encamped upon the hill of Hachilah. *id.* xxvi. 1, &c. While he was in this place, David went by night into his camp, and penetrated even into the king's tent, where having found every body asleep, he took the king's lance and cup, and then went again out of the camp.

When he was on the other side of the mountain, he cried out to the camp of Saul, that some one should come to fetch the king's cup and lance that he had taken; and at the same time made

remonstrances of his innocence to Saul, and of his injustice in persecuting him thus, though he had never done him any injury. Saul acknowledged both, and returned again to his own house. But David being apprehensive that he might at last fall into the hands of this prince, he took refuge with the king of Gath; (*id.* xxvii. 1, 2, 3, &c.) which when Saul knew, he thought no longer of seeking after him. In the year of the world 2049, the Philistines invaded the land of Israel with a powerful army, (*id.* xxviii.) and encamped at Shunem in the valley of Jezreel. Saul and his troops took the field also, and encamped upon the mountains of Gilboa. But when Saul saw the army of the Philistines, which was very formidable, his heart began to fail. He consulted the Lord by his priests and prophets, but the Lord returned him no answer; so that not knowing who to address himself to, he found out a witch or enchantress, who had a spirit of prophecy, or a familiar spirit, and who was then famous for raising the ghosts of the dead.

Some time before, Saul had banished all wizards and magicians out of his dominions; and that he might not be known by the witch, he disguised himself, and taking but two servants with him that he might not be suspected, he came to the woman by night, and desired her to raise up the ghost of Samuel, who had been dead some time. As soon as she saw the prophet come up, from whom she learned that this was Saul who had employed her, she cried out, why have you deceived me, for you are Saul? Saul bid her fear nothing, and asked her whom she saw? The enchantress answered, that she saw an old man covered with a mantle, which Saul no sooner saw, than he bowed his face to the ground. The apparition demanding the reason why he had raised him from the dead, was answered by Saul, that the Philistines with a powerful army had invaded him, and in his distress God had forsaken him, and would give him no answer.

The prophet replied, the Lord is withdrawn from you; and will perform all that he has promised in favour of your competitor. To-morrow you shall be with me, you and your sons; and the Lord will deliver the camp of Israel into the hands of the Philistines. A more circumstantial account of this transaction, together with the opinions of commentators upon it, the reader will meet with under the article SAMUEL. Saul had no sooner heard his doom, but he fainted away, and as he had eaten nothing for some considerable time, the woman and his servants, with much ado, prevailed with him to take some refreshments; which when he had done, he went away, and marched all night, that he might come early enough to the camp next morning. In the morning, the two armies met: but the Israelites were forced to give way, (*id.* xxxi. 1, 2, &c.) and maintained a running fight for some time, until they came to mount Gilboa, where, gaining the advantage of the ground, they attempted to rally, but with no success. Saul and his sons did all that was possible for brave men to do; but the Philistines now aiming wholly at them, in a short time overpowered them with numbers, so that Jonathan, Abinadab, and Malchishua, were killed upon the spot. Saul defended himself as well as man could do, but the small party that remained with him being entirely broken, and the enemies archers pressing hard upon him, he said to his armour-bearer, Draw your sword, and kill me, that I may not fall into the hands of these uncircumcised Philistines, and be abused. His armour-bearer, being astonished at this proposal, refused to comply; whereupon Saul fell upon his own sword, and died; and his armour-bearer, finding that his master was dead, desperately followed his example, and in the same manner put an end to his own life. Thus died Saul the first king of Israel, after a reign of forty years. An Amalekite, who by chance was near, took off his

crown and bracelets, and carried them to David, (2 Sam. i. 1, 2, &c.) and moreover told him, in hopes of some great reward for his service, that he himself had slain the king; but instead of that, David ordered him to be put to death, for presuming to lay hands upon the Lord's anointed, and bewailed the fate of Saul and Jonathan, as related under the article D VIO.

The next day, when the Philistines came to take a view of the field of battle, finding the bodies of Saul and his sons among the slain, they stripped them of their armour, and cut off their heads. 1 Sam. xxvi. Their armour they sent to the temple of Achareh; their heads they fixed up in the temple of Dagon, (1 Chr. x. 10) and their bodies they hung up against the walls of Bethshan, which were probably opposite to the chief street. because it is said, (2 Sam. xxi. 12) that their bodies were hung up in the streets of this city. But the inhabitants of Jabesh-Gilead went by night, took down the bodies, brought them to their city, burnt the remains of the flesh upon them, interred them honourably in a grove that was near their city; and then, for the space of seven days, fasted and made great lamentations for them. See the article JABESH-GILEAD. Several years afterwards, David had these bones removed from the grove at Jabesh, and put into the sepulchre of Kish, the father of Saul, at Gibeah. Ishbosheth the son of Saul succeeded him in the kingdom.

SAUL, surnamed Paul. See the article PAUL.

SAW *Punishment of the Saw.* See the article PUNISHMENT.

SCARLET, a beautiful bright red colour, well known, and frequently mentioned in scripture. Some are of opinion, that what is translated crimson in scripture is the same with scarlet. See the article CRIMSON.

SCEPTRE, a word derived from the Greek, which properly signifies

1. A rod of command, a staff of au-

thority, which is supposed to be in the hands of kings, governors of a province, of the chief of a people. Jacob foretold to Judah, (Gen. xlix. 10.) that 'the sceptre should not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.' And Balaam also, foretelling the coming of the Messiah, says, (Numb. xxiv. 17.) 'A sceptre shall rise out of Israel.' See the article JUDAS.

The sceptre is a sign of power and authority: hence Isaiah (xiv. 5.) says, 'The Lord hath broken the sceptre, (or the power) of the rulers.' And Amos (i. 5—8.) represents the sovereign power by him that holds the sceptre. Ahasuerus carried in his hand a golden sceptre, &c. Esther viii. 4.

2. The sceptre is put for the rod of correction, for the sovereign authority that punishes and humbles. Psal. ii. 7. 'Thou shalt break them with a rod of iron,' or with an iron sceptre. The wise man uses the Hebrew word *Shebet*, to express the rod with which the disobedient son, and the intractable servant are disciplined. Prov. xxii. 15.

3. The sceptre is very often taken for a tribe; probably, because the princes of each tribe carried a sceptre or a wand of command, to shew their dignity. The Septuagint, and St. Jerom, as well as our interpreters, generally translate this Hebrew word by tribe; but sometimes also they preserve the word sceptre. See 1 Sam. ix. 21. x. 19, 20, 21. xv. 17. 1 Kings viii. 16. xi. 13, 32, 35. xii. 20, 21.

4. The sceptre, or the Hebrew word *Shebet*, signifies a shepherd's wand, (Lev. xxvii. 32) the truncheon of a warrior, or any common staff; (2 Sam. xxxiii. 21.) the dart, javelin, or lance of a soldier, 1 Kings xviii. 14.) the rod or flail with which they thrash the smaller grains. Isai. xxviii. 27.

SCÈVA, chief of the priests; (Acts xix. 14, 15, 16.) that is to say, either chief of the synagogue at Ephesus. ac-

cording to some, or rather, chief of one of the twenty-four sacerdotal families, who waited each in their turn in the temple at Jerusalem. Lastly, they gave the name of chief of the priests to the high-priests that were deposed, and were no longer in office. There were seven sons of Sceva, who went from one city to another, as a great many other Jews did, to exorcise those that were possessed. These exorcists, being at Ephesus, pretended to invoke the name of Jesus over those that were possessed; saying, We conjure thee by Jesus whom Paul preaches. But the evil spirit answered them; Jesus I know, and Paul I know, but who are ye? And at the same time, he that was possessed, threw himself upon these exorcists; and handled them so roughly, that they were forced to run out of the house naked and wounded.

**SCHOOLS, or ACADEMIES** of the Jews. The Hebrews were always very diligent to teach and study the laws that they had received from Moses. The father of the family studied and taught them in his own family. The Rabbin taught them in the temple, in the synagogues, and in the academies. They pretend, that even before the deluge, there were schools for knowledge and piety, of which the patriarchs had the direction. They place Adam at their head, then Enoch, and lastly Noah. Melchisedec, as they say, kept a school in the city of Kajrath-sepher, otherwise Hebron, in Palestine. Abraham, who had been instructed by Heber, taught in Chaldaea and in Egypt. From him the Egyptians learned astronomy and arithmetic. Jacob succeeded Abraham in the office of teaching. The scripture says, he was 'a plain man dwelling in tents;' which according to the Chaldee paraphrast is, 'that he was a perfect man, and minister of the house of doctrine.'

All this indeed, must needs be very precarious and uncertain. It can not be doubted, but that Moses, Aaron,

and the elders of Israel, instructed the people in the wilderness; and that many good Israelites were very industrious to instruct their families in the fear of God. But all this does not prove to us that there were any such schools as we are now inquiring after. Under Joshua we see a kind of academy of the prophets, where the children of the prophets, that is, their disciples, lived in the exercise of a retired and austere life, in study, in the meditation and reading of the law of God. There were schools of the prophets at Naioth in Ramah; 1 Sam. xix. 12, 27, &c. See the article **PROPHET**.

These schools, or societies of the prophets, were succeeded by the synagogues. See the article **SYNAGOGUE**.

**SCORPION**, in zoology, is a genus of wingless insects, the body of which is of an oval figure; the tail is long and slender, and the whole body covered with a firm and somewhat hard skin; the eyes are eight in number, two of them are placed contiguous, and six sideways; the legs are eight; and there are also a pair of claws at the head, and a pointed weapon at the extremity of the tail.

The species of this genus of insects are 1. The Barbary scorpion, being the great yellow scorpion, with eight denticulations, and measuring, when full grown, six or seven inches in length: it is a native of Africa, and its wound is of bad consequence. 2. The Italian scorpion, being the brown scorpion, with thirty denticulations, which, when full grown, is about an inch and a quarter long: it is a native of Italy, and many of the warmer parts of Europe and Asia. Authors reckon four other less remarkable species of scorpions. Moses says, (Deut. viii. 15.) that the Israelites passed through a great and terrible wilderness, wherein were fiery serpents and scorpions.

In scripture, scorpions are used in a figurative sense, for wicked men; (Ezek. ii. 6.) 'Thou dost dwell among

' among

‘ among scorpions;’ Thou livest with wicked and rebellious people, says the Lord to Ezekiel. St. John, in his Revelations, (ix. 3—5.) very well describes the qualities of the scorpion, and the pain that proceeds from its biting: ‘ And there came out of the smoke locusts upon the earth, and unto them was given the power, as the scorpions of the earth have power. And to them it was given that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion, when he striketh a man.’

SCORPIONS were also a kind of whip armed with points. When the Israelites complained to Rehoboam, of the weight of the yoke wherewith Solomon had loaded them, he returned them this answer; (1 Kings xii. 11, 14.) ‘ My father hath chastised you with whips, but I will chastise you with scorpions;’ that is, with rods or whips armed with points, or pointed thorns, like the tail of a scorpion. *Isidor.*

SCOURGE, or WHIP. This punishment was very common among the Jews. Moses ordains, (Deut. xxv. 1, 2, 3.) That, ‘ if there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed; lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.’ There were two ways of giving the lash; one, with thongs or whips, made of ropes-ends, or straps of leather; the other, with rods, twigs, or branches of some tree.

The rabbins think, that ordinary faults committed against the law, and submitted to the penalty of the scourge, were punished, not with blows with a rod, but with a whip. They reckon up as far as one hundred and sixty-eight faults liable to this penalty; and they hold, that all punishable faults, to which the law has not annexed the penalty of death, are to be punished by the scourge. The offender was stripped from his shoulders to his middle, and he was tied by his arms to a pretty low pillar, that he might lean forward, and the executioner might the more easily come at his back. There are some that maintain, that they never gave more or less than thirty-nine strokes, but that in greater faults they struck with greater violence. But others think, that when the fault and circumstances required it, they might add to this number of blows. St. Paul informs us, (2 Cor. xi. 24.) that at five different times he received and thirty blows from the Jews; which should insinuate, that this was a fixed number, and that they never went beyond it.

The same apostle clearly shews in the same place, that the correction with rods, was different from that with a whip; ‘ Thrice was I beaten with rods.’ And when he was seized by the Jews in the temple, the tribune of the Roman soldiers ran and took him out of the hands of the Jews; and desiring to know the reason of the tumult that happened upon this occasion, he ordered him to be tied and stretched upon the ground, to put him to the question, and to have him beat with rods; (Acts xxii. 24, 25.) for so, commonly, the Romans put the question. See the article PAUL.

The bastinado was sometime given upon the back; and is, at this day, among the eastern people, given upon the soles of the feet raised aloft, while the patient lies down upon

his belly; this punishment is different from that of the scourge or whip. See the article **BASTINADO**.

The Rabbins tell us, that the penalty of the scourge was not at all ignominious among them, and that it could not be objected as a disgrace to those that had suffered it. They pretend, that no Israelite, not so much as the king, or high-priest, was exempted from this law, when he had committed any fault that deserved this punishment. But this must be understood of the punishment of whipping that was inflicted in their synagogues, and which was rather a legal and particular penalty, than a public and shameful correction. Philo, speaking of the manner with which Flaccus treated the Jews of Alexandria, says, he made them suffer the punishment of the whip, which (says he) is not less insupportable to a free-man, than death itself. Our Saviour, speaking of the pains and ignominy of his passion, commonly puts his scourging in the first place. Matt. xx. 19. Mark x. 34. Luke xviii. 32. See the articles **JESUS CHRIST** and **CROSS**.

**SCRIBE**, in Hebrew סֹפֵר *sopher*, is very common in scripture, and has several significations. It signifies,

1. A clerk, writer, or secretary. This was a very considerable employment in the court of the kings of Judah, in which the scripture often mentions the secretaries, as the first officers of the crown. Seraiah was scribe or secretary to king David. 2 Sam. viii. 17. Shevah and Shemaiah exercised the same office under the same prince. 2 Sam. xx. 25. In Solomon's time we find Elihoreph and Ahiah secretaries to that prince. 1 Kings iv. 4. Shebna under Hezekiah. 2 Kings xix. 2. And Shaphan under Josiah. 2 Kings xxii. 8. As there were but few in those times that could write well, the employment of a scribe or writer was very considerable.

2. A scribe is put for a commissary, or muster-master of an army, who makes

the review of the troops, keeps the list or roll, and calls them over. Under the reign of Uzziah king of Judah, there is found Jeil the scribe, who had under his hand the king's armies. 2 Chr. xxvi. 11. And at the time of the captivity, it is said, the captain of the guard, among other considerable persons, took the principal scribe of the host, or secretary at war, which mustered the people of the land. 2 Kings xxv. 19.

3. Scribe is put for an able and skilful man, a doctor of the law, a man of learning that understands affairs. Jothan, David's uncle by the father's side, was a counsellor, a wise man, and a scribe. 1 Chr. xxvii. 32. Baruch the disciple and secretary to Jeremiah, is called a scribe. Jer. xxxvi. 26. And Ezra is celebrated as a skilful scribe in the law of his God. Ezra vii. 6. The scribes of the people, which are frequently mentioned in the gospel, were public writers and professed doctors of the law, which they read and explained to the people. Some place the original of scribes under Moses: but their name does not appear till under the judges. It is said, that in the wars of Barak against Sisera, 'out of Machir came down 'governours, and out of Zebulun they 'that handle the pen of the writer.' Judg. v. 14. Others think, that David first instituted them, when he established the several classes of the priests and Levites. The scribes were of the tribe of Levi; and at the time that David is said to have made the regulations in that tribe, we read that six thousand men of them were constituted officers and judges; (1 Chr. xxiii. 4) among whom it is reasonable to think, the scribes were included. For in 2 Chr. xxiv. 6. we read of Shemaiah the scribe, one of the Levites; and in 2 Chr. xxxiv. 13. we find it written, 'Of 'the Levites that were scribes and 'officers.'

The scribes and doctors of the law, in the scripture phrase, mean the same thing;

thing; and he that in Matt. xxii. 35. is called a doctor of the law, or a lawyer, in Mark xii. 28. is named a scribe, or one of the scribes. And as the whole kingdom of the Jews at that time chiefly consisted in pharisaical traditions, and in the use that was made of them to explain the scripture; the greatest number of the doctors of the law, or of the scribes, were pharisees; and we almost always find them joined together in scripture. Each of them valued themselves upon their knowledge of the law, upon their studying and teaching it: (Matt. xxii. 52.) they had the key of knowledge, and sat in Moses's chair. Matt. xxiii. 2. Epiphanius, and the author of the *Recognitions*, imputed to St. Clement, reckon the scribes among the sects of the Jews; but it is certain, they made no sect by themselves; they were only distinguished by their study of the law.

SCRIPTURE, or WRITING. There is great disputes concerning the first inventor of letters and writing. Some maintain, that there was writing before the deluge, and that Adam was the inventor of letters. Others think, that Moses is the first author of whom we have any writings, and that before him there were no written monuments: but this subject has been already treated of largely under the articles BOOK and LETTERS.

The word scripture, taken absolutely, generally stands for the sacred books of the Old and New Testament. 'Did ye never read in the scripture?' Mat. xxi. 42. 'How then shall the scriptures be fulfilled?' *id.* xxvi. 54. 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction and righteousness.' 2 Tim. iii. 16.

For the canon of scripture, see the article BIBLE, &c.

SEA. The Hebrews give the name of sea to all great collections of wa-

ter, to great lakes or pools. Thus the sea of Galilee, or of Tiberias, or of Cinnereth, is no other than the lake of Tiberias or Genesareth in Galilee. The Dead sea, the sea of the wilderness, the sea of the east, the sea of Sodom, the sea of salt, or the salt-sea, the sea Asphaltites or of Bitumen, is no other than the lake Asphaltites, or the lake of Sodom. The sea of Semechon is the lake of the same name, mentioned only in the writings of the Rabbins, as also the sea of Jazer, which is only a lake near the city of that name. The sea of Suph, or Zuph, is the Red-sea. The western sea, or the great sea, or the hindermost sea, is the Mediterranean. They gave also the name of sea to a very great brazen basin, that Solomon caused to be made for the temple, for the conveniency of the priests, who there washed the feet and bowels of the sacrificers, and the instruments they made use of for sacrificing.

The Arabians and orientals in general, sometimes also give the name of sea to great rivers; as the Nile, the Euphrates, the Tigris, and others, which by their magnitude, and by the extent of their overflowings, seem as little seas or great lakes. It is necessary to give some proofs of this, because there are several passages in scripture, the explication of which would be almost impossible without this consideration. Isaiah says, (xi. 15.) 'The Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.' All this can be understood only of the Delta, which is, as it were, the tongue of the Nile, here called the Egyptian-sea. It is known that upon the coasts of the Mediterranean, where it washes the shores of Egypt, there is neither tongue of land or of sea; and besides the whole description of the prophet marks out the

Nile, and its seven arms. *Septemfluvius ostia Nili*. But enough has been said already concerning this river under its proper head; see also the article EGYPT.

The country of Babylon, which was watered by the Euphrates, is called by the same prophet, *Isai. xxi. 1.* ‘the ‘Desart of the Sea.’ Jeremiah (*li. 36*) speaks of the city of Babylon in the same manner ‘I will dry up her ‘sea, and make her springs dry:’ by which some understand, that God would deprive her of all necessaries for her succour; though others refer it to the particular stratagem by which Cyrus took Babylon; namely, by drying up in some measure the river Euphrates, or turning it into other channels; and Ezekiel describing the king of Egypt says, (*chap. xxxii. 2.*) ‘Thou ‘art as a whale in the seas:’ because his habitation was upon the banks of the Nile.

The great sea, the western sea, the hindermost sea, the sea of the Philistines, generally express the Mediterranean, which was to the west of the land of Promise, and which was considered as behind a man who should look towards the sun-rising, having his left-hand to the north, and his right-hand to the south. For it is thus the Hebrews mark out the situation of places, which are to the right or left, before or behind. The sea is often put for the west, as the right is put for the south. It was upon the Mediterranean that Jonah embarked himself; and it was upon this sea that they floated the timber that was cut down from mount Libanus, and which was brought to Joppa, for the building of the temple.

The RED SEA, called by the ancients *Sinus Arabicus*, and now *gulf of Mecca*, is that part or branch of the southern sea which interposes itself between Egypt on the west, Arabia Felix and some part of Arabia Petraea on the east, while the northern bounds of it touch upon Idumæa, or the coast of Edom.

Edom in the Hebrew tongue signifies red, and was the nick-name given Esau for selling his birthright for a mess of pottage. This country, which his posterity possessed, was called after his name, and so was the sea which adjoined to it: but the Greeks, not understanding the reason of the appellation, translated it into their tongue, and called it *ερθρα δαλασση*: thence the Latins *mare rubrum*, and we the Red-sea. The Hebrews call it the sea of *soph*, or *flags*, by reason of the great abundance of that kind of weed which grows at the bottom of it; and the Arabs at this day name it *Bahr-el Chabzem*, i. e. the sea of Clyfona, from a town situated on its western coast, much about the place where the Israelites passed over from the Egyptian to the Arabian shore. But as the word Clyfona may denote a *drowning* or *overflowing with water*; it is not improbable that the town built in this place, as well as this part of the sea, might have such a name given it in memory of the fate of the Egyptians, who were drowned herein. *Wells's Geogr. of the Old Test.* vol. ii.

The passage of the Israelites through the Red-sea, is one of the most remarkable events in the whole Jewish history; the Lord having opened this sea, and dried it up, so that no less than six hundred thousand effective men, besides women, children, and aged men, passed it over dryshod. The Rabbins and many of the fathers, from the following words in Psalm cxxxvi. 13. ‘To ‘him which divided the Red-sea into ‘parts,’ have maintained, that God divided this sea into twelve passages, so that each of the twelve tribes marched through a different passage. Other authors have advanced, that Moses having lived a long time near the Red-sea, in the country of Midian, had observed that it kept its regular ebbing and flowing, like the ocean; so that taking the advantage of the time of the ebb, he led the Hebrews over:

but



but the Egyptians not knowing the nature of the sea, and rashly entering it just before the return of the tide, were all swallowed up and drowned, as Moses relates it. It was thus that the priests of Memphis explained it, according to the report of Artapanus; which opinion has been adopted by a great number of moderns.

Josephus, having related the history of the passage through the Red-sea, as it is told by Moses, adds, that this ought not to be looked on as impossible, since God might as well have opened a passage for the Israelites through the waters, as a long time afterwards he opened one for Alexander and his Macedonians, when they passed through the sea of Pamphylia. But the historians, that have mentioned this passage of the Macedonians, assure us, that they entered into the sea, and coasted the shore where it was not deep; so that the soldiers marched all day in the water, which was not above their middle. Arrian says, that this is unpassable when the south winds blow; but the wind having changed on a sudden, gave the soldiers an opportunity of passing without danger. It was perhaps this reflection of Josephus that gave occasion to some of the ancients to think, that the Israelites did not pass through the Red-sea from shore to shore, but only coasted it, and during the time of the flux ascended a little from the place they were in towards the shore upon the higher ground; so that they made a kind of semicircle in the sea. This opinion is also espoused by Thomas Aquinas, Toftat, Paul de Burgos, Grotius, Genebrard, Vatablus, and some Rabbins. But not to enter into a nice discussion of all these opinions, not to undertake to refute them particularly, and not to deny that the Red-sea may have its ebbing and flowing, we need only alledge the text of Moses and other sacred authors, who have mentioned this miraculous passage: we may see plainly that no other account can be sup-

ported, but that which supposes the Hebrews to pass through the sea from shore to shore, in a vast space of dry ground, which was left void by the waters at their retiring. Exod. xiv. 16, 17. ‘Lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea.—And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east-wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left.’

When the Egyptians likewise were entered the sea, the Lord said unto Moses, ‘Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians sied against it, and the Lord overthrew the Egyptians in the midst of the sea. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on the right hand and on the left.’

And in the canticle that Moses sung at their coming out of the Red-sea, he says, (Exod. xv. 8.) ‘With the blast of thy nostrils’ (or, with the wind of thy fury) ‘the waters were gathered together; the flood stood upright as an heap, and the depths were congealed in the heart of the sea.’ And the Psalmist says, (Psal. lxxviii. 13.) ‘He divided the sea, and caused them to pass through, and he made the waters to stand as on a heap.’ He says elsewhere, that the sea sied at the sight of God; (Psal. cxiv. 3, 5.) that the Lord made himself a path in the sea; that he walked in the midst of the

the waters. Pſal. lxxvii. 19. Iſaiah (lxxiii. 11, &c.) ſays, that the Lord divided the waves before his people, that he conducted them through the bottom of the abyſs, as a horſe is led through the miſt of a field. Habakkuk (iii. 15.) ſays, that the Lord made himſelf a road to drive his chariot and horſes croſs the ſea, acroſs the mud of great waters. Laſtly, the author of the book of Wiſdom (xix. 7, 8. See alſo Wiſd. x. 17, 18.) ſays, that the dry land appeared all on a ſudden in a place where water was before; that a free paſſage was opened in a moment through the miſt of the Red-ſea; and that a green field was ſeen in the miſt of the abyſs, &c. See the Commentators upon Exod. xiv. M. *Le Clerc's Diſſertation upon the Paſſage over the Red-ſea*, and *Cabnet's Diſſertation* upon the ſame ſubject. It is thought the place where the Hebrews paſſed the Red-ſea, is two or three leagues below its northern point, at the place called Kolſum, or Chyſina, where ſome of the antients have teſtified, that in their time might ſtill be ſeen the ruins of the wheels of Pharaoh's chariots, and evident marks of thoſe chariots.

*The DEAD-SEA, Salt-ſea, Eaſtern-ſea, Sea of Sodom, Sea of the Wilderneſs, or of the Plain.* This is the lake Aſphaltites, to which Joſephus allows five hundred and fourſcore furlongs in length, and one hundred and fifty furlongs in breadth; that is to ſay, about twenty-five leagues long, and five or ſix broad. But this lake has been ſpoken of under the article ASPHAR.

*The braſen or molten SEA* that Solomon made for the temple, was ten cubits in diameter from ſide to ſide, and therefore about thirty cubits in circumference. 1 Kings vii. 23, 26, &c. Taking the Hebrew cubit at twenty inches and a half, the ten cubits make ſeventeen feet and an inch; and the thirty cubits make one and fifty feet and three inches. This veſſel was round, and of the depth of five cubits. The brim was adorned with an edging,

and embellished with lillies, and knobs and oxen heads in demi-relief. It contained three thouſand baths, as it is ſaid 2 Chr. iv. 5. or two thouſand baths, as mentioned 1 Kings vii. 26. This may be reconciled by ſaying, that the cup or bowl contained two thouſand baths, and the foot, which was hollow, contained a thouſand more. Thus this great veſſel was but of one capacity within, though it ſeemed without to be double. This ſea was ſupported by its foot now mentioned, which was a thick hollow column; beſides which it was ſupported by twelve oxen of braſs, diſpoſed into four groups, by three in a group, and leaving four paſſages between, by which they went to draw water by three cocks fixed to the foot of this veſſel. See 1 Kings vii. 23, &c. 2 Chr. iv. 2, 3, 4, 5, &c.

*The SEA of Egypt*, mentioned in Iſaiah xi. 15. means that part of the Mediterranean that waters the coaſts of Egypt.

*The Tongue of the SEA.* The Hebrews and Arabians call that a tongue of the ſea which runs into the land; as we call that a tongue or neck of land, that advances into the ſea. See Joſhua xv. 5. xviii. 19. Itai. xi. 15.

SEAH, a kind of hollow meaſure among the Hebrews. Its capacity was of about two gallons and a half, liquid meaſure; or about a peck and a pint, dry meaſure. See the tables under MEASURE.

SEAL. The ancient Hebrews wore their ſeals or ſignets in rings on their fingers, or in bracelets on their arms. Haman ſealed the decree of king Ahaſuerus againſt the Jews with the king's ſeal. Eſth. iii. 12. Jezebel wrote letters to the elders of Iſrael, to condemn Naboth; and ſealed them with king Ahab's ſeal. 1 Kings xxi. 8. The ſpouſe in the Canticles (viii. 6.) wiſhes, that his ſpouſe would wear him as a ſignet upon her arm. See the article RING.

Pliny obſerves, that the uſe of ſeals or ſignets

signets was yet rare at the time of the Trojan war, and that they were put to the shift of shutting up their letters with several knots: but among the Hebrews they are much more ancient. Judah the son of Jacob left his seal, his bracelet, and his staff, as a pledge with Tamar, whom he did not know. Gen. xxxviii. 25. Moses says in Deuteronomy, (xxxii. 34.) that God keeps sealed up in his treasuries, under his own seal, the instruments of his vengeance. Job (ix. 7.) says, that he keeps the stars as under his seal; that he is master of them, and allows them to appear when he thinks proper. And elsewhere, (Job xiv. 17) ' My transgression is sealed up in a bag.'

When they intended to seal up a letter, or a book, they wrapped it up with flax or thread, and then applied the wax to it, and afterwards the seal. The Lord commanded Isaiah (viii. 16, 17.) to tie or wrap up the book where his prophecies were written, and to seal them up till the time he should bid him to publish them.

He gives the same command to Daniel. xii. 14. The book that was shewn to St. John the Evangelist in the Revelations, (v. 1. vi. 1, 2, &c.) was sealed with seven seals, and written within and without. No one durst open it, or explain it to him, but the lamb that was slain from the beginning of the world. It was a rare thing to put such a number of seals; but that intimated the great importance and secrecy of the matter.

In civil contracts they generally made two originals, one continued open, and was kept by him for whose interest the contract was made. The other was sealed up and deposited in some public office. Jeremiah (xxxii. 10—14.) bought a field in his country of Anathoth of one Hananeel: he wrote the contract, called witnesses, and sealed it up; and then put it into the hands of his disciple Baruch, and said to him, ' Take these evidences, this evidence of the pur-

chase, both which is sealed, and this evidence which is open, and put them in an earthen vessel that they may continue many days.'

The apostle Paul calls circumcision a seal of the righteousness of faith. Rom. iv. 11. See CIRCUMCISION.

SEBA, the son of Cush. Gen. x. 7. Josephus thinks, he peopled the isle of Saba, known by the name of Meroe. St. Jerom, Bochart, and several others will have it, that he settled in Arabia Felix.

SECACAH, a city of the tribe of Judah. Josh. xv. 61. It was situate at the southern limit of this tribe, and in the desert.

SECT. This word has the same signification with the word heresy, though the sound be not so odious. Among the Jews were known four several sects, which were distinguished by the singularity of their practices and opinions, and yet continued united in communion with each other, and with the body of their nation. These sects are those of the Pharisees, the Sadducees, the Essenians, and the Herodians, of which we have already spoke under their several articles. At the beginning of christianity they would have had the religion of Jesus Christ to pass as a new sect of Judaism. Tertullus the advocate for the Jews, accusing St. Paul before Felix, says, (Acts xxiv. 5.) that he was chief of the seditious sect of the Nazarenes; and the Jews of Rome said to St. Paul, when he arrived in this city, that ' as to this sect, it was every where spoke against.' Acts xxviii. 22. St. Peter in his second epistle, (ii. 1—10.) foretells to the faithful, that false teachers should arise among them, ' who privily shall bring in damnable heresies, (or sects) even denying the Lord that bought them, and bring upon themselves swift destruction.' He adds, that the people, being great lovers of themselves, blasphemous sound doctrine, and are not afraid to introduce new heresies. See HERESY.

SECUNDUS, a disciple of St. Paul. Acts xx. 4. We know none of the particulars of his life, but that he was of Thessalonica, and followed St. Paul out of Greece into Asia, in the 58th year of Jesus Christ. The Spaniards acknowledge a St. Secundus, who they pretend was sent into their country by the apostles St. Peter and St. Paul.

SEEING. To see is said, not only of the sense of vision, by which we perceive external objects, but also of inward perception, of the knowledge of spiritual things, and even of that supernatural sight of hidden things, of prophecy, of visions, of ecstasies. Whence it is that formerly they were called seers, who afterwards were called *Nabi*, or *Prophets*: and that prophecies were called visions.

MOREOVER, To see, is used for expressing all kinds of sensations. It is said in Exodus, (xx. 18.) that the Israelites saw voices, thunder, lightning, the sound of the trumpet, and the whole mountain of Sinai covered with clouds, or smoke. And St. Austin observes, that the verb to see, is applied to all the five natural senses; to see, to hear, to smell, to taste, to touch: he says, *Non enim tantum dicimus, vide quid luceat, sed etiam, vide quid sonet, vide quid oluat, vide quid sapiat, vide quid caleat*, 'To see goodness,' is to enjoy it. Psal. xxvii. 13. 'To see the goodness of the Lord;' that is, to enjoy the mercy or blessing which God hath promised. Job (vii. 7.) says, 'O remember that my life is wind, mine eye shall no more see good;' that is, I shall die, and see no more; I shall no longer enjoy the good things of this world. And the Psalmist says, (iv. 6.) 'There be many that say, 'Who will shew us any good?' Can we hope still to enjoy any happiness in this life?

'To see the face of the king,' (Erlh. i. 10, 14.) to be of his household, to approach near him. The kings of Persia, under the pretence of maintaining that respect and majesty that

was due to them, seldom permitted their subjects to see them, and hardly ever shewed themselves in public: none but their most intimate friends, or their familiar domestics, had the advantage of beholding their faces.

It is said, (Mat. v. 8.) 'Blessed are the pure in heart, for they shall see God;' that is, they shall have the perfect and immediate fruition of the glorious presence of God in heaven; or they shall understand the mysteries of salvation; they shall perceive the loving kindness of God towards them in this life, and shall at length perfectly enjoy him in heaven.

SEGUB, son of Hezron, and of a daughter of Machir, he was father of Jair. See 1 Chr. ii. 21, 22.

SEGUB. Hiel of Bethel having undertaken to rebuild Jericho, God punished him for it, by the death of Abiram his first-born son, who died as he was laying the foundations of it; and also by the death of Segub his younger son, who had the same fate when he hung up the gates of the city. 1 Kings xvi. 34. And this was in pursuance of the imprecation that Joshua made, about five hundred and thirty-three years before, against him that should rebuild it; 'Cursed be the man before the Lord, that raiseth up and buildeth this city of Jericho. He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.' Josh. vi. 26.

SEIR, the Horite, whose dwelling was to the east and south of the Dead-sea, in the mountains of Seir, (Gen. xiv. 6. and xxxvi. 20. Deut. ii. 12.) where at first reigned the descendants of Seir the Horite, of whom Moses gives us a list in Gen. xxxvi. 20, 21—30. See also 1 Chr. 38, 39, &c. The posterity of Esau afterwards were in possession of the mountains of Seir, and Esau himself dwelt there when Jacob returned from Mesopotamia. Gen. xxxii. 3. and xxxiii. 14. and xxxvi. 8, 9. Moses acquaints us, that Esau made

made war with the Horites, and utterly destroyed them; but we know none of the particulars of these wars. As to Seir the father of the Horites, he must needs be very antient, since the Horites or Chorites his children were already a powerful and numerous people in the time of Abraham, before the birth of Isaac, when Chedorlaomer and his confederates came to make war with the kings of Pentapolis. It is without proof what some have advanced, that Esau himself had borne the name of Seir, or *the Hairy*; for he was never known by this name, though his country is often called the country of Seir, because of the first inhabitants that dwelt there.

The Mountains of SEIR were to the east and south of the Dead-sea. Moses tells us, (Deut. i. 2.) that there were eleven days journey between Horeb and Kadeshbarnea, by the way of Seir; or rather, going round the mountains of Seir. Deborah, in her Canticle, says, that the Lord is come forth from Seir. Judg. v. 4. Moses affirms, (Deut. xxxiii. 2.) that the Lord appeared to his people at Seir, at Sinai, and at Paran. This proves that the mountains of Seir were to the south of the Dead-sea, inclining towards Elath, and Eziongeber, upon the Red-sea. Jacob, at his return from Mesopotamia, fearing that Esau should come and set upon his company, sent to him at Seir; and Esau soon after came to meet him between Peniel and Jordan, and returned the same day to Seir. Gen. xxxii. 3. and xxxiii. 16. Therefore, he must live not far off in the mountains which are to the east of the Dead-sea. Joshua (xi. 17. and xii. 7.) seems to say, that they stretched out still farther towards the north, since he gives an account that he made a conquest of all the country from Seir as far as Baalgad, at the foot of Libanus, and of mount Hermon; and that he distributed all this country to the children of Israel. But it is known, that the Israelites had no possessions beyond the country of

Moab to the east, nor to the south. Lastly, Moab and mount Seir are frequently mentioned together; (2 Chr. xx. 10, 22, 23. Ezek. xxv. 8.) but Moab inhabited to the east of the Dead-sea. See the article *IDUMÆA. Calmet's Dict.*

SEIR, a mountain upon the frontiers of the tribes of Judah and Dan. Josh. xv. 10.

SEIRATH. After Ehud had killed Eglon king of Moab, who oppressed the Israelites, he fled to Seirath; which place is thought to be near Bethel or Gilgal.

SELAH. The Hebrew word *סֵלָה* *Selah*, is found seventy-four times in the Hebrew text of the book of Psalms, and thrice in Habakkuk. The Septuagint read it still oftener, since they have put *Διαψάλμα* in some places where we do not find *selah* in the Hebrew. The interpreters, Symmachus and Theodoret, generally translate *selah* by *Diapsalma*, which signifies a rest or pause in singing. *Diapsalma interpositum in canendo silentium*, says St. Austin: or a change of tone, according to Theodoret and Suidas. Others will have it, that it marks the beginning of a new sense, or a new measure of verses: *Quædam Diapsalma dixerunt esse commutationem metri, alii pausationem spiritûs, nonnulli alterius sensus exordium, sunt qui rythmi distinctionem*, says St. Jerom. He adds, that *selah* joins that which follows to that which goes before, and shews, that what has been said, deserves to be always remembered: *Ex quo animadvertimus hoc verbum superiora pariter & inferiora connectere, aut certe dicere sempiterna esse quæ dicta sunt*. He follows Aquila in the fifth and sixth edition, in translating *selah* by *for ever*.

Some antients have thought, that *selah* shewed the intermission or cessation of the actual inspiration of the Psalmist, or of the internal motions of his devotion. St. Hilary and Cassiodorus think, that *diapsalma*, points out a change of the voice, or of the person,

or of the tune, in the Psalms. Some moderns pretend, that *selah* has no signification, and that it is only a note of the ancient music, whose use is no longer known. And indeed, *selah* may be taken away from all the places where it is found, without interrupting the sense of the psalm: it only perplexes the text, instead of making it any thing clearer. Others say, it was a note which shewed the elevation of the voice: that in these places the reader should cry out, and make an exclamation. Abenezra will have it to be the conclusion of a prayer, and that it answers nearly in signification to Amen, or *So be it*. At the end of their epitaphs and books the Jews generally put *Selah, Fims, So be it*.

We make no doubt but that *selah* intimates the end, or a pause, and that this is its proper signification: but as we do not always find it at the end of the sense, nor at the end of a canticle, we guess that the ancient musicians put *selah* in the margin of their psalters, to shew where the pause was to be made, and where the tune ended. *Calmet*.

SELEUCIA, a city of Syria, situate upon the Mediterranean, near the place where the Orontes discharges itself into this sea. St. Paul and St. Barnabas arrived at Seleucia, (Acts xiii. 4.) where they embarked to go to Cyprus. This is the same city of Seleucia which is mentioned in the first book of the Maccabees, (xi. 8.) where it is said, that Ptolemy Philometor made himself master of all the maritime cities as far as Seleucia, which is upon the sea.

SELEUCUS *Philopator*, or *Seter*, son of Antiochus the Great, king of Syria, reigned twelve years, from the year of the world 3816, to the year 3828. It was he that sent Heliodorus to Jerusalem, to take away the treasures of the temple. This history may be seen under the article HELIODORUS, and in the second book of Maccabees, chap. iii. 3, &c. where it

is said, that under the reign of this prince, Judea enjoyed a profound peace, insomuch that Seleucus himself furnished the sacrifices of the temple at his own charge.

This was the name of several other princes of Syria, but with whose history we are not concerned.

SEMACHIAH, the son of Shemai-ah, a Levite and porter belonging to the temple. 1 Chr. xxvi. 7.

SENAAH. The children of Senaah, to the number of three thousand six hundred and thirty, contributed very much to the building of Jerusalem, after the return from the captivity. Ezr. ii. 35.

SENNACHERIB, king of Assyria, son and successor of Salmaneser, began his reign in the year of the world 3290, and reigned but four years. Hezekiah, king of Judah, having shook off the yoke of the Assyrians, (2 Kings xviii. 7, 13.) which king Ahaz, his father, had suffered to be put on by Tiglath-pileser king of Assyria; (2 Kings xvi. 10. 2 Chr. xxviii. 20, 21.) Sennacherib, having notice of the revolt of this prince, marched an army against him, and took all the strong cities of Judah. Hezekiah seeing that he had nothing left but Jerusalem, and which, perhaps, he found difficulty enough to secure, sent ambassadors to Sennacherib, who was then engaged at the siege of Lachish, and told him, I have committed a fault; but withdraw your army out of my territories, and I will bear whatever you shall impose upon me. Sennacherib demanded of him three hundred talents of silver, and thirty talents of gold; which Hezekiah remitted to him soon after. But yet the king of Assyria would not leave him for all this.

He sent from Lachish to Jerusalem three of his chief officers, Taitan, Rab-saris, and Rab-shakeh, to summon Hezekiah to surrender himself. Rab-shakeh, among his other discourses, uttered many blasphemies against God, and

many

many insults against Hezekiah. But this part of the history may be seen under the articles RAB-SHAKEH and HEZEKIAH.

In the mean time, Sennacherib quitted the siege of Lachish, and applied himself to that of Libnah. 2 Kings xix. 8, &c. Rab-shakeh having given him an account of what he had said to Hezekiah, and having told him that this prince returned him no answer, Sennacherib wrote a letter to him, in which he urged him to return to his duty, and to follow the example of so many other nations that had submitted to his empire. At the same time, he went away with all his army, to meet Tirhakah, king of Ethiopia, or of Cush, who was marching towards him to give him battle. But the Lord sent a destroying angel against the army of Sennacherib, who put to death in one night an hundred and eighty-five thousand men. Sennacherib, rising next morning, and finding himself almost alone, was forced to return with all speed to Nineveh. But he did not live long there in peace; for while he was paying his adorations to his god Nisroch in his temple, his two sons Adrammelech and Sarsarzer slew him with their swords, and then fled into Armenia. Esar-haddon his son reigned in his stead, in the year of the world 3294.

As to the defeat of Sennacherib's army by the destroying angel, there are various opinions. The Rabbins believe, that fire from heaven fell upon them, and reduced their bodies to ashes, without injuring their clothes, which they pretend fell to the possession of the Israelites. They found this tradition upon a passage in Isaiah, x. 16. 'Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory shall he kindle a burning, like the burning of a fire.' By glory, they say, is meant their magnificent habits. Other Hebrews had told St. Jerom, that the angel Gabriel was sent forth among

the Assyrians, to destroy them. Some fancy it was the plague, or some internal distemper, that killed them all in one night. Others will have it, that this vast army was disturbed by a tempest; and that being seized by a panic fear, and mistaking each other for enemies, they turned their arms against themselves, and killed one another.

Herodotus speaking of Sennacherib, relates his disaster in a very different manner from what we have here seen. He quotes the authority of the Egyptian priests, who had told it him in this manner. Sethon king of Egypt, and priest of Vulcan, having been attacked by Sennacherib king of the Arabians and the Assyrians, and seeing himself deserted by his own soldiers, addressed himself to Vulcan, and begged of him some speedy assistance. Vulcan appeared to him the night following, and promised to help him. Sethon therefore began to march with the few troops he had remaining, and advanced as far as Pelusium. The same night a body of field-rats came pouring upon the camp of the Assyrians, and gnawed the thongs of their bucklers, and the strings of their bows; so that the next morning, when they found themselves in no condition to make use of their arms, they were forced to betake themselves to flight.

The greatest part of commentators are of opinion, that the army of Sennacherib was destroyed before Jerusalem, as they were preparing for the siege of this city. But it appears plainly from Isaiah, (x. 24, 25, 26.) that Sennacherib did not actually form the siege of this place; and that it was in his march against Tirhakah, that this calamity fell upon him. Berosus tells us, that Sennacherib had carried the war into Egypt, and had subdued all Asia. Josephus relates, that this prince having spent a long time in the siege of Pelusium, when his works were now far advanced, and he was

upon

upon the point of becoming master of the place, he was obliged to raise the siege, for fear the king of Ethiopia should surprize him in his camp, who was now advancing with a vast army, to the assistance of the Egyptians. Lastly, the Kabbins pretend, that the angel that destroyed the hundred and eighty-five thousand Assyrians in one night, cut off the hair and beard of Sennacherib himself, and sent him home into his own country thus loaded with ignominy and disgrace. They found this tradition upon these words of Isaiah, (vii. 20.) ' In the same day ' shall the Lord shave with a razor ' that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the ' feet, and it shall also consume the ' beard.'

The Babylonian Talmud will have it, that the army of Sennacherib was destroyed by thunder. The Targums, or Chaldee paraphrases, are quoted, which affirm the same thing. Prideaux believes, that they perished by means of a hot wind, that God caused to blow against them; a wind very common in those parts, and which makes great ravages there, stifling thousands of persons in a moment, as it often happens to those great caravans of Manometans, that go yearly on pilgrimage to Mecca. Jeremiah (li. 1.) calls this wind, ' a destroying ' wind.' The threatening made by Isaiah (xxxvii. 7.) to Sennacherib; ' Behold I will send a blast upon him, ' and he shall hear a rumour,' seems also, in the opinion of Calmet, to insinuate this great wind.

SENSE, or *meaning, of scripture.* It is said, (Neh. viii. 8.) ' They read ' in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.' The learned P. Calmet says, that the following five different senses may be distinguished in the scripture. 1. The grammatical sense. 2. The historical

or literal sense. 3. The allegorical or figurative sense. 4. The anagogical sense. 5. The tropological or moral sense.

1. The grammatical sense is that which the words of the text present to the mind, according to the proper and usual signification of those words. Thus, when it is said that God repents, that he is in anger, that he ascends or descends, that he has eyes open, or ears attentive, &c. the grammatical sense of all these expressions might induce one to think, that God is corporeal, and subject to the same weaknesses as ourselves. But as reason and sound faith will assure us, that he has none of our infirmities and imperfections; upon such occasions we are not to abide by, or confine ourselves to the grammatical sense.

2. The literal and historical sense is that which belongs to the history or fact, to the sense which the rehearsal and terms of the scripture immediately present to the mind. Thus when it is said, that Abraham married Hagar, that he afterwards sent her away, that Isaac was born of Sarah, that he received circumcision: all these facts, taken in the historical and literal sense, mean nothing else than what is expressed in the history; that is, the marriage of Abraham with Hagar, the birth of Isaac, &c.

3. The allegorical and figurative sense is that which examines what may be concealed under the terms, or under the event mentioned in the history. Thus the marriage of Abraham with Hagar, who was afterwards repudiated and driven away because of her insolence, and that of her son, is a figure or representation of the synagogue, which was only a slave, and which was divorced and rejected because of its infidelity and ingratitude. Sarah is the figure of the christian church, and Isaac of the people chosen of God. Gal. iv. 22, 23, &c.

4. The anagogical sense, or sense of analogy



analogy and agreement, is that which refers some expressions of scripture to eternal life and happiness; because of some conformity or similitude between the terms that are brought to express something happening in this world, and what shall happen hereafter in heaven. For example, on occasion of the sabbath, or of the seventh-day's rest that was enjoined the people of God, a transition may be made to that repose or rest that the saints enjoy in heaven. On occasion of the Israelites entering into the land of Promise, we naturally pass to treat of the entering of the elect into the land of the living, &c. These transitions the apostle makes. Heb. iii. 18, 19, iv. 1, 9.

5. The moral, or tropological sense, is that which deduces moral reflections for the conduct of life, and for the reformation of manners, from what is related historically and literally in scripture. For example, on occasion of those words of Deuteronomy, (Deut. xxv. 4.) 'Thou shalt not muzzle the ox, when he treadeth out the corn,' St. Paul says, (1 Cor. ix. 10.) that the preachers, and those that instruct us, ought to be supplied with the necessities of life.

The object of the literal sense are facts and history; of the allegorical, what we believe, or the mysteries of our faith; of the anagogical, eternal happiness, and what has relation thereto; and of the moral or tropological, the regulation of our manners.

These five senses just mentioned may be observed in this one word *Jerusalem*. According to the grammatical sense, it signifies the vision of peace; according to the literal and historical, the capital city of Judea; according to the allegorical, the church militant; according to the anagogical sense, the church triumphant; and according to the moral, a faithful soul, of which Jerusalem is a kind of figure.

SEORIM. The family of Seorim was the fourth in order of the twenty-

four sacerdotal families. 1 Chr. xxiv. 8.

SEPHAR, a mountain of the east, probably about Armenia. The sons of Joktan had their dwelling from Mesha 'as thou goest into Sephar, a mount of the east.' Gen. x. 29. Calmet believes these mountains to have been the dwelling of the Sepharvaim, of which mention is made in scripture, and of the Sapsires, of whom the geographers speak. See the next article.

SEPHARVAIM. When Salmaneser, king of Assyria carried away the Israelites from the kingdom of Samaria to places beyond the Euphrates, he brought other people in their stead into Palestine, among whom were the Sepharvaims. 2 Kings xvii. 24, 31. It is not exactly known where the place was of their former habitation. Some pretend they inhabited the city of Siphera, or the city of the Sipharians, upon the Euphrates. We think their dwelling to have been in the mountains of Sephar, of which mention is made Gen. x. 29. and that the Sapsires, who, according to Herodotus, were the only people that inhabited between the Colchians and the Medes, are the same as the Sepharvaims of the scriptures. See the last article.

The scripture speaks of the king of the city of Sepharvaim, (Isa. xxxvii. 13. 2 Kings xix. 13.) which probably was the capital of the people of this name; and the king of Sepharvaim is no other than the god of these people. This appears pretty plainly from comparing these passages. 2 Kings xviii. 34. 'Where are the gods of Hamath, and of Arpad? Where are the Gods of Sepharvaim, Hena, and Ivah?' and elsewhere. (Isa. xxxvii. 13. 2 Kings xix. 13.) 'Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?' Lastly, it is said, (2 Kings xvii. 31.) 'The Sepharvites burnt their children in the fire to 4 F Adrammelech

\* Adrammelech and Anammelech the gods of Sepharvaim.' There is therefore great probability that Hena and Ivah are the same as Anammelech and Adrammelech, the gods of the Sepharvites. But Anammelech apparently stands for the moon, and Adrammelech for the sun. The first word signifies *merciful King*, and the second *magnificent King*. The Orientals gave to the moon the name of God and King. *Cabnet's Dict.*

SEPTUAGINT, the name given to a Greek version of the books of the Old Testament. It is so called, because the translation is supposed to be made by seventy-two Jews, who are usually called the *seventy Interpreters*; seventy being a round number. Aristotle relates the history of this translation as follows :

Demetrius Phalereus, librarian to king Ptolemy Philadelphus, who had erected a library at Alexandria filled with the most curious and valuable collection of books, from all parts of the world, one day told the king, that he had been informed that the laws of the Jews, and the history of that people deserved to have a place in his library; but that they ought first to be translated from the Hebrew into the Greek: whereupon the king replied, that he would write to the high-priest of the Jews about it. Then Aristæas, author of this narration, who was there present, and had the honour of being an officer of the guards to this prince, thought of a project that he had formed some time before, and which he had communicated to Sosibius of Tarentum, and to Andreas, two of his friends, that were chief officers in the king's guards; which project was, to procure the liberty of a great number of Jews, whom king Ptolemy, son of Lagus, and father of Ptolemy Philadelphus, had formerly brought captive into Egypt, when he made war in Syria and Phœnicia. Aristæas, Sosibius, and Andreas took there-

this opportunity to tell the king, that since he desired to have a translation of the sacred books of the Jews, it would become his liberality and magnificence, to free from servitude a great number of Jews that were in his territories, that the whole nation being obliged by this favour, might the more readily send him the books that he desired.

The king then asking how many of these captives might be? It was answered, about one hundred thousand. This large number did not discourage Philadelphus, and he promised to set them at liberty. At the same time he gave orders, that twenty drachms a head should be distributed to all those that had Jewish slaves, who were forthwith to be made free. And he published an edict in their favour, in which he restored to liberty, not only all the Jews that his father or himself had brought into Egypt, but likewise all others that might happen to be in servitude there, upon any account whatever. The king's expence on this occasion was above six hundred talents, which in our money is 136,875 l. sterling, taking the talent to be the Egyptian, Attic, or Babœan talent of silver, of 228  $\frac{1}{3}$  pound.

After this Philadelphus wrote to the high-priest Eleazar, to desire him to send him the books of the law, together with translators capable to render them out of Hebrew into Greek. This letter was carried by ambassadors, who had also rich presents with them; and Andreas and Aristæas were of the number of those whom the king sent to Jerusalem on this occasion. Eleazar complied with the king's request without any hesitation, and sent him the book of the law, together with seventy-two Jews, who were skilled in the Greek and Hebrew languages, that they might translate the sacred books. At the same time he wrote to the king, that he had sent him thirty-

God, and the generosity he had shewed to the Jews that were in his dominions.

Philadelphus received Eleazar's commissioners with great humanity, expressed much respect for the holy books they had brought, worshipped them, and bowed himself before them for seven times together; admired the beauty of the vellum, and the writing in golden letters, as also the variety of the colours and embellishments of the leaves. He assured these deputies, that he should always look upon the day of their arrival as a festival day. And as this day fell out to be the anniversary of that on which this prince had overcome Antigonus in a sea-fight, he did them the honour of making them eat with him. At dinner he put several questions to them, to which they returned answers intirely to his satisfaction. And the king was so pleased with their conversation, that he treated them for seven days together, that he might hear them all one after another.

Three days after this, Demetrius Phalereus took these seventy-two Hebrews, and conducted them into the isle of Pharos, by a causey seven furlongs long; and having brought them over the bridge, he led them into a very fine house, built at the northern part of the island, upon the sea-shore, and at a distance from any noise, that they might with the greater tranquillity apply themselves to the translation of the holy books. They began therefore to go about their work, and discussing among themselves whatever difficulties they might meet with, when they had fixed upon any thing, and brought it to a condition of being entered fair, they reported it to Demetrius, who had it fairly wrote down by his transcribers. They laboured thus from morning to the ninth hour, that is, till three hours before sun-set; then they returned into the city, where they were plentifully furnished with

whatever necessaries they wanted. The next day early in the morning they returned into the island of Pharos, to their work; which they applied themselves to, as soon as they had washed their hands, and said their prayers. This they continued to do for seventy, or rather seventy-two days together.

When the work was finished, they put it into the hands of Demetrius, who read it in an assembly of the Jews at Alexandria, that they might be judges of its agreement with the original. They were much pleased with it, and greatly extolled, as well Demetrius who had procured them this version, as the interpreters that had made it. After which they pronounced an anathema against any one that should make any alteration in the text of this version, in any manner whatever. The king being informed of what had passed, expressed much satisfaction at it. He had the law of Moses read to him, and greatly admired the wisdom of it. He asked Demetrius, why no historian or poet had made any mention of so divine a work? Demetrius replied, it was out of that respect which had always been paid to this divine book, that authors had been deterred from it: that Theopompus having inserted something of it in his history, had been struck with a disease that had deprived him of his understanding; and that Theodotus, a tragic poet, endeavouring to put something of it in his poems, had been struck with blindness: but that each of them had been miraculously cured, after having acknowledged and confessed their fault.

Philadelphus therefore received the work of the interpreters with great tokens of veneration, and caused it to be laid up in his library, where he ordered it to be kept with great care. He greatly caressed the seventy translators, invited them to come often to see him, and sent them back into

Judea with ample rewards, and rich presents for Eleazar. This is the substance of the history of Aristæas, which this author addresses to his brother Philocrates, to whom he gives an account of all this as an eye-witness, and as one that was perfectly well informed, of every thing that passed. The same story we read in Josephus, who has taken it from Aristæas. Philo also speaks of the version of the Septuagint, as having been performed by inspired writers; but he makes no mention either of Aristæas or Demetrius Phalereus.

Justin Martyr's account is very different from this of Aristæas. He says, that Ptolemy king of Egypt being informed, that the Jews had ancient histories written in Hebrew, he sent for seventy men from Jerusalem, to translate these works out of Hebrew into Greek. He had these men put into the isle of Pharos, into seventy different cells, that they might study without interruption, and without communicating with each other; so that he might be the more secure of the fidelity of the translators: but God ordained it so, that they should translate in such an uniform manner, that they did not only use the same words, but also the same number of words. However, the same Justin, in his second apology, relates the affair in a different manner.

Epiphanius says, that the king having wrote to the Jews for a copy of their sacred books, they sent him the two and twenty books of the Old Testament, and seventy-two apocryphal books, together with seventy-two men, six chosen out of each tribe, to translate them into Greek; that these seventy-two men were lodged in thirty-six cells built in the isle of Pharos on purpose to accommodate them; that every two interpreters had a book given them, which, when they had translated, passed through the hands of those in the next cell, and so on

till all their books were translated six and thirty times. When the whole was finished, the king had it read to him. Thirty-six readers held the thirty-six copies of the translation, and a thirty-seventh held the Hebrew original. In comparing all these versions, it was found, that they were perfectly alike, which convinced all the assembly, that the interpreters had been inspired by the Holy Ghost. The Samaritans also lay claim to the honour of this translation, and they relate, that the king of Egypt having caused the high-priest of the Samaritans, to come to him, and also that of the Jews, with other assistants on both sides, to translate the holy scriptures into Greek, the translation of the Samaritans was preferred to that of the Jews, and laid up in the library at Alexandria.

Philo relates, that the Jews of Egypt were so transported with joy upon finishing this translation, that they appointed an annual feast to perpetuate the memory of it; at which time they went to the isle of Pharos, and performed their devotions out of respect to a place which had been sanctified by the presence of seventy interpreters. On the contrary, the Jews of Palestine conceived so great a contempt and abhorrence for this version, that they fasted on the eighth day of Thebet, to shew how much they disapproved the liberty that had been taken, in translating the law into a foreign and impure language.

Many of the ancient fathers of the church have had so great a respect for this version of the Septuagint, that they have looked upon it as infallible, and as inspired by the Holy Ghost; and St. Austin has carried this point so far, that he thinks in those passages where the Septuagint differs from the Hebrew, which often happens, we ought to believe that the Holy Ghost, who inspired them as well as he inspired the first authors, conducted their

pen by a particular providence; so that each of them tell us nothing but what is absolutely certain, though sometimes they appear contrary and different from each other.

This sentiment of the fathers concerning the inspiration of the Septuagint, was founded upon that surprising agreement which was found among the several copies of those interpreters, though they had no communication with each other, having been shut up separately in thirty-six, or in seventy-two different cells. But as this fact itself is very doubtful, F. Calmet well observes that it cannot serve as a foundation for an article of this consequence. St. Jerom very much inveighs against the first author that invented the fable of the seventy cells. He maintains, that these interpreters conferred together, and assisted each other, in their translations; in a word, that they were nothing else but mere translators, and no prophets. He shews there are many faults in their translations, and he thinks, that they did not translate the whole scriptures of the Old Testament, but only the five books of Moses; and he insists that Josephus and Philo and the whole school of the Hebrews maintain the same.

The greatest part of the modern critics undertake to shew the falsity of what has been said concerning the manner by which the version of the Septuagint was made; they shew, first, the diversity of opinions that have been started in this matter. Secondly, Aristæus, who is said to have given us the earliest account we have of this affair, does but ill support the part he acts; he would pass for a pagan, and yet speaks and acts as if he were a zealous Jew; and Prideaux affirms, that he was no Aristæus or heathen Greek, but some hellenistical Jew under this name. Thirdly, he speaks of Ptolemy Philadelphus, as of a wise and religious prince, full of respect for the true God, for his temple, and for his scripture, and yet it is known

from history, that he was a very corrupt and wicked prince. Fourthly, He tells us, that Demetrius Phalereus was friend and library-keeper to king Philadelphus; whereas it is known, that Demetrius having advised Ptolemy the son of Lagus to exclude his son Ptolemy Philadelphus from the kingdom, he was so provoked at it, that when he came to the throne, he sent Demetrius into exile, till he should determine something farther about him. But Demetrius not being able to bear the tirefomeness of this banishment, put himself to death by the bite of an asp. Fifthly, They observe the same stile, and that a stile full of hebraisms, in the whole history of the pretended Aristæus, in the letters of Philadelphus to the high-priest Eleazar, and in those of Eleazar to the king, and in the petition of Demetrius to the same Philadelphus. Several other remarks are made upon the history of Aristæus, which render it much suspected, and give reason to judge, that it is the work of some Jew, who has borrowed the name of Aristæus the better to disguise his forgery.

But what then are we to think of the antient Greek version of the Bible, that we have at this day in our hands, and which goes under the name of the Septuagint? It is agreed, that this must be an antient version, and might well have been made in the time of Ptolemy Philadelphus; at least, the five books of Moses, the translation of which is more faithful and exact than that of the other books; but we cannot know precisely, either the time, or the author of it. The translations of the other books seem to have been done by other hands, which are as much unknown as the former, and the authors might live at different times; for there is no proof that they were by the same pen. The diversity of stile, and of the manner in which the same word is translated, give reason to judge, they were done by several hands. Neither can it be

known, whether it proceeds from the translators or copiers, that so many variations are found in the Greek text of scripture, from the Hebrew original; besides the alterations that have been made in Genesis, concerning the ages of the patriarchs that lived before and after the flood, as far as the building of Babel. These changes and additions could not be the effects of chance, they are so very numerous; especially in Job, in the Proverbs, in the great prophets, and in the books of Samuel and the Kings.

**SEPULCHRE** or **GRAVE**. The Hebrews have always taken great care about the burial of their dead. The greatest part of their sepulchres were hollow places dug into rocks, as was that bought by Abraham for the burying of Sarah; (Gen. xxiii. 6.) these of the kings of Judah and Israel, and that wherein our Saviour was laid in mount Calvary. Sometimes also their graves were dug in the ground, and commonly without their towns, in burying places set apart on purpose. Generally they used to put some hewn stone or other thing over the grave, to shew it was a burying-place, that passengers might be warned not to come near it, that they might not be polluted. See the article **BURIAL**. Our Saviour (Matt. xxii. 27.) compares the hypocritical Pharisees to whited sepulchres, which appeared fine without, but inwardly were full of rottenness and corruption. Light-foot tells us, that every year on the 15th of February, they took care to whiten them anew. In another place, (Luke i. 44.) our Saviour compares the Pharisees to 'Graves which appear not, and the men that walk over them are not aware of them,' or know not that the places are unclean, so that they contract an unknown and involuntary impurity.

**SEPULCHRES** or **GRAVES** of **LUST**. See **KE** **ROTH**-**HATTAVAH**. For the sepulchres of Absalom, Sarah,

Rachel, Elifha, &c. See the articles **ABSALOM**, &c.

For the sepulchre of the Maccabees at Modin, see the articles **JONATHAN** the **Asmonean**, and **MODIN**.

**SEPULCHRE** of *Moses*. After the death of this famous legislator, the arch-angel Michael had a dispute with the devil about his body. Jude 9. But what the subject of this dispute was has been much contested; and some have thought that the devil wick'ded the burial of Moses. Others maintain, that Moses was buried by the hands of angels, without the knowledge of the Hebrews, for fear they should be tempted to pay him divine honours after his death. However this may be, the text of Deuteronomy says expressly, (xxxiv. 6.) that no person knows the place of his burial to this day: yet for all this, it was pretended in 1655, that some Marionite shepherds, feeding their flocks upon mount Nebo and Abarim, discovered the sepulchre of Moses: the manner of the discovery is related with a variety of improbable circumstances; and the accident made a great noise at the court of Constantinople: but the falsehood of the history has been abundantly shewn by Bartholocci, in *Bibl. Rabbin.* See *Bohnage's Hist. of the Jews*.

**SEPULCHRE** of *David*. Josephus relates, that Solomon put abundance of riches into David's monument; and that thirteen hundred years after, Hircanus being besieged in Jerusalem by Antiochus Pius, and not knowing where to get the money which he wanted to induce this prince to raise the siege, he opened David's sepulchre, and took out three thousand talents. He adds, that Herod the great, having once more searched this monument, took great sums out of it. David's monument was always very much respected by the Jews. St. Peter tells them, (Acts ii. 29.) that this prince's sepulchre was still among them; the heathens themselves knew it; and  
Dio

Dio informs us, that part of this mausoleum fell down in the emperor Adrian's reign. The following is the description that curious travellers give us of this edifice, which now is without the walls of Jerusalem, but probably was then included within the walls of that city. You first enter into a large court, about six and twenty feet square, cut out and smoothed within the rock, which is of marble. On the left-hand is a gallery, cut out of the rock likewise, as are also the pillars that support it. At the end of the gallery there is a little opening, through which you pass by, creeping upon the ground, to go into a large chamber of about four and twenty feet square, round about which there are other smaller chambers, which communicate one with the other, by doors of stone. The ceiling, the doors, as well as the rest, their hinges, their posts, their frames, &c. are all out of the same rock, which is justly looked upon as a wonder; for the doors were never out of their present places, nor brought from elsewhere; they were worked before the chambers, and they still adhere to the same rock, out of which they were wrought. In the sides of the small chambers now mentioned are several niches, within which the bodies of the kings are deposited in stone coffins. This work, which was the burying places of the kings of Judah, is perhaps the only real one that now remains of ancient Jerusalem.

*SEPULCHRE or tomb of our Lord Jesus Christ.* This was upon mount Calvary, to the north-west of Jerusalem, (John xix. 41.) and was hewn out of a rock, as the gospel informs us. It is a kind of small chamber, almost square within; its height from bottom to top eight feet and an inch, its length six feet and an inch, and its breadth fifteen feet and ten inches. The entrance, which looks towards the east, is but four feet high, and two feet four inches wide; this door was shut up by a stone out of the same

rock: it was to this stone that the chief priests affixed their seal, and this the holy women doubted they had strength to remove: (Mark xvi. 3.) 'Who shall roll us away the stone from the door of the sepulchre?' Lastly, it was upon this same stone that the angel sat down, after Jesus Christ was come out of the tomb. Mat. xxviii. 2. The place where the body of our Saviour was laid takes up the whole side of this cave; it is a stone raised from the ground to the height of two feet and four inches; its length is five feet eleven inches, and its breadth two feet and eight inches, placed lengthwise from east to west. It remains even to this day, but all incrustated with a white marble. See *the Voyage of Paul Lucas to Asia Minor.*

**SERAIAH**, David's secretary. 2 Sam. viii. 17.

**SERAIAH**, father of one called Joab, of the tribe of Judah. 1 Chron. iv. 14.

**SERAIAH**, son of Asiel, and father of Josiah. 1 Chron. iv. 35.

**SERAIAH** was also the name of an high-priest of the Jews, successor of Azariah, and father of Jehozadak. He was the last high-priest before the captivity of Babylon. Being taken by Nebuzar-adan, he was carried to Nebuchadnezzar then at Riblah, where he was put to death, with seventy others of the chief men of Jerusalem. Jerem. lii. 24—27. 2 Kings xxv. 18, 21. Jehozadak, son to Seraiah, was carried captive to Babylon.

