

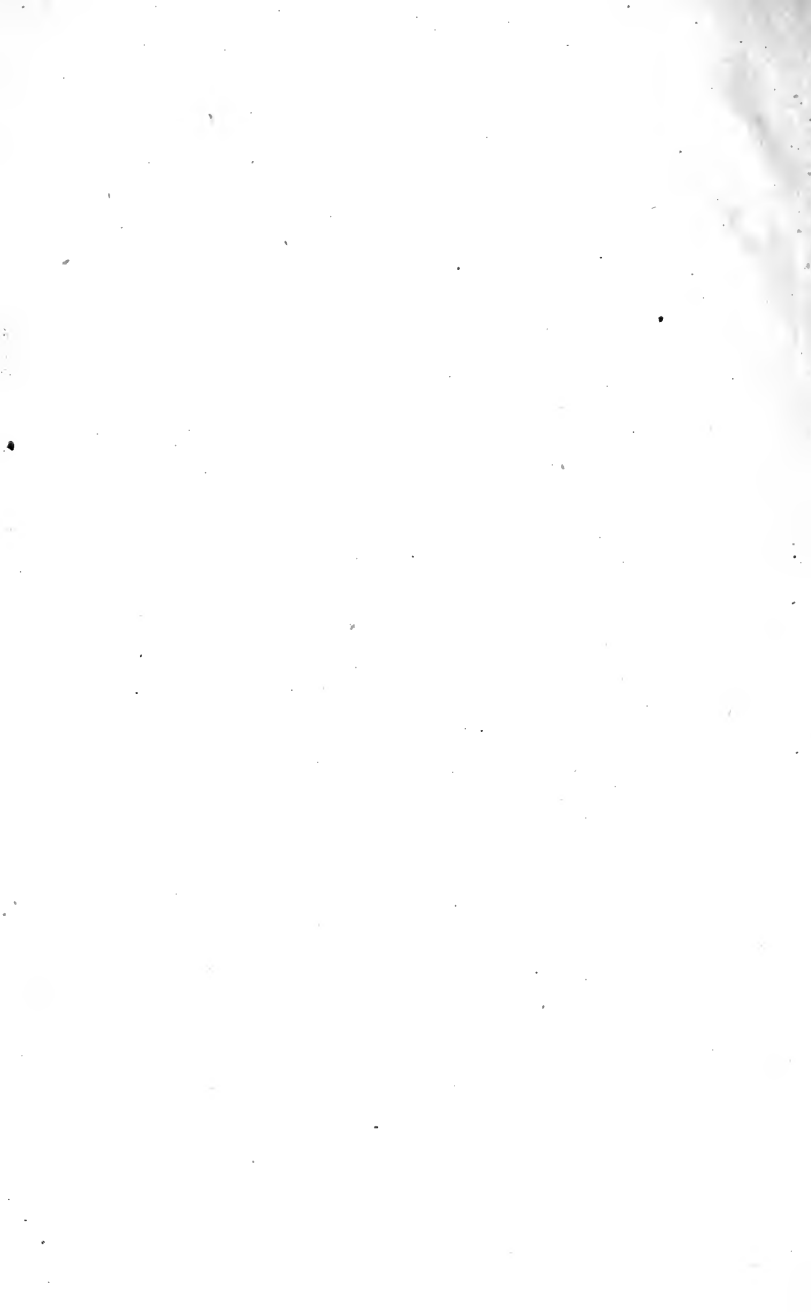
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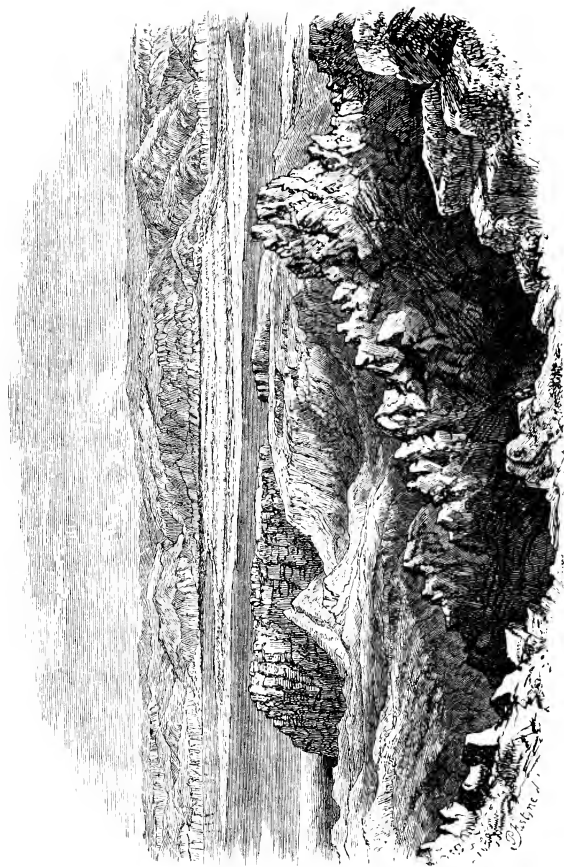
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THE DEAD SEA.

*Frontispiece.*

A

# SMALLER DICTIONARY

OF THE

## BIBLE.

FOR THE USE OF SCHOOLS AND YOUNG PERSONS.

✓  
BY WILLIAM SMITH, D.C.L., LL.D.

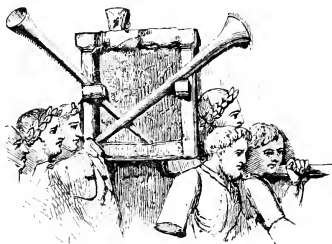


Table of Shew Bread From the Arch of Titus.

*NEW EDITION.*

*With Maps and Illustrations.*

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1872.

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## P R E F A C E.

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THE 'Larger Dictionary of the Bible' is mainly intended for Divines and Scholars, and the 'Concise Dictionary' for Families and Students; but a smaller and more elementary work is needed for the use of Schools, Sunday School Teachers, and Young Persons in general. I have accordingly drawn up from the former works this 'Smaller Dictionary' myself, and have spared no pains to adapt it to the wants of the persons for whom it is intended. It contains such an account of Biblical antiquities, biography, geography, and natural history as a young person is likely to require in the study of the Bible. Judgment is needed in knowing what subjects ought to be omitted as well as inserted in such a work as the present; but it is confidently believed that those for whom the book is chiefly designed will not turn in vain for the information of which they are in quest. It contains every name in the Bible and Apocrypha respecting which anything can be said; it gives an account of each of the books of the Bible; it explains the civil and religious institutions, the manners and customs of the Jews, as well as of the various nations mentioned or alluded to in Scripture; in fine, it seeks to render the same service to the study of the Bible as the Smaller Classical Dictionaries have done for the study of the Greek and Roman Classics in schools.

In addition to the woodcuts inserted in the text, thirty-one separate views are given of some of the most important places mentioned in the Bible; and several maps are added to illustrate the articles relating to geography and history.

WM. SMITH.

*London, May 19th, 1866.*





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# A SMALLER DICTIONARY OF THE BIBLE.

## AARON

**A**'ARON, the son of Amram and Jochebed, and the elder brother of Moses and Miriam (Num. xxvi. 59, xxxiii. 39). He was a Levite, and is first mentioned in Ex. iv. 14, as one who could "speak well." He was appointed by Jehovah to be the Interpreter and "Mouth" (Ex. iv. 16) of his brother Moses, who was "slow of speech;" and accordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30, vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, &c.) Thus on the way to Mount Sinai, during the battle with Amalek, Aaron is mentioned with Hur, as staying up the weary hands of Moses, when they were lifted up for the victory of Israel (not in prayer, as is sometimes explained, but) to bear the rod of God (see Ex. xvii. 9). Through all this period he is mentioned as dependent upon his brother, and deriving all his authority from him. The contrast between them is even more strongly marked on the arrival at Sinai. Moses at once acts as the mediator (Gal. iii. 19) for the people, to come near to God for them, and to speak His words to them. Aaron only approaches with Nadab, and Abihu, and the seventy elders of Israel, by special command, near enough to see God's glory, but not so as to enter His immediate presence. Left then, on Moses' departure, to guide the people, Aaron is tried for a moment on his own responsibility, and he fails from a weak inability to withstand the demand of the people for visible "gods to go before them." Possibly it seemed to him prudent to make an image of Jehovah, in the well-known form of Egyptian idolatry (Apis or Mnevis), rather than to risk the total alienation of the people to false gods; and his weakness was rewarded by seeing a "feast to the Lord" (Ex. xxxii. 5) degraded to the lowest form of heathenish

Sm. D. B.

## AARON

sensuality, and knowing, from Moses' words and deeds, that the covenant with the Lord was utterly broken. He repented of his sin, and Moses gained forgiveness for him (Deut. ix. 20).—Aaron was now consecrated by Moses to the new office of the high-priesthood. The order of God for the consecration is found in Ex. xxix., and the record of its execution in Lev. viii. The solemnity of the office, and its entire dependence for sanctity on the ordinance of God, were vindicated by the death of his sons, Nadab and Abihu, for "offering strange fire" on the altar (Lev. x. 1, 2). From this time the history of Aaron is almost entirely that of the priesthood, and its chief feature is the great rebellion of Korah and the Levites against his sacerdotal dignity, united with that of Dathan and Abiram and the Reubenites against the temporal authority of Moses [KORAH].—The only occasion on which his individual character is seen is one of presumption. The murmuring of Aaron and Miriam against Moses clearly proceeded from their trust, the one in his priesthood, the other in her prophetic inspiration, as equal commissions from God (Num. xii. 2). On all other occasions he is spoken of as acting with Moses in the guidance of the people. Leaning as he seems to have done wholly on him, it is not strange that he should have shared his sin at Meribah, and its punishment [MOSES] (Num. xx. 10-12). Aaron's death seems to have followed very speedily. It took place on Mount Hor, after the transference of his robes and office to Eleazar (Num. xx. 28). This mount is still called the "Mountain of Aaron." [HOR.]—The wife of Aaron was Elisheba (Ex. vi. 23); and the two sons who survived him, Eleazar and Ithamar. The high-priesthood descended to the former, and to his descendants until the time of Eli, who, although of the house of Ithamar, received the high-

B

priesthood, and transmitted it to his children; with them it continued till the accession of Solomon, who took it from Abiathar, and restored it to Zadok (of the house of Eleazar) [ABIATHAR].

AB (*father*), an element in the composition of many proper names, of which Abba is a Chaldaic form, the syllable affixed giving the emphatic force of the definite article. Applied to God by Jesus Christ (Mark xiv. 36), and by St. Paul (Rom. viii. 15; Gal. iv. 6).

AB. [MONTHS.]

ABAD'DON. [APOLLYON.]

AB'ANA, one of the "rivers of Damascus" (2 K. v. 12). The *Barada* and the *Awaj* are now the chief streams of Damascus, the former representing the Abana and the latter the Pharpar of the text. The *Barada* rises in the Antilibanus, at about 23 miles from the city, after flowing through which it runs across the plain, till it loses itself in the lake or marsh *Bahret el-Kibliyeh*.

AB'ARIM, a mountain or range of highlands on the east of the Jordan, in the land of Moab, facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo, 'head' of 'the' Pisgah," from which Moses viewed the Promised Land before his death. These mountains are mentioned in Num. xxvii. 12, xxxiii. 47, 48, and Deut. xxxii. 49.

AB'BA [Ab].

AB'DON. 1. A judge of Israel (Judg. xii. 13, 15), perhaps the same person as Bedan in 1 Sam. xii. 11.—2. Son of Micah, a contemporary of Josiah (2 Chr. xxxiv. 20), called *Аснвор* in 2 K. xxii. 12.—3. A city in the tribe of Asher, given to the Gershonites (Josh. xxi. 30; 1 Chr. vi. 74).

ABED'NEGO (*i. e. servant of Nego*, perhaps the same as *Nebo*), the Chaldaean name given to Azariah, one of the three friends of Daniel, miraculously saved from the fiery furnace (Dan. iii.).

A'BEL, the name of several places in Palestine, probably signifies a meadow. 1. A'BEL-BETH-MA'ACHAH, a town of some importance (2 Sam. xx. 19), in the extreme N. of Palestine, which fell an early prey to the invading kings of Syria (1 K. xv. 20) and Assyria (2 K. xv. 29). In the parallel passage, 2 Chr. xvi. 4, the name is changed to ABEL-MAIM, "Abel on the waters." It is also called simply Abel (2 Sam. xx. 14, 18). —2. A'BEL-MIZRA'IM, *i. e. the mourning of Egypt*, the name given by the Canaanites to the floor of Atad, at which Joseph, his brothers, and the Egyptians made their mourning for Jacob (Gen. l. 11). It was beyond

(on the east of) Jordan. [ATAD.]—3. A'BEL-SHIT'TIM, "the meadow of the acacias," in the "plains" of Moab; on the low level of the Jordan valley. Here—their last resting-place before crossing the Jordan—Israel "pitched from Bethjesimoth unto A. Shittim" (Num. xxxiii. 49). The place is most frequently mentioned by its shorter name of Shittim. [SHIT'TIM.]—4. A'BEL-ME'HOLAH ("meadow of the dance"), in the N. part of the Jordan valley (1 K. iv. 12), to which the routed Bedouin host fled from Gideon (Judg. vii. 22). Here Elisha was found at his plough by Elijah returning up the valley from Horeb (1 K. xix. 16-19).

A'BEL (*i. e. breath, vapour, transitoriness*, probably so called from the shortness of his life), the second son of Adam, murdered by his brother Cain (Gen. iv. 1-16). Jehovah showed respect for Abel's offering, but not for that of Cain, because, according to the Epistle to the Hebrews (xi. 4), Abel "by faith offered a more excellent sacrifice than Cain." The expression "sin," *i. e. sin-offering* "lieth at the door" (Gen. iv. 7), seems to imply that the need of sacrifices of blood to obtain forgiveness was already revealed. Our Lord spoke of Abel as the first martyr (Matt. xxiii. 35); so did the early church subsequently. The traditional site of his murder and his grave are pointed out near Damascus.

A'BI, mother of king Hezekiah (2 K. xviii. 2), written ABIAH in 2 Chr. xxix. 1.

AB'IAH, second son of Samuel, whom together with his eldest son Joel he made judge in Beersheba (1 Sam. viii. 2; 1 Chr. vi. 28).

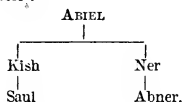
ABI-AL'BON. [ABIEL.]

ABI'ATHAR, high-priest and fourth in descent from Eli, who was of the line of Ithamar, the younger son of Aaron. Abiathar was the only one of all the sons of Ahimelech the high-priest who escaped the slaughter inflicted upon his father's house by Saul, in revenge for his having inquired of the Lord for David, and given him the shewbread to eat (1 Sam. xxii.). Abiathar having become high-priest fled to David, and was thus enabled to inquire of the Lord for him (1 Sam. xxiii. 9, xxx. 7; 2 Sam. ii. 1, v. 19, &c.). He adhered to David in his wanderings while pursued by Saul; he was with him while he reigned in Hebron (2 Sam. ii. 1-3), the city of the house of Aaron (Josh. xxi. 10-13); he carried the ark before him when David brought it up to Jerusalem (1 Chr. xv. 11; 1 K. ii. 26); he continued faithful to him in Absalom's rebellion (2 Sam. xv. 24, 29, 35, 36, xvii. 15-17, xix. 11); and "was afflicted in all wherein David was

afflicted." When, however, Adonijah set himself up for David's successor on the throne, in opposition to Solomon, Abiathar sided with him, while Zadok was on Solomon's side. For this Abiathar was deprived of the high-priesthood, and we are told that "Zadok the priest did the king put in the room of Abiathar" (1 K. ii. 27, 35), thus fulfilling the prophecy of 1 Sam. ii. 30.—Zadok was descended from Eleazar, the elder son of Aaron. He is first mentioned in 1 Chr. xii. 28, and is said to have joined David while he reigned in Hebron. From this time we read, both in the books of Samuel and Chronicles, of "Zadok and Abiathar the priests." There were, henceforth, two high-priests in the reign of David, and till the deposition of Abiathar by Solomon, when Zadok became the sole high-priest. In Mark ii. 26, we find Abiathar spoken of as the high-priest in whose time David ate the shew-bread: this may perhaps be accounted for, if Abiathar was the person who persuaded his father to allow David to have the bread, and if the loaves were given by him with his own hand to David.

A'BIB. [MONTHS.]

A'BIEL. 1. Father of Kish, and consequently grandfather of Saul (1 Sam. ix. 1), as well as of Abner, Saul's commander-in-chief (1 Sam. xiv. 51). This is seen by the following table:—



—2. One of David's mighty men (1 Chr. xi. 32). In 2 Sam. xxiii. 31 he is called ABIAL-BON.

ABI-E'ZER, eldest son of Gilead, and descendant of Manasseh (Josh. xvii. 2; 1 Chr. vii. 18; Num. xxvi. 30, where the name is given in the contracted form JEZER). He was the ancestor of the great judge Gideon. [GIDEON.] The name also occurs in Judg. vi. 34, viii. 2; and in an adjectival form ("the Abiezrite") in Judg. vi. 11, 24, viii. 32.

ABIGA'IL. 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail supplied David and his followers with provisions, and succeeded in appeasing his anger. Ten days after this Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, &c.). By her he had a son, called Chileab in 2 Sam. iii. 3; but Daniel in 1 Chr. iii. 1.—2. A sister of David, married to Jether the Ish-

maelite, and mother, by him, of Amasa (1 Chr. ii. 17). The statement in 2 Sam. xvii. 25 that the mother of Amasa was an *Israelite* is doubtless a transcriber's error.

ABI'HU, the second son (Num. iii. 2) of Aaron by Elisheba (Ex. vi. 23). Being, together with his elder brother Nadab, guilty of offering strange fire to the Lord, he was consumed by fire from heaven (Lev. x. 1, 2).

ABI'JAH or ABI'JAM. 1. Son and successor of Rehoboam on the throne of Judah (1 K. xiv. 31; 2 Chr. xii. 16). He is called ABIJAH in Chronicles, ABIJAM in Kings. He began to reign B.C. 959, and reigned three years. He endeavoured to recover the kingdom of the Ten Tribes, and made war on Jeroboam. He was successful in battle, and took several of the cities of Israel. We are told that he walked in all the sins of Rehoboam (idolatry and its attendant immoralities, 1 K. xiv. 23, 24), and that his heart "was not perfect before God, as the heart of David his father." He was succeeded by Asa.—2. Son of Jeroboam I. king of Israel, died in his childhood, just after Jeroboam's wife had been sent in disguise to seek help for him, in his sickness, from the prophet Abijah (1 K. xiv.).—3. A descendant of Eleazar, who gave his name to the eighth of the twenty-four courses into which the priests were divided by David (1 Chr. xxiv. 10; 2 Chr. viii. 14; Neh. xii. 4, 17). To the course of Abijah or Abia belonged Zacharias the father of John the Baptist (Luke i. 5).

ABI'JAM. [ABIJAH, No. 1.]

AB'ILA. [ABILENE.]

ABILE'NE (Luke iii. 1), a tetrarchy of which the capital was Abila, a city situated on the eastern slope of Antilibanus, in a district fertilised by the river Barada. Its name probably arose from the green luxuriance of its situation, "Abel" perhaps denoting "a grassy meadow." [See p. 2.] The name, thus derived, is quite sufficient to account for the traditions of the death of Abel, which are associated with the spot, and which are localised by the tomb called *Nebi Habîl*, on a height above the ruins of the city. The city was 18 miles from Damascus, and stood in a remarkable gorge called *Sûk Wady Barada*, where the river breaks down through the mountain towards the plain of Damascus.

ABIM'ELECH (*father of the king*), the name of several Philistine kings, was probably a common title of these kings, like that of Pharaoh among the Egyptians, and that of Caesar and Augustus among the Romans. Hence in the title of Ps. xxxiv. the name of Abimelech is given to the king, who is called Achish in 1 Sam. xxi. 11.—1. A Philistine,

king of Gerar (Gen. xx., xxi.), who, exercising the right claimed by Eastern princes, of collecting all the beautiful women of their dominions into their harem (Gen. xii. 15; Esth. ii. 3), sent for and took Sarah. A similar account is given of Abraham's conduct on this occasion, to that of his behaviour towards Pharaoh [ABRAHAM].—2. Another king of Gerar in the time of Isaac, of whom a similar narrative is recorded in relation to Rebekah (Gen. xxvi. 1, &c.).—3. Son of the judge Gideon by his Shechemite concubine (Judg. viii. 31). After his father's death he murdered all his brethren, 70 in number, with the exception of Jotham the youngest, who concealed himself; and he then persuaded the Shechemites to elect him king. Shechem now became an independent state, and threw off the yoke of the conquering Israelites. When Jotham heard that Abimelech was made king, he addressed to the Shechemites his fable of the trees choosing a king (Judg. ix. 1). After Abimelech had reigned three years, the citizens of Shechem rebelled. He was absent at the time, but he returned and quelled the insurrection. Shortly after he stormed and took Thebez, but was struck on the head by a woman with the fragment of a mill-stone (comp. 2 Sam. xi. 21); and lest he should be said to have died by a woman, he bade his armour-bearer slay him. Thus God avenged the murder of his brethren, and fulfilled the curse of Jotham.

**ABI'RAM.** 1. A Reubenite, son of Eliab, who with Dathan and On, men of the same tribe, and Korah a Levite, organised a conspiracy against Moses and Aaron (Num. xvi.). [For details, see KORAH].—2. Eldest son of Hiel, the Bethelite, who died when his father laid the foundations of Jericho (1 K. xvi. 34), and thus accomplished the first part of the curse of Joshua (Josh. vi. 26).

**ABISHAG,** a beautiful Shunammite, taken into David's harem to comfort him in his extreme old age (1 K. i. 1-4). After David's death Adonijah induced Bathsheba, the queen-mother, to ask Solomon to give him Abishag in marriage; but this imprudent petition cost Adonijah his life (1 K. ii. 13, &c.). [ADONIJAH.]

**ABISHA'I,** the eldest of the three sons of Zeruiah, David's sister, and brother to Joab and Asahel (1 Chr. ii. 16). Like his two brothers he was the devoted follower of David. He was his companion in the desperate night expedition to the camp of Saul (1 Sam. xxvi. 6-9). On the outbreak of Absalom's rebellion he remained true to the king, and commanded a third part of the army in the decisive battle against Absalom. He rescued David from the hands of a gigantic

Philistine, Ishbi-benob (2 Sam. xxi. 17). His personal prowess on this, as on another occasion, when he fought single-handed against three hundred, won for him a place as captain of the second three of David's mighty men (2 Sam. xxiii. 18; 1 Chr. xi. 20).

**ABISHU'A,** son of Phinehas, the son of Eleazar, and father of Bukki, in the genealogy of the high-priests (1 Chr. vi. 4, 5, 50, 51; Ezr. vii. 4, 5).

#### ABLUTION. [PURIFICATION.]

**AB'NER,** son of Ner, who was the brother of Kish (1 Chr. ix. 36), the father of Saul. Abner, therefore, was Saul's first cousin [see Table, p. 3], and was made by him commander-in-chief of his army (1 Sam. xiv. 51, xvii. 57, xxvi. 3-14). After the death of Saul David was proclaimed king of Judah in Hebron; and some time subsequently Abner proclaimed Ishbosheth, Saul's son, as king of Israel, at Mahanaim beyond Jordan. War soon broke out between the two rival kings, and "a very sore battle" was fought at Gibeon between the men of Israel under Abner, and the men of Judah under Joab, son of Zeruiah, David's sister (1 Chr. ii. 16). When the army of Ishbosheth was defeated, Joab's youngest brother Asahel pursued Abner, and in spite of warning refused to leave him, so that Abner in self-defence was forced to kill him. After this the war continued, success inclining more and more to the side of David, till at last the imprudence of Ishbosheth deprived him of the counsels and generalship of the hero who was in truth the only support of his tottering throne. Abner had married Rizpah, Saul's concubine, and this, according to the views of Oriental courts, might be so interpreted as to imply a design upon the throne. Rightly or wrongly, Ishbosheth so understood it, and he even ventured to reproach Abner with it. Abner, incensed at his ingratitude, opened negotiations with David, by whom he was most favourably received at Hebron. He then undertook to procure his recognition throughout Israel; but after leaving his presence for the purpose was enticed back by Joab, and treacherously murdered by him and his brother Abishai, at the gate of the city, partly no doubt from fear lest so distinguished a convert to their cause should gain too high a place in David's favour, but ostensibly in retaliation for the death of Asahel. This murder caused the greatest sorrow and indignation to David; but as the assassins were too powerful to be punished, he contented himself with showing every public token of respect to Abner's memory, by following the bier and pouring forth a simple dirge over the slain (2 Sam. iii. 33, 34).

**ABOMINATION OF DESOLATION**, mentioned by our Saviour as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27, xi. 31, xii. 11. The Jews considered the prophecy of Daniel as fulfilled in the profanation of the Temple under Antiochus Epiphanes, when the Israelites themselves erected an idolatrous altar upon the sacred altar, and offered sacrifice thereon: this altar is described as "an abomination of desolation" (1 Macc. i. 54, vi. 7). The prophecy however referred ultimately to the destruction of Jerusalem by the Romans, and consequently the "abomination" must describe some occurrence connected with that event. It appears most probable that the profanities of the Zealots constituted the abomination, which was the sign of impending ruin. The introduction of the Roman standards into the Temple, regarded by many as the "desolation," took place *after* the destruction of the city.

**A'BRAHAM** or **A'BRAM**, as his name appears in the earlier portion of the history, was the son of Terah, and founder of the great Hebrew nation. His family, a branch of the descendants of Shem, was settled in Ur of the Chaldees, beyond the Euphrates. Terah had two other sons, Nahor and Haran. Haran died before his father in Ur of the Chaldees, leaving a son Lot; and Terah, taking with him Abram, with Sarai his wife, and his grandson Lot, emigrated to Haran in Mesopotamia, where he died. On the death of his father, Abram, then in the 75th year of his age, with Sarai and Lot, pursued his course to the land of Canaan, whither he was directed by divine command (Gen. xii. 5), when he received the general promise that he should become the founder of a great nation, and that all the families of the earth should be blessed in him. He passed through the heart of the country by the great highway to Shechem, and pitched his tent beneath the terebinth of Moreh (Gen. xii. 6). Here he received in vision from Jehovah the further revelation that this was the land which his descendants should inherit (xii. 7). The next halting-place of the wanderer was on a mountain between Bethel and Ai (Gen. xii. 8). But the country was suffering from famine, and Abram, finding neither pasture for his cattle nor food for his household, journeyed still southwards to the rich corn-lands of Egypt. There, fearing that the great beauty of Sarai might tempt the powerful monarch of Egypt and expose his own life to peril, he arranged that Sarai should represent herself as his sister, which her actual relationship to him, as probably the daughter of his brother Haran, allowed her to do with some

semblance of truth. But her beauty was reported to the king, and she was taken into the royal harem. The deception was discovered, and Pharaoh with some indignation dismissed him from the country (xii. 10-20). Abram left Egypt with great possessions, and, accompanied by Lot, returned by the south of Palestine to his former encampment between Bethel and Ai. The increased wealth of the two kinsmen was the ultimate cause of their separation. The soil was not fertile enough to support them both: their herdsman quarrelled; and, to avoid dissensions in a country where they were surrounded by enemies, Abram proposed that each should follow his own fortune. Lot chose the fertile plain of the Jordan, rich and well-watered as the garden of Jehovah; while Abram quitted the hill-fastness between Bethel and Ai, and pitched his tent among the oak-groves of Mamre, close to Hebron (Gen. xiii.). The chiefs of the tribes who peopled the plain of the Jordan had been subdued in a previous irruption of northern warriors, and for twelve years had been the tributaries of Chedorlaomer, king of Elam. Their rebellion brought down upon Palestine and the neighbouring countries a fresh flood of invaders from the north-east, who joined battle with the revolted chieftains in the vale of Siddim. The king of Sodom and his confederates were defeated, their cities plundered, and a host of captives accompanied the victorious army of Chedorlaomer. Among them were Lot and his family. Abram, then confederate with Mamre the Amorite and his brethren, heard the tidings from a fugitive, and hastily arming his trusty slaves, started in pursuit. He followed the track of the conquerors along the Jordan valley, came up with them by Dan, and in a night-attack completely routed their host, and checked for a time the stream of northern immigration. The captives and plunder were all recovered, and Abram was greeted on his return by the king of Sodom, and by Melchizedek king of Salem, priest of the Most High God, who mysteriously appears upon the scene to bless the patriarch, and receive from him a tenth of the spoil (Gen. xiv.). After this, the thrice-repeated promise that his descendants should become a mighty nation and possess the land in which he was a stranger, was confirmed with all the solemnity of a religious ceremony (Gen. xv.). Ten years had passed since, in obedience to the divine command, he had left his father's house, and the fulfilment of the promise was apparently more distant than at first. At the suggestion of Sarai, who despaired of having children of her own, he took as his concubine Hagar,

her Egyptian maid, who bare him Ishmael in the 86th year of his age (Gen. xvi.). [HAGAR; ISHMAEL.] But this was not the accomplishment of the promise. Thirteen years elapsed, during which Abram still dwelt in Hebron, when the last step in the revelation was made, that the son of Sarai, and not Ishmael, should inherit both the temporal and spiritual blessings. The covenant was renewed, and the rite of circumcision established as its sign. This most important crisis in Abram's life is marked by the significant change of his name to Abraham, "father of a multitude;" while his wife's from Sarai became Sarah. In his 99th year Abraham was circumcised, in accordance with the divine command, together with Ishmael and all the males of his household, as well the slaves born in his house as those purchased from the foreigner (Gen. xvii.). The promise that Sarah should have a son was repeated in the remarkable scene described in ch. xviii. Three men stood before Abraham as he sat in his tent door in the heat of the day. The patriarch, with true Eastern hospitality, welcomed the strangers, and bade them rest and refresh themselves. The meal ended, they foretold the birth of Isaac and went on their way to Sodom. Abraham accompanied them, and is represented as an interlocutor in a dialogue with Jehovah, in which he pleaded in vain to avert the vengeance threatened to the devoted cities of the plain (xviii. 17-33).—In remarkable contrast with Abraham's firm faith with regard to the magnificent fortunes of his posterity stands the incident which occurred during his temporary residence among the Philistines in Gerar, whither he had, for some cause, removed after the destruction of Sodom. Sarah's beauty won the admiration of Abimelech, the king of the country; the temporizing policy of Abraham produced the same results as before; and the narrative of ch. xx. is nearly a repetition of that in ch. xii. 11-20. Abimelech's dignified rebuke taught him that he was not alone in recognising a God of justice.—At length Isaac, the long-looked for child, was born. His birth was welcomed by all the rejoicings which could greet the advent of one whose future was of such rich promise. Sarah's jealousy, aroused by the mockery of Ishmael at the "great banquet" which Abraham made to celebrate the weaning of her son (Gen. xxi. 9), demanded that, with his mother Hagar, he should be driven out (Gen. xxi. 10). The patriarch reluctantly consented, consoled by the fresh promise that Ishmael too should become a great nation. But the severest trial of his faith was yet to come. For a long period the history is al-

most silent. At length he receives the strange command to take Isaac, his only son, and offer him for a burnt-offering at an appointed place. Such a bidding, in direct opposition to the promptings of nature and the divine mandate against the shedding of human blood, Abraham hesitated not to obey. His faith, hitherto unshaken, supported him in this final trial, "accounting that God was able to raise up his son, even from the dead, from whence also he received him in a figure" (Heb. xi. 19). The sacrifice was stayed by the angel of Jehovah, the promise of spiritual blessing for the first time repeated, and Abraham with his son returned to Beersheba, and for a time dwelt there (Gen. xxii.). But we find him after a few years in his original residence at Hebron, for there Sarah died (Gen. xxiii. 2), and was buried in the cave of Machpelah, which Abraham purchased of Ephron the Hittite, for the exorbitant price of 400 shekels of silver. The mosque at Hebron is believed to stand upon the site of the sepulchral cave.—The remaining years of Abraham's life are marked by but few incidents. In his advanced age he commissioned the faithful steward of his house to seek a wife for Isaac from the family of his brother Nahor, binding him by the most solemn oath not to contract an alliance with the daughters of the degraded Canaanites among whom he dwelt (Gen. xxiv.). After Isaac's marriage with Rebecca, and his removal to Lahai-roi, Abraham took to wife Keturah, by whom he had six children, Zimran, Jokshan, Medan, Midian, Ishbok, and Shuah, who became the ancestors of nomadic tribes inhabiting the countries south and south-east of Palestine. Keturah occupied a position inferior to that of a legitimate wife. Her children, like Ishmael, were dismissed with presents, and settled in the East country during Abraham's lifetime, and Isaac was left sole heir of his father's wealth.—Abraham lived to see the gradual accomplishment of the promise in the birth of his grandchildren Jacob and Esau, and witnessed their growth to manhood (Gen. xxv. 26). At the goodly age of 175 he was "gathered to his people," and laid beside Sarah in the tomb of Machpelah by his sons Isaac and Ishmael (Gen. xxv. 7-10).—From the intimate communion which Abraham held with the Almighty, he is distinguished by the high title of "the 'friend' of God" (2 Chr. xx. 7; Is. xli. 8; Jam. ii. 23); and *El-Khalil*, "the friend," is the appellation by which he is familiarly known in the traditions of the Arabs, who have given the same name to Hebron, the place of his residence.

AB'SALOM (*father of peace*), third son of



David by Maachah, daughter of Talmai king of Geshur, a Syrian district adjoining the N.E. frontier of the Holy Land. Absalom had a sister, Tamar, who was violated by her half-brother Amnon, David's eldest son by Ahinoam the Jezreelitess. The natural avenger of such an outrage would be Tamar's full brother Absalom. He brooded over the wrong for two years, and then invited all the princes to a sheep-shearing feast at his estate in Baal-hazor, on the borders of Ephraim and Benjamin. Here he ordered his servants to murder Amnon, and then fled for safety to his grandfather's court at Geshur, where he remained for three years. At the end of that time he was brought back by an artifice of Joab, who sent a woman of Tekoah to entreat the king's interference in an imaginary case similar to Absalom's. David, however, would not see Absalom for two more years; but at length Joab brought about a reconciliation. Absalom now began at once to prepare for rebellion, urged to it partly by his own restless wickedness, partly perhaps by the fear lest Bathsheba's child should supplant him in the succession, to which he would feel himself entitled as being now David's eldest surviving son. Absalom tried to supplant his father by courting popularity, standing in the gate, conversing with every suitor, and lamenting the difficulty which he would find in getting a hearing. He also maintained a splendid retinue (2 Sam. xv. 1), and was admired for his personal beauty and the luxuriant growth of his hair, on grounds similar to those which had made Saul acceptable (1 Sam. x. 23). It is probable too that the great tribe of Judah had taken some offence at David's government, perhaps from finding themselves completely merged in one united Israel. But whatever the causes may have been, Absalom raised the standard of revolt at Hebron, the old capital of Judah, now supplanted by Jerusalem. The revolt was at first completely successful; David fled from his capital over the Jordan to Mahanaim in Gilead. Absalom occupied Jerusalem, and by the advice of Ahithophel took possession of David's harem, in which he had left ten concubines. This was considered to imply a formal assumption of all his father's royal rights (comp. the conduct of Adonijah, 1 K. ii. 13 ff.), and was also a fulfilment of Nathan's prophecy (2 Sam. xii. 11.) But David had left friends who watched over his interests. The vigorous counsels of Ahithophel were afterwards rejected through the crafty advice of Hushai, who insinuated himself into Absalom's confidence to work his ruin, and Ahithophel himself, seeing his ambitious hopes frustrated, went home to

Giloh, and committed suicide. At last, after being solemnly anointed king at Jerusalem (xix. 10), Absalom crossed the Jordan to attack his father, who by this time had rallied round him a considerable force, whereas had Ahithophel's advice been followed, he would probably have been crushed at once. A decisive battle was fought in Gilead, in the wood of Ephraim. Here Absalom's forces were totally defeated, and as he himself was escaping, his long hair was entangled in the branches of a terebinth, where he was left hanging while the mule on which he was riding ran away from under him. He was despatched by Joab in spite of the prohibition of David, who, loving him to the last, had desired that his life might be spared. He was buried in a great pit in the forest, and the conquerors threw stones over his grave, an old proof of bitter hostility (Josh. vii. 26).

AC'CAD, one of the cities in the land of Shinar (Gen. x. 10). Its position is quite uncertain.

AC'CHO (the PTOLEMAIS of the Maccabees and N. T.), now called *Acca*, or more usually by Europeans, *St. Jean d'Acre*, the most important sea-port town on the Syrian coast, about 30 miles S. of Tyre. It was situated on a slightly projecting headland, at the northern extremity of that spacious bay, which is formed by the bold promontory of Carmel on the opposite side. In the division of Canaan among the tribes, Acccho fell to the lot of Asher, but was never wrested from its original inhabitants (Judg. i. 31); and hence it is reckoned by the classical writers among the cities of Phoenicia. No further mention is made of it in the O. T. history, but it rose to importance after the dismemberment of the Macedonian empire. Along with the rest of Phoenicia it fell to the lot of Egypt, and was named Ptolemais, after one of the Ptolemies, probably Soter. It was afterwards taken by Antiochus the Great, and attached to his kingdom. The only notice of it in the N. T. is in connexion with St. Paul's passage from Tyre to Caesarea (Acts xxi. 7).

ACELDAMA, "the field of blood;" the name given by the Jews of Jerusalem to a field near Jerusalem purchased by Judas with the money which he received for the betrayal of Christ, and so called from his violent death therein (Acts i. 19). This is apparently at variance with the account of St. Matthew (xxvii. 8), according to which the "field of blood" was purchased by the priests with the 30 pieces of silver, after they had been cast down by Judas, as a burial-place for strangers, the locality being well known at the time as "the field of the Potter."

And accordingly ecclesiastical tradition appears, from the earliest times, to have pointed out two distinct spots as referred to in the two accounts. The "field of blood" is now shown on the steep southern face of the valley or ravine of Hinnom. It was believed in the middle ages that the soil of this place had the power of very rapidly consuming bodies buried in it, and in consequence either of this, or of the sanctity of the spot, great quantities of the earth were taken away; amongst others by the Pisan Crusaders in 1218 for their *Campo Santo* at Pisa, and by the Empress Helena for that at Rome.

ACHAIA signifies, in the N. T., a Roman province, which included the whole of the Peloponnesus and the greater part of Hellas proper with the adjacent islands. This province, with that of Macedonia, comprehended the whole of Greece: hence Achaia and Macedonia are frequently mentioned together in the N. T. to indicate all Greece (Acts xviii. 12, xix. 21; Rom. xv. 26, xvi. 5; 1 Cor. xvi. 15; 2 Cor. ii. 1, ix. 2, xi. 10; 1 Thess. i. 7, 8). In the time of the emperor Claudius, it was governed by a Proconsul, translated in the A. V. "deputy" of Achaia (Acts xviii. 12).

A'CHAN (*troubler*) an Israelite of the tribe of Judah, who, when Jericho and all that it contained were accursed and devoted to destruction, secreted a portion of the spoil in his tent. For this sin Jehovah punished Israel by their defeat in the attack upon Ai. When Achan confessed his guilt, and the booty was discovered, he was stoned to death with his whole family by the people in a valley situated between Ai and Jericho, and their remains, together with his property, were burnt (Josh. vii. 16-22). From this event the valley received the name of Achor (i. e. *trouble*). [ACHOR].

A'CHISH, a Philistine king of Gath, who in the title to the 34th Psalm is called Abimelech. David twice found a refuge with him when he fled from Saul. On the first occasion, being recognised by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, and feigned madness (1 Sam. xxi. 10-13). [DAVID.] From Achish he fled to the cave of Adullam. On a second occasion David fled to Achish with 600 men (1 Sam. xxvii. 2), and remained at Gath a year and four months.

ACH'METHA. [ECBATANA.]

A'CHOR, VALLEY OF, or "valley of trouble," the spot at which Achan, the "troubler of Israel," was stoned (Josh. vii. 24, 26). On the N. boundary of Judah (xv. 7; also Is. lxx. 10; Hos. ii. 15).

ACH'SAH, daughter of Caleb. Her father promised her in marriage to whoever should take Debir. Othniel, her father's younger brother, took that city, and accordingly received the hand of Achsah as his reward. Caleb, at his daughter's request, added to her dowry the upper and lower springs, which she had pleaded for as peculiarly suitable to her inheritance in a south country (Josh. xv. 15-19; Judg. i. 11-15).

ACH'SHAPH, a city within the territory of Asher, named between Beten and Alammelech (Josh. xix. 25); originally the seat of a Canaanite king (xi. 1, xii. 20).

ACH'ZIB. 1. A city in the lowlands of Judah, named with Keilah and Mareshah (Josh. xv. 44; Mic. i. 14). It is probably the same with CHEZIB and CHOZEBA, which see.—2. A town belonging to Asher (Josh. xix. 29), from which the Canaanites were not expelled (Judg. i. 31); afterwards Ecdippa. It is now *es-Zib*, on the sea-shore, 2 h. 20 m. N. of Acre.

ACTS OF THE APOSTLES, a second treatise by the author of the third Gospel, traditionally known as Luke. The identity of the writer of both books is strongly shown by their great similarity in style and idiom, and the usage of particular words and compound forms. It is, at first sight, somewhat surprising that notices of the author are wanting, generally, in the Epistles of St. Paul, whom he must have accompanied for some years on his travels. But no Epistles were, strictly speaking, written by St. Paul while our writer was in his company, before his Roman imprisonment; for he does not seem to have joined him at Corinth (Acts xviii.), where the two Epistles to the Thessalonians were written, nor to have been with him at Ephesus (ch. xix.), whence, perhaps, the Epistle to the Galatians was written; nor again to have wintered with him at Corinth (ch. xx. 3) at the time of his writing the Epistle to the Romans, and, perhaps, that to the Galatians.—The book commences with an inscription to one Theophilus, who was probably a man of birth and station. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then as now, by way of dedication. The readers were evidently intended to be the members of the Christian Church, whether Jews or Gentiles; for its contents are such as are of the utmost consequence to the whole Church. They are *The fulfilment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads all the personal

and subordinate details may be ranged. Immediately after the Ascension, St. Peter, the first of the Twelve, designated by our Lord as the Rock on whom the Church was to be built, the holder of the keys of the kingdom, becomes the prime actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office, and by him, in good time, is accomplished. But none of the existing twelve Apostles were, humanly speaking, fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly-educated and zealous Pharisees. The preparation of Saul of Tarsus for the work to be done, the progress, in his hand, of that work, his journeyings, preachings, and perils, his stripes and imprisonments, his testifying in Jerusalem and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul. It seems most probable that the place of writing was Rome, and the time about two years from the date of St. Paul's arrival there, as related in ch. xxviii. 30. This would give us for the publication the year 63 A.D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.

**A'DAH** (*ornament, beauty*). 1. The first of the two wives of Lamech, by whom were born to him Jabal and Jubal (Gen. iv. 19). —2. A Hittite, one of the three wives of Esau, mother of Eliphaz (Gen. xxxvi. 2, 10, 12, 16). In Gen. xxvi. 34 she is called **BASHEMATH**.

**AD'AM**, the name given in Scripture to the first man. It apparently has reference to the ground from which he was formed, which is called in Hebrew *Adamah*. The idea of *redness of colour* seems to be inherent in either word. The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that all things were designed. He was to be the "roof and crown" of the whole fabric of the world. In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first extends from Gen. i. 1 to ii. 3, the second from ii. 4 to iv. 26, the third from v. 1 to the end of ix. The word at the commencement of the two latter narratives, which is rendered there and elsewhere *generations*, may also be rendered *history*. The object of the first of these narratives is to record the creation; that of

the second to give an account of paradise, the original sin of man, and the immediate posterity of Adam; the third contains mainly the history of Noah, referring, it would seem, to Adam and his descendants principally in relation to that patriarch. The name Adam was not confined to the father of the human race, but like *homo* was applicable to *woman* as well as *man*, so that we find it said in Gen. v. 2, "male and female created He them, and called *their* name Adam in the day when they were created." The man Adam was placed in a garden which the Lord God had planted "eastward in Eden," for the purpose of dressing it and keeping it. [EDEN.] Adam was permitted to eat of the fruit of every tree in the garden but one, which was called the "tree of the knowledge of good and evil." The prohibition to taste the fruit of this tree was enforced by the menace of death. There was also another tree which was called "the tree of life." Some suppose it to have acted as a kind of medicine, and that by the continual use of it our first parents, not created immortal, were preserved from death. While Adam was in the garden of Eden, the beasts of the field and the fowls of the air were brought to him to be named, and whatsoever he called every living creature that was the name thereof. Thus the power of fitly designating objects of sense was possessed by the first man, a faculty which is generally considered as indicating mature and extensive intellectual resources. Upon the failure of a companion suitable for Adam among the creatures thus brought to him to be named, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which He fashioned into a woman and brought her to the man. At this time they are both described as being naked without the consciousness of shame. Such is the Scripture account of Adam prior to the Fall. The first man is a true man, with the powers of a man and the innocence of a child. He is moreover spoken of by St. Paul as being "the figure of Him that was to come," the second Adam, Christ Jesus (Rom. v. 14). By the subtlety of the serpent, the woman who was given to be with Adam, was beguiled into a violation of the one command which had been imposed upon them. She took of the fruit of the forbidden tree and gave it to her husband. The propriety of its name was immediately shown in the results which followed: self-consciousness was the first-fruits of sin; their eyes were opened and they knew that they were naked. Though the curse of Adam's rebellion of necessity fell upon him, yet the very prohibition to eat of the tree of life after his transgression was probably a

manifestation of Divine mercy, because the greatest malediction of all would have been to have the gift of indestructible life super-added to a state of wretchedness and sin.—Adam is stated to have lived 930 years. His sons mentioned in Scripture are Cain, Abel, and Seth: it is implied however that he had others.

AD'AM, a city on the Jordan "beside Zaretan," in the time of Joshua (Josh. iii. 16).

AD'AMAH, one of the "fenced cities" of Naphtali, named between Chinnereth and ha-Ramah (Josh. xix. 36).

ADAMANT, the translation of the Hebrew word *Shámír* in Ez. iii. 9 and Zech. vii. 12. In Jer. xvii. 1 it is translated "diamond." In these three passages the word is the representative of some stone of excessive hardness, and is used metaphorically. Since the Hebrews appear to have been unacquainted with the true diamond, it is very probable, from the expression in Ez. iii. 9, of "adamant *harder than flint*," that by *Shámír* is intended *Emery*, a variety of *Corundum*, a mineral inferior only to the diamond in hardness. Emery is extensively used for polishing and cutting gems and other hard substances.

AD'AMI, a place on the border of Naphtali (Josh. xix. 33).

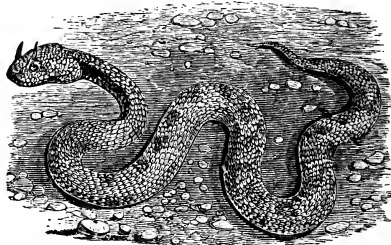
A'DAR, a place on the south boundary of Judah (Josh. xv. 3).

A'DAR. [MONTHS.]

AD'ASA, a place in Judaea, about 4 miles from Bethhoron (1 Macc. vii. 40, 45).

ADDER. This word is used for any poisonous snake, and is applied in this general sense by the translators of the A. V. They use in a similar way the synonymous term *asp*. The word adder occurs five times in the text of the A. V. (see below), and three times in the margin as synonymous with *cockatrice*, viz. Is. xi. 8, xiv. 29, lix. 5. It represents four Hebrew words:—1. *'Aeshûb* is found only in Ps. cxl. 3, "They have sharpened their tongues like a serpent, adders' poison is under their lips." The latter half of this verse is quoted by St. Paul from the LXX in Rom. iii. 13. *'Aeshûb* may be represented by the *Toxicea* of Egypt and North Africa.—2. *Pethen*. [ASP.]—3. *Tsepha*, or *Tsipmoni*, occurs five times in the Hebrew Bible. In Prov. xxiii. 32 it is translated *adder*, and in Is. xi. 8, xiv. 29, lix. 5, Jer. viii. 17, it is rendered *cockatrice*. From Jeremiah we learn that it was of a hostile nature, and from the parallelism of Is. xi. 8 it appears that the *Tsipmoni* was considered even more dreadful than the *Pethen*.—4. *Shephiphôn* occurs only in Gen. xlix. 17,

where it is used to characterise the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward."



Horned Cerastes.

The habit of lurking in the sand and biting at the horse's heels, here alluded to, suits the character of a well-known species of venomous snake, and helps to identify it with the celebrated horned viper, the asp of Cleopatra (*Cerastes*), which is found abundantly in the dry sandy deserts of Egypt, Syria, and Arabia. The *Cerastes* is extremely venomous; Bruce compelled a specimen to scratch eighteen pigeons upon the thigh as quickly as possible, and they all died in nearly the same interval of time.

AD'MAH, one of the "cities of the plain," always coupled with Zeboim (Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8).

ADO'NI-BE'ZEK (*lord of Bezek*), king of Bezek, a city of the Canaanites. [BEZEK.] This chieftain was vanquished by the tribe of Judah (Judg. i. 3-7), who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. He confessed that he had inflicted the same cruelty upon 70 petty kings whom he had conquered.

ADONI'JAH (*my Lord is Jehovah*), the fourth son of David by Haggith, born at Hebron, while his father was king of Judah (2 Sam. iii. 4). After the death of his three brothers, Amnon, Chileab, and Absalom, he became eldest son; and when his father's strength was visibly declining, put forward his pretensions to the crown. David promised Bathsheba that her son Solomon should inherit the succession (1 K. i. 30), for there was no absolute claim of primogeniture in these Eastern monarchies. Adonijah's cause was espoused by Abiathar and Joab, the famous commander of David's army. [JOAB.] His name and influence secured a large number of followers among the captains of the royal army belonging to the tribe of Judah (comp. 1 K. i. 9, 25); and these, to-

gether with all the princes, except Solomon, were entertained by Adonijah at a great sacrificial feast held "by the stone Zohemoth, which is by En-rogel." [ENROGEL.] Nathan and Bathsheba, now thoroughly alarmed, apprised David of these proceedings, who immediately gave orders that Solomon should be conducted on the royal mule in solemn procession to Gihon, a spring on the W. of Jerusalem (2 Chr. xxxii. 30). [GIHON.] Here he was anointed and proclaimed king by Zadok, and joyfully recognised by the people. This decisive measure struck terror into the opposite party, and Adonijah fled to sanctuary, but was pardoned by Solomon on condition that he should "show himself a worthy man," with the threat that "if wickedness were found in him he should die" (i. 52). The death of David quickly followed on these events; and Adonijah begged Bathsheba, who as "king's mother" would now have special dignity and influence [ASA], to procure Solomon's consent to his marriage with Abishag, who had been the wife of David in his old age (1 K. i. 3). This was regarded as equivalent to a fresh attempt on the throne [ABSALOM; ABNER]; and therefore Solomon ordered him to be put to death by Benaiah, in accordance with the terms of his previous pardon.

ADONIRAM (1 K. iv. 6; by an unusual contraction ADORAM, 2 Sam. xx. 24, and 1 K. xii. 18; also HADORAM, 2 Chr. x. 18), chief receiver of the tribute during the reigns of David (2 Sam. xx. 24), Solomon (1 K. iv. 6), and Rehoboam (1 K. xii. 18). This last monarch sent him to collect the tribute from the rebellious Israelites, by whom he was stoned to death.

ADO'NI-ZE'DEK (*lord of justice*), the Amorite king of Jerusalem who organised a league with four other Amorite princes against Joshua. The confederate kings having laid siege to Gibeon, Joshua marched to the relief of his new allies and put the besiegers to flight. The five kings took refuge in a cave at Makkedah, whence they were taken and slain, their bodies hung on trees, and then buried in the place of their concealment (Josh. x. 1-27).

ADOPTION, an expression metaphorically used by St. Paul in reference to the present and prospective privileges of Christians (Rom. viii. 15, 23; Gal. iv. 5; Eph. i. 5). He probably alludes to the Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other parents. The effect of it was that the adopted child was entitled to the name and *sacra privata* of his new father, and ranked as his heir-at-law: while the

father on his part was entitled to the property of the son, and exercised towards him all the rights and privileges of a father. In short the relationship was to all intents and purposes the same as existed between a natural father and son. The selection of a person to be adopted implied a decided preference and love on the part of the adopter: and St. Paul aptly transfers the well-known feelings and customs connected with the act to illustrate the position of the Christianised Jew or Gentile. The Jews themselves were unacquainted with the process of adoption: indeed it would have been inconsistent with the regulations of the Mosaic law affecting the inheritance of property: the instances occasionally adduced as referring to the custom (Gen. xv. 3, xvi. 2, xxx. 5-9) are evidently not cases of adoption proper.

ADORA'IM, a fortified city built by Rehoboam (2 Chr. xi. 9), in Judah. Adoraim is probably the same place with Adora (1 Macc. xiii. 20), unless that be Dor, on the sea-coast below Carmel. Robinson identifies it with *Dûra*, a "large village" on a rising ground west of Hebron.

ADORATION. The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple



Adoration. Modern Egyptian. (Lane.)

method; but, generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee and then gradually inclining the body until the forehead touched the ground. Such prostration was usual in the worship of Jehovah (Gen. xvii. 3; Ps. xcv. 6). But it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (Gen. xviii. 2), of doing obeisance to one of superior station (2 Sam. xiv. 4), and of showing respect to equals (1 K. ii. 19).

Occasionally it was repeated three times (1 Sam. xx. 41), and even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Ex. xviii. 7), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii. 9), and kissing the ground on which he stood (Ps. lxxii. 9; Mic. vii. 17). Similar adoration was paid to idols (1 K. xix. 18): sometimes however prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (Job xxxi. 27), and in kissing the statue itself (Hos. xiii. 2).

**ADRAMMELECH.** 1. The name of an idol introduced into Samaria by the colonists from Sepharvaim (2 K. xvii. 31). He was worshipped with rites resembling those of Molech, children being burnt in his honour. The first part of the word probably means *fire*. Adrammelech was probably the male power of the sun, and ANAMMELECH, who is mentioned with Adrammelech as a companion-god, the female power of the sun.—2. Son of the Assyrian king Sennacherib, who, together with his brother Sharezer, murdered their father in the temple of Nisroch at Nineveh, after the failure of the Assyrian attack on Jerusalem. The parricides escaped into Armenia (2 K. xix. 37; 2 Chr. xxxii. 21; Is. xxxvii. 38). The date of this event was B.C. 680.

**ADRAMYT'TIUM**, a seaport in the province of Asia [ASIA], situated in the district anciently called Aeolis, and also Mysia (see Acts xvi. 7). Adramyttium gave, and still gives, its name to a deep gulf on this coast, opposite to the opening of which is the island of Lesbos. [MITYLENE.] It has no Biblical interest, except as illustrating St. Paul's voyage from Caesarea in a ship belonging to this place (Acts xxvii. 2). Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. The modern *Adramyti* is a poor village, but it is still a place of some trade and shipbuilding.

**A'DRIA**, more properly A'DRIAS. It is important to fix the meaning of this word as used in Acts xxvii. 27. The word seems to have been derived from the town of Adria, near the Po; and at first it denoted the part of the Gulf of Venice which is in that neighbourhood. Afterwards the signification of the name was extended, so as to embrace the whole of that gulf. Subsequently it obtained a much wider extension, and in the apostolic age denoted that natural division of the Mediterranean which had the coasts of Sicily, Italy, Greece, and Africa for its boundaries. This definition is explicitly given by almost a contemporary of St. Paul, the geographer

Ptolemy, who also says that Crete is bounded on the west by Adrias. Later writers state that Malta divides the Adriatic sea from the Tyrrhenian sea, and the isthmus of Corinth the Aegean from the Adriatic. It is through ignorance of these facts, or through the want of attending to them, that writers have drawn an argument from this geographical term in favour of the false view which places the apostle's shipwreck in the Gulf of Venice. [MELITA.]

**A'DRIEL**, son of Barzillai, to whom Saul gave his daughter Merab, although he had previously promised her to David (1 Sam. xviii. 19). His five sons were amongst the seven descendants of Saul whom David surrendered to the Gibeonites in satisfaction for the endeavours of Saul to extirpate them (2 Sam. xxi. 8).

**ADUL'LAM**, Apoer. **ODOLLAM**, a city of Judah in the lowland or Shefelah (Josh. xv. 35); the seat of a Canaanite king (Josh. xii. 15), and evidently a place of great antiquity (Gen. xxxviii. 1, 12, 20). Fortified by Rehoboam (2 Chron. xi. 7), it was one of the towns reoccupied by the Jews after their return from Babylon (Neh. xi. 30), and still a city in the times of the Maccabees (2 Macc. xii. 38).—**Adullam** was probably near *Deir Dub-bân*, 5 or 6 miles N. of Eleutheropolis. The limestone cliffs of the whole of that locality are pierced with extensive excavations, some one of which is doubtless the "cave of Adullam," the refuge of David (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chr. xi. 15).

**ADULTERY.** The parties to this crime were a married woman and a man who was not her husband. The toleration of polygamy, indeed, renders it nearly impossible to make criminal a similar offence committed by a married man with a woman not his wife. The Mosaic penalty was that both the guilty parties should be stoned, and it applied as well to the betrothed as to the married woman, provided she were free (Deut. xxii. 22-24). A bondswoman so offending was to be scourged, and the man was to make a trespass offering (Lev. xix. 20-22). At a later time, and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought under our Lord's notice (John viii.), it is likely that no one then thought of stoning her in fact, though there remained the written law ready for the purpose of the caviller. It is likely also that a divorce, in which the adulteress lost her dower and rights of maintenance, &c., was the usual remedy, suggested by a wish to

avoid scandal and the excitement of commiseration for crime. The expression in St. Matthew (i. 19) "to make her a public example," probably means to bring the case before the local Sanhedrim, which was the usual course, but which Joseph did not propose to take, preferring repudiation, because that could be managed privately. The famous trial by the waters of jealousy (Num. v. 11-29), was probably an ancient custom, which Moses found deeply seated, and which is said to be paralleled by a form of ordeal called the "red water" in Western Africa. The forms of Hebrew justice all tended to limit the application of this test. When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, it would be absurd to suppose that this trial was continued. And when adultery became common, it would have been impious to expect the miracle which it supposed.