**SERAIAH** was likewise one of the chief among the Jews, that returned from Babylon with Ezra. Ezr. ii. 2. Nehem. x. 2. xii. 1.

**SERAIAH**, son of Tanhumeth, a native of Netophah. 2 Kings xxv. 23.

**SERAIAH**, son of Neriah, and brother of Baruch, the companion and secretary of Jeremiah. Seraiah went with Zedekiah to Babylon, in the fourth year of the reign of that prince,

(Jer. li. 59, 60.) and Seraiah was ~~שַׂרְיָהוּ~~ *Sariyah* head of the prophecy, according to some translations, or chief of the embassy, appointed to carry the word, or the denunciations against Babylon. The Hebrew, literally rendered, is, *he was prince of bencha*; which some understand of a city or canton of the tribe of Benjamin. See 1 Chron. ii. 52—54. viii. 6. Our English version renders the original, *he was a quiet prince*. Others will have it to signify the *prince of rest*; or *guard of the king's chamber or bed*; or *prince of the secrets*, distributor of the king's liberalities, his almoner, or intendant of the offerings the king made to the temple; or rather, in this deputation, *raiah* was charged with the tributes or presents that Zedekiah sent to Nebuchadnezzar; and this acceptation of the words corresponds with that of the Vulgate, *præcipis prophetice*, head of the embassy or deputation. When therefore Seraiah went to Babylon with king Zedekiah, or was sent there by king Zedekiah, as some interpreters understand the original, Jeremiah sent a letter by him, which was to be read to the captives there. This letter contained a prophecy of the fall of Babylon; and after it was read, Seraiah was ordered to tie it to a stone, and to throw it into the Euphrates, and say; 'Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.' Baruch went with his brother Seraiah upon this commission. See the articles BARUCH and ZEDEKIAH.

SERGIVS PAULUS, provincial or governor of the island of Cyprus, who was converted by St. Paul, in the year of Christ 44, or 45. Acts xiii. 7. This provincial, who was otherwise a man of pretence, had a magician about him, whom he took for a man enlightened and favoured of God. Having heard of the arrival of Paul and Timotheus in the isle of Cyprus, he sent for them, and desired to hear

the word of God. But Elymas did what he could to hinder him from it. Then Paul, filled with the Holy Ghost, said to him; 'O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.' And he immediately became blind. When Sergius Paulus beheld this, he embraced the christian faith, and admired the doctrine of the Lord. Some believe Sergius Paulus to be the same whom the church at Narbonne honours as its first bishop; but the best commentators think, that this bishop must be later than Sergius Paulus by above two centuries. Others think, St. Paul did not bear this name till after the conversion of Sergius Paulus, and that he took it up as a trophy of the victory he had obtained, upon this occasion, over the prince of darkness. But this opinion is not universally followed, though St. Luke does not give him the name of Paul till after this event.

SERON, general of the army of Antiochus Epiphanes. 1 Macc. iii. 14, 23. He, having heard of the defeat of Apollonius, and that Judas Maccabeus had gathered together an army of Jews zealous for the law of their fathers, fancied with himself, that he had an opportunity of acquiring great glory and reputation, by fighting with Judas and those that adhered to him, who contemned the orders of the king. He came therefore with a powerful army, and advanced as far as Bethoron. Judas took the field against him with his little army; and his people, seeing the multitude of their enemies, said to him; How shall we be able to fight with so great an army, especially being weakened with fasting, as we are at this day? But he encouraged them, saying; It is equally easy to



to God, either to give the victory to the many or the few. And at the same time he charged the army of Seron, put it to flight, and pursued it as far as Bethoron and the plain. He killed eight hundred of them, and the rest took refuge in the land of the Philistines. No farther mention is made of Seron in history after this battle, which happened in the year of the world 3858.

SERPENT, in zoology, a general term for all amphibious animals without legs. Mr. Ray defines serpents, to be creatures breathing by means of lungs, having only one ventricle in the heart, having no feet, and having a long body covered with scales. To which he adds, that in cold seasons, they can bear hunger a long time. The greater part of the serpent class are poisonous and dangerous in their bite, leaving a mischievous liquor in the wound made by their tooth, which, mixing by this means immediately with the blood, is of fatal consequence, though the whole creature may be eaten with safety, or even the poisonous liquor, which does this mischief in the wound, tasted without hurt.

Notwithstanding that serpents respire by means of lungs, they do not take in and discharge their breath by such short intervals as other animals, but what they have once inspired will serve them a long time: for as they are of a cold nature, and their naturally vital warmth very small, they do not require such a constant renewed supply of that pabulum of vital heat, as those which have more of it; and as with us they lie half the year torpid, and half dead, their vital warmth at that time, like fire smothered under ashes, barely exists, and needs perhaps no more air than what the creature took in at one inspiration, before its laying itself down for the season, which serves it till the life-renewing spring returns. Serpents, according to Mr. Ray, may be divided into the poisonous and the harmless; the first having long acutes

exerti, with poisonous liquors contained at their bottom, which, on biting, they discharge into the wound; the others wanting these teeth and this poison. They may also be divided, in regard to their generation, into the oviparous and viviparous: but this is a less firmly founded distinction than may be supposed, since all serpents are truly and properly produced of eggs, and the only difference is, that some deposit their eggs in dung-hills and the like places, to be hatched by accidental heat, while others retain those eggs to be hatched in their own bodies, and so bring forth living young ones. Of the first kind is the common snake; of the latter, the viper.

This series of animals comprehends several distinct genera, many of which are subdivided into a variety of species, of which it is not our business to treat in this place; the several kinds of serpents mentioned in scripture being spoke of, in the course of this work, under their respective names. With regard to the opinions of divines concerning the nature of that serpent which tempted Eve, see the article ADAM.

The craft, the wisdom, the subtilty of the serpent, are things insisted on in scripture, as qualities that distinguish them from other animals. Moses intending to prepare the mind of his reader for the relation of Eve's temptation, begins with affirming, (Gen. iii. 1.) 'Now the serpent was more subtil than any beast of the field which the Lord God had made.' And Jesus Christ himself recommends to his apostles, to have the wisdom of the serpent. Mat. x. 16. They bring several proofs of this subtilty of the serpent. They tell us, that the Cerastes hides himself in the sand, in order to bite the horse's foot, that he might throw his rider. Jacob makes an allusion to this in the blessing he gave to Dan. Gen. xlix. 27. 'Dan shall be a serpent by the way, an adder in the path, that biteth

‘ biteth the horse-heels, so that his rider shall fall backward.’ Epiphanius brings several proofs of the wisdom of the serpent; among which is that property of stopping up its ears, that it may not hear the voice of the charmer or inchanter. The Psalmist takes notice of this piece of subtilty of the adder. Ps. lviii. 4. ‘ Like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely.’ This faculty of the serpent has been largely treated of under the article ASP.

The devil is frequently called by the name of serpent, and old serpent, in scripture, for the reasons given under the article DEVIL.

Among the kinds of serpents mentioned in scripture, are those fiery flying serpents, that made so great a destruction among the Israelites, and were the death of so many people in the desert. Numb. xxi. 6. The Hebrew word here used for serpent is שָׂרָפִים *Sharaph*, which properly signifies to burn; and it is thought, that this name was given it, either because of its colour, or because of that heat and thirst it creates by biting. Herodotus, who had seen of these serpents, says, they had a great resemblance to those which the Greeks and Latins called Hydrae. Bochart endeavours to prove they were real Hydrae. The same Herodotus tells us, he went on purpose to the city of Butus, to see those flying serpents of which he had heard speak. He saw near this city great heaps of bones, and the spines of those animals, that had been put to death and devoured by the Ibis. The place, says he, where they are to be seen is a narrow neck that widens towards Egypt. When therefore, at the beginning of the spring, these serpents endeavour to come out of Arabia into Egypt, the bird called Ibis sets upon them, and destroys a great number of them. The wings of these serpents are not feathers, like the wings of

birds, but rather like to those of bats.

He says elsewhere, that these serpents are not large; that they are speckled, or of several colours; that they are in such great quantities in Arabia, that the inhabitants could not subsist for them, if providence had allowed them to multiply according to the usual laws of nature. But the Arabians affirm, that the female puts the male to death when they engender, and that the young ones at their birth kill their mother.

*Brazen SERPENT.* This was a figure of the serpent Sharaph, of which we have now spoke, which Moses caused to be put on the top of a pike, (Numb. xxi. 9.) promising the Hebrews, that all those that should be bit by serpents, and who should look upon this image, should be presently healed. The event was answerable to this promise. Our Saviour, in the gospel of St. John, (iii. 14.) informs us, that this serpent thus raised up, was a representation of his passion and crucifixion. ‘ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.’ This brazen serpent was preserved among the Israelites down to the time of Hezekiah, who being informed the people paid a superstitious worship to it, had it broke in pieces, and by way of contempt gave it the name of Nehushtan, that is to say, a brazen bawble or trifle. 2 Kings xviii. 4. See the article HEZEKIAH.

Martham imagined that the brazen serpent was a kind of talisman, that is to say, one of those pieces of metal which are cast and engraven under certain constellations, from whence they derive an extraordinary vertue to procure love, to cure distempers, and such like. Some impute their effects to the devil; others to the nature of the metal, and to the influence of the constellation. This author, therefore, would make us believe, that the brazen serpent set up by Moses cured the Hebrews

Hebrews when bit by serpents, just as the talismans cure certain distempers by the sympathy there is between the metals of which they are made, or the influence of the stars under which they are formed, and the disease they are to cure. But Buxtorf, and the generality of commentators, ascribe the efficacy of the brazen serpent to the miraculous power of God alone.

The worship of the serpent is observed through all the pagan antiquity. The devil, who tempted the first woman under the shape of a serpent, takes a pleasure to deify this animal, as a trophy of his victory over mankind. The Babylonians, in Daniel's time, worshipped a dragon, which was demolished by this prophet. See the articles **FELL** and the **DRAGON**.

**SERVANT.** This word generally signifies a slave. For formerly among the Hebrews, and the neighbouring nations, the greatest part of servants were slaves, that is to say, they belonged absolutely to their masters, who had a right to dispose of their persons, their bodies, goods, and even of their lives in some cases.

2. The Hebrews had two sorts of servants or slaves. Lev. xxv. 44, 45, &c. Some were strangers, either bought, or taken in the wars, and their masters kept them, exchanged them, or sold them; in a word, disposed of them as their own goods. The others were Hebrew slaves, who being poor, sold themselves, or were sold to pay their debts; or were delivered up for slaves by their parents, in cases of necessity. This sort of Hebrew slaves continued in slavery but to the year of jubilee; then they might return to liberty again, and their masters could not retain them against their wills. If they would continue voluntarily with their masters, they were brought before the judges; there they made a declaration, that for this time they disclaimed the privilege of the law, had their ears bored with an awl, by applying them to the door-posts of their

master; (Exod. xxi. 2, 5, 6, 7, &c.) and after that they had no longer any power of recovering their liberty, except at the next year of jubilee, which was at the end of nine and forty years.

3. Servant is also taken for a man that dedicates himself to the service of another, by the choice of his own will and inclination. Thus Joshua was the servant of Moses, Elisha of Elijah, Gehazi of Elisha, St. Peter, St. Andrew, St. Philip, and the rest, were servants of Jesus Christ.

4. Servant is also put for the subjects of a prince. The servants of Pharaoh, the servants of Saul, and those of David, are their subjects in general, and their domestics in particular. In like manner also the Philistines, the Syrians, and several other nations, were servants of David; they obeyed him, they were his subjects, they paid him tribute.

5. The servants of God, the servants of the Lord, are the priests, the prophets, those that make a profession of a particular piety. The name of the man of God, and the servant of God, is often given to Moses by way of eminence; and St. Paul often takes the same character. He gives very excellent rules of morality to christian slaves. See 1 Cor. vii. 21, 22, &c. Ephes. vi. 5, 6, 7. Colos. iii. 22. 2 Tim. ii. 9.

6. Servants or slaves, as opposed to those that are free, and to the children of the promises, represent the Jews in contradistinction to the christians. The Jews were the slaves, represented by Hagar and by Ishmael; the christians are the children of liberty, represented by Sarah and by Isaac. St. Paul confirms this through all his epistles, and especially in that to the Galatians.

**SERUG**, the son of Reu, and father of Nahor. Gen xi. 20—22. 1 Chr. i. 26.

It is pretended that Serug was the first after the deluge, who began to worship the creatures. In his time, men formed

formed a multitude of idols, by which the devil performed many prodigies. He thought he might adore the images of men, who had distinguished themselves by their virtues, and by the good deeds they had performed for mankind. This introduced the worship of the dead, and by natural consequence, all sorts of idolatry and polytheism.

SETH, son of Adam and of Eve, was born in the year of the world 130. Gen. v. 3, 6, 10, 11. Seth at the age of one hundred and five years begat Enos, in the year of the world 235. He lived after this eight hundred and seven years, in all nine hundred and twelve years, and died in the year of the world 1042. Seth was the chief of the race of the saints, and of 'the children of God,' as the scripture calls them, (Gen. vi. 2.) who preserved the true religion and piety in the world, whereas the descendants of Cain gave themselves up to all sorts of wickedness.

The apocryphal book called *The lesser Genesis*, pretends, that when Seth was forty years of age, he was rapt up into heaven by the angels, and was there told of the crime that the watchers or angels should commit; the deluge that should drown the world, and the coming of our Saviour into the world, of which events he informed his parents Adam and Eve. There it is also said, that the posterity of Seth continued for a thousand years after the creation of the world, in the country about Eden, where they lived in the greatest peace and harmony, till the devil, envious of their happiness and innocence, seduced them by the charms and beauty of the daughters of men, or those of the race of Cain; or as Moses says, 'The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose.' We are likewise told in the same book, that Seth, at the age of an hundred and ninety one years, took his own sister,

called Azura, to wife. Some call her Orea, and others Norea.

The heretics called Sethians believed, that Seth was the Christ, and that Jesus Christ was no other than this patriarch, who, after having been transported out of the world, did at last return to it again in a miraculous manner, and was named Jesus.

The invention of letters and writing is ascribed to this patriarch, and several impertinent books have been attributed to him.

SEVEN. The number seven is consecrated in the holy books, and in the religion of the Jews, by a great number of events and mysterious circumstances. God created the world in the space of seven days, and consecrated the seventh day to repose. This rest of the seventh day, according to St. Paul, (Heb. iv. 4.) intimates eternal rest. And not only the seventh day is honoured among the Jews, by the repose of the sabbath, but every seventh year is also consecrated to the rest of the earth, by the name of a sabbatical year; as also the seven times seventh year, or forty-ninth year, is the year of jubilee. In the prophetic stile, a week often stands for seven years. Dan. ix. 24, 25, 26. Jacob served his father-in-law Laban seven years for each of his daughters. Pharaoh's mysterious dream represented to his imagination seven fat oxen, and seven lean ones; seven full ears of corn, and as many that were empty and shrivelled. These stood for seven years of plenty, and seven of scarcity. The number of seven days is observed in the octaves of the great solemnities of the passover, of tabernacles, of the dedication of the tabernacle and the temple; the seven branches of the golden candlestick, the number of seven sacrifices appointed on several occasions. Numb. xxvii. 11. xxix. 17—21, &c. Seven trumpets, seven priests that sounded them, seven days to surround the walls of Jericho. Josh. vi. 4, 6, 8. In the Revelations, are the seven

seven churches, seven candlesticks, seven spirits, seven stars, seven lamps, seven seals, seven angels, seven phials, seven plagues, &c. In a word, we may say we find the number seven in every page of scripture.

In certain passages, the number seven is put for a great number. Isaiah (iv. 1.) says, that seven women should lay hold on one man, to ask him to marry them. Hannah the mother of Samuel says, (1 Sam. ii. 5.) that she who was barren should have seven children. Jeremiah (xv. 9.) makes use of the same expression. God threatens his people, to smite them seven times for their transgressions; (Lev. xxvi. 24) that is to say, several times. The Psalmist, speaking of very pure silver, says it is 'purified seven times.' Psal. xii. 6. And elsewhere, (Psal. lxxix. 12.) 'Render unto our 'neighbours sevenfold into their bow.' Punish them severely, and as often as they deserve it. The slayer of Cain was to be punished seven times: but of Lamech seventy times seven times. Gen. iv. 15, 24. The slothful man thinks himself wiser than seven men, that set forth proverbs. Prov. xxvi. 16. He thinks himself of more worth than seven wise men. St. Peter asks our Saviour, (Mat. xvii. 21, 22.) How many times shall I forgive my neighbour? Till seven times? And Christ answers him, I say not only seven times, but seventy seven times.

SHAALABEN, a city of Palestine in the tribe of Dan. Josh. xix. 42. It joins to Ajalon and Heres, (Judg. i. 35) and to the cities of Makaz and Bethshemesh.

SHAALBON, the name of a place in Judea. We read of Eliahba of Shaalbon, one of the heroes of David's army. 2 Sam. xxiii. 32. and 1 Chron. xi. 32. Shaalbon is doubtless the same as Selbon beyond Jordan. This must be a considerable place, since Josephus takes notice of it, as giving name to the canton Selbenite, which limits

Perea towards the east, with Philadelphia and Gerar.

SHAARAIM, a city of the tribe of Simeon, (1 Chron. iv. 31.) apparently the same as Sharaim, or Saraim, of the tribe of Judah. Josh. xv. 36. Several of the cities of Judah were afterwards yielded up to the tribe of Simeon.

SHADRACH. This is the Chaldean name that was given to Ananias the companion of Daniel, at the court of king Nebuchadnezzar. See ANANIAS.

SHAGE, or SAGE, father of Jonathan. This Jonathan was one of the heroes of David's army. 1 Chron. xi. 34. 'Jonathan the son of Shage the 'Hararite' But 2 Sam. xxiii. 33. reads 'Jonathan, Shammah, the Hararite.'

SHAHARAIM, son of Uzzah, and father of Jobab, Zibia, Mesha, &c. He was of the tribe of Benjamin. 1 Chron. viii. 8.

SHALIM, or SALIM. See SALEM, and 1 Sam. ix. 4. where Shalem may stand very well for Jerusalem.

SHALISHA, or SALISSA, or BAAL-SALISHA. Mention is made of Shalisha, 1 Sam. ix. 4. and of Baal-shalisha. 2 Kings iv. 42. Shalisha was fifteen miles from Diospolis, in the canton Thamnitica, to the north of Jerusalem.

SHALLUM, or SHILLEM, son of Naphtali, chief of the large family of of the Shillemites. Numb. xxvi. 49.

SHALLUM, son of Jabeth, or perhaps a native of Jabeth. He treacherously killed Zachariah king of Israel, and usurped his kingdom, but kept it only for one month. Menahem the son of Gadi killed him in Samaria. 2 Kings xv. 10—12. The scripture says, that Shallum was the executioner of the threatnings of the Lord, against the house of Jehu.

SHALLUM, son of Tikvah, or Tikvath, or native of Tikvah: he was the husband of the prophetess Huldah, who

who lived under Josiah king of Judah. 2 Kings xxii. 14.

SHALLUM, son of Sifamai, and father of Jekamiah. 1 Chron. ii. 40. He was of the tribe of Judah.

SHALLUM, son of one called Shaul, and father of Mibsam, of the tribe of Simeon. 1 Chron. iv. 25.

SHALLUM, the fourth son of Josiah king of Judah. 1 Chron. iii. 15. and Jer. xxii. 11. He is the same as Jehoahaz, who was made king after the death of Josiah, and whom the king of Egypt took prisoner, and carried into Egypt. 2 Kings xxiii. 30, 31, 34. See the article JEHOAHAZ.

SHALLUM, son of the high-priest Zadok, and father of Hilkiah the high priest. 1 Chron. vi. 12, 13. Shallum is called Meshullam. 1 Chron. ix. 11. See the succession of high-priests under the article PRIEST.

SHALLUM, son of Kore. 1 Chron. ix. 19—31. He was spared in the desert, when the earth opened and swallowed up his father. Numb. xxxi. 11. The descendants of Shallum had an office in the temple, which was to take care of the cakes that were fried there.

SHALLUM, son of Colhozeh, chief of the town of Mizpah; (Nehem. iii. 15.) he rebuilt at his own charge the fountain-gate at Jerusalem, after the return from the captivity.

SHALMANESER, or SALMANESER, king of Assyria, succeeded Tiglath-pileser, and had Sennacherib for his successor: he began to reign in the year of the world 3276, reigned fourteen years, and died in 3290. It is very probable that this is the prince who is called Enemessar in the Greek of Tobit, (i. 2.) and Shalman in Hosea x. 14. The following is what the scripture tells us of Shalmaneser. This prince came into Palestine, subdued the kingdom of Samaria, and obliged Hoshea the son of Elah to pay him tribute. 2 Kings xvii. 3, 4, &c. Hoshea continued in subjection to Shalmaneser for three years; but in the third year,

being weary of paying tribute, he took secret measures with So king of Egypt, to deliver himself out of this subjection. When Shalmaneser knew this, he brought an army against him, ravaged the whole country of Samaria, besieged Hoshea in his capital city; and notwithstanding his long resistance, for he held out three years, he took the city, put Hoshea into bonds, carried away the people beyond the Euphrates; (2 Kings xviii. 9, 10.) and thus he ruined the city and kingdom of Samaria, which had subsisted for two hundred and fifty-four years, from the year of the world 3030, to the year 3283. Tobit (i. 14.) was of the number of those captives that were carried away by Shalmaneser: but afterwards he got into the good graces of this prince, who gave him liberty to do what he pleased, and to live where he would: he even made him his purveyor, according to the Greek, which was an officer to furnish provisions to the king's household. This is all we know of Shalmaneser.

But besides what we know from the scripture concerning Shalmaneser, profane authors tell us, that this prince made war also with the Tyrians. Eluleus king of Tyre, seeing the Philistines were much weakened by the war which they had with Hezekiah king of Judah, took this opportunity of reducing again to his obedience the city of Gath, which had revolted from him some time before. The Gittites fearing the power of the king of Tyre, had recourse to Shalmaneser, who marched with all his forces against the Tyrians. At his approach the city of Sidon, otherwise Ace, afterwards Ptolemais, and now Acre, and the other maritime cities of Phœnicia, which till then were subject to the Phœnicians, shook off their yoke, and submitted themselves to Shalmaneser.

But the Tyrians, with only twelve ships, having in a sea-fight defeated the united fleet of the Assyrians and Phœnicians, acquired by this victory

fo great a reputation at sea, and became so formidable, that Shalmaneser durst no more engage with them by sea: he withdrew therefore into his own dominions, but left a great part of his army to form the siege of Tyre. The besiegers made but a slow progress, by reason of the brave resistance of the besieged: however, they stopt up the aqueducts, and cut the pipes that brought the water into the city, which reduced the Tyrians to the last extremity. To remedy this scarcity of water, the besieged began to dig wells in their city, and, by means of this assistance, they held out well enough for five years longer; and in the mean time, Shalmaneser happening to die, the siege was raised. *Menan. apud Joseph. Antiq.* Usher places this siege of Tyre in the year of the world 3287.

SHAMA, son of Hothan the Aroerite. 1 Chron. xi. 44. He is called Shammah the Harodite in 2 Sam. xxiii. 25. and Shammoth the Harorite. 1 Chron. xi. 27.

SHAME is taken 1. For that affection which ariseth by reason of some civil dishonesty, or filthiness, and which appears in the countenance by blushing. Gen. ii. 25. 'They were naked, and were not ashamed.' There was neither deformity in their bodies, nor guilt in their souls, the cause of shame. 2. For trouble and perturbation of mind and conscience; being grieved and cast down at the remembrance of sin against God. Rom. vi. 21. 'What fruit had ye in these things whereof ye are now ashamed.' And in Ezra ix. 6. 'I am ashamed, and bluth to lift up my face to thee, my God: for our iniquities are increased over our head.' This is a shame of conscience, which in wicked men is an evil affection, and part of the torment of hell: but in the godly, it is a good affection, a sign and fruit of their repentance. Jer. xxxi. 19. 'Ephraim smote upon his thigh and was ashamed.' 3. For a shameful

idol, which would bring the worshippers of it to shame at last. Hof. ix. 10. 'They went to Baal-peor, and separated themselves unto that shame.' 4. For scorn, derision, and contempt. Ezek. xxxvi. 6. 'Ye have borne the shame of the heathen.'

To uncover the shame or nakedness of a person are synonymous terms. Isaiah threatens the Egyptians, that they should be led away captive, stark naked, without any thing to cover their shame, or their nakedness. Isa. xx. 4. And the same prophet says, 'Thy nakedness shall be uncovered, yea, thy shame shall be seen.' Isa. xlvii. 3. It is said, Prov. iii. 35. 'Shame shall be the promotion of fools.' Their promotion shall be their own shame, and the disgrace of those that promote them. And in Prov. ix. 7. 'He that reproveth a scorner getteth to himself shame.' He loseth his labour, and shall only get discredit by it. The apostle says, (Rom. v. 5.) 'Hope maketh not ashamed.' Such hope which is the fruit of faith, patience, and experience shall not be disappointed: but shall certainly obtain the good things hoped for, and so bring matter of rejoicing, and not of shame. *Crudden's Concord.*

SHAMGAR, the son of Anath, was the third judge of Israel. He succeeded Ehud, and was succeeded himself by Barak. Judg. iii. 31. The scripture acquaints us with none of the particulars of his administration, except that he defended Israel, and slew six hundred Philistines with an ox-goad.

SHAMHUTH, the Izrahite, one of the generals of David's and Solomon's army, who commanded twenty-four thousand men. 1 Chr. xxvii. 8.

SHAMIR, the name of two cities, one in the tribe of Judah; (Josh. xv. 48.) and another in the tribe of Ephraim, and in the mountains belonging to this tribe, where dwelt Tola, the judge of Israel. Judg. x. 1.

SHAMMAH, the name of two men

men, one the son of Reuel, and grand-son of Esau; (Gen. xxxvi. 13.) and another the son of Jesse, and brother of David. 1 Sam. xvi. 9.

SHAMMAH, the son of Agee the Harorite, one of the heroes of David's army; (2 Sam. xxiii. 11.) and the same with Shama.

SHAMMAI, the son of Rekem, and father of Maon. 1 Chr. ii. 44. Rekem is the same as Petra, the capital city of Arabia Petrea. Maon is also a city of the same canton, whence it is easy to find out the founders, or first inhabitants of these cities.

SHAMMUA, the son of Zaccur of the tribe of Reuben. Numb. xiii. 4. He was one of those whom Moses sent from Kadesh-barnea to view the land of promise.

SHAPHAM, or SHAPHAN, son of Azaliah, secretary of the temple in the time of king Josiah. 2 Kings xxii. 9, 10. &c. 2 Chr. xxxiv. 20. Jer. xxix. 3, &c. It was Shaphan who informed this prince, that the book of the law of the Lord was found in the temple. We find several sons of Shaphan, viz. Ahikam, Elasa, Gamariah, and Jezoniah; but we cannot say they are all sons of the same Shaphan.

This is the name of two other men, concerning whom the scriptures acquaint us with no particulars.

SHAPHAT, or SAPHAT, son of Hori, of the tribe of Simcon, and one of the twelve that were deputed to view the land of Canaan. Numb. xiii. 5.

SHAPHAT, of the city of Abelmeholah: he was father to the prophet Elisha. 1 Kings xix. 16—19. 2 Kings iii. 11.

SHAPHAT, son of Shemaiah. 1 Chr. iii. 22. He was of the royal family of David by Jecaniah.

SHAPHAT, son of Adlai, who had the chief care of the herds of cattle that king David had in Basan. 1 Chr. xxvii. 29.

SHAPHER, or SEPHIR. Numb. xxxiii. 23. Mount Shapher was one

of the encampments of the Israelites in the desert, between Kehelathah and Haradah.

SHARAI, or SARAI, was one of those, who, after the captivity of Babylon, dismissed their strange wives, Ezra x. 40.

SHARAIM, a city of the tribe of Judah. Josh. xv. 56, &c.

SHAREZER, or SARASAP, second son of king Sennacherib: he assassinated his father while he was paying his devotions to his God Nisroch. 2 Kings xix. 37. Tob. i. 21.

SHAREZER, and Regem-melech, Jews of Babylon, who consulted the prophet Zechariah (vii. 2.) concerning the fast of the fifth month. See REGEM-MELECH.

SHARON, or SARON. There are three cantons of Palestine known by the name of Sharon. This name was almost become a proverb, to express a place of extraordinary beauty and fruitfulness. See Isai. xxxiii. 9. and xxxv. 2.

The first, according to Eusebius and St. Jerom, is a canton between mount Tabor and the sea of Tiberias.

The second, a canton between the city of Cæsarea of Palestine and Joppa.

And the third, a canton beyond Jordan, in the country of Basan, and in the division of the tribe of Gad. 1 Chr. v. 16. Mr. Reland maintains, that there was no Sharon beyond Jordan; and that those of the tribe of Gad came to feed their flocks as far as the canton that lies about Joppa, Cæsarea, and Lydda: but to Calmet this seems incredible, because of the distance of the places: besides the country of Basan itself was very fine and fruitful.

Modern travellers give this name also to the plain that lies between Ecdippe and Ptolemais.

SHARON, or LASHARON, a city, whose king was taken and slain by Joshua. Josh. xii. 18. St. Luke, in the Acts, (ix. 35.) seems to take notice of a city by the name of Sharon or Saron; and in the Chronicles



(1 Chron. xxvii. 29.) we find one called Shitrai the Shoronite: but these passages may well enough be supposed to stand for a country or canton, and not a city by the name of Sharon.

SHARUHEN, or SAROHEN, a city of the tribe of Simeon, (Josh. xix. 6.) probably the same as Saharem.

SHASHAK, or SESAC, one of the posterity of Benjamin, who dwelt at Jerusalem with his children, probably at the return from the captivity of Babylon. 1 Chron. viii. 25.

SHAVEH, or SAVE, the valley of Shaveh, otherwise called *the valley of the king*. Gen. xiv. 17. It was probably pretty near Jerusalem; because Melchisedec king of this city, and the king of Gomorrah, came to meet Abraham at his return from the defeat of the five kings, as far as the valley of Shaveh.

SHAVEH-KIRJATHAIM. The Emims, an ancient people beyond Jordan, dwelt at Kirjathaim. Gen. xiv. 5. Chedorlaomer and his confederates defeated them the same year that they attacked the five kings of Pentapolis. Afterwards, the Moabites drove out the Emims. Deut. ii. 10. Calmet thinks it probable, that Shaveh-kirjathaim was a plain near the city of Kirjathaim. See KIRJATHAIM.

SHAVING. The use of shaving the beard and hair, and sometimes the whole body, was common among the Hebrews. The Levites, on the day of their consecration; (Numb. viii. 7.) the lepers at their purification; (Lev. xiv. 8, 9.) shaved all the hair of their bodies. A woman taken prisoner in war, when she married a Jew, shaved the hair of her head. Deut. xxi. 12. The Hebrews, as well as those nations bordering upon Palestine, shaved themselves when they mourned, as also in times of great calamity, either public or private. See the articles BEARD, HAIR, &c.

SHAUL, the son of Simeon, and grandson of Jacob. Numb. xxvi. 13.

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SHAVSHA, one of David's secretaries. 1 Chr. xviii. 16.

SHEAF. The day after the feast of the passover, they brought a sheaf into the temple, as the first fruits of the barley-harvest; (Lev. xxiii. 10, 12.) and these are the ceremonies that were then performed. On the fifteenth of the month Nisan, in the evening, when the feast of the first day of the passover was ended, and the second day was begun, which was a working-day, the house of judgment deputed three men to go in solemnity, and gather the sheaf of barley. The inhabitants of the neighbouring cities came together, to be present at the ceremony. The barley was gathered in the territory of Jerusalem. The deputies demanded, three times together, if the sun was set; and were as often answered, that it was. Afterwards, they demanded three times, if they might have leave to cut the sheaf, and leave was as often granted. They reaped it out of three different fields with three different sickles, and put the ears into three boxes to carry them to the temple. *Cod. Menæchot. Maimonid.*

When the sheaf, or rather the three sheaves, were in the temple, they were threshed in the court; and of the grain that came out, they took a full omer, and after it had been winnowed, parched, and bruised, they sprinkled oil over it, and added a handful of incense; then the priest, who received the offering, shook it before the Lord to the four quarters of the world, cross-wise; he cast part of it upon the altar, and the rest was his own. After this, every one might begin their harvest. See the article FIRST-FRUITS.

SHEAL, the son of Bani, one of those that quitted the wives which they had married contrary to the appointment of the law. Ezra x. 29.

SHEBA, the son of Raamah, (Gen. x. 7.) is thought to have peopled Arabia Felix, where his father Raamah had his dwelling.

SHEBA, the son of Joktan. Gen. x.

28. Bochart places him in Arabia Felix: but Calmet rather thinks, that he should be placed in Persia, or Armenia, as there are some traces of his name, as well as that of his father Joktan, and his other children in those countries.

SHEBA, son of Jokshan. Gen. xxv. 3. Probably he dwelt in Arabia Deserta, or thereabouts. Calmet and Bochart think, that they were the descendants of this Sheba, who took away Job's cattle. Job i. 15.

SHEBA, *the queen of Sheba*, of whom mention is made in 1 Kings x. 1, 2, &c. and 2 Chr. ix. 1, 2, &c. and who in the gospel (Mat. xii. 42. and Luke xi. 31.) is called 'queen of the south,' was, according to some, a queen of Arabia; and according to others, a queen of Ethiopia. Josephus says, that Sheba was the ancient name of the city of Meroe, before Cambyfes gave it that of his sifter; and that it was from thence the queen came, of whom we are speaking. This opinion has much prevailed. The Ethiopians at this day maintain, that this princess was of their country, and that her posterity reigned there for a long time. They preserve a catalogue of them, their names, and successions. The eunuch of queen Candace, who was converted and baptized by St. Philip, (Acts viii. 27.) was an officer belonging to a princess of the same country. The antients acknowledge, that women were used to govern in this country. The isle of Meroe is sometimes comprehended in Ethiopia; and this country, as well as Egypt, is to the south of Palestine. See the article CANDACE. Those who would have this princess to come from Arabia, rely, first, upon the general consent of all the world, that there are Sabeans and Cushims, or Ethiopians, in Arabia. This princess was queen of Sheba, or of Cush, and Ethiopia. Secondly, Arabia is to the south from Judea. Thirdly, this country, whereby is meant Arabia Felix, may very well be said to be at the

uttermoſt parts of the world, as it is said, that the queen of Sheba came from the uttermoſt parts of the earth, (Mat. xii. 42.) to hear the wisdom of Solomon; because Arabia the Happy borders upon the ocean to the south, and formerly they knew no land beyond it: *Terra, finesque, quæ ad orientem vergunt, Arabiâ terminantur*, says Tacitus. Fourthly, Arabia abounds in gold, silver, spices, and precious stones, which are the presents that this princess made to Solomon; which cannot be conveniently said of the island of Meroe. Lastly, several understand the following verses of Claudian, of the Sabeans in Arabia Felix, where, he says, the women are used to govern:

*Medis, levibusque Sabæis  
Imperat hic sexus, reginarumque sub  
armis*

*Barbariæ pars magna jacet.*

And if popular traditions may be any thing relied on, that of the Arabians may be produced, who think that queen Balkis came out of the city of Sheba, otherwise called Marib or Mareb, situated in Yemen, to visit Solomon.

But to relate what the scripture says of this queen, whom Josephus calls Nicaule. She came to make trial of the wisdom of Solomon, by proposing riddles to him, and other ænigmatical questions, which were then of frequent use among those that passed for wise men. She arrived at Jerusalem with an equipage suitable to her dignity. She brought with her a great quantity of spices, of gold, and of precious stones; and being introduced to king Solomon, she proposed to him whatever she had conceived in her mind. Solomon satisfied her in all things that she enquired after; and seeing the great wisdom of this prince, the magnificence of his court, and the sumptuousness of his table and attendants, she was quite astonished, and owned to Solomon, that what she had been witness of was much beyond what had been

been told her. She made him a present of six score talents of gold, and of a vast quantity of perfumes and precious stones. The king on his part gave the queen of Sheba whatever she desired, without reckoning the presents he made her with a royal magnificence; after which she returned to her own kingdom. This is what the books of the Kings and Chronicles tell us, of this journey of the queen of Sheba to Jerusalem.

The Ethiopians think the queen of Sheba was of their country, and that she returned big with child of a boy that she had by Solomon. When this child was of an age to learn, she sent him to Solomon to be instructed, who brought him up as his son. He took great care of him, provided the ablest masters for him, and then sent him back to his mother, to whom he succeeded in the kingdom. The kings of Ethiopia pretend to be descended from Solomon by this young prince, whom they call Menilchec or Meilic; and they reckon four and twenty emperors of this family down to Basilides, who reigned about the middle of the seventeenth age. *Ludolph's history of Ethiopia*, and *Calmet's Dict. voc. Nicaule & Saba*.

SHEBA, a city of the tribe of Simeon, (Josh. xix. 2.) the same city as Beer-sheba, or perhaps the same as Shema. Josh. xv. 26.

SHEBA, son of Abihail, of the tribe of Gad, who dwelt in the country of Bashan. 1 Chron. v. 13.

SHEBA, son of Bichri, of the tribe of Benjamin, a very turbulent fellow, who was near engaging the Israelites in a civil war. After the defeat of Absalom, when the tribe of Judah, without waiting for the other tribes, came to king David, and brought him over the river Jordan on his way to Jerusalem; the other tribes resenting the little notice that was taken of them, and said, (2 Sam. xix. 41, 42, &c.) Why have you taken our king away, and brought him over Jordan without

us? Those of Judah answered, Because we are most concerned in the king. There was other provoking language given on both sides, inasmuch that Sheba the son of Bichri founded a trumpet, put himself at the head of the malcontents of Israel, and proclaimed; We have no share in David, nor any thing to do with the son of Jesse: O Israel, return every man to his own house. Thus all Israel forsook David, and followed Sheba. *id.* xx. 1, 2, &c.

When David came to Jerusalem, he sent Abishai, with what troops were at hand, in pursuit of this traitor. Joab also took the soldiers under his command, and crossing over the country which is to the north of Jerusalem, he arrived at Abel-beth-maacha, a city lying at the entrance of the pass that is between Libanus and Antilibanus, whither Sheba was retired, with the choice of his army. Joab besieged the place, and began to demolish the walls, when a woman of the city, who was wiser than the rest, spoke to him from the wall, and asked, If he was come to destroy Abela? Joab answered, that he had to do with none but with Sheba the son of Bichri, who was a rebel. She told him, That Sheba's head should be thrown to him over the wall. She then persuaded the people to cut off Sheba's head, and to throw it to Joab; which was no sooner done, but that general and his army retired, without entering the town.

SHEBAM, a city beyond Jordan, in the distribution of the tribe of Reuben. Numb. xxxii. 3.

SHEBANIAH, a priest in the time of David, who assisted at the ceremony of bringing the ark to Jerusalem, and at that ceremony blew the trumpet. 1 Chr. xv. 24.

This is also the name of two other men mentioned in scripture.

SHEBARIM, a place about Ai and Bethel. The inhabitants of Ai pursued the Israelites from the gate of their

their city as far as Shebarim. Some take Shebarim in an appellative sense. ' They pursued them, till they had intirely routed them : ' thus the Septuagint, *ἕως συντριψάν αὐτοὺς*. Josh. vii. 5.

SHEBAT, the fifth month of the civil year of the Hebrews, and the eleventh of the ecclesiastical year, and answers to our month of January. By this month the Jews began to number the years of the trees they planted, the fruits of which were esteemed profane and impure till the fourth year. The tenth of Shebat was a fast for the death of the elders who succeeded Joshua in the government of the people. Judg. ii. 7, 10. The twenty-third of Shebat was a fast in memory of the resolution that was taken by the Israelites to make war with Benjamin, to revenge the outrage committed against the Levite's wife. Judg. xix. xx. On the thirteenth of the same month, Simon Maccabæus was assassinated by Ptolemy the son of Abubus, his son-in-law. 1 Mac. xvi. 14, 15, &c.

SHEBER, the son of Caleb by his concubine Maachah. 1 Chr. ii. 48.

SHEBNA, or SHEBNAH, secretary to king Hezekiah. This prince sent Shebna, Joah, and Asaph, to hear what Rabshakeh had to propose from king Sennacherib. 2 Kings xviii. 18. Some have pretended, that Shebna had been high-priest, but the scripture calls him the scribe, and the treasurer. See the prophecy pronounced against him by Isaiah xxii. 15, &c. which it is supposed was fulfilled upon him under the reign of Manassèh, with whom, it is thought, he was taken captive, and carried to Babylon.

SHEBUELL, the eldest son of Gershom son of Moses. 1 Chr. xxiii. 16. One of this name, and a descendant from Shebuel the grandson of Moses, had the care of the temple treasures. 1 Chr. xxvi. 24.

SHECHANIAH, the name of several men mentioned in scripture. See 1 Chr. iii. 21. Neh. vi. 18. Ezra viii.

SHECHEM, or SICHEM, son of Gilead, and chief of the family of the Shechemites. Numb. xxvi. 31.

SHECHEM, son of Hamor, and prince of the Shechemites. He took away Dinah, the daughter of Jacob, as she went to see one of the festivals of the Shechemites, and dishonoured her, (Gen. xxxiv. 1, 2, &c.) about the year of the world 2265. Then asking her in marriage, he obtained her, upon condition that he and all the men of Shechem should be circumcised. This was agreed to; but on the third day after, when the wound of the circumcision was at the forest, Simeon and Levi, the two brothers of Dinah by the same mother, took their swords, entered the city of Shechem, and slew all the males they could meet with. After which, the other sons of Jacob, and their domestics, plundered the city.

SHECHEM, a city of Samaria, called otherwise SYCHAR, NEAPOLIS, or NAPLOUSE. Josephus says, that the people of the country called it Mabatha; perhaps because of the vale of Moreh that was hard by. Joshua (xvii. 7. xx. 7.) appoints this city to the tribe of Benjamin; and it was situate in the mountains belonging to this tribe. We have elsewhere spoken of mount Gerizim near Shechem. Gen. xlviii. 22. Jacob bought a field in the neighbourhood of this city, which by way of overplus he gave to his son Joseph, who was buried there. Josh. xxiv. 32. Near the same city was to be seen Jacob's well or fountain, near which Jesus Christ entered into discourse with the woman of Samaria. John iv. 5. After the ruin of Samaria by Shalmaneser, Shechem was the capital of the Samaritans; and Josephus says, it was still so in the time of Alexander the Great. It was ten miles from Shiloh, forty from Jerusalem, and fifty-two from Jericho. St. Jerom says, that St. Paula visited the church that was built upon Jacob's fountain. Antoninus Martyr, Adamnanus, and Villibaldus, who wrote

wrote in the eighth century, speak then of this church.

**SHEEP.** The sheep or lamb was a very common sacrifice of the old law. When Moses speaks of this kind of victims, he never omits to appoint, that the rump must be laid whole upon the fire of the altar. Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25, &c. This was the most delicate and valuable part of this animal. In the east there are sheep, whose tails or rumps are all over fat, and weigh sometimes five and twenty pounds or more. Those of Tartary, according to the testimony of Kinton, are so large, that they weigh sometimes eighty pounds. Those of Indostan have also their tails large and heavy, and their wool very short and fine. The tails alone of the sheep of Madagascar weigh fifteen or sixteen pounds. Herodotus says, that in Arabia are seen two sorts of sheep of a singular kind. Some have their tails so long, that they reach even three cubits; and if they are suffered to draw them along the ground, they are much bruised, and become ulcerous. Therefore the shepherds of that country are obliged to make little carriages, upon which they lay the tails of these sheep, and draw them about with them wherever they go. The other sheep are no less extraordinary; they have their tails two cubits long, or about three feet. Busbequius tells us in his voyage, that some of this sort are found in Asia Minor.

When Jacob was employed in Mesopotamia, in feeding the sheep of his father-in-law Laban, the angel of the Lord appeared to him, and said, (Gen. xxxi. 12, 13, 14.) 'Lift up now thine eyes and see, all the rams which leap upon the cattle are ring-speckled, speckled, and grided.' At the same time he discovered to him a secret, to make all the sheep be produced of different colours, by means of branches of trees, half peeled and half with the bark on; which were to be placed near the troughs at which

the sheep drank. The matter is related at full length in the thirtieth chapter of Genesis; and the opinion of commentators in relation to this artifice, may be seen under the article **JACOB.**

By the name sheep, the scripture often understands the people. 'We are thy people and the sheep of thy pasture.' Psal. lxxix. 13. And elsewhere, Psal. lxxx. 1. 'O shepherd of Israel, thou that leadest Joseph like a flock.' Jesus Christ (Mat xv. 24.) says, that he was sent only to the lost sheep of Israel. The righteous are often compared to sheep, exposed to the violence of the wicked, to the fury of wolves, to the slaughter. Psal. xlv. 11. At the last judgment, the just, being represented by sheep, shall be at the right-hand of the sovereign judge, and put in possession of the kingdom of heaven. Our Saviour says, that deceivers are wolves in sheep's cloathing. Mat. vii. 15. See the article **SHEPHERD.**

**SHEKEL**, the name of a weight and coin among the antient Hebrews.

Among the different opinions concerning the weight and value of the shekel, we shall adhere to the sentiments of Dr. Arbuthnot upon that subject, who makes the weight of the shekel equal to 9 pwt. 2 $\frac{1}{2}$  gr. English troy-weight; and the value, equal to 2s. 5 $\frac{3}{4}$  d. sterling money: but the golden shekel was worth 1l. 16s. 6d. English money. See the tables under the articles **WEIGHTS** and **MONEY.**

Some are of opinion, that the Jews had two kinds of shekels, viz. the common one already taken notice of, and the shekel of the sanctuary, which last they make double the former. But most authors make them the same, and think that the word *sanctuary* is added, to express a just and exact weight, according to the standards that were kept in the temple or tabernacle. Moses (Numb. xviii. 16.) and Ezekiel (xlv. 12.) say, that the shekel was worth twenty gerahs.

**SHELAH**, fon of Judah. Gen. xxxviii. 11. Judah having fucceffively given his two fons Onan and Er to Tamar, and God having put them to death becaufe of their wickednefs; Judah bid Tamar continue a widow till his third fon Shelah fhould grow up. But Judah had no mind to give him to Tamar for a husband, for fear the fame fhould happen to him as did to his brothers; wherefore he put herfelf in the way of Judah; and he, not knowing who ſhe was, lay with her, as may be feen under the articles **TAMAR** and **JUDAH**. Shelah was chief of the family of the Shelanites. Numb. xxvi. 20.

**SHELEMLIAH**, one of thofe that put away their wives, which they had taken contrary to the law, at their return from the captivity of Babylon. Ezz. x. 39.

**SHELEMLIAH**, of the race of the priests. Nehem. xiii. 13. He was appointed by Nehemiah to have the infpection of the firft-fruits and tenths that belonged to the temple.

**SHELEPH**, fecond fon of Joktan. Gen. x. 26.

**SHELESH**, fon of Helem, of the tribe of Aſher. 1 Chr. vii. 35.

**SHELOMI**, or **SALOMI**, father of Ahihud, of the tribe of Aſher. This Ahihud was one of the commiſſioners for dividing the land of Promiſe. Numb. xxxiv. 27.

**SHELOMITH**, **SALOMITH**, or **SALUMITH**, daughter of Dibri, of the tribe of Dan, and mother of that blaſphemer, (Levit. xxiv. 10, 11.) who having blaſphemed the name of the Lord in the camp, was condemned to be ſtoned. The ſcripture tells us, that Shelomith had this blaſphemer by an Egyptian, which ſhould be naturally underſtood of an Egyptian that had married her; but the Rabbins explain it otherwiſe. They ſay, that Shelomith was a very handſome and virtuous woman, who having been much tempted by an Egyptian, one who was an overſeer of the Hebrews labours, to

a criminal converſation with him, ſhe ſtrenuouſly refuſed to comply with his deſires: but this man living at laſt found an opportunity by night, of ſlipping into the houſe and bed of Shelomith, in the abſence of her husband, he abuſed her.

The day following, when the woman had diſcovered the injury that had been done her, ſhe bitterly complained of it to her husband, as ſoon as he returned. He at firſt thought of putting her away from him, but he ſtill kept her for ſome time, to ſee if ſhe ſhould prove with child by the Egyptian. After ſome months, her pregnancy was evident; then he ſent her away, and reaſoned with the officer who had done him this outrage. But the Egyptian abuſed him, and was even beating him, when Moſes, coming hither by chance, and hearing the reaſon of this quarrel, took the Iſraelite's part, killed the Egyptian, and buried him in the ſand.

The brethren of Shelomith, finding that their ſiſter was turned away as an adultereſs from the houſe of her husband, pretended to call him to an account for it, and to oblige him to take her again; which the husband refuſing to do, they quarrelled; and were at blows, when Moſes happening to come among them; and endeavouring to reconcile them, the husband of Shelomith aſked him, what he had to do in the affair? who made him a judge over them? and whether Moſes had a mind to kill him, as he had killed the Egyptian the day before? Moſes, hearing this, was afraid, and withdrew out of Egypt into the country of Midian. The blaſphemer that was ſtoned in the wilderneſs, as the Jews ſay, was the fon of Shelomith, and this Egyptian, who is the perſon Moſes ſpeaks of in Exod. ii. 11, 12. and the husband of Shelomith, is the perſon intimated. *ibid.* 13, 14. Thus the Jews corrupt and ſupply the ſcripture narrations.

**SHELOMITH**, daughter of Zerubbabel prince of Judah. 1 Chr. iii. 19.

SHELOMITH, the son of Shemei, a Levite of the family of Gershon. 1 Chr. xxiii. 9.

SHELOMITH, son of Izhar, a Levite of the family of Gershon, the son of Moses. 1 Chr. xxiii. 18.

SHELOMITH, daughter of Rehobam king of Judah; and of Maachah, the daughter of Absalom. 2 Chron. xi. 20.

SHELOMITH, son of Zichri, a descendant of Eliezer the son of Moses, keeper of the treasures of the temple. 1 Chr. xxvi. 26.

SHELOMOTH, or SALEMOTH, son of Izhari, and father of Jahath. 1 Chr. xxiv. 22. perhaps the same as Shelomith mentioned *id.* xxiii. 18.

SHELUMIEL, or SALAMIEL, son of Zurishaddai, prince of the tribe of Simeon. Numb. i. 22. vii. 36, 37. x. 19. He came out of Egypt at the head of fifty-nine thousand three hundred men, that carried arms, and made his offering to the tabernacle in his order, as head of his tribe.

SHEM, or SEM, son of Noah. Gen. vi. 10. He was born in the year of the world 1558. It is the opinion of the generality of commentators, that Shem was younger than Japheth, and the second son of Noah, for reasons given under the article JAPHETH.

He entered into the ark with Noah his father; and when the good old man was overtaken with wine, and was found lying naked in his tent, (Gen. ix. 23—25.) Shem and Japheth covered him, nor would see any thing in him that was indecent. When Noah awoke, he conferred his blessings upon Shem, saying, Let the Lord God of Shem be blessed, and let Canaan be the slave of Shem. The greatest prerogative of Shem was, that from his race the Messiah was to proceed, and the worship of the true God was to be preserved among his posterity. Being an hundred years of age he begat Arphaxad, and died at the age of six hundred years, in the year of the world 2158. The posterity of Shem obtain-

ed for their portion the best provinces of Asia.

The Jews ascribe to Shem the theological tradition of the things that Noah had learned from the first men. Shem communicated them to his children, and by this means the true religion was preserved in the world. The rabbins think also, that Shem set up an academy or school of religion upon mount Tabor. They say that Shem is the same as Melchisedec, and that he himself had been at the school of Methuselah before the deluge for seventy-eight years; that he gave Abraham the whole tradition, the ceremonies of the sacrifices of religion, according to which this patriarch afterwards offered his sacrifices. Lastly, the Hebrews think, that he taught men the law of justice, and the manner of reckoning months and years, and the intercalations of the months. They pretend, God gave him the spirit of prophecy an hundred years after the deluge, and that he prophesied for four hundred years, though with little success, because men were become so corrupted. Methodius says, that he dwelt in the island of the sun, that he invented astronomy, and that he was the first king that governed upon the earth. They impute to him the foundation of Septa, a maritime city of Africa, of Salernum in Italy, and of Salem in Judea. Those that confound him with Melchisedec, ascribe to him Psalm ex. 'The Lord said unto my Lord,' &c. and a book of physic which is found in an Hebrew manuscript in the library of the elector of Bavaria. See *P. Scipio Sgambat, Archiep. vet. Testament.* l. 1. Shem had five sons, Elam, Asher, Arphaxad, Lud, and Aran, who peopled the finest provinces of the east. See their several articles. The principal design of Moses being to give the history and the laws of the Jews; he carried the genealogy of Shem farther than that of the other sons of Noah, which did not directly belong to his subject. It is pretended, that Noah

committed to Shem the care of the body of Adam, which he sent and buried upon Calvary. It is said also, he deposited his will with him, by which he distributed the whole earth among his three sons. There is reason to conjecture, that the heathen have confounded him with Typhon a famous giant, or hurtful deity. Ham is Jupiter, Japheth is Neptune, and Shem is Pluto. See *Bochart's Phaleg*. l. i. c. 1.

**SHEMA**, a city of the tribe of Judah. Josh. xv. 26.

**SHEMA**, the fourth son of Hebron, and father of Rahan. 1 Chr. ii. 42, 43.

**SHEMA**, son of Joel, and father of Azaz, of the tribe of Reuben. 1 Chr. v. 8.

**SHEMAAH**, or **SAMAA**, father of Joash, of the tribe of Benjamin; he was one of those that joined himself to David at Gibeah, while Saul persecuted him. 1 Chr. xii. 3.

**SHEMAIAH**, father of Shimri, of the tribe of Simeon. 1 Chr. iv. 37.

**SHEMAIAH**, son of Joel, of the tribe of Reuben. 1 Chr. v. 4.

**SHEMAIAH**, a prophet of the Lord. He was sent to Rehoboam king of Judah, (1 Kings xii. 22, &c.) with this message from God; 'Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house, for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.'

Some years after this, (*id.* xiv. 25, &c.) Shishak king of Egypt came into Judah, made war against Rehoboam, and took the best places of his kingdom. Then the prophet Shemaiah told Rehoboam and the princes of Judah, who had retired into Jerusalem, that they had forsaken the Lord, and now he in his turn would forsake them, and deliver them into the hands of Shishak king of Egypt. The king and the princes being in a consternation, answered, The Lord is just. God seeing their humiliation; sent his word

to Shemaiah, saying, Since they have humbled themselves under my hand, I will not entirely destroy them, I will give them some succour, and my wrath shall not be poured out upon Jerusalem; but I will bring them into subjection to this foreign prince, that they may know the difference between my government, and that of the kings of the earth. Shishak entered into Jerusalem, and contented himself with taking away what was most valuable in the treasuries of the temple, and the king's treasury, and so returned into Egypt. The same prophet Shemaiah wrote the history of king Rehoboam. 2 Chr. xii. 15. This is all we know of this prophet.

**SHEMAIAH**, son of Shechaniah, of the royal family of Judah. 1 Chr. iii. 22.

**SHEMAIAH**, son of Hafshub, a Levite. 1 Chr. ix. 14.

**SHEMAIAH**, of the race of Elizaphan, a Levite; he officiated in the tabernacle with two hundred of his brethren, of whom he was head. 1 Chr. xv. 8, 11.

**SHEMAIAH**, son of Galal, and grandson of Jeduthun. 1 Chr. ix. 16.

**SHEMAIAH**, son of Nathaneel, secretary of the temple. 1 Chr. xxiv. 6. Calmet takes him to be the same with Shemaiah, the descendant of Elizaphan, mentioned before, and 1 Chr. xv. 8, 11. and also 1 Chr. xxv. 17.

**SHEMAIAH**, son of Obed-edom, a Levite, and porter of the temple. 1 Chr. xxvi. 4, 7.

**SHEMAIAH**, a Levite, who lived in the time of king Jehoshaphat, and with several others was sent by this prince to instruct the people in the cities of Judah. 2 Chr. xvii. 8.

**SHEMAIAH**, a Levite of the race of Jeduthun, in the time of king Hezekiah. 2 Chr. xxix. 14.

**SHEMAIAH**, a priest in the time of Hezekiah. 2 Chr. xxxi. 15.

**SHEMAIAH**, a prince of the Levites in the time of Josiah. 2 Chr. xxxv. 9.

**SHEMAIAH**, one of the principal



Israelites, who returned from the captivity with Ezra. viii. 16. x. 21.

**SHEMAIAH**, the son of Dalaiah, a false prophet in the time of Nehemiah, who, being corrupted by Sanballat and the other enemies of Nehemiah, would have persuaded him to retire into the temple. Neh. vi. 10.

**SHEMAIAH**, the Nehelamite, a false prophet that lived at Babylon, while Jeremiah was in Judea. Jeremiah having sent some prophecies to the captive Jews at Babylon, Shemaiah the Nehelamite wrote back to the people of Jerusalem, with a view to disgrace this prophet, and in particular to Zephaniah, a prince of the priests, as well as to the other priests, reproaching them for not seizing Jeremiah, and putting him in prison, as one possessed with a spirit of false prophecy. Jeremiah, in his turn, wrote back to the captives in the terms following: Since Shemaiah the Nehelamite has spoke to you in my name, though he had no commission from me, and since he has given you false hopes, this is what the Lord says against Shemaiah the Nehelamite, and against his posterity, None of his race shall ever sit in the midst of the people, and he shall have no share in the happiness that I shall shower down upon my people. Jer. xxix. 24, 25—31, 32.

**SHEMAIAH**, father of Delaiah, one of the princes of Judah in the time of Jehoiakim. Jer. xxxvi. 12.

**SHEMARIAH**, one of those stout men, who repaired to the assistance of David at Ziklag. 1 Chr. xii. 5.

**SHEMARIAH**, one of those that had married strange wives, and divorced them after their return from the captivity. Ezra x. 32.

**SHEMEBER**, king of Zebouim, one of the five confederate princes defeated by Chedorlaomer and his allies. Gen. xiv. 2, &c.

**SHEMER**, the name of him who sold the mount of the same name to Omri king of Israel, upon which that prince built the city of Samaria. 1

Kings xvi. 24. See the article **SAMARIAH**.

This hill was famous before the building of Samaria upon it, for the battle fought between Abijah king of Judah, and Jeroboam king of Israel, when Abijah at the head of four hundred thousand men encamped on this mount. 2 Chr. xiii. See the articles **ABIJAH** and **JEROBOAM**.

**SHEMIDA**, son of Gilead, of the tribe of Manasseh, head of the family of the Shemidaites. Numb. xxvi. 32. 2 Chr. vii. 19.

**SHEMIRAMOTH**, a Levite and porter of the temple. 1 Chr. xv. 18.

**SHEN**. Samuel erected a stone between Mizpeh and Shen, which he called Eben-ezer, saying, 'hitherto hath the Lord helped us.' 1 Sam. vii. 12.

**SHENEH**, the name of one of the rocks over which Jonathan passed to come at the garrison of the Philistines. 1 Sam. xiv. 4.

**SHEPHAM**, a city of Syria, which was the eastern limit of the land of Promise. Numb. xxxiv. 10, 11. This might be the same with Apamea.

**SHEPHATIAH**, son of David and Abital. 2 Sam. iii. 4. 1 Chr. iii. 3.

**SHEPHATIAH**, son of Reuel, and father of Meshullam. 1 Chr. ix. 8.

**SHEPHATIAH**, one of the men of might that came over to David at Ziklag. 1 Chr. xii. 5.

**SHEPHATIAH**, son of Maachah. He was chief of the tribe of Simeon in the time of king David. 1 Chr. xxvii. 16.

**SHEPHATIAH**, one of the sons of king Jehoshaphat. 2 Chr. xxi. 2.

**SHEPHATIAH**, son of Hattil. His posterity returned into Judea, after the captivity of Babylon. Ezr. ii. 57. They were to the number of three hundred and seventy-two. See Nehem. vii. 9.

**SHEPHATIAH**, son of Mattan; he was one of those that accused Jeremiah of intimidating the people by

his doleful predictions. Jerem. xxxviii. 1.

**SHEPHERDS, or PASTORS.** When the patriarch Joseph invited his father and brethren to settle in Egypt, (Gen. xlv. 31, 32, 33, 34.) he bid them tell Pharaoh, that they were shepherds, or breeders of sheep, that they might have the land of Goshen assigned to them for an habitation; because, says Joseph, every shepherd is an abomination to the Egyptians. Now it is inquired, whence it is that the Egyptians had such an abhorrence to shepherds? There are two reasons generally assigned for this. First, because the Hebrews who bred sheep, made no difficulty to kill and eat them, or to sacrifice them to their gods. Whereas the Egyptians worshipped sheep and goats, and all creatures of that kind, and would have thought it a great crime to kill or sacrifice them. Diodorus Siculus says, that sheep are in very great veneration throughout all Egypt. And Strabo assures us, that they sacrificed them only in the nome or province of Nitria, or in that of Mendese, according to Herodotus.

Tacitus observes, that the Israelites sacrificed sheep and lambs, as if it were to insult Jupiter Ammon, a deity of the Egyptians; and that they killed oxen without any scruple, to affront the ox Apis. But all this does not prove, that the employment of ox-keepers, or neatherds was of itself odious to the Egyptians, as the scripture imminates it was: on the contrary, this office would have recommended them to the esteem of the people, if they had not killed these animals; as in the nome of Mendese, the keepers of goats were honoured, because the goat was the favourite deity of that canton.

We must therefore seek for another cause of the aversion which the Egyptians expressed towards shepherds. Manetho relates, that an army of strangers from the coasts of Arabia, or from the east, made an irruption into Egypt, and finding it without defence,

they subdued it, and had a succession of kings in lower Egypt for about five hundred and eleven years. After which, the kings of Thebais, and of the rest of Egypt, maintained a long war against them, and at last drove them out of the country. The race of these princes were called *Hic-fos*, that is to say, *kings of Shepherds*. Some, says Manetho, affirm, they were Arabians; but we find in other books, that they were not kings, but captives. For in Egyptian, the word *Hic*, when pronounced *Hoc*, signifies a captive. This reason of the hatred of the Egyptians against shepherds appears to be more plausible.

Abel was a keeper of sheep, according to Moses, (Gen. iv. 2.) and the greatest number of the antient patriarchs followed the same profession. When men began to multiply, and to be distinguished from one another by following different employments, Jabal, son of Lamech and his wife Adah, was acknowledged as father and founder of shepherds and nomades, whose dwelling was in tents: (Gen. iv. 20.) 'He was the father of such as dwell in tents, and of such as have cattle.'

God sometimes takes the name of the shepherd of Israel: (Isa. xl. 11.) in the same manner as kings, both in scripture and antient writers, are distinguished by the title of shepherds of the people. Ezek. xxxiv. 23. And the people forsaken, are compared to a flock without a shepherd. Numb. xxvii. 17. 1 Kings xxii. 17. Isaiah says, that the Messiah shall feed his flock. Isa. xl. 11. God calls Cyrus his shepherd. Isa. xlv. 28. The prophets often inveigh against the shepherds of Israel, against the kings who feed themselves, and neglect their flocks; who distress them, treat them ill, seduce them, and lead them astray. See to this purpose Ezekiel xxxiv.

The Lord says, that he brought through the Red-sea his people with their shepherds; (Isa. lxiii. 11.) that is, having Moses, Aaron, and the chief of the peo-

people at their head. Micah says, (v. 5.) that the Lord shall raise up seven shepherds over his people, and an eighth to govern the land of Assyria, and to bring from thence the people of Israel. We take these seven or eight shepherds to be the seven princes confederate with Darius son of Hytaspes, who killed Smerdis the magian, who had possessed himself of the empire of the Persians, after the death of Cambyfes.

Zechariah (xi. 8.) makes mention of three shepherds that the Lord had cut off in one month. These three shepherds were Aaron, Moses, and Miriam, who died in the wilderness; not indeed within the space of one month, but who all had the sentence of death passed upon them in a month, and died at a little distance of time from one another. This is the explication of the rabbins. Others think, that these three shepherds were David, Adonijah, and Joab, who did indeed die all in the space of one month.

The same Zechariah received order from the Lord, saying, (xi. 14, 15.) 'Take unto thee yet the instruments of a foolish shepherd;' for, says the Lord, 'I will raise up a shepherd in the land, which shall not visit those that be cut off,' &c. The shepherds having forsaken Jesus Christ, who was their lawful shepherd, were delivered up to foolish shepherds, who misused them, and plunged them into calamities. These shepherds are the Roman emperors, successors of Tiberius, under whom Jesus Christ was crucified. Caligula succeeded Tiberius; Claudius, Caligula; and Nero succeeded Claudius. Every one knows the characters of those princes; that they were truly foolish shepherds, mad, wicked, and cruel.

The Messiah is often represented under the name of a shepherd. Jer. xxiii. 4, 5. 'I will set up shepherds over them, which shall feed them. I will raise unto David a righteous branch.' Isaiah speaks in the same manner. Isai.

xl. 11. 'He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them into his bosom, and shall gently lead those that are with young.' And Zechariah (xiii. 7.) says, 'Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. Smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones.' Jesus Christ (Mat. xxvi. 31.) makes the application of this passage to what should happen at his passion. He takes upon himself the title of a good shepherd, who gives his life for his sheep. John x. 11, &c. He further says, in his description of a good shepherd, that he knows his sheep, 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; that he calls them by their name; that the hireling or bad shepherd forsakes the sheep, &c. St. Paul calls our Saviour the great shepherd of the sheep. Heb. xiii. 20. St. Peter gives him the appellation of chief of the shepherds. 1 Pet. v. 4. See SHEEP.

SHEPHI, or SHEPHO, the son of Shobal, of the race of Seir, (1 Chr. i. 38. Gen. xxxvi. 23.) one of the ancient kings of Idumæa.

SHEPHUPHAN, the son of Bela, and grandson of Benjamin. 1 Chr. viii. 5.

SHEESHACH, a name whereby Jeremiah points out Babylon. This prophet being directed to cause all nations to drink of the cup of the fury of the Lord, 'the king of Shehach shall drink after them;' (Jer. xxv. 26.) and elsewhere, (*id.* li. 41.) 'How is Shehach taken, and how is the praise of the whole earth surprised. How is Babylon become an astonishment among the nations?' Now the question is, how Babylon comes by this name? St. Jerom thinks, that Jeremiah uses this name for fear of offending Nebuchadnezzar, who was at this  
time

time besieging Jerusalem. Calmet takes Sheshach to be a pagan deity worshipped chiefly at Babylon, and thinks that the prophet gives this city the name of its tutelary deity, in the manner he speaks of it elsewhere: (*id.* l. 2.) Babylon is taken, Bel is confounded, Merodach is broken in pieces; our author also thinks it probable, that Sheshach is the moon; and at Babylon they celebrated feasts called *Sacra*, according to Strabo, in honour of the moon.