ADUM'MIM, "THE GOING UP TO" or "OF," one of the landmarks of the boundary of Benjamin, a rising ground or pass "over against Gilgal," and "on the south side of the 'torrent'" (Josh. xv. 7, xviii. 17), which is the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem, on the south face of the gorge of the *Wady Kelt*. The pass is still infested by robbers, as it was in the days of our Lord, of whose parable of the Good Samaritan this is the scene.

AE'GYPT. [EGYPT.]

AE'NON, a place "near to Salim," at which John baptized (John iii. 23). It was evidently west of the Jordan (comp. iii. 22, with 26, and with i. 28), and abounded in water. This is indicated by the name, which is merely a Greek version of a Chaldee word, signifying "springs." Aenon is given in the *Onomasticon* as 8 miles south of Scythopolis "near Salem and the Jordan."

AERA. [CHRONOLOGY.]

AETHIO'PIA. [ETHIOPIA.]

AFFINITY. [MARRIAGE.]

AG'ABUS, a Christian prophet in the apostolic age, mentioned in Acts xi. 28 and xxi. 10. He predicted (Acts xi. 28) that a famine would take place in the reign of Claudius "throughout all the world." As Greek and Roman writers used "the world" of the Greek and the Roman world, so a Jewish writer would use it naturally of the Jewish world or Palestine. Josephus mentions a famine which prevailed in Judaea in the reign of Claudius, and swept away many of the inhabitants. This, in all probability, is the famine to which Agabus refers.

A'GAG, possibly the title of the kings of

Amalek, like Pharaoh of Egypt. One king of this name is mentioned in Num. xxiv. 7, and another in 1 Sam. xv. 8, 9, 20, 32. The latter was the king of the Amalekites, whom Saul spared, together with the best of the spoil, although it was the well-known will of Jehovah that the Amalekites should be extirpated (Ex. xvii. 14; Deut. xxv. 17). For this act of disobedience Samuel was commissioned to declare to Saul his rejection, and he himself sent for Agag and cut him in pieces. [SAMUEL.]—Haman is called the AGAGITE in Esth. iii. 1, 10, viii. 3, 5. The Jews consider him a descendant of Agag the Amalekite, and hence account for the hatred with which he pursued their race.

A'GAGITE. [AGAG.]

AGATE is mentioned four times in the text of the A. V.; viz. in Ex. xxviii. 19, xxxix. 12; Is. liv. 12; Ez. xxvii. 16. In the two former passages, where it is represented by the Hebrew word *shebô*, it is spoken of as forming the second stone in the third row of the high priest's breastplate; in each of the two latter places the original word is *cadced*, by which, no doubt, is intended a different stone. [RUBY.]—Our English *agate* derives its name from the Achates, on the banks of which, according to Theophrastus and Pliny, it was first found; but as *agates* are met with in almost every country, this stone was doubtless from the earliest times known to the Orientals. It is a silicious stone of the quartz family.

AGE, OLD. In early stages of civilization, when experience is the only source of practical knowledge, old age has its special value, and consequently its special honours. A further motive was superadded in the case of the Jew, who was taught to consider old age as a reward for piety, and a signal token of God's favour. For these reasons the aged occupied a prominent place in the social and political system of the Jews. In *private* life they were looked up to as the depositaries of knowledge (Job xv. 10): the young were ordered to rise up in their presence (Lev. xix. 32): they allowed them to give their opinion first (Job xxxii. 4): they were taught to regard grey hairs as a "crown of glory" and as the "beauty of old men" (Prov. xvi. 31, xx. 29). The attainment of old age was regarded as a special blessing (Job v. 26), not only on account of the prolonged enjoyment of life to the individual, but also because it indicated peaceful and prosperous times (Zech. viii. 4; 1 Macc. xiv. 9; Is. lxv. 20). In *public* affairs age carried weight with it, especially in the infancy of the state: it formed under Moses the main qualification of those who acted as the re-

representatives of the people in all matters of difficulty and deliberation. The old men or Elders thus became a class, and the title gradually ceased to convey the notion of age, and was used in an official sense, like *Patres*, *Senatores*, and other similar terms. [ELDERS.] Still it would be but natural that such an office was generally held by men of advanced age (1 K. xii. 8).

**AGRICULTURE.** This, though prominent in the Scriptural narrative concerning Adam, Cain, and Noah, was little cared for by the patriarchs. The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture and locally unattached, especially whilst in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralisation, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth. Taken in connexion with the inalienable character of inheritances, it gave each man and each family a stake in the soil, and nurtured a hardy patriotism. "The land is Mine" (Lev. xxv. 23) was a dictum which made agriculture likewise the basis of the theocratic relation. Thus every family felt its own life with intense keenness, and had its divine tenure which it was to guard from alienation. The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were deemed sacred (Deut. xix. 14), and the inalienability of the heritage was ensured by its reversion to the owner in the year of jubilee; so that only so many years of occupancy could be sold (Lev. xxv. 8-16, 23-35). The prophet Isaiah (v. 8) denounces the contempt of such restrictions by wealthy grandees, who sought to "add field to field," erasing families and depopulating districts.

**Rain.**—The abundance of water in Palestine, from natural sources, made it a contrast to rainless Egypt (Deut. viii. 7, xi. 8-12). Rain was commonly expected soon after the autumnal equinox. The common scriptural expressions of the "early" and the "latter rain" (Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Zech. x. 1; Jam. v. 7) are scarcely confirmed by modern experience, the season of rains being unbroken, though perhaps the fall is more strongly marked at the beginning and the end of it.

**Crops.**—The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow,

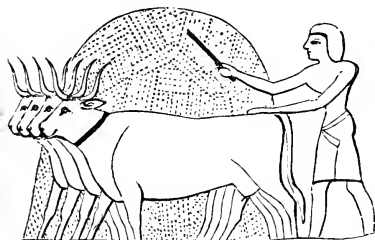
mention is made in the book of Job (xxxi. 46; xv. 33; xxiv. 6; xxix. 19; xxxix. 10). Two kinds of cummin (the black variety called "fitches," Is. xxviii. 27), and such podded plants as beans and lentiles, may be named among the staple produce.

**Ploughing and Sowing.**—The plough was probably very light, one yoke of oxen usually sufficing to draw it. Mountains and steep places were hoed (Is. vii. 25). New ground and fallows, the use of which latter was familiar to the Jews (Jer. iv. 3; Hos. x. 12), were cleared of stones and of thorns (Is. v. 2) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v. 5; Prov. xxiv. 30, 31). Sowing also took place *without* previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in *afterwards*. The soil was then brushed over with a light harrow, often of thorn bushes. In highly irrigated spots the seed was trampled in by cattle (Is. xxxii. 20), as in Egypt by goats. The more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally. During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus 70 days before the passover was the time prescribed for sowing for the "wave-sheaf," and probably, therefore, for that of barley generally. The oxen were urged on by a goad like a spear (Judg. iii. 31). The custom of watching ripening crops and threshing floors against theft, or damage, is probably ancient. Thus Boaz slept on the floor (Ruth iii. 4, 7). Barley ripened a week or two before wheat, and as fine harvest weather was certain (Prov. xxvi. 1; 1 Sam. xii. 17; Am. iv. 7), the crop chiefly varied with the quantity of timely rain. The proportion of harvest gathered to seed sown was often vast, a hundredfold is mentioned, but in such a way as to signify that it was a limit rarely attained (Gen. xxvi. 12; Matt. xiii. 8). Sowing a field with divers seeds was forbidden (Deut. xxii. 9).

**Reaping and threshing.**—The wheat, &c., were reaped by the sickle, or pulled up by the roots. They were bound in sheaves—a process prominent in Scripture. The sheaves or heaps were carted (Am. ii. 13) to the floor—a circular spot of hard ground, probably, as now, from 50 to 80 or 100 feet in diameter. Such floors were probably permanent, and became well known spots (Gen. l. 10, 11; 2 Sam. xxiv. 16, 18). On these the oxen, &c., forbidden to be muzzled (Deut. xxv. 4), trampled out the grain, as we find represented on the Egyptian monuments. At a later time

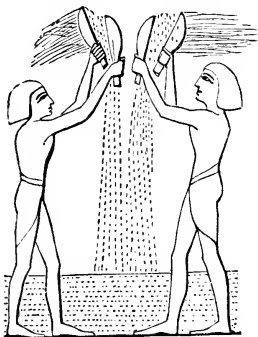


the Jews used a threshing sledge called *morag* (Is. xli. 15; 2 Sam. xxiv. 22; 1 Chr. xxi. 23), probably resembling the *nôreg*, still employed in Egypt—a stage with three rollers ridged with iron, which, aided by the driver's weight, crushed out, often injuring, the grain, as well as cut or tore the straw, which thus became fit for fodder. Lighter grains were beaten out with a stick (Is. xxviii. 27). The use of animal manure is proved frequent by such recurring expressions as "dung on the face of the earth, field," &c. (Ps. lxxxiii. 10; 2 K. ix. 37; Jer. viii. 2, &c.).



Threshing-floor. The oxen driven round the heap: contrary to the usual custom. (Wilkinson, *Thebes*.)

**Winnowing.**—The "shovel" and "fan" (Is. xxx. 24), the precise difference of which is doubtful, indicate the process of winnowing—a conspicuous part of ancient husbandry



Winnowing with wooden shovels (Wilkinson, *Thebes*.)

(Ps. xxxv. 5; Job xxi. 18; Is. xvii. 13), and important, owing to the slovenly threshing. Evening was the favourite time (Ruth iii. 2) when there was mostly a breeze. The "fan" (Matt. iii. 12) was perhaps a broad shovel which threw the grain up against the wind. The last process was the shaking

in a sieve to separate dirt and refuse (Am. ix. 9).

Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (Num. xxii. 24; Ps. lxxx. 13; Is. v. 5; Matt. xxi. 33; comp. Judg. vi. 11). Banks of mud from ditches were also used.—With regard to occupancy, a tenant might pay a fixed money rent (Cant. viii. 11), or a stipulated share of the fruits (2 Sam. ix. 10; Matt. xxi. 34), often a half or a third; but local custom was the only rule. A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deut. xxiii. 24, 25; Matt. xii. 1).—The rights of the corner to be left, and of gleanings [CORNER; GLEANING], formed the poor man's claim on the soil for support. For his benefit, too, a sheaf forgotten in carrying to the floor was to be left; so also with regard to the vineyard and the olive-grove (Lev. xix. 9, 10; Deut. xxiv. 19). Besides there seems a probability that every third year a second tithe, besides the priests', was paid for the poor (Deut. xiv. 28, xxvi. 12; Am. iv. 4; Tob. i. 7).

#### AGRIP'PA. [HEROD.]

A'GUR, the son of Jakeh, an unknown Hebrew sage, who uttered or collected the sayings of wisdom recorded in Prov. xxx.

A'HAB. 1. Son of Omri, seventh king of Israel, reigned B.C. 919-896. He married Jezebel, daughter of Ethbaal king of Tyre; and in obedience to her wishes, caused a temple to be built to Baal in Samaria itself, and an oracular grove to be consecrated to Astarte. (See 1 K. xviii. 19.) How the worship of God was restored, and the idolatrous priests slain, in consequence of "a sore famine in Samaria," is related under ELIJAH. One of Ahab's chief tastes was for splendid architecture, which he showed by building an ivory house and several cities. Desiring to add to his pleasure-grounds at Jezreel the vineyard of his neighbour Naboth, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also, as we learn from 2 K. ix. 26. Thereupon Elijah declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of the sentence was delayed in consequence of Ahab's deep repentance (1 K. xxi.).—Ahab undertook three campaigns against Benhadad II. king of Damascus, two defensive and one offensive. In the first, Benhadad laid siege to Samaria, but was repulsed with great loss

(1 K. xx. 1-21). Next year Benhadad again invaded Israel by way of Aphek, on the E. of Jordan. Yet Ahab's victory was so complete that Benhadad himself fell into his hands; but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making "streets" for Ahab in Damascus; that is, admitting into his capital permanent Hebrew commissioners, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects (1 K. xx. 22-34). After this great success Ahab enjoyed peace for three years, when he attacked Ramoth in Gilead on the east of Jordan, in conjunction with Jehoshaphat king of Judah, which town he claimed as belonging to Israel. But God's blessing did not rest on the expedition, and Ahab was told by the prophet Micaiah that it would fail. Ahab took the precaution of disguising himself, so as not to offer a conspicuous mark to the archers of Benhadad; but he was slain by a "certain man who drew a bow at a venture." When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot; a partial fulfilment of Elijah's prediction (1 K. xxi. 19), which was more literally accomplished in the case of his son (2 K. ix. 26). 2. A lying prophet, who deceived the captive Israelites in Babylon, and was burnt to death by Nebuchadnezzar (Jer. xxix. 21).

AHASUERUS, the name of one Median and two Persian kings mentioned in the O. T. The following is a list of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names. The Scriptural names conjectured to correspond to them are added in italics.—1. Cyaxares, king of Media, son of Phraortes, grandson of Deioces and conqueror of Nineveh, began to reign B.C. 634: *Ahasuerus*. 2. Astyages his son, last king of Media, B.C. 594: *Darius the Mede*. 3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559: *Cyrus*. 4. Cambyses his son, 529: *Ahasuerus*. 5. A Magian usurper, who personated Smerdis, the younger son of Cyrus, 521: *Artaxerxes*. 6. Darius Hystaspis, raised to the throne on the overthrow of the Magi, 521: *Darius*. 7. Xerxes his son, 485: *Ahasuerus*. 8. Artaxerxes Longimanus (Macrocheir), his son, 465-495: *Artaxerxes*.—1. In Dan. ix. 1, Ahasuerus is said to be the father of Darius the Mede. Now it is almost certain that Cyaxares is a form of Ahasuerus, recised into Axares with the prefix Cy or Kai. The son of this Cyaxares was Astyages, and it is no

improbable conjecture that Darius the Mede was Astyages, set over Babylon as viceroy by his grandson Cyrus, and allowed to live there in royal state. [DARIUS.] This first Ahasuerus, then, is Cyaxares, the conqueror of Nineveh. And, in accordance with this view, we read in Tobit xiv. 15 that Nineveh was taken by Nabuchodonosor and Assuerus, i. e. Cyaxares.—2. In Ezr. iv. 6 the enemies of the Jews, after the death of Cyrus, desirous to frustrate the building of Jerusalem, send accusations against them to Ahasuerus king of Persia. This must be Cambyses. He was plainly called after his grandfather, who was not of royal race, and therefore it is very likely that he also assumed the kingly name or title of Cyaxares, which had been borne by his most illustrious ancestor.—3. The third is the Ahasuerus of the book of Esther. Having divorced his queen Vashti for refusing to appear in public at a banquet, he married, four years afterwards, the Jewess Esther, cousin and ward of Mordecai. Five years after this, Haman, one of his counsellors, having been slighted by Mordecai, prevailed upon the king to order the destruction of all the Jews in the empire. But before the day appointed for the massacre, Esther and Mordecai overthrew the influence which Haman had exercised, and so completely changed his feelings in the matter, that they induced him to put Haman to death, and to give the Jews the right of self-defence. This they used so vigorously, that they killed several thousands of their opponents. This Ahasuerus is probably Xerxes (the names being identical): and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war. In the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esth. i. 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem. In the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he "laid upon the land and upon the isles of the sea" (Esth. x. 1) may well have been the result of the expenditure and ruin of the Grecian expedition.

AH'AVA, a place (Ezr. viii. 15), or a river

(viii. 21), on the banks of which Ezra collected the second expedition which returned with him from Babylon to Jerusalem. Perhaps it is the modern *Hit*, on the Euphrates, due east of Damascus.

AHAZ, eleventh king of Judah, son of Jotham, reigned 741-726. At the time of his accession, Rezin king of Damascus and Pekah king of Israel had recently formed a league against Judah, and they proceeded to lay siege to Jerusalem. Upon this Isaiah hastened to give advice and encouragement to Ahaz, and it was probably owing to the spirit of energy and religious devotion which he poured into his counsels, that the allies failed in their attack on Jerusalem (Is. vii. viii. ix.). But the allies inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea; while the Philistines invaded the W. and S. (2 K. xvi.; 2 Chr. xxviii.). The weakminded and helpless Ahaz sought deliverance from these numerous troubles by appealing to Tiglath-pileser, king of Assyria, who freed him from his most formidable enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its Northern and trans-Jordanic districts. But Ahaz had to purchase this help at a costly price: he became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies; making his son pass through the fire to Molech, consulting wizards and necromancers (Is. viii. 19), sacrificing to the Syrian gods, introducing a foreign altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon; and "The altars on the top (or roof) of the upper chamber of Ahaz" (2 K. xxiii. 12) were connected with the adoration of the stars.

AHAZI'AH. 1. Son of Ahab and Jezebel, eighth king of Israel, reigned B.C. 896-895. After the battle of Ramoth in Gilead, in which Ahab perished [AHAB], the vassal king of Moab refused his yearly tribute of 100,000 lambs and 100,000 rams with their wool (comp. Is. xvi. 1). Before Ahaziah could take measures for enforcing his claim, he was seriously injured by a fall through a lattice in his palace at Samaria. In his health he had worshipped his mother's gods, and now he sent to inquire of the oracle of Baalzebub in the Philistine city of Ekron whether he should recover his health. But Elijah, who now for the last time exercised the prophetic office, rebuked him for this impiety, and announced to him his approaching death. The only other recorded transaction of his reign, his endeavour to join the king of Judah in

trading to Ophir, is related under JEHOSEPHAT (1 K. xxii. 49-53; 2 K. i.; 2 Chr. xx. 35-37).—2. Fifth king of Judah, son of Jehoram and Athaliah (daughter of Ahab), and therefore nephew of the preceding Ahaziah, reigned one year, B.C. 884. He is called AZARIAH, 2 Chr. xxii. 6. probably by a copyist's error, and JEHOAHAZ, 2 Chr. xxi. 17. He was 22 years old at his accession (2 K. viii. 26; his age, 42 in 2 Chr. xxii. 2, is also a copyist's error). Ahaziah was an idolater, and he allied himself with his uncle Jehoram king of Israel, brother and successor of the preceding Ahaziah, against Hazael, the new king of Syria. The two kings were, however, defeated at Ramoth, where Jehoram was severely wounded. The revolution carried out in Israel by Jehu under the guidance of Elisha broke out while Ahaziah was visiting his uncle at Jezreel. As Jehu approached the town, Jehoram and Ahaziah went out to meet him; the former was shot through the heart by Jehu, and Ahaziah was pursued and mortally wounded. He died when he reached Megiddo.

AHI'AH or AHI'JAH. 1. Son of Ahitub, grandson of Phinehas, and great-grandson of Eli, succeeded his father as high-priest in the reign of Saul (1 Sam. xiv. 3, 18). Ahiah is probably the same person as Ahimelech the son of Ahitub; though he may have been his brother. 2. A prophet of Shiloh (1 K. xiv. 2), hence called the Shilonite (xi. 29), in the days of Solomon and of Jeroboam king of Israel, of whom we have two remarkable prophecies extant: the one in 1 K. xi. 31-39, addressed to Jeroboam, announcing the rending of the ten tribes from Solomon; the other in 1 K. xiv. 6-16, delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Abijah, the king's son, who was sick, and the destruction of Jeroboam's house on account of the images which he had set up. Jeroboam's speech concerning Ahijah (1 K. xiv. 2, 3) shows the estimation in which he held his truth and prophetic powers (comp. 2 Chr. ix. 29).

AHI'JAH. [AHIAH.]

AHI'KAM, son of Shaphan the scribe, an influential officer at the court of Josiah, was one of the delegates sent by Hilkiah to consult Huldah (2 K. xxii. 12-14). In the reign of Jehoiaakim he successfully used his influence to protect the prophet Jeremiah (Jer. xxvi. 24). He was the father of Gedaliah. [GEDALIAH.]

AHIM'AAZ, son of Zadok, the high-priest in David's reign, and celebrated for his swiftness of foot. During Absalom's rebellion he carried to David the important intelligence that Ahithophel had counselled an immediate

attack upon David and his followers, and that, consequently, the king must cross the Jordan without the least delay (2 Sam. xv. 24-37, xvii. 15-22). Shortly afterwards he was the first to bring to the king the good news of Absalom's defeat, suppressing his knowledge of the death of his son, which was announced soon afterwards by another (2 Sam. xviii. 19-33).

AHI'MAN, one of the three giant Anakim who inhabited Mount Hebron (Num. xiii. 22, 33), seen by Caleb and the spies. The whole race were cut off by Joshua (Josh. xi. 21), and the three brothers were slain by the tribe of Judah (Judg. i. 10).

AHIM'ELECH, son of Ahitub (1 Sam. xxii. 11, 12), and high-priest at Nob in the days of Saul. He gave David the shewbread to eat, and the sword of Goliath; and for so doing was, upon the accusation of Doeg the Edomite, put to death with his whole house by Saul's order. Abiathar alone escaped. [ABIATHAR.]

AHIN'OAM. 1. The daughter of Ahimaaz and wife of Saul (1 Sam. xiv. 50).—2. A native of Jezreel who was married to David during his wandering life (1 Sam. xxv. 43). She lived with him and his other wife Abigail at the court of Achish (xxvii. 3), was taken prisoner with her by the Amalekites when they plundered Ziklag (xxx. 5), but was rescued by David (18). She is again mentioned as living with him when he was king of Judah in Hebron (2 Sam. ii. 2), and was the mother of his eldest son Amnon (iii. 2).

AHITH'OPHEL (*brother of foolishness*), a native of Giloh, was a privy councillor of David, whose wisdom was highly esteemed, though his name had an exactly opposite signification (2 Sam. xvi. 23). He was the grandfather of Bathsheba (comp. 2 Sam. xi. 3 with xxiii. 34). When Ahithophel joined the conspiracy of Absalom, David prayed Jehovah to turn his counsel to foolishness (xv. 31), alluding possibly to the signification of his name. David's grief at the treachery of his confidential friend found expression in the Messianic prophecies (Ps. xli. 9, lv. 12-14).—In order to show to the people that the breach between Absalom and his father was irreparable, Ahithophel persuaded him to take possession of the royal harem (2 Sam. xvi. 21). David, to counteract his counsel, sent Hushai to Absalom. Ahithophel had recommended an immediate pursuit of David; but Hushai advised delay, his object being to send intelligence to David, and to give him time to collect his forces for a decisive engagement. When Ahithophel saw that Hushai's advice prevailed, he despaired

of success, and returning to his own home "put his household in order and hanged himself" (xvii. 1-23).

AHI'TUB. 1. Father of Ahimelech, or Ahijah, the son of Phinehas, and grandson of Eli, and therefore of the family of Ithamar (1 Sam. xiv. 3, xxii. 9, 11).—2. Son of Amariah, and father of Zadok the high-priest (1 Chr. vi. 7, 8; 2 Sam. viii. 17), of the house of Eleazar.

AH'OLAH, and AHO'LIBAH, two symbolical names, are described as harlots, the former representing Samaria, and the latter Judah (Ez. xxiii.).

AHOLIBA'MAH, one (probably the second) of the three wives of Esau. She was the daughter of Anah, a descendant of Seir the Horite (Gen. xxxvi. 2, 25). In the earlier narrative (Gen. xxvi. 34) Aholibamah is called Judith, daughter of Beeri the Hittite. It appears that her proper personal name was Judith, and that Aholibamah was the name which she received as the wife of Esau and foundress of three tribes of his descendants.

A'I (*heap of ruins*), a city lying east of Bethel and "beside Bethaven" (Josh. vii. 2, viii. 9). It was the second city taken by Israel after the passage of the Jordan, and was "utterly destroyed" (Josh. vii. 3-5, viii. ix. 3, x. 1, 2, xii. 9).

AI'JALON, "a place of deer or gazelles." 1. A city of the Kohathites (Josh. xxi. 24; 1 Chr. vi. 69), originally allotted to the tribe of Dan (Josh. xix. 42; A. V. "Ajalon"), which tribe, however, was unable to dispossess the Amorites of the place (Judg. i. 35). Aijalon was one of the towns fortified by Rehoboam (2 Chr. xi. 10), and the last we hear of it is as being in the hands of the Philistines (2 Chr. xxviii. 18; A. V. "Ajalon"). Being on the very frontier of the two kingdoms, we can understand how Aijalon should be spoken of sometimes (1 Chr. vi. 69, comp. with 66) as in Ephraim, and sometimes (2 Chr. xi. 10; 1 Sam. xiv. 31) as in Judah and Benjamin. It is represented by the modern *Yālo*, a little to the N. of the Jaffa road, about 14 miles out of Jerusalem.—2. A place in Zebulun, mentioned as the burial-place of Elon, one of the Judges (Judg. xii. 12).

AI'JELETH SHAH'AR (*i. e. the hind of the morning dawn*), found once only in the Bible, in the title of Ps. xxii. It probably describes to the musician the melody to which the psalm was to be played,—“a Psalm of David, addressed to the music-master who presides over the band called the Morning Hind.”

AIN. 1. One of the landmarks on the eastern boundary of Palestine (Num. xxxiv. 11). It is probably 'Ain el-'Azy, the main

source of the Orontes.—2. One of the southernmost cities of Judah (Josh. xv. 32), afterwards allotted to Simeon (Josh. xix. 7; 1 Chr. iv. 32) and given to the priests (Josh. xxi. 16).

A'JALON. [AJALON.]

AKRAB'BIM, "THE ASCENT OF," and "THE GOING UP TO;" also "MAALEH-ACRABBIM" (= "the scorpion-pass"). A pass between the south end of the Dead Sea and Zin, forming one of the landmarks on the south boundary at once of Judah (Josh. xv. 3) and of the Holy Land (Num. xxxiv. 4). Also the boundary of the Amorites (Judg. i. 36). As to the name, scorpions abound in the whole of this district.

ALABASTER occurs in the N. T. only in the notice of the *alabaster-box* of ointment which a woman brought to our Lord when He sat at meat in the house of Simon the leper at Bethany, the contents of which she poured on the head of the Saviour (Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37). The ancients considered alabaster to be the best material in which to preserve their ointments. In Mark xiv. 3, the woman who brought "the alabaster-box of ointment of spikenard" is said to *break* the box before pouring out the ointment, which probably only means *breaking the seal* which kept the essence of the perfume from evaporating.



Alabaster Vessels.—From the British Museum. The inscription on the centre vessel denotes the quantity it holds.

AL'AMOTH (Ps. xlii. title; 1 Chr. xv. 20), a word of exceedingly doubtful meaning, some interpreting it to mean a musical instrument, and others a melody.

ALEXAN'DER III., king of Macedon, surnamed THE GREAT, the son of Philip and Olympias, was born at Pella, B.C. 356, and

succeeded his father B.C. 336. Two years afterwards he crossed the Hellespont (B.C. 334) to carry out the plans of his father, and execute the mission of Greece to the civilised world. The battle of the Granicus was followed by the subjugation of western Asia; and in the following year the fate of the East was decided at Issus (B.C. 333). Tyre and Gaza were the only cities in western Syria which offered Alexander any resistance, and these were reduced and treated with unusual severity (B.C. 332). Egypt next submitted to him; and in B.C. 331 he founded Alexandria, which remains to the present day the most characteristic monument of his life and work. In the same year he finally defeated Darius at Gaugamela; and in B.C. 330 his unhappy rival was murdered by Bessus, satrap of Bactria. The next two years were occupied by Alexander in the consolidation of his Persian conquests and the reduction of Bactria. In B.C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn westward. He reached Susa, B.C. 325, and proceeded to Babylon, B.C. 324, which he chose as the capital of his empire. In the next year (B.C. 323) he died there in the midst of his gigantic plans; and those who inherited his conquests left his designs un-

achieved and unattempted (cf. Dan. vii. 6, viii. 5, xi. 3).—The famous tradition of the visit of Alexander to Jerusalem during his Phœnician campaign, which is related by Josephus, has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him when summoned to do so during the siege of Tyre, and after the reduction of Tyre and Gaza he turned towards Jerusalem. Jaddua (Jaddus) the high-priest (Neh. xii. 11, 22) went out to meet him, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the high-priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this it is said that he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews.—In the prophetic visions of Daniel the emblem by which Alexander is typified (*a he-*

goat) suggests the notions of strength and speed; and the universal extent (Dan. viii. 5, . . . *from the west on the face of the whole earth*) and marvellous rapidity of his conquests (Dan. i. c., *he touched not the ground*) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan. viii. 6, *in the fury of his power*). He ruled with great dominion, and did according to his will (xi. 3), "and there was none that could deliver . . . out of his hand" (viii. 7).



Coin of Lysinachus, King of Thrace, representing head of Alexander the Great as a young Jupiter Ammon.



ALEXAN'DER BA'LAS was, according to some, a natural son of Antiochus IV. Epiphanes, but he was more generally regarded as an impostor who falsely assumed the connexion. He claimed the throne of Syria, in 152 B.C., in opposition to Demetrius Soter, and gained the warm support of Jonathan, the leader of the Jews (1 Macc. ix. 73). In 150 B.C. he completely routed the forces of Demetrius, who himself fell in the retreat (1 Macc. x. 48-50). After this Alexander married Cleopatra, the daughter of Ptolemy VI. Philometor. But his triumph was of short duration. After obtaining power he gave himself up to a life of indulgence; and when Demetrius Nicator, the son of Demetrius Soter, landed in Syria, in 147 B.C., the new pretender found powerful support (1 Macc. x. 67 ff.). In the following year Ptolemy deserted Alexander, who was defeated (1 Macc. xi. 15), and fled to Abae in Arabia, where he was murdered, B.C. 146 (1 Macc. xi. 17). The narrative in 1 Macc. shows clearly the partiality which the Jews entertained for Alexander; and the same feeling was exhibited afterwards in the zeal with which they supported his son Antiochus. [ANTIOCHUS VI.]

ALEXAN'DER. 1. Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21).—2. One of the kindred of Annas the high-priest (Acts iv. 6).—3. A Jew at Ephesus, whom his countrymen put forward during the tumult

raised by Demetrius the silversmith (Acts xix. 33), to plead their cause with the mob.—4. An Ephesian Christian, reproached by St. Paul in 1 Tim. i. 20, as having, together with one Hymenaeus, put from him faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with—5. ALEXANDER the coppersmith, mentioned by the same apostle (2 Tim. iv. 14) as having done him many mischiefs.

ALEXAN'DRIA (3 Macc. iii. 1; Acts xviii. 24, vi. 9), the Hellenic, Roman, and Christian capital of Egypt, was founded by Alexander the Great, B.C. 332, who himself traced the ground-plan of the city. The work thus begun was continued after the death of Alexander by the Ptolemies. Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population and wealth were enormous. Its importance as one of the chief corn-ports of Rome secured for it the general favour of the first emperors. Its population was mixed from the first. According to Josephus, Alexander himself assigned to the Jews a place in his new city.

Their numbers and importance were rapidly increased under the Ptolemies by fresh immigrations and untiring industry. The Septuagint translation was made for their benefit, under the first or second Ptolemy. Philo estimates the number of the Alexandrine Jews in his time at little less than 1,000,000; and adds, that two of the five districts of Alexandria were called "Jewish districts," and that many Jews lived scattered in the remaining three. Julius Caesar and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them, with various interruptions, during the tumults and persecutions of later reigns. According to the common legend, St. Mark first "preached the Gospel in Egypt, and founded the first Church in Alexandria." At the beginning of the 2nd century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the Church.

ALGUM or ALMUG TREES; the former occurring in 2 Chr. ii. 8, ix. 10, 11, the latter in 1 K. x. 11, 12. There can be no question that these words are identical. From 1 K. x. 11, 12, 2 Chr. ix. 10, 11, we learn that the almug was brought in great plenty from Ophir for Solomon's Temple and house, and for the construction of musical instruments. It is probable that this tree is the red sandal-wood, which is a native of India and Ceylon. The wood is very heavy, hard,

and fine grained, and of a beautiful garnet colour.

**ALLEGORY**, a figure of speech, which has been defined by Bishop Marsh, in accordance with its etymology, as "a representation of one thing which is intended to excite the representation of another thing;" the first representation being consistent with itself, but requiring, or capable of admitting, a moral or spiritual interpretation over and above its literal sense. In every allegory there is a twofold sense; the immediate or historic, which is understood from the words, and the ultimate, which is concerned with the things signified by the words. The allegorical interpretation is not of the words, but of the things signified by them; and not only may, but actually does, coexist with the literal interpretation in every allegory, whether the narrative in which it is conveyed be of things possible or real. An illustration of this may be seen in Gal. iv. 24, where the apostle gives an allegorical interpretation to the historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A. V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation.

**ALLELU'IA**, so written in Rev. xix. 7, foll., or more properly **HALLELUJAH**, "praise ye Jehovah," as it is found in the margin of Ps. civ. 35, cv. 45, cvi., cxl. 1, cxlii. 1, cxliii. 1 (comp. Ps. cxiii. 9, cxv. 18, cxvi. 19, cxvii. 2). The literal meaning of "Hallelujah" sufficiently indicates the character of the Psalms in which it occurs, as hymns of praise and thanksgiving. They are all found in the last book of the collection, and bear marks of being intended for use in the temple-service; the words "praise ye Jehovah" being taken up by the full chorus of Levites. In the great hymn of triumph in heaven over the destruction of Babylon, the apostle in vision heard the multitude in chorus like the voice of mighty thunderings burst forth, "Alleluia, for the Lord God omnipotent reigneth," responding to the voice which came out of the throne saying "Praise our God, all ye his servants, and ye that fear him, both small and great" (Rev. xix. 1-6). In this, as in the offering of incense (Rev. viii.), there is evident allusion to the service of the temple, as the apostle had often witnessed it in its fading grandeur.

**ALLIANCES**. On the first establishment of the Hebrews in Palestine no connexions were formed between them and the surrounding nations. But with the extension of their power under the kings, they were brought more into contact with foreigners, and alliances became essential to the security of their

commerce. Solomon concluded two important treaties exclusively for commercial purposes; the first with Hiram, king of Tyre, originally with the view of obtaining materials and workmen for the erection of the Temple, and afterwards for the supply of ship-builders and sailors (1 K. v. 2-12, ix. 27): the second with a Pharaoh, king of Egypt; by this he secured a monopoly of the trade in horses and other products of that country (1 K. x. 28, 29). After the division of the kingdom the alliances were of an offensive and defensive nature. When war broke out between Amaziah and Jeroboam II. a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-pileser, king of Assyria, on the other (2 K. xvi. 5-9). By this means an opening was afforded to the advances of the Assyrian power; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power (2 K. xvii. 4, xix. 9, 36; Is. xxx. 2). On the restoration of independence Judas Maccabeus sought an alliance with the Romans as a counterpoise to the neighbouring state of Syria (1 Macc. viii.). Treaties of a friendly nature were at the same period concluded with the Lacedaemonians (1 Macc. xii. 2, xiv. 20).—The formation of an alliance was attended with various religious rites: a victim was slain and divided into two parts, between which the contracting parties passed (Gen. xv. 10). That this custom was maintained to a late period appears from Jer. xxxiv. 18-20. Generally speaking the oath alone is mentioned in the contracting of alliances, either between nations (Josh. ix. 15) or individuals (Gen. xxvi. 28, xxxi. 53; 1 Sam. xx. 17; 2 K. xi. 4). The event was celebrated by a feast (Gen. i. c.; Ex. xxiv. 11; 2 Sam. iii. 12, 20). Salt, as symbolical of fidelity, was used on these occasions. Occasionally a pillar or a heap of stones was set up as a memorial of the alliance (Gen. xxxi. 52). Presents were also sent by the party soliciting the alliance (1 K. xv. 18; Is. xxx. 6; 1 Macc. xv. 18). The fidelity of the Jews to their engagements was conspicuous at all periods of their history (Josh. ix. 18), and any breach of covenant was visited with very severe punishment (2 Sam. xxi. 1; Ez. xvii. 16).

**AL'LON**, a large strong tree of some description, probably an oak. The word is found in two names in the topography of Palestine.—1. **ALLON**, more accurately **ELON**, a place named among the cities of Naphtali

(Josh. xix. 33). Probably the more correct construction is to take it with the following word, *i. e.* "the oak by Zaanaanim," or "the oak of the loading of tents," as if deriving its name from some nomad tribe frequenting the spot. [ELON.]—2. AL'LOM-BA'CHUTH ("oak of weeping"), the tree under which Rebekah's nurse, Deborah, was buried (Gen. xxxv. 8).

AL'MON-DIBLATHA'IM, one of the latest stations of the Israelites, between Dibon-gad and the mountains of Abarim (Num. xxxiii. 46, 47). It is probable that Almon-diblathaim is identical with Beth-diblathaim.

ALMOND-TREE; ALMOND. This word is found in Gen. xlii. 11; Ex. xxv. 33, 34, xxxvii. 19, 20; Num. xvii. 8; Eccles. xii. 5; Jer. i. 11, in the text of the A. V. It is invariably represented by the same Hebrew word (*shākēd*), which sometimes stands for the whole tree, sometimes for the fruit or nut. The almond-tree, whose scientific name is *Amygdalus communis*, is a native of Asia and North Africa, but it is cultivated in the milder parts of Europe. The height of the tree is about 12 or 14 feet; the flowers are pink, and arranged for the most part in pairs; the leaves are long, ovate, with a serrated margin, and an acute point. The covering of the fruit is downy and succulent, enclosing the hard shell which contains the kernel. It is curious to observe, in connexion with the almond-bowls of the golden candlestick, that, in the language of lapidaries, *Almonds* are pieces of rock-crystal, even now used in adorning branch-candlesticks.



Almond-tree and blossom.

ALMS. The duty of alms-giving, especially in kind, consisting chiefly in portions to be left designedly from produce of the field,

the vineyard, and the oliveyard (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2-13; Ruth ii. 2), is strictly enjoined by the Law. Every third year also (Deut. xiv. 28) each proprietor was directed to share the tithe of his produce with "the Levite, the stranger, the fatherless, and the widow." The theological estimate of almsgiving among the Jews is indicated in the following passages:—Job xxxi. 17; Prov. x. 2, xi. 4; Esth. ix. 22; Ps. cxii. 9; Acts ix. 36, the case of Dorcas; x. 2, of Cornelius; to which may be added, Tob. iv. 10, 11, xiv. 10, 11; and Eccles. iii. 30, xl. 24. And the Talmudists went so far as to interpret *righteousness* by almsgiving in such passages as Gen. xviii. 19; Is. liv. 14; Ps. xvii. 15.—The Pharisees were zealous in almsgiving, but too ostentatious in their mode of performance, for which our Lord finds fault with them (Matt. vi. 2).—The duty of relieving the poor was not neglected by the Christians (Matt. vi. 1-4; Luke xiv. 13; Acts xx. 35; Gal. ii. 10). Every Christian was exhorted to lay by on the first day of each week some portion of his profits, to be applied to the wants of the needy (Acts xi. 30; Rom. xv. 25-27; 1 Cor. xvi. 1-4). It was also considered a duty specially incumbent on widows to devote themselves to such ministrations (1 Tim. v. 10).

#### ALMUG-TREES. [ALGUM-TREES.]

ALOE, LIGN ALOES (in Heb. *Ahālīm*, *Ahālōth*), the name of a costly and sweet-smelling wood which is mentioned in Num. xxiv. 6, Ps. xlv. 8, Prov. vii. 17, Cant. iv. 14, John xix. 39. It is usually identified with the *Aquilaria Agallochum*, a tree which supplies the *agallochum*, or aloes-wood of commerce, much valued in India on account of its aromatic qualities for purposes of fumigation and for incense. This tree grows to the height of 120 feet, being 12 feet in girth. It is, however, uncertain whether the *Ahālīm* or *Ahālōth* is in reality the aloes-wood of commerce; it is quite possible that some kind of odoriferous cedar may be the tree denoted by these terms.

AL'PHA, the first letter of the Greek alphabet, as Omega is the last. Its significance is plainly indicated in the context, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 13, i. 8, 11, xxi. 6), which may be compared with Is. xli. 4. Both Greeks and Hebrews employed the letters of the alphabet as numerals.

#### ALPHABET. [WRITING.]

ALPHAË'US, the father of the Apostle James the Less (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), and husband of



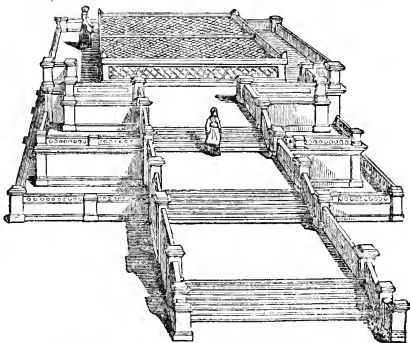


*Aquilaria Agallochum*. See art. 'Aloes.

that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John xix. 25). [MARY.] In this latter place he is called Clopas (not, as in the A. V., Cleophas).

**ALTAR.** (A.) The first altar of which we have any account is that built by Noah when he left the ark (Gen. viii. 20). In the early times altars were usually built in certain spots hallowed by religious associations, *e. g.* where God appeared (Gen. xii. 7, xiii. 18, xvi. 25, xxxv. 1). Generally of course they were erected for the offering of sacrifice; but in some instances they appear to have been only memorials. Altars were most probably originally made of earth. The Law of Moses allowed them to be made either of earth or unhewn stones (Ex. xx. 24, 25). In later times they were frequently built on high places, especially in idolatrous worship (Deut. xii. 2).—(B.) The Law of Moses directed that two altars should be made, the one the Altar of Burnt-offering

(called also simply the Altar), and the other the Altar of Incense.—I. The Altar of Burnt-offering. It differed in construction at different times. (1.) In the Tabernacle (Ex. xxvii. 1 ff. xxxviii. 1 ff.) it was comparatively small and portable. In shape it was square. It was five cubits in length, the same in breadth, and three cubits high. It was made of planks of shittim (or acacia) wood overlaid with brass. The interior was hollow (Ex. xxvii. 8). At the four corners were four projections called horns, made, like the altar itself, of shittim-wood overlaid with brass (Ex. xxvii. 2). They probably projected upwards; and to them the victim was bound when about to be sacrificed (Ps. cxviii. 27). On the occasion of the consecration of the priests (Ex. xxix. 12) and the offering of the sin-offering (Lev. iv. 7 ff.) the blood of the victim was sprinkled on the horns of the altar. Round the altar, midway between the top and bottom, ran a projecting ledge (A. V. "compass"), on which perhaps the priests stood when they officiated. To the outer edge of this, again, a grating or net-work of brass was affixed, and reached to the bottom of the altar, which thus presented the appearance of being larger below than above. At the four corners of the net-work were four brassen rings, into which were inserted the staves by which the altar was carried. These staves were of the same materials as the altar itself. As the priests were forbidden to ascend the altar by steps (Ex. xx. 26), it has been conjectured that a slope of earth led gradually up to the ledge from which they officiated. The place of the altar was at "the door of the tabernacle of the congregation" (Ex. xl. 29).—(2.) In Solomon's Temple the altar was considerably larger in its dimensions. Like the former it



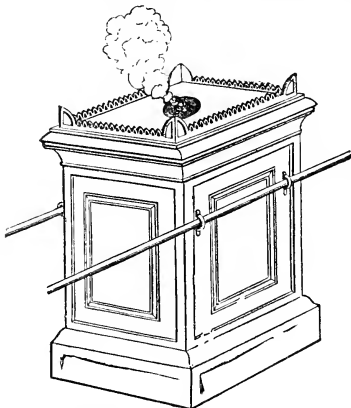
Altar of Burnt Offering. From Surenhusius' *Mishna*.

was square; but the length and breadth were now twenty cubits, and the height ten (2 Chr. iv. 1). It differed, too, in the material of which it was made, being entirely of brass (1 K. viii. 64; 2 Chr. vii. 7). It had no grating: and instead of a single gradual slope, the ascent to it was probably made by three successive platforms, to each of which it has been supposed that steps led, as in the figure annexed.—(3.) The altar of burnt-offering in the second (Zerubbabel's) temple. Of this no description is given in the Bible. We are only told (Ezr. iii. 2) that it was built before the foundations of the Temple were laid. According to Josephus it was placed on the same spot on which that of Solomon had originally stood.—(4.) The altar erected by Herod, which is thus described by Josephus:—"In front of the Temple stood the altar, 15 cubits in height, and in breadth and length of equal dimensions, viz. 50 cubits; it was built foursquare, with horn-like corners projecting from it; and on the south side a gentle acclivity led up to it. Moreover it was made without any iron tool, neither did iron ever touch it at any time." According to Lev. vi. 12, 13, a perpetual fire was to be kept burning on the altar. This was the symbol and token of the perpetual worship of Jehovah.—II. The Altar of Incense, called also the *golden* altar to distinguish it from the Altar of Burnt-offering, which was called the *brassen* altar (Ex. xxxviii. 30).—(a.) That in the Tabernacle was made of acacia-wood, overlaid with pure gold. In shape it was square, being a cubit in length and breadth, and 2 cubits in

height. Like the Altar of Burnt-offering it had horns at the four corners, which were of one piece with the rest of the altar. Its appearance may be illustrated by the preceding figure. This altar stood in the Holy Place, "before the veil that is by the ark of the testimony" (Ex. xxx. 6, xl. 5)—(b.) The Altar in Solomon's Temple was similar (1 K. vii. 48; 1 Chr. xxviii. 18), but was made of cedar overlaid with gold.—(c.) The Altar of Incense is mentioned as having been removed from the Temple of Zerubbabel by Antiochus Epiphanes (1 Macc. i. 21). Judas Maccabaeus restored it, together with the holy vessels, &c. (1 Macc. iv. 49).—C. Other altars. (1.) Altars of brick. There seems to be an allusion to such in Is. lxxv. 3. (2.) An Altar to an Unknown God. What altar this was has been the subject of much discussion. St. Paul merely mentions in his speech on the Areopagus that he had himself seen such an altar in Athens. As to the origin of these altars, we are told by Diogenes Laertius that in the time of a plague, when the Athenians knew not what god to propitiate in order to avert it, Epimenides caused black and white sheep to be let loose from the Areopagus, and wherever they lay down, to be offered to the respective divinities. It was probably on this or similar occasions that altars were dedicated to an Unknown God, since they knew not what god was offended and required to be propitiated.

AL-TAS'CHITH, found in the introductory verse to the four following Psalms, lvii., lviii., lix., lxxv. Literally rendered, the import of the words is "destroy not," probably the beginning of some song or poem to the tune of which those psalms were to be chanted.

AMAL'EKITES, a nomadic tribe, which occupied the peninsula of Sinai and the wilderness intervening between the southern hill-ranges of Palestine and the border of Egypt (Num. xiii. 29; 1 Sam. xv. 7, xxvii. 8). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westwards by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of Joktan. The physical character of the district which the Amalekites occupied necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them even on their military expeditions (Judg. vi. 5). Their wealth consisted in flocks and herds. Mention is made of a "town" (1 Sam. xv. 5), but their towns could have been little more than stations, or nomadic enclosures. The kings or chieftains



Supposed form of the Altar of Incense.

were perhaps distinguished by the hereditary title Agag (Num. xxiv. 7; 1 Sam. xv. 8). The Amalekites first came in contact with the Israelites at Rephidim, but were signally defeated (Ex. xvii.). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (Num. xiv. 45). Saul undertook an expedition against them, overrunning their whole district from Havilah to Shur, and inflicting an immense loss upon them (1 Sam. xv.). Their power was thenceforth broken, and they degenerated into a horde of banditti. Their destruction was completed by David (1 Sam. xxvii., xxx.).

AM'ANA, apparently a mountain in or near Lebanon (Cant. iv. 8). It is commonly assumed that this is the mountain in which the river Abana (2 K. v. 12) has its source, but in the absence of further research in the Lebanon this is mere assumption.

AM'ASA. Son of Ithra or Jether, by Abigail, David's sister (2 Sam. xvii. 25). He joined Absalom in his rebellion, and was by him appointed commander-in-chief in the place of Joab, by whom he was totally defeated in the forest of Ephraim (2 Sam. xviii. 6). When Joab incurred the displeasure of David for killing Absalom, David forgave the treason of Amasa, recognized him as his nephew, and appointed him Joab's successor (xix. 13). Joab afterwards, when they were both in pursuit of the rebel Sheba, pretending to salute Amasa, stabbed him with his sword (xx. 10), which he held concealed in his left hand.

AMAZI'AH, son of Joash, and eighth king of Judah, reigned B.C. 837-809. He succeeded to the throne at the age of 25, on the murder of his father, and punished the murderers. In order to restore his kingdom to the greatness of Jehoshaphat's days, he made war on the Edomites, defeated them in the valley of Salt, south of the Dead Sea, and took their capital, Selah or Petra. Flushed with this success he had the foolish arrogance to challenge Joash, king of Israel, to battle. But Judah was completely defeated. Amaziah himself was taken prisoner, and conveyed by Joash to Jerusalem, which opened its gates to the conqueror. Amaziah lived 15 years after the death of Joash; and in the 29th year of his reign was murdered by conspirators at Lachish, whither he had retired for safety from Jerusalem (2 Chr. xxv. 27).

AMBASSADOR. The earliest examples of ambassadors employed occur in the cases of Edom, Moab, and the Amorites (Num. xx. 14, xxi. 21; Judg. xi. 17-19), afterwards in that of the fraudulent Gibeonites (Josh. ix. 4,

&c.), and in the instances of civil strife mentioned Judg. xi. 12, and xx. 12. They are alluded to more frequently during and after the contact of the great adjacent monarchies of Syria, Babylon, &c., with those of Judah and Israel, as in the invasion of Sennacherib. They were usually men of high rank. In the case quoted the chief captain, the chief cup-bearer, and chief of the eunuchs, were met by delegates of similar dignity from Hezekiah (2 K. xviii. 17, 18; see also Is. xxx. 4). Ambassadors are found to have been employed, not only on occasions of hostile challenge or insolent menace (2 K. xiv. 8; 1 K. xx. 2, 6), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (2 K. xiv. 8, xvi. 7, xviii. 14; 2 Chr. xxxii. 31).

AMBER (Heb. *chashmal*) occurs only in Ez. i. 4, 27, viii. 2. It is usually supposed that the Hebrew word *chashmal* denotes a metal, and not the fossil resin called *amber*.

A'MEN, literally, "true;" and, used as a substantive, "that which is true," "truth" (Is. lxxv. 16); a word used in strong asseverations, fixing as it were the stamp of truth upon the assertion which it accompanied, and making it binding as an oath (comp. Num. v. 22). According to the Rabbins, "Amen" involved the ideas of swearing, acceptance, and truthfulness. In the synagogues and private houses it was customary for the people or members of the family who were present to say "Amen" to the prayers which were offered by the minister or the master of the house, and the custom remained in the early Christian Church (Matt. vi. 13; 1 Cor. xiv. 16). And not only public prayers, but those offered in private, and doxologies were appropriately concluded with "Amen" (Rom. ix. 5, xi. 36, xv. 33, xvi. 27; 2 Cor. xiii. 13, &c.).

AMETHYST (Heb. *achlāmāh*). Mention is made of this precious stone, which formed the third in the third row of the high-priest's breastplate, in Ex. xxviii. 19, xxix. 12, "And the third row a ligure, an agate, and an amethyst." It occurs also in the N. T. (Rev. xxi. 20) as the 12th stone which garnished the foundations of the wall of the heavenly Jerusalem. Commentators generally are agreed that the *amethyst* is the stone indicated by the Hebrew word, an opinion which is abundantly supported by the ancient versions.

AMMIN'ADAB. Son of Ram or Aram, and father of Nahshon, or Naasson (as it is written, Matt. i. 4; Luke iii. 32), who was the prince of the tribe of Judah, at the first numbering of Israel in the second year of

the Exodus (Num. i. 7, ii. 3; Ruth iv. 19, 20; 1 Chr. i. 10]. He was the fourth generation after Judah, the patriarch of his tribe, and one of the ancestors of JESUS CHRIST.

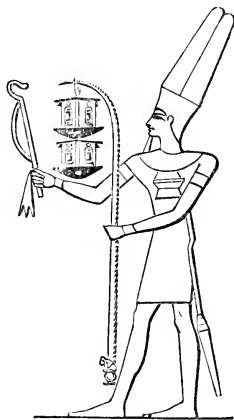
**AMMIN'ADIB.** In Cant. vi. 12, it is uncertain whether we ought to read, *Amminadib*, with the A. V., or *my willing people*, as in the margin.

**AM'MON, AM'MONITES, CHILDREN OF AMMON,** a people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their existence (comp. Judg. x. 6; 2 Chr. xx. 1; Zeph. ii. 8, &c.). Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. In the earliest mention of them (Deut. ii. 20) they are said to have destroyed the Rephaim, whom they called the Zamzummim, and to have dwelt in their place, Jabbok being their border (Num. xxi. 24; Deut. ii. 37, iii. 16). "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilisation, which so constantly recur in the allusions to Moab (Is. xv., xvi.; Jer. xlviii.). On the contrary, we find everywhere traces of the fierce habits of marauders in their incursions (1 Sam. xi. 2; Am. i. 13), and a very high degree of crafty cruelty to their foes (Jer. xli. 6, 7; Jud. vii. 11, 12). It appears that Moab was the settled and civilised half of the nation of Lot, and that Ammon formed its predatory and Bedouin section. On the west of Jordan they never obtained a footing. The hatred in which the Ammonites were held by Israel is stated to have arisen partly from their opposition, or, rather, their denial of assistance (Deut. xxiii. 4), to the Israelites on their approach to Canaan. But whatever its origin the animosity continued in force to the latest date. The last appearances of the Ammonites in the biblical narrative are in the books of Judith (v. vi. vii.) and of the Maccabees (1 Macc. v. 6, 30-43), and it has been already remarked that their chief characteristics—close alliance with Moab, hatred of Israel, and cunning cruelty—are maintained to the end. The tribe was governed by a king (Judg. xi. 12, &c.; 1 Sam. xii. 12; 2 Sam. x. 1; Jer. xl. 14) and by "princes" (2 Sam. x. 3; 1 Chr. xix. 3). It has been conjectured that

Nahash (1 Sam. xi. 1; 2 Sam. x. 2) was the official title of the king as Pharaoh was of the Egyptian monarchs; but this is without any sure foundation.—The divinity of the tribe was Molech, generally named in the O. T. under the altered form of Milcom—"the abomination of the children of Ammon;" and occasionally as Malcham. In more than one passage under the word rendered "their king" in the A. V. an allusion is intended to this idol. [MOLECH.]

**AM'NON.** Eldest son of David by Ahinoam the Jezreelitess, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonoured his half-sister Tamar, and was in consequence murdered by her brother (2 Sam. xiii. 1-29.)

**A'MON,** an Egyptian divinity, whose name occurs in that of No Amon (Nah. iii. 8), in A. V. "populous No," or Thebes, also called No. [No.] The Greeks called this divinity Ammon. The ancient Egyptian name is Amen. Amen was one of the eight gods of the first order, and chief of the triad of Thebes. He was worshipped at that city as Amen-Ra, or "Amen the sun."



The god Amon (Wilkinson).

**A'MON.** King of Judah, son and successor of Manasseh, reigned two years from B.C. 642 to 640. Following his father's example, Amon devoted himself wholly to the service of false gods, but was killed in a conspiracy. The people avenged him by putting all the conspirators to death, and secured the succession to his son Josiah. To Amon's reign we must refer the terrible picture which the

prophet Zephaniah gives of the moral and religious state of Jerusalem.

AM'ORITE, THE AM'ORITES, *i. e.* the dwellers on the summits—mountaineers—one of the chief nations who possessed the land of Canaan before its conquest by the Israelites. In the genealogical table of Gen. x. "the Amorite" is given as the fourth son of Canaan, with "Zidon, Heth [Hittite], the Jebusite," &c. As dwelling on the elevated portions of the country, they are contrasted with the Canaanites, who were the dwellers in the lowlands; and the two thus formed the main broad divisions of the Holy Land (Num. xiii. 29; and see Josh. v. 1, x. 6, xi. 3; Deut. i. 7, 20, "mountain of the A.;" 44). In the very earliest times (Gen. xiv. 7) they are occupying the barren heights west of the Dead Sea, at the place which afterwards bore the name of Engedi. From this point they stretched west to Hebron, where Abram was then dwelling under the "oak-grove" of the three brothers, Aner, Eshcol, and Mamre (Gen. xiv. 13; comp. xiii. 18). At the date of the invasion of the country, Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the Moabites, its former possessors, across the wide chasm of the Arnon (Num. xxi. 13, 26), which thenceforward formed the boundary between the two hostile peoples (Num. xxi. 13). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and "the wilderness" on the east (Judg. xi. 21, 22), was, perhaps, in the most special sense the "land of the Amorites" (Num. xxi. 31; Josh. xii. 2, 3, xiii. 9; Judg. xi. 21, 22); but their possessions are distinctly stated to have extended to the very foot of Hermon (Deut. iii. 8, iv. 48), embracing "all Gilead and all Bashan" (iii. 10), with the Jordan valley on the east of the river (iv. 49). After the conquest of Canaan nothing is heard in the Bible of the Amorites, except the occasional mention of their name among the early inhabitants of the country.