**SESHAI**, a giant, who, with his brethren Ahiman and Talmai, was, by Caleb, forced to abandon Hebron. Josh. xv. 14.

**SESHBAZZAR**, a prince of Judah, to whose care the sacred vessels of the temple were committed, when king Cyrus restored them to the Jews. Ezra i. 8. Most interpreters are of opinion, that this Sheshbazzar is the same with Zerubbabel; and that he bore the name of Sheshbazzar among the Babylonians, as Daniel did that of Belshazzar. The scripture says, that Zerubbabel laid the foundation of the temple; (Zech. iv. 9.) and it says the same of Sheshbazzar. Others will have it, that Sheshbazzar was a Persian officer, sent to govern Judea.

**SHETHAR**, one of the principal officers of the court of king Ahasuerus, spouse to queen Esther. 1. 14.

**SHETHAR-BOZNAI**, one of the officers of the kings of Persia beyond the Euphrates, who wrote to court against the Jews that were lately returned from their captivity. Ezra v. 6.

**SHEVA**, secretary to king David. 2 Sam. xx. 25.

**SHEW-BREAD**, the loaves of bread which the priest of the week put every sabbath-day upon the golden table, in the sanctuary before the Lord. See the article *Shew BREAD*.

**SHIBOLETH**, or **SIBBOLETH**, שִׁבּוֹלֶת, an Hebrew word which signifies an *ear of corn*. After Jephthah had beat the Ammonites, the men of

Ephraim were jealous of this advantage obtained by the tribes beyond Jordan, and came in arms into the country, complaining heavily that they had not been called to have a share in this expedition. Judg. xii. 6. Jephthah answered them with much moderation, which yet did not restrain the Ephraimites from using words of contempt towards the men of Gilead, telling them, they were only fugitives from Ephraim and Manasseh, a kind of bastards that belonged to neither of the two tribes. The Gileadites, being provoked by these reproaches, to blows they went, wherein the men of Gilead had the advantage, and killed a great number of the children of Ephraim. After which, they set guards at all the passes of Jordan; and when any Ephraimite that had escaped out of the battle came to the water-side, and desired to pass over, they asked him if he was not an Ephraimite? If he said, No; they bid him pronounce Shibboleth, which signifies an ear of corn. But he pronouncing it Sibboleth, according to the pronunciation of the Ephraimites, and not well pronouncing the first letter, they killed him upon the spot: so that, on this occasion, there were killed no less than forty-two thousand Ephraimites.

**SHIBMAM**, or **SIBMAM**, a city of the tribe of Reuben. Numb. xxxii. 38. Josh. xiii. 19. Isai (xvi. 8.) speaks of the vines of Shibmah, which were cut down by the enemies of the Moabites: For these people had taken the city of Shibmah, (Jer. xlvi. 32.) and others of the country of Reuben, after this tribe was carried away into captivity by Tiglath-pileser. St. Jerome says, that between Heshbon and Shibmah there was hardly the distance of five hundred paces.

**SHICRON**, a city of the tribe of Judah, (Josh. xv. 11.) which is thought to have been yielded up, together with several others, to the tribe of Simeon.

**SHIELD**. In scripture, God is often

often called the shield of his people: 'I am thy shield,' says God to Abraham. Gen. xv. 1. The Psalmist says, (Psal. v. 12.) 'Thou, Lord, wilt bless ' the righteous; with favour wilt thou ' compass him, as with a shield.' Princes and great men are also called the shield of the people. Psal. xlvii. 9. 'The shields of the earth belong unto ' God,' or are in his dependance. The Septuagint have it; 'The strong ' gods of the earth have greatly exalt- ' ed themselves.'

The common materials of a shield were wood, which was generally covered with leather, and sometimes with plates of gold or brass. Sometimes they were all made of gold or brass: those that Solomon made were of massy gold. 1 Kings x. 17. Shishak king of Egypt took these away, and Rehoboam made others of brass to serve in their stead. 1 Kings xiv. 26, 27. They hung their shields upon towers for ornaments, or as trophies of victory, to make use of them upon occasion. The tower of David was adorned with a thousand shields. Cant. iv. 4. 'Thy neck is like the ' tower of David builded for an armo- ' ry, whereon there hang a thousand ' bucklers, all shields of mighty men.'

SHIGGAION, or SHIGIONOTH, a word which we read in our version of the Bible, in the title of psalm vii. and in Habakkuk iii. 1. The original word is שִׁגְיוֹן, which though our translators have retained, the Sep- tuagint have translated it by *psalm* or *canticle*; but Aquila and Symmachus have rendered it by *ignorance*, or *sins of ignorance*. Theodotion, in Habak- kuk, has it, for *voluntary sins*: but there is reason to doubt whether his text be very intire. However it be, some think Shiggaion is an instrument of music; others, that it is a certain air or tune, to which this psalm was sung. Others translate it, *the error of David*; others, *the secret of David*; others, *the delight of David*; and others again, *the desiquiet of David*. Calmet

thinks it ought to be translated, *a song of trouble*, or, *a song of consolation of David*.

SHIHON, a city of the tribe of Issachar. Josh. xix. 19. Eusebius says, that even in his time there was a place called Seon, at the foot of mount Tabor.

SHILHI, father of Azubah, the mother of king Jehoshaphat. 1 Kings xxii. 42.

SHILHIM, a city of the tribe of Judah. Josh. xv. 32.

SHILLEM, the fourth son of Naph- tali, (Gen. xlv. 24.) head of the great family of the Shillemites. Numb. xxvi. 49.

SHILOH. This term is famous among interpreters and commentators upon scripture. It is found, (Gen. xlix. 10.) to denote the Messiah. The patriarch Jacob foretells his coming, in these words; 'The sceptre shall not ' depart from Judah, nor a law-giver ' from between his feet, until Shiloh ' come, and unto him shall the gather- ' ing of the people be.' The Hebrew text reads, עַד כִּי יָבֵא שִׁלֹּה *until Shiloh come*. All christian commenta- tors agree, that this word ought to be understood of the Messiah, of Jesus Christ: but all are not agreed about its literal and grammatical signification. St. Jerom, who translates it by *Qui mittendus est*, manifestly reads *Shiloh*, sent, instead of Shiloh. The Septua- gint have it "Εως αν ελθη τα αποκειμενα αυτω; or, "Εως αν ελθη ο αποκειται, (as if they had read שִׁלֹּה instead of שִׁלֹּה) i. e. 'Until the coming of him to ' whom it is reserved;' or, 'Till we ' see arrive that which is reserved for ' him.'

It must be owned, that the signification of the Hebrew word Shiloh is not well known. Some translate, the sceptre shall not depart from Judah, 'till he comes to whom it belongs, שִׁלֹּה, or שִׁלִּי, instead of לִי אָנֹכִי. Others, till the coming of the peace-maker; or, the pacific, or, of prosperity, שִׁלֹּה *prosperatus est*. *Shiloh* signifies, to be

in peace, to be in prosperity. Others, till the birth of him who shall be born of a woman that shall conceive without the knowledge of a man, שׂוֹר, or שְׂרִיָּה *secundina, fluxus.* (*Arab. Lud. de Dicu.*) Otherwise, the sceptre shall not depart from Judah, till its end, its ruin; till the downfall of the kingdom of the Jews, שָׂאֵל, or שְׂרָה, *it has ceased, it has finished.* (*Le Clerc. in Genes.*) Some Rabbins have taken the name Siloh, or Shiloh, as if it signified the city of this name in Palestine. The sceptre shall not be taken away from Judah, till it comes to Shiloh; till it shall be taken from him, to be given to Saul at Shiloh. But in what part of scripture is it said, that Saul was acknowledged as king, or consecrated, at Shiloh? If we would understand it of Jeroboam the son of Nebat, the matter is still as uncertain. The scripture mentions no assembly at Shiloh, that admitted him as king. A more modern author derives Shiloh from Shalah, שָׁלַח, *fatigare*, which sometimes signifies *to be weary, to suffer*; till his labours, his sufferings, his passion shall happen. *Gousset comment. Ling. Heb.*

But not to amuse our selves about seeking out the grammatical signification of Shiloh, it is sufficient for us to shew, that the ancient Jews are in this matter agreed with the Christians: they acknowledge, that this word stands for the *Messiah the King*. It is thus that the paraphrasts Onkelos and Jonathan, that the ancient Hebrew commentaries upon Genesis, and that the Talmudists themselves, explain it. If Jesus Christ and his apostles did not make use of this passage, to prove the coming of the Messiah, it was because then the completion of this prophecy was not sufficiently manifest. The sceptre still continued among the Jews; they had still kings of their own nation, in the persons of the Herods; but soon after the sceptre was intirely taken away from them, and has never been restored to them since.

The conceited Jews seek in vain to put forced meanings upon this prophecy of Jacob; saying, for example, that the sceptre intimates the dominion of strangers, to which they have been in subjection, or the hope of seeing, one day, the sceptre, or supreme power, settled again among themselves. It is easy to perceive, that all this is contrived, to deliver themselves out of perplexity. In vain likewise they take refuge in certain princes of the captivity, whom they pretend to have subsisted beyond the Euphrates, exercising an authority over their nation little differing from absolute, and being of the race of David. This pretended succession of princes is perfectly chimerical; and though at certain times they could shew a succession, it continued but a short time, and their authority was too obscure, and too much limited, to be the object of a prophecy so remarkable as this was. *Calmel's Dict.*

SHILOH. (*Josh. xviii, xix, xxi.*) a famous city of the tribe of Ephraim, at twelve miles or four leagues distance from Shechem, according to Eusebius; or ten miles, according to St. Jerom. It was in Acrabatenia, according to both of them. In St. Jerom's time Shiloh was intirely ruined, and nothing remarkable was found there, but the foundation of the altar of burnt-offerings, which was in that place when the tabernacle was set up there. It was at Shiloh that Joshua (*xviii. 1, 2, &c.*) assembled the people, to make the second distribution of the land of Promise. It was in the same place that the tabernacle of the Lord was set up, when the people were settled in the country, *Josh. xix. 51.* The ark and the tabernacle of the Lord continued at Shiloh, from the year of the world 2560, when it was set up by Joshua, to the year of the world 2888; at which time it was taken by the Philistines, under the administration of the high-priest Eli. *1 Sam. iv.* It was there also that the prophet

prophet Ahijah dwelt. 1 Kings xiv. 2. Jeremiah (vii. 12, 14, and xxvi. 6, 9.) foretold, that the temple of Jerusalem should be reduced to the same condition as Shiloh was. After the return of the ark out of the country of the Philistines, instead of taking it back to Shiloh, it was laid up at Kirjath-jearim. 1 Sam. vi. 21.

Mr. Reland conjectures, that it is from the name of Shiloh, that Pausanias took occasion to say, that Silenus the companion of Bacchus was buried in Palestine. Benjamin of Tudela affirms, that the tomb of Samuel was still to be seen there. Upon the medals of Shechem, or Neapolis, we see Silenus represented; which should make us think, that it was rather at Shechem than at Shiloh, that they might expect to find the tomb of this demigod.

**SHILONITES.** 1 Chron. ix. 5. This is taken by some for the name of a man, father of Afsaiah, and of the tribe of Judah. Others will have it derived from the city of Shiloh, or from Selah the son of Judah.

**SHIMEAH,** a prince of the family of Benjamin and the son of Mikloth. 1 Chr. viii. 32.

**SHIMEAH,** brother of David and father of Jonathan. 2 Sam. xiii. 3. This was also the name of some others of whom nothing is known in particular.

**SHIMEI,** the son of Gera, a kinsman of king Saul. When David was obliged to retire from Jerusalem, on account of the rebellion of Absalom, (2 Sam. xvi. 5, 6, &c.) Shimei met him at Bahurim, and began to curse him, and to throw stones at him; and, in the hearing of the whole company, loaded him with the bitterest reproaches and execrations, so that Abisshai desired leave of the king, to go and dispatch the insolent rebel. But by no means would the king permit him, so that Shimei continued to persecute him, walking along the side of the hill, throwing stones and raising dust, as the king passed by.

But when David returned to Jerusalem, (*id.* xix. 16, 17.) after the defeat and death of Absalom, Shimei made haste to meet him, with the men of Judah; and accompanied by a thousand men of Benjamin, he went before David; and when this prince had passed over Jordan, Shimei came and threw himself at his feet, desiring him, to forgive and forget the fault he had committed, when he loaded him with his curses. David promised him with an oath that he should not be put to death. And in truth, he suffered him to live in peace as long as he lived himself: but as it was an example of dangerous consequence, to let such crimes go away with impunity, and as he ought to give an example of justice to his people, he recommended to Solomon not to let Shimei go unpunished, but to take revenge for it according as his discretion would furnish him with an occasion.

When Solomon therefore ascended the throne, he sent for Shimei, ordering him to build him a house in Jerusalem, to dwell there, and not to go out beyond the limits of that city; and assuring him, that if he passed the brook Kidron, he should be put to death, and his blood should be on his own head. Shimei obeyed the king, and came and dwelt at Jerusalem. But it happened three years after, that some of his slaves ran away from him and took sanctuary with Achish king of Gath. Shimei, having notice of it, went after them and brought them back to Jerusalem. The king being informed of this journey, ordered Shimei to be seized, and carried before him, when being convicted of incurring the penalty of death, the king gave immediate orders for his execution, by directing Benaiah the son of Jehoiada to fall upon him and kill him.

**SHIMEI,** superintendent of king David's vineyards. 1 Chr. xxvii. 27.

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This is also the name of two or three more, concerning whom the scripture acquaints us with no particulars.

**SHIMI**, the second son of Gershon, and grandson of Levi, (Exod. vi. 17.) head of the family of the Shimites. Numb. iii. 23.

**SHIMON**, of the race of Judah, father of Ammon, of Kinnah, &c. 1 Chron. iv. 20.

**SHIMRATH**, the son Shimhi of the tribe of Benjamin. 1 Chron. viii. 21.

**SHIMRI**, son of Shemaiah, and father of Jedaiah, of the tribe of Simeon. 1 Chron. iv. 37.

**SHIMROM**, or **SIMERON**, a city of Zebulun. Josh. xix. 15. This name is also given to the mountain Shemer, upon which the city of Samaria was built. See **SHEMER**.

**SHIMROM**, son of Isachar. Numb. xxvi. 24. He was father of the family of the Shimronites. 1 Chron. vii. 1. Gen. xvi. 13.

**SHIMSHAI**, a secretary or scribe, who with Rehum the chancellor wrote to king Artaxerxes against such Jews, as then were lately returned from their captivity, in the year of the world 3470. Ezr. iv. 8. This Artaxerxes to whom they wrote, was no other than the Magian who usurped the empire after the death of Cambyses. He is called Oropaites, by Trogus, and Smerdis by Herodotus.

**SHINAB**, or **SENNAAB**, king of the city of Admah, one of the four cities that were burnt by fire from heaven, because of the crimes of its inhabitants. Gen. xix. 24. Shinab, with the other kings of Pentapolis, were overcome by Amraphel, and his allies. *id.* xiv. 2.

**SHINAR**, or **SENNAAR**, a province of Babylonia, where the tower of Babel was undertaken to be built. Gen. xi. 2. Calneh was built in the same country. *id.* x. 10. Amraphel, king of Shinar, was a potent prince in the time of Abraham. *id.* xiv. 1. Daniel (i. 2.) says, that Nebuchadnezzar

carried away the sacred vessels of the temple of Jerusalem, and put them in the temple of his god, in the land of Shinar. There is great probability that the mountains of Singares, or Zagrass, as well as the city and river of Singare, take their name from Shinar, Sennaar, or Sengar. See **BABEL**, **BABYLON**, &c.

**SHIPRAH**; or **SEPHORA**, one of the midwives of Egypt, who preserved the Hebrew children. Exod. i. 15. Some think she was an Egyptian woman, but it is more likely she was an Israelite. See **PUAH**.

**SHIPTAN**, father of Kemuel, of the tribe of Ephraim. Numb. xxxiv. 24.

**SHISHA**, father of Ahiah, who was secretary to king Solomon. 1 Kings iv. 3.

**SHISHAK**, or **SESAC**, king of Egypt, declared war against Rehoboam king of Judah, in the fifth year of the reign of this prince. 2 Chron. xii. 2, 3, &c. The king of Egypt had twelve hundred chariots of war, and sixty thousand horsemen, with an innumerable multitude of people that followed him out of Egypt; besides those that followed him from the countries of Lubim Sukkiim and Ethiopia, or Cush. He entered into Judea, and made himself master of the strongest places of the country, advancing to Jerusalem. Then the prophet Shemaiah came to Rehoboam and the princes of Judah, who had shut themselves up in Jerusalem, and said to them; Thus saith the Lord, As you have forsaken me, so have I delivered you up into the hands of king Shishak. The king of Judah and the princes with him were in great consternation, and only replied, The Lord is just. God, seeing their humiliation, said to Shemaiah, Since they have humbled themselves under my hand, I will not destroy them, and will not let all my fury fall upon Jerusalem by the arms of Shishak; but



But they shall be subject to him, that they may know what difference there is between being under my discipline, and that of the kings of the earth.

Shishak therefore entered Jerusalem, but withdrew soon after, taking with him the treasures of the Lord's house, and those of the king's palace; together with the golden bucklers that Solomon had made. The rabbins are of opinion, that the chief motive that prevailed with this prince to declare war against Rehoboam, was because he had a great mind to the ivory throne that Solomon had made, and with which he was charmed. This is the same Shishak to whom Jeroboam fled, towards the end of Solomon's reign; (1 Kings xi. 40.) and when this king of Egypt came into Judea, he did no harm to Jeroboam's territories. Perhaps Jeroboam might have persuaded him to invade Rehoboam's country. Till the time of Shishak the scripture always mentions the kings of Egypt by the general name of Pharaoh, which signifies *King*. Shishak is the first whose proper name is mentioned. Chronologists are not agreed as to the order that Shishak should obtain among the Egyptian dynasties. Some will have him to be the same as Sefonchis; Marsham takes him to be Sefotris, or Sethosis. Usher thinks him to be Sefonchis, and places the beginning of his reign about the year of the world 3026. This Shishak or Sefac, according to Sir Isaac Newton, (*in his Chronology of antient Kingdoms amended*.) was the greatest conqueror and the most celebrated hero of all antiquity, being the son of Ammon, or the Egyptian Jupiter, and known to the Greeks by the name of Bacchus, Osiris, and Hercules; was the Belus of the Chaldeans, the Mars or Mavors of the Thracians, &c. He made great conquests in India, Assyria, Media, Scythia, Phœnicia, Syria, Judea, &c. His army was at last routed in Greece by Perseus; which disgrace,

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together with the attempts of his brother Danaus, to usurp his kingdom in his absence, obliged him to return into Egypt, in the ninth year of his expedition. From hence he drove his brother Danaus, who took refuge in Greece, and was there celebrated by the name of Neptune, Japetus, Typhon, Python, &c.

SHIRAI, the Sharonite, the superintendent of king David's shepherds and flocks, who used to feed them in Sharon. 1 Chr. xxvii. 29.

SHITTIM, a sort of precious wood whereof Moïse made the greatest part of the tables, altars, and planks, belonging to the tabernacle. The Septuagint have rendered this word *incorruptible wood*. St. Jerom says, the shittim wood grows in the deserts of Arabia, and is like white-thorn, as to its colour and leaves: but the tree is so large as to furnish very long planks. The wood is hard, tough, smooth, and extremely beautiful. It is thought that this wood is the black acacia, because that, as they say, this is the only tree found growing in the deserts of Arabia.

SHOBAB, the son of David and Bathsheba. 2 Sam. v. 14.

SHOBACH, general of the army of Hadarezer king of Syria, who commanded the troops that his master had brought from beyond the Euphrates. 2 Sam. x. 16, 17, &c. But David gave him battle at Helam, obtained a complete victory over him, and mortally wounded him.

SHOBAL, of the race of the priests, returned from Babylon with Zerubbabel. Ezra ii. 42.

SHOBI, the son of Nahash of the city of Rabbah, otherwise called Philadelphia. He came with Beraïlai to meet David, when he fled from Absalom, and brought him refreshments. 2 Sam. xvii. 27.

SHOËS. To put off the shoes from one's feet, was an act of reverence to the divine majesty of God. Exod. iii. 5. It was likewise a sign of mourn-

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ing and humiliation. David went up the ascent of mount Olivet barefoot. 2 Sam. xv. 30. See Isa. xx. 2, 4. Ezek. xxiv. 17.

The man that refused to raise up seed to his brother deceased, had his shoes taken off by his brother's wife, in presence of the elders. Deut. xxv. 9. This was done partly as a resignation of his right to the woman and her husband's inheritance, as the plucking off the shoe signifies in Ruth iv. 7; and partly as a note of infamy, to signify, that he deserved to be treated like a servant or captive, who, in token of submission and obedience, went barefoot. Isa. xx. 4. It is said in Pshim. lx. 8. 'Over Edom will I cast my shoe.' I will take possession of them, I will trample upon them, and use them like slaves. To bear one's shoes or untie the latchet of one's shoes is to perform the meanest services for him. See Matt. iii. 11. Mark i. 7. Luke iii. 16.

The Hebrews, generally speaking, had their legs and feet covered, particularly in the field, and in cities; but in the houses and in private, they frequently wore no covering to these parts. Some of the ancients believed, that our Saviour had no shoes, and generally walked barefoot; but others maintain the contrary. St. John the Baptist says, that he was not worthy to bear or to untie our Saviour's shoes; and it is not credible, that in a matter so indifferent, he would depart from the custom of his nation, or permit his apostles to wear shoes, if he himself had worn none. Women of quality covered their feet and legs with something very rich, as we may see by the spouse in the Canticles, Judith and Bezabel, which last places precious materials for this use among the presents which he made his wife, meaning by her his people. Ezek. xvi. 10. Judith, (x. 3. xvi. 11.) with the finery of this part of her dress, raised the eyes of Holofernes.

The matter of this covering for their feet and legs, was of leather, linen,

rush, or wood; for we have nothing certain in this particular; what they generally used was of a very low price; and it was said in a proverbial way among them, as vile, as contemptible as his shoes. 'They sold the poor for a pair of shoes,' says Amos. ii. 6. viii. 6. The scripture testifies the disinterestedness of Samuel, that he received not so much as a shoe from any one. Soldiers sometimes wore brass and iron upon their feet and legs. Ecl. xlvi. 20. Deut. xxxiii. 25. See the article SANDALS.

SHOPHAN, SOPHAN, or ZAPHION, a city of the tribe of Gad. Numb. xxxii. 35. xiii. 27.

SHOSHANNIM, a word in the titles of Psalms. xiv. and lxxx. which the Septuagint translate *ὑπερ τῶν ἀλλοιωθησάντων*, *those that shall be changed*. Aquila, *ἐπὶ τῶν κρημνῶν*, *the lilies*. Symmachus, *ὑπὲρ τῶν ἀδάων*, *the flowers*. Le Clerc takes this to signify only the master of a musical instrument, called shoshannim; and Calmet thinks shoshannim to have been the name of a musical instrument of six strings, or a *song of rejoicing*.

SHOULDER. To give or lend his shoulder for bearing of a burden, signifies to submit to servitude. 'Issachar bowed his shoulder to bear, and became a servant unto tribute.' Gen. xlix. 15. The Messiah delivered his people from the rod, or from the yoke to which they were subject. Isa. ix. 4. 'Thou hast broken the staff of his shoulder.' And the same prophet, (x. 27.) comforting Israel with the promise of deliverance from Assyria, says, 'His burden shall be taken away from off thy shoulder.' The scripture calls that a rebellious shoulder, a withdrawing shoulder, that will not submit to the yoke; and those that bear it together with joint consent, 'serving with one shoulder.'

Heretofore they wore the marks of honour and command upon their shoulders. Job (xxxi. 36.) desires of God to decide his cause; 'Surely I would

‘ would take it upon my shoulder, and ‘ bind it as a crown to me.’ *Isaiah* (ix. 6.) says, that the Messiah shall bear the mark of his government upon his shoulder. God promises *Eliakim* the son of *Hilkiah*, to give him ‘ the key ‘ of the house of David, and to lay it ‘ upon his shoulder; so he shall open, ‘ and none shall shut, and he shall shut, ‘ and none shall open.’

‘ To be borne upon the shoulders,’ sometimes stands for a kind of honour and distinction. God says, that when he shall bring back his people from the captivity of *Babylon*, he will give a signal to the people, (*Isa. xlix. 22*) ‘ and they shall bring thy sons in ‘ their arms, and thy daughters shall ‘ be carried upon their shoulders.’

Sometimes, on the contrary, this denotes great weakness, or some great disgrace. God commanded *Ezekiel* to make a breach in the wall, and carry out thereby on his shoulder, in the night time, (*Ezek. xii. 6, 7.*) to represent the taking of *Jerusalem*, and the captivity of the king and his people.

**SHUAH**, brother of *Caleb*. *1 Chron. iv. 11.* His son was *Mehir*.

**SHUAH**, of the tribe of *Asher*. She was daughter to one called *Heber*. *1 Chron. vii. 32.*

**SHUAH**, the sixth son of *Abraham* and *Keturah*. *Gen. xxv. 2.*

**SHUAH**, the daughter of *Hirah* the *Adullamite*, and wife to the patriarch *Judah*. She was mother of *Er*, *Onan*, and *Shelah*. *Gen. xxxviii. 1, 2, 3, 4, &c.* The Jews have a tradition, that *Shuah* inspired into her sons the detestable resolution, of preventing *Tamar* to become a mother by them. See the articles *TAMAR* and *ER*. The Testament of the twelve patriarchs calls this woman *Bathshuah*, daughter of *Barshan*, king of *Adullam*. She could not endure *Tamar*, because she was an *Aramean*, and not a *Canaanite* as she was. When *Judah* knew that *Shuah* had prevailed with her son *Shelah* to marry a *Canaanitish* woman, he gave her his curse, and she fell

down dead, as a punishment for the wickedness in which she had involved her three sons.

**SHUAL**, a country in the Land of *Israel*, where the *Philistines* made an invasion in the time of *Saul*. *1 Sam. xiii. 17.* The situation of this canton of *Shual*, or *the Fox*, is not known.

**SHUBAEL**, son of *Amram*, and father of *Jehdeiah*. *1 Chron. xxiv. 20.* *Shubael*, with his twelve sons possessed the thirteenth order among the four and twenty families of the *Levites*.

**SHUHITE**. *Bildad* the *Shuhite*, the friend of *Job* was probably a descendant from *Shuah* the son of *Abraham* and *Keturah*.

**SHULAMITE** or **SULAMITE**, a name given to the spouse in the *Canticles*, (*vi. 13.*) as by way of allusion to the name of *Solomon*.

**SHUMATHITES**, one of the six families or colonies that came out of *Kirjathjearim*. *1 Chr. ii. 53.* They are thought to be inhabitants of *Shema*, a city of the tribe of *Judah*.

**SHUNAMITE**, a woman born at *Shunem*. This name was given to *Abihag* the spouse of *David*. *1 Kings i. 2, &c.* It was given to the hostess of *Elisha*, who was used to entertain this prophet when he came to *Shunem*. *2 Kings iv. 12, &c.* Lastly it is by a corrupt reading of several copies and translations of the name given to the spouse in the *Canticles*, *vi. 13.*

**SHUNEM**, a city belonging to the tribe of *Issachar*. *Josh. xix. 18.* The *Philistines* encamped at *Shunem* in the great field or plain, and king *Saul* encamped at *Gilboa*. *1 Sam. xxviii. 4.* *Eusebius* places *Shunem*, or *Sulem*, five miles from *Tabor* towards the south.

**SHUNI**, the third son of *Gad*, head of the family of the *Shunites*. *Gen. xlvi. 16.* *Numb. xxvi. 15.*

**SHUR**, or **SUR**, a city in *Arabia Petraea*, which has given its name to the desert of *Sur* in the same country. *Gen. xvi. 7.* *Exod. xv. 22.* *1 Sam. xv. 7.* *xxvii. 8.* *Ptolemy* speaks of the city of *Suratte* in *Arabia Petraea*.

SHUSHIAN, שוּשַׁן *Uel Shu-*  
*fcan.* A Hebrew word signifying a lily.  
 It is met with in the title of Psalm ix.  
 Calmet takes it to be the name of a  
 musical instrument of six strings. The  
 Vulgate reads, *Pro his qui immutabuntur.*  
 Le Clerc confesses his ignorance of  
 the import of this word in this  
 place.

SHUSHAN, or SUSAN, the capital  
 city of Susiana, or of the country of  
 Elam, that is of Persia. Daniel (viii. 2,  
 3, &c) always gives it the name of the  
 palace: 'I was at Shushan in the  
 palace;' because the kings of Chal-  
 dea had there a royal palace. From  
 the time of Cyrus, the kings of Per-  
 sia took up the custom of passing the  
 winter here, and the summer at Ecbat-  
 ana. The winter was very moderate  
 at Sushan, but the heat of the summer  
 was so great, that the very lizards and  
 serpents that were surprized by it in  
 the street, were even burnt up by the  
 heat of the sun. *Strab. l. 15.* This  
 city stands upon the river Uai. It  
 was in this city and upon this river,  
 that Daniel had the vision of the ram  
 with two horns, and the goat with  
 one horn, &c. in the third year of the  
 reign of Belshazzar.

It was also in this city of Shushan,  
 that the history of Esther happened.  
 It was here that Ahasuerus, or Darius  
 the son of Hyastapes, generally resided  
 and reigned. *Esth. i. 1, 2, &c.* Pliny  
 says, he rebuilt Shushan, that is, that  
 he enlarged and adorned it. Nehemiah  
 was also at Shushan, when he obtained  
 from king Artaxerxes the permission to  
 return into Judea, and to repair the  
 walls at Jerusalem. *Neh. i. 1.* Ben-  
 jamin or Tudela, and Abulfarge,  
 place the tomb of Daniel at Chuzellan,  
 which is the ancient city of Shushan,  
 the capital of the province of Elam.

Lightfoot says, that the outward gate  
 of the eastern wall of the temple was  
 called the gate of Shushan, and  
 that upon this gate was carved the  
 figure of the city of Sushan, in ac-  
 knowledgment of the decree granted

at Shushan by Darius the son of Hy-  
 astapes, permitting the Jews to rebuild  
 their temple.

SIBBÉCHAI, of the city of Husha-  
 thi, one of the heroes in David's army.  
 2 Sam. xxi. 18. 1 Chr. xx. 4. He  
 killed the giant Saph in the battle  
 fought at Gob, otherwise Gazer.

SIBBOLETH. See SHIBBOLETH.

SIBRAIM, a place which termi-  
 nated the land of Promise towards the  
 north. Ezekiel (xlvii. 16.) says, that  
 this city was between the confines of  
 of Hamath and those of Damascus.

SICHAR, or SHECHEM, see SHE-  
 CHEM.

SIDE, a city of Pamphilya. The  
 senate of Rome wrote to the inhabitants  
 of Side, in favour of the Jews, desiring  
 them to consider them as friends and  
 allies, 1 Mac. xv. 23.

SIDON, or ZIDON, the eldest son  
 of Canaan, (Gen. x. 15.) and founder  
 of the very ancient city of Sidon, the  
 capital of Phœnicia.

SIDON, or ZIDON, a very ancient  
 and famous city, founded by Sidon  
 the eldest son of Canaan. Strabo  
 places Sidon four hundred Stadia  
 from Berytus, and two hundred from  
 Tyre.

Joshua (xi. 8.) calls it 'Sidon the  
 Great,' by way of eminence. From  
 whence some have taken occasion to  
 say, that in his time there were two  
 Sidons, a Greater and a Lesser. But  
 no Geographer has made mention of  
 any other Sidon, distinguished from  
 Sidon the Great. Joshua (xix. 28.)  
 assigned Sidon to the tribe of Asher;  
 but this tribe could never get possession  
 of it. *Judg. i. 31.* It is situate upon  
 the Mediterranean, in a fine country,  
 one day's journey from Panceas, or  
 from the fountains of Jordan: It has  
 a fine harbour. Abulfeda places it  
 sixty-six miles, or twenty-two leagues,  
 from Damascus. This city has been  
 always famous for its great trade and  
 navigation. At present it is called  
 Zaide. There are extant some ancient  
 medals of Sidon, whereon are seen  
 ancient

ancient Phœnician characters, which are the same as the Hebrew characters which the Jews made use of before the captivity of Babylon. The principal deities of the Sidonians were Baal and Astarte, or the Sun and Moon: they also worshipped Hercules. The Hebrews have often fallen into the idolatry of the Phœnicians, especially after Ahab king of Israel married Jezebel the daughter of Ethbaal king of the Zidonians. There is frequent mention made of this city in the scriptures.

• *Mearah of the SIDONIANS*, (Josh. xiii. 4.) a city probably very near Sidon. Others think it to be a cavern; for מְעָרָה *Mearah*, in Hebrew, may signify a *Cavern*.

**SIGN.** This word is taken for any thing that serves to express or represent another thing; as, when the Lord gave to Noah the rainbow, as a sign of his covenant; (Gen. ix. 12, 13.) and when he appointed Abraham the use of circumcision, as the seal of the covenant he made with him and his posterity. Gen. xvii. 11. The Sun and the Moon are appointed by God for signs and seasons. Gen. i. 14.

2. Sign is put for a miracle: Thou shalt do these signs and wonders in the midst of Egypt, says the Lord to Moses; (Exod. iv. 7, 8, 9, &c.) and if the Egyptians do not believe the first sign they will believe the second, &c. The word sign is very frequent in this sense in scripture.

3. A sign or token is often put for the proof or evidence of a thing: For example; 'This shall be a token or sign unto thee, that I have sent thee.' Exod. iii. 12. Shew me a sign, that thou talkest with me,' (Judg. vi. 17.) that is, a proof. 'What shall be the sign' or evidence 'that the Lord will heal me?' 2 Kings xx. 8. This acceptation agrees with the first above-mentioned; as also what is said in Gen. iv. 15. 'And the Lord set a mark or sign upon Cain;' he put a

token upon him, that he might be known.

4. The signs of heaven; the signs of the magicians; are the phenomena of the heavens, the hapitures of magicians, which they make use of to deceive the world: 'The Lord frustrateth the tokens or signs of the liars, and maketh diviners void.' Job. xlii. 25. And in Jer. ii. 2. 'Be not dismayed at the signs of heaven, for the heathen are dismayed at them.'

5. To be a sign for the house of Israel, that is to be a prophecy, type, or prediction, of what should happen to the house of Israel: thus the prophet Isaiah vii. 18. 'Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel: see also Ezek. ix. 3. The Lord pours down his vengeance upon sinners, and makes them as a sign, as a public and sensible proof of his wrath.' Isa. xlv. 8.

**SIHON**, a King of the Amorites who, refusing a passage to the Hebrews, and coming to attack them, was himself slain, and his army routed. Heshbon his capital city was taken, and all the rest of his dominions were distributed among the Israelites. Num. xxi. 21, 22. Deut. i. 4, 11, 24, 26, 37. Psal. cxlv. 21. and cxlvi. 19. This war happened in the last year of Moses's life, and some months before the Israelites entered into the land of Promise. Moses observes, that Sihon had made a conquest from the Moabites of the best part of the country he then possessed; and it is upon this account that, in the time of Jephthah, the Ammonites and Moabites demanded the country that the Israelites had formerly conquered from Sihon; pretending it belonged to them. Judg. xi. 12, &c. But Jephthah returned answer, that Moses and the Hebrews having taken it from Sihon, who was then in peaceable possession of it, and having conquered it in a fair war, it belonged to Israel; and that neither Moab nor Ammon had any right to it.

Sihon king of Heshbon governing the Amorites on the other side of Jordan, Moses was desirous that the Israelites should pass through his dominions; and to that end, sent deputies to him, (Deut. ii. 26, &c.) with instructions to say, 'Give us leave to pass through your territories; we will only go by the high ways, without turning aside into the fields or vineyards; we will even buy the water we shall drink. Allow us then to cross over your country, (as we have been suffered to do by the children of Edom that inhabit Seir, and by the Moabites that dwell at Sir upon the Arnon) till we arrive upon the banks of Jordan, where we shall come to the land which the Lord has promised to put us in possession of.' But Sihon refused them this passage, and brought together a powerful army, because the Lord had hardened his heart. Then the Lord said to Moses; I shall now begin to perform my promises which I made to my people, by delivering up Sihon to them, with all his army. This thing then, at the head of his army, advanced as far as Jahaz, and gave battle to the Israelites, who cut the whole army in pieces, and became masters of his territories, from the brook Arnon, as far as Jabbok, putting all the inhabitants to the edge of the sword, and settling themselves there, as in a conquered country, which the Lord had delivered into their hands.

SIHOR, or SHIHOR, שִׁיחֹר a word which literally signifies *marsh*, and the name whereby the river Nile is sometimes called in scripture, its waters being generally troubled or turbid. Josh. xiii. 3, and Jer. ii. 13.

SIHOR-LIBNATH, a place which cannot be far from Carmel. Josh. xix. 26. Some are of opinion, that this is a city in the western part of the tribe of Asher. Mr. Reland imagines it may be either the city or the river

of Crocodiles, which Pliny and Strabo place in this country; and Calmet thinks Libnath to be the white promontory between Ecedippe and Tyre, and Sihor to be a rivulet in this canton. See SIHOR.

SILAS, or SYLVANUS, was, according to St. Luke, (Acts. xv. 22.) one of the 'chief men among the brethren,' which gives room to judge, that he was of the number of the seventy disciples. When a dispute was raised at Antioch, about the observation of the legal ceremonies, they chose Paul, Barnabas, Judas, and Silas, to go to Jerusalem, to advise with the apostles concerning this question. He is thought to be the same Silas, who is mentioned by the name of Sylvanus, in the title of the two epistles of St. Paul to the Thessalonians. St. Peter sent his first epistle by him from Rome, wherein he styles him 'a faithful brother.' Silas joined himself to St. Paul; and after that Paul and Barnabas parted, on account of John Mark, (Acts xv. 37—41.) Silas followed St. Paul, and went with him to visit the churches of Syria and Cilicia. Thence they passed into Lycaonia, into Phrygia, and Galatia; and lastly, they crossed the sea and came into Macedonia. The reader may consult the article of St. PAUL, who had the chief part in all these transactions.

Being at Philippi, (Acts xvi. 11, 12, &c.) they found a woman who was possessed with a spirit of divination, from which St. Paul dispossessed her. Upon which, the masters of the young woman were much provoked, for they got great gains by the predictions and oracles the devil pronounced, by making use of her organs; wherefore they seized upon Paul and Silas, dragged them before the magistrates, and accused them of introducing customs among them, that were contrary to those of the Romans. The people flocked together in a tumultuous manner, and the magistrates gave orders that

that Paul and Silas should be publicly whipped, and then put into prison. In the night, there was a great earthquake, the doors of the prison opened, and the fetters of the prisoners fell off by their own accord. The jailer thinking the prisoners had made their escape, was going to lay violent hands on himself; but Paul called out to him, and bid him do himself no harm, for all the prisoners were safe. At this, the jailer was converted, and received baptism, with his whole family, as has been already related in the article of St. PAUL. The day following, the magistrates sent orders to set Paul and Silas at liberty; but Paul replied, that Roman citizens were not to be used thus, and that the magistrates themselves might come and fetch them out of prison. Their words of St. Paul give room to judge, that Silas also might have the freedom of the city of Rome.

From Philippi they went to Thessalonica and Berea, where they preached Jesus Christ; and St. Paul proceeding from Berea to Athens, he sent Silas thither, who however did not join him again till they met at Corinth; it was there they wrote together the two epistles to the Thessalonians. Silas was very useful to him in preaching the gospel. 2 Cor. i. 19. The Roman martyrology places the feast of St. Silas upon the 13th of July. Ado says, he died in Macedonia, and seems to hint, that it was by martyrdom. The Greeks improperly distinguish between Silas and Sylvanus, and put both their feasts upon the 30th of July. There are some that refer to Silas, what St. Paul says to the Corinthians; 2 Cor. viii. 18, 19. 'And we have sent with him the brother, whose praise is in the gospel, throughout all the churches: and not that only, but who was also chosen of the churches to travel with us, with this grace which is administered by us, to the glory of the same Lord, and declaration of your ready mind.'

Silas and Carpus, it is pretended were the two disciples sent by John the baptist to Jesus Christ, to enquire whether he were the Christ or no. Matt. xi. 2, 3, &c. Not that he had any doubt about it, but to give these two disciples an opportunity of knowing our Saviour, of being instructed by him, and of being satisfied who he was.

SILENCE. This word does not only signify the ordinary silence, or refraining from speaking; but also, in the sense of the Hebrews, it is taken for, 'to be quiet, to remain immovable.' As for example; 'Sun, stand thou still upon Gibeon?' II. b. be silent. Josh. x. 12, 13. 'And the Sun stood still, and the Moon stood still,' or were silent, at the commandment of Joshua.

2dly, silence is taken for an entire ruin and destruction, for a total subjection, 'Ar of Moab is laid waste, and brought to silence,' or, utterly destroyed. Isa. xv. 1. 'The Lord our God hath put us to silence,' or, has brought great calamities upon us. Jer. viii. 14.

3dly, silence is taken for death and the grave: 'Unless the Lord had been my help, my soul had almost dwelt in silence' Psal. xciv. 17.

SILLA. Joash, king of Judah, we are told, (2 Kings xiii. 20.) was assassinated in the house of Silla, which goeth down to Silla. It is not known where this place was, but Joash must have been assassinated in or near Jerusalem.

SILOAM, a fountain under the walls of Jerusalem, towards the east, between this city and the brook Kidron. Epiphanius writes, that God produced this fountain at the request of the prophet Isaiah: but it was in being a long time before this prophet; and there is great likelihood, that it is the same with the fountain Euroci, or the fuller's fountain, because the situation was the same; and that there was but one location on this side of the city. See EUROCI.

Josephus speaks often of the waters of Siloe, or Siloam. He says, that when Nebuchadnezzar besieged Jerusalem, this fountain increased in its water; and that the same thing happened when Titus laid siege to that city, in so much that it supplied the Roman army, and furnished enough besides for watering the gardens. Isaiah (viii. 6.) insinuates, that its waters flowed gently, and without noise. 'I cras-  
' much as this people refuseth the  
' waters of Shiloah, that go softly, &c.' Monconis says, that the water of this fountain is a little brackish, and has not a good taste.

St. John speaks of the pool of Siloam, eitherwise the pool of Bethesda, which was supplied by the fountain of Siloam. Our Saviour sent the man that was born blind to wash his eyes in the pool of Siloam. John ix. 7. See the article BETHESDA.

The tower of *Siloam*. It is said in the gospel, (Luke xiii. 4.) that the tower of Siloam fell upon eighteen men, and buried them in its ruins. It is thought that this tower was near the fountain of Siloam, of which we have now spoke.

SILVANUS. See SILAS.

SILVER. This metal does not appear to have been in use before the deluge; at least, Moses says nothing of it; he speaks only of the metals of brass and iron: (Gen. iv. 22.) but in Abraham's time it was become common, and traffic was carried on with this metal. Gen. xiii. 2. The scripture observes, that this patriarch was rich in gold and silver, and that he bought a sepulchre for his wife Sarah for four hundred shekels of silver. Gen. xxiii. 15. This silver was not coined, according to all appearance, but was only in bars or ingots; and in commerce it was always weighed. See the articles MONEY, and GOLD.

SIMEON, son of Jacob and Leah, (Gen. xxx. 33.) was born in the year of the world 2247. He was brother to Dinah by the same mother; and after

Shechem the son of Hamor had defiled her, in the manner we have related under the articles DINAH and SHECHEM, Simeon and Levi took arms, to revenge the affront, entered into Shechem, killed all the men they found there, and brought back their sister to their father's house, (Gen. xxxiv. 25.) in the year 2265. It is thought that Simeon was one of those who shewed most inhumanity to his brother Joseph, and advised his brethren to kill him. This conjecture is founded upon Joseph's keeping him prisoner in Egypt, and treating him with more rigour than the rest of his brethren. See the article JOSEPH.

Jacob, on his death-bed, shewed his indignation against Simeon and Levi, and cursed the resentment they shewed against the Shechemites: (*id.* xlix. 5.)  
' Simeon and Levi are brethren; instru-  
' ments of cruelty are in their habita-  
' tions. O my Soul, come not thou  
' into their secret; unto their assembly,  
' mine honour, be not thou united:  
' for in their anger they slew a man,  
' and in their self-will they digged  
' down a wall. Cursed be their an-  
' ger, for it was fierce; and their  
' wrath, for it was cruel: I will di-  
' vide them in Jacob, and scatter them  
' in Israel.'

And in effect, the tribes of Simeon and Levi were scattered and dispersed in Israel. As to Levi, he never had any fixed lot or portion; and Simeon received for his portion only a canton that was dismembered from the tribe of Judah. (Josh. xix. 1, 2, &c.) and some other lands they went to conquer in the mountains of Seir, and in the desert of Gedor. 1 Chron. iv. 27, 39, 42. The targum of Jerusalem, and the rabbins, followed by some antient fathers, believe, that the greatest part of the scribes and learned men in the law were of the tribe of Simeon: and as these persons were dispersed throughout all Israel, we see by that the accomplishment of Jacob's prophecy, which foretold, that  
Simeon



Simcon and Levi should be scattered among their brethren. Judith (ix. 2.) seems to vindicate this action of Simeon; but the approved only of his zeal, and not of the other circumstances of the action.

The Testament of the twelve patriarchs intimates, that Simeon died at the age of one hundred and twenty years; that he was a man of an intrepid, implacable, and severe temper; that he had conceived a strong aversion against his brother Joseph, because his father Jacob loved him better than the rest of his brethren; that Judah pressing rather to sell Joseph, than to put him to death, Simeon was so far provoked at him, that he would have killed him, had not God prevented it, by suffering his hand to become withered: that Simeon, however, humbled himself before God, and had the use of his hand restored to him again after seven days. This author adds, that Simeon was buried at Hebron, and that his children carried him thither secretly, while they had war with the Egyptians. But there is little credit to be given to the testimony of this book.

The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul. Exod. vi. 15. Their descendants were to the number of fifty-nine thousand and three hundred fighting men, at the coming out of Egypt; (Numb. i. 22.) but only twenty-two thousand and two hundred of these entered into the land of Promise, the rest dying in the desert, (Numb. xxvi. 14, 15.) because of their murmurings and impiety. The portion of Simeon was to the west and south of the lot of Judah, (Josh. xix.) having the tribe of Dan and the Philistines to the north, the Mediterranean to the west, and Arabia Petraea to the south.

SIMEON, uncle of Mattathias father of the Maccabees, of the race of the priests, and of the posterity of Phinehas. 1 Macc. ii. 1.

SIMEON, or SHIMEON, one of the Israelites that put away their wives after the captivity, because they were of a strange nation. Ezra. x. 31.

SIMEON, an holy old man that was at Jerusalem, full of the Holy Ghost, and expecting the redemption of Israel. Luke ii. 25, 26, &c.

The Holy Ghost had assured him, that he should not die before he had seen the Christ of the Lord. He therefore came into the temple, moved by a supernatural inspiration, just at the time that Joseph and Mary presented Jesus there, in obedience to the law. Then Simeon took the child into his arms, gave thanks to God, and said, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.' After which Simeon blessed Joseph and Mary, and said to Mary, as he delivered the child Jesus into her arms, 'Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; yea a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.' This is all that the gospel informs us of this holy man; but it is believed that he died soon after he had given this testimony of Jesus Christ.

An ancient author says, that Simeon was blind, but, upon taking Jesus Christ into his arms, immediately recovered his sight, and gave testimony of our Saviour in the presence of all the people. Others think, that he was the officiating priest, and that as such he took our Saviour in his arms, as a first-born that belonged to the Lord, and that afterwards he returned him to his parents, after they had redeemed him according to the law.

Several particulars are related, which it is pretended to have happened when

Simeon

Simeon came into the temple, to see the Messiah. But these have too little authority to be inserted here. Some have been of opinion, that this Simeon was the same with Simeon the Just, the son of Hillel and preceptor of Gamaliel, who had the honour of having St Paul among his disciples; and it is said, that as Simeon was one day explaining that passage of Isaiah, 'A virgin shall conceive and bring forth a son, &c.' and not being able to penetrate into the depth of this mystery, it was revealed to him, that he should not die before he had seen the accomplishment of it.

SIMEON, son of Judah and father of Levi, one of the ancestors of our Saviour. Luke iii. 30.

SIMON MACCABÆUS, surnamed Thassi, son of Mattathias, and brother of Judas and Jonathan. He was chief, prince, and pentiff of the Jews, from the year of the world 3860 to 3869; and was succeeded by John Hircanus his son. Mattathias the father of the Maccabees, just before his death, spoke thus to his other sons, of their brother Simon; 'I know that your brother Simon is a man of counsel; give ear unto him always, he shall be a father unto you.' 1 Mac. ii. 65. He gave proofs of his valour in the battle fought between his brother Judas Maccabæus and Nicanor, in the year of the world 3838; (2 Mac. viii. 22, 25.) and also in another battle between the same in 3843, 2 Macc. xiv. 17. Upon another occasion Simon was sent into Galilee, to succour the Jews of that province, who were threatened with an intire destruction, by the inhabitants of Tyre, Sidon, and Ptolemais. 1 Mac. v. 17, 18. Simon having an army of but three thousand effective men, yet fought several battles, dispersed the enemy, killed above three thousand of them, obtained a great booty, brought into Judea the Israelites that were in Galilee, and returned triumphant to his brethren in the year 3841. He again

signalized his valour in the battle between his brother Jonathan and Apollonius, the governor of Cœlosyria, (1 Mac. x. 74, &c.) whom they defeated, and killed above eight thousand of his men, in the year 3856. Simon was made governor of the whole coast of the Mediterranean sea, from Tyre, as far as the frontiers of Egypt, by the young king Antiochus Theos. 1 Mac. x. 82. He also took Bethsura, and Joppa, and built Adida in the plain called Sephela. 1 Mac. xii. 33, &c. All these things he did while his brother Jonathan was chief and high-priest of the Jews.

But Jonathan being surpris'd by Tryphon, and a report being spread that he was put to death, Simon came to Jerusalem, and having assembled all the people, he thus address'd himself to them; 'You very well know how many battles we have fought, I and my brethren, and the whole house of my father, in defence of our laws, and for the temple of the Lord. All my brothers are slain for the welfare of Israel, and I am left alone. But God forbid that I should be sparing of my life in the same cause; I am no better than my brethren, and I shall be always ready, for the defence of my people, against all nations that shall attempt to oppress them.' 1 Mac. xiii. 1, 2, &c. At these words, the people were inspir'd with new courage, and said to him; Be our chief in the room of Jonathan and of Judas, your brethren; go before us in our battles, and we will be obedient to you in every thing. Then Simon had the walls of Jerusalem repaired; and knowing that Tryphon was coming into Judea with a great army, he march'd out to meet him, resolv'ing to give him battle.

But Tryphon sent ambassadors to him, to tell him; that he had only detain'd his brother Jonathan, because he was a sum of money in the king's debt, occasioned by some affairs of which he had the management; but if he would

send him one hundred talents of silver, and his two sons for hostages, he should be set at liberty. Though Simon well knew this message was only to deceive him, yet he ordered the money and his brother's sons to be sent, that he might not draw any odium upon himself from the people of Israel. Tryphon forfeited his word and honour, would not send back Jonathan, but fell to spoiling and ravaging the country. Simon, on his part, endeavoured to prevent it as much as was in his power, by wheeling about, and continually facing him. When Tryphon came to Eusemaz, he there slew Jonathan and his two sons, and afterwards returned into Syria. Simon sent to fetch away the bones of his brother, and buried them honourably at Modin in the sepulchre of his fathers, which he adorned very much with pillars, pyramids, and trophies in sculpture. Tryphon being come into Syria, there put to death the young king Antiochus, and usurped his kingdom. But Simon Maccabeus would never acknowledge him, but his competitor, Demetrius Nicator, as king of Syria; to whom he applied for confirming Judea in its ancient franchises, and for freedom from tribute. Demetrius granted Simon more than he asked, and gave him a general amnesty for all that had passed, restored Judea to freedom and liberty, and left Simon the free possession of all the places he had fortified in the country: so that this year, which was the hundred and seventieth of the Greeks, he began to write upon the tables and public registers; The first year, under Simon sovereign pontiff, great chief, and prince of the Jews. After this he took Gaza, and made a composition with the Syrians that were in the citadel of Jerusalem, and appointed an annual festival in commemoration of the reduction of this fortress, which for so long a time had been in the hands of foreigners. Simon made his son, John Hircanus, general of his troops, in the year of

the world 3862, and appointed him his station at Gazara, or Gadara, which was an important post, for the defence of the country. During this time, Simon applied himself to civil affairs, and to give his countrymen the enjoyment of that peace he had procured them. All Israel beheld with pleasure the prudent administration of this great man. His whole study was to advance the happiness of his nation, and to make them dwell in prosperity and security. He took Joppa, and made a harbour of it, to improve the trade of the Jews; and every way extended the limits of his country. Then did every one cultivate his lands in peace, the fields produced all sorts of fruits, the elders sat in the public places, and discoursed of what was for the general advantage; the young men dressed themselves splendidly in warlike habits; in short, every one sat under his vine, and under his fig-tree, and no one had power to disturb the tranquillity they enjoyed. And thus the name of Simon became famous to the utmost parts of the earth. 1 Mac. xiv. 4, 5, &c.

He renewed their alliance with the Romans, and with the Lacedæmonians, in the year 3854, or 3865, and had a favourable reception from them both. The whole Jewish nation concurred in registering a publick act, by which they acknowledged their obligations to Simon and all his family, and recognised him and his children as perpetual prince and pontiff of their nation, till some faithful prophet should arise from among them. They ordered, that he should be obeyed in all things, that all public acts should pass in his name; that he should be clothed in purple, and adorned with gold. This declaration was written upon a table of copper, and set up in the galleries of the temple. A copy of it was also deposited in the treasury of the temple, for the use of Simon and his children.

Antiochus Sidetes, king of Syria, son

of Demetrius Soter, and brother to Demetrius Nicator, being informed that Demetrius Nicator was taken by the Parthians, wrote to Simon from the Isle of Rhodes, to endeavour to engage him on his side against Tryphon. 1 Mac. xv. 1, 2, 3, &c. He confirmed to him whatever had been granted by Demetrius Nicator, and allowed him the privilege of stamping money; remitted to him all the debts which he might owe to the Kings of Syria, and declared Jerusalem to be a free and an holy city. Simon consented to the proposals of Antiochus, and sent him men and money to assist him in the reduction of Dora, a city to the south of mount Carmel, in which Tryphon had shut himself up. But Antiochus would not receive them, nor stand by the articles of the treaty that had been made with Simon. He even sent Athenobius to him, to demand the surrender of several places in his possession, or the sum of a thousand talents of silver, threatening, in case of refusal, to enter Judea with a body of troops, and treat him as an enemy. But Simon was not at all discouraged by his threats; and sent him word, that he had usurped nothing belonging to him, but had only taken possession of the inheritance of his fathers. He offered to give him an hundred talents for the cities of Joppa and Gadara, of which he had made himself master, because they were the occasion of great calamities to the country. Antiochus, being provoked at this answer, sent Cendebeus with an army into that part of the country which borders upon the Mediterranean, and ordered him to make what spoil and havock he could in Judea. John Hircanus, the son of Simon, who had his head quarters at Gadara, came to inform his father of this, who sent him back with his other son Judas, at the head of twenty thousand good troops, with orders to give Cendebeus battle; which they did, and defeated this general, as

related under the articles **CENDEBEUS** and **HIRCANUS**.

About three years after this, that is, in the year 386, Simon, being on his journey to visit the cities of Judea, came to the castle of Docus, where his son-in-law Ptolemy the son of Ambubus resided. Ptolemy received his father-in-law Simon, and made him a great entertainment, but, in the midst of this entertainment, caused him to be assassinated, together with his two sons Mattathias and Judas, hoping by this to make himself master of Jerusalem, and the whole country. But John Hircanus, getting intelligence of this barbarous piece of treachery, was before-hand with him, and arrived before him at Jerusalem, where he was acknowledged high-priest and prince of the Jews, in the room of his father.

**SIMON**, of the tribe of Benjamin, was superintendant of the temple, in the year of the world 3823. 2 Mac. iii. This Simon, having attempted some disorder in the city, and not being able to succeed in it, by reason of the opposition of the high-priest Onias the third, applied to Apollonius, then governor of Ceslosyria, and told him, that there were great riches in the temple, which might easily be put into the hands of Seleucus, the king of Syria: he prevailed so far, that the king sent Heliodorus to Jerusalem, to carry off these treasures, but was disappointed, as may be seen under the article **HELIODORUS**.

Simon, seeing himself baffled in his wicked design, published every where, that it was Onias himself that had discovered to the king the treasures in the temple; (1 Mac. iv.) and the friends of the high-priest opposing these calumnies, the dispute grew to such a height between the two parties, that several people were murdered by the partisans of Simon, who were supported by Apollonius. This obliged Onias the high-priest to take a journey to

Antioch,

Antioch, in order to vindicate himself before the king, knowing that nothing but the royal authority was sufficient to quell such disturbances.

**SIMON**, the Cyrenean. When Jesus went to Calvary, and was not able to bear the weight of the cross, the soldiers found a man who was a native of Cyrene in Lybia, (Mat. xxvii. 32. Mark xv. 21) whose name was Simon, and was father of Alexander and Rufus, whom they compelled to carry the cross after Jesus; that is, to carry it whole and intire according to some; or only to carry one end of it along with Jesus. It is asked, whether Simon was a Jew or a Pagan? Several fathers have thought that he was a Gentile, and that he was a type of that idolatrous people, that afterwards were to be called to the profession of the gospel, and to carry the cross after Christ. Others hold that he was a Jew. The Latin text of St. Mark intimates, that he was coming from a farm near Jerusalem; and there were many Jews that dwelt at Cyrene in Lybia, of which place he was. Some will have him to be the same with Simon surnamed Niger, mentioned in the Acts. If it were so, then we must readily acknowledge him to have been a Jew. There are those that believe he was bishop of Bosres in Arabia, and that he ended his life by martyrdom, having been burnt alive by the Pagans. As to his sons Alexander and Rufus, they have been spoken of under their proper names.

**SIMON**, the Canaanite, or Simon Zelotes, an apostle of Jesus Christ. It is doubtful whether the name of Canaanite was derived to him from the city Cana in Galilee; or whether it might not be written Chanaanite, or Canaanite; or lastly, whether it should not be taken according to its signification in the Hebrew, by deriving it from the root *Kana*, to be *zealous*. This is the opinion of *St. Anselm on the Gospels and Epistles*. St. Luke (vi. 15. Acts. i. 13) gives him the sur-

name of Zelotes, the *zealous* or *zealot*, which, says F. Calmer, seems to be the translation of the surname Canaanite, which is given by the other evangelists. Mat. x. 4. Mark iii. 18. Some fathers say, he was of Cana, of the tribe of Zebulun or Naphtali. The learned are still divided about the signification of the term Zelotes, what it may stand for. Some take it only for the zeal he shewed in embracing the gospel of Jesus Christ; while others think he was of a certain sect called zealots, of which mention is made in *Josaphus de bello l. iv. c. 2. &c.*

The particulars of his life are unknown, nor does it appear where he preached, or where he died. Nicephorus and the modern Greeks say, that he travelled through Egypt, Cyrenica, and Africa; that he preached in Mauritania, and through all Lybia; that he carried the gospel even into the isles of Britain, and that after an infinite number of miracles and sufferings, he was crowned with martyrdom by the death of the cross, which he endured with incredible courage. Others will have it, that he suffered martyrdom in the city of Sunir in Persia; and he ancient martyrology given by Fibrentinius, sets it down so on the 28th of October, upon which the Latin church celebrates his festival. It puts his martyrdom on the first of July, on which Abdias says he was massacred, in a tumult raised by the idol-priests against him and St. Jude, whose feast is kept on the same day. The Greeks honour him on the tenth of June, and will have him to be Nathanael, and the bridegroom at the marriage of Cana.

**SIMON**, brother of our Lord, (Mat. xiii. 55. Mark vi. 3.) that is to say, his cousin-german, and son of Mary the sister of the holy virgin. Calmer believes him to be the same with Simon bishop of Jerusalem and son of Cleophas.

Epiphanius says, that when the Jews massacred St. James Minor, his brother

ther Simon reproached them for this piece of cruelty; and that after the death of St. James, the disciples unanimously elected Simon to succeed him in the see of Jerusalem. He farther relates, that when the emperor Trajan made strict enquiry after all that were of the race of David, St. Simon was accused before Atticus the governor of Palestine; that he endured several tortures for several days together, to the great astonishment of every body, being then an hundred and twenty years old; and that he was at last crucified about the year of Christ 107, after having governed the church at Jerusalem forty-three years.

SIMON the Pharisee, with whom Jesus dined, after he had raised the son of the widow of Nain. Luke vii. 36, 37, &c. While he was at table with Simon, a woman of the town, who was acted for her ill life, entered into the room, and poured out a box of perfume on the feet of Jesus, wiped them with her hair, washed them with her tears, and did not cease to kiss them all the time he was at table. Simon, seeing this, said within himself, 'This man, if he were a prophet, would have known who and what manner of woman this is, that toucheth him for she is a sinner.' Jesus, knowing his thoughts, said to him, 'There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both; tell me, therefore, which of them will love him most?' Simon made answer, 'I suppose that he to whom he forgave most.' Jesus replied, 'Thou hast rightly judged.' Then turning himself towards the woman, he made it appear, that she had done much more for him than Simon, and thus concludes: 'Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.'

SIMON the leper dwelt at Bethany, near Jerusalem. Mat. xxvi. 6. Mark xiv. 8. John xi. 1, 2. and xii. 3—5. Jesus coming thither, a few days before his passion, was invited by Simon the leper to eat with him. Lazarus, whom our Saviour had raised from the dead some time before, was at table with them. Martha his sister was very busy in attending on them; while his other sister Mary, to shew her love and respect for our Saviour, brought a box of perfumes, which she poured out upon his feet. This entertainment is very different from that at Simon the Pharisee's, about two years before then; and Mary the sister of Lazarus, a different person from the sinner of Nain.

SIMON PETER. See the article PETER.

SIMON, the father of Judas Iscariot: John vi. 71. He is known only by having the misfortune to be father to this traitor.

SIMON NIGER. See the article NIGER.

SIMON, the tanner. Acts ix. 43. St. Peter lodged several days at Joppa with Simon the tanner; and was at his house, when the messengers from Cornelius the centurion came to desire him to come to their master at Cesarea. Acts x. 6, &c. We are acquainted with no particulars concerning this Simon.

SIMON MAGUS, or the SORCERER, according to Epiphanius, was a native of Gitton, a village in the country of Samaria. St. Philip the deacon, coming to preach at Samaria, converted several persons there; and among others this Simon, who believed and was baptized. Acts viii. 5—24. Simon, seeing the miracles performed by St. Peter, was in the utmost amazement. The apostles, St. Peter and St. John, then coming to Samaria, to lay on their hands, and communicate the Holy Ghost to such as had been baptized by St. Philip, Simon was full of admiration, upon seeing the wonderful effects

effects of this imposition of hands, and offered money to the apostles, saying, 'Give me also this power, that on whomsoever I lay hands, may receive the Holy Ghost.' But Peter in great indignation replied, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee: for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.' Simon made answer, 'Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.' St. Luke, in this place, farther informs us, that Simon had addicted himself to the use of magic arts, before St. Philip came to Samaria, and that by his impostures and enchantments, he had seduced the people of this city, and would fain pass for some extraordinary person, so that they all followed him from the highest to the lowest, saying among themselves, 'This man is the great power of God. But after St. Peter had reprov'd him, and had rejected with horror the proposal he made to him of selling the power of imparting the Holy Ghost, Simon fell into much greater errors and abominations; applying himself to magic more than ever, taking pride in withstanding the apostles, and infecting a great number of persons with his errors, as Irenæus informs us; and for this purpose, we are told by Theodoret, that he left Samaria, and travelled through several provinces, seeking out such places where the gospel had not been yet preached, that he might prejudice the minds of men against it. When he was at Tyre in Phœnicia, he there bought a public prostitute called Selene or Helene, and carried her every where along with him, commit-

ting all sorts of crimes in secret with her. He pretended this was the Helen who had been the occasion of the Trojan war. Having run through several provinces, and made himself admired by a vast number of persons, for his false miracles and impostures; he quitted the eastern parts of the world, and came to Rome in the time of the emperor Claudius, about the year of Christ 41. It is said he was honoured as a deity by the Romans, and by the senate itself, who decreed a statue to be erected for him in the isle of the Tyber, with this inscription; 'To Simon the holy God.'

When St. Peter came to Rome, some time after the arrival of Simon Magus, he soon reversed all that this impostor had been doing there. Yet Simon however did not quit this great city, where there was so much room for spreading his errors; and under the reign of Nero, he again acquired a great reputation by his enchantments. He pretended to prove, that he was the Christ, and, as the son of God, that he could ascend into heaven: and in reality, he caused himself to be raised into the air in a fiery chariot, by the assistance of two dæmons, having recourse to the power of magical enchantments. But St. Peter and St. Paul at the same time betaking themselves to prayer, the impostor was deserted by his dæmons, fell down upon the ground, and broke his legs. And being carried to Brindes, for very grief and shame, he threw himself headlong from the top of the house where he lodged. It is reported, he had this fall in the presence of Nero; and hither is referred what is said by Dio Chryostomus, that Nero kept a long while at his court a man that pretended to fly in the air: and also what is said by Suetonius, that in the public games, a man undertook to fly in the air, in the presence of Nero; but at his first flight he fell down upon the ground with such violence, that his blood spouted up to the gallery where

the emperor was sitting. He died, probably, in the 65th year of the common æra. *Tertul. Justin. Eusebius, &c.* As to the hereses of Simon, besides those which are imputed to him in the Acts. (viii. 10.) wherein he asserts himself to be 'the great power of God,' and where he thought the gifts of the Holy Ghost were venal, and to be purchased with money; the fathers accuse him of pretending that he came down as the Father in respect of the Samaritans, as the Son in respect of the Jews, and as the Holy Ghost in respect of all other nations: but that it was indifferent which of these names he went by. St. Jerom quotes these blasphemous expressions out of one of his books; 'I am the word of God, I am the beauty of God, I am the comforter, I am the Almighty, I am the whole essence of God.' He was the inventor of the Eons, which were as so many persons, of whom they composed their fantastical deity. His Hellen he called, the first intelligence, the mother of all things; he sometimes gave her the name of the Holy Ghost, or of Prunice, or Minerva: he said, that by this first intelligence he had at first a design of creating the angels; but that she, knowing this will of her father, had descended lower, and had produced the angels, and the other spiritual powers, to whom she had given no knowledge of her father: that these angels and powers had afterwards made angels and men: that Hellen had passed successively into the bodies of women, and among others, into that of Hellen the wife of Menelaus, who was the occasion of the war of Troy; and that at last she had descended into the body of this Hellen of Tyre, whom he had with him. He did not acknowledge Jesus Christ as Son of God, but looked upon him as a rival, and pretended himself to be the Christ. He believed neither salvation, nor the resurrection of the body, but barely a resurrection of the

soul. He taught, that men need not trouble themselves about good works, because all actions were indifferent in themselves, and that the distinction of actions into good and evil was only introduced by the angels, to bring men into subjection to them. He rejected the law of Moses, and said he was come to abolish it. He ascribed all the Old Testament to the angels, and though he every where declared himself an enemy to the angels, he paid them an idolatrous worship, pretending men could not be saved without offering to the supreme father abominable sacrifices by the means of the principalities that he placed in each heaven. Simon formed a sort of heretics who were called Simonians, and who though they made an external profession of a sort of Christianity, yet did not refrain from worshipping Simon and Hellen, under the notions of Jupiter and Mars; and Justin says that, in his time, that is about the year of Christ 150, almost all the Samaritans and some few of other countries acknowledged Simon as the greatest of the Gods.