A'MOS. A native of Tekoa in Judah, about six miles S. of Bethlehem, originally a shepherd and dresser of sycamore-trees, who was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools (i. 1, vii. 14, 15). He travelled from Judah into the northern kingdom of Israel or Ephraim, and there exercised his ministry, apparently not for any long time. His date cannot be later than the 15th year of Uzziah's reign (B.C. 808); for he tells us that he prophesied "in the reigns of Uzziah king of Judah, and Jeroboam the son of Joash king of Israel, two years before the earthquake." But his ministry probably took place at an

earlier period, perhaps about the middle of Jeroboam's reign. The book of the prophecies of Amos seems divided into four principal portions closely connected together. (1) From i. 1 to ii. 3 he denounces the sins of the nations bordering on Israel and Judah, as a preparation for (2), in which, from ii. 4 to vi. 14, he describes the state of those two kingdoms, especially the former. This is followed by (3) vii. 1.-ix, 10, in which, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he predicted to Amaziah. After this in (4) he rises to a loftier and more evangelical strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and His people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author. See i. 3, ii. 13, iii. 4, 5, iv. 2, 7, 9, v. 8, 19, vi. 12, vii. 1, ix. 3, 9, 13, 14. The references to it in the N. T. are two: v. 25, 26, 27 is quoted by St. Stephen in Acts vii. 42, 43, and ix. 11 by St. James in Acts xv. 16.

A'MOZ, father of the prophet Isaiah, and, according to Rabbinical tradition, brother of Amaziah king of Judah (2 K. xix. 2, 20, xx. 1; 2 Chr. xxvi. 22, xxxii. 20, 32; Is. i. 1, ii. 1, xiii. 1, xx. 2, xxxvii. 2, 21, xxxviii. 1).

AMPHIP'OLIS, a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xvii. 1). It was distant 33 Roman miles from Philippi. It stood upon an eminence on the left or eastern bank of the river Strymon, just below its egress from the lake Cercinitis, and at the distance of about three miles from the sea. Its site is now occupied by a village called *Neokhōrio*, in Turkish *Jeni-Keni*, or "New Town."

AM'RAM. A Levite of the family of the Kohathites, and father of Moses, Aaron, and Miriam (Ex. vi. 18, 20; Num. iii. 19; 1 Chr. vi. 2, 3, 18). He is called the "son" of Kohath, but it is evident that in the genealogy several generations must have been omitted; for from Joseph to Joshua ten generations are recorded, while from Levi to Moses there are but three.

AM'RAPHEL, perhaps a Hamite king of Shinar or Babylonia, who joined the victorious incursion of the Elamite Chedorlaomer against the kings of Sodom and Gomorrah and the cities of the plain (Gen. xiv.).

AMULETS were ornaments, gems, scrolls, &c., worn as preservatives against the power of enchantments, and generally inscribed

with mystic forms or characters. The word does not occur in the A. V., but the "earrings" in Gen. xxxv. 4 were obviously connected with idolatrous worship, and were probably amulets taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Judg. viii. 24). Again, in Hos. ii. 13, "decking herself with earrings" is mentioned as one of the signs of the "days of Baalim." The "earrings" in Is. iii. 20 were also amulets.

A'NAH, the son of Zibeon, the son of Seir the Horite (Gen. xxxvi. 20, 24), a "duke" or prince of his tribe, and father of Aholibamah, one of the wives of Esau (Gen. xxxvi. 2, 14, 25). There is no reason to suppose that he is other than the same Anah who found the "hot springs" (not "mules," as in the A. V.) in the desert as he fed the asses of Zibeon his father, though Bunsen considers him a distinct personage, the son of Seir and brother of Zibeon.

AN'AKIM, a race of giants, descendants of Arba (Josh. xv. 13, xxi. 11), dwelling in the southern part of Canaan, and particularly at Hebron, which from their progenitor received the name of "city of Arba." Besides the general designation Anakim, they are variously called sons of Anak (Num. xiii. 33), descendants of Anak (Num. xiii. 22), and sons of Anakim (Deut. i. 28). These designations serve to show that we must regard Anak as the name of the race rather than that of an individual, and this is confirmed by what is said of Arba, their progenitor, that he "was a great man among the Anakim" (Josh. xiv. 15). The race appears to have been divided into three tribes or families, bearing the names Sheshai, Ahiman, and Talmi. Though the warlike appearance of the Anakim had struck the Israelites with terror in the time of Moses (Num. xiii. 28; Deut. ix. 2), they were nevertheless dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod (Josh. xi. 21, 22). Their chief city Hebron became the possession of Caleb, who is said to have driven out from it the three sons of Anak mentioned above, that is the three families or tribes of the Anakim (Josh. xv. 14; Judg. i. 20). After this time they vanish from history.

ANAM'MELECH, one of the idols worshipped by the colonists introduced into Samaria from Sepharvaim (2 K. xvii. 31). He was worshipped with rites resembling those of Molech, children being burnt in his honour, and is the companion-god to ADAMMELECH. As Adramelech is the male power of the sun, so Anammelech is the female power of the sun.

ANANI'AS. 1. A high-priest in Acts xxiii. 2-5, xxiv. 1. He was the son of Nebedaeus, succeeded Joseph son of Camydus, and preceded Ismael son of Phabi. He was nominated to the office by Herod king of Chalcis, in A.D. 48; was deposed shortly before Felix left the province, and assassinated by the sicarii at the beginning of the last Jewish war.—2. A disciple at Jerusalem, husband of Sapphira (Acts v. 1-11). Having sold his goods for the benefit of the church, he kept back a part of the price, bringing to the apostles the remainder, as if it were the whole, his wife also being privy to the scheme. St. Peter denounced the fraud, and Ananias fell down and expired.—3. A Jewish disciple at Damascus (Acts ix. 10-17), of high repute (Acts xxii. 12), who sought out Saul during the period of blindness and dejection which followed his conversion, and announced to him his future commission as a preacher of the Gospel. Tradition makes him to have been afterwards bishop of Damascus, and to have died by martyrdom.

ANATH'EMA, which literally means a thing suspended, is the equivalent of the Hebrew word signifying a thing or person *devoted*. Any object so devoted to Jehovah was irredeemable: if an inanimate object, it was to be given to the priests (Num. xviii. 14); if a living creature or even a man, it was to be slain (Lev. xxvii. 28, 29). The word anathema frequently occurs in St. Paul's writings, and is generally translated *accursed*. Many expositors have regarded his use of it as a technical term for judicial excommunication. That the word was so used in the early Church there can be no doubt, but an examination of the passages in which it occurs shows that it had acquired a more general sense as expressive either of strong feeling (Rom. ix. 3) or of dislike and condemnation (1 Cor. xii. 3, xvi. 22; Gal. i. 9).

AN'ATHOTH, a priests' city, belonging to the tribe of Benjamin, with "suburbs" (Josh. xxi. 18; 1 Chr. vi. 60). Anathoth lay on or near the great road from the north to Jerusalem (Is. x. 30), and is placed by Eusebius and Jerome at 3 miles from the city. Its position has been discovered by Robinson at *Anáta*, on a broad ridge  $1\frac{1}{4}$  hour N.N.E. from Jerusalem. The cultivation of the priests survives in tilled fields of grain, with figs and olives. There are the remains of walls and strong foundations, and the quarries still supply Jerusalem with building stones.

AN'DREW, one among the first called of the Apostles of our Lord (John i. 40; Matt. iv. 18); brother (whether elder or younger is uncertain) of Simon Peter (*ibid.*). He was

of Bethsaida, and had been a disciple of John the Baptist. On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and, in company with another of John's disciples, attached himself to our Lord. By his means his brother Simon was brought to Jesus (John i. 41). The apparent discrepancy in Matt. iv. 18 ff., Mark i. 16 ff., where the two appear to have been called together, is no real one; St. John relating the first introduction of the brothers to Jesus, the other Evangelists their formal call to follow Him in his ministry. In the catalogue of the Apostles, Andrew appears, in Matt. x. 2, Luke vi. 14, second, next after his brother Peter; but in Mark iii. 16, Acts i. 13, fourth, next after the three, Peter, James, and John, and in company with Philip. And this appears to have been his real place of dignity among the Apostles. The traditions about him are various. Eusebius makes him preach in Scythia; Jerome and Theodoret in Achaia (Greece); Nicephorus in Asia Minor and Thrace. He is said to have been crucified at Patrae in Achaia. Some ancient writers speak of an apocryphal Acts of Andrew.

ANDRONICUS. 1. An officer left as viceroy (2 Macc. iv. 31) in Antioch by Antiochus Epiphanes during his absence (B.C. 171). At the instigation of Menelaus, Andronicus put to death the high-priest Onias. This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 Macc. iv. 31-38).—2. Another officer of Antiochus Epiphanes who was left by him on Garizim (2 Macc. v. 23), probably in occupation of the temple there.—3. A Christian at Rome, saluted by St. Paul (Rom. xvi. 7) together with Junias.

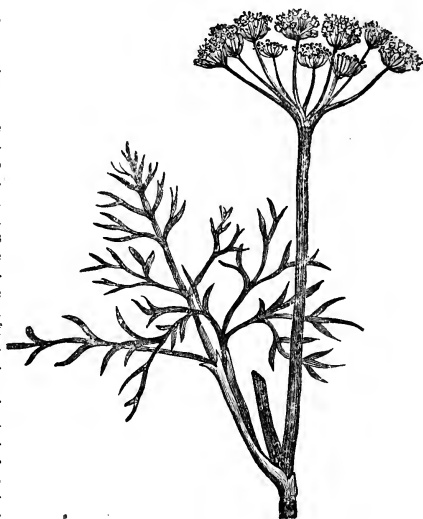
ANGELS. By the word "angels" (*i. e.* "messengers" of God) we ordinarily understand a race of spiritual beings, of a nature exalted far above that of man, although infinitely removed from that of God, whose office is "to do Him service in heaven, and by His appointment to succour and defend men on earth." I. *Scriptural use of the word.*—There are many passages in which the expression the "angel of God," "the angel of Jehovah," is certainly used for a manifestation of God himself. This is especially the case in the earlier books of the Old Testament, and may be seen at once by a comparison of Gen. xxii. 11 with 12, and of Ex. iii. 2 with 6 and 14; where He, who is called the "angel of Jehovah" in one verse, is called "God," and even "Jehovah" in those which follow, and accepts the worship due to God alone. It is to be observed also, that, side by side with these expressions, we

read of God's being manifested in the form of *man*; as to Abraham at Mamre (Gen. xviii. 2, 22, comp. xix. 1), to Jacob at Peniel (Gen. xxxii. 24, 30), to Joshua at Gilgal (Josh. v. 13, 15), &c. It is hardly to be doubted that both sets of passages refer to the same kind of manifestation of the Divine Presence. The inevitable inference is that by the "Angel of the Lord" in such passages is meant He, who is from the beginning the "Word," *i. e.* the Manifestor or Revealer of God. Besides this, which is the highest application of the word "angel," we find the phrase used of any messengers of God, such as the prophets (Is. xlii. 19; Hag. i. 13; Mal. iii. 1), the priests (Mal. ii. 7), and the rulers of the Christian churches (Rev. i. 20).—II. *Nature of angels.*—Little is said of their nature as distinct from their office. They are termed "spirits" (as in Heb. i. 14); but it is not asserted that the angelic nature is incorporeal. The contrary seems expressly implied by the words in which our Lord declares, that, after the Resurrection, men shall be "like the angels" (Luke xx. 36); because (Phil. iii. 21) their bodies, as well as their spirits, shall have been made entirely like His. The angels are revealed to us as beings, such as man might be and will be when the power of sin and death is removed, partaking in their measure of the attributes of God, Truth, Purity, and Love, because always beholding His face (Matt. xviii. 10), and therefore being "made like Him" (1 John iii. 2). This, of course, implies finiteness, and therefore (in the strict sense) "imperfection" of nature, and constant progress, both moral and intellectual, through all eternity. Such imperfection, contrasted with the infinity of God, is expressly ascribed to them in Job iv. 18; Matt. xxiv. 36; 1 Pet. i. 12. The finiteness of nature implies capacity of temptation; and accordingly we hear of "fallen angels." Of the nature of their temptation and the circumstances of their fall, we know absolutely nothing. All that is certain is, that they "left their first estate," and that they are now "angels of the devil" (Matt. xxv. 41; Rev. xii. 7, 9), partaking therefore of the falsehood, uncleanness, and hatred, which are his peculiar characteristics (John viii. 44). On the other hand, the title especially assigned to the angels of God, that of the "holy ones" (see Dan. iv. 13, 23, viii. 13; Matt. xxv. 31), is precisely the one which is given to those men who are renewed in Christ's image, but which belongs to them in actuality and in perfection only hereafter. (Comp. Heb. ii. 10. v. 9, xii. 23.)—III. *Office of the angels.*—Of their office in heaven, we have. of

course, only vague prophetic glimpses (as in 1 K. xxii. 19; Is. vi. 1-3; Dan. vii. 9, 10; Rev. vi. 11, &c.), which show us nothing but a never-ceasing adoration. Their office towards man is far more fully described to us. They are represented as being, in the widest sense, agents of God's Providence, *natural and supernatural*, to the body and to the soul. More particularly, however, angels are spoken of as ministers of what is called *supernatural* Providence of God; as agents in the great scheme of the spiritual redemption and sanctification of man, of which the Bible is the record. During the prophetic and kingly period, angels are spoken of only as ministers of God in the operations of nature. But in the captivity angels are revealed in a fresh light, as watching, not only over Jerusalem, but also over heathen kingdoms, under the Providence, and to work out the designs, of the Lord. (See Zech. passim, and Dan. iv. 13, 23, x. 10, 13, 20, 21, &c.) The Incarnation marks a new epoch of angelic ministration. "The Angel of Jehovah," the Lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. The New Testament is the history of the *Church of Christ*, every member of which is united to Him. Accordingly, the angels are revealed now, as "ministering spirits" to each *individual* member of Christ for His spiritual guidance and aid (Heb. i. 14). In one word they are Christ's ministers of grace now, as they shall be of judgment hereafter (Matt. xiii. 39, 41, 49, xvi. 27, xxiv. 31, &c.). That there are degrees of the angelic nature, fallen and unfallen, and special titles and agencies belonging to each, is clearly declared by St. Paul (Eph. i. 21; Rom. viii. 38), but what their general nature is, it is useless to speculate.

**ANISE.** This word occurs only in Matt. xxiii. 23. It is by no means a matter of certainty whether the anise (*Pimpinella anisum*, Lin.) or the dill (*Anethum graveolens*) is here intended, though the probability is more in favour of the latter plant.

**ANKLET.** This word does not occur in the A. V., but anklets are referred to in Is. iii. 16, 18, 20. They were fastened to the ankle-band of each leg, were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked



Common Dill. (*Anethum graveolens*.) See art. 'Anise

against each other, was no doubt one of the reasons why they were admired ("the bravery of their tinkling ornaments"). They are still worn in the East.

**AN'NA.** A "prophetess" in Jerusalem at the time of our Lord's presentation in the Temple (Luke ii. 36). She was of the tribe of Asher.

**AN'NAS,** the son of one Seth, was appointed high-priest in the year A.D. 7, by Quirinus, the imperial governor of Syria; but was obliged by Valerius Gratus, procurator of Judaea, to give way to Ismael, son of Phabi, at the beginning of the reign of Tiberius, A.D. 14. Ismael was succeeded by Eleazar, son of Annas; then followed, after one year, Simon, son of Canithus, and then, after another year (about A.D. 25), Joseph Caiaphas, son-in-law of Annas (John xviii. 13). But in Luke iii. 2, Annas and Caiaphas are both called high-priests, Annas being mentioned first. Our Lord's first hearing (John xviii. 13) was before Annas, who then sent him bound to Caiaphas. In Acts iv. 6, Annas is plainly called the high-priest, and Caiaphas merely named with others of his family. Some maintain that the two, Annas and Caiaphas, were together at the head of the Jewish people,—Caiaphas as actual high-priest, Annas as president of the Sanhedrim. Others again suppose that Annas held the



office of *sagan*, or substitute of the high-priest. He lived to old age, having had five sons high-priests.

ANOINTING in Holy Scripture is either I. Material, with oil, or II. Spiritual, with the Holy Ghost.—I. MATERIAL.—1. *Ordinary*. Anointing the body or head with oil was a common practice with the Jews, as with other Oriental nations (Deut. xxviii. 40; Ruth iii. 3; Mic. vi. 15). Abstinence from it was a sign of mourning (2 Sam. xiv. 2; Dan. x. 3; Matt. vi. 17). Anointing the head with oil or ointment seems also to have been a mark of respect sometimes paid by a host to his guests (Luke vii. 46 and Ps. xxiii. 5).—2. *Official*. It was a rite of inauguration into each of the three typical offices of the Jewish commonwealth. (a) *Prophets* were occasionally anointed to their office (1 K. xix. 16), and are called messiahs, or anointed (1 Chr. xvi. 22; Ps. cv. 15). (b) *Priests*, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself (Ex. xl. 15; Num. iii. 3); but afterwards, anointing seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the high-priest (Ex. xxix. 29; Lev. xvi. 32); so that “the priest that is anointed” (Lev. iv. 3) is generally thought to mean the high-priest. (c) *Kings*. Anointing was the principal and divinely-appointed ceremony in the inauguration of the Jewish kings (1 Sam. ix. 16, x. 1; 1 K. i. 34, 39). The rite was sometimes performed more than once. David was thrice anointed to be king. After the separation into two kingdoms, the kings both of Judah and of Israel seem still to have been anointed (2 K. ix. 3, xi. 12). (d) *Inanimate objects* also were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. xxxi. 13); and at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Ex. xxx. 26-28).—3. *Ecclesiastical*. Anointing with oil in the name of the Lord is prescribed by St. James to be used together with prayer, by the elders of the church, for the recovery of the sick (James v. 14). Analogous to this is the anointing with oil practised by the twelve (Mark vi. 13).—II. SPIRITUAL.—1. In the O. T. a Deliverer is promised under the title of Messiah, or Anointed (Ps. ii. 2; Dan. ix. 25, 26); and the nature of his anointing is described to be spiritual, with the Holy Ghost (Is. lxi. 1; see Luke iv. 18). In the N. T. Jesus of Nazareth is shown to be the Messiah, or Christ, or Anointed of the Old

Testament (John i. 41; Acts ix. 22, xvii. 2, 3, xviii. 4, 28); and the historical fact of his being anointed with the Holy Ghost is asserted and recorded (John i. 32, 33; Acts iv. 27, x. 38). 2. Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i. 21), and they are described as having an unction from the Holy One, by which they know all things (1 John ii. 20, 27).

ANT (Heb. *nemālāh*). This insect is mentioned twice in the O. T.: in Prov. vi. 6, xxx. 25. In the former of these passages the *diligence* of this insect is instanced by the wise man as an example worthy of imitation; in the second passage the ant's *wisdom* is especially alluded to, for these insects, “though they be little on the earth, are exceeding wise.” It is well known that the ancient Greeks and Romans believed that the ant stored up food, which it collected in the summer, ready for the winter's consumption; but this is an error. The European species of ants are all dormant in the winter, and consequently require no food; and the observations of modern naturalists seem almost conclusive that no ants lay up for future consumption.

ANTICHRIST. This term is employed by the Apostle John alone, and is defined by him in a manner which leaves no doubt as to its intrinsic meaning. With regard to its application there is less certainty. In the first passage (1 John ii. 18) in which it occurs the apostle makes direct reference to the false Christs, whose coming, it had been foretold, should mark the last days. “Little children, it is the last time: and as ye have heard that the *Antichrist* cometh, even now have there been many *Antichrists*; whereby we know that it is the last time.” The allusion to Matt. xxiv. 24 was clearly in the mind of the Syriac translator, who rendered *Antichrist* by “the false Christ.” In ver. 22 we find, “he is the *Antichrist* that denieth the Father and the Son;” and still more positively, “every spirit that confesseth not that Jesus Christ is come in the flesh” is of *Antichrist* (comp. 2 John 7). From these emphatic and repeated definitions it has been supposed that the object of the apostle in his first epistle was to combat the errors of Cerinthus, the Docetæ, and the Gnostics on the subject of the Incarnation. The *Antichrists*, against which he warned the churches of Asia Minor as being already in the world, had been of their own number; “they went out from us, but they were not of us” (1 John ii. 19); and the manner in which they are referred to implies that the name was already familiar to those to whom the epistle was

addressed, through the apostles' oral teaching (2 Thess. ii. 5). The coming of Antichrist was believed to be foretold in the "vile person" of Daniel's prophecy (xi. 21), which received its first accomplishment in Antiochus Epiphanes, but of which the complete fulfilment was reserved for the last times. He is identified with "the man of sin, the son of perdition" (2 Thess. ii. 3), who should be revealed when he "who now letteth" was removed; that is, according to the belief of the primitive church, when the Roman order of things ceased to be. This interpretation brings Antichrist into close connexion with the gigantic power of evil, symbolised by the "beast" (Rev. xiii.), who received his power from the dragon (*i. e.* the devil, the serpent of Genesis), continued for forty and two months, and was invested with the kingdom of the ten kings who destroyed the harlot Babylon (Rev. xvii. 12, 17), the city of seven hills. The destruction of Babylon is to be followed by the rule of Antichrist for a short period (Rev. xvii. 10), to be in his turn overthrown in "the battle of that great day of God Almighty" (Rev. xvi. 14) with the false prophet and all his followers (Rev. xix.). The personality of Antichrist is to be inferred as well from the personality of his historical precursor, as from that of Him to whom he stands opposed. Such an interpretation is to be preferred to that which regards Antichrist as the embodiment and personification of all powers and agencies inimical to Christ, or of the Antichristian might of the world. But the language of the apostles is intentionally obscure, and this obscurity has been rather deepened than removed by the conflicting interpretations of expositors. All that the dark hints of the apostles teach us is, that they regarded Antichrist as a power whose influence was beginning to be felt even in their time, but whose full development was reserved till the passing away of the principle which hindered it, and the destruction of the power symbolised by the mystical Babylon.

**ANTIOCH. 1.** In SYRIA. The capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province which bore the same name. This metropolis was situated where the chain of Lebanon, running northwards, and the chain of Taurus, running eastwards, are brought to an abrupt meeting. Here the Orontes breaks through the mountains; and Antioch was placed at a

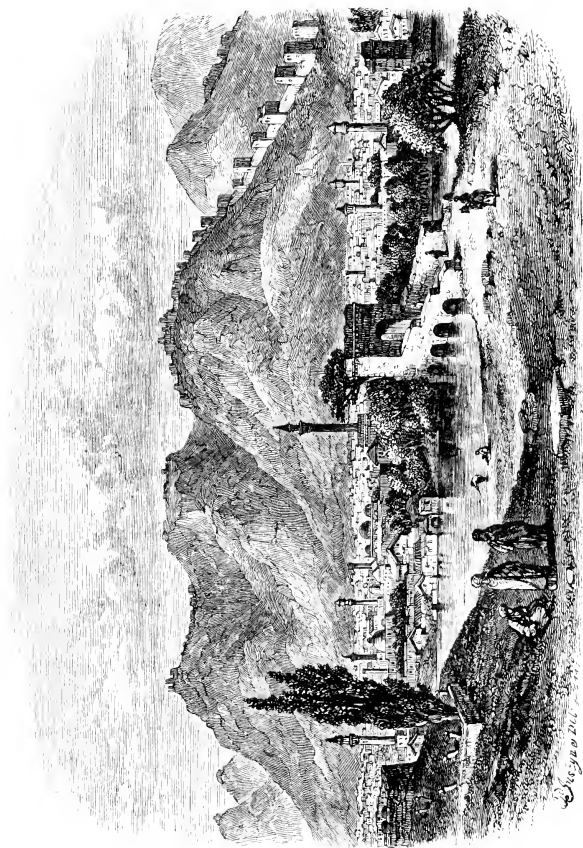
bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. In the immediate neighbourhood was Daphne, the celebrated sanctuary of Apollo (2 Macc. iv. 33); whence the city was sometimes called **ANTIOCH** by **DAPHNE**, to distinguish it from other cities of the same name.—No city, after Jerusalem, is so intimately connected with the history of the apostolic church.—The chief interest of Antioch, how-



Gate of St. Paul, Antioch.

ever, is connected with the progress of Christianity among the heathen. Here the first Gentile church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26). It was from Antioch that St. Paul started on his three missionary journeys. The city was founded in the year 300 B.C., by Seleucus Nicator. Jews were settled there from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges with the Greeks. Antioch grew under the successive Seleucid kings, till it became a city of great extent and of remarkable beauty. Some of the most magnificent buildings were on the island. One feature, which seems to have been characteristic of the great Syrian cities,—a vast street with colonnades, intersecting the whole from end to end—was added by Antiochus Epiphanes. By Pompey it was made a free city, and such it continued till the time of





ANTIOCH.

To face p. 33.

**Antoninus Pius.** The early Emperors raised there some large and important structures, such as aqueducts, amphitheatres, and baths. Herod the Great contributed a road and a colonnade.—2. IN PISIDIA (Acts xiii. 14, xiv. 19, 21; 2 Tim. iii. 11), on the borders of Phrygia, corresponds to *Yalobatch*, which is distant from *Ak-sheer* six hours over the mountains. This city, like the Syrian Antioch, was founded by Seleucus Nicator. Under the Romans it became a *colonia*, and was also called *Caesarea*.

**ANTI' OCHUS II.**, king of Syria, surnamed *the God*, succeeded his father Antiochus Soter in B.C. 261. During the earlier part of his reign he was engaged in a fierce war with Ptolemy Philadelphus, king of Egypt, in the course of which Parthia and Bactria revolted and became independent kingdoms. At length (B.C. 250) peace was made, and the two monarchs "joined themselves together" (Dan. xi. 6), and Ptolemy ("king of the south") gave his daughter Berenice in marriage to Antiochus ("the king of the north"), who set aside his former wife, Laodice, to receive her. After some time, on the death of Ptolemy (B.C. 247), Antiochus recalled Laodice and her children Seleucus and Antiochus to court. Thus Berenice was "not able to retain her power;" and Laodice, in jealous fear lest she might a second time lose her ascendancy, poisoned Antiochus (him "that strengthened her," *i. e.* Berenice), and caused Berenice and her infant son to be put to death, B.C. 246 (Dan. xi. 6).

**ANTI' OCHUS III.**, surnamed *the Great*, grandson of the preceding, succeeded his brother Seleucus Keraunos, who was assassinated after a short reign in B.C. 223. He prosecuted the war against Ptolemy Philopator with vigour, and at first with success. In B.C. 218 he drove the Egyptian forces to Sidon, conquered Samaria and Gilead, and wintered at Ptolemais, but was defeated next year at Raphia, near Gaza (B.C. 217), with immense loss, and in consequence made a peace with Ptolemy, in which he ceded to him the disputed provinces of Coele-Syria, Phoenicia and Palestine (Dan. xi. 11, 12). During the next thirteen years Antiochus was engaged in strengthening his position in Asia Minor, and on the frontiers of Parthia, and by his successes gained his surname of *the Great*. At the end of this time, B.C. 205, Ptolemy Philopator died, and left his kingdom to his son Ptol. Epiphanes, who was only five years old. Antiochus availed himself of the opportunity which was offered by the weakness of a minority and the unpopularity of the regent, to unite with Philip III. of Macedon for the purpose of conquering

and dividing the Egyptian dominions. He succeeded in occupying the three disputed provinces, but was recalled to Asia by a war which broke out with Attalus, king of Pergamus; and his ally Philip was himself embroiled with the Romans. In consequence of this diversion, Ptolemy, by the aid of Scopas, again made himself master of Jerusalem, and recovered the territory which he had lost. In B.C. 198 Antiochus reappeared in the field and gained a decisive victory near the sources of the Jordan; and afterwards captured Scopas and the remnant of his forces who had taken refuge in Sidon. His further designs against Egypt were frustrated by the intervention of the Romans. From Egypt Antiochus turned again to Asia Minor, and after various successes in the Aegæan crossed over to Greece, and by the advice of Hannibal entered on a war with Rome. His victorious course was checked at Thermopylae (B.C. 191), and after subsequent reverses he was finally defeated at Magnesia in Lydia, B.C. 190. In B.C. 187 he attacked a rich temple of Belus in Elymais, and was slain by the people who rose in its defence.



Head of Antiochus III. (From a coin.)

**ANTI' OCHUS IV.**, **EPIPH' ANES** (*the Illustrious*), was the youngest son of Antiochus the Great. He was given as a hostage to the Romans (B.C. 188) after his father's defeat at Magnesia. In B.C. 175 he was released by the intervention of his brother Seleucus, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. He took advantage of his position, and, by the assistance of Eumenes and Attalus, easily expelled Heliodorus who had usurped the crown, and himself "obtained the kingdom by flatteries" (Dan. xi. 21) to the exclusion of his nephew Demetrius (Dan. viii. 7). The accession of Antiochus was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their supremacy. Jason, the brother of Onias III., the high-priest, persuaded the king to transfer the high-

priesthood to him, and at the same time bought permission (2 Macc. iv. 9) to carry out his design of habituating the Jews to Greek customs (2 Macc. iv. 7, 20). Three years afterwards, Menelaus, of the tribe of Benjamin, supplanted Jason by offering the king a larger bribe, and was himself appointed high-priest (2 Macc. iv. 23-26). Antiochus undertook four campaigns against Egypt, B.C. 171, 170, 169, 168, with greater success than had attended his predecessor, and the complete conquest of the country was prevented only by the interference of the Romans (Dan. xi. 24; 1 Macc. i. 16 ff.; 2 Macc. v. 11 ff.). On his return from his second Egyptian campaign (B.C. 170) he attacked Jerusalem. The Temple was plundered, a terrible massacre took place, and a Phrygian governor was left with Menelaus in charge of the city (2 Macc. v. 1-22; 1 Macc. i. 20-28). Two years afterwards, at the close of the fourth expedition, Antiochus detached a force under Apollonius to occupy Jerusalem and fortify it (1 Macc. iv. 61, v. 3 ff.; Dan. xi. 41). The decrees then followed which have rendered his name infamous. The Temple was desecrated, and the observance of the law was forbidden (1 Macc. i. 54). Ten days afterwards an offering was made upon the altar to Jupiter Olympius. At Jerusalem all opposition appears to have ceased; but Mattathias and his sons organised a resistance, which preserved inviolate the name and faith of Israel. Meanwhile Antiochus turned his arms to the East, towards Parthia and Armenia (Dan. xi. 40). Hearing not long afterwards of the riches of a temple of Nanaea in Elymais, hung with the gifts of Alexander, he resolved to plunder it. The attempt was defeated; and though he did not fall like his father in the act of sacrilege, the event hastened his death. He retired to Babylon, and thence to Tabae in Persia, where he died B.C. 164, having first heard of the successes of the Maccabees in restoring the Temple-worship at Jerusalem (1 Macc. vi. 1-16; comp. 2 Macc. i. 7-17?).



Head of Antiochus IV. Epiphanes. (From a coin.)

ANTI' OCHUS V., EU' PATOR (*of noble descent*), succeeded his father Antiochus IV. B.C. 164, while still a child, under the guardianship of Lysias (1 Macc. iii. 32, vi. 17), though Antiochus had on his death-bed assigned this office to Philip his own foster-brother (1 Macc. vi. 14, 15, 55; 2 Macc. ix. 29). Shortly after his accession he marched against Jerusalem with a large army to relieve the Syrian garrison, which was hard pressed by Judas Maccabaeus (1 Macc. vi. 19 ff.). He repulsed Judas at Bethzacharia, and took Bethsura (Bethzur) after a vigorous resistance (1 Macc. vi. 31-50). But when the Jewish force in the Temple was on the point of yielding, Lysias persuaded the king to conclude a hasty peace that he might advance to meet Philip, who had returned from Persia and made himself master of Antioch (1 Macc. vi. 51 ff.). Philip was speedily overpowered; but in the next year (B.C. 162) Antiochus and Lysias fell into the hands of Demetrius Soter, the son of Seleucus Philopator, who caused them to be put to death (1 Macc. vii. 2-4; 2 Macc. xiv. 1, 2).



Head of Antiochus VI. (From a coin.)

ANTI' OCHUS VI. was the son of Alexander Balas and Cleopatra. After his father's death (146 B.C.) he remained in Arabia; but though still a child (1 Macc. xi. 54), he was soon afterwards brought forward (c. 145 B.C.) as a claimant to the throne of Syria against Demetrius Nicator by Tryphon or Diodotus (1 Macc. xi. 39), who had been an officer of his father. Tryphon succeeded in gaining Antioch (1 Macc. xi. 56); and afterwards the greater part of Syria submitted to the young Antiochus. He afterwards defeated the troops of Demetrius at Hazor (1 Macc. xi. 67) near Cadesh (ver. 73); and repulsed a second attempt which he made to regain Palestine (1 Macc. xii. 24 ff.). Tryphon having now, with the assistance of Jonathan the high-priest, gained the supreme power in the name of Antiochus, no longer concealed

his design of usurping the crown. As a first step he took Jonathan by treachery and put him to death, B.C. 143 (1 Macc. xii. 40); and afterwards murdered the young king, and ascended the throne (1 Macc. xiii. 31).

**ANTIOCHUS VII., SIDE'TES** (*of Side*, in Pamphylia), king of Syria, was the second son of Demetrius I. When his brother, Demetrius Nicator, was taken prisoner (c. 141 B.C.) by Mithridates I. (Arsaces VI., 1 Macc. xiv. 1) king of Parthia, he married his wife Cleopatra and obtained possession of the throne (137 B.C.), having expelled the usurper Tryphon (1 Macc. xv. 1 ff.). At first he made a very advantageous treaty with Simon, high-priest of the Jews, but when he grew independent of his help, he withdrew the concessions which he had made, and demanded the surrender of the fortresses which the Jews held, or an equivalent in money (1 Macc. xv. 26 ff.). As Simon was unwilling to yield to his demands, he sent a force under Cendebeus against him, who occupied a fortified position at Cedron (? 1 Macc. xv. 41), near Azotus, and harassed the surrounding country. After the defeat of Cendebeus by the sons of Simon and the destruction of his works (1 Macc. xvi. 1-10), Antiochus laid siege to Jerusalem, but granted honourable terms to John Hyrcanus (B.C. 133), who had made a vigorous resistance. In a campaign against the Parthians he was entirely defeated by Phraortes II. (Arsaces VII.), and fell in the battle c. B.C. 127-6.

**ANTIPAS.** [HEROD.]

**ANTIPAT'RIS**, a town to which the soldiers conveyed St. Paul by night on their march (Acts xxiii. 31). Its ancient name was Capharsaba; and Herod, when he rebuilt the city, changed it to Antipatris, in honour of his father Antipater. The village *Kefr-Saba* still retains the ancient name of Antipatris.

**APES** (Heb. *kôphîm*) are mentioned in 1 K. x. 22, and 2 Chr. ix. 21. There can be little doubt but that the apes were brought from the same country which supplied ivory and peacocks, both of which are common in Ceylon; and Sir E. Tennent has drawn attention to the fact that the Tamil names for apes, ivory, and peacocks, are identical with the Hebrew.

**APHARSATH'CHITES, APIAR'SITES, APHAR'SACITES**, the names of certain tribes, colonies from which had been planted in Samaria by the Assyrian leader Asnapper (Ezr. iv. 9, v. 6). The first and last are regarded as the same. Whence these tribes came is entirely a matter of conjecture.

**AP'HEK**, the name of several places in Palestine.—1. A royal city of the Canaanites, the king of which was killed by Joshua (Josh. xii. 18), probably the same as **APHEKAI** in

Josh. xv. 53.—2. A city, apparently in the extreme north of Asher (Josh. xix. 30), from which the Canaanites were not ejected (Judg. i. 31; though here it is Aphik). This is probably the same place as Aphek (Josh. xiii. 4), on the extreme north "border of the Amorites," identified with the Aphaca of classical times, the modern *Afka*.—3. A place at which the Philistines encamped while the Israelites pitched in Eben-ezer, before the fatal battle in which the sons of Eli were killed and the ark taken (1 Sam. iv. 1). This would be somewhere to the N.W. of, and at no great distance from Jerusalem.—4. The scene of another encampment of the Philistines, before an encounter not less disastrous than that just named,—the defeat and death of Saul (1 Sam. xxix. 1). It is possible that it may be the same place as the preceding.—5. A city on the military road from Syria to Israel (1 K. xx. 26). It is now found in *Fik*, at the head of the *Wady Fik*, 6 miles east of the Sea of Galilee.

**APOCALYPSE.** [REVELATION.]

**APOC'RYPHA.** The collection of Books to which this term is popularly applied includes the following (the order given is that in which they stand in the English version):—I. 1 Esdras; II. 2 Esdras; III. Tobit; IV. Judith; V. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee; VI. The Wisdom of Solomon; VII. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus; VIII. Baruch; IX. The Song of the Three Holy Children; X. The History of Susanna; XI. The History of the destruction of Bel and the Dragon; XII. The Prayer of Manasses, king of Judah; XIII. 1 Maccabees; XIV. 2 Maccabees. The primary meaning of *Apocrypha*, "hidden, secret," seems, towards the close of the 2nd century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter. The separate books of this collection are treated of in distinct Articles. Their relation to the canonical books of the Old Testament is discussed under **CANON**.

**APOLLO'NIA**, a city of Macedonia, through which Paul and Silas passed in their way from Philippi and Amphipolis to Thessalonica (Acts xvii. 1). According to the *Antonine Itinerary*, it was distant 30 Roman miles from Amphipolis, and 37 Roman miles from Thessalonica.

**APOL'LOS**, a Jew from Alexandria, eloquent (which may also mean *learned*) and mighty in the Scriptures: one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming

to Ephesus during a temporary absence of St. Paul, A.D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the Gospel, first in Achaia and then in Corinth (Acts xviii. 27, xix. 1), where he watered that which Paul had planted (1 Cor. iii. 6). When the apostle wrote his first Epistle to the Corinthians, Apollos was with or near him (1 Cor. xvi. 12), probably at Ephesus in A.D. 57: we hear of him then that he was unwilling at that time to journey to Corinth, but would do so when he should have convenient time. He is mentioned but once more in the N. T., in Tit. iii. 13. After this nothing is known of him. Tradition makes him bishop of Caesarea. It has been supposed by some that Apollos was the author of the Epistle to the Hebrews.

APOLLYON, or, as it is literally in the margin of the A. V. of Rev. ix. 11, "a destroyer," is the rendering of the Hebrew word *Abaddon*, "the angel of the bottomless pit." The angel Apollyon is further described as the king of the locusts which rose from the smoke of the bottomless pit at the sounding of the fifth trumpet. From the occurrence of the word in Ps. lxxxviii. 11, the Rabbins have made *Abaddon* the nethermost of the two regions into which they divide the lower world. But that in Rev. ix. 11, *Abaddon* is the angel and not the abyss, is perfectly evident in the Greek. There is no authority for connecting it with "the destroyer" alluded to in 1 Cor. x. 10.

APOSTLE (one sent forth), in the N. T., originally the official name of those Twelve of the disciples whom Jesus chose to send forth first to preach the Gospel, and to be with Him during the course of his ministry on earth. The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers (see 2 Cor. viii. 23; Phil. ii. 25). It is only of those who were officially designated Apostles that we treat in this article. The original qualification of an Apostle, as stated by St. Peter, on the occasion of electing a successor to the traitor Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord, from his baptism by John till the day when he was taken up into Heaven. The Apostles were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according to the flesh; some had previously been disciples of John the Baptist. Our Lord chose them early in his public career, though it is uncertain precisely at what time. Some of them had certainly partly attached themselves to Him before; but after their call as Apostles they

appear to have been continuously with Him, or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth. Early in our Lord's ministry, He sent them out two and two to preach repentance, and perform miracles in his name (Matt. x.; Luke ix.). This their mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Matt. x. 5, 6). The Apostles were early warned by their Master of the solemn nature and the danger of their calling (Matt. x. 17). They accompanied Him in his journeys of teaching and to the Jewish feasts, saw his wonderful works, heard his discourses addressed to the people, and made inquiries of Him on religious matters. They recognised Him as the Christ of God (Matt. xvi. 16; Luke ix. 20), and ascribed to Him supernatural power (Luke ix. 54); but in the recognition of the spiritual teaching and mission of Christ, they made very slow progress, held back as they were by weakness of apprehension and by national prejudices. Even at the removal of our Lord from the earth they were yet weak in their knowledge (Luke xxiv. 21; John xvi. 12), though he had for so long been carefully preparing and instructing them. And when that happened of which He had so often forewarned them—his apprehension by the chief priests and Pharisees—they all forsook Him and fled (Matt. xxvi. 56). They left his burial to one who was not of their number and to the women, and were only convinced of his resurrection on the very plainest proofs furnished by himself. On the Feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church (Acts ii.); and from that time the Apostles became altogether different men, giving witness with power of the life and death and resurrection of Jesus as He had declared they should (Luke xxiv. 48; Acts i. 8, 22, ii. 32, iii. 15, v. 32, xiii. 31). First of all the mother-church at Jerusalem grew up under their hands (Acts iii.-vii.), and their superior dignity and power were universally acknowledged by the rulers and the people (Acts v. 12 ff.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judaea, does not seem to have brought peril to the Apostles (Acts viii. 1). Their first mission out of Jerusalem was to Samaria (Acts viii. 5-25), where the Lord himself had, during his ministry, sown the seed of the Gospel. Here ends, properly speaking (or rather perhaps with the general visitation hinted at in Acts ix. 31), the first period of the Apostles' agency, during which its centre is Jerusalem,



and the prominent figure is that of St. Peter.—The centre of the second period of the apostolic agency is Antioch, where a church soon was built up, consisting of Jews and Gentiles; and the central figure of this and of the subsequent period is St. Paul. The third apostolic period is marked by the almost entire disappearance of the Twelve from the sacred narrative, and the exclusive agency of St. Paul, the great apostle of the Gentiles. Of the missionary work of the rest of the Twelve, we know absolutely nothing from the sacred narrative.—As regards the *apostolic office*, it seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders: all continuation of it, from the very conditions of its existence (cf. 1 Cor. ix. 1), being impossible.

APPEAL. The principle of appeal was recognized by the Mosaic law in the establishment of a central court under the presidency of the judge or ruler for the time being, before which all cases too difficult for the local courts were to be tried (Deut. xvii. 8-9). According to the above regulation, the appeal lay in the time of the Judges to the judge (Judg. iv. 5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. xv. 3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chr. xix. 8). These courts were re-established by Ezra (Ezr. vii. 25). After the institution of the Sanhedrim the final appeal lay to them. St. Paul, as a Roman citizen, exercised a right of appeal from the jurisdiction of the local court at Jerusalem to the emperor (Acts xxv. 11). Since the procedure in the Jewish courts at that period was of a mixed and undefined character, he availed himself of his undoubted privilege to be tried by the pure Roman law.

AP'PII FOR'UM, a well-known station on the Appian Way, the great road which led from Rome to the neighbourhood of the Bay of Naples (Acts xxviii. 13). There is no difficulty in identifying the site with some ruins near *Treponi*. [THREE TAVERNS.]

APPLE-TREE, AP'LE (Heb. *tappûach*). Mention of the apple-tree occurs in the A. V. in Cant. ii. 3, viii. 5, and Joel i. 12. The fruit of this tree is alluded to in Prov. xxv. 11, and Cant. ii. 5, vii. 8. It is a difficult matter to say what is the specific tree denoted by the Hebrew word *tappûach*. Most modern writers maintain that it is either the quince or the citron. The quince has some plausible arguments in its favour. Its fragrance was

held in high esteem by the ancients. The quince was sacred to Venus. On the other hand, Dr. Royle says, "The rich colour, fragrant odour, and handsome appearance of the citron, whether in flower or in fruit, are particularly suited to the passages of Scripture mentioned above." But neither the quince nor the citron nor the apple appears fully to answer to all the Scriptural allusions. The *orange* would answer all the demands of the Scriptural passages, and orange-trees are found in Palestine; but there does not appear sufficient evidence that this tree was known in the earlier times to the inhabitants of Palestine. The question of identification, therefore, must still be left an open one.

AQ'U'ILA, a Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He was a native of Pontus, but had fled, with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave the city. He became acquainted with St. Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth. On the departure of the Apostle from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus. There they remained, and there they taught Apollos. At what time they became Christians is uncertain.

AR, or AR OF MOAB, one of the chief places of Moab (Is. xv. 1; Num. xxi. 28). In later times the place was known as Arceopolis and Rabbath-Moab. The site is still called *Rabba*; it lies about half-way between *Kerak* and the *Wady Mojab*, 10 or 11 miles from each, the Roman road passing through it.

AR'ABAH. Although this word appears in the A. V. in its original shape only in Josh. xviii. 18, yet in the Hebrew text it is of frequent occurrence. It indicates more particularly the deep-sunken valley or trench which forms the most striking among the many striking natural features of Palestine, and which extends with great uniformity of formation from the slopes of Hermon to the Elanitic Gulf (*Gulf of Akabah*) of the Red Sea; the most remarkable depression known to exist on the surface of the globe. Through the northern portion of this extraordinary fissure the Jordan rushes through the lakes of Huleh and Gennesareth down its tortuous course to the deep chasm of the Dead Sea. This portion, about 150 miles in length, is known amongst the Arabs by the name of *el-Ghor*. The southern boundary of the Ghor is the wall of cliffs which crosses the valley about 10 miles south of the Dead Sea. From their summits, southward to the Gulf of Akabah, the valley changes its name, or, it

would be more accurate to say, retains its old name of *Wady el-Arabah*.

ARABIA, a country known in the O. T. under two designations:—1. *The East Country* (Gen. xxv. 6); or perhaps the *East Land* (Gen. x. 30; Num. xxiii. 7; Is. ii. 6); and *Land of the sons of the East* (Gen. xxix. 1); Gentile name, *Sons of the East* (Judg. vi. 3, vii. 12; 1 K. iv. 30; Job i. 3; Is. xi. 14; Jer. xlix. 28; Ez. xxv. 4). From these passages it appears that the *Land of the East* and *Sons of the East* indicate, primarily, the country east of Palestine, and the tribes descended from Ishmael and from Keturah; and that this original signification may have become gradually extended to Arabia and its inhabitants generally, though without any strict limitation. 2. *'Aráb* and *'Arab*, whence Arabia (2 Chr. ix. 14; Is. xxi. 13; Jer. xxv. 24; Ez. xxvii. 21). This name seems to have the same geographical reference as the former name to the country and tribes east of the Jordan, and chiefly north of the Arabian peninsula.—Arabia may be divided into *Arabia Proper*, containing the whole peninsula as far as the limits of the northern deserts; *Northern Arabia*, constituting the great desert of Arabia; and *Western Arabia*, the desert of Petra and the peninsula of Sinai, or the country that has been called Arabia Petraea. I. *Arabia Proper*, or the Arabian peninsula, consists of high table-land, declining towards the north; its most elevated portions being the chain of mountains running nearly parallel to the Red Sea, and the territory east of the southern part of this chain. So far as the interior has been explored, it consists of mountainous and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. The most fertile tracts are those on the south-west and south.—II. *Northern Arabia*, or the Arabian Desert, is a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the sand-wind called *Samoom*. The inhabitants were known to the ancients as “dwellers in tents” (comp. Is. xiii. 20; Jer. xlix. 31; Ezek. xxxviii. 11); and they extended from Babylonia on the east (comp. Num. xxiii. 7; 2 Chr. xxi. 16; Is. ii. 6, xlii. 20), to the borders of Egypt on the west. These tribes, principally descended from Ishmael and from Keturah, have always led a wandering and pastoral life. They

conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ez. xxvii. 20-24), whence a chain of oases still forms caravan-stations; and they likewise traded from the western portions of the peninsula. The latter traffic appears to be frequently mentioned in connexion with Ishmaelites, Keturahites, and other Arabian peoples (Gen. xxxvii. 25, 28; 1 K. x. 15, 25; 2 Chr. ix. 14, 24; Is. lx. 6; Jer. vi. 20); it seems, however, to have been chiefly in the hands of the inhabitants of Idumaea.—III. *Western Arabia* includes the peninsula of Sinai [SINAI], and the desert of Petra, corresponding generally with the limits of Arabia Petraea. The latter name is probably derived from that of its chief city; not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible, the Horites or Horim (Gen. xiv. 6, xxxvi. 20, 21, 22, 29, 30; Deut. ii. 12, 22). [HORITES.] But it was mostly peopled by descendants of Esau, and was generally known as the land of Edom, or Idumaea [EDOM]; as well as by its older appellation, the desert of Seir, or Mount Seir [SEIR]. The common origin of the Idumaeans from Esau and Ishmael is found in the marriage of the former with a daughter of the latter (Gen. xxviii. 9, xxxvi. 3). The Nabathaeans succeeded to the Idumaeans.—*Inhabitants*.—1. The descendants of JOKTAN occupied the principal portions of the south and south-west of the peninsula, with colonies in the interior. In Genesis (x. 30) it is said, “and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East (*Kedem*).” The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, the son (or descendant) of Kahtán (Joktan). This was the Biblical kingdom of Sheba. Its rulers, and most of its people, were descendants of Sebá (= Sheba), whence the classical *Sabaei*. The dominant family was apparently that of Himyer, son (or descendant) of Sebá. A member of this family founded the more modern kingdom of the Himyerites. Native tradition seems to prove that the latter appellation represented the former only shortly before the Christian era. The rule of the Himyerites (whence the *Homeritae* of classical authors) probably extended over the modern Yemen, *Hadramáwt*, and *Mahreh*. Their kingdom lasted until A.D. 525, when it fell before an Abyssinian invasion. The other chief Joktanite kingdom was that of the Híjáz, founded by Jurhum, the brother of Yaarub, who left the Yemen and settled in the neighbourhood of *Mekkeh*. This kingdom, situate in a less fertile district than the

Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south.—2. The ISHMAELITES appear to have entered the peninsula from the north-west. That they have spread over the whole of it (with the exception of one or two districts on the south coast), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. They extended northwards from the Hijáz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples: and westwards to Idumaea, where they mixed with Edomites, &c. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheykhs and emeers): they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of the Joktanites, the principal one of these being that of El-Heereh. With reference to the Ishmaelites generally, there is doubt as to the wide extension given to them by Arab tradition.

—3. Of the descendants of KETURAH the Arabs say little. They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf.—4. In Northern and Western Arabia are other peoples which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are AMALEK, the descendants of ESAU, &c.—*Religion*. The most ancient idolatry of the Arabs we must conclude to have been fetishism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabacism. Magianism, an importation from Chaldaea and Persia, must be reckoned among the religions of the Pagan Arabs; but it never had very numerous followers. Christianity was introduced into Southern Arabia towards the close of the 2nd century, and about a century later it had made great progress. It flourished chiefly in the Yemen, where many churches were built. Judaism was propagated in Arabia, principally by Karaites, at the captivity, but it was introduced before that time: it became very prevalent in the Yemen, and in the Hijáz, especially at Kheybar and El-Medcéneh, where there are said to be still tribes of Jewish extraction.—*Language*. Arabic, the language of Arabia, is the most developed and the richest of the Shemitic languages, and the only one of which we have an extensive literature: it is, therefore, of great importance to the study of Hebrew. Of its early phases we know nothing; while we have archaic monuments of the Himyeritic (the ancient language of southern Arabia), though we cannot fix their

precise ages. It is probable that in the 14th or 13th cent. B.C., the Shemitic languages differed much less than in after times. But it appears from 2 K. xviii. 26, that in the 8th cent. B.C. only the educated classes among the Jews understood Aramaic. With these evidences before us, we think that the Himyeritic is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and Aramaic, or, in its *classical phasis*, as a descendant of a sister of these two, but that the Himyeritic is mixed with an African language, and that the other dialects of Arabia are in like manner, though in a much less degree, mixed with an African language.—The *manners and customs* of the Arabs are of great value in illustrating the Bible. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality, their universal respect for age (comp. Lev. xix. 32), their familiar deference (comp. 2 K. v. 13), their superstitious regard for the beard.—References in the Bible to the Arabs themselves are still more clearly illustrated by the manners of the modern people, in their predatory expeditions, their mode of warfare, their caravan journeys, &c.—*Commerce*. Direct mention of the commerce of the south does not appear to be made in the Bible, but it seems to have passed to Palestine principally through the northern tribes. The Joktanite people of southern Arabia have always been, in contradistinction to the Ishmaelite tribes, addicted to a seafaring life. The latter were caravan-merchants; the former, the chief traders of the Red Sea, carrying their commerce to the shores of India, as well as to the nearer coasts of Africa.

ARAB'BIANS, the nomadic tribes inhabiting the country to the east and south of Palestine, who in the early times of Hebrew history were known as Ishmaelites and descendants of Keturah.

ARAD, a royal city of the Canaanites, named with Hormah and Libnah (Josh. xii. 14). The wilderness of Judah was to "the south of Arad" (Judg. i. 16). It may be identified with a hill, *Tel 'Arád*, an hour and a half N.E. by E. from *Milh* (Moladah), and 8 hours from Hebron.

ARAM, the name by which the Hebrews designated, generally, the country lying to the north-east of Palestine; the great mass of that high table-land which, rising with sudden abruptness from the Jordan and the very margin of the lake of Gennesareth, stretches, at an elevation of no less than 2000 feet above the level of the sea, to the banks of the Euphrates itself, contrasting strongly

with the low land bordering on the Mediterranean, the "land of Canaan," or the low country (Gen. xxxi. 18, xxxiii. 18, &c.). Throughout the A. V. the word is, with only a very few exceptions, rendered, as in the Vulgate and LXX.,—*SYRIA*. In the later history we meet with a number of small nations or kingdoms forming parts of the general land of Aram:—1. Aram-Zobah, or simply Zobah (1 Sam. xiv. 47; 2 Sam. viii. 3; 1 Chr. xviii. xix.). [*ZOBAB.*] 2. Aram beth-rehob (2 Sam. x. 6), or Rehob (x. 8). [*REHOB.*] 3. Aram-maachah (1 Chr. xix. 6), or Maachah only (2 Sam. x. 6). [*МААЧАНА.*] 4. Geshur, "in Aram" (2 Sam. xv. 8), usually named in connexion with Maachah (Deut. iii. 14; Josh. xiii. 11, 13, &c.). [*GESHUR.*] 5. Aram-Damessak (Damascus) (2 Sam. viii. 5, 6; 1 Chr. xviii. 5, 6). The whole of these petty states are spoken of collectively under the name of "Aram" (2 Sam. x. 13), but as Damascus increased in importance it gradually absorbed the smaller powers (1 K. xx. 1), and the name of Aram was at last applied to it alone (Is. vii. 8; also 1 K. xi. 24, 25, xv. 18, &c.). In three passages Aram would seem to denote Assyria (2 K. xviii. 26; Is. xxxvi. 11; Jer. xxxv. 11).—2. Another Aram is named in Gen. xxii. 21, as a son of Kemuel, and descendant of Nahor.

ARARAT, a mountainous district of Asia mentioned in the Bible in connexion with the following events:—(1.) As the resting-place of the Ark after the Deluge (Gen. viii. 4): (2.) as the asylum of the sons of Sennacherib (2 K. xix. 37; Is. xxxvii. 38; A. V. has "the land of Armenia"): (3.) as the ally, and probably the neighbour, of Minni and Ashchenaz (Jer. li. 27). [*ARMENIA.*] The name Ararat was unknown to the geographers of Greece and Rome, as it still is to the Armenians of the present day: but that it was an indigenous and an ancient name for a portion of Armenia, appears from the statement of Moses of Chorene, who gives *Araratia* as the designation of the central province. In its Biblical sense it is descriptive generally of the Armenian highlands—the lofty plateau which overlooks the plain of the Araxes on the N., and of Mesopotamia on the S. Various opinions have been put forth as to the spot where the Ark rested, as described in Gen. viii. 4; but Berosus the Chaldaean, contemporary with Alexander the Great, fixes the spot on the mountains of *Kurdistan*. Tradition still points to the *Jebel Judi* as the scene of the event. Europeans have given the name Ararat exclusively to the mountain which is called *Massis* by the Armenians, *Agri-Dagh*, i. e. *Steep Mountain*, by the Turks, and *Kuh-i-Nuh*, i. e. *Noah's*

*Mountain*, by the Persians. It rises immediately out of the plain of the Araxes, and terminates in two conical peaks, named the Great and Less Ararat, about seven miles distant from each other; the former of which attains an elevation of 17,260 feet above the level of the sea and about 14,000 above the plain of the Araxes, while the latter is lower by 4000 feet. The summit of the higher is covered with eternal snow for about 3000 feet. It is of volcanic origin. The summit of Ararat was long deemed inaccessible. It was first ascended in 1829 by Parrot, who approached it from the N.W. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is *Nachdjevan*, where the patriarch is reputed to have been buried. Returning to the broader significance we have assigned to the term, "the mountains of Ararat," as co-extensive with the Armenian plateau from the base of *Ararat* in the N. to the range of *Kurdistan* in the S., we notice the following characteristics of that region as illustrating the Bible narrative:—(1.) Its *elevation*. It rises to a height of from 6000 to 7000 feet above the level of the sea. (2.) Its *geographical position*. The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the N., and between the Persian Gulf and the Mediterranean on the S. Viewed with reference to the dispersion of the nations, Armenia is the true centre of the world: and at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey, and Persia. (3.) Its *physical character*. The plains as well as the mountains supply evidence of volcanic agency. Armenia, however, differs materially from other regions of similar geological formation, inasmuch as it does not rise to a sharp well-defined central crest, but expands into plains or steppes, separated by a graduated series of subordinate ranges. (4.) The *climate*. Winter lasts from October to May, and is succeeded by a brief spring and summer of intense heat. In April the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night. (5.) The *vegetation*. Grass grows luxuriantly on the plateau, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat, barley, and vines ripen at far higher altitudes than on the Alps and the Pyrenees; and the harvest is brought to maturity with wonderful speed.