SIN, or ZIN, a city and desert to the south of the Holy Land in Arabia Petraea. The scripture mentions two cities and two deserts of this name, only with this difference, one is wrote  $\text{סין}$  Sin; the other  $\text{זין}$  Zin. The first was nearer Egypt and the Red-sea. The Hebrews were no sooner out of this sea, but they found themselves in the wilderness of Sin, which is between Elim and Sinai: it was there that God rained Manna upon them. Exod. xvi. 1. and xvii. 1.

The second is also to the south of Palestine, but inclining more towards the Dead-sea. Kadesh was in the desert of Zin: (Deuteron. xxxii. 51.) it was from this wilderness that they sent out the spies, to examine the Land of Promise: (Numb. xiii. 21.) it was here that Moses and Aaron offended the Lord, at the waters of strife. Numb. xxvii. 14. The land of Canaan,



naan, and the portion of the tribe of Judah had the defart of Zin, or Zinna, for their fouthermoft limit. Numb. xxxiv. 3. Jofh. xv. 3.

SIN is any thought, word, action, omiffion, or defire, contrary to the law of God. 1 John iii. 4.

God was not the author of fin, or of death; but fin and death entered into the world by the malice of the devil.

Jam. i. 13. Adam, by his difobedience, has made us all guilty in the eyes of God; his fin has merited death for us; he is the reafon that we are all born children of iniquity, and that we are inclined to evil from our mothers wombs. Jefus Chrift, by his death, hath reftored life to us; by his obedience, he has reconciled us to God the father; inftead of children of wrath as we were, he has merited for us the character of children of God. It is by our baptifm that we are admitted to the participation of thefe privileges, and by repentance that we may recover them again, when we have had the misfortune to lofe them. See 1 Cor. xv. 20, 21. Rom. v. 12. and vi. 23. &c.

The SIN againft the Holy Ghoft is differently explained by the fathers and the more modern commentators and interpreters. St. Athanafius, who wrote exprefly upon this matter, relates the opinions of Origen, and of Theognoftes, who made the fin againft the Holy Ghoft, to confift in crimes committed after baptifm. But Athanafius very well obferves, that the Pharifees, whom our Saviour upbraided with this crime, had not received baptifm, and confequently could not become guilty of it. As for himfelf, he thinks it confifts in this, that the Pharifees maliciously imputed the works of Jefus Chrift to the power of the devil; though they could not but be convinced in their own minds, that he acted by a good fpirit: And alfo in this, that they denied the divinity of the Son, which was fo clearly proved to them by his works. This is the opinion of

the generality of expositors upon this fubject, as may be feen at greater length under the article BLASPHEMY.

*Original SIN* was the rebellion of the firft man Adam againft his creator, which was a fin of univerfal efficacy, which derives a guilt and ftain to mankind in all the ages of the world. The account the fcripture gives of it is grounded on the relation which all men have to Adam, as their natural and moral principle or head. It is faid, that all men are born children of wrath. Ephes. ii. 3. That by the fault of one alone fin came into the world, and death by fin: (Rom. v. 12.) 'By one man fin entered into the world, and death by fin, and fo death paffed upon all men.' And this is what we call original fin, fo well defcribed by Job, who fays, (xiv. 4.) 'Man that is born of a woman, &c. Who can bring a clean thing out of an unclean? Not one.' And 'David fays; 'Behold, I was fuppen in iniquity, and in fin did my mother conceive me.' Pfal. li. 5.

But notwithstanding the clearnefs of thefe texts, and of feveral others that might be cited, both in the Old and New Testament, fome learned men have made a doubt, whether the ancient and modern Hebrews had any diftinct notion of original fin, and of the remedy that God had provided, to deliver his people from it.

Josephus and Philo, and fuch among the ancient Chriftians as admitted the pre-exiftence of fouls, and that fouls are produced either good or bad, according to the good or evil they had done in another life, could not hold original fin as we now hold it, neither did they fpeak of it as we do, nor in any manner that approaches to it. Thofe among the antient Jews who believed a kind of metemphychofis, had ftill a lefs degree of faith in it, becaufe of the oppofition of thefe two opinions. And if they did not believe that mankind were born criminal, in the fight of God, they had no

need of having recourse to any remedy for original sin. They never speak of this: in the institution of circumcision, they only mention reasons of decency, propriety, or of the distinction of the Jews from other nations.

The greatest part of the modern as well as of the ancient Jews maintain the pre-existence of souls, and a kind of transmigration, and consequently they cannot be much inclined to admit of original sin.

SINAI, or SINA, a famous mountain of Arabia Petraea, upon which God gave the law to Moses. Exod. xix. 1. xxiv. 16. xxxi. 18. xxxiv. 2, 4, &c. Lev. xxv. 1, &c. It stands in a kind of peninsula, formed by the two arms of the Red-sea, one of which stretches out towards the north, and is called the gulph of Kelsam; the other extends towards the east, and is called the gulph of Elan, or the Elanitic sea. At this day the Arabians call mount Sinai by the name of Tor, that is, the *mountain*, by way of excellence; or Gibel Mousa, the mountain of Moses: it is two hundred and sixty miles from Cairo, and generally it requires a journey of ten days to travel thither. The wilderness of Sinai, where the Israelites continued incamped for almost a year, and where Moses erected the tabernacle of the covenant, is considerably elevated above the rest of the country; and the ascent to it is by a very craggy way, the greatest part of which is cut out of the rock; then one comes to a large space of ground, which is a plain surrounded on all sides by rocks and eminences, whose length is nearly twelve miles. *Coppin's voyage to Egypt*, c. 10.

Towards the extremity of this plain, on the north side, two high mountains shew themselves, the highest of which is called Sinai, and the other Horeb. The tops of Horeb and Sinai have a very steep ascent, and do not stand upon much ground, in comparison to their extraordinary height: that of Sinai is at least one third part higher

than the other, and its ascent is more upright and difficult. After one is come to the top of the mountain, it terminates in an uneven and rugged place, which might contain about sixty persons. Upon this eminence is built a little chapel of St. Catherine, where it is thought the body of this Saint rested for three hundred and sixty years; but afterwards it was removed into a church which is at the foot of the mountain. Near this chapel issues a fountain of very good fresh water; it is looked upon as miraculous, it not being conceivable how water can flow from the brow of so high and barren a mountain.

Horeb is to the west of Sinai; so that at sun-rising the shadow of Sinai intirely covers Horeb. Besides the little fountain which is at the top of Sinai, as we have mentioned, there is another at the foot of this mountain, or of Horeb, which supplies water to the monastery of St. Catherine. Five or six paces from thence they shew a stone, whose height is four or five feet, and breadth about three, which, they say, is the very stone from whence Moses caused the water to gush out: its colour is of a spotted grey, and it is, as it were, set in a kind of earth, where no other rock appears. This stone has twelve holes or channels, which are about a foot wide, from whence it is thought the water came forth for the Israelites to drink. We shall not here enter into the particulars of what was done during the encampment of the Israelites at the foot of Sinai, but refer the reader to the article MOSES. *Calmet's Dict.*

SINEW. The Hebrews do not eat the sinew of the thigh of animals, in memory of the sinew of Jacob's thigh, which the angel touched, and which contracted such a numbness, that, according to some interpreters, he went lame of it all his life after. This abstinence from the sinew of the thigh of animals, is not commanded to the Israelites by any law; for they must have

have abstained from it even before the law, if the observation that we find in Genesis xxxii. 32. was inserted by Moses. There are some interpreters that think, this forbearance of theirs is only matter of voluntary devotion. In some places they abstained from the hind-quarters of animals, and sold it to others. In other places they contented themselves with taking away the sinew, and then they eat the flesh. See what has been said upon this subject, in the article of JACOB.

**SINITE.** Gen. x. 17. By this name is denoted the eighth son of Canaan. The Sinites dwelt near Arce, in mount Libanus. Strabo mentions the fortrefs in Sinna in the mountains. By Sinites the Arabic means the inhabitants of Tripoli in Phœnicia. *Calmet.*

**SION.** This is one of the names of mount Hermon. Deut. iv. 48. It is probably of this mountain that the Psalmist speaks, (Psal. cxxxiii. 3.) 'As the dew of Hermon, and as the dew that descended upon the mountains of Zion:' which is thought to be put for Sion. The union and the good understanding of the priests and Levites, is as agreeable as the dew which falls upon Hermon and Sion, two contiguous mountains, which make only one chain of mountains. See HERMON.

**SIPHMOTH,** the place where David sent the spoils he had taken from the Amalekites. 1 Sam. xxx. 28.

**SIRACH,** father of Jesus, that composed the book of Ecclesiasticus; whence he is commonly called Jesus the son of Sirach. See JESUS.

**SIRION,** the name that the Sidonians gave to mount Hermon. Deut. iii. 9. See HERMON.

**SISERA,** or **SISARA,** general of the army of Jabin, king of Hazor. Judg. iv. 2, &c. He was sent by his master against Barak and Deborah, who had got an army together of ten thousand men upon mount Tabor.

Sisera marched against them with nine hundred chariots armed with scythes, and a great number of infantry. Barak with his small army fell upon Sisera's with that impetuosity, that he intirely routed them, killed a great number of them, and put the rest to flight. Sisera himself fled among the rest, and, as if his horses did not make speed enough, he quitted his chariot, and fled away on foot towards Harosheth of the Gentiles. He came near the tent of Heber the Kenite, and Jael, the wife of Heber, desired him to come in and hide himself. She covered him with a mantle; and because he thirsted, she gave him milk to drink. Then Sisera said to her; Do you stay at the door of the tent, and if any one asks you who is here, you shall say, No-body. Jael went out to the door of the tent, and afterwards returning, and finding him fast asleep, she drove a great nail through his temples with a hammer, and fastned him down to the ground. At the same time Barak arrived, and she shewed him Sisera weltering in his blood, and without life.

**SISTER.** This name, in the stile of the Hebrews, has much the same latitude as that of brother. It is used, not only for sister by father and mother; but also for her who is a sister only by father or mother, or is only a near relation. Thus Sarah is called Sister to Abraham, (Gen. xii. 13. xx. 12.) though she was only his niece, according to some, or his sister by the father's side only, according to others. Thus, in Leviticus, (xviii. 18.) it is forbidden to take to wife the sister of a wife; that is to say, to marry two sisters. Or, according to some interpreters, to marry a second wife when a man has one before. Thus it is literally, Thou shalt not take a wife over her sister to afflict her; as if this passage was to forbid polygamy. In the gospel, (Matt. xiii. 55. Mark vi. 3.) the brothers and sisters of Jesus Christ,

are no other than his cousins, the sons and daughters of the sisters of the holy virgin.

In the Song of Songs, (Cant. iv. 9, 10. 12. v. 1, 2.) the name of sister is a name of tenderness between the two spouses. Sometimes the word sister shews a resemblance of conditions and inclinations. The prophets (Jerem. iii. 8, 10. Ez. xvi. 46) call Jerusalem the sister of Sodom and Samaria, because it delighted in the imitation of their idolatry and iniquity.

Jesus Christ says, that those who keep his commandments are his brothers and his sisters. Matt. xii. 50. Job, (xvii. 14.) in his misfortunes, exclaims, 'I have said to corruption, thou art my father; to the worm, thou art my mother and my sister.' The wise man advises his pupil to say to wisdom, (Prov. vii. 4.) thou art my sister; that is, to love her, and become familiar with her. St. Paul asks, whether it was not as lawful for him as the other apostles, to carry along with him in his journeys some pious christian woman. 1 Cor. ix. 5. As christians were used to salute one another by the name of brothers or brethren, so they called christian women their sisters. St. James says, (ii. 15, 16.) 'If a brother or sister be naked, and destitute of daily food; and one of you say unto them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?'

SLAVE, or SERVANT. See the article SERVANT.

SLEEP, SLEEPING, SLUMBERING, is taken either for the sleep or repose of the body, or for the sleep of the soul which is supineness, indolence, stupidity, or for the sleep of death.

'You shall sleep with your fathers, you shall die as they are dead.' Jeremiah (li. 39.) threatens Babylon, in the name of the Lord, with a perpetual sleep, out of which they shall not awake. Daniel (xii. 2.) speaks of those that sleep in the dust of the grave.

'Lazarus our friend sleepeth; let us go and awake him:?' (John xi. 11.) he is dead, let us go and raise him up. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' Ephes. v. 14. He speaks to those that were dead in sin and infidelity. St. Peter says of the wicked, 'their damnation slumbereth not.' 2 Pet. ii. 3. God is not asleep, he will not forget to punish them in his own due time. And Solomon says, (Prov. xxiii. 21.) 'Drowsiness shall cloath a man with rags.' The slumberer shall be clothed in rags, the slothful shall live in poverty.

Isaiah (lxv. 4.) speaks of a superstitious practice among the pagans, who went to sleep in the temples of their idols, to obtain prophetic dreams: 'which remain among the graves, and lodge in the monuments.' The word, which we translate *monuments*, signifies places kept or observed. Some interpret it of idol-temples; some of caves and dens, in which the heathens used to worship their idols; and some of tombs or monuments for dead persons. The prophet speaks of the superstitious and idolatrous Jews, who, in contempt of the prophets and of the temple of the Lord, went into the tombs and temples of idols to sleep there, and to have dreams that might discover future events to them. The pagans for this purpose used to lie upon the skins of the sacrificed victims. See *Virgil. Æneid.* vii.

Strabo says, that the Jews slept in their temples, and there expected prophetic dreams, both for themselves and for others; but that God sends none but only to such as live in purity and justice.

SLING, an instrument of cords, made use of to throw stones with the greater violence. The invention of the sling is ascribed to the Phœnicians, or to the inhabitants of the islands Balears, called now Majorca and Minorca. The Hebrews heretofore made great use of them. Those of the tribe

of Benjamin had so much skill and dexterity in managing the sling, that they could hit their mark to a hair, without the least error. Judg. xx. 16. This must be owned to be an exaggeration; but however, it proves their great abilities in the management of the sling. It is known what glory David obtained, when he knocked down the giant Goliath, who was the terror of all Israel, by a stone from the sling. 1 Sam. xvii. 49. The scripture takes notice, that when David was at Ziklag, there came to him a company of able slingers, who could use their left-hand with the same facility as their right. 1 Chr. xiii. 2. Uzziah, king of Judah, made great collections of arms in his magazines, (2 Chr. xxvi. 14.) and particularly of bows and slings for casting stones.

**SMITE.** To smite, is often used for putting to death. David smote the Philistines: he put Goliath to death. 1 Sam. xvii. 49. The Lord smote Nabal; he smote Uzzah; that is, he put them to death. 1 Sam. xxv. 38. 2 Sam. vi. 7. To smite is also put for, to afflict, to strike with fear, with the pestilence, with poverty, with ulcers, with distempers, with wounds. To smite an army, is, to beat it, to rout it intirely. To smite the camp of the Philistines, is, to disperse it, to obtain a victory over them. God smote the Philistines in the hinder parts; (Psal. lxxviii. 66.) he sent them the piles, or hamorrhoides, or other diseases of the fundament. 'To smite with the tongue,' Jer. xviii. 18. Let us overwhelm him with injuries and reproaches; let us load him with all sorts of scandalous reflections. To smite or strike the hands, is sometimes an action of applause and approbation; and at other times is a token of grief, trouble, and astonishment.

To smite the cheek, (Lam. iii. 30.) to smite with the fist, requires no explanation. To smite the thigh, denotes indignation, trouble, astonishment. Jer. xxxi. 19. Ezek. xxi. 14. 'He shall

smite the earth with the rod of his mouth; (Isai. xi. 4.) that God shall destroy them with his breath. David smote his heart; he had a remorse, at having cut off the lappet of Saul's garment. 1 Sam. xxiv. 6. *Calmet's Dict.*

**SMYRNA,** a city of Asia Minor, upon the Archipelago, having a fine harbour. St. John the Evangelist, in his Revelation, or rather Jesus Christ by the mouth of St. John, thus speaks to the angel or bishop of Smyrna: (Rev. ii. 8, 9, 10.) 'These things saith the first and the last, which was dead, and is alive. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.' It is asked, who this angel, or this bishop of Smyrna was? The generality think it was St. Polycarp, who was made bishop of Smyrna by St. John the Evangelist; and there is some probability, that it was the martyrdom of Germanicus, and of the other martyrs of Smyrna, who suffered under Marcus Aurelius that St. John has here in view, when he says, that the devil shall cause some of them to be put in prison.

**SNUFFERS.** The snuffers mentioned in scripture, (Exod. xxxvii. 23, &c.) for snuffing the lamps of the great golden candlestick, were of gold, and probably, as to form, were like our snuffers now-adays.

**SO,** a king of Egypt, who made an alliance with Hothea king of Israel, and engaged to give him all the assistance in his power, in case he should be attacked by the king of Assyria. 2 Kings xvii. 4. Notwithstanding this treaty, when Shalmaneser marched against Israel, the king of Egypt gave

his ally no sort of aid; so that the king of Assyria took Samaria, and subverted the kingdom of Israel, in the year of the world 3283. Usher and Marsham are both of opinion, that So is the same with Sabachon king of Ethiopia, who took Bocchoris king of Egypt, and burnt him alive. He reigned from the year of the world 3277, to 3285; and was succeeded by Sevechus, whom Usher takes to be the same with Sethon, mentioned by Herodotus.

SOBAL, the city of Seir the Hovite. Gen. xxvi. 30.

SOCCH, СОСНО, or ШОСНО, a city of Judah. Josh. xv. 35. 1 Sam. xvii. 1. Heber, of whom mention is made in the Chronicles, repaired Socoh, (1 Chr. iv. 18.) and his family dwelt there. Rehoboam fortified it afterwards: see 2 Chr. xi. 7. Eusebius says, there were two cities of Socoh, one the higher, the other the lower Socoh, nine miles from Eleutheropolis towards Jerusalem.

SODOM, the capital city of Pentapolis, which for some time was the dwelling-place of Lot, the nephew of Abraham. Gen. xiii. 12, 13. The crimes of this city were come to such a height, that God destroyed it by fire from heaven, with three other neighbouring cities, Gomorrah, Zeboim, and Admah, which were as wicked as itself. Gen. xix. The plain wherein they stood, which before was pleasant and fruitful like an earthly paradise, was first inflamed by lightning, which set fire to the bitumen, with which it was replete, and was afterwards overflowed by the waters of the Jordan, which dissipated themselves there, and formed the Dead-sea, or lake of Sodom, called also, the lake Asphaltites, because of the asphaltus or bitumen with which it abounded. See the article ASPHAR.

It is believed, that Sodom was one of the southermost of the five cities that were destroyed by the fire from hea-

ven, because it was near Zoar, which was beyond the southermost point of the Dead-sea. For an account of the sins of the Sodomites, which provoked God to destroy them; and the manner wherein this destruction happened, see the articles ABRAHAM and LOT.

It is doubted whether Sodom stood within the space of land that now is possessed by this sea, or whether it was only upon its border. The prophets speak often enough of the destruction of Sodom and Gomorrah, or make allusions to it, and every where insinuate, that these places shall be deserts, dried up, and uninhabited; that they shall be places covered with briars and brambles, a land of salt and sulphur, where there can be neither planting nor sowing. See Jer. xlix. 18. and l. 40 Amos iv. 11. In a word, through all the scripture, the ruin of Sodom and Gomorrah is represented as one of the most signal effects of God's displeasure. Josephus says, that round about the lake of Sodom, and the place where these unfortunate cities once stood, are still to be seen the dismal effects of this dreadful catastrophe; and that the fruits which grow there have a fine outward appearance, but when opened are full of ashes, and fly away in dust. Strabo speaks of the ruins of Sodom, which were sixty furlongs in compass, and were to be seen on the shore of the Dead-sea. The Notitia make express mention of Sodom as an episcopal city, though Mr. Reland cannot be persuaded that it ever was rebuilt.

SOLOMON, or SALOMON, son of David and Bath-sheba, was born in the year of the world 2971. His name Solomon signifies pacific, or peaceable. The Lord loved him, and sent the prophet Nathan to David, to assure him of his affection towards the child, and to give Solomon the name of Jedidiah, or, 'the beloved of the Lord.' 2 Sam. xii. 24, 25. At this time it was, probably, that Nathan assured David, that this son should succeed him, and that

it should be he that should inherit the promises that the Lord had made him some years before, when he had conceived the design of building a temple to the Lord: for then God told him by the prophet Nathan, that the honour of building a temple was reserved for David's son; and that for his part, he had shed too much blood to be employed in so sacred a work. 2 Sam. vii. 5, &c.

From this time David thought only of preparing what was necessary for the building of the temple, and of giving Solomon such an education as might bear some proportion to the great designs that God had ordained him for. But towards the end of David's reign, Adonijah, David's eldest son, began to make himself popular, to set up a court, and to act as if he were to succeed to the crown of his father. 1 Kings i. 5, 6, 7. David did not restrain him; Joab, Abiathar, and several of the principal men of the court, were in his interest: but he had neither Zadok the high-priest, nor Benaiah, nor the prophet Nathan, on his side. One day, when Adonijah had invited several of his friends to a great feast, which he prepared for them near the fountain of Rogel, he invited neither Zadok, nor Nathan, nor Benaiah. Upon which, Nathan went to Bathsheba, the mother of Solomon, acquainted her with what was carrying on, and advised her to go to the king about it, which she did; and while she was in conversation with him, Nathan came in, and remonstrated to the king that Adonijah, without his knowledge, and contrary to what the Lord had promised Solomon, intended to have himself proclaimed king. David hereupon immediately gave orders, that Solomon should be mounted on his own mule, conducted to Gihon, and there anointed king; which orders were immediately executed; and Solomon brought back amidst the acclamations of the people, and seated upon the throne of his father David,

in the year of the world 2989: upon which David said, Blessed be the Lord, who has this day permitted me to see, with my own eyes, my son Solomon sitting upon my throne. Those that were with Adonijah hearing what passed, rose from the table in great consternation, and every one retired to his own home. But Adonijah himself, for fear of king Solomon's resentment, took refuge at the horns of the altar, and made his humble supplication to this prince, that he would promise not to put him to death; to which Solomon made answer, That so long as he acquitted himself as an honest man, and a faithful subject, not a hair of his head should fall to the ground; but if he should ever find him guilty of any evil practice, he should surely die.

And now the day of David's death being near at hand, he sent for his son Solomon, (1 Kings ii. 1, 2, 3, &c.) and earnestly recommended to him a strict fidelity and piety towards God. He bid him not let Joab or Shimei go unpunished; but to shew all possible friendship and acknowledgment to the sons of Barzillai, who had succoured him in his distress. He told him also, that since God had reserved for him the honour of building him a temple, he ought to discharge this trust with all possible zeal and diligence. 1 Chr. xxiii. 2, 3, 4, 5, &c. and xxviii. He put into his hands the schemes that he had made for the execution of this undertaking, and the accounts of the treasures he left him for the perfecting this edifice. He gave him also the lists of the priests and Levites, and the courses in which they were to wait in the temple. 1 Chr. xxiii, xxiv, xxv, xxvi. He gave him likewise the schemes and regulations of the officers of his own court, of the civil officers, of the treasurers, and of the superintendants of the revenues belonging to the crown. 2 Chr. xxvii. Lastly, in a general assembly of the people, and of all the great men of the kingdom, David delivered over all the gold, silver,

and valuable materials, that he had collected for the building of the temple; and exhorted all that were present to make every one their offering to the Lord, each according to his abilities and inclination. 1 Chr. xxix. 1, 2, 3, &c. They all contributed with a cheerful heart, and the quantity of gold and silver was very extraordinary. After which David died in the seventieth year of his age, and in the year of the world 2990. See DAVID.

Solomon now entered into the full possession of the kingdom of his father, and was acknowledged by all Israel. Soon after this his brother Adonijah made interest with Bathsheba, (1 Kings ii. 13, 14, &c.) that she would intercede for him with Solomon, that he might have Abishag the Shunammite to wife. Bathsheba recommended this request of his to her son Solomon; but he perceiving Adonijah's evil intentions, that he asked for Abishag who had been wife to David, only to strengthen his interest, and to favour the pretensions that he might one day make to the crown; Solomon ordered Adonijah to be put to death. He also banished from his presence the high-priest Abiathar, and confined him to his country-house, because he had been of Adonijah's party. Afterwards, when Joab heard what happened to Adonijah and Abiathar, he began to be afraid for himself, and retired into the tabernacle as a place of refuge. Solomon commanded him to be brought from thence, and to be put to death. But Joab refusing to forsake his asylum, he ordered him to be slain in that very place; desiring that the blood that had been unjustly spilt by that man, might not be imputed to the house of David, or be a blemish to his reign. Lastly, Solomon ordered Shimei to build him a house in Jerusalem, and not to stir from thence. Shimei obeyed this order for a time; but then some servants of his running away from him, and entering themselves into the service of Achish king of Gath, Shimei

goes thither to reclaim them. When Solomon was informed of this, he sent Benaiah the son of Jehoiada, to fall upon him and kill him. See the articles ADONIJAH, BATHSHEBA, JOAB, and SHIMEI.

Solomon being thus confirmed in his kingdom, contracted an alliance with Pharaoh king of Egypt, and married his daughter, in the year 2991. He brought her to Jerusalem, and had apartments for her in the city of David, till he should build a palace for her, as he did some years after, when he had finished the building of the temple. 1 Kings iii. 1, 2, 3, &c. It is thought, it was on the occasion of this marriage, that Solomon composed the Canticles, or Song of Songs, which is a kind of epithalamium. To the same time and occasion is also referred Psalm xlv. 'My heart is inditing a good matter,' &c. This marriage has not been generally approved. The scripture speaks of the daughter of Pharaoh, as one that contributed to pervert Solomon; (1 Kings xi. 1, 2. Neh. xiii. 26.) and it is very likely, that at first this princess might seem to be converted to the Lord, but afterwards might return to her idolatrous worship, and engage the king her husband in it. Pharaoh gave the city of Gezer, as a portion with his daughter, which city he had conquered from the Canaanites, in the country of the Philistines. Solomon afterwards rebuilt and fortified it. 1 Kings ix. 16, 17.

After this, Solomon, accompanied by his chief officers and nobility, went to Gibeon, which was then one of the most famous high places in the whole country, and there offered a thousand burnt-offerings, in acknowledgment of God's kindness to him, in placing him upon his father's throne. In the night following, when God appeared to him in a vision, and promised to grant him whatever he should ask, he begged he might receive a wife and understanding heart, and, considering his youth and inexperience, such qualities as were necessary



necessary for the due government of the people committed to his charge; which petition God was so well pleased with, that over and above the wisdom, which he asked, he promised to give him such affluence of riches and honour, as no king in his days should be possessed of. When Solomon awaked out of his sleep, he perceived that this dream was sent from God; and therefore returning to Jerusalem, he presented himself before the ark of the covenant, and there offered a great number of sacrifices on the altar which was before the ark of the Lord, and made a great feast for all his servants. Solomon having obtained of God a promise of the gift of wisdom, it was not long before he had an opportunity of shewing it, to the great satisfaction of all his subjects. Two women, who lived together in one house, were brought to bed about the same time, and one had overlaid her child. She who found the dead child by her, accused the other of having stolen away her living child, and leaving a dead one in its place. The other stoutly denied the charge; so that the question was, to whom did this living child belong? And to determine this, Solomon commanded some that stood by, to cut the child in two, and give one half to each woman: whereupon, the real mother begs, that the child may be saved, even though it should be given to her competitor: but the pretended one is clearly for the dividing it, which gave Solomon a full conviction that she who expressed a tenderness and compassion for the child was its true mother, and accordingly ordered it to be given her.

Now Solomon enjoyed a profound peace through all his dominions; all Judah and Israel lived in the greatest security; (1 Kings iv. 1, 2, 3, &c. and 2 Chr. ix. 26.) and his neighbours either payed him tribute, or were his friends and allies. He ruled over all the countries and kingdoms, quite from

the Euphrates to the Nile, and his dominions extended even beyond the Euphrates. He had a very great number of horses and chariots of war. Instances of his wisdom were as numerous as the sand of the sea, and he exceeded all the orientals, and all the Egyptians, in wisdom and prudence. In a word, he was the wisest of mankind, and his reputation was spread through all nations. He composed or collected three thousand proverbs, and a thousand and five poems. He knew the virtues of all plants and trees, from the highest to the lowest; and in his books treated of the nature of all kinds of beasts, and birds, and reptiles, and fishes, insomuch that there was a course of strangers from all countries to hear his wisdom; and ambassadors from the most remote princes that had heard of his fame. He rendered gold and silver as common in Jerusalem as stones in the street, and cedars as plentiful as the sycamores that grow in the field. 2 Chr. i. 15. ix. 27. and 1 Kings x. 21, 27.

As soon as Hiram king of Tyre understood that Solomon had mounted the throne of Israel, he sent ambassadors to congratulate him on his accession to the crown; and in a short time after, Solomon, in return, sent an embassy to him, desiring him to supply him with wood and workmen, and to lend him his assistance in building the temple of the Lord. Hiram very readily complied with his desire, and sent him word, that he would order cedar trees and fir-trees to be cut down upon mount Libanus, that his people should put them on floats, and bring them by sea to the harbour of Joppa, from whence Solomon might send to fetch them to Jerusalem. 1 Kings v. 1, 2, &c. 2 Chr. ii. 1, 2, &c. Solomon, on his part, obliged himself to give Hiram, for the maintenance of his family and workmen, twenty thousand measures of wheat, and twenty measures of oil, though it is generally thought

thought that it should be twenty thousand.

Solomon began to work upon the building of the temple in the fourth year of his reign, and the second after the death of David; in the year of the world 2992, and four hundred and fourscore years after the coming out of Egypt. 1 Kings vi. 1, 2, &c. We shall not here give a description of this temple, but refer the reader to the article, TEMPLE.

Solomon employed in this great work seventy thousand profelytes, who were the remains of the ancient Canaanites, in carrying burthens upon their shoulders; fourscore thousand in cutting stones out of the quarries in the mountains; and three thousand three hundred to oversee the works. Besides which, he employed thirty thousand Israeites to work in the quarries of Libanus. These thirty thousand men were commanded by Adoniram, and only ten thousand of them worked at a time, and that for a month only; so that they had always two months rest between. Hiram also sent to Jerusalem a very skilful workman, whose name also was Hiram, who could work in gold, silver, brass, iron, marble, wood, and in all sorts of work of linen, embroidey, and tapestry. He had the direction of all the works of the temple. It was he that had the management of the foundery, and cast most of the principal things himself. See HIRAM.

The temple of the Lord, having been begun in the fourth year of the reign of Solomon, was completed in his eleventh year; so that he was but seven years in executing this vast piece of work. The dedication was made in the year following, which was the 3001 year of the world. To make this ceremony the more august, Solomon chose for it the eighth day of the seventh month of the holy year, (2 Chr. v. 1, 2, &c.) which was the first of the civil year, and answered to our

month of October. The ceremony of the dedication lasted for seven days, at the end of which began the feast of tabernacles, which continued still seven days longer; so that all the people continued at Jerusalem fourteen or fifteen days, from the eighth to the twenty-second of the seventh month. Solomon had present at this solemnity all the elders of Israel, and all the people. The priests and Levites carried into the temple, first, all the presents that David had made to it, and which were laid up in the treasuries of the sanctuary; then they set up in their several places, the ornaments and vessels appointed for the service of the altar and of the sanctuary; lastly, they brought thither the ark of the covenant with great solemnity, the king and all the people walking before, while the priests offered an infinite number of sacrifices in all the places through which the ark passed.

When the ark was placed in the sanctuary, while the priests and Levites, in their turns, were celebrating the praises of the Lord, the temple was filled with a miraculous cloud; so that the priests, out of veneration, could no longer continue there, nor go on with performing the functions of their ministry. 1 Kings viii. 1, 2, &c. and 2 Chr. vi. 1, &c. Then Solomon, being upon his throne, prostrated himself with his face to the ground; after which, rising himself up, and turning towards the sanctuary, he addressed his prayer to God, and beseeched him, that the house he had built might be acceptable to him, that he would bless and sanctify it, and hear the prayers of those that should address themselves to him from this holy place. He beseeched him also to fulfil the promises he had made to David his servant, in favour of his family, and of the kings his successors. As soon as he had finished his devotions to God, he turned himself to the people, and blessed them; after which, a fire came down

from

from heaven, consumed the victims and burnt-sacrifices that were upon the altar, and the glory of the Lord filled the whole temple; so that even the priests could not go into the temple, to perform their respective offices. Then the people, who were all witnesses to this miracle, fell down upon their faces, worshipping and adoring the Lord.

On this day, Solomon sacrificed twenty-two thousand oxen, and six score thousand sheep, for peace-offerings. And because the altar of burnt-offerings was not sufficient for all these victims, the king consecrated the middle court that was before the temple, and there offered sacrifices in great abundance. It was very probably on the night following, that the Lord appeared to Solomon again in a dream, and signified to him, 'that he had heard his prayer, did accept of the temple, which he had built for him, and would not fail to listen to the petitions that proceeded from thence; that if he persevered in his obedience to him, as his father David had done, he would establish his throne, and perpetuate a race of successors in his family: but that, if either he or his children prevaricated in this matter, he would cut them off, overturn his kingdom, and destroy the temple.'

The feast of the dedication, in conjunction with that of the tabernacles, lasted fourteen days; and when all things were thus performed with the greatest order and solemnity, on the morrow the king dismissed the people, who returned to their respective homes, with joyful hearts, and praying that all sorts of blessings might shower down upon the king. Solomon, it must be observed, had a singular taste for building, therefore, after he had finished and consecrated the temple, he undertook a palace for himself, which had all the magnificence that can be imagined; another for his Egyptian queen, and a third, called the house of the forest of Lebanon,

where he chiefly chose to reside. These were the works of thirteen years. And as Hiram king of Tyre was very kind in supplying him with men, money, and materials, to carry on these and many more stately structures, Solomon, to express his gratitude, or to clear off the debt which he had contracted with him, gave him twenty cities in the province of Galilee, adjoining to his own country. Hiram went to see them: but it seems did not like them; for he said, 'What cities are these, which thou hast given me, brother?' And he called them the land of Cabul unto this day.' 1 Kings ix. 2 Chr. viii. see the article CABUL.

Hiram, after this, sent Solomon six-score talents of gold; probably he lent them to Solomon to go on with his buildings. For besides these vast undertakings now mentioned, Solomon also built the walls of Jerusalem, the place called Millo in the same city; he repaired and fortified Hazor, Megiddo, Gezer, the two Beth-horons upper and lower, Baalath, and Tadmor in the desert of Syria. He also fortified all the cities where he made his magazines of corn, wine, and oil, and those where his chariots and horses were kept. He brought under his government all the Hittites, the Hivites, the Amorites, and the Perizites, which any where remained in the land of Israel. He made them tributaries, and compelled them to work at the public works he had undertaken. As to the Israelites, he would not employ them in this labour, but made use of them in his armies, and set them over his chariots and horses.

He fitted out a fleet at Ezion-geber, or Elath, upon the Red-sea, to go to Ophir; and his good friend and ally Hiram furnished him with mariners, who instructed the subjects of Solomon in the art of navigation. So that they were enabled to make several advantageous voyages, and particularly in one fleet brought him home no less than an hundred and fifty talents of

gold,

gold, according to the Chronicles, or a hundred and twenty, as it is in the first book of Kings; together with a great many other commodities and curiosities of great value. See the article **OPHIR**.

About this time the queen of Sheba, attracted by the great fame of Solomon, came with a splendid retinue to Jerusalem, (1 Kings x. 2 Chr. ix.) and brought with her rich presents of gold, spices, and precious stones. Her purpose was to try if Solomon's wisdom was answerable to the high commendations she heard of it; and therefore in discourse she proposed to him several ænigmatical questions. But when she heard his clear and satisfactory solutions, she was not a little amazed at the profoundness of his judgment; and when she had seen the beauty and worship of the temple, the magnificence of his court, and the sumptuousness of his table and attendants, she was quite astonished, and frankly owned to him, that what she herself had seen did far surpass any the most extraordinary report she had ever yet heard of him; and so having made him very great and noble presents, and received others from him that were not inconsiderable, she took her leave, and returned to her own country, highly satisfied and pleased with her visit. See **SHEBA**.

Solomon was one of the richest, if not the very richest, of all the princes that have ever lived; and the scripture expressly tells us, he exceeded in riches and wisdom all the kings of the earth. We have already observed, that in his time silver was not regarded, because it was as plenty as the stones in the street. His annual revenues were six hundred and sixty-six talents of gold, without reckoning the tributes which he received from tributary kings and nations, or the subsidies paid by the Hæchites, or the furs that he received from the merchants for his customs. The bucklers of his guards, and the throne that he sat upon, were over-

laid with pure gold. All the vessels of his table, and the utensils of his palaces, were of the same metal. From all parts they sent him presents in vessels of gold and silver, in precious stuffs, in spices, in arms, in horses and mules; and the whole earth had a desire to see the face of Solomon, and to hear the wisdom that God had put into his heart.

Hitherto we have seen nothing in Solomon, but what was truly great and admirable; but the latter actions of his life sadly disgrace his character. He delivered himself up to the love of strange women; (1 Kings xi.) and besides Pharaoh's daughter, mentioned before, he married wives from among the Moabites, Ammonites, Idumæans, Sidonians, and Hittites. He had to the number of seven hundred wives, who were as so many queens, besides which he had three hundred concubines. These women perverted his heart in his old age, so that he worshipped Athoreth the goddesses of the Sidonians, Moloch the idol of the Ammonites, and Chemosh the god of the Moabites. To these he built temples upon the mount of Olives, over-against and to the east of Jerusalem. He did the same by all his strange women, and had the complaisance to build temples for their gods, to whom they offered incense. Wherefore the Lord said to him in a dream, 'Since you have not kept my covenant, nor obeyed my commandments, I will rend and divide your kingdom, and will give it to one of your servants. However, I will not do it in your time, for the sake of my servant David, but I will divide it in the hands of your son, to whom I will leave but one tribe, because of my servant David.' The accomplishment of this menace, may be seen in the article **REHOBOAM**; and Solomon, even before his death, saw the beginnings of this revolt, and a tendency towards it, in the troubles raised by Jeroboam, and by Hadad the Idumæan.

Solomon died after he had reigned  
forty

forty years, in the year of the world 3029. It is thought, he might be about fifty-eight years of age; for he was about eighteen when he began to reign. Josephus allows him four-score years of reign, and four-score and fourteen years of life; but this is a manifest error. The history of this prince was written by the prophets Nathan, Ahijah, and Iddo. He was buried in the city of David, and Rehoboam his son reigned in his stead, but not over all Israel.

The following is the character that the author of the book of Ecclesiasticus (xlvi. 12, 13, 14, &c.) gives of Solomon: 'After David rose up a wife  
' son, and for his sake dwelt at large:  
' Solomon reigned in a peaceable  
' time, and was honoured; for God  
' made all quiet round about him,  
' that he might build an house in his  
' name, and prepare his sanctuary  
' for ever. How wise wast thou in  
' thy youth, and as a flood filled with  
' understanding! thy soul covered the  
' whole earth, and thou filledst it with  
' dark parables. Thy name went far  
' unto the islands, and for thy peace  
' thou wast beloved. The countries  
' marvelled at thee for thy songs, and  
' proverbs, and interpretations. By  
' the name of the Lord God, which is  
' called the Lord God of Israel, thou  
' didst gather gold as tin, and didst  
' multiply silver as lead. Thou didst  
' bow thy loins unto women, and by  
' thy body thou wast brought into  
' subjection. Thou didst stain thy hon-  
' our, and pollute thy seed, so that  
' thou broughtest wrath upon thy chil-  
' dren, and wast grieved for thy folly.  
' So the kingdom was divided, and  
' out of Ephraim ruled a rebellious  
' kingdom.'

Of all the ingenious works that Solomon composed, we have nothing now remaining but his Proverbs, Ecclesiastes, and the Canticles, of which we have already spoken at length under their respective articles. Some have

also ascribed to him the apocryphal book of Wisdom, and even Ecclesiasticus. But it has been shewn under their several articles, that these opinions are very improbable. The Jews think he was the author of the Psalms lxxii. and cxxvii. and there has been published a *Psalter of Solomon*, containing eighteen psalms, which were found in Greek manuscript, and since translated into Latin with explications. The learned are agreed, that they are none of Solomon's writings; and are of opinion, that they were composed by some hellenistical Jew, who, being pretty conversant in the sacred books, composed them in imitation of the Psalms of David, of which he has very ingeniously imitated the stile, and has inserted in them several fragments of the prophets Isaiah and Ezekiel, which he has well enough accommodated to his design.

Josephus tells us, that Solomon composed books of enchantments, and several manner of exorcisms, or of driving away devils, so that they shall return no more; and the stories that the rabbins relate concerning Solomon and the dæmon Asmodeus, we have already mentioned under the article ASMODEUS.

The Greeks speak of several pieces in physic, natural history, magic, &c. composed by this prince; and the epistolary correspondence said to be carried on between king Solomon and Hiram king of Tyre, has been mentioned under the article HIRAM.

SON. See the article CHILD.

SONG. See CANTICLES.

SOREK, the name of a brook that passed through the tribe of Dan; as also of a valley where dwelt the famous Delilah, Samson's mistress. Judg. xvi. 4. This valley of Sorek was famous for choice wines, as may be gathered from Gen. xlii. 11. Isa. v. 12. and Jer. ii. 21.

SOSIPATER and Dositheus, two captains of Judas Maccabeus's army, defeated

defeated ten thousand men of the army of Timotheus, who had shut themselves up in a strong hold. 2 Mac. xii. 19.

**SOSIPATER**, of whom St. Paul speaks in his epistle to the Romans, (xvi. 21.) was his kinsman, as some think. 'Lucius, and Jason, and Sosipater, my kinsmen salute you.' However, there is some difficulty in this, since Jason was of Thessalonica, and Sosipater of Berea in Macedonia, and therefore very distant from Tarsus the country of St. Paul. Origen believes they were originally Gentiles, which is another reason to think they were not the apostle's kinsmen. But in what sense then does he call them his kinsmen? Is it because they were of the same nation, of the same tribe, of the same city, of the same religion, or that they were only allied to him? This is what can only be determined at random. We even think, that it may be confidently asserted, that this Sosipater, who was at Rome in the 58th year of Jesus Christ, when St. Paul wrote his epistle to the Romans, cannot be the Sosipater of Berea; (Acts xx. 4, &c.) since he accompanied St. Paul the same year 58, in his journey to Jerusalem, and probably went with him from Corinth, from whence the epistle to the Romans was written, to go by the way of Macedonia to Jerusalem.

All that we know of Sosipater is, that he was of Berea; and it is very likely St. Paul converted him in the 52d year of Christ, when he visited that city. The Latin text of the Acts, and some Greek manuscripts, call him Pyrrhus. When St. Paul departed from Corinth, in order to go to Jerusalem, he was accompanied by Sosipater, by Aristarchus, and some other disciples; they came with him as far as Philippi, from whence St. Paul sent them before him to Troas, where they staid for him; so that he could not be at the same time at Rome, as has been observed. We know not what became of Sosipater

after this time; but the Latins observe his feast on the 25th of June, and call him a disciple of St. Paul. The Greeks honour him on the 28th or 29th of April. They join him with Jason, and call him a kinsman of St. Paul. Thus they confound Sosipater of Berea with him of Rome. *Cabinet's Dict.*

**SOSTHENES**, chief of the synagogue at Corinth, who, when Gallio refused to hear the accusation of the Jews against St. Paul, whom they carried before him, was seized on by the Greeks, and beat before the tribunal of Gallio, without the governor's giving himself any trouble about the matter. Acts xix. 12—17. See **GALLIO**. Some will have it, that this is the same Sosthenes whom St. Paul calls his brother, 1 Cor. i. 1. three years after this scuffle happened at Corinth; but in the time of Eusebius it was thought that Sosthenes was one of the seventy-two disciples, and consequently could not be chief of the synagogue of Corinth, twenty years after the death of Jesus Christ. Notwithstanding the Greek copy of the Acts affirms expressly, that Sosthenes was seized on and beat by Greeks, yet it is much disputed whether they were Jews or Gentiles. Those commentators, who will have them to be Gentiles, distinguish between the chief of the synagogue and the Sosthenes mentioned in the Corinthians as brother to St. Paul: these imagining that the pagans seeing Gallio's ill reception of the Jews, the more to insult them, abused the head of their synagogue; while such as maintain the notion of one Sosthenes only, are of opinion, that this man might be a friend, a private disciple of St. Paul, notwithstanding his being head of the synagogue; which the Jews suspecting, on their being neglected by Gallio, might be reason sufficient for venting their indignation upon him.

**SOSTRATUS**, the commander of the fortress at Jerusalem under king Antiochus

Antiochus Epiphanes. Sostratus having frequently, but to no purpose, urged the high-priest Menelaus, to go with the money that he owed king Antiochus, was at length sent for to Antioch, together with this same Menelaus. Sostratus left the care of the fortress during his absence to Crates governor of Cyprus. 2 Mac. iv. 26. 27.

SOUL, in the stile of the Hebrews, is a word very equivocal. It is taken, 1. For that spiritual, reasonable, and immortal substance in man, which is the origin of our thoughts, of our desires, of our reasonings, which distinguishes us from the brute creation, and in which chiefly consists our resemblance to God. Matt. x. 28. 'Fear him which is able to destroy both soul and body.' This substance must be spiritual because it thinks; it must be immortal, because it is spiritual. The scripture indeed ascribes to beasts a soul, a spirit, life, and respiration, which may be a second acceptance of the word, as in Gen. i. 24. 'Let the earth bring forth the living creature,' in Hebrew, the living soul; so in Lev. xvii. 11. The life (in Heb. the soul) of the flesh is in the blood; and in Eccles. iii. 21. 'Who knoweth the spirit of the beast that goeth downward.' This soul is the spirit, the breath which is the principle of animal life; and which is common to man and brutes: but the scripture allows to man alone the privilege of understanding, the knowledge of God, wisdom, immortality, the hope of future happiness, and of eternal life. It only threatens men with the punishments of another life and the pains of hell. The opinions of a variety both of philosophers and divines upon this subject may be seen under the article BEAST.

2. Soul is taken for the whole person both soul and body. 'Give me the persons, (in heb. *Souls*) and take the goods to thy self,' says the king of Sodom to Abraham. Gen. xiv. 21.

and (*id.* xii. 5.) it is said, 'Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran;' that is, the slaves they had purchased, or the children that had been born to them.

3. It is taken for the life of man; (Psal. xxxiii. 19.) 'To deliver the soul from death,' to save them alive; and in Psalm vii. 5. 'Let the enemy persecute my soul and take it.' Let him take away my life; and often in the Psalms.

4. It is taken sometimes for death, or a dead body. Numb. ix. 6. 'Some were defiled by the dead body of a man,' in the Hebrew 'by the soul of a man.' And in Numb. vi. 6. 'He shall come at no dead body,' in Heb. 'dead soul,' also in Psal. xvi. 10. 'Thou wilt not leave my soul in Hell;' that is, thou wilt not suffer my body to continue long in the grave, or in a state of death.

5. It is used for desire, love, inclination. Gen. xxiii. 8. 'If it be your mind,' in Heb. 'if it please, or be agreeable to your soul.' 1 Sam. xviii. 1. 'The soul of Jonathan was knit to the soul of David.' He had a great love and affection for him. So in Proverbs xxvii. 7, &c.

For the opinions of the Jews concerning the nature of the soul. See the articles. PHARISEES, SADDUCEES, ESSENIANS, &c. see also PHILOSOPHY, EPICUREAN, STOICS; RESURRECTION, &c.

SPARROW, in ornithology, is a species of frangilla, with a black throat and brown temples; and the common sparrow is a bird too well known to need any farther description here. The Hebrew word צִיפּוֹר *Tziphor* is used not only for a sparrow, but for all sorts of clean birds, or such whose use was not forbid by the law. The rabbins Kimchi, Pomarius, and Aquinas, even pretend, that it signifies all kinds of birds in general; which is confirmed

confirmed by Bochart. But this last mentioned interpreter shews also, that it signifies a sparrow in particular; and in most passages where translators have rendered it sparrow, it may be understood of birds in general. See Pſal. lxxxiv. 3. cii. 7.

**SPIKENARD**, *nardus*, in botany, a genus of the triandria digynia class of plants, the corolla whereof is formed of two valves, the exterior is long and of a lanceolato-linear figure; it terminates in an arista or awn, and contains within it the other, which is smaller and terminates in a shorter awn; the seed is single, of a linear oblong figure, narrower at top than at bottom, and pointed at each end: the corolla surrounds it by way of pericarpium. *Linn. Gen. Plant.*

This plant has a very fragrant aromatic smell and taste, of which the scripture makes frequent mention. See Cant i. 12. iv. 13, 14. Matt. xiv. 13. and John xii. 3.

**SPIRIT**, in Hebrew רוּחַ *Ruach*, in Greek Πνεύμα, and in Latin *Spiritus*, is in scripture sometimes taken for the Holy Ghost, the third person of the Holy Trinity, who inspired the prophets, animates good men, pours his grace into our hearts, imparts to us light and comfort, in whose name we are baptized, as well as in those of the father and son; that enlivening spirit who proceeds from the father and the son. Matt. iii. 16. John iii. 8. xv. 26. Luke iii. 22. Act. ii 3. &c. Spirit signifies the reasonable soul which animates us, and which preserves its being, even after the death of the body. That spiritual, reasoning, and chusing substance, capable of eternal happiness. Numb. xvi. 22. Acts vii. 59.

Spirit is also taken to signify an angel, a demon, a ghost, a soul separated from the body. It is said in the Acts, (Acts xxiii. 8.) that the Sadducees denied the existence of angels and spirits. Jesus Christ appearing to his disciples, said to them; (Luke xxiv. 29.)

‘Handle me, and see; for a spirit hath not flesh and bones, as you see me have.’ St. Paul (1 Heb. i. 14.) calls the good angels ‘ministering spirits.’ It is said in the book of Samuel, (1 Sam. xviii. 10. xvi. 14. xix. 9.) ‘that the evil spirit from God came upon Saul.’ And in the gospel the Devils are often called unclean spirits, evil spirits, spirits of darkness.

Spirit is sometimes taken for the disposition of the heart, or of the body; because it was presumed, that the good or evil inclinations of each of these proceeded from good or bad spirits. Thus is to be understood, a spirit of jealousy (Numb. v. 14.) a spirit of fornication, a spirit of grace and supplication (Zek. xx. 10.) a spirit of infirmity, (Luke xiii. 10.) a spirit of wisdom and understanding, (Isa. xi. 2.) a spirit of fear of the Lord, and such like.

Distinguishing or discerning of spirits was a gift of God, which consisted in discerning, whether a man was really inspired of the spirit of God, or whether he was a false prophet and impostor, who only follows the impulse of his own spirit, or of the spirit of Satan. St. Paul (1 Cor. xii. 10.) speaks of the discerning of spirits, among the miraculous gifts that God granted to the faithful. And St. John, in his first epistle, (iv. 1.) says, ‘Beloved, believe not every spirit: but try the spirits, whether they are of God.’ St. Paul says (1 Thes. v. 19.) ‘Quench not the spirit.’ which may be done, by forcing the Holy Ghost to withdraw from us, by sin, and irregularity of manners: ‘Grieve not the spirit.’ Eph. iv. 30. Men may be said to grieve the spirit of God, by withstanding his holy inspiration, the motions of his grace; or by living in a lukewarm and negligent manner; also, by despising his gifts, or neglecting them; and in a contrary sense, we ‘stir up the spirit of God’ which is in us, (2 Tim. i. 6.) by the practice



of godliness, by complying with his motions, by fervour in his service, &c. Spirit is understood as opposed to the flesh. See the article FLESH.

SPOIL, or BOOTY. See the article BOOTY.

SPY. The patriarch Joseph pretended to arrest his brethren, and did in effect secure his brother Simeon in prison, feigning that he took them for spies. Gen. xlii. 16. According to the rules of war, a spy taken in a camp deserves to be hanged. Moses sent twelve spies to explore the land of Canaan, (Numb. xiii. 2, 3, &c.) and to find out the nature of the country, what was its strength, its cities, and its inhabitants. They departed from the camp at Paran, were forty days in making the tour of the country, and returned to the camp of the Israelites loaded with a vine-branch and its grapes, which they carried on a staff between two, as well because of the largeness of the fruit, as for fear of bruising it. When they returned, they made their report to the people; the particulars of which report, and what followed thereon, are already related under the article CALLEB.

Joshua, (ii. 1, 2, &c.) before he crossed Jordan, sent two men to Jericho, to learn the condition of that place: these spies having entered the city, went into the house of a woman named Rahab, who entertained them; and who, when the king of Jericho having intelligence of their being at her house sent to demand them, concealed them, and assisted them in making their escape, as related under the article RAHAB.

STACHYS, a disciple of St. Paul, of whom that apostle makes honourable mention in his epistle to the Romans. xvi. 9. We have no particulars of the life of Stachys that can be depended on; though Nicephorus Calistus assures us, that he was ordained bishop of Byzantium, now Constantinople, by St. Andrew.

STACTE, the Greek name for the gum that distils from the myrrh-trees. Moses also speaks of stacte (Exod. xxx. 33.) in the enumeration of the drugs that were to enter into the composition of the perfume which was to be offered in the holy place upon the golden altar. But in this place the Hebrew reads נֶטֶפֶת *Netaph*, which signifies liquid myrrh, which some think was extracted from it by confusion. Some take it for balm.

STAR, in Hebrew, כוכב *Chochab*. Under the name of stars, the ancient Hebrews comprehended all the heavenly bodies, constellations, and planets; in a word, all the luminaries, except the sun and the moon. The scripture often expresses itself in such a manner, as should seem to attribute sense and understanding to the stars. The sun and moon were called, by the idolatrous Israelites, the king and queen of heaven; and the stars were, as it were, their army and militia. Deut. xvii. 3. Both one and the other have often received those honours which were only due to the Creator. See the articles SUN and MOON.

To give the Hebrews a caution against the idolatry that prevailed through almost all the east, of worshipping the sun, moon, and stars; Moses informs us, in the beginning of Genesis, (i. 14, 15, 16.) that God gave them their being, and that he separated them from that mass of matter which he had produced out of nothing. Job (xxxviii. 7.) describes the stars to us, as praising the Creator at the beginning of the world. And Isaiah (xiv. 13.) makes Lucifer say at his rebellion; 'I will ascend into heaven, I will exalt my throne above the stars of God.' See LUCIFER, and MORNING-STAR.

The beauty and splendor that men have observed in the stars, and the great advantages that they derive from  
4 K. thence;

thence; the wonderful order that they have discovered in their courses; the influence that has been ascribed to them, in the production and preservation of animals, of fruits, plants, and minerals, have prevailed with almost all people of the world to impute to them life, knowledge, and power, and to pay them a sovereign worship and adoration. Moses says, (Deut. iv. 19) 'Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them which the Lord thy God hath divided unto all nations under the whole heaven.'

The number of the stars was looked upon as infinite: and the Psalmist, to exalt the power and magnificence of God, says, that he numbers the stars, and calls them by their names. He is described as a king taking a review of his army, and giving every one of his soldiers such a name as he thinks fit. When the scripture would express a very extraordinary increase and multiplication, it uses the similitude of the stars of heaven, or of the sands of the sea: Gen. xv. 5. xxii. 17. xxiv. 4. Exod. xxxii. 13, &c. 'I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore.' Job (xxv. 5. xxxviii. 7. and ix. 7.) says, that in the eyes of God, the stars themselves are impure; that they formed a kind of concert of music to his honour, at the beginning of the creation; and that God locks them up as with a key, and hinders them from appearing, but when he pleases. In the times of disgrace and public calamity, it is said, the stars withhold their light, and are covered with darkness; that they fall from heaven, and disappear. Ezek. xxxii. 7. and Matt. xxiv. 29, &c. These are figurative and emphatic expressions, which are only weakened and enervated by being explained. Amos (v. 26.) says, that

the Israelites in the wilderness carried with them a star, to which they paid divine honours: 'Ye have borne—the star of your God, which ye made to your selves.' See the article *CHUUN*.

Job (ix. 9. and xxxviii. 31.) speaks in two places, of four of the principal constellations that were known to the ancients, *ARCTURUS*, *ORION*, *PLEIADAS* and the star of the south. See *ARCTURUS*, &c.

As to the star that Balaam foretold should come out of Jacob, it is primarily understood of Jesus Christ, who is the true star which fills the world with its brightness; and secondarily, of that material star that appeared to the wise men, and guided them from the east to Bethlehem. Balaam says, 'There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of seth.' According to the modern Jews, this star signifies king David, who conquered the Moabites; but the ancient Jews explained it of the Messiah. Some have thought, that in this place Balaam foretold the appearance of that real star, which arose at the time of our Saviour's birth, and which guided the Magi into Judea, to see the person whose birth was declared by that star. But this star did not come out of Jacob; and that application cannot be made to this star, which plainly points out a ruler, a conqueror, a great prince, and, in a word, a Messiah.

The star that appeared to the Magi, and conducted them to Bethlehem, where our Saviour was just born, has furnished matter for many conjectures. Some of the ancients thought, that this was a new star, purposely created to proclaim to mankind the coming of the Messiah. Origen and Grotius were of opinion, that it was a kind of comet, which appeared in the air after an extraordinary manner. Others have

have pretended, that it was an angel clothed with a luminous body, in form of a star, which, by his motion, directed towards Judea, excited in the Magi an inclination to follow it, and to search out what it portended. Several of the fathers have vindicated this opinion, founded upon the following reason, that this star appeared to be rational and intelligent, appearing and disappearing, stopping and going forward, in such manner as was necessary for the conduct of the Magi to the proper place. Lightfoot conjectures, that it was the same light which appeared to the shepherds, who were feeding their flocks near Bethlehem; and which having been observed by the Magi, made them imagine, that in this place the Messiah was born, who had been so long expected. Some say, that this star descended upon the mountain where the Magi had expected it for several ages; that it appeared to them having a little child in the middle of it, and a cross at top; that this child spoke to them, and ordered them to take a journey into Judea. Epiphanius has followed the same tradition, which is taken out of the Apocryphal book of Seth. Some have advanced, that this star was the Holy Ghost, which appeared to the Magi under the form of a star, as it afterwards appeared in the likeness of a dove, at the baptism of Jesus Christ. Lastly, Calmet believes, that this star was an inflamed meteor in the middle region of the air, which, having been observed by the Magi, with miraculous and extraordinary circumstances, was taken by them for the star so long foretold by Balaam; and that afterwards, they resolved to follow it, and to seek the new-born king, whose coming it declared. It was therefore a light that moved in the air before them, something like the pillar of clouds in the Desert. Inward inspiration, the light of the Holy Ghost, the solicitation of grace, were

the motives which engaged them to follow this phenomenon.

It is not agreed, at what time the star appeared to the Magi. Several think it appeared to them two years before the birth of Christ, and that the Magi, setting out from home as soon as it appeared, were two years upon their journey. Others will have it, that it did not arise till the moment of our Saviour's birth: And these are yet divided; for some think that the Magi did not arrive at Bethlehem till two years after the birth of our Saviour. Others make them arrive there thirteen days after this birth; and that they might make the greater haste, they assign them dromedaries to ride upon. There are those who think, that the star appeared from the moment of Christ's incarnation, or even from that of John the baptist.

There are still some difficulties started, whether this star was seen by every body, or only by the Magi. Some think that every body saw it, that all people were witnesses of this phenomenon, that some, not knowing the mystery of it, contented themselves to wonder at it; and that it was to the Magi only that God revealed the signification of it, and gave them an inclination to follow it. Others, on the contrary, believe, that few people saw it; that the Magi themselves only saw it by fits, and from time to time, when it was necessary to them as a guide, and to encourage them to persevere in their resolution. Lastly: the generality will have it, that the Magi saw it for the greatest part of their journey, and that it disappeared to them only when they arrived at Jerusalem; then they found themselves under a necessity of enquiring, where they might find the new-born king of the Jews.

STEPHANAS, the name of one of the principal christians of Corinth, whom St. Paul baptized, with all his family, probably about the 52d year of Christ.

Christ. 1 Cor. i. 16. St. Stephanas devoted himself to the service of the church; and in the year of our Saviour 56, he came to St. Paul at Ephesus, (1 Cor. xvi. 17.) and, according to faint Chrysolom, brought him letters which the church of Corinth wrote to him, to consult him concerning marriage, continence, and perhaps other subjects, which St. Paul treats of in his first epistle to the Corinthians. The apostle wrote it from Ephesus in the 56th year of Christ, and it was sent by Stephanas, Fortunatus, and Achaicus. We know of no other particulars of the life of St. Stephanas.

STEPHEN, the first martyr, was probably of the number of those Hellenistical Jews that believed in Jesus Christ. Epiphanius thinks, he was of the number of the seventy-two disciples of Jesus Christ; but this is not very certain. Jesus Christ appointed his seventy-two disciples to teach and preach; but it seems that St. Stephen, and the six other first deacons, had as yet no particular designation, when they were chosen for the service of the tables. It was in the year 53 of Jesus Christ, that the seven deacons were chosen. St. Stephen is always put at their head, as the chief and most worthy. It is believed he had studied at the feet of Gamaliel. As he was full of the Holy Ghost and of zeal, (Acts vi. 5, 6, &c.) he performed many wonderful works and miracles before the people; and some of the synagogues of the freed-men, of the Cyrenians, of the Alexandrians, and some others, entering into dispute with him, could not withstand the wisdom and the spirit that spoke from his mouth.

Then they suborned false witnesses, to testify, that they heard him blaspheme against Moses, and against God; and they stirred up the people by their calumnies, so that they drew him before the council of the nation, or the Sanhedrim; and they produced false wit-

nesses against him, who deposed, that they had heard him speak against the temple, and against the law, and affirmed that Jesus of Nazareth would destroy the holy place, and abolish the observance of the law of Moses. Stephen appeared in the midst of the assembly, having his countenance shining like that of an angel; and the high-priest asking what he had to answer to these accusations? (Acts vii. 1, 2, 3, &c.) he made his defence, in which he shewed he had not said any thing, either against Moses, or against the temple, but that the Jews themselves had always opposed themselves to God and the prophets: he upbraided them with the hardness of their hearts, and their infidelity, with their putting the prophets to death, and, lastly, Jesus Christ himself.

At these words they were in a rage, and gnashed their teeth against him. But Stephen, lifting up his eyes to heaven, saw the glory of God, and Jesus Christ standing at the right hand of God. Upon which, he said, I see the heavens open, and the son of man standing at the right hand of God. Then the Jews cried out against him with one voice, stopped their ears, as if they had heard some dreadful blasphemy, and falling upon him, they drew him out of the city and stoned him. The witnesses laid down their cloaths at the feet of a young man whose name was Saul, who was then one of the most eager persecutors of the Christians, and who was afterwards one of the most zealous preachers of the gospel. Stephen, all the time that they stoned him, called upon the Lord, and said, Lord, impute not this sin to them; after which words he gave up the ghost; and some pious persons took care to bury him and to accompany his funeral with great mourning. Acts viii. 2.

STOICS, a set of heathen philosophers which, according to Josephus, were in their sentiments very like the Pharisees;

Pharisees; affecting the same stiffness, patience, apathy, austerity, and insensibility. The sect of the stoics was still considerable at Athens when St. Paul came thither, since he had conferences with them. Acts xviii. 18. The stoics placed the supreme happiness of man in living agreeably to nature and reason. They seemed to look upon God as the soul of the world. See the articles PHARISEES, and PHILOSOPHY.

STONE. We have already spoke, as often as occasion has offered, of the several precious stones, or gems, of which mention is made in scripture. All that can be found concerning this matter in the commentators, is very little to be relied on, since neither the Jews, nor even the antient Greek interpreters, seem to have had a sufficient knowledge of the proper signification of the original terms.

The names of the precious stones in the high-priest's breast plate, their order or disposition there; and the name of the tribe engraven upon each of them, may be seen under the article BREAST-PLATE; and for the precious stones in the high-priest's ephod, see the article EPHOD.

With regard to the several stones or rocks of which there is any mention in scripture, they are taken notice of under their respective names. See also the article ROCK.

The Hebrews give sometimes the name of stone or rock to kings, to princes, or to God himself. Joseph in Egypt became 'the stone of Israel,' Gen. xlix. 24. They also give the name of stones to the weights they use in commerce. Levit. xix. 36. 'Just weights shall ye have:' The Hebrew says, 'just stones.' 'The corner-stone, or the head-stone of the corner.' Psal. cxviii. 22. This is that which is put at the angle of a building, whether at the foundation, or at the top of the wall. Jesus Christ was that corner-stone which was rejected by the Jews, but is become the corner-stone of the

church, and the stone that binds and unites the synagogue and the Gentiles in the union of the same faith, of the same baptism, and of the same church. Matt. xvi. 42. Eph. ii. 15, 20.

*Shower of STONES.* Joshua speaks of its raining stones upon the Canaanites. Thus he expresses himself; (x. 11.) 'And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord call down great stones from heaven upon them unto Azekah, and they died. They were more that died with hail-stones, than they whom the children of Israel slew with the sword.' Opinions are divided about these hail-stones. Some pretend, that this was no more than ordinary hail, but more violent than the storms we are used to see. Others maintain, that Joshua is to be understood literally, of a shower of stones. The text seems to be express for this sentiment, and the thing is not at all impossible. We have several instances of showers of stones; and though we had no example of things of this nature, yet it is enough that the scripture speaks of it as of a supernatural and miraculous event, to remove all our scruples about it. We ought not to have recourse to the figurative and metaphorical sense, but only when the things related in scripture include some contradiction in the literal sense, something contrary to the idea of God, or inconsistent with the laws of nature. In a word, when there is no real necessity of having recourse to figure, we must not depart from the literal sense.

As often as the scripture speaks of these events, it speaks of them as of a prodigy. But surely a common shower of hail has nothing of a miracle in it. The best commentators upon Joshua, as Masius, Bonfrere, and Grotius, explain it literally of a shower of stones. Moses, in Deuteronomy, (xxviii. 24.) speaks of a shower of dust and sand, with which he threatens his people

‘ The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.’ The Romans, who looked upon showers of stones as something very disastrous, in their annals have taken notice of a great many instances of them. See *Tit. Liv. L. 1. decal. l. l. 25, 30, 34, 35, & alibi passim. Calmet’s Dict.*

The knives of Stone that were made use of by the Jews in circumcision, were not enjoined by the law; but the use of them was founded, either upon custom, or upon experience of this kind of instruments, they being found to be less dangerous than those made of metal. Zipporah made use of a stone to circumcise her sons. Ex. iv. 25. Joshua (v. 2.) did the same, when he caused such of the Israelites to be circumcised at Gilgal, as had not received circumcision during their journey in the wilderness.

The Egyptians, according to Herodotus, made use of these knives of stone to open dead bodies that were to be embalmed; and Pliny assures us, that the priests of the mother of the gods had sharp stones, with which they cut and slashed themselves, which they thought they could not do with any thing else without danger. Solomon says, in his Proverbs xxvi. 8. ‘ As he that bindeth a stone in a sling, so is he that giveth honour to a fool.’ When a stone is fastened to a sling, the sling hinders his own design of throwing it; he loses his labour; so does the man who gives honour to a fool. But the words may be otherwise rendered, ‘ As he that putteth a precious stone in a heap of stones,’ where it is obscured and hid; and as this little stone does not augment the heap, nor is so much as lend upon it, so honour heaped upon a fool does not render him more worthy of consideration. Others translate it, ‘ to tie a stone in a piece of purple is to give honour to a fool.’ As nothing can be so ill placed as a stone in a piece of fine

cloth; so are honours ill placed upon a fool.

*Great heaps of Stones.* raised up for a witness of any memorable event, and to preserve the remembrance of some matter of great importance, are the most ancient monuments among the Hebrews. In those elder ages, before the use of writing, these monuments were instead of inscriptions, pyramids, medals, or histories. Jacob and Laban raised such a monument upon mount Gilead in memory of their covenant. Gen. xxxi. 46. Joshua erected one at Gilgal, made of stones taken out of the Jordan, to preserve the memorial of his miraculous passage over this river. Josh. iv. 5, 6, 7. The Israelites that dwelt beyond Jordan also raised one upon the banks of the river, as a testimony that they constituted but one nation with their brethren on the other side. Josh. xxii. 10.

Sometimes they heaped up such a collection of stones upon the burying-place of some odious persons, as was done in the case of Achan and Absalom. Josh. vii. 26, and 2 Kings xviii. 17.

*A heart of Stone.* may be understood several ways. Job, (xli. 24.) speaking of the Leviathan, says, that his heart is as hard as stone; ‘ his heart is as firm as a stone, yea as hard as a piece of the nether millstone.’ that is, he is of a very extraordinary strength, boldness and courage. It is said, (1 Sam. xxv. 37.) that Nabal’s heart died within him, and he became as a stone: when he was told of the danger he had incurred by his imprudence, his heart became immoveable like a stone, it was contracted or convulsed, and this convulsion was the occasion of his death. Ezekiel, (xxxvi. 26) says, that the Lord will take away from his people their heart of stone, and give them a heart of flesh; or that he will convert them and inspire them with milder and more humane sentiments. Much to the same sense

sense is that which John the baptist said, (Matt. iii. 9.) that God was able to raise up children unto Abraham even of stones; that is, from among the heathen; or even of the stones of the desert God was able to raise up a spiritual seed to Abraham.

*The white Stone.* Rev. ii. 17. 'I will give him a white stone;' that is, I will give him a full and public pardon and absolution. It is spoken in allusion to an ancient custom of delivering a white stone to such as they acquitted in judgment. They used likewise to give a white stone to such as conquered in the games; such as alludes to this makes this the sense, I will give him a full and ample reward.

*A Stone* is sometimes put for an idol of stone; (Hab. ii. 19.) 'Wo unto him that saith to the wood, Awake, and to the dumb stone, Arise, it shall teach.' The Assyrians threw into the fire the gods of the nations; (Isai. xxvii. 19.) for they were no gods, they were only wood and stone. And Jeremiah (ii. 27.) says, 'Saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth.' 'To be reduced to an heap of stones,' is said of a city or house which is entirely ruined and demolished; (Mic. i. 6.) 'I will make Samaria as an heap of the field, and as plantings of a vineyard.' Jeremiah (xvii. 1.) says, that Damascus shall cease to be a city, and shall be reduced to an heap of stones. Thus also our Saviour, speaking of the destruction of Jerusalem, says, that one stone shall not remain upon another. Matt. xxiv. 2.

**STONING**, to stone, to put to death by casting stones. Lapidation was a punishment very much in use among the Hebrews, and the rabbins reckon up a great many crimes that were subject to this sort of punishment, as mentioned under the article PUNISHMENT.

Stoning, according to the rabbins, was performed two ways. The first

was, when the guilty person was pelted with stones till he died, the witnesses throwing the first stones at him. The second manner was, when the criminal was brought to a steep place, whose height was at least that of two men, from whence one of the two witnesses threw him headlong, and the other rolled a large stone upon his body. If he did not die by the fall, they dispatched him by throwing stones upon him. We see more than one instance in scripture of the first manner of stoning; but we have no example of the second; for that of Jezebel, who was thrown out of a window, proves nothing at all. 2 Kings ix. 33.

What we have said, that they generally stoned criminals out of the city, might only be applied to regular executions. For in other cases the Jews stoned those they thought deserved it where-ever they found them. For example, when hurried away by a transport of zeal, they stoned to death a blasphemer, an adulterer, or an idolater. Thus, when they brought to Jesus a woman surprized in adultery, (John. viii. 7.) he said to her accusers in the temple, where he then was, Let him that is without fault cast the first stone at her. And another time, the Jews, pretending he blasphemed, gathered up stones to stone him, even in the temple. John viii. 59. They did the same at another time, when he said to them, 'I and my father are one.' John x. 31. Upon such occasions they did not stay for the usual formalities; they followed the instigation of their own tempers, and the first transports of their passion. And this was what they called the Judgment of Zeal.

We are told, that, after a man had been stoned, they fastened his body to a stake, by tying his hands together, and left him in this condition till sun-set; then they untied him, and buried him in the Vale of Carcaffes, with the stake to which he had been fastened. This was not always

done; and they say, it was done only to blasphemers and idolaters.

STORK, in ornithology, is a species of ardea, with the long wing-feathers black. The generical characters of the ardea are, that the beak is long and somewhat compressed, the upper and under chaps of it are both of a length, and there runs a furrow from the nostril: the legs are very long, the toes four, and these long and connected. The general colour of the stork is white, the legs are red, very long, and naked a great way up; when it stands erect it is between three and four feet high, and its body is about the size of a goose. The Hebrews call it שׂוֹרֵק *Chafala*, which signifies *pity* or *mercy*; probably, because of the tenderness it shews to its parents, which it never forsakes, but feeds and defends even to death. The stork is a bird of passage, which in winter goes into the hot countries. Jeremiah (viii. 7.) says, 'The stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming.' St. Jerom and the Septuagint sometimes render the Hebrew word *Crocidia* by the *heron*, and sometimes by *pelican*, or *kite*; but interpreters are pretty well agreed, that it signifies a *stork*. Moses places it among unclean birds. Lev. xi. 19. Deut. xiv. 18. The psalmist says, (l'fal. civ. 17.) 'As for the stork, the fir-trees are her house.' In our part of the world, she rather makes her nest upon some high tower, or the top of an house; but in Palestine, where the coverings of their houses were flat, she built in the highest trees.

SUCCOTH, or Succoth, the first encampment of the Israelites, when they came out of Egypt. Exod. xii. 37. Succoth signifies *tents*.

Strecoth, a city beyond Jordan, between the neck of Jabbok, and this river. Jacob, at his return from Mesopotamia, passing over the brook Jab-

kok, set up his tents at Succoth, (Gen. xxxiii. 17) where afterwards they built a city. Joshua (xiii. 27.) assigned it to the tribe of Gad. Solomon cast his large brazen vessels, which he intended for the service of the temple, between Succoth and Zarthan. 1 Kings vii. 46. St. Jerom says, that Succoth was within the canton of Scythopolis. The Jews tell us, the name of Darala was afterwards given to Succoth. Gideon tore the flesh of the principal men of Succoth with thorns and briars, because they returned him an haughty answer, when he asked some refreshments of them for his people, who were then pursuing the Midianites. Judg. viii. 5, 6, &c.

SUCCOTH-BENOTH. The scripture relates, (2 Kings xvii. 30.) that the Babylonians who were brought into the country of Samaria by Salmanser, or by Esar-haddon king of Assyria, still continued the worship of their false gods, and made there Succoth-benoth, that is, 'the tents of the young women,' or places of prostitution, where all young women once in their lives prostituted themselves, in honour of the goddess Milytta. Herodotus says, this was thus practised at Babylon. All the young women of the country are obliged, once in their lives, to prostitute themselves to a stranger, in honour of Milytta, who is the same with Venus. Those that are rich present themselves before the temple in covered chariots, attended by a great number of domestics. They go only out of ceremony, and do not abandon themselves to strangers, as the others do. But those of the common sort stand before the temple, having crowns upon their heads, and are separated from one another by small cords, which, however, do not hinder strangers from going in where they are, and choosing which they like best. They throw money in their laps, saying, I invoke the goddess Milytta for you. And these women must not refuse this money, be it ever so little, because



because it is appointed to uses which they call sacred; nor must they reject such as offer themselves. These lead them away out of sight of the temple, and after they have defiled them, they may return to their own houses. It is probably this abominable custom, that the Babylonians brought with them into the country of Samaria. The rabbins will have it, that Succoth benoth signifies *a hen and chickens*. Lufebius and St. Jerom seem to think, that it is a city which these people built in Samaria: others think it to be a particular deity that they adored.

SUD, or SODI, a river of Babylonia, mentioned by Baruch i. 4. We know no river by this name in this country: It might be some arm of the Euphrates.

SUN, the great luminary which enlightens the world, and by its presence constitutes day. The sun is the principal source of heat upon the earth's surface, and the confines of the earth and atmosphere; and Sir Isaac Newton gives great reason to suppose the sun and fixed stars to be great earths, vehemently hot, and whose heat is conserved by the greatness of their bodies, and the mutual action and reaction between them and the light which they emit. The diameter of the sun is computed to be about 764,320 English miles, and its distance from our earth about 81,000,000 of miles. It has been discovered, that the sun moves round its own axis, without moving considerably out of its place, in about twenty-five days; and that not only the earth, but all the planets, move round the sun in a year, which produces the different seasons, and the lengthning and shortning of days. See the articles DAY, YEAR, &c.

This great luminary, we are told, (Gen. i. 16.) God created at the beginning, to preside over the day, as he created the moon to preside over the night. The sun has always been the object of worship and adoration to the greatest

part of the people of the east. It is thought, that it was the sun that the Phœnicians worshipped under the name of Baal, the Moabites under the name of Chemosh, the Ammonites by that of Moloch, and the Israelites by the name of Baal, and of the King of the host of heaven. They did not separate his worship from that of the moon, whom they called Altarte, and the queen of heaven. They paid this worship upon high places, in groves, and upon the roofs of their houses. Moses (Deut. iv. 19.) gives the Israelites caution against this worship: 'Take ye therefore good heed unto yourselves,—lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.' Elsewhere (Deut. xvii. 3, 4, 5.) he condemns to death those that shall be perverted to the worship of strange gods, of the sun, or of the moon. Josiah king of Judah took away out of the temple of the Lord, (2 Kings xxiii. 11.) the horses, and burned the chariots, that the kings his predecessors had consecrated to the sun. Job (xxxi. 26, 27, 28) says, that he looked upon it as a very great crime, and as renouncing the God that is above, to kiss his hand as a token of adoration, when he saw the sun in all its beauty and splendor. Ezekiel (viii. 16.) saw in the spirit, in the temple of the Lord, five and twenty men of Judah, who turned their backs upon the sanctuary, and had their faces towards the east, worshipping the sun at its rising.

The sun furnishes matter to the greatest part of the noble similitudes that the sacred authors make use of. To represent a very great calamity, an extraordinary misfortune, they say the sun was obscure, and the moon withdrew her light. Isai. xlii. 10. xxiv.

23. Jer. xv. 9. Ezek. xxxii. 7. Amos viii. 9. They did not believe that the sun went round about the earth, or that the earth turned about its own axis to the sun; but they imagined when the sun came to its setting, it returned to the place of its rising by some unknown way. Ecclef. i. 5, 6. The scripture acquaints us with three very extraordinary and miraculous accidents that happened to the sun. The first was, when it stood still at the command of Joshua. x. 12, 13. The second, when it returned back in the time of King Hezekiah. 2 Kings xx. 11. And the third was, when it was involved in darkness, though the moon was then in the full, and at the time of our Saviour's crucifixion. Matth. xxvii. 45.

To express a long continuance of any thing that is glorious and illustrious, in scripture stile it is said, it shall continue as long as the sun endures. Psa. lxxii. 5. 17. Jesus Chr it is called, the sun of righteousness. Mal. iv. 2.

The compass of the whole earth is marked out by these words: From the rising of the sun, to the going down of the same: or rather, from east to west. Psa. l. i. cxliii. 3. To be hung upon a gibbet in the face of the sun; to be exposed in the fields to the birds of the air, to the heat of the sun, expresses a particular degree of ignominy. Numb. xxv. 4. Jer. viii. 2. 'A woman clothed with the sun, and the moon under her feet,' (Rev. xii. 1.) is the church personated.

SUR, the name of a gate in the temple, (2 Kings xi. 6.) named also (2 Chr. xxiii. 5.) the gate of the foundation: its situation is not known.

SUSANNA, daughter of Chelcias, and wife of Joacim, of the tribe of Judah. *Hist. of Susanna.* She dwelt at Babylon, being carried thither in captivity with her husband, probably at the same time with Daniel; that is, in the year of the world 3398. Susanna was a woman of an extraordinary

beauty, and of as much piety and fear of God. The captive Jews that were then at Babylon used to assemble at Joacim's house, for the determination of their affairs; and every year they appointed two Judges, for the decision of such difficulties as might arise. Every day about noon Susanna had a custom to take a walk in her husband's garden. The Judges whom we mentioned, who were at Joacim's house, seeing her go into the garden, conceived a violent passion for her. They continued for some time without imparting their desires to each other; but, at last, having both met in the same place, to watch for an opportunity of seeing Susanna, they discovered their inclinations to each other, and agreed upon methods of surprising her alone in the garden. They went therefore and hid themselves; and Susanna coming in, and intending to bathe herself, she sent her maids into the house, to fetch perfumes and such like things.

Then the two Judges ran to Susanna, owned their passion, and threatened, if she would not consent to gratify them, that they would accuse her of meeting a young man in the garden, and of entertaining herself with him. Susanna fetched a deep sigh, and told them, I see nothing but danger on both sides; for if I should do what you desire me, I am a dead woman; and if I do it not, I cannot escape out of your hands. But it is better to fall into your hands, and be innocent, than to sin against the Lord. She then began to cry out as loud as she could, and the old men at the same time cried out against her; and one of them ran to the door of the garden, and opened it. The people flocked thither, and the two Judges telling them, that they had surprised Susanna with her gallant, all the servants of Joacim's house were much amazed at it, as having never before observed any such thing of Susanna.

The day following, the people being assembled at Joacim's as usual, the two Judges sent to fetch *sufanna*, that she might appear before them. She came, accompanied by her father, mother, children, and all her family. Then the two Judges stood up, and putting their hands upon her head, they testified, that they had seen her in the garden with a young man; and that they surpris'd them in the very act; that, endeavouring to seize the young man, he made his escape from them, but they secured *Sufanna*; and this accusation they confirm'd by an oath. All the assembly believed them, as being elders and judges of the people, and *Sufanna* was condemn'd to death. She address'd herself to God, call'd upon him to witness her innocence, and intreated him to make it appear. The Lord regard'd her prayer; and as they were leading her to execution, a young man nam'd Daniel cried out, I am innocent of the blood of this woman. Upon this they all stopp'd; and Daniel upbraided them with their credulity, and with making so slight an enquiry into so weighty an affair. Return, says he, and try her over again: for she has been condemn'd upon false evidence. When the people were come back to Joacim's house, Daniel said, separate the elders from each other, and permit me to examine them. This being complied with, Daniel ask'd the first that came to be examin'd, under what tree he observ'd them confer together? He answer'd, under a mallich tree. The other elder being come, he put the same question to him, and receiv'd for answer, that it was under an holm tree. Daniel told him, as he had done the former, that he should quickly receive the reward of his calumny: for the angel of the Lord was ready to cut him in two in the middle. Then all the people shout'd for joy, and made the two elders suffer the penalty that they were going to inflict upon *Sufanna*, by stoning them to death.

This apocryphal history, or rather chapter, makes a part of the book of Daniel in Greek: but is not found in Hebrew: many therefore have not only disput'd the canonicalness of it, but even the truth of it, imagining it to be no more than a pious fable, invented as an example of a chaste and loyal wife. See *Apocryphal*.

*SUSANNA* was an holy woman who attend'd upon Jesus Christ with some other women, as *Mary Magdalene*, and *Joanna the wife of Chuza*, who admittitred to him of their substance, and suppli'd necessaries not only to Jesus Christ, but to his disciples also. Luke viii. 2, 3. This was commonly practis'd by pious women among the Jews, and no one took offence at it. We know nothing more of this *Sufanna*.

*SWALLOW*, in ornithology, a genus of birds, the characters of which are these: the beak is very small, of a subulated figure, crook'd and depress'd at the base; the opening of the mouth is enormously wide. This genus comprehends the common house swallow, the field swallow, the martin, and the goat-sucker.

This is a bird of passage, and as such frequent mention is made of it in scripture. See *Psal. lxxxiv. 3. Prov. xxvi. 2. Isa. xxxviii. 14. and Jer. viii. 7.* The Hebrew word *שׁוֹרֵשׁ* *Sis*, which is translated *swallow*, according to some interpreters, signifies a *crane*.

*SWAN*, in ornithology, a well known water-fowl; being the white anas with a semi-cylindric beak, and its membrane yellow. The swan is a large and most beautiful bird, of a snow-white all over. It was declared unclean by the law. *Lev. xi. 18. Deut. xiv. 16.*

*SWINE*, an animal well known, the use of which was expressly forbid the Hebrews. *Lev. xi. 7. Deut. xiv. 8.* They had the flesh of this animal in such detestation, that they would not so much as pronounce its name, but instead of it said, That beast, that thing

thing. When old Eleazar was taken by the people of Antiochus Epiphanes, (2 Macc. vi. 18.) he was vehemently urged to taste swine's flesh, or, at least, to pretend to taste it. They opened his mouth by force, to compel him to eat of it; but he chose rather to suffer death, than to break the law of God; and to give offence to the weaker people of his nation.

This abhorrence of swine's flesh was not peculiar to the Jews; for the Egyptians had such an horror for this animal, that if any one had touched it, though but by chance, he went and plunged himself in the river, cloaths and all. They did not allow swineherds to come into their temples, nor would have any correspondence with them. The Arabian Scenites eat no pork; and Solinus even assures us, that if hogs were but carried into their country, they would presently die. It is observed, that when Adrian rebuilt Jerusalem, he set up the image of a hog in bas relief upon the gates of the city, to drive the Jews away from it, and to express the greater contempt for that miserable people.

Our Saviour, in the gospel, (Mat. vii. 6.) forbids his disciples to cast their pearls before swine, lest, says he, they should trample them under foot; and turn about and tear you. He would have them use discretion in dispensing of holy things, especially by way of admonition or reproof. Preach not the gospel to those that persecute you, for your message; neither apply the promises to the profane. The prodigal son mentioned by St. Luke, (xv. 15.) when he had wasted his patrimony, was reduced to such distress, as to feed swine; and happy was he that he could feed himself with the same food.

It is said in the Proverbs, (xi. 22.) 'As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.' The Jewish and Arabian women were sometimes used to wear rings in their nostrils to adorn

themselves. But nothing can be more ridiculous than to put a gold ring or a jewel in a swine's snout. St. Peter compares those sinners that frequently relapse into their sins, to a swine that as soon as he is washed, goes again to wallow in the mire.

**SWORD**, in the stile of the Hebrews, is often used for war. The Lord shall send the sword into the land; he shall cause war to come. 'Their tongue is a two-edged sword;' (Psal. lvii. 4.) the tongue of the wicked is more dangerous than the sword. 'If he turn not, he will whet his sword;' (Psal. vii. 12.) he will send war, or will strike him with his wounds. 'By thy sword shalt thou live;' Gen. xxvii. 40.) thou shalt support thyself by war and rapine. 'Nation shall not lift up sword against nation;' (Isa. ii. 4.) shall not make war, smite, wound, or kill. 'They that take the sword shall perish with the sword;' (Mat. xxvi. 52.) they that take up the sword by their own authority, and would do justice to themselves, deserve to be put to death by the sword of authority. Or this is a kind of proverb: those that take the sword to smite another, generally suffer by it themselves. 'The word of God is quick and powerful, and sharper than any two-edged sword;' (Heb. iv. 12.) it penetrates even to the bottom of the soul, and insinuates itself into the heart and mind. St. Paul exhorts the Ephesians, (Eph. vi. 17.) to arm themselves with the word of God, as with a spiritual sword, to defend themselves against all the enemies of their souls.

**SYCHAR, or SHECHEM.** See SHECHEM.

**SYCOMORE**, a tree called the Egyptian fig-tree; its name is composed of *Sycos*, a fig-tree, and *Moros*, a mulberry-tree. It partakes of the nature of each of these trees; of the mulberry-tree in its leaves, and of the fig-tree in its fruit, which is pretty like a fig in its shape and bigness.

This

This fruit grows neither in clusters, nor at the ends of the branches, but flicking to the trunk of the tree. Its taste is pretty much like a wild-fig. It does not grow ripe till it is rubbed with iron combs, according to Pliny, after which rubbing, it ripens in four days. Amos (vii. 14.) shews the same thing, when he says, 'I was no prophet, neither was I a prophet's son, but I was an herdsman, and a gatherer of sycamore fruit,' or wild figs. There were some of these trees growing in Judea, since we find Zaccheus climb up a sycamore-tree, to see Jesus Christ as he pass by. Luke xix.

4. SYENE, a city in the southern frontiers of Egypt or Ethiopia, between Thebes and the great cataracts of the Nile, though Ezekiel places it at that extremity of Egypt farthest from Ethiopia: 'From the tower of Syene even unto the border of Ethiopia,' (Ezek. xxix. 10.) whence some think, that the Hebrew should be translated 'from Migdol to Syene, and to the frontier of Cush.' See MEGDOL and CUSH.

SYLVANUS, a disciple of St. Paul. See SILAS.

SYNAGOGUE, *Συναγωγή*, an assembly; as in Rev. ii. 9. iii. 9, where St. John calls the false hypocritical professors in Smyrna and Philadelphia, the synagogue of Satan; but most commonly the word synagogue is used for the place where the Jews assemble for the performance of divine service, or religious worship, as praying, reading, and hearing the holy books, and other instructions. It is often mentioned in the gospels and in the Acts, because Jesus Christ and his apostles generally went to preach in the synagogues. The origin of these synagogues is not very well known. Some will have them as antient as the ceremonial law. It cannot be denied, say they, that the Jews did worship God publicly every sabbath, and on other holy occasions, even when they nei-

ther did nor could go up to Jerusalem: it is therefore very probable, that there were some convenient places appointed for that purpose.

On the contrary, many learned men have thought them a late institution. Dr. Prideaux affirms, that they had no synagogues before the Babylonish captivity; for the chief service of the synagogue, says he, being the reading the law unto the people, where there was no book of the law to be read, there certainly was no synagogue. But how rare the book of the law was throughout all Judea before the Babylonish captivity, many texts of scripture inform us. When Jehoshaphat sent teachers through all Judea, to instruct the people in the law of God, they carried a book of the law with them; (2 Chr. xvii. 9.) which they needed not have done, if there had been any copies of the law in those cities to which they went; which certainly there would have been, were there any synagogues in them; and when Hilkiah found the law in the temple, (2 Kings xxii. 8.) their behaviour on that occasion sufficiently proves they had never seen it before, which could not be, had there been any other copies of it to be found among the people. And if there was no copies of the law at that time among them, there could then be most certainly no synagogues to resort to, for the hearing of it read to them. From hence, he concludes there could be no synagogues among the Jews, till after the Babylonish captivity. As to Psal. lxxiv. 8. 'They have burnt up all the synagogues of God in the land;' or 'all the assemblies of God,' as the original may be translated; our learned author acknowledges it must be understood of places where the people did assemble to worship God. But this does not infer that these places were synagogues, and there are none of the antient versions, excepting that of Aquila, that so renders this passage. Those that lived at a distance from  
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the temple, or from the tabernacle, before the temple was built, not being able at all times to resort thither, they built courts like those in which they prayed at the tabernacle, and at the temple, therein to offer up their prayers unto God, which in aftertimes we find called by the name *proseuche*. Into one of them our Saviour is said to have gone to pray, and to have continued therein a whole night. Luke vi. 12. What our English version renders, 'and continued all night in prayer to God,' is in the original *καὶ ἦν διαρκυτέρον ἐν τῇ προσευχῇ τῷ Θεῷ. i. e.* 'And he continued all night in a *proseuche* of God.' These *proseuches* differed from *synagogues* in several particulars; in the *proseuche*, every one prayed apart for himself as in the temple; the buildings were open courts, that had no covering, and they were built without the cities in fields, whereas the *synagogue* was a public edifice, generally situated within the city, in an elevated place; and for the most part covered at top. In the midst of the *synagogue* was a desk or pulpit, upon which the book or roll of the law was read. There likewise the person stood who intended to harangue the people. At the highest part of the *synagogue*, or towards the east, and over-against the door, which is always to the west, as much as possible, is the chest or press, wherein the book or roll of the law is kept, wrapt up in fine embroidered cloth. The women are there distinct from the men, and seated in a gallery inclosed with lattices, so that they may see and hear, but not be seen.

Every *synagogue* has its chief, or perhaps several chiefs and officers, more or fewer, according to the circumstances of places. There is one called *Chazan*, who appoints and chants the prayers. There is another who keeps the keys, and is a kind of churchwarden, whom they call *Sciamas*, or *servant*. The ruler of the *synagogue* (Luke viii. 41.) presides in the assem-

blies, and in judicial affairs that are sometimes there decided, against those who have given any scandal, and transgressed the law in any important point. The same presidents invite those to speak in the *synagogue*, whom they think capable of it, and offer that honour to strangers, if there are any that seem to have the gift of speaking. Thus our Saviour often spoke in these assemblies; (Luke iv. 16. Mat. ix. 35. & *passim*) and St. Paul, being at Antioch of Pisidia, was invited by the princes of the *synagogue*, to make a discourse to them for their edification. Acts xiii. 13, 14, 15.

The Jewish authors give this general rule for the construction of *synagogues*, that wherever there are ten *Batelnim*, a *synagogue* ought to be built. The signification of the word *Batelnim* has been much controverted. Buxtorf thinks it means persons receiving a stipend for duly assisting at divine service; that there may be always ten persons, at least, to assemble together; and Lightfoot imagines them to have been ministers and officers of the *synagogue*. It is affirmed, that in the city of Jerusalem alone, there were no less than four hundred and sixty, or even four hundred and eighty *synagogues*. Every trading fraternity had one of their own, and even strangers built some for those of their own nation. Hence it is, that in the *Acts of the Apostles*, (Acts vi. 9.) we find the *synagogues* of the libertines, Cyrenians, Alexandrians, Cilicians, and Asiatics, appointed for such of the inhabitants of these cities, or of these nations or persuasions, as should at any time be at Jerusalem.

SYNTICHE, a woman mentioned by St. Paul, (Phil. iv. 2.) illustrious for her virtue and good works, who, with another woman called *Euodias*, was as it were at the head of the church at Philippi. Some differences having happened between these two women, St. Paul exhorts them to be 'of the same mind in the Lord.' We

are not acquainted with any particulars of their lives.

SYRACUSE, a famous city of Sicily, seated on the east side of that island, with a fine prospect from every entrance both by sea and land. This city whilst in its splendor was the largest and richest the Greek possessed in any part of the world. St. Paul went ashore in this city, in his way to Rome, and continued there three days. Acts xviii. 12. Thence he went to Rhegium.

SYRIA, called, in Hebrew, ARAM, from the name of the patriarch who peopled the chief provinces of it. We have already spoke of him under the article ARAM. The Arameans, or Syrians, possessed Mesopotamia, Chaldaea, and a part of Armenia; Syria, properly so called, is bounded by the Euphrates on the east; by the Mediterranean on the west; by Cilicia on the north; and by Phœnicia, Judea, and Arabia deserta on the south. Syria of the two rivers, or Mesopotamia; Syria of Damascus; Syria of Zobah; Syria of Maachah; Syria of Rehob; &c. were only so many different provinces of Syria denominated from their situation with respect to these rivers, or cities. See the articles ARAM, MESOPOTAMIA, DAMASCUS, &c. For that part of Syria known by the name of Cœlo-Syria, see the article CŒLO-SYRIA.

Syria, without any other appellation, stands for the kingdom of Syria, of which Antioch became the capital after the reign of the Seleucidæ. Before this time it was very rare to find the name Syria used by itself. The provinces of Syria were generally expressed by the addition of the city that was the capital of the province.

We have already spoke at large of Benhadad, Hazael, Hadadezer, Hadad, Rezin, and the other kings of Syria, as may be seen under their respective articles. As the succession of these princes is unknown, and the duration

of their reigns, we cannot give a list of them. But we shall make a catalogue of those kings of Syria, who were known by the name of the Seleucidæ. Syria at first was governed by its own kings, each of which reigned in their own cities, and in their own cantons. David subdued them about the year of the world 2960; (2 Sam. viii. 5.) and again, in 2969, upon the occasion of the war he had with the Ammonites, to whom the Syrians thought fit to give assistance. 2 Sam. x. 6, 8, 13, 18, 19. They continued in subjection till after the reign of Solomon, when about the year 3029, they shook of the yoke, and could not be reduced again to their former obedience, till the time of Jeroboam II. king of Israel, who began to reign in 3179. 2 Kings xiv. 28. Rezin king of Syria, and Pekah king of Israel, having declared war against Ahab king of Judah; this prince found himself under a necessity of calling to his assistance Tiglath-pileser king of Assyria, (2 Kings xv.) in the year 3245, who put Rezin to death, took Damascus, and transported the Syrians out of the country to places beyond the Euphrates. From that time Syria continued in subjection to the kings of Assyria. Afterwards, it came under the dominion of the Chaldeans; then under that of the Persians; and lastly, it was reduced by Alexander the Great, and was subject to all the revolutions that happened to the great empires of the east.

After the death of Alexander, which happened in the year of the world 3681, his empire was divided among his principal officers, who at first assumed the title of governors, and then that of kings. Seleucus I. named Nicator or Nicanor, head of the family of the kings called Seleucidæ, took the diadem, and the name of king of Syria in 3682, and reigned forty-two years. He died in 3724.

Antiochus I. surnamed Soter, reigned

ed nineteen years, from the year of the world 3724 to 3743.

Antiochus II. furnamed Theos, reigned fifteen years, from the year of the world 3743, to 3759.

Seleucus II. furnamed Callinicus or Pogon, that is, the bearded, reigned twenty years, from the year of the world 3758 to 3778.

Seleucus III. furnamed Keraunus, or Thunder, reigned three years, from the year of the world 3778 to 3781.

Antiochus III. furnamed Magnus, reigned thirty-six years, from the year of the world 3781 to 3816.

Seleucus IV. furnamed Philopator, reigned twelve years, from the year of the world 3817 to 3828.

Antiochus IV. furnamed Epiphanes, son of Antiochus the Great, and brother of Seleucus IV. reigned eleven years, from the year of the world 3828 to 3840.

Antiochus V. furnamed Eupator, reigned two years, from the year of the world 3840 to 3842.

Demetrius I. furnamed Soter, son of Seleucus IV. reigned twelve years, from the year of the world 3842 to 3854.

Demetrius II. furnamed Nicator, reigned ten years with much perplexity. He had for competitors Alexander Balas and Antiochus Theos, son of Balas. Demetrius Nicator died in 3864, and Alexander Balas in 3859, and Antiochus Theos his son, having begun to reign under the regency of Tryphon in 3800, was put to death in 3861, and the kingdom was usurped by Tryphon, who was also put to death in 3865.

Antiochus VI. furnamed Pius, or Soter, or Sidetes, that is, the sither or hunter, brother to Demetrius Nicator, reigned about ten years, from 3864 to 3873, when he was put to death by the Parthians.

Demetrius III. furnamed Nicanor, ascending the throne, had for com-

petitor Alexander Zebina. Demetrius was overcome, and put to death in 3878, as was Zebina in 3882.

Seleucus V. Son of Demetrius Nicanor, reigned one year in great uneasiness, from the year of the world 3878 to 3880.

Antiochus VII. furnamed Gryphus, or Philometor, dispossessed Zebina in 3882, and reigned eight years in peace, to the year 3890. Then Antiochus, furnamed Cyzicenus, his brother, rose up against him, and overcame him in 3892. They divided the kingdom. Antiochus Gryphus died in 3910, having reigned in all about nine and twenty years; and Antiochus Cyzicenus, his brother, was overcome and put to death the same year, by Seleucus, the son of Gryphus.

Seleucus VI. Son of Gryphus reigned but one year. He was conquered and deprived of his kingdom in 3911, by Antiochus Eusebes, son of his uncle Antiochus Cyzicenus, and was put to death the same year 3911, at Mospuesta in Cilicia.

Antiochus VIII. furnamed Eusebes, reigned in trouble two years. His competitors were Antiochus and Philippus, brothers to his uncle Seleucus, and Demetrius Eucærus, son of Antiochus Gryphus, who overcame him, and forced him to take refuge among the Parthians, in the year of the world 3912.

Thus was Syria divided between Philip and Demetrius Eucærus, of which the latter reigned at Damascus. But the Syrians, finding the kingdom to be almost ruined by the civil wars, that had been carried on between the several competitors for the kingdom for many years, had recourse to a foreign power for the support of their monarchy. Some would have Mithridates called in, and others Ptolemy Lathurus, king of Egypt. Lastly, they all agreed upon Tigranes, King of Armenia, who governed Syria for eighteen



eighteen years, from the year of the world 3921 to 3939.

Antiochus IX. surnamed Asiaticus, and his brother, sons of Antiochus Eusebes, who had still possession of that part of Syria that Tigranes had not seized, went to Rome in 3932, to ask the kingdom of Egypt of the senate, which they pretended to belong to them in right of their mother Cleopatra, surnamed Selene. But Tigranes having put Selene to death in 3934, Antiochus Asiaticus lost the hopes of obtaining the kingdom of Egypt, and returned into Syria in 3935, where he reigned for four years, till Pompey having reduced Syria into a Roman province, in the year of the world 3939, this monarchy was intirely extinct, having subsisted for two hundred and fifty-seven years.

SYRO-PHENICIA. This is Phenicia properly so called, of which Sidon or Zidon was the capital; and which, having by right of conquest been united to the kingdom of Syria, joined its old name of Phenicia to that of Syria; just as Palestine was called Palestine of Syria, because it was considered as making a part of Syria. In the gospel the Canaanitish woman is called a Syro-phenician by St. Mark, (vii. 26.) because she was of Phenicia, which was then looked upon as making a part of Syria, and was in the jurisdiction of the governor of this province. St. Matthew, (xv. 22, 24.) who wrote in Hebrew or Syriac, calls her a Canaanitish woman, because this country was really peopled by the Canaanites, Sidon being the eldest son of Canaan. Gen. x. 15.

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**T**ABBATH. When the Midianites encamped in the valley of Jezreel, in the time of Gideon, they turned their arms upon themselves, and fled to Bethshittah, and as far as the eminence of Abelmeholah, to Tabbath. Judg. vii. 22. Where this Tabbath was situate is not known.

TABEAL, one of whom we have no farther knowledge, than that, the two kings Rezin and Pekah having declared war against Judah, he resolved to set his son upon the throne of this country. Isa. vii. 6.

TABERAH, an encampment of the children of Israel in the wilderness. Numb. xi. 3. Deut. ix. 22. The Hebrew word Taberah signifies *fire*; and this encampment was so denominated, because a fire went out from the tabernacle of the Lord, and burnt up a

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great part of the camp of Israel, as a punishment of the murmurings of the people.

TABERNACLE, in Hebrew <sup>מִשְׁכָּן</sup> *Mishkan*, in Greek *Σκηνή*, a word which properly signifies a *tent*, but is peculiarly applied by the Hebrews to a kind of building, in form of a tent, set up by the express command of God, for the performance of religious worship, sacrifices, &c. during the journeying of the Israelites in the wilderness; and after their settlement in the land of Canaan, made use of for the same purpose, till the building of the temple of Jerusalem by king Solomon.

The tabernacle was covered with curtains and skins. It was divided into two parts, the one covered, and properly called the tabernacle; and the other open, called the court. The covered part was again divided into

two other parts; the one called the holy, the other, the holy of holies; the curtains which covered it were made of linen of several coloursembroidered. There were ten curtains twenty-eight cubits long, and four in breadth. Five curtains together made two coverings, which being made fast together, covered all the tabernacle. Over the rest, there were two other coverings, the one of goats hair, and the other of sheep skins. These veils or coverings were laid on a square frame of planks, resting on bases. There were forty-eight large planks, each a cubit and a half wide, and ten cubits high, twenty of them on each side, and six at one end to the westward; each plank was supported by two silver bases, they were let into one another, and held by bars running the length of the planks. The holy of holies was parted from the rest of the tabernacle by a curtain, made fast to four pillars standing ten cubits from the end. The whole length of the tabernacle was thirty-two cubits; that is, about fifty feet; and the breadth twelve cubits or nineteen feet. The end was thirty cubits high; the upper curtain hung on the north and south sides eight cubits, and on the east and west four cubits. The court was a spot of ground 100 cubits long, and fifty in breadth, enclosed by twenty columns, each of them twenty cubits high, and ten in breadth, covered with silver, and standing on copper bases five cubits distant from one another, between which there were curtains drawn, and fastened with hooks. At the east end was an entrance twenty cubits wide covered with a curtain hanging loose. *Exod. capitulum, 5. De Pin. Et. de Vieux Test.*

In the tabernacle was the ark of the covenant, the table of shewbread, the golden candlestick, and the altars of incense and burnt offerings, and the laver or basin for the use of the priests, each whereof are described under their respective names.

The tabernacle was finished and set up

on the first day of the first month of the second year after the departure out of Egypt, in the year of the world 2514. When it was set up, a dark cloud covered it by day, and a fiery cloud by night. Moses went into the tabernacle to consult the Lord. It was placed in the midst of the camp, and the Israelites were ranged orderly about it, according to their several tribes. When the cloud arose from off the tabernacle they decamped, the priests carried those things which were sacred and the Levites all the several parts of the tabernacle. Part of the tribes went before, and the rest followed; and the baggage of the tabernacle marched in the center. See *MARCHES, PRIESTS, LEVITES, SACRIFICES, &c.*

The learned Spencer has endeavoured to prove, that the Jewish tabernacle and all its furniture was an imitation of the portable temples of the Heathens and of the custom of carrying their gods along with them in their migrations from one country to another. So Virgil speaks of the Trojan deities carried by Æneas in his travels.

*Errantesque Deos, agitataque numina Troje.*

The tabernacle was brought into the land of Canaan by Joshua, and set up at Gilgal. Here it rested till the land was conquered. Then it was removed to Shiloh, and afterwards to Nob. Its next station was at Gibeon, and here it continued till it was removed with all the holy vessels into the temple which Solomon had built at Jerusalem. See the article *TEMPLE*.

Tabernacle is also taken in scripture to denote. 1. A house, or dwelling. Job xi. 14, and xxii. 23. 2. Christ's human nature, of which the Jewish tabernacle was a type wherein God dwells really, substantially, and personally. Heb. viii. 2. ix. 11. 3. Our natural body, in which the soul lodges, as in a tabernacle. 2 Cor. v. 11. 2 Pet. i. 13, &c.

*The feast of* TABERNACLES, a solemn festival of the Hebrews, observed after harvest, on the 15th day of the month Tisri. Lev. xxiii. and xxiv. It was one of the three great solemnities, wherein all the males were obliged to present themselves before the Lord; and it was instituted to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths when they came out of Egypt. See FEAST.

This feast continued eight days, whereof the first day and the last were the most solemn. Lev. xxiii. 34, &c. It was not allowed to do any labour on this feast; and particular sacrifices were offered, which together with the other ceremonies used in celebrating this festival were as follows. The first day of the feast they cut down branches of the handsomest trees, (Nehem. viii. 16.) with their fruit, branches of palm-trees, and such as were fullest of leaves, and boughs of the willow-trees that grew upon brook-sides. They made choice of the neatest of these branches, and carried them with ceremonies to the synagogue, where they performed what they called Lulab: that was, they held in their right hand a branch of a palm-tree, three branches of myrtle, and two of willow tied together; and having in their left-hand a branch of a citron with its fruit, they brought them together, waving them towards the four quarters of the world, and singing certain songs. These branches were also called Hofanna, because when they carried them and waved them, they cried Hofanna; not unlike what the Jews did at our Saviour's entry into Jerusalem. Matt. xxi. 8, 9. On the eighth day, they performed this ceremony oftner, and with greater solemnity, than upon the other days of the feast. Wherefore they called this day Hosannah Rabbah, or the great Hosanna.

The Jews acquaint us, that every Is-

raelite, upon the feast-day, in the morning, was obliged to bring these branches of trees now mentioned, under penalty of fasting all that day. Then they made a procession round the altar of burnt-offerings, shaking their branches and singing. At present, they carry these branches into their synagogue, and provide themselves with oranges and citrons, in countries where they do not grow, that nothing may be wanting for the celebration of the feast. They make it a part of their ceremony to take a turn round the desk in the middle of the synagogue, once a day, at least; and they eat nothing till they have done this.

The first day of the feast, besides the ordinary sacrifices, they offered as a burnt-offering thirteen calves, two rams, and fourteen lambs; with the offerings of flour, and the libations of wine, that were to accompany them. They offered also a goat for a sin-offering. Numb. xxix. 12, 13, 14, &c.

The second day, they offered twelve calves, two rams, and fourteen lambs for a burnt-offering, with their offerings of flour, oil, and wine, which were always added to these sacrifices. Besides which, they offered a goat for a sin-offering; and this without including the ordinary morning and evening sacrifices, which were never interrupted, nor those that the Israelites used to offer out of their own private devotion, or for the expiation of their sins. These we now mention were offered in the name of the whole people of Israel. On the third, fourth, fifth, sixth, and seventh days of the feast were offered the same sacrifices as on the second day; with this difference, that every day they came short of the former by one calf: so that on the third day they offered eleven, on the fourth ten, on the fifth nine, on the sixth eight, and on the seventh but seven. As to the other victims,

they offered the same number every day, but on the eight day, which was kept with greater solemnity than the foregoing, they offered but one calf, one ram, and seven lambs for a burnt-offering, and one goat for a sin-offering, with the other accustomed offerings and libations.

We are assured, that, on the eighth day of the feast, the Jews presented at the temple the first fruits of their later crop, or of such things as were the slowest in coming to maturity; that they drew water out of the fountain of Siloam, which was brought into the temple, and, being first mingled with wine, was poured out by the priests at the foot of the altar of burnt-offerings. The people in the mean time sung these words of the prophet Isaiah, (xii. 3.) ‘ Therefore with joy shall ye draw water out of the wells of salvation.’

Leo of Modena tells us, that the modern Jews not having now an opportunity of going to the temple, nor of performing all the ceremonies prescribed by Moses, each makes for himself, in some one place, a bower or arbour of the branches of trees, hung round about, and adorned as much as they can. There they eat and drink, and some even lie there; but at least they pass as much time there as they used to pass in their houses, and this for the whole eight days of the festival. Such as are sick, or worn out with old age, are dispensed with from observing this ceremony; and when it rains very hard they are permitted to retire to their houses; for these bowers are not made so close as to keep out the weather.

**TABITHA.** There lived at Joppa a christian widow called Tabitha, who abounded in alms-deeds, and other good works. Acts ix. 36. She fell sick in the 34th year of the vulgar Era, of which sickness she died; and after she had been washed, as the custom was, she was laid out upon a table in an upper chamber, in order

to be put into her coffin; and it being known that St. Peter was at Lydda, which was not far from Joppa, he was sent to, and desired to come over. He soon came, and was presently conducted to the chamber where the corps lay: then all the widows presented themselves to him, weeping, and shewed the cloaths that Tabitha had made for them. Peter caused all the people to go out, betook himself to prayer; and turning to the body said, Tabitha, arise; she immediately opened her eyes, and seeing Peter, she sat up; and Peter lending her his hand, she stood quite up. Then he called the saints and widows, and presented Tabitha to them, alive and well.

**TABLES of the Law.** Those that were given to Moses upon mount Sinai were written by the finger of God, and contained the decalogue, or ten commandments of the law, as they are rehearsed in Exodus xx. Many questions have been started about these tables, about their matter, their form, their number, he that wrote them, and what they contained. Some oriental authors make them amount to ten in number, others to seven; but the Hebrews reckon but two. Some suppose them to have been of wood, and others, of precious stone. Moses observes, (Exod. xxxii. 15.) that these tables were written on both sides. Many think they were transparent, so that they might be read through; on one side towards the right, and on the other side towards the left. Others will have it, that the law-giver only makes this observation, that the tables were written on both sides, because generally in writing tables, they only wrote on one side. Others thus translate the Hebrew text; ‘ they were written on the two parts that were contiguous to each other:’ because being shut upon one another, the two faces that were wrote upon touched one another, so that no writing

writing was seen on the outside. Some think, that the same ten commandments were wrote on each of the two tables; others, that the ten were divided, and only five on one table, and five on the other. The words which intimate, that the tables were wrote upon by the finger of God, some understand simply and literally, and others understand them of the ministry of an angel; others of the spirit of God, and others explain them by an order of God to Moses to write them. This opinion may be maintained from chap. xxxiv. 26, 28, where speaking of the second tables which God gave to Moses, God ordered him to write down the words of the covenant which he had made with Israel; and a little after, Moses relates, that he had written the words of the covenant upon tables. In the same chapter, it is said, that he hewed two other tables like the former, which he had broken; from whence some have concluded that the second tables were not wrote by the hand of God, though the first were: but Moses, repeating what had before been taken notice of concerning the second tables, that God had given him, says expressly, that God himself wrote them. Deut. x. 4. See the articles DECALOGUE, LAW, &c.

TABLE of *show-bread*. See ALTAR.

TABOR, a very remarkable mountain not far from Kadesh, in the tribe of Zebulun, and in the confines of Issachar and Naphtali. It has its name from its eminence, because it rises up in the midst of a wide champaign country, called the valley of Jezreel, or the great plain. Josephus tells us, that the height of this mountain is thirty stadia, and that on the top of it is a beautiful plain of twenty stadia in circumference. Mr. Maundrell tells us, that this area is inclosed with trees on all parts, except towards the south, from whence there is the most agree-

able prospect in the world. The top of this mountain was antiently environed with walls, trenches, and other fortifications, of which some remains are still visible; and for many ages it has been believed, that here it was that our blessed Saviour was transfigured in the presence of his three apostles, Peter, James, and John: though later writers much doubt it.

Tabor was opposite to mount Hermon, and the Psalmist (lxxxix. 12.) puts these two mountains in opposition. Deborah and Barak assembled their army upon mount Tabor, and gave battle to Sisera general of the forces of Jabin. We find mention made of the plain of Tabor. 1 Sam. x. 3.

TABOR was also the name of a city situate upon the summit of mount Tabor. It was assigned to the Levites of the family of Merari. 1 Chron. vi. 77. Polybius and Josephus take notice of it.

TABRIMON, or TABREMOM, father of Benhadad king of Syria. 1 Kings xv. 18.

TADMOR, a city built by Solomon, (1 Kings ix. 18.) now called Palmyra; situated in a wilderness of Syria, upon the borders of Arabia deserta, inclining towards the Euphrates. Josephus places it two days journey from the upper Syria, one day's journey from the Euphrates, and six days journey from Babylon. He says there is no water any where else in the wilderness, but in this place. At this day there are to be seen vast ruins of this city. There was nothing more magnificent in the whole east. There are still found a great number of inscriptions, the most of which are Greek, and the others in Palmyrenian characters. Nothing relating to the Jews is seen in the Greek inscriptions; and the Palmyrenian inscriptions are entirely unknown, as well as the language and the characters of that country. Albuseda places it to the east of Einesa, three days' journey

from this city, and three days from Salamis. Alazizi reckons fifty-nine Miles from Tadmor to Damascus.

The city of Tadmor preserved this name to the time of the conquest of Alexander. Then it had the name of Palmyra given it, which it preserved for several ages. About the middle of the third century, it became famous, because Denatus and Zenobia his queen made it the seat of their empire. When the Saracens became masters of the east, they restored its antient name of Tadmor to it again, which it has always preserved since. It is surrounded by sandy deserts on all sides. It is not known when, nor by whom, it was reduced to the ruinous condition it is in at this day.

**TAHAN**, son of Ephraim, head of the family of the Tahanites. Numb. xxvi. 35.

**TAHAPANES**, **TAPHANES**, or **TAPHNIS**, a city of Egypt. Jeremiah (ii. 16. xiii. 7, 8, 9. xlv. 1. xvi. 14.) often speaks of it, and we are told he was buried there. It is thought that Taphnis, is the same as Daphnæ Pelusæ, sixteen miles from Pelusium towards the south, according to the itinerary of Antonine. Jeremiah and the Israelites that were along with him retired to Taphnis; and when they were come thither, the Lord revealed it to Jeremiah, that Nebuchadnezzar should take this city, and should set up his throne in the very place where the prophet had hid himself. This was then a royal city.

**TAHATH**, an encampment of the Israelites in the desert. From Make-loth they went to Tahath, and from thence to Tarah. Numb. xxxiii. 26, 27. This was also the name of two men mentioned in scripture.

**TAPHENES**, or **TAPHNE**, a queen of Egypt. Pharaoh king of Egypt took such affection to Hadad son of the king of Idumea, who had took refuge with him, that he gave him to wife the sister of his queen Taphenes. 1 Kings xi. 19, 20.

**TALENT**, money of account among the antients. With the Jews, a talent in weight was equal to 60 maneh, or 113, lb. 10 oz. 1 dwt. 10  $\frac{7}{8}$  gr. the value of a talent of silver was 342l. 3s. 9d. and a talent of gold was worth 5475l. *Arbutnot.*

**TALITHA-CUMI**, the words that Jesus Christ made use of when he raised up the daughter of Jairus chief of the synagogue of Capernaum. They are not pure Hebrew, but Syriac, and signify, *My Daughter, arise.* Mark v. 41.

**TALMAI**, son of Anak, of the race of the giants. He was one of those who were destroyed by the Israelites. Numb. xiii. 22.

**TALMAI**, son of Ammihud king of Geshur, and father of Maachah, wife of David, and mother of Absalom and Tamar. 2 Sam. iii. 3. After Absalom had slain his brother Amnon, he took refuge with his grandfather at Geshur. 2 Sam. xiii. 37.

**TALMON**, or **TELMON**, a Levite, and porter of the temple. 1 Chron. ix. 17.

**TALMUD**, a collection of the doctrines of the religion and morality of the Jews. They have two works that bear this name, the first is called the talmud of Jerusalem; and the other, the talmud of Babylon; each of these are composed of two parts, the *misna* and the *gemara*; the nature, origin, and history of which we have already delivered at some length under the articles *GEMARA*, and *MISNA*.

The talmud of Jerusalem is shorter and more obscure than that of Babylon: but is of an older date. The talmud which was compiled at Babylon, the Jews prefer to that of Jerusalem, as it is clearer and more extensive. The talmud of Jerusalem and the *misna*, after the Chaldee paraphrases of Onkelos and Jonathan, are the most ancient books of doctrine the

Jews have, except the sacred Authois. Lightfoot has derived a great deal of light from them, for the explaining many passages of the New Testament, by comparing the expressions of the *misna* with those of the apostles and evangelists. Maimonides has made an extract or abridgment of the *talmud* of Babylon, which, in the judgment of the most knowing, is preferable to the *talmud itteli*: for he neglects what he finds there that is fabulous, childish, or useless, and applies himself to collect only the decisions of cases with which that great work abounds.

TAMAR, of THAMAR, daughter-in-law to the patriarch Judah, wife of Er and Onan, and mother to Pharez and Zarah. The book of the *Testament of the twelve Patriarchs* says, that Tamar was of Mesopotamia, and daughter of Aram, that is, originally a Syrian: that Bathshuah the wife of Judah could not endure her, because she was of a nation different from her own, and inspired the same hatred of her into her son Er, who refusing to use Tamar as his wife, was slain by an angel of the Lord, on the third day after his marriage. Thus the rabbins. Others believe, that this wretch was so very much taken with the extraordinary beauty of his wife, that he maliciously hindered her from becoming a mother, lest that should impair it. But the scripture tells us no other particular of the life of Er, except that he was very wicked before the Lord, for which reason the Lord slew him. Gen. xxxviii. 7.

Judah then said to Onan, his second son, 'Go in unto thy brother's wife, and marry her, and raise up seed unto thy brother.' Onan took her in obedience to his father's command; but knowing that the children that should be born from this marriage, would not be to him, but to his brother, he prevented, by a detestable action, that Tamar should become a mother by him; wherefore the Lord put him to death also. Judah said then to Ta-

mar, 'Continue a widow in thy father's house, till my son Shelah shall be of age to marry;' for he was afraid that Shelah also might die as his brothers did before. Tamar therefore lived with her father for a considerable time, and had no longer thought of performing his promise. Some years after, when Judah went to a sheep-shearing to his friend Hirah the Adullamite, Tamar was informed of it, and went in the disguise of an harlot upon the way to Timnath, and sat in a place where Judah was to pass by. Judah, taking her for a harlot, promised her a kid, went in unto her, and gave her for a pledge his ring, his bracelets, and his staff.

Quickly after he sent her the kid, but she was not to be found, nor could any one tell what was become of her. But after some months her pregnancy began to appear, and Judah was informed of it, who would have her burnt alive: and as this sentence was going to be put in execution, she produced the ring, the bracelets, and the staff, and said she was with child by him who owned these pledges. Judah himself owned them, and acknowledged that she was more just than he had been. When she lay in, she was brought to bed of twins, of which the one was called Pharez, and the other Zarah. See the articles ER, ONAN, JUDAH, PHAREZ, and ZARAH.

TAMAR, daughter of David and Maachah, and sister to Absalom: her extraordinary beauty was the occasion of her brother Amnon's falling so desperately in love with her, that he formed the unnatural resolution of debauching her, which he accomplished. Whatever is known concerning Tamar is related under the articles AMNON, and ABSALOM.

TAMAR, daughter of Absalom, was an extraordinary beauty. 2 Sam. xiv. 27. Some Greek and Latin copies intimate that she married Rehoboam king of Judah, and was mother

ther to Abijam the successor of Rehoboam: But the Hebrew acknowledges this interpolation, which is therefore of no authority. We read in the Chronicles, (2 Chron. xi. 20.) that Rehoboam married Maachah the daughter of Absalom; that is, probably, the granddaughter of Absalom by Tamar; for often the name of daughter is put for granddaughter.

TAMAR, a city of Judea, mentioned in Ezekiel, (xlvii. 19. xlviii. 28) as one of the southern limits of this country: it must be about the southern point of the Dead-sea. Eusebius says, that Tamara is one day's journey from Malis, or Parathia, going towards Elia or Jerusalem.

TAMMUZ, or THAMMUZ, a month of the Jews, which answers to the moon of June, and which was the fourth of the holy year, and the tenth of the civil year. It has but twenty-nine days. On the seventeenth day of this month the Jews kept a fast, in commemoration of the world, of the golden calf, and the punishment that followed thereon. In this same month, they keep a memorial of what happened to Miriam the sister of Moses, who was struck with a leprosy for murmuring against Moses.

TAMMUZ is also the name of a pagan deity, which is thought to be the same with Adonis. See ADONIS.

TANACH, a city of the half tribe of Manasseh, on this side Jordan. Josh. xxi. 25. xii. 21. It was yielded up to the Levites. Judg. i. 27. Eusebius, St. Jerom, and Procopius of Gaza, say, that even in their time it was a considerable place, three miles distant from Legio.

TAPHATH, or TAPHU, daughter of Solomon. She married Ben-abinadab, or the son of Abinadab, governor of the whole province of Dor. 1 Kings iv. 11.

TAPPUAH, or TAPRON, a city upon the frontiers of the tribe of Manasseh, but belonging to the tribe of

Ephraim. Josh. xvii. 8. It is thought to be the same with En-tappuah. *ibid.* 7. It was fortified by Bacchides. 1 Mac. ix. 50.

There was another town of this name belonging to the tribe of Judah. Josh. xv. 34, and may be the same with Beth-tappuah mentioned *ibid.* 53.

TARAH, or THARE, an encampment of the Israelites in the desert. They came hither from Tahath, and went hence to Mithcah, Numb. xxxiii. 27.

TARALAH, a city of the tribe of Benjamin. Josh. xviii. 27.

TAREA, son of Micah, and grandson of Jonathan the son of Saul. 1 Chron. viii. 35.

TARES, a kind of pulse noxious and hurtful to corn. Matt. xiii. 29. To which are compared the wicked, and especially the hypocrites. *ibid.* 38.

TARGUM, a name given to the Chaldee paraphrases of the books of the Old Testament. They are called paraphrases or expositions, because they are rather comments and explanations than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of the captivity of Babylon, and was more known to them than the Hebrew itself. So that when the Hebrew text was read in the synagogue, or in the temple, they generally added to it an explanation in the Chaldee tongue, for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra, this custom began, since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people. Nehem. viii. 7—9.

But though the custom of making these sorts of expositions in the Chaldee language be very antient among the Hebrews, yet have they no written paraphrases



paraphrases or targums but since Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great: Onkelos is something more modern. The targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short, and so simple, that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses, and his stile approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. This targum is quoted in the misna, but was not known either to Eusebius, St. Jerome, or Origen.

The targum of Jonathan son of Uziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and especially upon the lesser prophets, where he takes great liberties, and runs on in allegories. His stile is pure enough, and approaches pretty near to the Chaldee of Onkelos. It is thought that the Jewish doctors who lived above seven hundred years after him, made some additions to him.

The targum of Joseph the blind, is upon the Hagiographa. This author is much more modern, and less esteemed than those we have now mentioned. He has wrote upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His stile is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The targum of Jerusalem is only upon the Pentateuch; nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated; which has made many of opinion that this is only a fragment of some ancient paraphrase that is now lost. There is no targum upon Daniel, or upon the books of Ezra and Nehemiah.

TARPELITES, a people sent from beyond the Euphrates into Samaria. Ezr. iv. 9.

TARSHISH, or THARSIS, the second son of Javan, Gen. x. 4. Calmet thinks, he founded Tarsus in Cilicia, and that he gave the name of Tarsis to the whole province.

TARSHISH, one of the chief nobles of Persia, and most in the favour of Ahafuerus. Esth. i. 14.

TARSUS, the capital city of Cilicia, and the native city of St. Paul. Acts ix. 11. xxi. 39. Some think, it obtained the privileges of a Roman colony because of its firm adherence to Julius Cæsar; and this privilege gave the inhabitants the favour of being citizens of Rome, which St. Paul enjoyed by being born herein. Others maintain, that Tarsus was only a free city, but not a Roman colony, in the time of St. Paul; and that in the medals, no footstep is found of this before the reign of Caracalla or Heliogabalus; and therefore the privilege of being a citizen of Rome belonged to the apostle, not barely as being a denizen of Tarsus, but by some personal right that his father or ancestors had obtained. See the Commentators upon Acts xvi. 37.

TARTAK, תַּרְתַּק, a false deity of the Avites. The Rabbins say, he had the shape of an ass. M. Jurieu conjectures, that it is a corruption of the *Ratbak*, which in the Chaldean tongue signifies a *chariot*; and that tartak is the chariot of the sun, or the sun mounted in a chariot.

TARTAN, an officer of king Sennacherib, who was sent with Rabshakeh on a message to king Hezekiah. 2 Kings xviii. 17.

TATNAL, governor of Samaria, and of the provinces on this side Jordan. He opposed himself to the undertaking of the Jews, who were for rebuilding the temple and the walls of Jerusalem. He wrote about it to Darius king of Persia, who gave orders that they should go on with their building, Ezr. v. 6.

TEBET, or THEBET, the fourth month of the civil year of the Hebrews, and

and the tenth of their ecclesiastical year. It answered to our moon of December, and has but 29 days. The second day of this month is the last of the octave of the dedication of the temple by Judas Maccabaus. On the tenth, the Jews fall in abhorrence of the translation of the scriptures from Hebrew into Greek, by command of Ptolemy Philadelphus. See **SERTUAGINT**.

**TEKEL**, *i. e.* weight, one of the words that appeared written upon the wall at the irreligious feast of Belshazzar. See **BELSHAZZAR**.

**TEKOA**, a city of the tribe of Judah. 2 Chron. xi. 6. It is also in the Greek; (Josh. xv. 60.) but is not in the Hebrew, nor in our translation in this place. Eusebius and St. Jerom place Tekoa twelve miles south of Jerusalem. There is mention made of the wilderness of Tekoa, (2 Chron. xx. 20.) which wilderness was not far from the Red-sea, 1 Mac. ix. 4.

**TELASSAR**, **THELASAR**, a place belonging to the children of Eden. See **EDEN**.

**TELEM**, a city of the tribe of Judah, (Josh. xiv. 24.) thought to be the same with Telaim in the same tribe. 1 Sam. xv. 4.

**TELHARSA**, and **TELMELAH**, countries of which we know no more than that those who returned thence with Zerubbabel could not prove their genealogies, or even shew that they were of the race of Israel. Eze. ii. 59.

**TEMA**, or **THEMA**, the son Ishmael. Gen. xxv. 15. It is thought, that he peopled the city Thema in Arabia Deserta, which Pliny places towards the mountains of the Chaldeans. Job (vi. 19.) speaks of the troops or caravans of Tema and Sheba.

**TEMAN**, or **THEMAN**, son of Eliphaz and grandson of Esau. Gen. xxxvi. 15. We find a king of Idumea called Itusham, of the country of Temani. *ibid.* 34. Jeremiah xlix. 7, 20, and Amos i. 11, 12. speak of Te-

man; and Eusebius places Theman in Arabia Petrea, five miles from Petra.

**TEMPLE**, a house or dwelling of God, or a building erected and set apart for the worship of the true God; used frequently in scripture, to denote the tabernacle erected by Moses; and the word tabernacle is made use of to denote the temple built by Solomon.

After the Lord had revealed to David that Jerusalem was the place he had chosen, in which to fix his dwelling, this pious prince began to think of executing the design he had projected, of preparing a temple for the Lord, that might be something worthy of his divine majesty. He opened his mind to the prophet Nathan, (2 Sam. vii. 1 Chron. xvii. xxii. 8, 9, &c.) declaring to him, that he thought it a scandal for him to dwell in a house of cedar, whereas the ark of the Lord was as yet in a tent of skins. But the Lord did not think fit that David should execute this design, however laudable it was; he acquainted David, by the prophet above named, that this honour was reserved for Solomon, his son and successor, who was to be a peaceable prince; for as to himself, he had shed much blood in the many wars he had waged. Therefore God accepted of the good intentions of David; and David applied himself to the collecting great quantities of gold, silver, brass and iron, and such other materials as were necessary for the accomplishment of this great undertaking. See **DAVID**.

Solomon laid the foundations of the temple in the year of the world 2992, before Christ 1012, and it was finished in the year of the world 3000, and dedicated in 3001. 1 Kings viii. 2 Chron. v, vi, vii. The place that was pitched upon for erecting this magnificent structure, was one side of mount Sion, called Moriah. Its entrance or frontispiece stood towards the east, and the most holy and most retired part was towards the west. The authors of the first book of

of Kings, and of the second book of Chronicles, have chiefly made it their business to describe the temple, properly so called; that is, the sanctuary, the sanctum, and the apartments belonging to them; as also the vessels, the implements, and the ornaments of the temple, without giving any description almost of the courts and open areas, which however made a principal part of the grandeur of this august edifice. But Ezekiel has supplied this defect, by the exact plan he has delineated of these necessary parts. Indeed it must be owned, that the temple, as described by Ezekiel, was never restored after the captivity of Babylon, according to the model and the mensurations that this prophet has given of it. But as the measures he sets down for the sanctuary and the sanctum, are within a small matter the same with those of the temple of Solomon; and as this prophet, who was himself a priest, had seen the first temple, it is to be supposed that the description he gives us of the temple of Jerusalem is the same as that of the temple of Solomon.

The ground-plot upon which the temple was built was a square of six hundred cubits, or twenty-five thousand Paris royal feet. Ezek. xiv. 2. This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this, was seen a great wall, which encompassed the whole court of the children of Israel. This wall was a square of five hundred cubits. The court of Israel was an hundred cubits in square, and was encompassed all round with magnificent galleries, supported by two or three rows of pillars. It had four gates or entrances; one to the east, another to the west, a third to the north, and the fourth to the south. They were all of the same form and largeness, and each had an ascent of seven steps. The court was paved with marble of divers

colours, and had no covering; but the people, in case of need, could retire under the galleries that were all round about. The court of the priests was placed in the middle of the court of the people, and was a perfect square, having every side the length of an hundred cubits. It was encompassed without by a great wall of an hundred cubits in the square; and all within were covered galleries, and apartments round about. These apartments were to lodge the priests in, and to lay up such things as were necessary for the use of the temple. There were but three ways to come in, to the east, to the north, and to the south, and they went to it by an ascent of eight steps. Before, and over-against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, where the king seated himself when he came into the temple. Within the court of the priests, and over-against the same eastern gate, was the altar of burnt-offerings, of twelve cubits square, according to Ezekiel xliii. 12, 13. or of ten cubits high, and twenty broad, according to 2 Chron. iv. 1.; they went up to it by stairs on the eastern side.

Beyond this, and to the west of the altar of burnt-offerings, was the temple, properly so called; that is to say, the sanctuary, the sanctum, and the porch or entrance. The porch was twenty cubits wide, and six cubits deep. Its gate was fourteen cubits wide. The sanctum was forty cubits wide and twenty deep. There stood the golden candlestick, the table of show-bread, and the golden altar, upon which the incense was offered. The sanctuary was a square of twenty cubits. There was nothing in the sanctuary, but the ark of the covenant, which included the tables of the law. See CANDLESTICK, ALTAR, ARK, SANCTUARY, &c. Round the sanctum and sanctuary was three stories of chambers, to the number of thirty three. Ezekiel makes them

them but four cubits wide, but the first book of Kings (vi. 6.) allows five cubits to the first story, six to the second, and seven to the third.

Since the consecration of the temple by Solomon, this edifice suffered many revolutions, which it is proper here to take notice of. In the year of the world 3033, Shishak, king of Egypt, having declared war against Rehoboam king of Judah, took the city of Jerusalem, and carried away the treasures of the temple. 1 Kings xiv. 2 Chron. xii. See SHISHAK.

In 3146, Joash king of Judah got together silver and other materials; and two years after, they set about the repairs of the temple. 1 Kings xii. 2 Chron. xxiv.