ARAU'NAH, a Jebusite who sold his threshing-floor on Mount Moriah to David as a site for an altar to Jehovah, together with his oxen (2 Sam. xxiv. 18-24; 1 Chr. xxi. 25).

AR'BA, the progenitor of the ANAKIM, or sons of Anak, from whom their chief city HEBRON received its name of Kirjath-Arba, (Josh. xiv. 15, xv. 13, xxi. 11).

AR'BAH. Hebron, or Kirjath-Arba, as "the city of Arbah" is always rendered elsewhere (Gen. xxxv. 27).

ARBE'LA, mentioned in the Bible only in 1 Macc. ix. 2. It is identified with the modern *Irbid*, a site with a few ruins, west of *Mejdel*, on the south-east side of the *Wady Hamâm*, in a small plain at the foot of the hill of *Kurân Hattin*.

ARCHELA'US, son of Herod the Great, by a Samaritan woman, Malthaké, and, with his brother Antipas, brought up at Rome. At the death of Herod (B.C. 4) his kingdom was divided between his three sons, Herod Antipas, Archelaus, and Philip. Archelaus never properly bore the title of king (Matt. ii. 22), but only that of ethnarch. In the tenth year of his reign, or the ninth, according to Dion Cassius, *i. e.* A.D. 6, a complaint was preferred against him by his brothers and his subjects on the ground of his tyranny, in consequence of which he was banished to Vienne in Gaul, where he is generally said to have died.

ARCHERY. [ARMS.]

ARCHIP'PUS, a Christian teacher in Colossae (Col. iv. 17), called by St. Paul his "fellow-soldier," (Philem. 2). He was probably a member of Philemon's family.

ARCHITECTURE. The book of Genesis (iv. 17, 20, 22) appears to divide mankind into great characteristic sections, viz., the "dwellers in tents" and the "dwellers in cities." To the race of Shem is attributed (Gen. x. 11, 12, 22, xi. 2-9) the foundation of those cities in the plain of Shinar, Babylon, Nineveh, and others; of one of which, Resen, the epithet "great" sufficiently marks its importance in the time of the writer. It is in connexion with Egypt that the Israelites appear first as builders of cities, compelled to labour at the buildings of the Egyptian monarchs. Pithom and Raameses are said to have been built by them (Ex. i. 11). They were by occupation shepherds, and by habit dwellers in tents (Gen. xlvii. 3). They had therefore originally, speaking properly, no architecture. From the time of the occupation of Canaan they became dwellers in towns and in houses of stone (Lev. xiv. 34, 45; 1 K. vii. 10); but these were not in all, nor indeed in most cases, built by themselves (Deut. vi. 10; Num. xiii. 19). The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works, he built fortresses and cities in various places, among which Baalath and Tadmor are in all proba-

bility represented by Baalbec and Palmyra (1 K. ix. 15, 24). Among the succeeding kings of Israel and of Judah, more than one is recorded as a builder: Asa (1 K. xv. 23), Baasha (xv. 17), Omri (xvi. 24), Ahab (xvii. 32, xxii. 39), Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 27-30), Jehoash, and Josiah (2 K. xii. 11, 12, xxii. 6); and, lastly, Jehoiakim, whose winter palace is mentioned (Jer. xxii. 14, xxxvi. 22; see also Am. iii. 15). On the return from captivity the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon (Ezr. iii. 8, v. 8; Neh. ii. 8, iii.). But the reigns of Herod and his successors were especially remarkable for their great architectural works. Not only was the Temple restored but the fortifications and other public buildings of Jerusalem were enlarged and embellished (Luke xxi. 5). The town of Caesarea was built on the site of Strato's Tower; Samaria was enlarged, and received the name of Sebaste. Of the original splendour of these great works no doubt can be entertained; but of their style and appearance we can only conjecture that they were formed on Greek and Roman models. The enormous stones employed in the Assyrian, Persepolitan, and Egyptian buildings, find a parallel in the substructions of Baalbec and in the huge blocks which still remain at Jerusalem, relics of the buildings either of Solomon or of Herod. But few monuments are known to exist in Palestine by which we can form an accurate idea of its buildings, and even of those which do remain no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions at least of the original fabrics.

ARCTU'RUS. The Hebrew words 'Ash and 'Aish, rendered "Arcturus" in the A. V. of Job ix. 9, xxxviii. 32, in conformity with the Vulg. of the former passage, are now generally believed to be identical, and to represent the constellation Ursa Major, known commonly as the Great Bear, or Charles's Wain.

AREOP'AGUS. [MARS' HILL.]

AR'ETAS. 1. A contemporary of Antiochus Epiphanes (B.C. 170) and Jason (2 Macc. v. 8). —2. The Aretas alluded to by St. Paul (2 Cor. xi. 32) was father-in-law of Herod Antipas.

AR'GOB, a tract of country on the east of the Jordan, in Bashan, the kingdom of Og, containing 60 great and fortified cities. In later times it was called Trachonitis, and it is now apparently identified with the *Lejah*, a very remarkable district south of Damascus, and east of the Sea of Galilee (Deut. iii. 4, 13, 14).

AR'GOB, perhaps a Gileadite officer, who was governor of Argob. He was either an accomplice of Pekah in the murder of Pekahiah, or was slain by Pekah (2 K. xv. 25).

ARIARA'THES, properly Mithridates IV., Philopator, king of Cappadocia B.C. 168-130, mentioned 1 Macc. xv. 22. He fell in B.C. 130, in the war of the Romans against Aristonicus.

AR'IEH. Either one of the accomplices of Pekah in his conspiracy against Pekahiah, or one of the princes of Pekahiah, who was put to death with him (2 K. xv. 25).

AR'IEL. A designation given by Isaiah to the city of Jerusalem (Is. xxix. 1, 2, 7). Its meaning is obscure. We must understand by it either "Lion of God," or "Hearth of God." The latter meaning is suggested by the use of the word in Ez. xliii. 15, 16, as a synonym for the altar of burnt offering. On the whole it seems most probable that, as a name given to Jerusalem, Ariel means "Lion of God," whilst the word used by Ezekiel means "Hearth of God."

ARIMATHAE'A (Matt. xxvii. 57; Luke xxiii. 51; John xix. 38). St. Luke calls it "a city of Judaea." It is identified by many with the modern *Ramla*.

ARIOCH. 1. The king of Ellasar, one of the allies of Chedorlaomer in his expedition against his rebellious tributaries (Gen. xiv. 1).—2. The captain of Nebuchadnezzar's body-guard (Dan. ii. 14, &c.).—3. Properly *Eirioch*, or *Erioch*, mentioned in Jud. i. 6 as king of the Elymaeans.

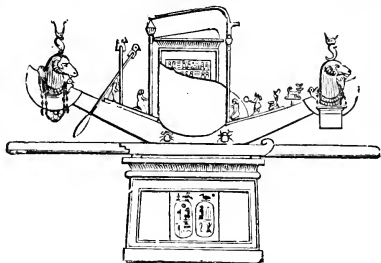
ARISTAR'CHUS, a Thessalonian (Acts xx. 4, xxvii. 2), who accompanied St. Paul on his third missionary journey (Acts xix. 29). He was with the apostle on his return to Asia (Acts xx. 4); and again (xxvii. 2) on his voyage to Rome. We trace him afterwards as St. Paul's fellow-prisoner in Col. iv. 10, and Philem. 24. Tradition makes him bishop of Apamea.

ARISTOBU'LUS. 1. A Jewish priest (2 Macc. i. 10), who resided in Egypt in the reign of Ptolemaeus VI. Philometor. There can be little doubt that he is identical with the peripatetic philosopher of that name, who dedicated to Ptol. Philometor his allegoric exposition of the Pentateuch.—2. A resident at Rome, some of whose household are greeted in Rom. xvi. 10. Tradition makes him one of the 70 disciples, and reports that he preached the Gospel in Britain.

ARK, NOAH'S. [NOAH.]

ARK OF THE COVENANT. The first piece of the tabernacle's furniture, for which precise directions were delivered (Ex. xxv.).—I. It appears to have

been an oblong chest of shittim (acacia) wood,  $2\frac{1}{2}$  cubits long, by  $1\frac{1}{2}$  broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged round about with gold, the mercy seat was placed. The ark was fitted with rings, one at each of the four corners, and through these were passed staves of the same wood similarly overlaid, by which it was carried by the Kohathites (Num. vii. 9, x. 21). The ends of the staves were visible without the veil in the holy place of the temple of Solomon (1 K. viii. 8). The ark, when transported, was enveloped in the "veil" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen (Num. iv. 5, 20).—II. Its purpose or object was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title. It was also probably a reliquary for the pot of manna and the rod of Aaron. Occupying the most holy spot of the sanctuary, it tended to exclude any idol from the centre of worship. It was also the support of the mercy seat, materially symbolising, perhaps, the "covenant" as that on which "mercy" rested.—III. The chief facts in the earlier history of the ark (see Josh. iii. and vi.) need not be recited. Before David's time its abode was frequently shifted. It sojourned among several, probably Levitical, families (1 Sam. vii. 1; 2 Sam. vi. 3, 11; 1 Chr. xiii. 13, xv. 24, 25) in the border villages of Eastern Judah, and did not take its place in the tabernacle, but dwelt in curtains, i.e. in a separate tent pitched for it in Jerusalem by David. Its bringing up by David thither was a national festival. Subsequently the Temple, when completed, received, in the installation of the ark in its shrine, the signal of its inauguration by the effulgence of Divine glory instantly manifested. When idolatry became more shameless in the kingdom of Judah, Manasseh placed a "carved



Egyptian Ark. (Wilkinson, *Anc. Egypt*.)

image" in the "house of God," and probably removed the ark to make way for it. This may account for the subsequent statement that it was reinstated by Josiah (2 Chr. xxxiii. 7, xxxv. 3). It was probably taken captive or destroyed by Nebuchadnezzar (2 Esdr. x. 22). Prideaux's argument that there *must* have been an ark in the second temple is of no weight against express testimony, such as that of Josephus.

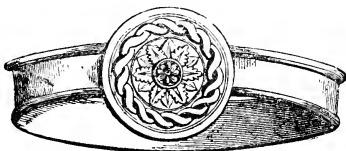
**ARK'ITE, THE**, one of the families of the Canaanites (Gen. x. 17; 1 Chr. i. 15), and from the context evidently located in the north of Phoenicia. The site which now bears the name of *'Arka* lies on the coast, 2 to 2½ hours from the shore, about 12 miles north of Tripoli, and 5 south of the *Nahr el-Kebir*.

**ARMAGED'DON**, "the hill, or city of Megiddo" (Rev. xvi. 16). The scene of the struggle of good and evil is suggested by that battle-field, the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites, and of Gideon over the Midianites; and for two great disasters, the deaths of Saul and of Josiah.

**ARME'NIA** is nowhere mentioned under that name in the original Hebrew, though it occurs in the English version (2 K. xix. 37) for Ararat. Armenia is that lofty plateau whence the rivers Euphrates, Tigris, Araxes, and Acampsis, pour down their waters in different directions; the two first to the Persian Gulf, the last two respectively to the Caspian and Euxine seas. It may be termed the *nucleus* of the mountain system of western Asia: from the centre of the plateau rise two lofty chains of mountains, which run from E. to W., converging towards the Caspian sea, but parallel to each other towards the W. The slight acquaintance which the Hebrews had with this country was probably derived from the Phoenicians. There are signs of their knowledge having been progressive. Isaiah, in his prophecies regarding Babylon, speaks of the hosts as coming from the "mountains" (xiii. 4), while Jeremiah employs the specific names Ararat and Minni (li. 27). Ezekiel, apparently better acquainted with the country, uses a name which was familiar to its own inhabitants, Togarmah. (1.) **ARARAT** is mentioned as the place whither the sons of Sen-acherib fled (Is. xxxvii. 38). It was the central district sur-

rounding the mountain of that name. (2.) **MINNI** only occurs in Jer. li. 27. It is probably identical with the district Minyas, in the upper valley of the *Murad-su* branch of the Euphrates. (3.) **TOGARMAH** is noticed in two passages of Ezekiel (xxvii. 14, xxxviii. 6), both of which are in favour of its identity with Armenia.

**ARMLET**, an ornament universal in the East, especially among women; used by princes as one of the insignia of royalty, and by distinguished persons in general. The word is not used in the A. V., as even in 2 Sam. i. 10 they render it by "the bracelet on his arm." Sometimes only one was worn, on the right arm (Ecclus. xxi. 21). From Cant. viii. 6, it appears that the signet sometimes consisted of a jewel on the armlet.



Assyrian Armlet. (From Nineveh Marbles, British Museum.)

These ornaments were used by most ancient princes. They are frequent on the sculptures of Persepolis and Nineveh, and were worn by the kings of Persia.

**ARMS, ARMOUR.** The subject naturally divides itself into—I. Offensive weapons:



Egyptian sword.

Arms. II. Defensive weapons: Armour.—I. *Offensive weapons*.—1. Apparently the earliest known and most widely used was the *Chereb*, or "Sword." Very little can be gathered as to its shape, size, material, or mode of use. Perhaps if anything is to be inferred it is that the *Chereb* was both a lighter and a shorter weapon than the modern sword. It was carried in a sheath (1 Sam.

sword was the *SPEAR*; and of this weapon we meet with at least three distinct kinds. *a*. The *Chanith*, a "Spear," and that of the largest kind. It was the weapon of Goliath (1 Sam. xvii. 7, 45; 2 Sam. xxi. 19; 1 Chr. xx. 5), and also of other giants (2 Sam. xxiii. 21; 1 Chr. xi. 23) and mighty warriors (2 Sam. ii. 23, xxiii. 18; 1 Chr. xi. 11, 20). *b*. Apparently lighter than the preceding was

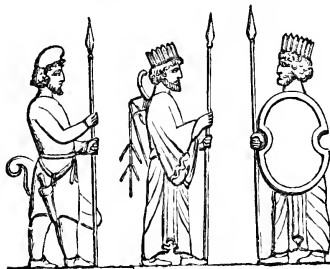


Persian sword, or acinaces.

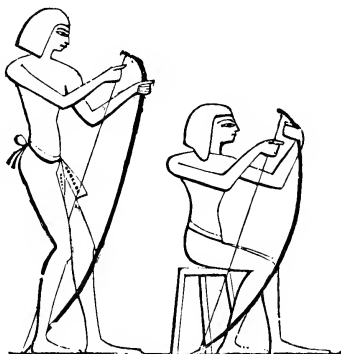
xvii. 51; 2 Sam. xx. 8; 1 Chr. xxi. 27), slung by a girdle (1 Sam. xxv. 13) and resting upon the thigh (Ps. xiv. 3; Judg. iii. 16), or upon the hips (2 Sam. xx. 8). Doubtless it was of metal, from the allusion to its brightness and "glittering;" but from Josh. v. 2, 3, we may perhaps infer that in early times the material was flint.—2. Next to the

the *Cidôn*, or "Javelin." When not in action the *Cidôn* was carried on the back of the warrior (1 Sam. xvii. 6, A. V. "target"). *c*. Another kind of spear was the *Rômach*. In the historical books it occurs in Num. xxv. 7, and 1 K. xviii. 28, and frequently in the later books, as in 1 Chr. xii. 8 ("buckler"), 2 Chr. xi. 12. *d*. The *Shelach* was probably a lighter missile or "dart." See 2 Chr. xxiii. 10, xxxii. 5 ("darts"); Neh. iv. 17, 23 (see margin); Job xxxiii. 18, xxxvi. 12; Joel ii. 8. *e*. *Shebet*, a rod or staff, is used once only to denote a weapon (2 Sam. xviii. 14).—3. Of missile weapons of offence

the chief was undoubtedly the Bow, *Kesheth*. It is met with in the earliest stages of the history, in use both for the chase (Gen. xxi. 20,



Persian spears.



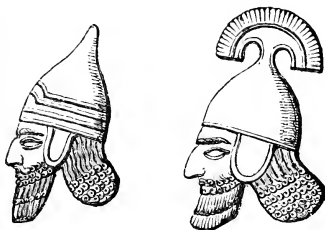
Egyptian bows.



xxvii. 3) and war (xlvi. 22). The ARROWS were carried in a quiver (Gen. xxvii. 3; Is. xxii. 6, xlix. 2; Ps. cxxvii. 5). From an allusion in Job vi. 4, they would seem to have been sometimes poisoned; and Ps. cxx. 4 may point to a practice of using arrows with some burning material attached to them. 4. The SLING is first mentioned in Judg. xx. 16. This simple weapon with which David killed the giant Philistine was the natural attendant of a shepherd. Later in the monarchy, slingers formed part of the regular army (2 K. iii. 25). II. *Armour*.—1. The BREASTPLATE, enumerated in the description of the arms of Goliath, a "coat of mail," literally a "breast-plate of scales" (1 Sam. xvii. 5). This word has furnished one of the names of Mount Hermon (see Deut. iii. 9).—2. The habergeon is mentioned but twice—in reference to the gown of the high-priest (Ex. xxviii. 32, xxxix. 23). It was probably a quilted shirt or doublet.—3. The HELMET is referred to in

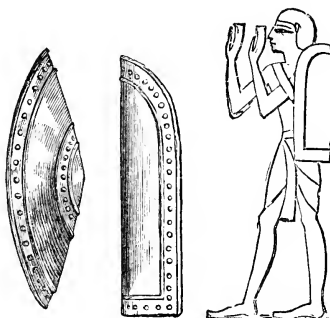
guishable. *a*. The large shield, encompassing (Ps. v. 12) the whole person. When not in actual conflict, it was carried before the warrior (1 Sam. xvii. 7, 41). *b*. Of smaller dimensions was the buckler or target, probably for use in hand-to-hand fight (1 K. x. 16, 47; 2 Chr. ix. 15, 16).—6. What kind of arm was the *Shelet* it is impossible to determine. By some translators it is rendered a "quiver," by some "weapons" generally, by others a "shield." It denoted certain weapons of gold taken by David from Haddadezer king of Zobah (2 Sam. viii. 7; 1 Chr. xviii. 7), and dedicated in the Temple (2 K. xi. 10; 2 Chr. xxiii. 9; Cant. iv. 4). In Jer. li. 11; Ezek. xxvii. 11, the word has the force of a foreign arm.

ARMY. I. JEWISH ARMY.—The military organisation of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above 20 years of age was a soldier (Num. i. 3): each tribe formed a regiment with its own banner and its own leader (Num. ii. 2, x. 14): their positions in the camp or on the march were accurately fixed (Num. ii.): the whole army started and stopped at a given signal (Num. x. 5, 6): thus they came up out of Egypt ready for the fight (Ex. xiii. 18). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (Deut. xx. 5; 2 K. xxv. 19), by whom also the officers were appointed (Deut. xx. 9). The army was then divided into thousands and hundreds under their respective captains (Num. xxxi. 14), and still further into families (Num. ii. 34; 2 Chr. xxv. 5, xxvi. 12), the family being regarded as the unit in the Jewish polity. With the kings arose the custom of maintaining a body-guard, which formed the *nucleus* of a standing army. Thus Saul had a band of 3000 select warriors (1 Sam. xiii. 2, xiv. 52, xxiv. 2), and David, before his accession to the throne, 600 (1 Sam. xxiii. 13, xxv. 13). This band he retained after he became king, and added the CHERETHITES and PELETHITES (2 Sam. xv. 18, xx. 7), together with another class, *Shalishim*, officers of high rank, the chief of whom (2 K. vii. 2; 1 Chr. xii. 18) was immediately about the king's person. David further organized a national militia, divided into twelve regiments under their respective officers, each of which was called out for one month in the year (1 Chr. xxvii. 1); at the head of the army when in active service he appointed a commander-in-chief (1 Sam. xiv. 50). Hitherto the army had consisted entirely of infantry (1 Sam. iv. 10, xv. 4), the use of horses having been



Assyrian helmets.

1 Sam. xvii. 5; 2 Chr. xxvi. 14; Ezek. xxvii. 10.—4. GREAVES, or defences for the feet made of brass, are named in 1 Sam. xvii. 6, only.—5. Two kinds of SHIELD are distin-



Assyrian shields.

Egyptian shield.

restrained by divine command (Deut. xvii. 16); but we find that as the foreign relations of the kingdom extended, much importance was attached to them. David had reserved a hundred chariots from the spoils of the Syrians (2 Sam. viii. 4): these probably served as the foundation of the force which Solomon afterwards enlarged through his alliance with Egypt (1 K. x. 26, 28, 29). It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace (2 Chr. xiv. 8, xxv. 5, xxvi. 11); but such cases were exceptional. On the other hand the body-guard appears to have been regularly kept up (1 K. xiv. 28; 2 K. xi. 4, 11). Occasional reference is made to war-chariots (2 K. viii. 21); but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots (2 K. xviii. 23, 24; Is. xxxi. 1). The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army. It is doubtful whether the soldier ever received pay even under the kings. The numerical strength of the Jewish army cannot be ascertained with any degree of accuracy: the numbers, as given in the text, are manifestly incorrect, and the discrepancies in the various statements irreconcilable.

II. ROMAN ARMY.—The Roman army was divided into legions, the number of which varied considerably, each under six tribuni ("chief captains," Acts xxi. 31), who commanded by turns. The legion was subdivided into ten cohorts ("band," Acts x. 1), the cohort into three maniples, and the maniple into two centuries, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. There were thus 60 centuries in a legion, each under the command of a centurion (Acts x. 1, 22; Matt. viii. 5, xxvii. 54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards. One of these cohorts was named the Italian (Acts x. 1), as consisting of volunteers from Italy. The cohort named "Augustus" (Acts xxvii. 1) may have consisted of the volunteers from Sebaste. Others, however, think that it was *s. cohors Augusta*, similar to the *legio Augusta*. The head-quarters of the Roman forces in Judaea were at Caesarea.

AR'NON, the river or torrent which formed the boundary between Moab and the Amorites,

on the north of Moab (Num. xxi. 13, 14, 24, 26; Judg. xi. 22), and afterwards between Moab and Israel (Reuben) (Deut. ii. 24, 36, iii. 8, 12, 16, iv. 48; Josh. xii. 1, 2, xiii. 9, 16; Judg. xi. 13, 26). There can be no doubt that the *Wady el-Mojeb* of the present day is the Arnon. Its principal source is near *Katrane*, on the Haj route.

AR'OER. 1. A city on the torrent Arnon, the southern point of the territory of Sihon, king of the Amorites, and afterwards of the tribe of Reuben (Deut. ii. 36, iii. 12, iv. 48; Josh. xii. 2, xiii. 9, 16; Judg. xi. 26; 2 K. x. 33; 1 Chr. v. 8), but later again in possession of Moab (Jer. xlviii. 19). It is the modern *Arâ'ir*, upon the very edge of the precipitous north bank of the *Wady Mojeb*.—2. Aroer "that is 'facing' Rabbah" (Rabbah of Ammon), a town built by and belonging to Gad (Num. xxxii. 34; Josh. xiii. 25; 2 Sam. xxiv. 5). This is probably the place mentioned in Judg. xi. 33, which was shown in Jerome's time.—3. Aroer, in Is. xvii. 2, if a place at all, must be still further north than either of the two already named.—4. A town in Judah, named only in 1 Sam. xxx. 28, perhaps *Wady Arârah*, on the road from Petra to Gaza.

AR'PAD or AR'PHAD (Is. xxxvi. 19, xxxvii. 13), a city or district in Syria, apparently dependent on Damascus (Jer. xlix. 23). No trace of its existence has yet been discovered (2 K. xviii. 34, xix. 13; Is. x. 9).

ARPHAX'AD, the son of Shem and ancestor of Eber (Gen. x. 22, 24, xi. 10).—2. ARPHAXAD, a king "who reigned over the Medes in Ecbatana" (Jud. i. 1-4): perhaps the same as Phraortes, who fell in a battle with the Assyrians, 633 B.C.

ARSA'CES VI., a king of Parthia, who assumed the royal title of *Arsaces* in addition to his proper name, MITHRIDATES I. (1 Macc. xiv. 1-3).

ARTAXER'XES. 1. The first Artaxerxes is mentioned in Ezr. iv. 7, and appears identical with Smerdis, the Magian impostor, and pretended brother of Cambyses, who usurped the throne B.C. 522, and reigned eight months. 2. In Neh. ii. 1 we have another Artaxerxes. We may safely identify him with Artaxerxes Macrocheir or Longimanus, the son of Xerxes, who reigned B.C. 464-425.

AR'UMAH, a place apparently in the neighbourhood of Shechem, at which Abimelech resided (Judg. ix. 41).

AR'VAD (Ez. xxvii. 8, 11). The island of *Rûad*, which lies off Tortosa (*Tartus*), 2 or 3 miles from the Phœnician coast.

AR'ZA, prefect of the palace at Tirzah to Elah king of Israel, who was assassinated

at a banquet in his house by Zimri (1 K. xvi. 9).

A'SA, son of Abijah, and third king of Judah (B.C. 956-916). In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "King's Mother," to which great importance was attached in the Jewish court. Asa burnt the symbol of her religion (1 K. xv. 13), and threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the temple certain gifts which his father had dedicated, and renewed the great altar which the idolatrous priests apparently had desecrated (2 Chr. xv. 8). Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to 2 Chr. xiv. 8, to 580,000 men, a number probably exaggerated by an error of the copyist. During Asa's reign, Zerah, at the head of an enormous host (2 Chr. xiv. 9), attacked Mareshah. There he was utterly defeated, and driven back with immense loss to Gerar. The peace which followed this victory was broken by the attempt of Baasha of Israel to fortify Ramah. To stop this Asa purchased the help of Benhadad I. king of Damascus, by a large payment of treasure, forced Baasha to abandon his purpose, and destroyed the works which he had begun at Ramah. In his old age Asa suffered from the gout. He died greatly loved and honoured in the 41st year of his reign.

A'SAHEL, nephew of David, being the youngest son of his sister Zeruiah. He was celebrated for his swiftness of foot. When fighting under the command of his brother Joab against Ishbosheth's army at Gibeon, he pursued Abner, who was obliged to kill him in self-defence (2 Sam. ii. 18 ff.).

A'SAPH. 1. A Levite, son of Berechiah, one of the leaders of David's choir (1 Chr. vi. 39). Psalms l. and lxxiii.-lxxxiii. are attributed to him; and he was in after times celebrated as a seer as well as a musical composer (2 Chr. xxix. 30; Neh. xii. 46).—2. The father or ancestor of Joah, the recorder or chronicler to the kingdom of Judah in the reign of Hezekiah (2 K. xviii. 18, 37; Is. xxxvi. 3, 22). It is not improbable that this Asaph is the same as the preceding.

AS'ENATH, daughter of Potipherah, priest, or possibly prince, of On [POTIPHERAH], wife of Joseph (Gen. xli. 45), and mother of Manasseh and Ephraim (xli. 50, xli. 20).

ASH (Heb. *āren*) occurs only in Is. xlv. 14. It is impossible to determine what is the tree denoted by the Hebrew word; the LXX. and the Vulg. understand some species of pine-tree. Perhaps the larch (*Larix Euro-pacea*) may be intended.

A'SHAN, a city in the low country of Judah (Josh. xv. 42). In Josh. xix. 7, and 1 Chr. iv. 32, it is mentioned again as belonging to Simeon. It has not yet been identified, unless it be the same as Ain (comp. Josh. xxi. 16 with 1 Chr. vi. 59); in which case Robinson found it at *El Ghuwein*.

ASHBE'A, a proper name, but whether of a person or place is uncertain (1 Chr. iv. 21).

ASH'DOD, or AZO'TUS (Acts viii. 40), one of the five confederate cities of the Philistines, situated about 30 miles from the southern frontier of Palestine, 3 from the Mediterranean Sea, and nearly midway between Gaza and Joppa. It was assigned to the tribe of Judah (Josh. xv. 47), but was never subdued by the Israelites. Its chief importance arose from its position on the high road from Palestine to Egypt. It is now an insignificant village, with no memorials of its ancient importance, but is still called *Esdud*.

ASH'DOTH-PIS'GAH, a curious and probably a very ancient term of doubtful meaning, found only in Deut. iii. 17; Josh. xii. 3, xiii. 20; and in Deut. iv. 49, A. V. "springs of Pisgah."

A'SHER, Apocr. and N. T. A'SER, the 8th son of Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13). The general position of his tribe was on the sea-shore from Carmel northwards, with Manasseh on the south, Zebulun and Issachar on the south-east, and Naphtali on the north-east. The boundaries and towns are given in Josh. xix. 24-31, xvii. 10, 11; and Judg. i. 31, 32. They possessed the maritime portion of the rich plain of Esdraelon, probably for a distance of 8 or 10 miles from the shore. This territory contained some of the richest soil in all Palestine; and to this fact, as well as to their proximity to the Phoenicians, the degeneracy of the tribe may be attributed (Judg. i. 31, v. 17).

A'SHER, a place which formed one boundary of the tribe of Manasseh on the south (Josh. xvii. 7). Mr. Porter suggests that *Teyāsīr* may be the Asher of Manasseh (*Handb.* p. 348).