In 3264, Ahaz king of Judah, having called to his assistance Tiglath-pileser king of Assyria against the kings of Israel and Damascus, plundered the temple of its riches, to give them to that king, and not contented with this, he profaned the holy-place, by setting up in it an altar like one he had seen in Damascus, and taking away the brazen altar that Solomon had made. He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basins from the pedestals. Lastly, he broke the sacred vessels, and shut up the temple. 2 Chron. xxviii. 2 Kings xvi. Hezekiah, son and successor of Ahaz, opened again and repaired the temple. In the year 3278, he restored the sacrifice, and made new sacred vessels for the use of the temple: but in the fourteenth year of his reign, Sennacherib king of Assyria, having invaded Judea, Hezekiah was forced to purchase peace at the expence of all the riches of the temple. 2 Chron. xxix. 2 Kings xviii.

Manasseh, son and successor of Hezekiah, about the year of the world 3306, profaned the temple, by setting up altars to all the host of heaven, even in the courts of the house of the Lord. God delivered this prince into

the hands of the king of Babylon, who carried him captive beyond the Euphrates. There he acknowledged and repented of his sins; and being sent back to his dominions, he redressed the profanations he had been guilty of, and restored the true worship. 2 Kings xxi. 2 Chron. xxxiii.

In the year 3380, Josiah king of Judah repaired the buildings of the temple, which had been either neglected or demolished by his predecessors, and replaced the ark of the covenant in the sanctuary. 2 Kings xxii. 2 Chron. xxxv.

Under the reign of Jehoiakim king of Judah, in the year 3398, Nebuchadnezzar king of Babylon took away part of the sacred vessels belonging to the temple, and more of them in the reign of Jeconiah, in 3405. In the eleventh year of Zedekiah, in 3416, he took the city of Jerusalem, and entirely destroyed the temple. 2 Chron. xxxvi.

The temple continued buried in its ruins for the space of fifty-two years, till the first year of Cyrus at Babylon, in the year of the world 3468. Then that prince gave permission to the Jews to return to Jerusalem, and there to rebuild the temple of the Lord. Ezr. i. &c. The following year they laid the foundations of the second temple; but they had hardly been at work upon it one year, but either Cyrus or his officers, being gained over by the enemies of the Jews, forbid them to go on with the work. After the death of Cyrus and Cambyfes, they were again forbid by the magian, who reigned after Cambyfes, and whom the scripture calls by the name of Artaxerxes. Lastly, these prohibitions being superseded under the reign of Darius son of Hystaspes, the temple was finished and dedicated four years after, in the year of the world 3489, twenty years after the return from the captivity.

This temple was profaned by the order of Antiochus Epiphanes, in the year

year of the world 3837. The ordinary sacrifices were discontinued therein, and the idol of Jupiter Olympius was set up upon the altar. It continued in this condition for three years: Then Judas Maccabæus purified it, and restored the sacrifices and the worship of the Lord, in the year of the world 3840. 1 Macc. i. and iv.

Herod the Great undertook to rebuild the whole temple of Jerusalem a-new, in the eighteenth year of his reign, and in the year of the world 3976. He began to lay the foundation of it in the year of the world 3987, forty-six years before the first passover of Jesus Christ, as the Jews observe to him, by saying, 'Forty and six years was this temple in building, and wilt thou rear it up in three days?' John ii. 20. This is not saying that Herod had employed six and forty years in building it; for Josephus assures us, that he finished it in nine years and an half. But after the time of this prince, they still continued to make some new additions to it; and the same Josephus tells us, that they went on working upon it, even till the beginning of the Jewish war. This temple built by Herod did not subsist above seventy-seven years, being destroyed in the year of the world 4073, of Christ 70. It was begun by Herod in 3987, finished in 3996, burnt and destroyed by the Romans in 4073.

This temple of Herod was very different from that of Solomon, and from that which was built by Zerubbabel after the captivity: the following is an abridgment of the description that Josephus has left us of it, who himself had seen it.

The temple was built upon a very hard rock, and the foundation laid with incredible expence and labour. Nor was the superfracture inferior to the grand work. The galleries above it were all double, supported by pillars of white marble, all of a piece, and five and twenty cubits in height, and wainscotted with cedar, which for the

curiosity of the work, and smoothness of the grain, was a delightful object, without any additional ornaments either of painting or carving. In the open air, where there was no covering over head, the ground was paved and chequered with all sorts of stones. There were several pillars orderly disposed with inscriptions and precepts upon them, in Latin and Greek, upon the subject of continence and charity, and forbidding strangers to enter that holy-place.

The figure of the temple was four square, encompassed with a wall which though forty cubits without, was yet but five and twenty within; the place being covered with the steps that lead to mount it. At the top of these steps, there was a plain level of three hundred cubits up to the wall, and from thence five steps more to the gates of the temple.

The women had an oratory or place of worship by themselves, with a partition-wall to it, and two gates, one on the south, the other on the north. Betwixt these gates, and near the treasury, there were galleries with stately pillars to support them.

Some of the gates were plated over with gold and silver: but there was one without the temple of Corinthian brass, which was much the richer metal of the three: there were doors to every gate, each thirty cubits high and fifteen broad; within the gates were withdrawing rooms on each hand thirty cubits square, after the manner of turrets, and twenty cubits high; and each of them supported by pillars of twenty cubits in thickness. The Corinthian portal on the east side, where the women came in, was the largest and most magnificent of them all.

The temple itself or sanctuary, was placed in the middle with twelve stairs to it. The height of it was an hundred cubits and the breadth as many. The height of the first gate was seventy cubits, and five and twenty over; it

had no doors to it, being designed to represent heaven, open and visible to the whole world. The front and outside were all over gilt. The inner part was divided into two partitions. The first of them was open to the top; it was ninety cubits in height, forty in length, and twenty in breadth. The walls all around were plated with gold, with several curious carvings all in gold. The other partition of the temple, being ceiled above, appeared the lower of the two. The doors of it were of gold, five and twenty cubits in height, and sixteen broad, with a piece of Babylonian tapitry, hanging between them, curiously interwoven with a variety of colours. This entrance led you into the lower part of the temple; the height and length of it was sixty cubits, and the breadth twenty, which length was subdivided into two unequal parts, one of forty cubits, and the other of twenty. The former part had in it the candlestick, table and altar of incense. The inner part of the temple, being only twenty cubits in length was divided by a veil from the other, and nothing at all in it, neither was any man permitted to enter it; and it was called the sanctuary, or holy of holies. Upon the sides of this lower temple were several lodgings, leading from one to another, with three stories over head, and passages into them out of the great portal.

The beauty of the temple on the outside was charming beyond imagination; it being faced every way with substantial plates of gold, that glittered like the sun. The roof was covered with pointed spears of gold, to keep off the birds from resting upon it, or despoiling it.

Josephus relates a thing, which he said he received by tradition from his fathers, that all the time they were at work upon the temple, there fell no rain in the day-time, but only in the night; so that the workmen were not hindered in their work. When

the temple was finished, the dedication of it was performed with great solemnity: the people rendered hearty thanks to God, and gave the king much praise and commendation, which he well deserved for the execution of this great work. Herod offered to God three hundred oxen in sacrifice, and all the people, with great alacrity, brought their victims to celebrate this august ceremony.

The scripture also speaks of several other temples that were in or near Palestine; for example, the temple of Dagon at Gaza, Judg. xvi. 23, and another at Ashdod, or Azotus, 1 Sam. v. 1, 2, 3, and 1 Macc. x. 84. The temple of the Samaritans upon mount Gerizim, 2 Macc. v. 23. vi. 2. The temple of Ashtaroath, one of the chief of the Philistines, 1 Sam. xxxi. 10. The temple of Baal, which Ahab built in Samaria, 1 Kings xvi. 32. The temple of Rimmon, at Damascus, 2 Kings v. 18. The temple of Nisroch at Babylon, Isai. xxxvii. 38. The temple of Bel at Babylon, Dan. xiv. 9. The temples of Chemosh and Moloch, built by Solomon, upon the mount of Olives, over-against the temple of the Lord. 1 Kings xi. 7. The temple of Nannæa, which Antiochus Epiphanes attempted to plunder, 2 Macc. i. 13. The temple of Babylon, wherein Nebuchadnezzar laid up the vessels of the temple of the Lord, Dan. i. 2. The temple of the golden calf at Bethel, and at Dan.

Temple is also applied to the church of Jesus Christ. ' Him that overcometh ' will I make a pillar in the temple of ' my God.' Rev. iii. 12. And St. Paul says, (2 Thessal. ii. 4.) that Antichrist ' as God sitteth in the temple of ' God, shewing himself that he is God.' Temple sometimes is put for heaven. Psal. xi. 4. ' The Lord is in his holy ' temple; the Lord's throne is in ' heaven.' The saints in heaven are said to be ' before the throne of God, ' and serve him day and night in his ' temple.' Rev. vii. 15.

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The temple of God, in a spiritual sense, is the soul of a righteous man. See 1 Cor. iii. 16, 17. vi. 19, and 2 Cor. vi. 16.

TENT, See the article TABERNACLE.

TERAH, son of Nahor, and father of Nahor, Haran, and Abraham. Gen. xi. 24. He was born in the year of the world 1878, and had Abraham at the age of 130 years. He came with Abraham out of Ur of the Chaldeans, to go to settle at Haran in Mesopotamia, in the year of the world 2082. Gen. xi. 31, 32. He died there the same year, aged two hundred and five years.

The scripture says plainly, that Terah had fallen into idolatry. Josh. xxiv. 2, 14. 'Your fathers dwelt on the other side of the flood in old time; even Terah, the father of Abraham, and the father of Nahor; and they served other gods.' Some think that Abraham himself was at first addicted to the worship of idols; but that afterwards God was so gracious to him, as to make him sensible of the vanity of this worship, and that he also undeceived his father Terah. See ABRAHAM.

The Arabians and Turks say, that one Azar was the father of Abraham, and that Terah was his grandfather. Justin says, that Adores, Abraham, and Israel, reigned successively at Damascus. Suidas assures us, that Abraham converted his father Terah, who was an idolater; and Georgius Syncellus acquaints us, that he threw his father Terah's idols into the fire, and that Haran, endeavouring to rescue them from the flames, was burnt with them; that Terah, having at first quitted the worship of these false gods, afterwards relapsed into his former idolatry, and continued obstinate in it till his dying day.

The Jews relate several fables concerning Terah, not worth any notice.

TERAPHIM, certain images or

superstitious figures mentioned in scripture. Thus it is said in Genesis, xxxi. 19, that Rachel had stolen the images (*teraphim*) that were her father's. The Septuagint translate this word by *oracles*, and sometimes by *vain figures*. Aquila generally translates it by *figures*. Some Jewish writers tell us the teraphim were human heads placed in niches, and consulted by way of oracles. Others think, they were talismans or figures of metal cast and engraved under certain aspects of the planets, to which they ascribed extraordinary effects. All the eastern people are much addicted to this superstition, and the Persians still call them *telchin*, a name nearly approaching to *teraphim*. *Chardin, on the learning of the Persians.*

It is asked, why Rachel stole the teraphim of her father Laban? Some have thought it was to make reparation for the wrongs she pretended to have received from him. Others imagine, that by this she thought to deprive him of the means of discovering their flight, by taking away his oracles. Others say, that with the teraphim she thought to take away the prosperity of her father's house, and transfer it to that of her husband. Some again think, that she intended to remove the object of her father's superstitious worship, and hinder him from going on in his idolatry. Lastly, some believe, that both she and her sister Leah were addicted to this idolatrous superstition, which they had a mind to continue in the land of Canaan. But Jacob compelled them to discard all these false deities, which he afterwards hid under the oak which was by Shechem. Gen. xxxv. 4.

We read in the book of Judges (xvii. 5, &c.) that one named Micah had a house of Gods, and made an ephod and teraphim, and consecrated one of his sons who became his priest. These teraphim were taken away by the men of Dan, and set up in Laidi, and continued

tinued there till the captivity of Israel. Whatever the form of these images were, it is probable they were looked upon and consulted as a sort of oracles. The learned Spencer makes the word teraphim to be the same as seraphim, by a change of the S into T: whence it follows, that these images were representations of those angels called seraphim. M. Jurieu supposes them to have been a sort of *Dii Penates* or household gods.

The rabbins pretend that when the teraphim were once set up, and dedicated, they spoke, and gave answers at certain hours, and under certain constellations. Rabbi Eliezer prescribes the method of making teraphim. He says, they killed a first-born child; then clove his head open, and sprinkled it with salt and oil; they wrote down the name of some unclean spirit on a plate of gold, which they put under the tongue of the dead child; they set this head in a niche in the wall, where they lighted up lamps, prayed to it, asked it questions, and it spoke.

**TERTIUS**, amanuensis to St. Paul when he wrote his epistle to the Romans. xvi. 22. Some think, that Tertius copied this letter from the original written by St. Paul's own hand. Lightfoot conjectures that Tertius is the same as Silas. Some Greek editions instead of Tertius read it Terentius.

**TERTULLUS**, an advocate who pleaded against St. Paul before Felix governor of Judea. Acts xxiv. 1—9.

**TESTAMENT**, an act of the last will of a person, who hath death in view, and disposes of his estate, and gives orders as to what he would have done after his decease. Heb. ix. 17. Secondly, this word is applied to the covenant which God was graciously pleased to make known after the fall of Adam, which contains the method in which sinners may be saved, namely, by the blood of Christ only. This covenant is

called old, (Heb. viii. 13.) not because it differed in substance from the new; for it did not bind such as were under it to obtain justification by works; for its being delivered with blood, (Exod. xxiv. 8.) taught them that justification was to be had only by faith in Christ's blood: but it is called old, in regard to the manner of its dispensation, because it was admitted to the Jews in many figures, shadows, rites, and sacrifices, with other obscure and dark revelations and prophecies; and also, in regard it was to be abrogated, and the New Testament or covenant to come in its stead, which is so called, 1. Because it is ratified by the blood and actual sufferings of Christ, which were typified by the sacrifices and sprinkling of the blood under the old dispensation. 2. It contains a more full and clear revelation of the mysteries of religion, and is attended with a larger measure of the gifts and graces of the holy spirit. Joel. ii. 28. 2 Tim. i. 10. 3. It is propounded and extended to all, and not confined to one nation only, as it was to the Jews, under the legal dispensation. Matt. xxviii. 19. 4. It is never to wax old, or be abolished. Thirdly, the books or inspired writings of Moses and the prophets, which contain the substance of God's covenant with the Jews, under the legal dispensation, (2 Cor. iii. 14.) are called the Old Testament; as the gospels and canonical epistles are called the New Testament. See the article BIBLE.

**TESTIMONY**, a witnessing, evidence, or proof. Acts xiv. 3. 2. The whole scripture or word of God, which declares what is to be believed, practised, and expected by us. Psal. xix. 7. 3. The two tables of stone whereon the law or ten commandments were written, which were witnesses of that covenant made between God and his people, and testified what it was that God had required of them. Exod. xxv. 16, 21, and xxxi. 18.

**TETRARCH**,



**TETRARCH**, a sovereign prince that has the fourth part of a state, province, or kingdom under his dominion, without wearing the diadem, or bearing the title of king. The word tetrarch is sometimes found in scripture, (Matt. xiv. 1. Luke iii. 1. 19. ix. 7. Acts xiii. 1.) and was frequent among the descendants of Herod the Great, to whom the Roman emperor distributed his demesnes. But it should be observed, that the word tetrarchy does not always signify only the fourth part of a kingdom or province, but sometimes expresses a half, and sometimes a third part.

**THADDEUS**, the surname of Jude the apostle. See the article **JUDE**.

**THARSHISH**, son of Bilhan, of the tribe of Benjamin. 1 Chron. vii. 10.

**THARSHISH**, a country of this name, whither Solomon sent his fleets. 1 Kings x. 22. 2 Chron. ix. 11. There is a multitude of different opinions concerning this country. Josephus, the Chaldee and Arabic paraphrasts, explain it of Tarsus, a city of Cilicia: the Septuagint, St. Jerom, and Theodoret, understand it of Carthage. The Arabian geographer will have it to be Tunis in Africa. Bochart makes it to be Tartessus, an island in the streights of Gades. By Tharshish, M. Le Clerc understands Thassus, an island and city in the Ægean sea. Grotius thinks that the whole ocean was called Tharshish, because of the famous city of Tartessus, now mentioned. Sanctius believes the sea in general to be called Tharshish, and that the ships of Tharshish were those that are employed in voyages at sea, in opposition to the small vessels that are used only in most navigable rivers. The seventy translate Tharshish sometimes by *the sea*; and the scripture gives the names of ships of Tharshish to those that were fitted out at Eziongaber, on the Red-Sea, and which sailed upon the ocean, as well as to those that were fitted out at Joppa, and in the ports of the Medi-

terranean. We cannot apprehend any other way than this to explain all the passages wherein mention is made of the ships of Tharshish. For, on one side, we see plain enough, that Tharshish signifies the city of Tarsus in Cilicia; and on the other side, we observe, that they fitted out ships of Tharshish, or ships to go to Tharshish, in places from whence we cannot suppose that they went to Tarsus in Cilicia. For example, the author of the book of Judith, (ii. 12, 13. *Vulgate*.) describing the course or conquests of Holofernes, says, he went into Cilicia, and destroyed all the children of Tharshish, or Tharsis. Jonah, (i. 3, &c.) flying from before the face of the Lord, went on ship-board at Joppa to go to Tharshish, probably to Tarsus in Cilicia. The prophets Isaiah (xxiii. 1, 14. lx. 19.) and Ezekiel, (xxvii. 12, 25, xxxviii. 13.) among the merchant ships that came to traffic at Tyre, put those of Tharshish. Cilicia was altogether within reach from Tyre; and there is but little probability that they should come from the coasts of the ocean to trade there. Lastly, the Psalmist (Psal. lxxii. 10.) puts the kings of Tharshish with those of the isles: 'The kings of Tharshish and of the isles shall bring presents.' But by the isles or islands are generally meant those of the Mediterranean, and the maritime places, whither the Hebrews were used to go by sea.

From all these passages it may be concluded, that the country of Tharshish was upon the Mediterranean, and that probably it was Cilicia.

Therefore, when we see ships fitted out upon the Red-Sea, or at Eziongaber, in order to go to Tharshish, we must conclude one of these two things; either that there were two countries called Tharshish, one upon the ocean, and another upon the Mediterranean, which by no means seems to be probable; or that ships of Tharshish in general signifies nothing else but ships able to bear a long voyage, large merchant

chant ships, in opposition to the small craft intended for a home trade in navigable rivers. *Calm's Dict.*

**THASSI**, the surname of Simon Maccabæus, son of Mattathias. 1 Mac. ii. 3.

**THEBET**, or **TEBET**. See **TEBET**.

**THEBEZ**, a city of the tribe of Ephraim, at the siege of which Abimelech the son of Gideon was killed. Judg. ix. 50, &c.

**THEODOTUS**, a Syrian was one of the commissioners sent by Nicanor to treat of peace with Judas Maccabæus. 2 Mac. xiv. 19.

**THEOPHILUS**, one to whom St. Luke addresses the books of his gospel and Acts of the apostles, which he composed. Acts i. 1. Luke i. 3. It is doubted, whether the name Theophilus be here the proper name of a man, or an appellative or common name, which, according to its etymology, may stand for any good man, or a lover of God. Some think this name generical, and that St. Luke's design here is to address his work to all those that love God: but it is much more probable that this Theophilus was a Christian, to whom the evangelist has dedicated those two works. And the epithet of 'most excellent,' which is given to him, shews him to have been a man of great quality. Occumenius concludes from thence that he was governor or intendant of some province, because they had generally the title of most excellent given them. Others believe him to have been the bishop of Antioch; but at that time there was none of this name in that city. Grotius conjectures he might be a magistrate of Achaia, converted by St. Luke.

**THESSALONIANS**, christians of Thessalonica, to whom St. Paul wrote two epistles; the first, wrote in the beginning of the 53d year of Christ, is the first in order of time of all St. Paul's epistles. The ancient Greek subscriptions, and the Latin inscriptions, the Syriac, the Arabic, the

Coptic, Theodoret, and St. Athanasius, think it was written from Athens. But our more skilful critics maintain, and the series of the history of St. Paul's journeys sufficiently shews, that it was sent from Corinth. The apostle instructs them concerning the last judgment, and about the manner and measure wherewith Christians should be afflicted for the death of their relations. He expresses much affection and tenderness for them, and an earnest desire of coming to see them. He reproves them with much mildness and prudence, mixing strokes of praise, and marks of tenderness, with his reprehensions.

The second epistle to the Thessalonians was written from Corinth, a little time after the first, about the beginning of the year 53 of the common æra. In this St. Paul animates the Thessalonians against the fears that certain persons had inspired into them upon a false interpretation of his former epistle, as if he had said, that the day of the Lord was at hand; or even by foisting upon him a false letter, which he had not wrote at all. He exhorts them to continue steadfast in the doctrine and traditions that he had taught them, and to suffer with constancy the persecutions that were raised against them on this account. He reproves more vehemently than he had done before those that live in idleness and vain curiosity: he would have them take notice of these people, and separate from them, that at least they might be ashamed of their trifling, and reform it. He signs the letter with his own hand, and desires them to mark it well, that they might not be imposed on by supposititious letters written in his name. See the next article.

**THESSALONICA**, a famous city in Macedonia, and capital of this kingdom, standing upon the Thessalic-Sea. Stephen of Bizantium says, that it was improved and beautified by Philip king of Macedon, and called Theffa-

Thessalonica, in memory of the victory that he obtained over the Thessalonians. Its old name was Thesfina: but Strabo, and some others, will have it, that it took its name from Thessalonica, the wife of Cassander and daughter of Philip. There were a good number of Jews there, who were in possession of a synagogue. Acts xvii. 1, 2, 3, &c. St. Paul came thither in the year 52 of the vulgar æra, and entering into the synagogue, according to his custom, he preached to the congregation out of the scriptures for three sabbath-days successively, proving to them that Jesus was the Christ, and that of necessity he was to suffer, and to rise again from the dead. Some Jews were converted to Jesus Christ, as also a great multitude of Gentiles that feared God, and many women of quality. But the rest of the Jews, being possessed by a false zeal, raised a great commotion in the city, and came in a tumult to the house of Jason, intending to seize Paul and Silas who lodged there, and to take them before the magistrates. But finding neither Paul nor Silas there, they laid hold of Jason, and others of the brethren, dragging them before the magistrates with a great cry, and saying that these people were rebels and traitors against Cæsar, maintaining there was another king, called Jesus, to whom their allegiance was due. However, Jason and the rest giving in security, they were set at liberty; and the same night the brethren conducted Paul and Silas out of the city, on their way to Berea. See PAUL.

THEUDAS. Gamaliel, in the Acts of the apostles, (v. 36.) says, that one Theudas set himself up some time before, and pretended to be some great person: about four hundred men joined themselves to him; but he was killed, and all those that believed in him were dispersed, and the matter came to nothing. Usher thinks, that Theudas is the same with Judas, who revolted at the death of Herod, and

who is mentioned by Josephus. See *Antiq. lib. xvii. c. 12.*

THIEF. Among the Hebrews, theft was not punished with death: (Prov. vi. 30, 31.) ‘Men do not despise a thief, if he steal to satisfy his soul when he is hungry. But if he be found, he shall restore seven-fold; he shall give all the substance of his house.’ The law allowed the killing of a night-robber, because it was supposed his intention was to murder as well as to rob: Exod. xxii. 2. It condemned a common thief to make double restitution. Exod. xxii. 4. If he stole an ox he was to restore it five-fold, if a sheep, only four-fold: (Exod. xxii. 1. and 2 Sam. xii. 6.) But if the animal that was stolen was found alive in his house, he only rendered the double of it. If he did not make restitution, they seized what was in his house, put it up to sale, and even sold the person himself, if he had not wherewithal to make satisfaction. Exod. xxii. 3.

THISBE, the country of Tobit. i. 2. It was to the right hand, that is to the south, of the city of Kadesb, the capital of Naphtali. Some have thought that Elijah the Tishbite was a native of the city of Thisbe in Galilee: but that he had been for a long time an inhabitant of the country of Gilead: ‘Elijah the Tishbite, who was of the inhabitants of Gilead.’ 1 Kings xvii. 1.

THOMAS, the apostle, otherwise called DIDYMUS, which in Greek signifies a *Twin*. The Hebrew name Thomas signifies also the same thing. Eusebius seems to say, that he was also called Jude, when he relates that Jude, otherwise called Thomas, sent St. Thaddeus the disciple to Edessa, to king Abgarus. Some editions of Eusebius call this Thadders the brother of Thomas. No doubt is made but that St. Thomas was a Galilean, as well as the other apostles; but the place of his birth, and the circumstances of his vocation, are unknown. He was ap-  
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pointed an apostle in the 31st year of the vulgar æra, and continued to follow our Saviour during the three years of his preaching. Luke vi. 13, 14, 15. We know none of the particulars of his life till the 33d year of the vulgar æra, and a little before the passion of our Saviour; when Jesus Christ, intending to go to Judea to raise up Lazarus, Thomas said to the rest, (John xi. 16.) ‘ Let us also go, that we may die with him.’ Let us die with Lazarus; or, let us die with Jesus Christ; for the interpreters take it in both senses. St. Thoms meant that, by going to Judea, they should be exposed to certain death; for he knew the hatred and malice that the Jews had conceived against Jesus Christ. Some explain these words as if he intended to encourage the apostles to this resolution; but others understand them as a token of the fear with which he was seized.

At the last supper, St. Thomas asked Jesus Christ whither he was going, and what way he would take? John xiv. 5, 6. To which our Saviour answered, ‘ I am the way, and the truth, and the life.’ After the resurrection, when Jesus Christ appeared to his apostles, in the absence of St. Thomas, he so far expressed his diffidence of what they assured him, as to tell them, (John xx. 19—29.) ‘ Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand in his side, I will not believe.’ Eight days after, Jesus appeared again to all the apostles, and to St. Thomas, who was then among them. Then Thomas having both seen and touched him, (as is generally believed, though the gospel does no mind in directly his having touched our Saviour) no longer doubted that it was he, and cried out, ‘ My Lord, my God.’ Then Jesus said to him, ‘ Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen,

‘ and yet have believed.’ John xxi. 1.—13. A few days after, when St. Thomas and some other disciples went a fishing, on the sea of Galilee, Jesus appeared to them, caused them to take a very great draught of fishes, manifested himself to them, and dined with them. The antient tradition says, that in the distribution which the apostles made of the several parts of the world, wherein they were to preach the gospel, the country of the Parthians fell to the share of St. Thomas. It is added, that he preached to the Medes, to the Persians, the Carmanians, the Hircanians, the Bactrians, and the Magians, people that then composed the empire of the Parthians. The author of the Imperfect work upon St. Matthew says, that being arrived at the country wherein the Magi were still living, who came to worship Jesus Christ at Bethlehem, he baptized them, and made use of them in preaching the gospel. Several of the Fathers inform us, that he preached in the Indies; others, that he preached in Ethiopia. See T. 6. *Chrysest. Apend. Homil.* 31.

We have no certain history that informs us what St. Thomas did during the course of his preaching. It was said in certain apocryphal books, that were in great esteem among the Manichees, that this saint having received a blow from a certain person, he cursed him, upon which the man was devoured by a Lion. This story is read in Abdias, and St. Austin speaks of it in several places, but he rejects the story, and the books that contain it, as apocryphal, and of no authority. Clemens Alexandrinus reports, out of Heracleon, a Valentinian heretic, that St. Thomas did not suffer martyrdom; but the other fathers expressly mention, that he died by the hands of the infidels. And it is thought, that he died at Calaninc in the Indies, and that from thence his body was brought to Edessa, where he was always honoured.

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The Portugueze pretend, that this faint suffered martyrdom at Maliapus in the Indies, and that in this city an ancient inscription is to be seen, that says, he was pierced through by a lance, at the foot of a cross, near this city; that his body was there found in these latter ages, and carried to Goa, where he is still held in veneration.

But to this is opposed the tradition of the Greeks, the esteem shewed by the Essenians to the body of St. Thomas, the testimonies of the fathers, and the martyrologies, which have mentioned the body and remains of St. Thomas so many ages before this pretended discovery at Maliapus in the Indies; lastly, it is maintained, that no good proof can be given that Calamine is the same as Maliapus.

The Latin martyrologies take notice of the death of St. Thomas, or his translation to Edeffa, upon the 21st of December. But the Greeks observe it on the 6th of October. Several apocryphal works have been ascribed to St. Thomas, as his *Act*, his *Voyages*, his *Gospel*, and his *Apocryphal*. St. Thomas is generally represented with a carpenter's rule and square.

**THORN**, a general name for several classes of prickly plants. The crown of thorns, with which our Saviour was crowned at his passion, has afforded a great deal of exercise for the pens of the learned. All the evangelists take notice, that our Saviour was crowned with thorns: but they do not say what kind of thorn, nor for what end he was thus crowned. Several conjectures in relation to this matter have been already taken notice of, under the article **CROWN**. Other particulars, much disputed, relating to this subject, are, whether our Saviour wore the crown upon the cross, or whether it was taken from him, when they stripped him of his clothes. Several Roman catholic churches pretend to shew parts of this crown: but how all the thorns, and all the parts of this

crown, should be preserved and handed down to us is a matter very difficult to believe.

It was with thorns that Gideon chastised the men of Succoth, who refused to relieve his army, when they were pursuing Zeba and Zalmunna. See **GIDEON**, &c.

Thorns are put for great difficulties and impediments. Job v. 5. Heb. ii. 6. It is likewise put for the heat of a fire kindled by thorns. Psal. lxxiii. 9. St. Paul says, (2 Cor. xii. 7) that, lest he should have been exalted above measure, there was given him, 'a thorn in the flesh:' that is, some racking pain in his body, or some diabolical violent temptation. The Lord till the Israelites, that flesh of the inhabitants of Canaan as should remain in the land, would be pricks in their eyes and thorns in their sides: that is, they would be very hurtful and pernicious to them. Numb. xxxiii. 55. The wicked are compared to thorns. Mat. vii. 16, 19, &c. To sow among thorns is to preach the word to worldly and carnal hearts. Matt. xiii. 7, 22.

**THRONE** is used for that magnificent seat whereon sovereign princes usually sit, to receive the homages of their subjects, or to give audience to ambassadors; where they appear with pomp and ceremony, from whence they dispense justice; in a word, the throne, the sceptre, the crown, are the ordinary symbols of royalty and regal authority. The scripture commonly represents the Lord as sitting upon a throne: sometimes it is said, that the heaven is his throne, and the earth his footstool. Isai. lxxvi. 1. The Psalmist says, in more places than one, that God had confirmed his throne in heaven, from all eternity.

The cherubims that were upon the ark of the covenant, were also considered as a kind of throne of God: from whence it is said in many places, that God sits between the cherubims, 1 Sam. iv. 4. 2 Sam. vi. 2. 2 King xix.

Angels are called thrones. Col. i. 16.

In scripture, the son of God is represented as sitting upon a throne, at the right-hand of his father. Pfal. cx. 1. Heb. i. 8. and Rev. iii. 21. And Jesus Christ assures his apostles, that they should sit upon twelve thrones, to judge the twelve tribes of Israel. Luke xxii. 30. And in the Revelations, (iv. 4.) we find the twenty-four elders sitting upon so many thrones in the presence of the Lord, And in Daniel, (vii. 9.) when God is about to enter into judgment with men, Thrones are prepared for the judges. The antient of days sits down, his throne is as a flame of fire, his wheels as a consuming fire; a river of fire proceeds from his face; and ten thousand times ten thousand angels attend upon him.

The scripture mentions the throne of Solomon as a very extraordinary piece of workmanship: (1 Kings x. 18, 19.) it was all of ivory, and overlaid with gold: it had six steps: the top of the throne was round behind; that is, the back was like a nich of a circular figure. There were two arms on each side that supported the seat; whether these arms were like those of a great chair, or served to support the seat of the throne. There were two lions under these two arms, and two other lions at the end of every one of the six steps.

**THUMMIM.** See the article **URIM.**

**THYATIRA**, a city which some ascribe to Mysia, and others to Lydia, or to the Lesser Asia, because it is upon the frontiers of these three provinces. This is what St John says in his Revelation (ii. 18, 19. &c.) to the bishop or angel of Thyatira: 'I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first: notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess,

' to teach and to seduce my servants  
' to commit fornication, and to eat  
' things sacrificed unto idols: and I  
' gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds: and I will kill her children with death; and all the churches shall know that I am he that searches the reins and the hearts: and I will give unto every one of you according to your works: but unto you, I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. But that which ye have already, hold fast till I come, &c.'

It is not known who the angel or bishop of Thyatira was, to whom these words are directed.

**TIBERIAS**, a famous city of Galilee, situated at the southern extremity, and upon the western shore of the lake of Genesareth, otherwise called the sea of Tiberias. It is thought that its old name was Cinnereth, or Hammath, or Emath, or Rakkath, or Recchath: But M. Reland shews, that this is very doubtful, and is only founded upon this, that the sea of Cinnereth was afterwards called the sea of Tiberias; which by no means proves that Cinnereth and Tiberias were the same. Besides, he observes that the portion of Naphtali did not begin towards the south, but at Capernaum, which is more to the north than Tiberias: and yet Cinnereth, Hammath, or Rakkath, belong to the portion of Naphtali. Josh. xix. 35. Tiberias therefore could not, since it is known that it was quite to the south of the lake of Tiberias. See **CINNERETH.**

Josephus acquaints us, that this city was built by Herod Agrippa, in honour

honour of the emperor Tiberias. Its convenient situation soon rendered it a considerable city, so that in a short time it became the capital of all Galilee. In time of the Jewish wars, Josephus took possession of this city, and defended it bravely for some time: but being taken by Vespasian, part of its walls was beat down and the city otherwise greatly demolished.

**TIBHATH**, a city of Syria taken and plundered by David. 1 Chron. xviii. 8.

**TIBNI**, the son of Ginath, competitor with Omri for the kingdom of Israel. 1 Kings xvi. 21. The scripture tells us, that Tibni died soon after the party for Omri prevailed: but does not acquaint us in what manner he died.

**TIDAL**, king of nations, or king of Goin, according to the Hebrew. Gen. xiv. 1. Some think he was king of Galilee, of the Gentiles, which was beyond Jordan. Symmachus translates it, king of Pamphylia; the Syriac, king of the Galites; Joshua (xii. 23.) speaks of a king of the nations of Gilgal, or of Galilee, according to the Septuagint.

**TIKVATH**, father of Shallum, 2 Chron. xxxiv. 22. Perhaps it may only mean, that Shallum was a native of Tikvath, or Tekoa.

**TIGLATH-PILNESER**, or **TIGLATH-PILNESER**, king of Assyria, son and successor of Sardanapalus, began to reign at Nineveh, in the year of the world 3257. 1 Chron. v. 6. 2 Kings xv. 29. xvi. 7, &c. It was he that restored the kingdom of Assyria, and possessed it, after the dismembring of it by Belshis and Arbaces. See the articles **ARBACES**, **BALADAN**, and **SARDANAPALUS**.

Ahaz king of Judah, finding himself vigorously attacked by Rezin king of Syria, and by Pekah king of Israel, and knowing himself not strong enough to oppose them, sent ambassadors to Tiglath-pilneser, to desire his assistance against the kings of Syria and Samaria.

At the same time, he sent him all the gold and silver that was found in the treasuries of the temple, and in those of his own palace. Tiglath-pilneser therefore marched against Rezin, killed him, plundered Damascus, and sent away the inhabitants to Kir. Ahaz went to meet this prince as far as Damascus; (2 Chron. xxviii. 20, 21.) but Tiglath-pilneser was not satisfied with what Ahaz had given him, but entered into Judea, where he found no opposition, and ravaged the whole country. He did the same thing in the country of Samaria, carried away the tribes of Reuben and Gad, and the half tribe of Manasseh, and transplanted them to Halah, Habor, and Hara, upon the river Gozan. 1 Chron. v. 26. He took also the cities Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Galilee, and the countries of Gilcad, and Naphtali, and carried away the inhabitants into Assyria. 2 Kings xv. 29. After that Tiglath-pilneser had reigned nineteen years at Nineveh, he died in the year of the world 3276; and was succeeded by his son Shalmaneser.

**TIMNA**, the name of two men and one woman mentioned in scripture. See 1 Chron. i. 36, and 51; and Gen. xxxvi. 12, and 40.

**TIMNATH**, a city of the tribe of Judah. Josh. xv. 10, 57. Judah went to the city of Timnath, when he met with Tamar, and committed incest with her. Gen. xxxvi. 12.

This was also the name of a city of the Philistines, where Samson married his wife. It is thought to be the same with the former, and might then belong to the Philistines; being near their country.

**TIMNATH-SERAH**, a city of the tribe of Ephraim which Joshua chose for his dwelling and burying-place. Josh. xix. 50, and xxiv. 30.

**TIMON**, one of the seven first deacons chosen by the apostles, (Acts vi. 5.) of whom nothing is known in particular.

TIMOTHEUS, general of an army, set on foot by Antiochus Epiphanes, together with Bacchides, another general of the same prince, was twice defeated by Judas Maccabæus. First, in the year of the world 3840, a little while after the purification and new dedication of the temple, Judas killing above twenty thousand of his soldiers, and taking a great booty. 2 Macc. viii. 30. He beat him again the same year beyond Jordan, (1 Macc. v. 6, 7.) giving him battle several times, in which Timotheus had always the worst. 2 Macc. x. 87. He was killed a little while after, with Chereas his brother, at Gazara, whither he had fled, after the loss of a great battle, wherein Judas had slain twenty thousand six hundred of his men, and six hundred horses.

TIMOTHEUS, general of the troops of king Antiochus Epiphanes, and governor of the country beyond Jordan, a different person from the Timotheus last mentioned. 1 Macc. v. 11, 12. 2 Macc. xii. 20, 21, &c. He got together a great army beyond Jordan, in the year 3841, but was overcome by Judas Maccabæus and Jonathan his brother. No sooner had the army of Timotheus perceived the vanguard of the Jewish army, but they took to their heels, and fled away. Judas that day killed eight thousand of them. Timotheus had withdrawn into another place, and had with him still six-score thousand foot, and two thousand five hundred horse. Judas followed him, though he had but six thousand men in his army. As soon as he appeared, the army of Timotheus was seized with a panic fear, and betook themselves to flight. Judas pursued them, and killed thirty thousand of them. Timotheus falling into the hands of Demitheus and Sospater, with great intreaty begged his life of them, promising to set at liberty many Jews that he had taken prisoners: He, giving his word of

honour that he would release the captives, was set at liberty, and received no injury. From that time we hear no more of him.

TIMOTHEUS, commonly called TIMOTHY, a disciple of St. Paul. He was of Derbe, or rather of Lystra, both cities of Lycania. Acts xvi. 1. xiv. 6. His father was a Gentile, but his mother was a Jewess. Her name was Eunice, and his grandmother's name was Lois. These particulars are taken notice of, because St. Paul commends their piety, and the good education they had given Timothy. 2 Tim. i. 5. iii. 15. When St. Paul came to Derbe and Lystra, about the year of Christ 51 or 52, the brethren gave such an advantageous testimony of Timothy, that the apostle took him along with him, after having circumcised him at Lystra. Acts xvi. 3. Under the article PAUL, we have related the great application of Timothy to the work of the gospel, and the important services he did St. Paul during the course of his ministry. It is believed that he received very early the imposition of the apostles hands, was made bishop, and that in consequence of a particular revelation, or order of the Holy Ghost. 1 Tim. iv. 14. St. Paul names him, not only his dearly beloved son, but also his brother, the companion of his labours, and a man of God. 2 Tim. i. 6.

This holy disciple accompanied St. Paul to Macedonia, to Philippi, to Thessalonica and to Berea: and when the apostle went from Berea, he left Timothy and Silas there, to confirm the converts. Acts xvii. 14, 15, 16, &c. When he came to Athens, he sent to Timothy to come thither to him: and when he was come, and had given him an account of the churches of Macedonia, St. Paul sent him back to Thessalonica, from whence he afterwards returned with Silas, and came to St. Paul at Corinth. Acts xvi. 5. There he continued with him; and the apostle names him along with Silas,



Silas, at the beginning of the two epistles he then wrote to the Thessalonians.

Some years after this, St. Paul sent Timothy and Erastus into Macedonia; and gave Timothy orders to call at Corinth, (Acts xix. 21, 22.) to refresh the minds of the Corinthians as to the truths that he had inculcated to them: and some time after, writing to the same Corinthians, (1 Cor iv. 17.) he recommends to them to have care of Timothy, and to send him back in peace. After which Timothy returned to St. Paul into Asia, who there stayed for him. They went together into Macedonia; and the apostle puts Timothy's name with his own, before the second epistle to the Corinthians, which he wrote to them from Macedonia, about the middle of the year of Christ 57; and he sends his recommendations to the Romans, in the letter which he wrote them from Corinth, the same year. Rom. xvi. 21. Though it does not appear by the Acts, that Timothy was with St. Paul the two years that he was prisoner at Cæsarea, nor during his whole voyage to Rome; yet as Timothy had accompanied him in his journey to Jerusalem, (Acts xx. 4.) where he was apprehended, it is likely he followed him also to Cæsarea, and thence to Rome; and it is certain he was in this last named city at the time the apostle wrote to the Philippians, the Colossians, and to Philemon, because he is named jointly along with him, in the titles of these three epistles, which were written in the year 60, 61, and 62. And the year following, when St. Paul wrote to the Hebrews, (xiii. 23.) he tells them, that Timothy was come out of prison: but he tells us no circumstances, either of the imprisonment, or of the delivery of this disciple.

When St. Paul returned from Rome, in 64, he left Timothy at Ephesus, (1 Tim. i. 3, 4. ii. 1, 8, 9. iii. 1, 2,

and v. 7, 20.) to take care of that church, of which he was the first bishop, as he is recognized by the council of Chalcedon. St. Paul wrote to him from Macedonia the first of the two letters that are addressed to him. He recommends to him to be more moderate in his austerities, and to drink a little wine, (1 Tim. v. 23.) because of the weakness of his stomach, and his frequent infirmities. And after the apostle came to Rome, in the year 65, being now very near his death, he wrote to him his second letter, which is full of the marks of his kindness and tenderness for this his dear disciple, and which is justly looked upon as the last will of St. Paul. He desires him to come to Rome to him before winter, and to bring along with him several things that St. Paul had left at Troas. 2 Tim. iv. 10, 11, 12, 13. If Timothy went to Rome, as it is probable he did, he must have been a witness there of the martyrdom of this apostle, in the year of Christ 66.

He returned to Ephesus, probably in the year 67, and continued to govern this church as its bishop; for St. John the Evangelist, who was there at the same time, had the care of the churches of all Asia, by an authority superior to that of bishops. The Acts of St. Timothy, of which Photius has transmitted an abridgment to us, import, that on January 22, of the year 97, the pagans of Ephesus made a great feast, in which they carried in procession the images of their gods, being masked and armed with great clubs; that St. Timothy rushed into the midst of them, to prevent this idolatrous superstition; but that they killed him with stones, and with their clubs. His disciples took him from thence, and carried him upon a mountain near the city, where he was buried. The Greeks, Usuard, and some other Latins, observe his festival on the same day, the 22d of January; but Bede, Raban,

Adon, and others, place it on the 24th of the same month. The ancient martyrologies, which bear the name of Jerom, mention him on the 27th of September.

If he did not die before the year 97, we can hardly doubt but that he must be the angel of the church of Ephesus, to whom St. John writes in his Revelation: (ii. 1, 2, 3, &c.) though the reproaches that the Holy Ghost there makes to him, of having left his first love, do not seem to agree to so holy a man as Timothy was.

**TIRHSAH**, a city of the tribe of Ephraim. Shallum son of Jabeah having put to death Zechariah king of Israel, Menahem, general of this prince's army, procured himself to be acknowledged king; (2 Kings xv. 16.) and the city of Tiphah having shut their gates against him, he took it by force, and exercised the utmost cruelties against the inhabitants thereof, even ripping up women with child, and destroying their children. See *Joseph. Antiq. l. 6. c. 11.*

**TIRAS**, or **THRAS**, the seventh son of Japheth, the son of Noah. Gen. x. 2. The interpreters agree, that he was the father of the Thracians.

**TIRATHITES**, in Chaldee, signifies *Porters*. They descended from Hemath, head of the family of the Rechabites. 1 Chron. ii. 55.

**TIRHAKAH**, king of Ethiopia; that is to say, of the land of Cush, bordering upon Palestine and Egypt. This prince took the field, at the head of a powerful army, to come to relieve Hezekiah, who was then besieged by Sennacherib. 2 Kings xix. 9. Sennacherib was then engaged at the siege of Lachish; yet he raised the siege, and went out to meet him. But the angel of the Lord smote his army that night, and killed of them to the number of eighty-five thousand men. It does not appear that this prince had any other battle; his army was routed before he came up to him.

Tirhakah is called Thearchon by Strabo. This geographer quotes Megasthenes, who related, that this prince had carried his conquests as far as Europe, and even to the pillars of Hercules.

**TIRZAH**, or **THERSA**, the fifth son of Zelophehad. Numb. xxvi. 33. xxvii. 1. Josh. xvii. 3.

Also a city of the tribe of Ephraim, that was the royal seat of the kings of Israel, or of the ten tribes, from the time of Jeroboam the son of Nebat, to the reign of Omri, who purchased the mountain of Shimron, and there built the city of Samaria, which then became the capital city of this kingdom. Joshua killed the king of Tirzah. Menahem, the son of Gadi of Tirzah, killed Shallum the usurper of the kingdom of Israel, who reigned at Samaria, and took the government upon himself. But the city of Tirzah shutting their gates against him, he was so enraged at it, that he made it feel the most terrible effects of his indignation. 2 Kings xv. 14, 17.

**TISHBITE**, a city of the country of Gilead beyond Jordan, being the country of the prophet Elijah, who thence took the name of the Tishbite. 1 Kings xvii. 1.

**TISRI**, or **TIZRI** the first Hebrew month of the civil year, and the seventh of the sacred year, answering to the moon of September. On the first day of this month was kept the feast of trumpets, because the beginning of the civil year was proclaimed by the sound of trumpets. The third day was a fast for the death of Gedaliah; the fifth was a fast for the death of twenty of the Jewish doctors. The eighth began the feast of the dedication of Solomon's temple, which continued to the twenty-second of this month; the tenth, the solemn feast of expiation; the fifteenth, the feast of tabernacles; and the twenty-third, the Jews keep the feast which they call the rejoicing for the law, when they give thanks to God

for having delivered it to them, and read the will and history of the death of Moses, as it is found in Deut. xxxiii. and xxxiv.

**TITHES.** We have nothing more ancient concerning tithes, than what we find in Gen. xiv. 20, that Abraham gave tithes to Melchisedec, king of Salem, at his return from his expedition against Chedorlaomer, and the four kings in confederacy with him. Abraham gave him tithes of all the booty he had taken from the enemy. Jacob imitated this piety of his grandfather, when he vowed to the Lord the tithes of all the substance he might acquire in Mesopotamia. Gen. xxviii. 22. Under the law, (Levit. xxvii. 30, 31, 32.) Moses ordained, ‘ All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s; it is holy unto the Lord. And if a man will at all reckon ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.’ The Pharisees, in the time of Jesus Christ, to distinguish themselves by a more scrupulous observance of the law, did not content themselves with paying the tithes of the grain and fruits growing in the fields; but they also paid tithes of the pulse and herbs growing in their gardens, which was more than the law required of them. Our Saviour did not disapprove of this exactness of theirs; but he blames them for their hypocrisy and pride. Matt. xi. xxiii. 23. Luke xi. 42. We read also in their Talmud, that whatever is eaten or laid up in reserve, and which is produced from the earth, is liable to first-fruits and tithes.

The tithes were taken from what remained, after the offerings and first-fruits were paid. They brought the tithes to the Levites in the city of Jerusalem, as appears by Josephus and Tobit. Tob. i. 6. The Levites set

apart the tenth part of their tithes for the priest; because the priests did not receive them immediately from the people, and the Levites were not to meddle with the tithes they had received, before they had given the priests such a part as the law assigned them.

Of these nine parts that remained to the proprietors, after the tithes were paid to the Levites, they took still another tenth part, which was either sent to Jerusalem in kind, or, if it was too far, they sent the value in money; adding thereto a fifth from the whole, as the rabbins inform us. This tenth part was applied towards the celebrating the festivals in the temple, and was nearly resembled by the *Agape*, or love-feasts of the first Christians. Thus are those words of Deuteronomy (Deut. xiv. 22, 23.) understood by the rabbins: ‘ Thou shalt truly tithe all the increase of thy field, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithes of thy corn, of thy wine, and of thy oil, and the firstlings of thy herds and of thy flocks: that thou mayst learn to fear the Lord thy God always.’

Tobit (i. 6.) says, that every three years he paid punctually his tithes to strangers and proselytes. This was probably because there were neither priests nor Levites in the city wherein he dwelt. Moses speaks of this last kind of tithes: (Deut. xiv. 28. xxvi. 12.) ‘ At the end of three years thou shalt bring forth all the tithes of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.’ We

think

think this third tithc not to be different from the second before taken notice of, except that in the third year it was not brought to the temple, but was used upon the spot by every one in the city of his habitation. So, properly speaking, there were only two sorts of tithes, that which was given to the Levites and priests, and that which was applied to making feasts of charity, either in the temple of Jerusalem, or in other cities.

Samuel (1 Sam. viii. 15, 16) tells the children of Israel, that the king they had a mind to have over them would 'take the tenth of their seed, and of their vineyards, and give to his officers, and his servants. He will take the tenth of your sheep, and ye shall be his servants.' Yet it does not clearly appear from the history of the Jews, that they regularly paid any tithc to their princes. But the manner in which Samuel expresses himself seems to insinuate, that it was looked upon as a common right among the kings of the east.

At this day, the Jews no longer pay any tithc, at least they do not think themselves obliged to do it, except it be those that are settled in the territory of Jerusalem, and the ancient Judæa. For there are few Jews now that have any lands of their own, or any flocks. They only give something for the redemption of the first-born, to those that have any proofs of their being descended from the race of the priests or Levites. However, we are assured, that such among the Jews as would be thought very strict and religious, give the tenth part of their whole income to the poor.

The christians also pay the tithc of the produce of their estates to the ministers of the Lord. But this is not by virtue of any law that either Jesus Christ or his apostles have enacted. And the most barbarous nations, besides the Greeks and Romans, have often, out of a religious principle common to all men, paid tithes to

their gods. See the articles LEVITE, PRIEST, &c. *Cabnet's Dict.*

TITUS, a disciple of St. Paul, was a Gentile as to his religion and birth: but converted by St. Paul, who calls him his son. Galat. ii. 3, and Tit. 1. 4. St. Jerom says, that he was St. Paul's interpreter; and that probably, because he might write what St. Paul dictated, or explained in Latin what this apostle said in Greek; or rendered into Greek what St. Paul said in Hebrew or Syriac. St. Paul took him with him to Jerusalem, (Galat. ii. 1.) when he went thither in the year 51 of the vulgar æra, about deciding the question that was then started, whether the converted Gentiles ought to be made subject to the ceremonies of the law. Some would then have obliged him to circumcise Titus; but neither he nor Titus would consent to it. Titus was sent by the same apostle to Corinth, (2 Cor. xii. 13.) upon the occasion of some disputes which then divided that church. He was very well received by the Corinthians, and much satisfied by their ready compliance: but would receive nothing from them, thereby imitating the disinterestedness of his master.

From thence he went to St. Paul into Macedonia, and gave him an account of the state of the church of Corinth. 2 Cor. vii. 6, 15. A little while after, the apostle desired him to return again to Corinth, to set things in order against his own coming. Titus readily undertook this journey, and departed immediately, carrying with him St. Paul's second letter to the Corinthians. 2 Cor. viii. 5, 16, 17. Titus was made bishop of the isle of Crete about the 63d year of Christ, when St. Paul was obliged to quit this island, to take care of the other churches. Tit. i. 5. The following year, he wrote to him, to desire him, that as soon as he should have sent Tychicus or Artamas to him, to supply his place in Crete, Titus would come to him to Nicopolis in Macedonia, or to Nicopolis

opolis in Epirus, upon the gulph of Ambracia, where the apostle intended to pass his winter. Tit. iii. 12.

The subject of this epistle is, to represent to Titus what are the qualities that a bishop should be endowed with. As the principal function that Titus was to exercise in the isle of Crete, was to ordain priests and bishops, it was highly incumbent on him to make a discreet choice. The apostle also gives him a sketch of the advice and instructions that he was to give to all sorts of persons; to the aged; both men and women; to young people of each sex; to slaves or servants. He exhorts him to exercise a strict authority over the Cretans, and to reprove them with severity; as being a people addicted to lying, wickedness, idleness, gluttony. And as there were many converted Jews in the church of Crete, he exhorts Titus to oppose their vain traditions, their Jewish fables, and to shew them that the observation of the legal ceremonies is no longer necessary, that the distinction of meats is now abolished, and that every thing is pure and clean to those that are pure. He puts him in mind of exhorting the faithful to be obedient to temporal powers, to avoid disputes, quarrels, and slander; to apply themselves to honest callings, and to shun the company of an heretic, after the first and second admonition.

The epistle to Titus has always been acknowledged by the church. The Marcionites did not receive it, nor did the Basilidians, and some other heretics. But Tatian, the chief of the Encratites, received it, and preferred it before all the rest. It is not certainly known from whence it was written, nor by whom it was sent.

Titus was deputed to preach the gospel in Dalmatia; and he was still there in the year 67, when the apostle wrote his second epistle to Timothy. iv. 10. He afterwards returned into

Crete, from whence, it is said, he propagated the gospel into the neighbouring islands. He died at the age of ninety-four years, and was buried in the island of Crete.

TISRRI or TIZRI, See TIZRI.

TOB, a country of Palestine, lying beyond Jordan, in the northern part of the portion of Manasseh. Hither it was, that Jephthah retired, when he was driven away by his brethren. Judg. xi. 3, 5. This country is called Tobie or Tubin. 1 Mac. v. 13; and the inhabitants of this canton were called Tubieni.

TOB-ADONIJAH, a Levite who was sent with others by king Jehoshaphat into the cities of Judah, to instruct the people in the principles and duties of their religion. 2 Chron. xvii. 8.

TOBIAH, an Ammonite, and enemy to the Jews. He was one of those that strenuously opposed the rebuilding of the temple, after the return from the captivity of Babylon. Nehem. ii. 10. iv. 3. v. 1, 12, 14. This Tobiah is called the servant, or slave, in some places of Nehemiah; probably because he was of a servile condition. Yet, however, he was of great consideration in the land of the Samaritans, of which he was governor with Sanballat. This Tobiah married the daughter of Shechaniah, one of the principal Jews of Jerusalem, (Neh. vi. 18.) and had a powerful party in Jerusalem itself, who were opposite to that of Nehemiah. He maintained a correspondence by letter with this party, against the interest of Nehemiah; (vi. 17, 18, 19.) but this prudent governor, by his wisdom and moderation, defeated all their machinations. In the meantime, Nehemiah was obliged to return to Babylon, and after he had repaired the walls of Jerusalem, Tobiah took this opportunity to come and dwell at Jerusalem, and even obtained of Eliashub, who had the care of the house of the Lord, to have an apart-

ment in the temple. But at Nehemiah's return from Babylon, some years after, he drove Tobiah out of the courts of the temple, and threw his goods out of the holy place. *id.* xiii. 4—8. From this time the scripture makes no farther mention of Tobiah: It is probable he retired to Sanballat at Samaria.

**TOBIAH**, son of Nekoda. His children or grand children returned from the captivity. *Ezra* ii. 60.

**TOBIAH**, or **TOBIAS**, the son of Tobit and Anna, of the tribe of Naphtali, was born in the year of the world 5281; and when very young was carried captive to Nineveh, along with his father, by king Shalmaneser. Here his father educated Tobias in the fear of the Lord, and in the practice of the law; and being near his death, gave him many instructions relating to his salvation; and moreover, directed him to use his diligence in recovering the sum of ten talents, which he had heretofore committed to the trust of Gabael, who dwelt at Rages in the country of Media. *Tob.* iv. and v. Tobias told his father, that he would carefully perform all that he had recommended to him, and to this end went in quest of a guide, in order to conduct him to Media; and having found a young man who appeared willing to undertake the journey, he brought him to his father, who agreed with him for his reward; and they immediately set out: this pretended young man was no other than the angel Raphael, whom God had sent to undertake the office of a guide to young Tobias: but the particulars of this journey, and indeed the remaining part of the history of Tobias, have been already related under the articles **RAFAEL**, **RAGUEL**, **SARA**, **ASMODEUS**, &c.

Tobias, after his return from Media, lived with his father about forty-two years; and having paid him and his mother his last duties, he quitted the

city of Nineveh with his wife and children, and returned to his father and mother-in-law at Ecbatana, where he closed their eyes, lived to see his children's children, and died at the age of fourscore and nineteen years. See the article **TOBIT**.

**TOBIJAH**, or **THOBIAS**, a Levite, and doctor of the law, who was of the number of those who were sent by king Jehoshaphat through the cities of Judah, for the instruction of the people in the law, 2 Chron. xvii. 8.

**TOBIJAH**, or **TOBIAH**. The lord commanded the prophet Zechariah (*vi.* 10, 14.) to ask of Tobijah, Heldai, (otherwise Helem) Jedaiah, and Josiah, (otherwise Hen) son of Zephaniah, who were lately returned from Babylon, a certain quantity of gold and silver, which they had intended for an offering to the temple, to make crowns thereof, to place upon the head of Joshua the son of Josedech, high-priest of the Jews. The rabbins are of opinion, that these four persons, of whom Zechariah received this gold and silver, were the same as Daniel, Ananias, Azariah, and Michael.

**TOBIT**, **TOBIAH**, or **TOBIAS**, the son of Tobiel, and grandson of Ananiel of the tribe of Naphtali. Tobit dwelt at Thibse, married a woman of his own tribe, named Anna, by whom he had Tobias his only child. *Tob.* i. 1, 2, &c. Tobit continued faithfully to observe the law, and practise piety, from his youth up, till the time that Shalmaneser took Samaria, and led him away captive to Nineveh, with his wife and son; and here also Tobit obtained from the food of the Gentiles, and preserved his soul pure from their defilements. God therefore gave him favour in the eyes of king Shalmaneser, who not only gave him the liberty to go where he pleased, but made him his purveyor: however, after the death of Shalmaneser, Tobit fell into disgrace with king Sennacherib

rib his successor, who turned him out of his employment, whereby he fell into great poverty, having been forced to conceal himself, to avoid the death he was threatned with, after the king had confiscated his whole estate.

But after the death of Sennacherib, he returned again to his house, and all his goods were restored to him. He continued as before in the exercise of piety; and going one day to bury a dead body that had been left in the market-place, he went to sleep under the wall of his court, not caring to enter his house, because of the uncleanness he had contracted by touching the dead body: but while he slept here, there fell into his eyes the warm dung of a sparrow or swallow, which presently deprived him of the use of his sight. This misfortune did not make him repine, nor impatient, but he still kept his integrity, notwithstanding the insults and reproaches of his relations, and of his wife herself, who asked him where were the fruits of all the works of charity that he had done. Tob. ii. 1, 2, &c. See ANNA.

Seeing then that he could be of no farther use in this world, and that he was a burden to himself as well as to others, he begged of the Lord to take him out of this life. *Id.* iii. 1, 2, &c. But God intended to deliver him out of these troubles after another manner, which was altogether miraculous: for Tobit having sent his son to Gabael at Rages, to fetch the money which he committed to his care, young Tobias by the advice of the angel Raphael, who conducted him thither, married Sara daughter of Raguel, brought back the money to his father, and by means of the gall of a fish, which he caught upon the banks of the river Tigris, restored his father to sight, as already related under RAPHAEL. Upon the departure of the angel Raphael, Tobit and his son prostrated themselves on the earth, and worshipped God for three hours; then rising up, they proclaimed all the benefits

that God had done them; upon which occasion, Tobit composed a canticle of thanksgiving, in which he extolls the greatness, power, and goodness of God, foretels the restoring of Jerusalem, the end of the captivity, the magnificence of the holy city, and its temple, and multitude of its inhabitants. *Id.* xiii. 1, 2, &c. After Tobit had recovered his sight, he still lived two and forty years and saw the sons of his grandchildren; he was fifty-six years old, when he became blind; and recovered his sight again at sixty; so that he lived an hundred and two years, died in peace, and was honourably buried in the city of Nineveh, in the year of the world 3363.

The book of Tobit, which contains the history of this good man, and his son Tobias, is an apocryphal book of scripture, written in Chaldee by some Babylonian Jew; and seems in the original draught, to have been the memoirs of the family to which it relates, first begun by Tobit; then continued by Tobias, and afterwarty digested by the Chaldee author into that form in which we now have it. It was translated out of Latin by St. Jerom. But there is a Greek version much more ancient than this, from which was made the Syriac version; and that which we have in English among the apocryphal writings in our Bible: but the Chaldee original is not now extant. The Hebrew copies of this book, as well as that of Judith, seem to be a modern composition. It being easier to settle the chronology of this book than that of Judith, it has met with much less opposition from learned men; and is generally looked upon both by Jews and Christians as a genuine and true history: though as to some matters in it, it is much less reconcileable to a rational credibility; such are the circumstances of the angel's accompanying Tobias, under the shape of Azarias; the story of Raguel's daughter, the frightening away the devil by the smoke

of the heart and liver of the fish, and the curing of Tobit's blindness by the gall of the same fish. These things look more like poetical fictions than the writings of a sacred historian, and afford an objection against this book, which does not lie against the other. See the articles RAPHAEL, ASMODEUS, and SARA.

However, it is on all hands agreed, that this book is very instructive, full of religious and pious thoughts, and wrote in a plain, natural, and easy style.

TOCHEN, a city of Simeon. 1 Chron. iv. 32.

TOGARMAN, the third son of Gomer. Gen. x. 3. The learned are divided as to what country he peopled. Josephus and St. Jerom were of opinion, that Togarmah was the father of the Phrygians: Eusebius, Theodoret, and Isidorus of Seville, that he peopled Armenia: the Chaldee and the Talmudists are for Germany. Several moderns believe that the children of Togarmah peopled Turcomania in Tartary and Scythia. Bochart is for Cappadocia: He builds upon what is said in Ezekiel, (xxvii. 14.) that 'they of the house of Togarmah traded in thy fairs' (that is, at Tyre,) 'with horses and horsemen and mules.' He proves that Cappadocia was famous for its excellent horses and its asses. He observes also, that certain Gauls, under the conduct of Trocmus, made a settlement at Cappadocia, and were called Trocmi, or Throgmi. This opinion, which places Togarmah in Scythia and Turcomania, seems to us to stand upon the best foundation. *Cabinet's Dict.*

TOHU, son of Zuph, or Suph, father of Elihu, and grandfather of Samuel. 1 Sam. i. 1. 1 Chron. vi. 34.

TOI, king of Hamath in Syria. When he heard that David had conquered king Hadadezer, he sent his son Joram, to congratulate him upon

that occasion, and to offer him vessels of gold, silver and brass. 2 Sam. viii. 9—11.

TOLA, the tenth judge of Israel. He succeeded Abimelech, and died, after he had judged Israel for twenty-three years; from the year of the world 2771, to 2794. The scripture says, Tola was the son of Puah, uncle to Abimelech by the father's side, and consequently brother to Gideon; and yet Tola was of the tribe of Issachar, and Gideon of that of Manasseh. To reconcile this it is said, that Gideon and Puah might be uterine brothers, born of the same mother, who might successively have married two husbands, one of the tribe of Manasseh, from which marriage Gideon proceeded, and another of the tribe of Issachar, who was father of Puah. See the Commentators upon Judg. x. 1. Tola was buried at Shamir, a city in the mountain of Ephraim, where he dwelt, and had for successor Jair of Gilead.

TOLA, the eldest son of Issachar, and chief of the family of the Tolaites. Numb. xxvi. 23. Gen. xvi. 13.

TOLAD, a city of Simeon. 1 Chron. iv. 29, probably the same as Elkolad. Josh. xv. 30. xix. 4. It was yielded by the tribe of Judah to that of Simeon.

TOMB. See SEPULCHRE.

TONGUE. This word is taken in three different senses. 1. For the material tongue, or organ of speech. Jam. iii. 5. 2. For the tongue or language that is spoken in any country. Deut. xxviii. 49. 3. For good or bad discourses: Prov. xii. 18, and xvii. 20. Many questions are proposed about tongues, taken in the second sense, or for language. For example, it is asked, 1. If God was the author of the first tongue, and if he gave it to Adam by infusion, or if Adam invented it, and acquired it by industry and labour? 2. If this tongue is still in being? 3. If so, then which is it? Each



Each of these questions is considered at some length under the article LANGUAGE.

'Tongue of the sea.' See the article SEA.

'To gnaw the tongue' (Rev. xvi. 10.) is a token of fury, despair, and torment.

'The gift of tongues' was that which God granted to the apostles and disciples assembled at Jerusalem on the day of Pentecost. See Acts ii. and the article LANGUAGE.

'The tongue of angels,' a kind of hyperbole made use of by St. Paul. 1 Cor. xiii. 1.

TOOTH. See the article IVORY. It was ordered by the law of retaliation, that they should give tooth for tooth. Exod. xxi. 24. To gnash the teeth is a token of sorrow, rage, despair. Psal. xxxv. 16. &c. God breaks the teeth of the wicked. Psal. iii. 7. Cleanness of teeth denotes famine. Amos iv. 6. The wicked complain, that the 'fathers have eaten four grapes, and their children's teeth are set on edge,' (Ezek. xviii. 2.) to signify, that the children have suffered for their transgressions.

TOPAZ, in natural history, a gem called by the ancients chrysolite; as the chrysolite of the moderns was the topaz of the ancients. See CHRYSOLITE. The original word *טופז* *Pitdath*, which the Septuagint, St. Jerom, Junius, Pagninus, and the greatest part of modern interpreters translate *topaz*, the paraphrasts Onkelos and Jonathan render a *green stone*; and others will have it to signify the *emerald*. This stone was the second of the first row in the high-priest's breast-plate, and had the name of Simcon upon it. Exod. xxviii. 17.

TOPHET. It is thought that Tophet was the butchery, or place of slaughter at Jerusalem, lying to the south of the city, in the valley of the children of Hinnom. It is also said, that a constant fire was used to be kept there, for burning the carcasses,

and other filthiness, that was brought thither from the city. It was in the same place that they cast away the ashes and remains of the images of false gods, when they demolished their altars, and broke down their statues. Isaiah (xxx. 33.) seems to allude to this custom, of burning dead carcasses in Tophet, when, speaking of the defeat of the army of Sennacherib, he says; 'For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large. The pile thereof is fire, and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.'

Others think the name of tophet is given to the valley of Hinnom because of the sacrifices that were offered there to the God Moloch, by beat of drum, which in Hebrew is called *Toph*. For the manner of performing those sacrifices in Tophet, see the article MOLOCH.

Jeremiah (vii. 31.) upbraids the Israelites with having built temples to Moloch, in the valley of Hinnom in Tophet, to burn their children there in the fire: 'And they have built the high places of Tophet, which is in the valley of the son of Hinnom to burn their sons and their daughters in the fire. We may see, by the same prophet, (*id.* 32. xix. 11, 12, 13.) that Tophet was a polluted and unclean place, where they used to throw the carcasses, to which they refused burial. King Josiah defiled the place of Tophet, where the temple of Moloch stood, that no body might go thither any more, to sacrifice their children to that cruel deity. 2 Kings xxiii. 10, 11.

TOWER. The scripture speaks of several towers, most of which have been mentioned under their several names.

The tower of the flock, or the tower of Ader. Mic. iv. 8. It is said this tower was in the neighbourhood of Bethlehem, Gen. xxv. 21. and that

the shepherds, to whom the angel revealed the birth of our Saviour, were near to this tower. Luke ii. 8. 15. Many interpreters assert, that the passage of Micah, wherein mention is made of the tower of the flock; 'And thou tower of the flock, the strong hold of the daughter of Zion,' is to be understood of the city of Bethlehem, out of which our Saviour was to come. Others maintain, that the prophet speaks of the city of Jerusalem, in which there was a tower of this name, through which the flocks of sheep were driven to the sheep-market. The tower of the watchmen. 2 Kings xvii. 9. 'From the tower of the watchmen to the fenced city.' This form of speaking expresses in general all the places of the country, from the least to the greatest. The towers of the watchmen, or of the shepherds, stood alone in the midst of the plain, to lodge the shepherds and herdsmen, who looked after the flocks, or to set watchmen in. King Uzziah caused several towers to be built for the shepherds in the desert, and made many cisterns there, because he had a great number of flocks. 2 Chron. xxvi. 10. The tower of the flock mention'd before, and that which Isaiah (v. 2.) takes notice of, which was built in the midst of a vineyard, were of the same kind.

The scripture speaks of the tower of Phanuel, of that of Succoth, and some others, which were kind of citadels or fortresses of these cities.

For the *Tower of Babel*. See the article BABEL.

*Tower of Shechem* was a citadel, or fortress, standing upon a higher ground than the rest of the city, and capacious enough to contain above a thousand persons. This tower, filled with the inhabitants of Shechem, was burnt by Abimelech down to the very ground, together with those who had taken refuge in it, after the manner related under the article ABIMELECH.

*Tower of Siloam*. See the article SILOAM.

*Tower of Syene*. See SYENE.

TRACHONITIS. St. Luke (iii. 1.) speaks of the Trachonitis, saying, that in the fifteenth year of Tiberius, Philip, son of Herod the Great, was tetrarch of Iturea, and of Trachonitis. This province had Arabia deserta to the east, Batanea to the west, Iturea to the south, and the country of Damascus to the north. Trachonitis is often ascribed to Arabia, and rather belongs to it than to Palestine. Josephus says, it is situate between Palestine and Cœlo-Syria, and that it was peopled by Huh, or Chuh, the son of Aram. The road to Trachonitis lay towards the lake Phiala, where were the sources of the river Jordan. This province was full of rocks, which served as a harbour for a great number of thieves and robbers, who often found employment for Herod the Great, as may be seen in Josephus. Eusebius says, that the tribe of Manasseh extended itself into Trachonitis, towards Bosra: and elsewhere, that Iturea penetrated also into Trachonitis, and into the desert that was near Bosra. Lastly, St. Jerom says, that Trachonitis is beyond Bosra, inclining towards Damascus.

TRADITION of the Jews. See the article CABBALA.

Jesus Christ, in the gospel, has often declared against the false traditions of the Pharisees, He reproaches them with preferring these traditions to the law itself; and that for the observation of these they even violated the commandments of God. Mark vii. 8, 9. Matt. xv. 2, 3. 'For, laying aside the commandment of God, ye hold the tradition of men.—Full well ye reject the commandment of God, that ye may keep your own tradition.' He gives several examples of their falsifications of the law, of their superstitious adherence to vain observances, while they neglect more essential things.

TRANSFIGURATION of Jesus Christ is already related under the article JESUS. This event is recorded by

by St. Matthew, Mark, and Luke. Matthew (xvii. 1.) says, that the transfiguration happened but six days, tho' Luke, ix. 28, mentions eight days, after the promise our Saviour made, that 'some of them should not taste of death till they saw the son of man coming in his kingdom.' Some think it probable, that St. Luke counted inclusively, reckoning the day of the promise, (taking the son of man's coming in his kingdom to mean his transfiguration) and the day of the execution, whereas St. Matthew had regard only to the six intermediate days. It is thought, that this transfiguration happened in the night; and from thence proceeded the sleep, with which the apostles were oppressed. Luke ix. 37. Moreover St. Luke observes, that the next day they came down from the mountain. Therefore they had passed the preceding night there. The chief design of the son of God, in this transfiguration, was, according to the fathers, to fulfil the promise he had made some days before that he would let some of his disciples see a glimpse of his glory before their death; and to fortify them against the scandal of the cross, and of the death he was to suffer, by giving them this convincing proof that he was the Messiah. It is observed, with a great deal of reason, that the condition in which Jesus Christ appeared among men, humble, weak, poor, and despised, was a true and continual transfiguration; whereas the transfiguration itself, in which he shewed himself in the real splendor of his glory, was his true and natural condition.

As to the appearing of Moses and Elias, it is asked, how the apostles could know them? to which it is answered, that Jesus Christ might call them by their names, or that he might tell them afterwards, that they were those two great men; or that they knew them by immediate revelation. It is observed in this apparition, that the law, represented by Moses, and the prophets, represented by Elias,

gave testimony to our Saviour. It is believed, that Moses was raised from the dead on this occasion: As for Elias, he did not die; and he came from the place where he is now unknown to men, upon the mountain of transfiguration. Some have thought, that these two holy persons did not appear in reality, but in figure only.

TREASURE. The Hebrew word *אוצר* *Ozer*, which is translated *treasure*, signifies any thing collected together, provisions, or magazines. So they say, a treasure of corn, of wine, of oil, of honey; (Jer. xli. 8.) treasures of gold, silver, brass; (Ezek. xxviii. 4. Dan. xi. 43.) snow, winds, hail, rain, waters, are in the treasures of God: Psal. cxxxv. 7. Jerem. li. 16. The wisemen opened their treasures, that is, (Matt. ii. 11.) their packets, or bundles, to offer presents to our Saviour. Joseph acquainted his brethren, when they found their money returned in their sacks, that God had given them treasures. Gen. xliii. 23. The treasures of the house of God, whether in silver, corn, wine, or oil, were under the care of the Levites. The kings of Judah had also keepers of the treasures both in city and country; (1 Chron. xxvii. 25.) and the places where these magazines were laid up were called treasure-cities.

Pharaoh compelled the Hebrews to build him treasure-cities, or magazines. This word is often used to express any thing whatever in great abundance: for example, (Colos. ii. 3.) 'In Jesus Christ are hid all the treasures of wisdom and knowledge.' And St. Paul, (Rom. ii. 25.) you heap up to yourself a treasure of wrath against the day of vengeance, &c. The prophet Amos (iii. 10.) says, they treasure up iniquity, they lay up iniquity as it were in a store-house, which will bring them a thousand calamities. The treasures of impiety or iniquity, stand for ill-got riches. The treasures of iniquity, says the wise man, (Prov. x. 2.) will bring no profit.

Faith is the treasure of the just; but St. Paul says, (2 Cor. iv. 7.) 'We have this treasure in earthen vessels.' Isaiah (xxxiii. 6.) says of a good man, that 'the fear of the Lord is his treasure.' Our Saviour tells us, (Matt xii. 35.) 'A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.'

**TREES.** There is hardly any thing less certain in scripture, than the Hebrew names of plants and trees. We shall not attempt to enumerate them here, but rather as occasion shall offer, we shall speak of the chief of them that are mentioned in scripture. When the Jews had planted a vine or fruit-tree, they were not allowed to eat of the fruit for the first three years: (Levit. xix. 23.) they offered to God that of the fourth year, and afterwards might use whatever those trees produced at their discretion. The fruit of the three first years was accounted unclean. See the article **FRUIT**.

**TREE of Life.** This was a tree planted in the midst of paradise, the fruit of which had the power of preserving the life of Adam, if he had continued to be obedient to the commands of God: but this tree of life was to him a tree of death, because of his infidelity and disobedience.

**TREE of knowledge of good and evil.** This was also planted in the midst of paradise, and it was forbid Adam to touch it on pain of death, (Gen. ii. 17.) 'For in the day thou eatest thereof, thou shalt surely die.' It is disputed, whether the tree of life, and that of the knowledge of good and evil, might not be the same tree; and opinions are divided thereupon: but that opinion that makes them distinct, seems the most probable. See the Commentators on Gen. ii. 9. With regard to the nature of the forbidden fruit. See the article **ADAM**.

**TRIBE.** Jacob having twelve sons who were the heads of so many great

families, which altogether formed a great nation; every one of these families was called a tribe. But Jacob on his death-bed adopted Ephraim and Manasseh, the sons of Joseph, and would have them also to constitute two tribes of Israel. Gen. xlviii. 5. Instead of twelve tribes, there were now thirteen, that of Joseph being divided into two. However, in the distribution of lands to the people made by Joshua, by the order of God, they counted but twelve tribes, and made but twelve lots. For the tribe of Levi, which was appointed to the service of the tabernacle of the Lord, had no share in the distribution of the land, but only some cities to dwell in, and the first fruits, tythes, and oblations of the people, which was all their subsistence.

For the order in which the tribes encamped in, and marched through, the wilderness. See the article **MARCHES**.

In the division made by Joshua of the land of Canaan to the tribes of Israel, Reuben, Gad, and half of the tribe of Manasseh, had their lot beyond Jordan: all the other tribes, and the other half of that of Manasseh, had their distribution on this side the river. Under the title of each of the twelve tribes, we have given the history of the patriarch who was the head of it, mentioned the several particulars relating to his tribe, their portion, adventures, &c. So that upon this subject the reader may consult the several articles of **JUDAH**, **SIMEON**, **LEVI**, **BENJAMIN**, **DAN**, **EPHRAIM**, **MANASSEH**, **REUBEN**, **GAD**, **ASHER**, **ZEBULUN**, **ISSACHAR**, and **NAPHTALI**.

The twelve tribes continued united under one head, making but one state, one people, and one monarchy, till after the death of Solomon. Then ten of the tribes of Israel revolted from the house of David, and received for their king Jeroboam, the son of Nebat; and only the tribes of Judah and Benjamin

jamin continued under the government of Rehoboam. This separation may be looked upon as the chief cause of those great misfortunes that afterwards happened to those two kingdoms, and to the whole Hebrew nation. For, first, it was the cause of the alteration and change of the old religion, and of the antient worship of their forefathers. Jeroboam the son of Nebat substituted the worship of golden calves instead of the worship of the Lord; which was the occasion of the ten tribes forsaking the temple of the Lord. Secondly, this schism caused an irreconcilable hatred between the ten tribes, and those of Judah and Benjamin, and created an infinite number of wars and disputes between them. The Lord being provoked, delivered them up to their enemies. Tiglath-Pileser first took away captive the tribes of Reuben, Gad, Naphtali, and the half tribe of Manasseh which were beyond Jordan, and carried them beyond the Euphrates, (2 Kings xv. 29. 1 Chron. v. 26.) in the year of the world 3264.

Some years after, Shalmaneser king of Assyria, took the city of Samaria, destroyed it, took away the rest of the inhabitants of Israel, carried them beyond the Euphrates, and sent other inhabitants into the country, to cultivate and possess it. 2 Kings xvii. 6. xviii. 10, 11. Thus ended the kingdom of the ten tribes of Israel, in the year of the world 3283. It has been a great problem, among the fathers and interpreters, to determine whether these ten tribes still continue in their settlement beyond the Euphrates, or whether they returned again into their own country. The greatest part are of opinion, that they never did return; but the contrary opinion seems to have a better foundation in scripture, which in several places promises the return of these tribes, and which represents all Palestine to us as well peopled by the Israelites of all the tribes, long before the coming of Christ. However,

it must be owned, that this return is not clearly made out by history, because it was performed by insensible degrees, and was not so compleat and entire, but that a great number of Israelites still remained beyond the Euphrates; so that St. Peter addresses his first epistle to the converted Jews that were dispersed in the provinces of Pontus, of Cappadocia, Bithynia, Asia, &c.

As to the tribes of Judah and Benjamin, who remained under the government of the kings of the family of David, they continued a much longer time in their own country. But at last, after they had fulfilled the measure of their iniquity, God delivered them up into the hands of their enemies. Nebuchadnezzar took the city of Jerusalem, intirely ruined it, and took away all the inhabitants of Judah and Benjamin to Babylon, and the other provinces of his empire, in the year of the world 3416. The return of this captivity is plainly assigned in 2 Chron. xxxvi. 20—23; and in the books of Ezra and Nehemiah. See the articles CAPTIVITY, KINGS, JEWS, JERUSALEM, SAMARIA, &c.

TRIBUTE. The Hebrews acknowledged none for sovereign over them, but God alone: whence Josephus calls their government a theocracy, or divine government. They acknowledged the sovereign dominion of God by a tribute, or capitation, of half a shekel a head, which every Israelite paid him yearly. Exod. xxx. 13. Our Saviour, in the gospel thus reasons with St. Peter: (Matth. xvii. 25.) 'What thinkest thou, Simon? 'of whom do the kings of the earth 'take custom or tribute? of their 'own children, or of strangers?' meaning, that as he was the son of God, he ought to be exempt from this capitation. We do not find that either the kings or the judges of the Hebrews, when they were of that nation, demanded any tribute of them.

Solomon, at the beginning of his reign, (1 Kings xi. 22, 33. 2 Chron. viii. 9.) compelled the Canaanites, who were left in the country, to pay him tribute, and to perform the drudgery of the public works he had undertaken. And as to the children of Israel, he would not suffer one of them to be employed therein, but made them his soldiers, his ministers, his chief officers, to command his armies, his chariots, and his horsemen. Yet however, towards the end of his reign, he imposed a tribute upon them, and made them work at the public buildings: (1 Kings v. 13, 14. ix. 15. xi. 27.) which much alienated their minds from him, and sowed the seeds of that discontent which afterwards appeared in an open revolt, by the rebellion of Jeroboam the son of Nebat. He was at first indeed obliged to take shelter in Egypt; but afterwards the defection became general, by the total revolt of the ten tribes. Hence it was, that the Israelites said to Rehoboam the son of Solomon; (1 Kings xii. 4.) ‘Thy father made our yoke grievous; now therefore, make thou the grievous service of thy father, and the heavy yoke which he put upon us, lighter, and we will serve thee.’

It is needless to observe, that the Israelites were frequently subdued by foreign princes, who laid great taxes and tribute upon them; to which, fear and necessity compelled them to submit. Yet in the latter times, that is, after Archeiaus had been banished to Vienne in France, in the 6th year of the vulgar æra, and after Judæa was reduced to a province, Augustus sent Quirinius into this country, to take a new poll of the people, and to make a new estimate of their substance, that he might thereby regulate the tribute that every one was to pay to the Romans. Then Judas, surnamed the Galilean, formed a sedition, and made an insurrection, to oppose the levying of this tribute.

See in St. Matthew xvii. 16, 17, 18, &c. the answer that Jesus Christ re-

turned to the Pharisee, who came with an insidious design of tempting him, and asked him, whether or no it was lawful to pay tribute to Cæsar? And in St. John, viii. 33, where the Jews boast of having never been slaves to any body, of being a free nation, that acknowledges God only for master and saviour.

**TROÏSIS**, a city of Phœnicia, lying upon the Mediterranean-sea, between Botrys to the south, and Arca to the north. It is watered by a river that runs down from Libanus, and is mentioned in the second book of Maccabees, (xiv. 1.) where it is said, that three years after the death of Antiochus Epiphanes, Demetrius the son of Seleucus, after having made his escape from Rome, landed at Troïsis.

**TROAS**, a city of Phrygia or of Mysia, upon the Hellespont, having the old city of Troy to the north, and that of Assos to the south. Sometimes the name of Troas is put for the province, wherein the city of Troy stood. St. Paul was at Troas, when he had the vision of the Macedonian inviting him to come and preach in that kingdom. Acts xvi. 8. Besides this, the apostle was several times at Troas, but we know nothing particular of his transactions there. See Acts xx. 5, 6. 2 Cor. ii. 14. 2 Tim. iv. 13, and the article PAUL.

**TROPHIMUS**, a disciple of St. Paul, a Gentile by religion, and an Ephesian by birth. After St. Paul had converted him, he adhered constantly to him, nor quitted him ever after. He came from Ephesus to Corinth with the apostle, and kept him company in his whole journey from Corinth to Jerusalem, in the year of our Lord 58. Acts xx. 4. When St. Paul was in the temple there, the Jews laid hold of him, crying out, ‘Men of Israel, help; this is the man that teacheth all men every where against the people, and the law, and this place; and farther, brought Greeks also into the temple, and hath polluted this holy place’ Acts xxi. 28,

29. And this they said, because certain Jews of Ephesus having seen Trophimus with St. Paul in the city, whom they looked upon as a Gentile, imagined that St. Paul had introduced him into the temple. The whole city was immediately in an uproar, and St. Paul was secured, as related under the article PAUL.

Trophimus afterwards accompanied St. Paul, for that apostle writes to Timothy, (2 Tim. iv. 20.) that he had left Trophimus sick at Miletus. The Greeks keep April 14, in honour of Trophimus, and say he had his head cut off by the command of Nero, along with St. Paul.

**TRUMPET.** The Lord commanded Moses to make two trumpets of beaten silver, to be made use of to call the people together, when they were to decamp. Numb. x. 2, 3, 4, 5, &c. He adds, After you shall have founded these trumpets, all the people shall assemble to you at the entry of the tabernacle of the covenant. If you found but once, the princes and chief of the people of Israel, shall come to you: but if the sound of the trumpet is longer, and more interrupted, then those that are on the east side shall decamp first. At the second sound of the trumpet, those that are to the south shall take down their tents. At the third founding, those that are to the west: And at the fourth, those that are to the north shall decamp. But when it is only to assemble the people, the trumpets shall sound with a more simple and uniform blast, and not with an interrupted or discontinued sound. See MARCHES.

The priests the sons of Aaron only shall have the privilege of founding the trumpets, and this shall be an immutable law throughout all your generations. They shall sound when you go forth to war against your enemies, and the Lord your God shall remember you to succour you. They shall also sound when you are to keep your religious festivals, when you ce-

lebrate your solemn feasts; when you offer your burnt-offerings, and your peace-offerings; and on the first day of every month. They also chiefly made use of these trumpets, to proclaim the beginning of the civil year, the beginning of the sabbatical year, and the beginning of the jubilee. Levit. xxv. 9, 10. Josephus says, that these trumpets were near a cubit long, and had a tube or pipe of the thickness of a common flute. Their mouths were no wider than just to blow into them, and their ends were like those of a modern trumpet. At first there were but two in the camp, but afterwards they made a greater number. Even in the time of Joshua there were seven of them. Joth. vi. 4. At the dedication of the temple of Solomon there were sixscore priests that sounded the trumpets. 2 Chron. v. 12.

Besides the sacred trumpets of the temple, the use of which was restrained to the priests only, even in war and in the battle there were others, which the generals made use of sometimes, to gather their troops together. For example, Ehud sounded the trumpet, to assemble the Israelites against the Moabites, who oppressed them, and whose king Eglon he had lately slain. Judg. vi. 27. Gideon took a trumpet in his hand, and gave every one of his people one, when he assaulted the Midianites. Judg. vii. 2, 16. Joab sounded the trumpet, to give the signal of retreat to his soldiers, in the battle against those of Abner's party, and in that against Absalom; and lastly, in the pursuit of Sheba the son of Bichri. 2 Sam. ii. 28. xviii. 16. xx. 22.

*The Feast of TRUMPETS* was kept on the first day of the seventh month of the sacred year, which was the first of the civil year. See the articles FEAST and YEAR.

TRUTH is used, 1. In opposition to falsehood, lies or deceit. Prov. vii. 17, &c. 2. It is taken for fidelity, sincerity, and punctuality in keeping promises; and generally to truth taken

in this sense is joined mercy or kindness, as in Gen. xxiv. 27, and other places of scripture. 3. Truth is put for the true doctrine of the gospel. Gal. iii. 1. 4. Truth is put for the substance of the types and ceremonies of the law. John i. 17. 5. It is opposed to that which is not original, and of itself. John i. 9.

**TRYPHENA** and **TRYPHOSA**, christian women, whom St Paul mentions in his epistle to the Romans. xvi. 12. 'Salute Tryphena and Tryphosa, who labour in the Lord.' Much mention is made of these two women in the history of St. Thecla; but as this history is thought to have been corrupted, it can give no authority to the actions of these holy women.

**TRYPHON**, a king of Syria. See the articles **ANTIOCHUS THEOS**, and **ANTIOCHUS SIDETES**, &c. and 1 Macc. xi. 39, 54, &c. xii. 42, 49. xiii. 1, 12, &c. xv. 10, 15, &c.

**TUBAL**, the fifth son of Japheth. The scripture commonly joins together Tubal and Meshech, which makes it thought, that they peopled countries bordering upon each other. The Chaldee interpreters, by Tubal and Meshech understand Italy and Asia, or rather Aulonia. Josephus takes them to be Iberia and Cappadocia. St. Jerom will have it, that Tubal represents the Spaniards, heretofore called Iberians. Bechart is very copious in proving, that by Meshech and Tubal are intended the Muscovites and the Tibarenians. See the commentators upon Gen. x. 2.

**TUBAL-CAIN**, or **THUBAL-CAIN**, son of Lamech the bigamous, and of Zillah. Gen. iv. 22. The scripture tells us, that he was the father and inventor, or master of the art of forging and managing iron, and of making all kinds of iron-work. There is great reason to believe that this was the Vulcan of the Heathens.

**TURPLE**. See the article **DOVE**.

**TYCHICUS**, a disciple of St. Paul, whom the apostle often made use of, to carry his letters to the several churches.

He was of the province of Asia, and accompanied St. Paul, when, in the year 58, he made his journey from Corinth to Jerusalem. Acts xx. 4. It was he that carried the epistle to the Colossians, that to the Ephesians, and the first to Timothy. St. Paul did not send him merely to carry his letters, but also to learn the state of the churches, and to bring him an account of them. Wherefore he calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God. Ephes. vi. 21, 22. Colos. iv. 7, 8. He had thoughts also of sending him into Crete, to preside over that church in the absence of Titus. iii. 12. The Greeks celebrate the feast of St. Tychicus on the 8th or 9th of December, and give him the title of one of the seventy disciples, and bishop of Colophon in the province of Asia. Ufuard, Adod, and the other martyrologists, mark his feast at Paphos in Cyprus, on the 19th of April. Ufuard gives him only the title of deacon.

**TYRANNUS**. It is said in the Acts of the apostles, (xix. 9.) that St. Paul being at Ephesus, and seeing that the Jews to whom he preached, instead of being converted, were rather more hardened and obstinate, he withdrew from their society, nor went to preach in their synagogue, but taught every day in the school of one Tyrannus. It is enquired who this Tyrannus was? Some think him to have been a prince or great lord, who accommodated the apostle with his house, in which to receive and instruct his disciples. But the generality conclude, that Tyrannus was a converted Gentile, a friend of St. Paul, to whom he withdrew.

**TYRE**, a famous city of Phœnicia allotted to the tribe of Aser, (Josh. xix. 29.) though it does not appear that the Aserites ever drove out the Canaanites that possessed the maritime cities of this canton. The city of Tyre is supposed to have been first built by a colony of Sidonians, and therefore the prophet Isaiah (xxiii. 12.) calls



it, ' the daughter of Zidon.' It was at first situated on an high hill on the continent, whose ruins are still remaining, under the name of Palætyrus, or old Tyre: but in process of time, it was removed into an adjacent rocky island, about half a mile from the main land, and became a place of so great trade and wealth, that, according to the forementioned prophet, ' her merchants were princes, and her traffickers the honourable of the earth.' *ibid.* 18. It had once been taken and destroyed by Nebuchad-

nezzar: but when Alexander the Great came before it, it had quite recovered itself, and was fortified with a strong wall drawn round it on the brink of the sea, of an hundred and fifty feet in height, so that he had no way of approaching it, in order to make an assault, but by carrying a bank from the continent through the sea to the island on which the city stood, which in seven month's time he accomplished, and at last took the place. *Prideaux's Conn. A.* See the articles NEBUCHADNEZZAR, and ALEXANDER.

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## V A I

**V**AIL. Women were wont to cover their faces with veils, in token of modesty, of reverence and subjection to their husbands. Gen. xxiv. 65. 1 Cor. xi. 3, 6, 7, 10. The Lord commanded Moses, to make a veil of blue purple, and scarlet; and therewith to divide the holy of holies, which represented the highest heaven, from the holy-place, where the church militants or its representatives met, and served God. Exod. xxi. 31—33. This veil typified the human nature of Christ, adorned with excellent gifts and graces, whereby he has opened to us a way into heaven. Heb. x. 19, 20. It signified also the separation between the Jews and the Gentiles, which is now removed by Christ; (Eph. ii. 14.) and therefore, at the death of Christ, this veil was rent in twain; (Matt. xxvii. 51.) which shewed that the wall of partition between Jews and Gentiles was pulled down, that God was leaving his temple, and abolishing all legal and ceremonious worship. The apostle speaks of the veil of ignorance, blindness, and hardness of heart, which keeps the Jews from understanding the scriptures of the Old Testament, the spiritual sense and meaning of the law, and from seeing that Christ is the end

## V A S

of the law for righteousness; this veil was cast over them for their wilful and malicious rejecting the light. 2 Cor. iii. 14, 15. John ix. 39. *Cruden's Concord.*

VALE, or VALLEY. There are several vallies mentioned in scripture. For example, The valley of Berachah, or of *Blessing*, in the tribe of Judah, to the west of the Dead-Sea; 2 Chron. xx. 26.

The vale of Siddin, *the vale of the Wood*. Gen. xiv. 3, 8, 20. The Hebrew has it, the valley of Hahshedim, which some translate, the vale of the Fields, others the vale of Chalk; the Septuagint, the vale of Salt. It was in this vale that the cities of Sodom and Gomorrah were built, and where, afterwards, the lake Asphaltites, or the Dead-Sea was formed.

Other vallies mentioned in scripture, as the valley of Shaveh, the valley of Salt, the valley of Repluim, the valley of Ethcol, the valley of Jezreel, the valley of Mamre, the valley of Achor, the valley of Ajalon, &c. are spoken of under their several names. See SHAVEH, SALT, &c.

VASHNI, the eldest son of Samuel, according to the text of 1 Chron. vi. 28. ' And the sons of Samuel the first-born Vashni, and Abiah.' Some Latin copies

copies have Vashni, Joel, and Abiah. But this passage is manifestly corrupted. *Vashni*, which is put for a proper name in Hebrew, signifies the *second*; so that it should be thus supplied, 'the sons of Samuel were Joel the first-born, and the second Abiah.' *Calmet*.

VASHTI, the wife of king Ahasuerus. See AHASUERUS.

VENGEANCE. See REVENGE.

VINE, a noble plant, or shrub, of the creeping kind, famous for its fruit, or grapes, which produce the wine. The vine constitutes a genus of the pentandria monogynia class of plants; the flower of which consists of five small, deciduous, and rude petals, growing together at their extremities; and its fruit is a large, roundish berry, containing five ossaceous, semiorbicular, and turbinato cordated seeds, narrow at the base. *Linnaei Gen. Plant.*

Jacob, in the blessing he gave to Judah, says, (Gen. xlix. 11.) 'binding his heel unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his cloaths in the blood of grapes.' And this was to shew the abundance of vines, that should fall to his lot. The spouse in the Canticles, (i. 13) compares her beloved to a cluster of cypress that grew in the vineyards of Engedi.

Noah planted the vine after the deluge, (Gen. ix. 20.) and was the first that cultivated it. Many are of opinion, that wine was not unknown before the deluge, and that this patriarch only continued to cultivate the vine after this great catastrophe, as he had done before. But the fathers think, that he knew not the force of wine, having never used it before, nor having ever seen any one use it. He was the first that gathered the juice of the grape, and reduced it to a potable liquor. Before him, men only eat the grapes, like other fruit.

God often compares his people to a vine, which he had brought out of Egypt, and planted in Palestine, as a good soil, but which, instead of bringing forth good fruit, brought forth

only bitter fruit, and wild grapes. Jesus Christ tells us, that the householder having let this vine to tenants, who ought to have rendered him the fruit of it, instead of that, they abused his servants, and killed his own son, who went to require the payment of what was owing to him. Matt. xxi. 33, &c. In another place our Saviour says to his disciples, (John xv. 1, 2, 3, &c.) 'I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' See the article GRAPE.

The wild vine mentioned 2 King iv. 39. was the wild gourd, a plant that produced the coloquintida, a fruit of a deadly bitterness. See GOURD.

The vine of Sodom, mentioned by Moses, (Deut. xxxii. 32.) is a vine of a plant from Sodom, which brings forth only bitter grapes, and of which no use can be made.

VINEGAR is made of wine, beer, cyder, and even of water. The wine of the palm-tree turns into vinegar, if it be kept but two or three days. The antients had several kinds of vinegar, which they made use of for drink. The emperor Pescennius Niger gave orders, that his soldiers should drink nothing but vinegar on their marches. Boaz told Ruth, (ii. 14.) that she might come and dip her bread in vinegar, along with his people. Harvesters made use of this liquor for their refreshment. There is a great probability that the vinegar which the Roman soldiers offered to our Saviour at his crucifixion, was the vinegar they made use of for their own drinking. Matt. xxvii. 48. Constantine the Great allowed them wine and vinegar alternately, every day.

This vinegar was not of that sort that we make use of for salads and sauces, but a small wine called Pesca, or Sera. They make great use of it in Spain and Italy, in harvest-time. They use it also in Holland, and on ship-board, to correct the ill taste of the water.

The scripture forbids the Nazarites to use vinegar, or any sort of liquor that comes from the vine, and which are capable of inebriating. Numb. vi. 3. There was a kind of strong vinegar which was not proper for drinking till it was well diluted. Solomon says, (Prov. x. 26.)

‘As vinegar to the teeth, so is the fluggard to them that send him.’ As vinegar by its cold and sharpness offends the teeth and palate, so a sluggish messenger is unserviceable and vexatious to those that employ him. And in Prov. xxv. 20, ‘As vinegar upon nitre, so is he that singeth songs to a heavy heart;’ for the explication whereof, see the article NITRE.

VIPER, a species of serpent, called *Vipera quasi vivipara*, because it brings forth its young alive. Generally the viper is not very long, the largest being not above half an ell long, and its thickness not above an inch. It has a flat head, with a snout rising up, like that of a pig. The male has only two teeth, but the female has several; and the male is commonly blacker than the female. It is said, that when the viper brings forth, the young ones kill their dam; but this is contradicted by experience. She brings forth her young alive, but they are inclosed in little skins, that break open the third day. The poison of the viper is very dangerous, but its flesh is good in many distempers.

The viper is mentioned in several places of scripture. Job says, (xx. 16.) ‘The viper’s tongue shall slay him.’ The Hebrew word *Peten*, they say, rather signifies the asp, than the viper. Isaiah (xxx. 6.) speaks also of the viper, where the Hebrew has *Ephes*; which is thought to be the true name of the viper. See ASP.

VIRGIN, by way of eminence, is applied to the holy virgin Mary, the mother of Jesus Christ, marked out by those words of Isaiah (vii. 14.) ‘A virgin shall conceive and bear a son, &c.’ For the different sentiments of commentators and interpreters upon this famous passage. See the article ALMA.

Virgin is often taken in scripture for a people, a city, a nation: the virgin the daughter of Babylon, the virgin the daughter of Zion, the virgin the daughter of Israel, &c. Which signify the province, the land, the people of Babylon, Zion, Israel, &c.

The state of virginity was not thought an honourable state, in the times of the Old testament. When the daughter of Jephthah found she was going to be sacrificed by her father, before she could be married, she goes to bewail her virginity upon the mountains. Judg. x. 37, 38.

VISION. This is said of the several ways by which God manifested himself to the patriarchs, the prophets, and the other saints. He sent them prophetic angels, he appeared to them by night in dreams, he illuminated their minds, he made his voice to be heard by them, he sent them ecstasies, and transported them beyond themselves, and made them hear things that eye had not seen, nor ear heard, nor had it entered into the heart of man to conceive. The Lord shews himself to Moses, and speaks to him when he was at the mouth of the cave. Jesus Christ manifests himself to his apostles, in his transfiguration upon the mount, and on several other occasions, after his resurrection. God appeared to Abraham under the form of three travellers; he shewed himself to Isaiah and Ezekiel, in the splendor of his glory. All this, in scripture-stile, goes by the name of vision. See the articles ORACLE, DREAMS, PROPHECY, &c.

Vision is used for the prophecies written by the prophets. See the article PROPHECY.

ULAI, a river that runs by the city Shushan in Persia, near the banks of which Daniel had a famous vision. See Dan. vii. 2, 16.

UMMAH, a city of the tribe of Asher. Josh. xix. 30.

UNCTION. See ANOINT.

UNICORN, an animal famous among

mong the ancients, but looked on by the moderns as fabulous, so denominated from its distinguishing characteristic of having but one horn only, which is represented as five palms long, and growing in the middle of the forehead. It is said to be about the size of an horse, its hair short, and of a dark brown colour; very timorous, and therefore keeping mostly in the woods. Some will have it to be an amphibious animal, and its horn moveable at pleasure. Others make all its strength to consist in its horn; and add, that, when pursued by the hunters, it precipitates itself from the tops of the highest rocks, and pitches upon its horn, which sustains the whole effort of its fall, so that it receives no damage thereby.

There is frequent mention of the unicorn in scripture, and the Hebrew word **אֶרְבֵּי** *Rhœm*, which is translated *unicorn*, has been understood of a variety of animals, as the rhinoceros, the urus, the deer, the roebuck, and the oryx. Moses, magnifying the strength of Joseph, says that his horns are like the horns of unicorns. Deut. xxxiii. 17. Job (xxxix. 10.) says, 'Canst thou bind the unicorn with his band in the furrow?' The Psalmist (xxii. 21.) says, 'thou hast heard me from the horns of the unicorn: that is, thou hast delivered me when I was in great danger of being destroyed by the power of mine enemies.'

VOICE is not only understood of the voice of a man or beast, but all other sorts of sounds, noises and cries, and even thunder has often the name of the voice of God given it. To hear the voice of any one is to obey him. Exod. xv. 26. John x. 20, and Cant. ii. 8.

'The daughter of the voice,' called in hebrew *batkol*. See the article **BATHKOL**.

VOW, a promise made to God, of doing some good thing hereafter. The use of vows is observable through the whole scripture. When Jacob went into Mesopotamia, he vowed to God

the tenth of his estate, and promised to offer it at Bethel, to the honour of God. Gen. xxviii. 22. Moses enacts several laws for the regulation and due execution of vows. A man might devote himself, or his children, to the Lord. Jephthah devoted his daughter and it is thought he offered her in sacrifice. Judg. xi. 30, 31. Samuel was vowed and consecrated to the service of the Lord, and was really offered to him, to serve in the tabernacle. 1 Sam. i. 21, 22, &c. If a man or woman vowed themselves to the Lord, they were obliged to adhere strictly to his service, according to the conditions of the vow; if not, they was to redeem themselves. A man from twenty years of age till sixty, gave fifty shekels of silver, and a woman thirty. Levit. xxvii. 3. From the age of five years to twenty, a man gave twenty shekels, and a woman ten: from a month old to five years, they gave for a boy five shekels, and for a girl three. A man of sixty years old, or upwards, gave fifteen shekels, and a woman of the same age gave ten. If the person was poor, and could not procure this sum, the priest imposed a ransom upon him, according to his abilities.

If any one had vowed an animal that was clean, they had not the liberty of redeeming it, or of exchanging it, but were obliged to sacrifice it to the Lord. If it was an unclean animal, and such as was not allowed to be sacrificed, the priest made a valuation of it; and if the proprietor would redeem it, he added a fifth part to the value, by way of forfeit. They did the same in proportion, when the thing vowed was a house, or a field. They could not devote the first-born, because of their own nature they belonged to the Lord. Levit. xxvii. 28, 29. Whatever was devoted by way of anathema, could not be redeemed, of whatever nature or quality it was. See **ANATHEMA**. An animal was put to death, and other things were devoted for ever to the Lord. See **DEVOTED**. The consecration of Nazari-  
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rites was a particular kind of vow, of which we have already treated at length, under the article NAZARITES.

The vows and promises of children were void of course, except they were ratified, either by the express or tacit consent of their parents. And it was the same with the vows of married women; they were of no validity, except they were confirmed by the express or tacit consents of their husbands. Num. xxx. 1, 2, 3, &c. But widows, or repudiated wives, were obliged to comply with their vows, whatever they were: (Deut. xxiii. 21, 22.) ‘When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee.’ See also Eccl. v. 3, 4, &c.

UPHARSIN. See MENE, and TEKEL.

UPHAZ, or OPHAZ. Dan. x. 5. and Jer. x. 9. The gold of Uphaz and Ophir is the same. It is probably the gold that was brought from Phasis in Colchis, and which was sold, or anciently exchanged, in some city in the country of Ophir. See OPHIR.

UR, a city of Chaldæa, and the city of Terah, and of Abraham. Gen. xi. 28. God ordered Abraham to leave the city of Ur, that he might bring him into the land of Canaan, which he intended to give him, and his posterity for an inheritance. The situation of Ur is not known. Some think it the same with Camarina in Babylonia. Others confound it with Orcha, or Orcho, in Chaldæa, according to Ptolemy and Strabo. Others take it to be Ura, or Sura, in Syria, upon the Euphrates. Bochart and Grotius maintain, that it is Ura in Mesopotamia, two days journey from Nisibe. It is observed, that Chaldæa and Mesopotamia are often confounded together, and that it is said indifferently,

that this city is in one or the other of these two provinces.

The word *Ur* in Hebrew signifies *Fire*: and some authors have pretended, that when Moses says, God brought Abraham out of Ur of the Chaldees, he only intends to say, that God delivered him out of the fire wherein the Chaldees had cast him, for his contempt of their idols. See ABRAM.

URBANE is thus mentioned by St. Paul in his epistle to the Romans: (xvi. 9.) ‘Salute Urbane, our helper in Christ.’ The Greeks keep his feast on the 31st of October, and say, he was ordained bishop of Macedonia by St. Andrew. We know nothing particular concerning him, but the Greeks will have it, that he was of the number of the seventy disciples.

URI, father of the famous Bezaleel, of the tribe of Judah. Exod. xxxi. 2.

URIAH, celebrated for his misfortune, a Hittite originally, and husband to Bathsheba. The history of Uriah, or so much as we learn concerning him from scripture, is particularly related under the article DAVID.

URIEL, son of Tahash, and father of Uzziah, of the race of the Levites, of the family of Kohath, in the time of David. 1 Chron. vi. 24. xv. 5, 11.

URIEL, of Gibeah was father of Michaiiah, the wife of king Rehoboam, and mother of king Abijah. 2 Chron. xiii. 2.

URIJAH, chief priest of the Jews under Ahaz. This king of Judah going to Damascus, to meet Tiglath-pilneser king of Assyria, who came to his assistance, saw in this city a profane altar, the form of which pleased him so much, that he sent a model of it to the high-priest Urijah, with orders to set up such a one in the temple of Jerusalem. 2 Kings xvi. 10, 11, 12. Urijah too well performed the king's orders; and when Ahaz returned from Damascus, he saw this altar, paid reverence to it, offered victims and libations upon it, and ordered the high-priest

priest to remove the brazen altar which was then before the Lord, and set up this new altar in its place; and on this to offer the morning and evening sacrifices, and the sacrifices for the king and the people. Urijah obeyed the orders of this wicked king in every thing. Urijah succeeded Zadec the second, and was succeeded by Shallum.

URIJAH, a prophet of the Lord, son of Shemaiah of Kirjath-jearim, (Jerem. xxvi. 20, 21.) who prophesied in the name of the Lord at the same time with Jeremiah, and declared the same things with this prophet against Jerusalem, and against the whole country round about. Jehoiakim king of Judah, and the great men of his court, when they had heard him, were resolved to secure him, and put him to death. But Urijah knowing their intentions, made his escape into Egypt. Jehoiakim sent messengers after him, who brought him back out of Egypt. He then put him to death by the sword, and ordered him to be buried dishonourably, in the graves of the meanest of the people.

URIM and THUMMIM. The literal signification of these two words is, according to the Hebrew, (Exod xxviii. 30.) *Light and Perfection*, or, *The shining, and the perfect*. According to St. Jerom, *Doctrine and Judgment*: according to the Septuagint, *Declaration and Truth*. Some will have it, that the *Urim* and *Thummim* are only epithets or explanations of the stones of the breast-plate of the high-priest: as if it were said, 'Thou shalt put therein stones that are shining and perfect'. Others believe, that these two words are rather Egyptian than Hebrew, and that the Septuagint have given their true signification, by rendering them 'manifestation and truth.' But Josephus and after him several others, as well antient as modern authors, maintain, that the *Urim* and *Thummim*, were nothing else but the precious stones themselves of the high-priest's breast-plate, which made

known the will of God, by casting an extraordinary lustre, and thereby manifested the success of events to those that consulted them. For when these stones gave no lustre, or at least none that was extraordinary, it was then concluded that God did not approve of the matter in question. Josephus adds, that it was then two hundred years, at the time of writing his history; since these stones had left off to shew this lustre; so that this oracle had ceased only one hundred and ten or twelve years before the birth of Jesus Christ.

Others believe, that the *Urim* and *Thummim* was something belonging to the breast-plate, but they are not agreed what it was; and which is very extraordinary, neither Moses, nor any other sacred writer, have distinctly expressed what it might be. Epiphanius and Suidas think, that besides the twelve stones of the breast-plate, there was a diamond of an extraordinary beauty; which by the liveliness of its lustre, made known to the high-priest whether the enterprize in hand was pleasing to God, or no. Procopius, Arias Montanus, and some others, place two stones therein, besides the twelve mentioned by Moses.

St. Cyrill seems to say, that *Manifestation and Truth* were written upon two precious stones, or upon a plate of gold; which is an opinion pretty much followed both by antients and moderns. Others held, that the words *Urim* and *Thummim* were written in embroidery upon the breast-plate, between the rows of the stones, or upon two borders; one above, and the other below the pectoral. The rabbi Solomon, followed in this by Eugubinus, believes, that the name of Jehovah written upon a plate of gold, was what the scripture here calls *Urim* and *Thummim*. Spencer, in his dissertation upon these words, believes they were two little golden figures which gave responses, which were shut up in the pectoral as in a purse, and which answered

answered with an articulate voice, to all such questions as were put to them by the high-priest. M. Le Clerc will have it, that Urim and Thummim were the names of some precious stones that composed a great collar, which hung down upon the breast of the high-priest; which might be imitated from the Egyptians, among whom the chief officer of justice wore about his neck a figure of truth, engraven upon precious stones, and hanging by a golden chain.

There is a great diversity of opinions concerning the manner in which God was consulted by Urim and Thummim. It is agreed, first, that this way of consultation was used only in affairs of very great importance. Secondly, that the high-priest was the only officiating minister in this ceremony; and that for this he was to be clothed in all his pontifical habit; particularly, he was to have on his pectoral or rational, to which the Urim and Thummim was affixed. And, thirdly, that he was not allowed to perform this solemn consultation for a private person, but only for the king, for the president of the Sanhedrim, for the general of the army of Israel, or for other public persons; and even then not upon any affair of a private nature, but what related to the public or state; in a word, for the common interest of the twelve tribes, the names of which the high-priest wore in his pectoral.

When the Urim and Thummim was to be consulted, the high-priest put on his robes, and presented himself, not in the sanctuary, where he could enter but once a year, but in the holy place, before the curtain that parted the sanctum from the sanctuary; there standing upright, he turned his face directly towards the ark, and the mercy-seat over it, upon which the divine presence rested; he proposed what he wanted to be resolved about, and directly behind him, at some distance, without the holy place, stood

the person at whose instance God was consulted; and there with all humility and devotion expected the answer that should be given.

The rabbins think, that the high-priest having then his eyes fixed upon the stone of the rational, which was before him, he there read the answer of the Lord. The letters, that raised themselves out of their places, and that shined with more than ordinary lustre, were formed into the answer desired. For example; when David enquired of God, whether he should go up to one of the cities of Judah, it was answered him, *Alab*, 'Go up.' The three letters, Ain, Lamed, and He, came out of their places, as we may say, and raised themselves above the rest, to compose that word that contained the answer.

Others think, with a great deal of probability, that God then gave his answer in articulate voices, which were heard within the sanctuary, and from between the cherubims, which covered the ark of the propitiatory, which is often called the oracle in scripture. When the Israelites made peace with the Gibeonites, they were blamed for not having 'enquired at 'the mouth of the Lord,' which insinuates that he had been used to make his voice heard, when he was consulted. See the articles ORACLE, BREAST-PLATE, PROPHECY, &c.

It remains to enquire, how long the custom of consulting God by Urim and Thummim subsisted in Israel. The rabbins think, that it continued no longer than under the tabernacle. It is a maxim among them, that the holy spirit spoke to the children of Israel by Urim and Thummim while the tabernacle remained; and under the first temple, that is, the temple of Solomon, by the prophets; and under the second temple, or after the captivity of Pabylon, by the Bath-kol, or the daughter of the voice. See BATH-KOL.

VULGATE, the name given to what

what is called the vulgar Latin translation of the Bible. This is the most ancient version of the scriptures into Latin, and the only one which the church of Rome acknowledges to be authentic.

The vulgate of the Old Testament was translated, almost word for word, from the Greek of the Septuagint; the author of it is not known, nor so much as guessed at. It was a long time known by the name of the Italic version, as being of very great antiquity in the Latin church. It was commonly in use before St. Jerom made a new one from the Hebrew. St. Austin preferred this vulgate before all the other Latin versions, as rendering the words and sense of the sacred text more closely and justly than any of the rest. It has been since corrected from the emendations of St. Jerom; and it is this mixture of the ancient Italic version, with the corrections of St. Jerom, that is now called the Vulgate, and which the council of Trent has declared authentic.

The vulgate of the New Testament is by the Romaniſts generally preferred to the Greek text. The priests read no other at the altar, the preachers quote no other in the pulpit, nor the divines in the schools. F. Bouhours spent the last years of his life in giving a French translation of the New Testament from the Vulgate: yet that judicious critic owns, that in some few passages, the Greek appears more clear and intelligible than the Latin. The editors of the Oxford Greek Testament, 1675, declare, that there is no version in any language to be compared with the Vulgate. See BIBLE.

VULTURE, a genus of birds, the characters of which are as follow; there are four toes on each foot, and three of these are placed forwards; the neck is long, and almost bare of feathers; the legs are covered with feathers down to the feet, and under the throat there is a space covered with hairs instead of feathers.

The vulture is a bird of prey declared unclean by Moses. Lev. xi. 14. It is said, that vultures feed upon human flesh; whence it was, that the ancients placed them among birds of ill omen. In Leviticus, the Hebrew word for vulture is *Doab*, of flying: but in Deut. xiv. 13. it is *koab*, of seeing, because the vulture sees and smells her prey from far; hence it is, that in hieroglyphics the vulture signified sharpness of sight. Job (xxviii. 7.) speaks of the vulture as having a very quick eye. 'There is a path which the vulture's eye hath not seen.'

UZ, the eldest son of Aram, and grandson of Shem. It is thought he peopled Trachonitis, a province beyond Jordan, having Arabia deserta to the east, and Batanea to the west. This opinion is proposed by St. Jerom and Josephus. The ancients inform us, that Uz founded the city of Damascus. The Hebrews call by the name of Uz the country about Damascus, which the Arabians call Gaut or Gauta. Uz might also be placed about the sources of the river Tigris. Diodorus Siculus, Strabo, and Pliny place thereabouts a people called Uxii, or Oxii. Moses says nothing of the genealogy of Uz, or of his posterity. But the Arabians tell us, that Uz had Ad for a son, who was father to a people called Adites, in Arabia the Happy. These people falling into idolatry, God was provoked at this obstinacy, and destroyed them.

UZAL, the sixth son of Joktan. He is commonly placed in Arabia Felix. In the book of Juchasim we find mention made of Uzal, the capital of the kingdom of Aljeman, or Sabas.

UZZAH, son of Abinadab. He, with his brother Ahio, conducted the new cart, upon which the ark of the covenant was carried, when David ordered it to be brought from Kirjath-jearim to Jerusalem. 2 Sam. vi. 3, 4, 5, &c. When they were come as far as Nachon's threshing-floor. Uzzah

stretched



stretched out his hand to hold up the ark of God, which seemed to him in danger of falling, because the oxen shook it. At the same time, the anger of the Lord was kindled against Uzzah, and he smote him because of his rashness, his mistake, and his sin of ignorance; and he died upon the place before the ark of the Lord.

Opinions are much divided about the occasion of the death of Uzzah. Some think the Lord put him to death, because he touched the ark bare, and irreverently, without shewing sufficient respect to it. Others say, that the Lord was provoked by the distrust he shewed upon this occasion, by holding up the ark, as if God was not able to do it without his assistance. But the true cause of this accident is sufficiently explained by David himself, when he says, it happened because there were no priests to carry the ark. 1 Chron. xv. 13. See *Joseph. Antiq. l. vii. c. 4, & Theod. q. 19. in 2 Reg.* Uzzah, who was not of the race of Aaron, was so rash as to touch it, and

was (as is presumed) the author of the advice to carry it in a cart, instead of having it carried upon the shoulders of the priests. As to the death of Uzzah upon this occasion, it is thought to be as an expiation of the fault he had committed by laying hands upon the ark of the Lord; and that God extended his mercy towards him in another life.

UZZEN-SHERAH, a city of the tribe of Ephraim, built by Sherah, the daughter of Beriah, and granddaughter of Ephraim. 1 Chron. vii. 22—24.

UZZI, the son of Bukki, the sixth high-priest of the Hebrews. It is not known when Uzzi entered upon the priesthood, but we know that he was succeeded by Eli in that office, in the year of the world 2848.

UZZIAH, or AZARIAH, a king of Judah. See AZARIAH.

UZZIEL, the son of Kohath, a Levite, and chief of the family of the Uzzielites. Numb. iii. 27.

## W.

### W A R

**W**AR. The Hebrews were formerly a very warlike nation. The books that inform us of their wars are neither ignorant nor flattering pieces, but writings inspired by the spirit of truth and wisdom. Their warriors were none of those fabulous heroes, nor professed conquerors, whose business it was to ravage cities and provinces, and to reduce foreign nations under their dominion, merely for the sake of governing or purchasing a name. They were commonly wise and valiant generals, raised up by God, to fight the battles of the 'Lord,' and to exterminate his ene-

### W A R

mies: These were such as Joshua, Caleb, Gideon, Jephthah, Samson, David, Josiah, and the Maccabees, whose names alone are sufficient encomiums.

Their wars were not undertaken upon slight occasions, nor performed with a handful of people. Under Joshua the affair was of no less importance, than to make himself master of a vast country, which God had given up to him, and to root out several powerful nations, which God had devoted to an anathema, and to vindicate an offended deity, and human nature, which had been debased by a wicked and corrupt people, who had filled up the

measure of their iniquities. Under the judges, the matter was to assert their liberty, by shaking off the yoke of powerful kings, who kept them in subjection. Under Saul and David the same motives prevailed to undertake war; and to these were added a further motive, of making a conquest of such provinces, as God had promised to his people; so far was it from their intention, merely to reduce the power of the Philistines, the Ammonites, the Moabites, the Idumeans, the Arabians, the Sirians, and the several princes that were in possession of those countries.

In the latter times of the kingdoms of Israel and Judah, we may observe their kings bearing the shock of the greatest powers of Asia, of the kings of Assyria and Chaldæa, Salmanser, Sennacherib, Efar-haddon, and Nebuchadnezzar, who made the whole east tremble. Under the Maccabees, the business was, with an handful of men, to oppose the whole power of the kings of Syria, and against them to uphold the religion of their fathers, and to shake off the yoke of their authority, who had a design both against their religion and liberty. In the latter times of their nation, with what courage, with what intrepidity and constancy, did they sustain the war against the Romans, who were then masters of the world?

With regard to the nature of their troops, their manner of engaging in battle, with some other particulars relating to this article, see ARMY.

We may distinguish two kinds of wars among the Hebrews. Some were of obligation, as being expressly commanded by the Lord; but others were free and voluntary. The first were such as God appointed them to undertake: for example, against the Amalekites, and the Canaanites, which were nations devoted to an Anathema. The others were undertook by the captains of the people, to revenge some injuries offered to the nation, to punish some insults or offences. Such,

for example, was that which the Hebrews made against the city of Gibeah, and against the tribe of Benjamin, which would support them in their fault: and such was that which David made against the Ammonites, whose king had affronted his ambassadors. Or to maintain and defend their allies; as that of Joshua against the kings of the Canaanites, to protect the Gibeonites. Lastly, whatever reasons may authorize a nation or a prince to make war against another, obtained likewise among the Hebrews. All the laws of Moses every where suppose that the Israelites might make war, and might support themselves against their enemies.

When a war was resolved upon, all the people that were capable of bearing arms were got together, or only part of them, according as the exigence of the present case, and the necessity and importance of the enterprise required. For it does not appear, that before the reign of king David there were any regular troops in Israel. A general rendezvous was appointed, a review was made of the people by tribes, and by families, and then they marched against the enemy. When Saul, at the beginning of his reign, was informed of the cruel proposal that the Ammonites had made to the men of the city of Jabesh-Gilead, he cut in pieces the oxen belonging to his plough, and sent them through the country, saying, 'Who-soever cometh not forth after Saul and Samuel, to the relief of Jabesh-Gilead, so shall it be done unto his oxen.' 1 Sam. xi. 7.

In ancient times, those that went to war generally carried their own provisions along with them, or they took them from the enemy; hence it was, that these wars were generally but of short continuance, because it was hardly possible to subsist a large body of troops for a long time, with such provisions that every one carried along with him. When, David Jesse's younger son,

son, stayed behind to look after his father's flocks, while his elder brothers went to the wars along with Saul, Jesse sent David to carry provisions to his brothers. 1 Sam. xvii. 13.

We suppose that this way of making war prevailed also under Joshua, the judges, Saul, David at the beginning of his reign, the kings of Judah and Israel who were successors to Rehoboam and Jeroboam; and under the Maccabees, till the time of Simon Maccabaus, prince and high-priest of the Jews, who had soldiers kept in pay. See 1 Macc. xiv. 32. Every one also provided his own arms for the war. The kings of the Hebrews had no magazines till after David. See ARMS.

The kings of the Hebrews went to the wars in person, and in earlier times fought on foot, as well as the meanest of their soldiers; there being no horses used in the armies of Israel before David. The officers of war among the Hebrews were first the general of the army, the princes of the tribes or of the families of Israel, besides other princes or captains, some of a thousand, some of an hundred, some of fifty, and some of ten men. They had also their scribes, who were a kind of commissaries that kept the muster-roll of the troops; and these had others under them who acted by their direction.

**WASHING.** See the articles BAPTISM, and PURIFICATION.

For the customs of washing the hands, feet, &c. See HAND and FOOT, &c.

**WATER,** in scripture, is put 1. For the element of water. Gen. i. 10. 2. For trouble and afflictions. Psal. lxxix. 1. 3. In the language of the prophets, waters often denote a great multitude of people. Isa. viii. 7, and Rev. xvii. 15. 4. Water is put for children or posterity. Numb. xxiv. 7, and Isa. xlvi. 1. 5. For the clouds. Psal. civ. 3. 6. Waters sometimes stand for tears. Jer. ix. 1. and 7. For the ordinances of the gospel. Isa. xii.

3. xxxv. 6, 7. lv. 1. and John vii. 37, 38.

As in scripture, bread is put for all sorts of food or solid nourishment, so water is used for all sorts of drink. The Moabites and Ammonites are reproached for not meeting the Israelites with bread and water; that is to say, with proper refreshments. Deut. xxiii. 4. Nabal says in an insulting manner to David's messengers, (1 Sam. xxv. 11.) ' Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?'

' Stollen waters,' denote unlawful pleasures with strange women. Prov. ix. 17. The Israelites are reproached with having forsaken the fountain of living water, to quench their thirst at broken cisterns; that is, with having quitted the worship of God, for the worship of false and ridiculous deities. Jer. ii. 13.

' Waters of the feet.' See the article FEET.

Waters of jealousy, or of bitterness, were those which were given to women suspected of adultery. See the article ADULTERY.

Waters of Merom. See MEROM.

Waters of Meribah, or the waters of strife, so called because of the quarrelling or contention and murmuring of the Israelites against Moses and against God. Moses tells us, that when the Israelites came to Kadesh, and there happened to be in want of water, they made a sedition against him and his brother Aaron. Numb. xx. 1, 2, &c. It was upon this occasion, that Moses committed that sin with which God was so displeased, that he deprived him of the honour of introducing his people into the land of promise. See the article MOSES.

**WAY,** is taken in a moral sense, 1. For conduct: for example, ' Make your path straight.' The paths of the wicked are crooked. The Lord knows

the way of the just, &c. 2. Ways are put for the laws of the Lord. To follow the ways of the Lord, to forsake the ways of the Lord: Lord, guide me in thy paths, &c. 3. This word is put for custom, manners, and way of life. 'All flesh had corrupted his way upon the earth.' Gen. vi. 12. The way of all flesh, the custom of all nations, the manner of all the earth, the ways of the children of men. Gen. xix. 31, and Jer. xxxii. 19. 4. The way of the Lord expresses his conduct in respect of us. 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' Isai. lv. 8, 9. Lastly, we find every where through the whole scripture these kinds of expressions, the way of peace, of justice, of iniquity, of truth, of darkness.' 'To go the way of all the earth, (Josh. xxiii. 14.) is put to signify dying and the grave.

*A hard way* is often put to represent the way of sinners, a way of impiety: (Judg. ii. 19.) Jesus Christ is called the way, (John xiv. 6.) because it is by him alone that believers obtain eternal life and an entrance into heaven. The Psalmist says, (Psal. xvi. 11.) 'thou wilt shew me the path of life;' that is, thou wilt raise my body from death to life, and conduct me to the place and state of everlasting happiness. The Pharisees tell our Saviour by their disciples, 'Master, we know that thou art true, and teachest the way of God in truth;' that is, the true principles of religion.

WEDDING. See MARRIAGE.

WEEK. The Hebrews had three sorts of weeks. 1. Weeks of days, which were reckoned from one sabbath to another. 2. Weeks of years, which were reckoned from one sabbatical year to another, and which consisted

of seven years. 3. Lastly, weeks of seven times seven years, or of forty-nine years, which are reckoned from one jubilee to another.

*The seventy WEEKS of Daniel.* ix. 2. 4—27. It is agreed, that the famous weeks of Daniel are weeks of years and not of days. But some have made them of seventy years; so that the seventy weeks would contain four thousand nine hundred years. Some rabbins make them of forty-nine years, or from one jubilee to another; so that they would make three thousand four hundred and thirty years. Others make them to consist of an hundred years: so that the seventy weeks would contain seven thousand years. But the generality of interpreters suppose them to consist of seven lunar or Hebrew years; and by this reckoning the seventy weeks would make four hundred and ninety years.

There are many different hypotheses concerning the beginning and end of Daniel's seventy weeks, even among Christian writers, who believe this prophecy marks out the time of the birth and death of our Saviour Jesus Christ. Some begin them from the first year of Darius the Mede, which is the epocha of Daniel's prophecy, and make them to determine at the prophanation of the temple, which happened under the persecution of Antiochus Epiphanes. Others begin them from the first year of Cyrus at Babylon, and place the end of them at the destruction of the temple by the Romans. Others fix the beginning at the first year of Darius the Mede, in which this revelation was made to Daniel, and put the end at the birth of Jesus Christ. Julius Africanus began the seventy weeks at the second year of Artaxerxes, who sent back Nehemiah into Judea, with a commission for rebuilding the walls of Jerusalem, and he made them to determine at the death of the Messiah, which happened, according to him,

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the fifteenth year of Tiberius. This hypothesis, or system, seems to be the most rational of any that have been proposed by the antients, and is adhered to, some small particulars excepted, by the greatest part of interpreters and chronologers. The greatest difference among chronologers in the calculation of these years does not exceed nine or ten years. Petavius, who has treated of this matter in his twelfth book *de Doctrina Temporum*, reconciles all these differences, by shewing, that the words of the prophecy of Daniel, 'From the going forth of the commandment to restore and to build Jerusalem;' ought to be understood of the complete execution of the order to rebuild Jerusalem, which was not performed but by Nehemiah. He shows also, that the twentieth year of Artaxerxes, mentioned Nehe. ii. 1, ought to be explained not of the twentieth year of the reign of Artaxerxes alone, but of his twentieth year beginning from the time his father associated him with himself in the kingdom, ten years before his death. These ten years being deducted from the number of years that elapsed from the decree of Artaxerxes in favour of Nehemiah, to the death of Jesus Christ, deliver the chronologers out of their perplexities, and dispel the difficulties that arose from the ten supernumerary years given by their calculation of the four hundred and ninety years contained in the seventy weeks of Daniel.

The modern Jews are not agreed among themselves, fearing to be convicted from this prophecy that the Messiah is already come, and that their expectation of him is in vain. Some pronounce a curse against them that compute the time, saying, it is in vain to expect the Messiah, who has been come a long while ago. Others believe he is not yet come, but that he would have come a great while ago, if the sins of

the Jews had not prevented him. Others place the beginning of the seventy weeks at the destruction of the first temple by Nebuchadnezzar, and the end at the destruction of the second temple by Titus. Between these two events they reckon but four hundred and ninety years, which is a proof of their great ignorance in matters of chronology.

**WEIGHTS.** As the Hebrews had not the use of coined money, which was of a certain determined weight, they weighed all the gold and silver they used in trade. The general word they used to denote a weight was a stone: 'Thou shalt not have in thy bag divers weights;' the Hebrew says, 'a stone and a stone.' Deut. xxv. 13, 15. That is to say, they were forbid to keep two different weights, one too heavy, to buy with, and another too light, to sell with; but only one stone, or one true weight. Prov. xx. 10, 13. 'Divers weights and divers measures, both of them are alike abomination to the Lord.' God condemns fraud and injustice in traffic. The shekel, the half shekel, the talent, are not only denominations of money, of a certain value of gold and silver, but also of a certain weight. When Moses expresses the drugs which were to compose the perfume to be burnt upon the golden altar, he says, for example, that they were to take the weight of five hundred shekels of myrrh, &c. Exod. xxx. 25. In the books of Samuel it is said of Abshalom's hair, that it weighed two hundred shekels. 2 Sam. xiv. 26.

The shekel or weight of the sanctuary, according to several interpreters, was double to the common shekel, but others think it was the same with the common shekel, and that the words of *the sanctuary* are added to express a just and exact weight according to the standards that were kept in the temple or tabernacle.

A TABLE of the Jewish weights, reduced to English Troy-weights, according to Dr. Arbuthnot.

Shekel			lb.	oz.	pwt.	gr.
	_____	_____	00	00	09	02½
60	Maneh	_____	02	03	06	10½
3000	50 Talent	_____	113	10	01	10½

In reckoning money 50 shekels made a maneh, but in weights 160 shekels. 'A weight of glory,' of which St. Paul speaks, (2 Cor. iv. 17.) 'a far more exceeding and eternal weight of glory,' is opposed to the lightness of the evils of this life. The troubles we endure are really of no more weight than a straw, or of no weight at all, if compared to the weight or intensity of that glory, which is to be hereafter as a compensation for them.

WHALE, *balæna*, in ichthyology, a genus of fishes of the order of the plajuri, or those cetaceous fishes which have the tail placed horizontally; which respire by means of lungs, are viviparous; and the males having a penis and testicles, and the females a vulva, ovaries, and paps. This genus is distinguished by having certain laminae of a horny substance in the upper jaw, which supply the place of teeth, and usually no fin upon the back; to which it may be added, that the fistula or aperture for the discharge of water is double, and situated either on the forehead, in the middle of the head, or in the rostrum. The *balæna* is the fish properly and determinately called the whale. It grows to a monstrous size, and is an inhabitant of the northern seas; the head is extremely large; the lower jaw is much larger than the upper, and covers it at its sides; the upper is narrow and oblong; the eyes are very small in proportion to the enormous bulk of the head, and are placed at a great distance

from one another; they are a little higher up in the head than the fistula; the whole head is somewhat depressed, and the body is very thick and somewhat rounded: but towards the extremity of the back there is a subacute angle, extending itself longitudinally; the tail is somewhat forked but not deeply.

There is frequent mention of the whale in scripture. See the article FISH.

WIDOW. Among the Hebrews, even before the law, a widow who had no children by her husband, was to marry the brother of her deceased spouse, in order to raise up children who might inherit his goods, and perpetuate his name and family. We find the practice of this custom before the law, in the person of Tamar, who married successively Er and Onan, the sons of Judah, and who was likewise to have married Selah, the third son of this patriarch, after the two former were dead without issue. Gen. xxxviii. 6, 7, 8, 9. The law that appoints these marriages is delivered in Deut. xxv. 5, 6, &c.

Two motives prevailed to the enacting of this law. The first was, the continuation of estates in the same family; and the other was, to perpetuate a man's name in Israel. It was looked upon as a great misfortune for a man to die without an heir, and to see his inheritance pass into another family. This law was not confined to brothers-in-law only, but was extended to more distant relations of the

the same line: as we may see in the example of Ruth, who married Boaz after she had been refused by a nearer kinsman.

Widowhood, as well as barrenness, was a kind of shame and reproach in Israel. Isaiah (liv. 4.) says, 'Thou shalt forget the shame of thy youth,' passed away in celibacy and barrenness, 'and shalt not remember the reproach of thy widowhood any more.' It was presumed that a woman of merit and reputation might have found a husband, either in the family of her deceased husband, if he died without children, or in some other family if he had left children.

The widows of kings continued in their widowhood. Adonijah was punished with death, for assisting in marriage Abishag the Shunamite, who had been married to David, though he had never consummated this marriage. 1 Kings ii. 13, 14, 15. They sat up in the palace all the concubines of king David, who had been defiled by Absalom, there to spend the remainder of their days. 2 Sam. xx. 3.

God frequently recommends to his people to be very careful in affording relief to the widow and orphan. Exod. xxii. 22. Deut. x. 18. xiv. 19 *& passim*. St. Paul would have us honour widows, that are widows indeed, and desolate; (1 Tim. v. 3, 5, &c.) that is to say, that the bishop should have a great regard for them, and supply them in their necessities. God forbids his high-priest to marry a woman who is either a widow or divorced. Levit. xxi. 14. Formerly there were widows in the christian church, who, because of their poverty, were maintained at the charge of the faithful, and who were upon the list of persons to be provided for at the expence of the church.

There were others also who had certain employments in the church, as, to visit sick women, to assist them when they received baptism, and lastly, to do several things at the order of the bishop, which decency would not al-

low him to do himself. St. Paul did not allow any to be chose into the number of those widows, unless they were threescore years old at least; they must be such as had not parted from their husbands, and married again; they must produce good testimony of their good works, that they had given good education to their children; that they had exercised hospitality; that they had washed the feet of the saints; and that they had given succour to the miserable and afflicted.

WILDERNESS, or DESART. See the articles DESART, PARAN, SHUR, &c.

WIFE. See WOMAN, MARRIAGE, &c.

WILLOW, in botany, a genus of the dioecia diandria class of plants, or those which have the male and female flowers on separate plants, and have two stamina. This plant has no flower petals, the nectarium is a very small, cylindric, truncated, and meliferous gland, in the center of the flower; the amentum is oblong, and every where imbricated with oblong plane and patent squammæ, consisting of a single flower; the fruit is an ovate and fabulated capsule, formed of two valves and containing only one cell, in which there are several very small oval seeds crowned with down. *Lin. Gen. Plant.*

There is frequent mention of this plant in scripture. See Lev. xxiii. 40. Job xl. 22. Psal. cxxxvii. 7, &c.

WIND. The Hebrews, as well as we, acknowledge four principal winds. Ezek. xlii. 16, 17, 18. The east wind, in Hebrew, *Kadm*; the north wind, *Tzaphon*; the south wind, *Darom*, and the west wind, or from the Mediterranean-Sea, in Hebrew *Koah-Hojam*. Solomon says, in Prov. xxv. 23, that the north wind disperses the clouds and the rain; but other interpreters translate it, 'it produces rain.' For the wind Euroclydon, see EURO-CLYDON.

WINE. Several of the antients  
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were of opinion that wine was not in use before the deluge, and that Noah was the first that used this liquor. However this may be, there was hardly any sacrifice made to the Lord that were any thing considerable, which was not accompanied with libations of wine. See Exod. xxix. 40. and Deut. xv. 5, 7. See the articles GRAPES, and VINE. Wine was forbidden to the priests during all the time they were in the tabernacle, and employed in the service of the altar. Levit. x. 9. This liquor was also forbidden to the Nazarites. Numb. vi. 3. The Rechabites observed a strict abstinence from wine for their whole lives, in pursuance of the commands they had received from their father Rechab.

In the stile of the sacred penmen, the wine or the cup often represents the anger of God: 'Thou hast made us drink the wine of astonishment.' Psal. lx. 3. The Lord says to Jeremiah. (xxv. 15.) 'Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it.' They were used to administer wine, by way of physic, to such as were in trouble and sorrow. Prov. xxxi. 4, 5, 6, &c. 'Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts.' The rabbins tell us, that they used to give wine and strong liquors to those that were condemned to die, at their execution, to stupify them, and take off some part of the fear and sense of their pain. There were certain charitable women at Jerusalem, as they tell us, who used to mix certain drugs with wine, to make it stronger, and more capable of extinguishing the sense of pain. Some think it was such a kind of mixture that was offered to Jesus Christ to drink, before he was fastened to the cross. Mark xv. 23. 'And they gave him to drink wine mingled with myrrh, but he received

'it not'. See the articles GALL, MYRRH, and VINEGAR.

'Wine of Helbon.' Ezekiel (xxvii. 18.) speaks of a kind of excellent wine that was sold at the fairs of Tyre. Some say that wine was well known to the antients; they called it *Chalbonium vinum*. It was made at Damascus, and the Persians had planted vineyards there on purpose, as Pottionius affirms. This author says, that the kings of Persia used no other for their common drink. Others make *Helbon* a common name, 'sweet or fat wine:' for Helbon comes from a word that signifies *fat*.

'Wine of Lebanon.' Hosea (xiv. 7.) speaks of this wine: 'The scent thereof shall be as the wine of Lebanon.' The wines of those sides of mount Libanus that had a good exposition to the sun were heretofore much esteemed. But some think, that the Hebrew text, 'Wine of Lebanon,' may signify a sweet-scented wine, wine in which perfumes are mixt, or other drugs, to make it more palatable, and of a better flavour. Odoriferous wines were not unknown to the Hebrews. In the Canticles (viii. 2.) mention is made of a medicated wine mixed with perfumes. The wines of Palestine being heady, they were used to qualify them with water, that they might be drank without any inconvenience. Prov. ix. 2, 5. 'She hath mingled her wine, she hath also furnished her table. Come, eat of my bread, and drink of the wine which I have mingled. The wicked eat the bread of wickedness, and drink the wine of violence,' (Prov. iv. 17.) that is to say, they are maintained with ill-gotten goods, or they abuse the good things that God gives them: they offend him by the bad use they make of the necessaries of life.

In Amos ii. 8, it is said, 'they drink the wine of the condemned in the house of their God:' that is, they drink wine, and make themselves merry



merry at the expence of those they have unjustly condemned. The Septuagint says, ' they drink wine earned ' by their slanders : ' the Chaldee, ' the wine of rapine.' In Matt ix. 14, 17, our Saviour tells the disciples of John the baptist, who enquired the reason why they and the Pharisees did fast often, but his disciples did not fast, that ' men do not put new wine into ' old bottles, else the bottles break, ' and the wine runneth out, and the ' bottles perish : ' by which is insinuated, that it was not fit for him to impose upon his disciples, who were as yet but weak in grace and spiritual strength, the severe exercise of frequent and extraordinary fasting, lest they should be discouraged thereby, and so fall off; or lest it should produce hatred and contempt, instead of obedience: but adds he, ' they put ' new wine into new bottles, and both ' are preserved.' My disciples must be fitted by degrees and strengthened for such exercises, and then they will perform them readily, and acceptably.

WISDOM is put, 1. For that prudence and discretion which enables a man to perceive what is fit to be done, according to the circumstances of time, place, person, manners, and end of doing. Eccles. ii. 13, 14. It was this sort of wisdom that Solomon intreated of God, with so much earnestness, and which God granted him with so much liberality. 1 Kings iii. 9, 12, 28.

2. Wisdom is taken for quickness of invention, and dexterity in the execution of several works, which require not so much strength of body, as industry, and labour of the mind. For example, God told Moses, (Exod. xxxi. 3.) that he had filled with wisdom, and understanding, and knowledge, Bezaleel and Aholiab, to invent and perform several sorts of work, for completing the tabernacle.

3. Wisdom is used for craft, cunning,

and stratagem, and that whether good or evil. For example, it is said by Moses, that Pharaoh dealt wisely with the Israelites, when he opposed them in Egypt. Exod. i. 10. It is observed of Jonadab, the friend of Ammon, and nephew of David, that he was very wise, that is, very subtle and crafty. 2 Sam. xiii. 3. And Job (v. 13.) says, that God ' taketh the wife in their own craftiness.'

4. Wisdom is taken for doctrine, learning, and experience. Job xii. 12. ' With the ancients is wisdom, ' and in length of days understanding.'

5. It is put for true piety, or the fear of God, which is spiritual wisdom. Psal. xc. 12. ' So teach us to ' number our days, that we may apply our hearts unto wisdom.' And in Job xxviii. 28. ' The fear of the ' Lord, that is wisdom.'

6. Wisdom is put for the eternal wisdom, the word, the son of God. It was by wisdom that God established the heavens, and founded the earth; (Prov. iii. 19.) it was this wisdom that the Lord possessed ' from everlasting, ' from the beginning, or ever the ' earth was.' Prov. viii. 22, 23. It existed before God created any thing, and was present with the creator at his production of sensible beings.

*Book of Wisdom.* an apocryphal book of scripture, so called on account of the wise maxims, and useful instructions, contained therein. The book of wisdom is commonly ascribed to king Solomon; either because the author imitated that king's manner of writing, or because he sometimes speaks in his name. It is certain Solomon was not the author of it: for it was not written in Hebrew, nor was it inserted in the Jewish canon; nor is the style like that of Solomon; and therefore St. Jerom observes justly, that it smells strong of the Grecian eloquence; that it is composed with

art and method, after the manner of the Greek philosophers, very different from that noble simplicity so full of life and energy to be found in the Hebrew books. It has been attributed by many of the ancients to Philo, a Jew; but more ancient than he whose works are now extant. But it is commonly ascribed to an hellenistical Jew who lived since Ezra, and about the time of the Maccabees.

It may be divided into two parts; the first is a description and encomium of wisdom; the second, beginning at the tenth chapter, is a long discourse in the form of prayers, wherein the author admires and extols the wisdom of God, and of those who honour him; and discovers the folly of the wicked, who have been the professed enemies of the good and virtuous in all ages of the world.

**WITNESS**, he that gives testimony to any thing. Thus it is said, you are witness, a faithful witness, a false witness, God is witness, &c. See the article **TESTIMONY**.

Witness signifies a martyr, or he that gives testimony to the truth at the expense of his blood, his life, his estate, &c. Jesus Christ is the faithful witness, the martyr of truth and justice. Rev. i. 5.

The law appoints, that two or three witnesses should be credited in matters of judicature; but one witness only is not to be believed. Deut. xvii. 6, 7. When any one was condemned to die, the witnesses were the first that began the execution. They threw the first stone, for example, if the party was to be stoned. *ibid.* 7. The law condemned a false witness to undergo the same punishment that he would have subjected his neighbour to. Deut. xix. 16—19. When God is said to be a witness to sin, as in Jer. xxix. 23, it signifies, that he not only knows it, but he will also punish it: he is both judge and witness; he does not stay for any one to accuse the wicked

him, he has no need of testimony or accusation of men to know the demerits of the guilty. He accuses them himself, he condemns them, he punishes them, he knows all their transgressions by his wisdom, his justice, and his infinite penetration.

Isaiah (lv. 4.) gives the name witness to the Messiah. 'I have given him 'for a witness to the people,' to be a prophet and teacher; and to bear witness unto the truth; as Christ himself affirms before Pontius Pilate. John xviii. 37. To this purpose St. Paul in 1 Tim. vi. 13.

The prophets are the witnesses of our belief, and of the truth of our religion. St. Paul calls them, a cloud of witnesses. Heb. xii. 1. The apostles are still more witnesses of the coming, the mission, the doctrine, and the resurrection of Christ. 1 Cor. xv. 14, 15. and St. Peter says, 'we are witnesses of 'all things which he did in Judea, 'and in Jerusalem' Acts x. 39.

**WOLF**, a quadruped well known, being the canis, with his tail bending inward. The scripture takes notice of these remarkable things of the wolf: that it lives upon rapine; that it is violent, cruel, and bloody; that it is voracious and greedy; that it goes abroad by night to seek its prey; that it is very sharp-sighted; that it is the great enemy of flocks of sheep; that Benjamin shall ravin as a wolf; that false teachers are wolves in sheep's clothing; that the persecutors of the church, and false pastors, are also ravenous wolves. The prophets Jeremiah (v. 6.) Habakkuk (i. 8.) and Zephaniah (iii. 3.) speak of the wolves of the evening; and St. Jerom observes, that towards evening wolves are more dangerous, as being then more hungry. Instead of 'the wolves of the 'evening,' the septuagint translate it, 'The wolves of Arabia;' because the Hebrew word *Arab* signifies both the *evening* and *Arabia*. Wolves indeed are common in Arabia, but they have nothing

nothing peculiar in that country; so that there can be no reason to have recourse to that translation.

As to what is said in Genesis, that Benjamin shall ravin as a wolf, see the article BENJAMIN.

The wolf is a fierce creature, abiding in forests, an enemy to cattle, ravenous, greedy, crafty, of an exquisite quickness of smell, having an head something square, and his hair inclined to grey.

Isaiah, (i. 6.) describing the tranquillity of the reign of the Messiah, says, 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, &c.' Our Saviour, in the gospel, (Matth. x. 16.) says, that he sends his apostles as sheep among wolves.

WOMAN. For the creation, &c. of the first woman, see the articles ADAM and EVE.

Woman was created to be a companion and assistant to man: she was equal to him in that authority and jurisdiction that God gave them over all other animals: But after the fall, God made her subject to the government of man: (Gen. iii. 16.) 'Thy desire shall be to thy husband, and he shall rule over thee.' Sarah called Abraham her Lord Gen. xviii. 12. and 1 Pet. iii. 6. Besides the duties prescribed by the Law, common to men and women, there were certain regulations peculiar to this sex; as were those legal uncleannesses which they contracted during the times of their ordinary infirmities, (Levit. xv. 19.) and those that attended their lying-in, (Levit. xii. 2, 3.) and those which proceeded from certain fluxes of humours, out of those seasons appointed by nature. Levit. xv. 25. The law also made them liable to the trial of the waters of jealousy, if their husbands had entertained any well-grounded suspicions of their fidelity; (Numb. v. 14, 15.) and when the tokens of virginity could not be found in them, their husbands might put them away. Deut. xxii. 15. The law does not

allow of any action of the woman against the man; but it permits the husband to divorce his wife, and to cause her to be stoned, if she should violate her conjugal vow.

See the epistles of St. Paul for the duties of women towards their husbands. 1 Cor. vii. 3, 4, &c. Eph. v. 22, &c. See also Tit ii. 4, 5. and 1 Pet. iii. 1, 2, 3. where modesty is recommended to them; and a great care in avoiding all superfluous ornaments, and unnecessary finery of dress.

The prophet Isaiah (iii. 12.) says, 'As for my people, women rule over them;' that is, weak and effeminate men; and in xix. 16. he says, 'In that day shall Egypt be like unto women;' that is, feeble and fearful. In Rev. xii. 1. the church is represented by a woman clothed with the sun, and the moon under her feet.

WORD. Sometimes the scripture ascribes to the word of God certain supernatural effects, and often represents it as animated and active. 'He sent his word, and healed them.' Psal. cvii. 20.

This term is also consecrated and appropriated, to signify the only son of the father, the uncreated wisdom, the second person of the most Holy Trinity, equal and consubstantial to the Father. St. John the evangelist, (i. 13.) more expressly than any other, has opened to us the mystery of the word of God, when he tells us, 'In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.' The Chaldee paraphrasts, the most ancient Jewish writers extant, generally make use of the word *memra*, which signifies the *word* in those places where Moses puts the name Jehovah. They say, for example, that it was the *memra*, or the *word*, which created the world, which appeared to Moses on mount Sinai, which gave him

him the law, which spoke to him face to face, which brought Israel out of Egypt, which marched before the people, which wrought all those miracles that are recorded in Exodus. It was the same word that appeared to Abraham, in the plain of Mamre, that was seen of Jacob at Bethel, to whom Jacob made his vow, and acknowledged as God, saying, 'If God will be with me, and will keep me in this way that I go, &c. then shall the Lord be my God.' Gen. xxviii. 20.

Word is taken for what is written in the sacred books of the Old and New Testament. Luke xi. 28. Jam. i. 22. It is taken for the divine law which teaches and commands good things, and forbids evil. Psal. cxix. 101. It is taken for every promise of God. Psal. cxix. 25, &c. and for prophecy or vision. Isa. ii. 1.

WORLD, in scripture, is taken for the whole universe, comprehending the heavens, earth, sea, the elements, the angels, men, animals; in a word, all created beings. 2. It is taken only for the globe of the earth, the waters, and all things therein contained. 3. For the race of mankind. Thus Jesus Christ says to his apostles, (John viii. 12.) 'I am the light of the world.' And elsewhere, (xvii. 25.) 'O righteous Father, the world

'hath not known thee.' And, (xv. 18.) 'If the world hate you, ye know that it hated me before it hated you.' 4. The World is also put for the lovers of this world: (*id.* xv. 19) 'If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' And St. Paul says, (Galat. vi. 14) 'The world is crucified unto me, and I unto the world.' And St. John says, (ii. 15.) 'Love not the world, nor the things that are in the world: If any man love the world, the love of the father is not in him.' Concerning the creation of the world, see the article CREATION. See also the articles HEAVEN, EARTH, SEA, SUN, MOON, &c.

WORM. When the scripture would represent to us a person that is weak, mean, and despised in the world, it compares him to a worm of the earth. See Job xxv. 6. and Psal. xxii. 6. The worm of the damned dies not, and their fire shall never be quenched. Isa. lxvi. 24. They will feel a worm of conscience, that shall never die; and the fiery wrath of God upon their souls and bodies, that shall never go out.

## Y

## Y E A

**Y**EAR. The Hebrews had always years, of twelve months each. But at the beginning, and in the time of Moses, these were solar years, of twelve months a-piece, having thirty days to each month; so that however the twelfth month had thirty-five days. We see, by the reckoning that Moses gives us of the days of the deluge, (Gen. vii.) that the Hebrew year consisted of three hundred and sixty five days. It is

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supposed that they had an intercalary month at the end of one hundred and twenty years; at which time the beginning of their year would be out of its place full thirty days. But it must be owned, that no mention is made in scripture of the thirteenth month, or of any intercalation. It is probable that Moses retained the order of the Egyptian year, since he himself came out of Egypt, was born there, had been instructed and brought up there, and

and since the people of Israel, whose chief he was, had been for a long time accustomed to this year. But the Egyptian year was solar, and consisted of twelve months of thirty days each, and that for a very long time before. After the time of Alexander the great, and the reign of the Grecians in Asia, the Jews reckoned by lunar months, chiefly in what related to religion, and the order of the festivals. St. John, in his Revelations, (Rev. xi. 2, 3. xii. 6, 14. xiii. 5) assigns but twelve hundred and sixty days to three years and an half? and consequently just thirty days to every month, and just three hundred and sixty days to every year. Maimonides tells us, that the years of the Jews were solar, and their months lunar. Since the completing of the Talmud, they have made use of years that are purely lunar, having alternately a full month of thirty days, and then a defective month of twenty-nine days. And to accommodate this lunar year to the course of the sun, at the end of three years they intercalate a whole month after Adar; which intercalated month they call *Ve-adar*, or the second Adar.

The civil year of the Hebrews has always begun at autumn, at the month they now call *Iisri*, which answers to our September, and sometimes enters into October, according as the lunations happen. But their sacred years, by which the festivals, assemblies, and all other religious acts, were regulated, begin in the spring at the month *Nisan*, which answers to March, and sometimes takes up a part of April, according to the course of the moon. See the article *MONTH*.

Nothing is more equivocal among the ancients, than the term year. The

year always has been, and still is, a source of disputes among the learned, whether on account of its duration, its beginning, or its end. Some think, that from the beginning of the world to the hundred and sixtieth year of Enoch, they reckoned only by weeks; and that it was the angel Uriel who revealed to Enoch the use of months, years, the revolutions of the stars, and the return of the seasons. Some people heretofore made their year consist only of one month, others of four, others of six, others of ten, and others of twelve. Some have divided one of our years into two, and have made one year of winter, another of summer. The beginning of the year was fixed sometimes at autumn, sometimes at the spring, and sometimes at midwinter. Some people have used lunar months, others solar. Even the days have been differently divided: some people beginning them at evening, others at morning, others at noon, and others at mid-night. With some the hours were equal, both in winter and summer; with others they were unequal. They counted twelve hours to the day, and as many to the night. In summer the hours of the day were longer than those of the night; but on the contrary, in winter the hours of the night were longer than those of the day. See the article *DAY*, and *HOOR*. The Hebrews always reckoned by weeks, as a memorial of the creation of the world, which was performed in seven days. They had weeks of seven years apiece, at the term of which was the sabbatical year: as also weeks of seven times seven years, that were terminated by the year of jubilee; and finally weeks of seven days. See the articles *WEEK*, and *SABBATH*.

## Z

**Z**AANAN, a city of the tribe of Naphtali. Micah i. 11.

**Z**ABAD, son of Shimeath, a woman of the country of Ammon; who, with Jehozabad, the son of Shimrith, a woman of the country of Moab, killed Joash king of Judah. 2 Chron. xxiv. 26.

**Z**ABAD. He was one of those who put away their wives, which they had taken contrary to the law. Ezr. x. 27. This is also the name of two other men mentioned in scripture, of whom nothing is known in particular.

**Z**ABADEANS, Arabians who dwelt to the east of the mountains of Gilcad. Jonathan the Maccabee overcame them. See 1 Mac. xii. 31. But it is very probable, that instead of Zabadeans, which is a name intirely unknown, it ought to be read Nabatheans, as Josephus has done. The Nabatheans are well known.

**Z**ABBAI, son of Bebai: he was one of those that, at the return from the captivity, separated themselves from the wives they had married against the Law. Ezr. x. 23.

**Z**ABDIEL, father of Jashobeam. He commanded the twenty-four thousand men who served for the first month, as the life-guard of king David. 1 Chron. xxvii. 2.

**Z**ABDIEL, king of Arabia: he killed Alexander Balas, king of Syria, who had fled to him for refuge, and sent his head to Ptolemy Philometor king of Egypt, who was then in Syria, and in pursuit of Alexander Balas.

**Z**ABINA, one of those that had married strange wives during the time of the captivity, and were obliged to disanish them after their return. Ezr. x. 43.

**Z**ABUD, son of Nathan, and a favourite of king Solomon. 1 Kings iv. 5.

**Z**ACCAI, or ZACHAI. His children returned from Babylon, to the number of seven hundred and sixty. Ezr. ii. 9.

**Z**ACCHEUS. Judas Maccabæus left Simon, Joseph, and Zaccheus, to besiege the sons of Bean, who had secured themselves in two towers. 2 Mac. x. 19. and 1 Mac. iv. 4, 5. But Simon's people being bribed with money, permitted some to escape out of the towers. Then Judas put these traitors to death. It is not clear that Joseph, Simon, or Zaccheus, had any share in this treachery.

**Z**ACCHEUS, chief of the publicans; that is, farmer-general of the revenues. When Jesus Christ passed through Jericho, (Luke xix. 1, 2, &c.) Zaccheus had a great desire to see him, but could not because of the multitude, and because he was low of stature. He therefore ran before, and climbed up into a sycamore tree, that he might see him as he passed by. When Jesus came to that place, he lifted up his eyes, and said to him, 'Zaccheus, make haste and come down, for to-day I must abide at thy house.' Zaccheus immediately came down, and received him with much joy. But those that saw this, murmured, and said within themselves, 'that he was gone to be a guest with a man that is a sinner.' In the mean time, Zaccheus said to Jesus, 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four fold.' For the Roman laws condemned publicans, when convicted of extortion, to make restitution to four times the value. Upon which Jesus Christ said to him, 'This day is salvation come to this house, soasmuch as he also is the son of Abraham. For the son of man

man is come to seek and to save that which was lost.' And this is all that the scripture informs us of Zaccheus the publican. Some have thought, that he was a gentile before his conversion; but the opinion of commentators is, that he was a Jew. There were many of this nation that exercised the employment of a publican. Clemens Alexandrinus says, that many did not distinguish Zaccheus from St. Matthew, pretending he was advanced to the apostleship after the death of Judas. Others have affirmed that St. Peter ordained him bishop of Cæsarea in Palestine. But it is probable they confounded him with another Zaccheus bishop of this church, who lived in the second century.

ZACCHUR, ZACCUR, or ZACHUR, father of Shammua, of the tribe of Reuben. Numb. xiii. 4.

ZACCHUR, or SAUBUD, son of Bigvai or Imri, who returned from the captivity of Babylon with his brother Uthai, and seventy persons of their family. Ezr. viii. 14. Nehem. iii. 2. This is also the name of two or three other men, of whom nothing is known in particular.

ZACHARIAH, ZACHARIAS, or ZECHARIAH, of the tribe of Reuben, prince of one of the families of this tribe. 1 Chron. v. 7.

ZACHARIAH, king of Israel; (2 Kings xiv. 29.) succeeded his father Jeroboam II. in the year of the world 3220. He reigned but six months, and did evil in the sight of the Lord. Shallum the son of Jabesh conspired against him, set upon him, and killed him in public, and then reigned in his stead. Thus was fulfilled what the Lord had foretold to Jehu, that his children should sit upon the throne of Israel to the fourth generation.

ZACHARIAH, son of Meshalemiab, a porter of the tabernacle of the Lord. He was of the race of Korah. 1 Chr. ix. 21.

ZACHARIAH, a Levite and doctor of the law: he was one of those that

were sent by king Jehoshaphat throughout the cities of Judah to instruct the people. 2 Chron. xvii. 7.

ZACHARIAH, son of Jehoiada, high-priest of the Jews; probably the same with Azariah. 1 Chron. vi. 10, 11. He was put to death by the order of Joash, in the year of the world 3164. This is what the scripture says of him: (2 Chron. xxiv. 20, 21, 22.) When the people of Judah forsook the Lord, the spirit of God came upon Zachariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: And when he died, he said, The Lord look upon it, and require it.' The year following God sent the army of Syria against Judah, which entered into Jerusalem, put to death the princes of the people, and sent a great booty to the king of Damascus, which they had got in this expedition. See the article JOASH.

Several commentators believe, that this is the Zacharias the son of Barachias, who, as our Saviour tells us (Matt. xxiii. 34, 35.) was slain by the Jews between the temple and the altar. For the different opinions of Commentators in regard to this Zacharias, see the article BARACHIAS.

ZACHARIAH, the eleventh of the twelve lesser prophets; being the son of Barachias, and grandson of Iddo. He returned from Babylon with Zerubbabel, and began to prophesy in the second year of the reign of Darius son of Hystaspes, in the year of the world 3484, in the eighth month of the holy year, and two months after

Haggai

Haggai had begun to prophesy. These two prophets, with united zeal, encouraged at the same time the people to go on with the work of the temple, which had been discontinued for some years. Ezr. v. 1. The time and place of the birth of Zachariah are unknown. Some will have him to have been born at Babylon, during the captivity. Others think he was born at Jerusalem, before the tribes of Judah and Benjamin were carried away. Some maintain that he was a priest, and impute to him what we have said in the foregoing article of the discovery of the high-priest Zechariah. But others affirm, that he was no priest. Many say he was the immediate son of Iddo. Others believe, with much more reason, that he was son of Barachiah, and grandson of Iddo.

He has been confounded with one Zachariah the son of Jeberechiah, who lived in the time of Isaiah; (Isai. viii. 2.) and with Zachariah the father of John the Baptist; which opinion is plainly incongruous. Lastly, he has been thought to be Zachariah son of Barachias, whom our Saviour mentions, and says, he was killed between the temple and the altar; though no such thing is any where said of our prophet. At this day, at the foot of the mount of Olives, they shew a tomb which they pretend to belong to the prophet Zechariah. Dorotheus maintains, that he was buried in a place called Bethariah, an hundred and fifty furlongs from Jerusalem.

Zachariah begins his prophecy with an exhortation to the people, to be converted to the Lord, and not to imitate the stubbornness of their fathers. Three months afterwards, the Lord gave him a vision of an angel on horseback, in the midst of a myrtle-grove, standing by the side of a river. Several other angels came to the first, and acquainted him, that the whole country was at peace, and abounded with inhabitants. He thence takes occasion to intreat the Lord, that he

would have compassion on the cities of Judah. The Lord gives him a most gracious and comfortable answer, and complies with his request. Then the prophet saw four horns, and four men going to break them in pieces with hammers; and he was told, that these four horns denoted so many powers that had oppressed his people, but that the time was come wherein they should be overthrown, and broke to pieces.

In the second chapter, the prophet has the vision of a man measuring Jerusalem with a line, and Zachariah is told, that, in time, Jerusalem should be so well peopled, as not to be able to contain its inhabitants. He relates, in the third chapter, the vision concerning the high-priest Joshua, standing before the angel of the Lord, and Satan accusing him, but Joshua was acquitted, and the Lord told him, that he was going to bring forth the *branch*, that is his servant the Messiah; and that he should be as a precious stone, upon which were seven eyes. He had afterwards the vision of a candlestick with seven branches, placed between two olive trees, from whence the oil trickled down into the lamps of the candlestick.

This is what we find in the fourth chapter. In the following chapter the prophet saw a flying roll, wherein was written the curse of the whole earth; and a vessel wherein sat a woman, upon whom a mass of lead fell down, and closed up the mouth of the vessel. Then he saw two women with wings, who lifted up the vessel between heaven and earth. The woman enclosed in the vessel denoted the iniquity of Babylon; the mass of lead that fell down upon her was the vengeance of the Lord; and the two women that lifted her up into the air were the Medes and Persians, who destroyed the empire of Babylon.

In the sixth chapter God shews Zachariah four chariots, which came forth from between two brazen mountains, and which represented the Persians, Greeks,



Greeks, Egyptians, and Syrians, each of which were to be made use of in their turns, to execute the wrath of the Lord against the countries of the north and south. After this Zachariah receives from Heldai, Tobijah, and Jedaiah, a certain quantity of gold, of which he makes two crowns; one for the high-priest Jothus, and the other for the branch, or Scubabel, as being the type of the Messiah.

In the fourth year of Darius, and of the world 3486, on the fourth day of the ninth month, the prophet was consulted by Serezer, Regem melech, and some others, whether they ought to continue to fast on the fifth month, as they had hitherto done, since the ruin of the temple? He gave them this answer, That the fasts were of their own invention, and that what God chiefly required of them was, to practise piety and justice; and that, finally, their days of fasting should be soon changed into days of joy and thanksgiving. This we read in the seventh and eighth chapters.

The ninth chapter contains menacing prophecies against the countries of Hadrach, Syria, and the Philistines. Then he foretels, in a very express manner, the coming of Jesus Christ, a Saviour, poor, and sitting upon an ass and a colt the foal of an ass. In the ninth chapter he speaks of the reign of the Messiah, and of the vengeance that the Lord will pour out upon the persecutors of Israel. Lastly, in the eleventh chapter he speaks of the war of the Romans against the Jews, of the breach of the covenant between God and his people; of thirty pieces of silver given for a recompence to the shepherd; of three shepherds put to death in one month.

In the twelfth chapter he describes the war of Antiochus Epiphanes against the Jews, the victories of the Maccabees, the mourning for the death of Judas Maccabaeus. In the thirteenth chapter he describes the flourishing

state of the Jews after the death of Antiochus Epiphanes, to that of the Messiah. In the seventh, and the two following verses, we see the calamities that were to fall upon the Jews after the death of Jesus Christ; and he continues the same subject in the chapter following. He describes the siege of Jerusalem by the Romans; he foretels the great extent of the christian church, the conversion of the Gentiles, the persecutions raised against the faithful, and the punishment that God inflicts upon these persecutors.

ZACHARIAH, the son of Barachiah, or Jeberechiah, of whom mention is made Isaiah viii. 2.; or, according to St. Jerom, this is the prophet mentioned in the Chronicles, under the reign of Hezekiah, or rather under the reign of Azariah, or Uziah. 2 Chron xxvi. 5. 'And he fought God in the days of Zachariah, who had understanding in the visions of God.' This Zachariah might live to the reign of Ahoz, in the year 3262, when the Lord said to him, 'Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.' Isaiah adds, 'And I took unto me faithful witnesses to record, Uriah the priest, and Zachariah the son of Jeberechiah.'

ZACHARIAH, a priest, of the family of Abia, the father of John the baptist, and husband to Elizabeth. We are told in the gospel: (Luke i. 5, 12, &c.) that 'Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.' But in the year of the world 3999, about fifteen months before the birth of Jesus Christ, as Zachariah was waiting his week, and performing the functions of priest in the temple, according to the custom of the priest's office, his lot was to burn incense  
4 P ' which

‘ when he went into the temple of the Lord,’ upon the altar of gold which was in the holy-place. There the angel Gabriel appeared to him, and told him, that his prayer was heard; and declared, that his wife Elizabeth should bear a son, whom he would call by the name of John. Zachariah asked the angel how he was to be convinced of that, seeing both he and his wife were greatly advanced in years. The angel told him, that he should be dumb, and not able to speak, until the time that this prophecy should be accomplished, because he believed not the divine promise.

When Zachariah came out of the temple, he was not able to speak; therefore he gave the people to understand, by signs, that he had seen a vision in the temple, and was become dumb. When the week of his ministry was compleated, he went home to his house, and his wife Elizabeth conceived a son, of whom she was happily delivered in due time: Her neighbours and kinsfolks came to congratulate her on this occasion; and, on the eighth day, circumcised the child, calling his name Zachariah, after his father; but Elizabeth insisted, that his name should be John. Then they desired a token from his father, how he would have him named, and making signs for a table-book, he wrote in it, that his name should be John, which was matter of admiration to all that were present. At that very instant, he had the use of his tongue restored to him, he spoke and praised God; and being filled with the Holy-Ghost, he prophesied, saying, ‘ Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began.’ He then directed his speech to the young baptist, to whom he foretold, that he should be a prophet,

and the forerunner of the Messiah, to prepare his way before him, and to teach his people the knowledge of salvation. This is all we find in scripture concerning this Zachariah. Some have thought that Zachariah the father of the baptist was high-priest, but no more appears from St. Luke than that he was an ordinary priest.

ZADOK, or SABOC, son of Ahitub, high-priest of the Jews, of the race or Eleazar. From the time of Eli, the high-priesthood had been in the family of Ithamar, but was restored to the family of Eleazar in the time of Saul, in the person of Zadok, who was put in the place of Ahimelech, or Abiathar, put to death by Saul, in the year of the world 2944. 1 Sam. xiii. 17, 18. At the same time that Zadok performed the function of the priesthood with Saul, Abiathar, otherwise called Ahimelech, performed it with David; so that till the reign of Solomon there were two high-priests in Israel; one of the race of Eleazar, which was Zadok; and another of the race of Ithamar, which was Abiathar. 2 Sam. viii. 17. For after the death of Saul and Ishbosheth, David thought fit to confirm the priesthood to Zadok, though he had been of the party of Saul.

The following is all we know in particular of Zadok. When David was forced to quit Jerusalem on account of the rebellion of his son Absalom, Zadok and Abiathar would have accompanied him with the ark of the Lord. 2 Sam. xv. 24, &c. But David would not suffer them to follow him in his retreat, saying, If I find favour in the sight of God, he will bring me back to Jerusalem; if not, let him do what he pleases, I am ready to comply with his will. Then directing his discourse to Zadok, he said, Art not thou a seer? return into the city with Ahimaaz your son, and let Abiathar and his son Jonathan return also. As for me, I will conceal myself in the country, till you send the

news of what passes. Zadok and Abiathar returned therefore to Jerusalem; but their two sons Ahimaaz and Jonathan hid themselves near the fountain of Rogel, that they might be ready to give intelligence to David of all the transactions of Absalom. At last, when Hushai the friend of David had defeated the counsel of Ahithophel, and informed Zadok and Abiathar of it, they communicated this advice to David, by means of the two young priests Ahimaaz and Jonathan.

After the defeat of Absalom, David sent word to Zadok and Abiathar, saying, (2 Sam. xix. 11, 12.) Give notice to the elders of Judah to come forth speedily to meet the king, to bring him back to Jerusalem; why do you suffer the other tribes to be before you? The two high-priests obeyed the king's commands, and persuaded the elders of Judah to shew their zeal for the king, by making haste to come and solicit his return into the metropolis.

Finally, the high-priest Zadok did not engage in the party of Adonijah, who aspired at the kingdom to the exclusion of Solomon; (1 Kings i. 8, 9, &c.) and when the prophet Nathan had prevailed with David to declare his will as to his successor, the king sent Zadok along with Nathan, and the chief officers of his court, to give the royal unction to Solomon, and to proclaim him king instead of his father, or at least to associate him with him in the kingdom. This was performed the same day; and while Adonijah and those of his party were at an assembly near the fountain of Rogel, where they had an entertainment, and in their mirth were saluting Adonijah as already king.

After the death of David, (1 Kings ii. 35.) Solomon excluded Abiathar from the high-priesthood, because he had espoused the party of Adonijah, and made Zadok high-priest alone. It is

not very well known when he died; but his successor was his son Ahimaaz, who enjoyed the high-priesthood under Rehoboam.

**ZALMON**, or **SALMON**, a mountain in the neighbourhood of Shechem. Judg. ix. 28. Mention is made of the flow of this mountain. Psal. lxxviii. 14.

**ZALMONAH**, an encampment of the Israelites in the wilderness. Numb. xxxiii. 41. Some think it was in this place that Moses put up the brazen serpent: others think it was at Penon. See **PENON**.

**ZAMZUMMIMS**, or **ZUMMIMS**, ancient giants who dwelt beyond Jordan, in the country afterwards inhabited by the Ammonites. Deut. ii. 20.

**ZAPHNATH-PANEAH**, the name which Pharaoh gave Joseph, (Gen. xli. 45.) and which St. Jerom has translated, *Sapienterem mentis*, though most interpreters render the original, 'one that discovers hidden things.'

**ZAPHON**, a city of the tribe of Gad. Josh. xiii. 27.

**ZARAH**, son of Judah and Tamar, twin brother of Pharez. Gen. xxxviii. 28, 29. See **PHAREZ**. Zarah had five sons, Ethan, Zimri, Heman, Caleel, and Jara. 1 Chron. ii. 6.

**ZARED**, or **ZERED**, a brook beyond Jordan, and on the frontier of the Meabites. It discharges it self into the Dead-Sea. See Numb. xxi. 12. Deut. ii. 13. 14.

**ZAREPHATH**, or **SAREPTA**, a city of the Sidonians, situate in Phœnicia, between Tyre and Sidon, upon the coast of the Mediterranean-Sea. It was remarkable for being the place of the dwelling of the prophet Elijah, (1 Kings xvii. 9, 10.) with a poor woman there, while there was a famine in the land of Israel.

**ZARETH-SHARAR**, a city of the tribe of Reuben, beyond Jordan. Josh. xiii. 19.

**ZEAL**, a mixt passion composed of grief and anger, and fervent love and desire. Phinchas is commended for having expressed much zeal against those wicked persons that violated the law of the Lord. Num. xxv. 11, 13. And in Psal. liix. 9, the Psalmist says, 'the zeal of thine house hath eaten me up:' my earnest desire to have all things duly ordered about thy worship, and my just displeasure and indignation at all abuses therein, has wasted my natural moisture and vital spirits.

**ZEEBAH**, a prince of the Midianites, whom Gideon himself thrust through with a sword, Judg. vii. 5, 21. Psal. lxxxiii. 11. When Gideon took Zebah and Zalmunna in their flight, he asked them, What sort of men were they that you put to death upon Mount Tabor? They answered, They were like you, and one of them was like a king's son. Then answered Gideon, They were my brethren, and sons of my mother: As the Lord lives, if you had spared them, I would not have put you to death. Then he said to his eldest son Jether, Fall upon them, and kill them. But he did not draw his sword, because he was but a child, and was afraid. Then Zebah and Zalmunna said to Gideon, kill us your self. Upon which he drew his sword, fell upon them, and slew them.

**ZEEBEDEE**, father of the apostles St. James and St. John the evangelist. We know nothing in particular that can be relied on concerning the person or actions of Zebedee, but only that he was a fisherman by profession, that his wife was called Salome, and that his two sons left him to follow our Saviour. See Matt. iv. 21.

**ZEBOIM**, one of the four cities of Pentapolis, that were consumed by fire from heaven. Gen. xiv. 2. and xix. 24. Rufebius and St. Jerom speak of Zeboim, as of a city remaining in their time, upon the western shore

of the Dead-Sea. Therefore, after the time of Lot and Abraham, this city must have been rebuilt about the same place it was before. Mention is made of the valley of Zeboim, 1 Sam. xiii. 18. and of a city of the same name in the tribe of Benjamin. Nehem. xi. 34.

**ZEBUDAH**, the mother of Jehoia-kim king of Judah. She was daughter of Pedaiah of Rumah, 2 Kings xxiii. 36.

**ZEBUL** was made governor of the city of Shechem by Abimelech the son of Gideon. Judg. ix. 28, &c. Gaal the son of Abed having prevailed with the Shechemites to revolt, Zebul sent intelligence of it to Abimelech, who marching all night, appeared next morning upon the hills near Shechem. Gaal going forth out of the city, and being at the gate with Zebul, he said to him, See, a great multitude comes down from the mountain. Zebul answered him, They are only the shadows of the hills, which seem to you to be men. But as the troops of Abimelech advanced farther, and it could no longer be doubted but that they were men, Zebul said to Gaal, Where is now that confidence with which you was used to ask, who is Abimelech that we should be subject to him? Are not those the people that you are used to contemn? Go out therefore and fight with them. He then put himself at the head of the Shechemites, and went out to give battle to Abimelech, but was soon overcome by him.

**ZEBULON**, or **ZABULON**, the sixth son of Jacob and Leah. Gen. xxx. 20. He was born in Mesopotamia, about the year of the world 2250. His sons were Seied, Elon, and Jakkai. Gen. xli. 14. Moses acquaints us with none of the particulars of the life of this patriarch; but Jacob, on his death-bed, when he gave his last blessing to his sons, said to Zebulon, (Gen. xlix. 13.) 'Zebu-

• lun shall dwell at the haven of the  
 • sea, and he shall be for a haven of  
 • ships, and his border shall be unto  
 • Zidon.' This plainly shewed, that  
 the portion of Zebulun was to extend,  
 as it did in effect, along the coast of  
 the Mediterranean-Sea, one end of it  
 bordering upon this sea, and the other  
 extending to the sea of Tiberias. *Viz.*  
*Josh. xix. 10, &c.* In the last words  
 that Moïses addresses to the tribes of  
 Israel, he joins Zebulun and Issachar  
 together; saying, (*Deut. xxxiii. 18.*)  
 • Rejoice, Zebulun, in thy going out,  
 • and Issachar in thy tents. They  
 • shall call the people unto the moun-  
 • tain, there they shall offer sacrifices  
 • of righteousness. For they shall  
 • suck of the abundance of the seas,  
 • and of treasures hid in the sand?  
 By which he meant, that these two  
 tribes being at the great distance  
 towards the north, should come to-  
 gether to the temple at Jerusalem, to the  
 holy mountain, and each bring with  
 them such of the other tribes as lay  
 in their way; and that being by their  
 situation upon the coast of the Me-  
 diterranean-Sea, they should apply  
 themselves to trade and navigation,  
 and to the melting of metals and glass,  
 denoted by these words, 'Treasures  
 hid in the sand.' The river Belus,  
 whose sand was very fit for the making  
 of glass, was in the tribe of Zebu-  
 lun.

When the tribe of Zebulun came out  
 of Egypt, it had for its head or chief  
 (*Numb. i. 9, 31.*) Eliab the son of  
 Elon, and comprehended fifty-seven  
 thousand four hundred men able to  
 bear arms. In another review that  
 was made nine and thirty years after  
 the former, this tribe amounted to  
 sixty thousand five hundred men, that  
 were of age to bear arms. *Numb.*  
*xxvi. 26, 27.* The tribes of Zebulun  
 and Naphtali very much distinguished  
 themselves in the war of Barak and  
 Deborah against Siera, the general  
 of the armies of Jabin. *Judg. iv.*  
*5—10; and v. 4, 13.* It is thought

the same tribes were the first that were  
 carried away into captivity beyond the  
 Euphrates, by Pul and Tiglath-pilne-  
 ser, Kings of Assyria; (*1 Chron. v. 26.*)  
 but they had still the advantage of  
 hearing and seeing Jesus Christ in their  
 country, older and longer than any  
 other of the tribes. *Mat. ix. 1. Mat.*  
*iv. 13, 15.*

ZEBULON, a city of the tribe of  
 Asher, but which probably was after-  
 wards yielded to the tribe of Zebulun,  
 from whence it took its name. *Josh.*  
*xix. 27.* It was not far from Isole-  
 mnis, since Josephus makes the length  
 of lower Galilee to be from Tiberias  
 to Ptolemais. Elon, the judge of  
 Israel, was of the tribe of Zebu-  
 lun, and was buried in this city. *Judg.*  
*xii. 12.*

ZACHARIAH, or ZACHARIAH.  
 See ZACHARIAH.

ZEDAD, a city of Syria, situate  
 to the north of the land of promise.  
*Numb. xxxiv. 8. Esai. xlii. 15.*

ZEDKIAH, or MATTHAN, the  
 last king of Judah before the captivity  
 of Babylon. He was the son of Josiah,  
 and uncle to Jehoiachin his predecess-  
 or in the kingdom. When Nebu-  
 chadnezzar took Jerusalem from Je-  
 hoiachin he carried this king to Baby-  
 lon, and instead of him put up his  
 uncle Mattaniah, whose name he  
 changed to Zedekiah, and made him  
 promise with an oath that he would  
 continue in fidelity to him. *2 Kings*  
*xxiv. 17, &c. 2 Chron. xxxvi. 10, &c.*  
*and Ezek. xvii. 13, &c.* He was one  
 and twenty years old when he began  
 to reign at Jerusalem in the year of  
 the world 3405, and he reigned there  
 eleven years. His mother's name was  
 Hamutal, the daughter of Jeremiah of  
 Libnah. He did evil in the sight of  
 the Lord, and regarded not the me-  
 naces that were delivered to him by  
 the prophet Jeremiah, who spoke to  
 him from the Lord; but instead of  
 being converted to God, he hardened  
 his heart the more. The princes and  
 the people of Judah imitated his im-  
 piety,

piety, and abandoned themselves to all the abominations of the Gentiles, which so provoked the Lord, that he resolved upon their destruction.

In the first year of his reign, Zedekiah sent to Babylon Blalah the son of Shephan, and Gemariah the son of Hilkiah, probably to carry his tribute to Nebuchadnezzar. By these messengers Jeremiah sent a letter to the captives at Babylon. Four years afterwards, either Zedekiah went thither himself, or sent a deputation into Babylon; for the original text admits of either of these interpretations, as taken notice of more particularly under the article **SERRAIAH**.

The chief design of this embassy was to solicit Nebuchadnezzar to restore the sacred vessels belonging to the temple. Baruch i. 8. Lastly, in the ninth year of his reign, he revolted against Nebuchadnezzar; whereupon that king marched his army against Zedekiah, and took all the fortified places of his kingdom, except Lachish, Azekah, and Jerusalem.

He sat down before Jerusalem on the tenth day of the tenth month of the holy or feebatikal year, in which the people set their slaves at liberty, according to the law. Some time afterwards Pharaoh Hophrah, king of Egypt, took the field, to come to the assistance of Zedekiah. Jer. i. xxxvii. 3, 4, 5, 10. Then Nebuchadnezzar left the siege of Jerusalem, and went to meet him, gave him battle, defeated him, and obliged him to return into Egypt; after which he returned to the siege of Jerusalem. In the mean while, the people of Jerusalem, thinking their slaves freed from the fear of Nebuchadnezzar, took the slaves again which they had before set at liberty, which drew upon them great reproaches and threatenings from Jeremiah. xxxiv. 11—12. During the siege, Zedekiah often consulted with Jeremiah, who always advised him to surrender, and pronounced the greatest

his rebellion: *id.* xxxvii. 3—10. xxi. But that unfortunate prince had neither patience to hear, nor resolution to follow, good counsels. Lastly, in the eleventh year of Zedekiah, (2 Kings xxv. 2, 3, 4, &c.) on the ninth day of the fourth month, which answers to the month of July, the city of Jerusalem was taken. Zedekiah, and all his people, endeavoured to escape by the favour of the night, but the Chaldean troops pursuing them, they were overtaken in the plain of Jericho. He was taken and carried to Nebuchadnezzar, who was then at Riblah, a city of Syria. There, the king of Chaldaea reproaching him with his perfidy, caused all his children to be slain before his face, and then had his eyes put out; and, loading him with chains of brass, he ordered him to be sent to Babylon. Jer. xxxii. 4—7. lii. 4—11. The year of his death is not known: the rabbins say he died of grief: for, having been invited to a feast that Nebuchadnezzar made to his friends, Zedekiah was there made drunk, and in his drunkenness he committed several indecent actions, unworthy his birth and the condition he was in; for which he afterwards conceived such remorse, that he died upon it. But these traditions are of no great authority, and learned men are agreed, that they have no right to bear the name of St. Jerom. Jeremiah (xxxiv. 4, 5.) had assured him, that he should die in peace, that his body should be burnt, as those of the kings of Judah had used to be burnt; that they should mourn for him, by saying, Ah Lord!

**ZEDEKIAH**, son of Chenaanah, and a false prophet of Samaria. As king Ahab was once with Jehoshaphat king of Judah, near the gate of Samaria, (1 Kings xxii. 11, 24.) deliberating about the war they had undertaken against the city of Ramoth-Gilead; Zedekiah the son of Chenaanah put iron-horns upon his head, and said to Ahab king of Israel, Thus saith the

Lord,

Lord, you shall beat Syria, and toss it up into the air with these horns. But the prophet Micaiah, the son of Imlah, being sent for, and denouncing the direct contrary to this, Zedekiah came near him, and giving him a slap on the face, said to him, Which way went the spirit of the Lord from me to speak unto thee? Then Micaiah said to him, You will see that, when you shall be obliged to hide yourself in an inward chamber: we are not told what became of Zedekiah, but the prophecies of Micaiah were proved true by the event. See MICAIAH.

**ZEDEKIAH**, son of Maaseiah, a false prophet, who always opposed Jeremiah, and against whom, as well as against Ahab the son of Kolaiah, Jeremiah pronounced a terrible menace. See Jer. xxix. 21, 22. and the article AHAB.

**ZEEB**, or **ZEB**, one of the princes of Midian, who, being found in a wine-press, was taken and put to death by the Ephraimites, who took off his head, and sent it to Gideon beyond Jordan. Judg. vii. 25.

**ZELAH**, a city of the tribe of Benjamin, (Josh. xviii. 28.) where Saul was buried, in the tomb of his father Kish. 2 Sam. xxi. 14.

**ZELOPHEHAD**, the son of Hezher of the tribe of Manasseh. He died without male children, and left five daughters, Mahlah, Noah, Hoglah, Milcah, and Tizbah, who received their portion in the land of Gilead, with the rest of their tribe. Numb. xxvi. 33, and xxvii. 2.

**ZELOTES**. See SIMON ZELOTES.

**ZEMARAIM**, a city of Benjamin near Bethel. Josh. xviii. 22. This also is the name given to the mount Shemer. 2 Chron. xlii. 4.

The Zemaraites were descended from the tenth son of Cain, who is thought to have inhabited Simyra, a city of Phoenicia near Orthosia.

**ZENAS**, a doctor of the law, and

disciple of St. Paul. Tit. iii. 13. We know nothing else of him, but that he was an apostolical man, well instructed in the Jewish law, and very well esteemed by St. Paul. This apostle sends word to Titus that he would have Zenas come to him to Nicopolis, as also Apelles, and that he should take care that nothing might be wanting to them for this journey. Dorotheus bishop of Tyre makes him bishop of Diospolis in Palestine.

**ZEPHANIAH**, son of Maseiah, called, (2 Kings xxv. 18.) 'the second priest,' while the high priest Seraiah performed the functions of the high-priesthood, and was the first priest. It is thought, that Zephaniah was as his deputy, to discharge the duty when the high-priest was sick, or when any other accident happened to him, to hinder him from performing his office. After the taking of Jerusalem by the Chaldeans, Seraiah and Zephaniah were taken and sent to Nebuchadnezzar, who was then at Riblah, and who caused them to be put to death, in the year of the world 3415. Zephaniah was sent more than once by Zedekiah, to consult Jeremiah about what should happen to the city. Jer. xi. i. xxxvii. 3. We know not whether Josiah and Hen, mentioned in Zech. vi. 10, 14. were the sons of this Zephaniah, or of some other.

**ZEPHANIAH**, son of Cushi, and grandson of Gedaliah, was of the tribe of Simeon, according to Epiphanius, and of the mountain of Sarabata, a place not mentioned in scripture. The Jews are of opinion, that the ancestors of Zephaniah, recited at the beginning of his prophecy, were all prophets themselves. Some have pretended, without any foundation for it, that he was of an illustrious family. We have no exact knowledge, either of his actions, or the time of his death. He lived under king Josiah, who began to reign in the year of the world 3563. The description which Zephaniah

niah gives of the disorders that prevailed in his time in Judah, gives occasion to judge, that he prophesied before the eighteenth year of Josiah; that is, before this prince had reformed the abuses and corruptions that prevailed in his dominions. 2 Kings xii. 3, 10, 12. Besides, he foretels the destruction of Nineveh, (Zeph. i. 13.) which could not fall out before the sixteenth year of Josiah, by allowing, with Berossus, twenty-one years to the reign of Nabopolassar over the Chaldeans. Therefore we must necessarily place the beginning of Zephaniah's prophecy at the beginning of the reign of Josiah.

The first chapter of this prophet is a general threatening against Judah and all the people whom the Lord had appointed to the slaughter. Then in the second chapter, he inveighs against the Phœnicians and Assyrians. There he foretels the fall of Nineveh, which happened in the year of the world 3578. The third and last chapter has two parts: the first contains invectives and threatenings against Jerusalem; and the second gives comfortable assurances of a return from the captivity, and of a happy and flourishing condition.

**ZEPHATH**, a city of the tribe of Simeon. Judg. i. 17. It is probably the same with Zephathah; and was called Hermah, or Anathema, after the victory obtained by the Israelites over the king of Arad. Numb. xxi. 3. Judg. i. 17.

**ZEPHATHAH**. The valley of Zephathah near Mareslah, is mentioned in 2 Chron. xiv. 10.

**ZERAH**, son of Simeon and grandson of Jacob, father of the Zarahites. Numb. xxvi. 13.

**ZERAH**, king of Ethiopia, or rather of Cush in Arabia Petrea upon the Red-sea, came out against Asa king of Judah with an army of a million of foot, and three hundred chariots of war; and advancing as far as Mareslah, Asa

went to meet him; and putting his army in order of battle in the valley of Zephathah, near Mareslah, he called upon the Lord, who cast a terror and consternation into the hearts of the Ethiopians, so that they ran away: whereupon Asa and his whole army pursued them as far as Gerar, plundered their cities, and brought back a great booty. See 2 Chr. xiv. 9, 10, &c. and the article **ASA**.

**ZEREDA**, a city of the tribe of Ephraim, the place of the nativity of Jeroboam the son of Nebat. 1 Kings xi. 26.

**ZEREDATHAH**, otherwise called **ZARTAN**, a city of the tribe of Ephraim, in which were cast the great works of brass that Hiram made for Solomon's temple. 2 Chr. iv. 17. 1 Kings vii. 45. The waters of Jordan flowed up as far as Zartan, or Zartan, at the time that the Hebrews passed over this river, under the conduct of Joshua. iii. 16.

**ZERESH**, the wife of Haman, who advised her husband to the destruction of Mordecai. Esth. v. 10. 14.

**ZERUBBABEL**, or **ZOROBABEL**, son of Salathiel, of the royal race of David. St. Matthew (i. 12.) and the Chronicles, (1 Chr. iii. 19) make Jechoniah king of Judah, to be father to Salathiel; but they do not agree as to the father of Zerubbabel. The Chronicles will have Pedaiah to be father of Zerubbabel; but St. Matthew, St. Luke, Ezra, and Haggai, constantly make Salathiel his father. We must therefore take the name of son in the sense of grandson, and say that Salathiel having taken care of the education of Zerubbabel, he was always afterwards looked upon as his father. Some think, that Zerubbabel had also the name of Shefazzar, and that he is pointed out by this name in Ezra, i. 8. See **SHESEBAZZAR**.

Zerubbabel returned to Jerusalem a long time before the reign of Darius the son of Hytaspes. He returned immediately



immediately after the beginning of the reign of Cyrus, in the year of the world 3463.

The following is what the scripture informs us concerning Zerubbabel. Cyrus committed to his care the sacred vessels of the temple, which he sent back to Jerusalem. Ezr. i. 11. He is always named first, as being the chief of the Jews that returned back into their own country. Ezr. ii. 2. iii. 3. v. 2. He laid the foundations of the temple, (*v. iii. 8, 9*) and there restored the worship of the Lord, and the useful sacrifices. When the Samaritans offered themselves to rebuild the temple of the Lord in conjunction with the Jews, Zerubbabel and the principal men of Judah made them this answer, that they could not let any other share with them in this honour, since Cyrus had granted his commission to the Jews only.

When this work was discontinued for a good while, the prophets Haggai and Zechariah were inspired of the Lord, to encourage Zerubbabel and the other Jews to resume the work; which they did, in the second year of Darius son of Hytaspes, in the year of the world 3475. When the Lord shewed the prophet Zechariah two olive-trees, near the golden candlestick with seven branches, the angel that was sent to explain this vision to the prophet, let him know, that these two olive-trees, which supplied oil to the great candlestick, were the prince Zerubbabel, and Joshua the high-priest, the son of Josedech. The scripture tells us nothing of the death of Zerubbabel, but informs us, that he left seven sons and one daughter. 1 Chr. iii. 19. These were Meshulam, Hananiah, and Shelomith their sister, Hathabah, Ohel, Berechiah, Hafadiah, and Juihab-heled. St. Matthew (i. 13.) makes the name of one of his sons to be Abiad, and St. Luke (iii. 27.) makes it Rhesa. Consequently one of the sons of Zerubbabel here enumerated must have more than one name.

Some would make the distinction of two Zerubbabels, the second of which was the son of Pedaiah: but others think, that Pedaiah was son to Salathiel, and father of Zerubbabel; and that the scripture generally calls Zerubbabel the son of Salathiel, only because this Salathiel his grandfather might be more eminent than Pedaiah.

ZERUJAH, the sister of David, and mother of Joab, Abihai, and Adabel. 2 Sam. ii. 13. 1 Chr. ii. 16.

ZIBA, a servant of Saul. 2 Sam. ix. 2, 3, &c. King David having resolved to show some kindness to some one of the race of Saul, he order'd Ziba to come to him, and asked him, if there was any one remaining of the house of Saul, to whom he might show some kindness, for the sake of Jonathan. Ziba told him, that there was still one of Jonathan's sons left, whose name was Mephibosheth, who was lame, and dwelt in the house of Machir, at Lo-debar. David sent for him, and told him, he should have the privilege of sitting at his table all the rest of his life. He said moreover to Ziba, I have given Mephibosheth all that belonged to Saul; therefore make the best of his estate, that your master may have a sufficient subsistence. Ziba replied, My lord and my king, your servant will obey your commands; and Mephibosheth shall be served at my table, when he shall please to be there, as one of the king's sons. Now Ziba had fifteen sons, and twenty servants, who were all employ'd to attend Mephibosheth, and to make the best of his estate. But Mephibosheth eat at the king's table, though he dwelt with Ziba.

SOME years after, (2 Sam. xvi. 1, 2, &c.) when David was forced to leave Jerusalem, because of the rebellion of his son Absalom, Ziba went out to meet David, with two asses loaded with provisions. The king asked him, what do you mean by these? Ziba answered, the asses are to mount some of the king's officers, and the provisions

sions are for those that attend you. David then asked him, where is Mephibosheth? Ziba replied, he continues at Jerusalem, with this notion, that the house of Israel will now restore him to the kingdom of his father. The king then said to Ziba, I will give you all that belongs to Mephibosheth. Ziba replied, all that I desire, my lord, and my king, is, to have some share in your favour.

After the defeat of Absalom, (2 Sam. xix. 17, 24.) Ziba came to meet the king, with his fifteen sons and twenty servants, who made haste to pass over the Jordan, that they might be serviceable to the king and his people, at their passing over the ford of the river. Mephibosheth also came to meet the king, and in such a plight as sufficiently shewed his trouble for the king's absence. For from the time of David's flight, he had neither washed his feet nor trimmed his beard, or taken any care of his dress. And being admitted to pay his compliments to the king at Jerusalem, David asked him, Mephibosheth, why did you not go along with me, but stay here at Jerusalem? To which Mephibosheth replied, O king, my servant deceived me: for I bid him prepare me an ass, that I might follow you, instead of which he went himself, to accuse me falsely to my lord the king; and thus he went on to vindicate himself, till the king interrupted him, telling him, that what he had determined should obtain; and requiring him to divide the estate with Ziba; and thus was Ziba put in possession of half Saul's paternal estate. See **MEPHIBOSHETH**.

**ZIGLAG**, a city which Achish king of Gath gave to David, while he took shelter in the land of the Philistines; and which after that always remained as a domain to the kings of Judah. 1 Sam. xxvii. 6. The Amalekites took and plundered it, in the absence of David. Joshua had allotted it to the tribe of Simeon. Josh. xix. 5. It was

situate in the extreme parts of the tribe of Judah southwards.

**ZILLAH**, one of the two wives of Lamech, and mother of Tubal Cain and Naamah. Gen. iv. 22.

**ZILPAH**, Leah's maid, who became wife of the second order to Jacob; and was mother to Gad and Asher. Gen. xxx. 9. and xlvii. 18.

**ZIMRAN**, the first son of Keturah by Abraham. Gen. xxv. 2. He dwelt in Arabia with his brethren.

**ZIMRI**, son of Zerah, and grandson of Judah and Tamar. 1 Chr. ii. 6.

**ZIMRI**, son of Sala, prince of the tribe of Simeon, who went publicly into the tent of Cozbi, a Midianitish woman, and was followed by Phinehas, the son of Eleazar the high-priest, and there stabbed by him along with Cozbi, in the midst of their lewd embraces. Numb. xxv. 14.

**ZIMRI**, general to one half of the cavalry of Elah king of Israel, (1 Kings xvi. 9 &c.) when he rebelled against his king. For while this king was making merry at Tirzah, Zimri fell upon him, killed him, and usurped his kingdom. He entirely cut off the whole family of his master, without sparing any of his relations or friends; all which he did to fulfil the word of the Lord, as it was denounced to Baasha, the father of Elah, by the prophet Jehu. Zimri reigned but seven days; for the army of Israel, that then was 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 was just upon the point of being taken, burnt himself in the palace, with all the riches that were therein. He did evil before the Lord, and was cut off in his iniquity. The rest of his actions, his conspiracy and tyranny, were recorded at length in the annals of the kings of Israel.

**ZIN**, or **SIN**, a city to the south of the land of Promise. Numb. xxxiv. 4.

Perhaps

Perhaps this may be the same with Senaah, Ezr. ii. 35. or Zin, Josh. xv. 3.

ZION, or SION, a mountain upon which the temple of the Lord was built in Jerusalem by Solomon, and where David built the city of David, over against and to the north of the ancient Jebus, (Psal. xlviii. 2.) or Jerusalem, which stood upon the hill opposite to Zion. The scripture generally puts mount Zion for the place where the temple of the Lord stood; but strictly it was rather upon mount Moriah, which was one of the hills of which mount Zion was composed. Mr. Reland pretends, that mount Zion was to the south of Jerusalem, and not to the north. The reader may consult his reasons. See MORIAH.

ZIOR, or STOR, a city of the tribe of Judah. Josh. xv. 54.

ZIPH, or ZIF, the second month of the holy year of the Hebrews. This is the same that was afterwards called Jiar, and answers to the moon of April. We find the name Zif only in Kings vi. 1.

ZIPH, a city of the tribe of Judah. Josh. xv. 24. St. Jerom says, that even in his time they shewed the village of Ziph, eight miles from Hebron eastward. David kept himself concealed for some time in the wilderness of Ziph. 1 Sam. xxiii. 14, 15.

ZIPH. It appears that there was still another city called Ziph, near Maon and Carmel of Judah. Josh. xv. 55.

ZIPHON, a city north of the Land of Promise. Numb. xxxiv. 9. St. Jerom says, that it is Zephirim in Cilicia.

ZIPPORAH, or SEPHORA, daughter of Jethro, and wife of Moses, and mother of Eliezer and Gershom. Exod. ii. 16, 17, &c. When Moses was forced to fly out of Egypt, he withdrew into the country of Midian; and there having stood up in the defence of the daughters of Jethro, the priest or prince of the city of Midian, against

the shepherds who would have hindered them from watering their flocks; Jethro took him into his house, and gave him his daughter Zipporah in marriage, by whom he had two sons, Eliezer and Gershom.

Several years after, (*id.* iv. 20, 21, &c.) when Moses, in obedience to the commands of the Lord, set out to return into Egypt, with Zipporah and his two sons, while they were in a public inn, the angel of the Lord was about to put him to death: but it is not clearly expressed in the text, whether it was Moses or Eliezer that the angel was going to put to death. Upon which Zipporah took a sharp stone, and having circumcised her son, she laid hold of the feet of Moses, saying, You are a bloody husband unto me. After which the angel quitted Moses, or Eliezer; and Zipporah, with her two sons, went back to her father Jethro. See the article MOSES.

Some time after this, when Moses had brought the people of Israel out of Egypt, and they were advanced as far as the camp of Sinai, (*id.* xviii. 2.) Jethro came to meet Moses, and brought with him Zipporah and her two sons. Moses received them with all possible demonstrations of joy and affection. See the article JETHRO.

The scripture tells us no other particulars of the life of Zipporah; only in relation to the quarrel between her, Aaron, and Miriam, as related under MIRIAM.

ZIZ. King Jehoshaphat obtained a victory over the Ammonites and Moabites near the cliff of Ziz. 2 Chr. xx. 16. It is thought, that this is the same with Ziza, which Ptolemy places in Arabia Petrea.

ZOAR, a city of Pentapolis, lying on the southern extremity of the Dead-sea. It was intended to be consumed by fire from heaven, together with the other five cities, but at the intercession of Lot, who requested it as a place of refuge, it was preserved. Gen. xix. 22.

It was called Bela before: (Gen. xiv. 2.) but when Lot desired it of the angel, he insisted on the finalness thereof; whence it was called *Zoar*, which in Hebrew signifies *small*. *Bela* signifies to *flow up*; and St. Jerom observes, that this name was given it because, that, as soon as Lot was retired thence, it was swallowed up by an earthquake.

**ZOHELETH.** The stone of Zoheleth was near the fountain Rogel, or Ben-rogel, just under the walls of Jerusalem. Kings. i. 9. The rabbins tell us, that this stone served as a subject of exercise to the young men, who tried their strength by throwing it, or rather rolling it, or lifting it. Others think it was useful to the fullers, or whittiers, to beat their cloaths upon, after they had washed them.

**ZOPHAR,** the Naamathite, one of the friends of Job. Job. ii. 11. The Septuagint call him *Sophar*, king of the Mineans; the interpreter of Origen makes him king of the Nomades. We cannot tell whether Naamath be the name of his country, or of his father.

**ZORAH,** a city of Judah, which was built or fortified by Rehoboam. 2 Chr. xi. 10.

**ZORAH,** a city belonging to the tribe of Dan, and the bath-place of Samson. Judg. xiii. 2. It was upon the frontier of this tribe and that of Judah, not far from Eithaal.

**ZUPH,** a Levite, the great-grandfather of Elkanah, (1 Sam. i. 1. 1 Chr. vi. 35.) the father of Samuel, and head of the family of Zuphim, who dwelt at Ramath; whence it had its name of Ramathaim-zophim; and the name of the land of Zuph, (1 Sam. ix. 5.) which was given to the whole canton.

**ZUR,** a prince of Midian, and father of Cozbi, who, with Zimri, was killed by Phinchas, in the exercise of a shameful and criminal action. Numb. xxv. 15. Zur was taken, and put to death with the other princes of Midian. (Numb. xxxi. 8.) in the year of the world 2553.

**ZURISHADDAI,** father of Shelumiel. This Shelumiel was chief of the tribe of Simeon at the time of the departure out of Egypt. Numb. i. 6.

**ZUZIMS,** certain giants, who dwelt beyond Jordan, and who were conquered at Ham, by Chedorlaomer and his allies, in the year of the world 2079. Gen. xiv. 5. The Vulgate, and the Septuagint, say, they were conquered with the Rephaims in Ashteroth-karnaim. The Chaldee interpreters have taken Zuzim in the sense of an appellative, for stout and valiant men; and the Septuagint have rendered the word *Zuzim* ἰσχυροὶ, *i. e.* *robust nations*. We meet with the word Zuzim only in this place. Calmet is of opinion, that the Zuzims are the same with the Zamzumims.