ASH'ERAH, the name of a Phoenician goddess, or rather of the idol itself (A. V. "grove"). Asherah is closely connected with ASHTORETH and her worship (Judg. iii. 7, comp. ii. 3; Judg. vi. 25; 1 K. xviii. 19); Ashtoreth being, perhaps, the proper name of the goddess, whilst Asherah is the name of her image or symbol, which was of wood (see Judg. vi. 25-30; 2 K. xxiii. 14).

ASHES. The ashes on the altar of burnt-offering were gathered into a cavity in its surface. On the days of the three solemn festivals the ashes were not removed, but the accumulation was taken away afterwards in

the morning, the priests casting lots for the office. The ashes of a red heifer burnt entire, according to regulations prescribed in Num. xix. had the ceremonial efficacy of purifying the unclean (Heb. ix. 13), but of polluting the clean. [SACRIFICE.] Ashes about the person, especially on the head, were used as a sign of sorrow. [MOURNING.]

ASH'IMA, a god of the Hamathite colonists in Samaria (2 K. xvii. 30). It has been regarded as identical with the Mendesian god of the Egyptians, the Pan of the Greeks, and has also been identified with the Phœnician god Esmûn.

ASH'KELON, AS'KELON, Apocr. AS'CALON, one of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), but less often mentioned and apparently less known to the Jews than the other four. Samson went down from Timnath to Ashkelon (Judg. xiv. 19), as if to a remote place whence his exploit was not likely to be heard of. In the post-biblical times Ashkelon rose to considerable importance. Near the town were the temple and sacred lake of Derceto, the Syrian Venus. The soil around was remarkable for its fertility. Ascalon played a memorable part in the struggles of the Crusades.

ASH'KENAZ, one of the three sons of Gomer, son of Japhet (Gen. x. 3). We may probably recognize the tribe of Ashkenaz on the northern shore of Asia Minor, in the name of Lake Ascanius, and in Europe in the name *Scand-ia*, *Scand-inavia*. Knobel considers that Ashkenaz is to be identified with the German race.

ASH'NAH, the name of two cities, both in the Lowlands of Judah: (1) named between Zoreah and Zanoah, and therefore probably N.W. of Jerusalem (Josh. xv. 33); and (2) between Jiphtah and Nezib, and therefore to the S.W. of Jerusalem (Josh. xv. 43). Each, according to Robinson's Map (1857), would be about 16 miles from Jerusalem.

ASH'TAROTH, and once AS'TAROTH, a city on the E. of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess of the same name. It is generally mentioned as a description or definition of Og (Deut. i. 4; Josh. ix. 10, xii. 4, xiii. 12). The only trace of the name yet recovered in these interesting districts is *Tell-Ashterah*, or *Ashe-rah*, and of this nothing more than the name is known.

ASH'TEROTH KARNA'IM = "Ashtaroth of the two horns or peaks," a place of very great antiquity, the abode of the Rephaim (Gen. xiv. 5). The name reappears but once, as Carnaim, or Carnion (1 Macc. v. 26, 43,

44; 2 Macc. xii. 21, 26), in "the land of Galaad." It is probably the modern *Es-Sanamein*, on the Haj route, about 25 miles S. of Damascus.

ASHTO'RETH, the principal female divinity of the Phœnicians, called Ishtar by the Assyrians, and Astarte by the Greeks and Romans. She was by some ancient writers identified with the moon. But on the other hand the Assyrian Ishtar was not the moon-goddess, but the planet Venus; and Astarte was by many identified with the goddess Venus (or Aphrodite) as well as with the planet of that name. It is certain that the worship of Astarte became identified with that of Venus, and that this worship was connected with the most impure rites is apparent from the close connexion of this goddess with ASHERAH (1 K. xi. 5, 33; 2 K. xxiii. 13).

ASH'URITES, THE. This name occurs only in 2 Sam. ii. 9. By some of the old interpreters the name is taken as meaning the Geshurites, but if we follow the Targum of Jonathan, which has Beth-Asher, "the house of Asher," "the Asherites" will denote the inhabitants of the whole of the country W. of the Jordan above Jezreel.

ASIA. The passages in the N.T., where this word occurs, are the following: Acts ii. 9, vi. 9, xvi. 6, xix. 10, 22, 26, 27, xx. 4, 16, 18, xxi. 27, xxvii. 2; Rom. xvi. 5; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. In all these it may be confidently stated that the word is used for a Roman province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus was the capital.

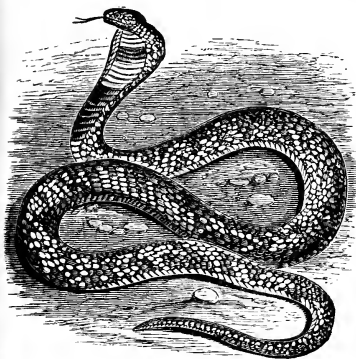
ASIAR'CHAE (*chief of Asia*, A. V.; Acts xix. 31), officers chosen annually by the cities of that part of the province of Asia, of which Ephesus was, under Roman government, the metropolis. They had charge of the public games and religious theatrical spectacles, the expenses of which they bore.

ASMODE'US (Tob. iii. 8, 17), the same as Abaddon or Apollyon (Rev. ix. 11; comp. Wisd. xviii. 25). From the fact that the Talmud calls him "king of the demons," some assume him to be identical with Beelzebub, and others with Azrael. In the book of Tobit this evil spirit is represented as loving Sara, the daughter of Raguel, and causing the death of her seven husbands.

ASNA'P'PER, mentioned in Ezr. iv. 10 as the person who settled the Cuthaeans in the cities of Samaria. He was probably a general of Esarhaddon.

ASP (*pethen*). The Hebrew word occurs in the six following passages:—Deut. xxxii. 33; Job xx. 14, 16; Ps. lviii. 5, xci. 13; Is. xi. 8. It is expressed in the passaget

from the Psalms by *adder* in the text of the A. V., and by *asp* in the margin : elsewhere the text of the A. V. has *asp* as the repre-



Egyptian cobra. (*Naja naja*.)

sentative of the original word *pethen*. That some kind of poisonous serpent is denoted by the Hebrew word is clear from the passages quoted above. We further learn from Ps. lviii. 5, that the *pethen* was a snake upon which the serpent-charmers practised their art. From Is. xi. 8, it would appear that the *pethen* was a dweller in holes of walls, &c. As the Egyptian cobra is more frequently than any other species the subject upon which the serpent-charmers of the Bible lands practise their art, and as it is fond of concealing itself in walls and in holes (Is. xi. 8), it appears to have the best claim to represent the *pethen*.

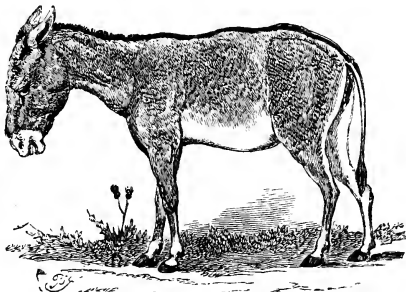
ASPAL'ATHUS, the name of some sweet perfume mentioned in Eccles. xxiv. 15. The *Lignum Rhodanum* is by some supposed to be the substance indicated by the *aspalathus*; the plant which yields it is the *Convolvulus scoparius* of Linnaeus.

AS'PHAR, the pool in the "wilderness of Thecoe" (1 Macc. ix. 33). Is it possible that the name is a corruption of *lacus Asphaltites*?

ASS. Five Hebrew names of the genus *Asinus* occur in the O. T. 1. *Chamôr* denotes the male domestic ass, though the word was no doubt used in a general sense to express any ass whether male or female. The ass in eastern countries is a very different animal from what he is in western Europe. The most noble and honourable amongst the Jews were wont to be mounted

SM. D. B.

on asses : and in this manner our Lord himself made his triumphant entry into Jerusalem (Matt. xxi. 2).—2. *Athôn*, the common domestic she-ass. Balaam rode on a she-ass. The asses of Kish which Saul sought were she-asses. The Shunammite (2 K. iv. 22, 24) rode on one when she went to seek Elisha. They were she-asses which formed the special care of one of David's officers (1 Chr. xxvii. 30).—3. *'Aîr*, the name of a wild ass, which occurs Gen. xxxii. 16, xlix. 11; Judg. x. 4, xii. 14; Job xi. 12; Is. xxx. 6, 24; Zech. ix. 9.—4. *Pere*, a species of wild ass mentioned Gen. xvi. 12; Ps. civ. 11; Job vi. 5, xi. 12, xxiv. 5, xxxix. 5; Hos. viii. 9; Jer. ii. 24, xiv. 6; Is. xxxii. 14.—5. *Arôd* occurs only in Job xxxix. 5; but in what respect it differs from the *Pere* is uncertain.—The species known to the ancient Jews are *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; the *Asinus vulgaris* of the N.E. of Africa, the true onager or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus onager*, the Koulan or Ghorkhur, which is found in Western Asia from 48° N. latitude southward to Persia, Beluchistan, and Western India. Mr. Layard remarks that in fleetness the wild ass (*Asinus hemippus*) equals the gazelle, and to overtake them is a feat which only one or two of the most celebrated mares have been known to accomplish.



Syrian Wild Ass. (*Asinus Hemippus*).  
Specimen in Zoological Gardens

ASSH'URIM, a tribe descended from Dedan, the grandson of Abraham (Gen. xxv. 3). Like the other descendants of Keturah, they have not been identified with any degree of certainty. Knobel considers them the same with the Asshur of Ez. xxvii. 23, and connected with southern Arabia.

ASSIDE'ANS, i. e. *the pious*, "puritans,"

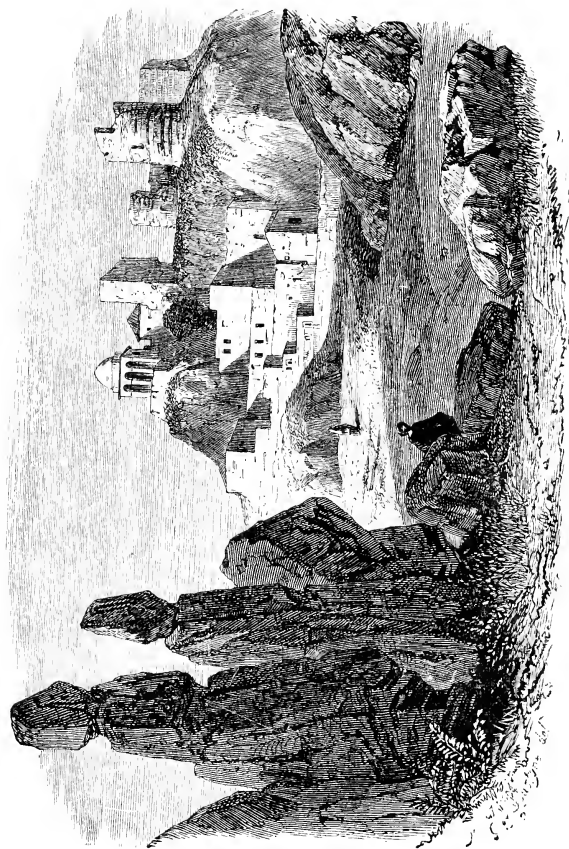
the name assumed by a section of the orthodox Jews (1 Macc. ii. 42, vii. 13; 2 Macc. xiv. 6) as distinguished from the Hellenizing faction. They appear to have existed as a party before the Maccabæan rising, and were probably bound by some peculiar vow to the external observance of the Law.

AS'SOS or AS'SUS, a seaport of the Roman province of ASIA, in the district anciently called Mysia. It was situated on the northern shore of the gulf of ADAMYTTIUM, and was only about seven miles from the opposite coast of Lesbos, near Methymna (Acts xx. 13, 14).

ASSYRIA, ASSH'UR, was a great and powerful country lying on the Tigris (Gen. ii. 14), the capital of which was Nineveh (Gen. x. 11, &c.). It derived its name apparently from Asshur, the son of Shem (Gen. x. 22), who in later times was worshipped by the Assyrians as their chief god. The boundaries of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country, lying chiefly on the left bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30') upon the north, and upon the south the country about Baghdad (lat. 33° 30'). Eastward its boundary was the high range of Zagros, or mountains of *Kurdistan*; westward, it was, according to the views of some, bounded by the Mesopotamian desert, while, according to others, it reached the Euphrates. — 1. *General character of the country.* On the N. and E. the high mountain-chains of Armenia and *Kurdistan* are succeeded by low ranges of limestone-hills of a somewhat arid aspect. To these ridges there succeeds at first an undulating zone of country, well watered and fairly productive, which extends in length for 250 miles, and is interrupted only by a single limestone-range. Above and below this barrier is an immense level tract, now for the most part a wilderness, which bears marks of having been in early times well cultivated and thickly peopled throughout. — 2. *Provinces of Assyria.*—The classical geographers divided Assyria into a number of regions, which appear to be chiefly named from cities, as Arbelitis from Arbela; Calacene (or Calachine) from Calah or Halah (Gen. x. 11; 2 K. xvii. 6); Apolloniatis from Apollonia; Sittacene from Sittace, &c. Adiabene, however, the richest region of all, derived its appellation from the *Zab* (*Diab*) river on which it lay. — 3. *Chief cities.*—The chief cities of Assyria in the time of its greatness appear to have been the following:—

Nineveh, which is marked by the mounds opposite Mosul (*Nebi-Yunus* and *Kouyunjik*); Calah or Halah, now *Nimrud*; Asshur, now *Kileh Sherghat*; Sargina, or Dur-Sargina, now *Khorsabad*; Arbela, still *Arbil*; Opis at the junction of the Diyaleh with the Tigris; and Sittace, a little further down the latter river, if this place should not rather be reckoned to Babylonia. — 4. *History of Assyria—original peopling.*—Scripture informs us that Assyria was peopled from Babylon (Gen. x. 11), and both classical tradition and the monuments of the country agree in this representation. — 5. *Date of the foundation of the kingdom.*—As a country, Assyria was evidently known to Moses (Gen. ii. 14, xxv. 18; Num. xxiv. 22, 24); but it does not appear in Jewish history as a kingdom till the reign of Menahem (about B.C. 770). Herodotus relates that the Assyrians were "lords of Asia" for 520 years, till the Median kingdom was formed, B.C. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not very greatly anterior to B.C. 1228. This is, perhaps, the utmost that can be determined with any approach to certainty. — 6. *Early kings from the foundation of the kingdom to Pul.*—The Mesopotamian researches have rendered it apparent that the original seat of government was not at Nineveh, but at *Kileh-Sherghat*, on the right bank of the Tigris. The kings proved to have reigned there are fourteen in number, divisible into three groups; and their reigns are thought to have covered a space of nearly 350 years, from B.C. 1273 to B.C. 930. The most remarkable monarch of the series was called Tiglath-pileser. He appears to have been king towards the close of the twelfth century, and thus to have been contemporary with Samuel. The later kings of the series are only known to us as the ancestors of two great monarchs; Sardanapalus the first, and his son, Shalmaeser or Shalmanubar, a still greater conqueror. His son and grandson followed in his steps, but scarcely equalled his glory. The latter is thought to be identical with the Biblical Pul, Phul, or Phaloch [PUL]. — 7. *The kings from Pul to Esarhaddon.*—In the 2nd book of Kings we find the names of Pul, Tiglath-pileser, Shalmaneser, Sennacherib, and Esarhaddon (2 K. xv. 19, 29, xvii. 3, xviii. 13, xix. 37); and in Isaiah we have the name of "Sargon, king of Assyria" (xx. 1). The inscriptions, by showing us that Sargon was the father of Sennacherib, fix his place in the list, and give us for the monarchs of the last half of the 8th and the first half of the 7th century B.C. the (probably) complete list of Tiglath-





ASSOS.

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pileser II., Shalmaneser II., Sargon, Sennacherib, and Esarhaddon.—8. *Lower Dynasty.* It seems to be certain that at, or near, the accession of Pul, about B.C. 770, a great change of some kind or other occurred in Assyria. Probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and Tiglath-pileser II., his successor, was the founder of what has been called the "Lower Empire."—9. *Supposed loss of the empire at this period.*—Many writers of repute have been inclined to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, both from Scripture and from the monuments, that the shock sustained through the domestic revolution has been greatly exaggerated. It is plain, from Scripture, that in the reigns of Tiglath-pileser, Shalmaneser, Sargon, Sennacherib, and Esarhaddon, Assyria was as great as at any former era. On every ground it seems necessary to conclude that the second Assyrian kingdom was really greater and more glorious than the first; that under it the limits of the empire reached their fullest extent, and the internal prosperity was at the highest.—10. *Successors of Esarhaddon.*—By the end of the reign of Esarhaddon the triumph of the arms of Assyria had been so complete that scarcely an enemy was left who could cause her serious anxiety. In Scripture it is remarkable that we hear nothing of Assyria after the reign of Esarhaddon, and profane history is equally silent until the attacks begin which brought about her downfall.—11. *Fall of Assyria.*—The fall of Assyria, long previously prophesied by Isaiah (x. 5-19), was effected by the growing strength and boldness of the Medes. If we may trust Herodotus, the first Median attack on Nineveh took place about the year B.C. 633. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B.C. 625, or a little earlier, laid final siege to the capital.—12. *Fulfillment of prophecy.*—The prophecies of Nahum and Zephaniah (ii. 13-15) against Assyria were probably delivered shortly before the catastrophe. In accordance with Nahum's announcement (iii. 19) we find that Assyria never succeeded in maintaining a distinct nationality.—13. *General character of the empire.*—The Assyrian monarchs bore sway over a number of petty kings through the entire extent of their dominions. These native princes were feudatories of the Great Monarch, of whom they held their crown by the double tenure of

homage and tribute. It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the worship of thirteen principal and numerous minor divinities, at the head of all of whom stood the chief god, Asshur, who seems to be the deified patriarch of the nation (Gen. x. 22). The inscriptions appear to state that in all countries over which the Assyrians established their supremacy, they set up "the laws of Asshur," and "altars to the Great Gods."—14. *Its extent.*—On the west, the Mediterranean and the river Halys appear to have been the boundaries; on the north, a fluctuating line, never reaching the Euxine nor extending beyond the northern frontier of Armenia; on the east, the Caspian Sea and the Great Salt Desert; on the south, the Persian Gulf and the Desert of Arabia. The countries included within these limits are the following:—Susiana, Chaldaea, Babylonia, Media, Matiene, Armenia, Assyria Proper, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phoenicia, Palestine, and Idumaea. Cyprus was also for a while a dependency of the Assyrian kings, and they may perhaps have held at one time certain portions of Lower Egypt.—15. *Civilisation of the Assyrians.*—The civilisation of the Assyrians was derived originally from the Babylonians. They were a Shemitic race, originally resident in Babylonia (which at that time was Cushite), and thus acquainted with the Babylonian inventions and discoveries, who ascended the valley of the Tigris and established in the tract immediately below the Armenian mountains a separate and distinct nationality. Still, as their civilisation developed, it became in many respects peculiar. Their art is of home growth. But they were still in the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; and their conduct of war cruel.

ASTY'AGES, the last king of the Medes, B.C. 595-560, or B.C. 592-558, who was conquered by Cyrus (Bel and Dragon, 1). The name is identified by Rawlinson and Niebuhr with Deioees = Ashdahák, the emblem of the Median power.

ASUP'PIM, and HOUSE OF, 1 Chr. xxvi. 15, 17, literally "house of the gatherings." Some understand it as a proper name of chambers on the south of the Temple; others of certain store-rooms, or of the council-chambers in the outer court of the Temple in which the elders held their deliberations.

A'TAD, THE THRESHING-FLOOR OF, called also Abel-Mizraim (Gen. 1. 10, 11). According to Jerome it was in his day called

Bethgla or Bethacla (Beth-Hogla). Beth-Hogla is known to have lain between the Jordan and Jericho, therefore on the west side of Jordan.

ATARGATIS, or DERCETO, a Syrian goddess, represented generally with the body of a woman and the tail of a fish (comp. Dagon). Her most famous temples were at Hierapolis (Mabug) and Ascalon. There was a temple of Atargatis (2 Macc. xii. 26) at Karnion, which was destroyed by Judas Maccabaeus (1 Macc. v. 44).

AT'AROTH. 1. One of the towns in the "land of Jazer and land of Gilead" (Num. xxxii. 3), taken and built by the tribe of Gad (xxxii. 34). From its mention with places which have been identified on the N.E. of the Dead Sea near the mountain of the *Jebel Attarús*, a connexion has been assumed between Ataroth and that mountain. But some other identification is necessary.—2. A place on the (south?) boundary of Ephraim and Manasseh (Josh. xvi. 2, 7). It is impossible to say whether Ataroth is or is not the same place, as, 3. ATAROTH-ADAR, or -ADDAR on the west border of Benjamin, "near the 'mountain' that is on the south side of the nether Beth-horon" (Josh. xvi. 5, xviii. 13). In the Onomasticon mention is made of an Atharoth in Ephraim, in the mountains, 4 miles N. of Sebaste; as well as two places of the name not far from Jerusalem.—4. "ATAROTH, THE HOUSE OF JOAB," a place (?) occurring in the list of the descendants of Judah (1 Chr. ii. 54).

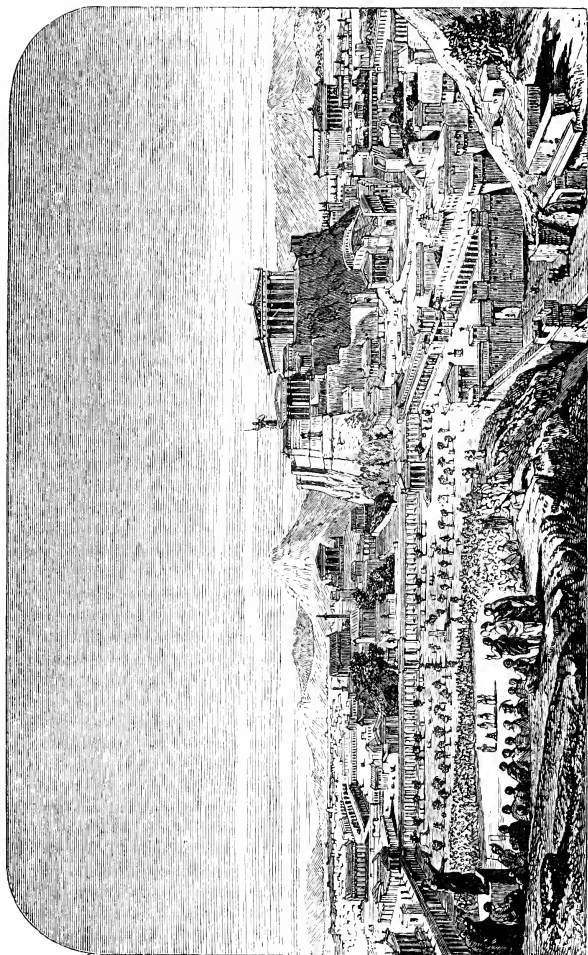
A'THACH (1 Sam. xxx. 30). As the name does not occur elsewhere, it has been suggested that it is an error of the transcriber for Ether, a town in the low country of Judah (Josh. xv. 42).

ATHALI'AH, daughter of Ahab and Jezebel, married Jehoram the son of Jehoshaphat king of Judah, and introduced into the S. kingdom the worship of Baal. After the great revolution, by which Jehu seated himself on the throne of Samaria, she killed all the members of the royal family of Judah who had escaped his sword (2 K. xi. 1), availing herself probably of her position as *King's Mother* [Asa], to perpetrate the crime. From the slaughter of the royal house, one infant named Joash, the youngest son of Ahaziah, was rescued by his aunt Jehosheba, wife of Jehoiada (2 Chr. xxiii. 11) the high-priest (2 Chr. xxiv. 6). The child was brought up under Jehoiada's care, and concealed in the Temple for six years, during which period Athaliah reigned over Judah. At length Jehoiada thought it time to produce the lawful king to the people, trusting to their zeal for the worship of God, and

loyalty to the house of David, which had been so strenuously called out by Asa and Jehoshaphat. His plan was successful, and Athaliah was put to death.

ATH'ENS, the capital of Attica, and the chief seat of Grecian learning and civilisation during the golden period of the history of Greece. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14-34: comp. 1 Thess. iii. 1). In order to understand the localities mentioned in the narrative it is necessary to give a brief account of the topography of the city. Athens is situated about three miles from the sea-coast, in the central plain of Attica. In this plain rise several eminences. Of these the most prominent is a lofty insulated mountain, with a conical peaked summit, now called the Hill of St. George, and which bore in ancient times the name of *Lycabettus*. This mountain, which was not included within the ancient walls, lies to the north-east of Athens, and forms the most striking feature in the environs of the city. It is to Athens what Vesuvius is to Naples, or Arthur's Seat to Edinburgh. South-west of Lycabettus there are four hills of moderate height, all of which formed part of the city. Of these the nearest to Lycabettus, and at the distance of a mile from the latter, was the *Acropolis*, or citadel of Athens, a square craggy rock rising abruptly about 150 feet, with a flat summit of about 1000 feet long from east to west, by 500 feet broad from north to south. Immediately west of the Acropolis is a second hill of irregular form, the *Areopagus* (*Mars' Hill*). To the south-west there rises a third hill, the *Pnyx*, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the *Museum*. On the eastern and western sides of the city there run two small streams, which are nearly exhausted before they reach the sea, by the heats of summer and by the channels for artificial irrigation. That on the east is the Ilissus, which flowed through the southern quarter of the city: that on the west is the Cephissus. South of the city was seen the Saronic gulf, with the harbours of Athens.—Athens is said to have derived its name from the prominence given to the worship of the goddess Athena (Minerva) by its king Erechtheus. The inhabitants were previously called *Cecropidae*, from Cecrops, who, according to tradition, was the original founder of the city. This at first occupied only the hill or rock which afterwards became the *Acropolis*; but gradually the buildings spread over the ground at the southern foot of this hill. It was not



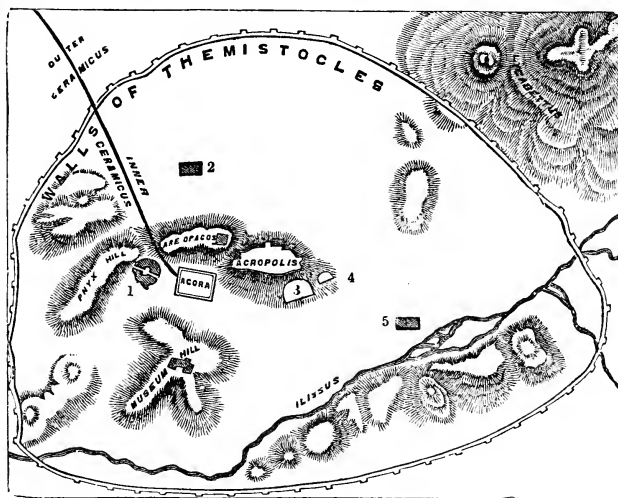


ATHENS RESTORED, FROM THE PNYX.

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till the time of Pisistratus and his sons (B.C. 560-514) that the city began to assume any degree of splendour. The most remarkable building of these despots was the gigantic temple of the Olympian Zeus or Jupiter. Xerxes reduced the ancient city almost to a heap of ashes. After the departure of the Persians, its reconstruction on a much larger scale was commenced under the superintendence of Themistocles, whose first care was to provide for its safety by the erection of walls. The Acropolis now formed the centre of the city, round which the new walls described an irregular circle of about

60 stadia or  $7\frac{1}{2}$  miles in circumference. But the views of Themistocles were not confined to the mere defence of Athens: he contemplated making her a great naval power, and for this purpose adequate docks and arsenals were required. Previously the Athenians had used as their only harbour the open roadstead of *Phalerum* on the eastern side of the Phaleric bay, where the seashore is nearest to Athens. But Themistocles transferred the naval station of the Athenians to the peninsula of Piraeus, which is distant about  $4\frac{1}{2}$  miles from Athens, and contains three natural harbours. It was not till the



PLAN OF ATHENS.

1. Pnyx Ecclesia.
2. Thesæum.
3. Theatre of Dionysus.
4. Odæum of Pericles.
5. Temple of the Olympian Jupiter.

administration of Pericles that the walls were built which connected Athens with her ports. Under the administration of Pericles, Athens was adorned with numerous public buildings, which existed in all their glory when St. Paul visited the city, and of which some idea may be formed from the accompanying restoration. The *Acropolis* was the chief centre of the architectural splendour of Athens. After the Persian wars the hill had ceased to be inhabited, and was appropriated to the worship of Athena and to the other guardian deities of the city. It was covered with the temples of gods and heroes; and thus its platform presented not only a sanctuary, but

a museum, containing the finest productions of the architect and the sculptor, in which the whiteness of the marble was relieved by brilliant colours, and rendered still more dazzling by the transparent clearness of the Athenian atmosphere. The only approach to it was from the Agora on its western side. At the top of a magnificent flight of marble steps, 70 feet broad, stood the *Propylæa*, constructed under the auspices of Pericles, and which served as a suitable entrance to the exquisite works within. The *Propylæa* were themselves one of the masterpieces of Athenian art. They were entirely of Pentelic marble, and covered the whole of the

western end of the Acropolis, having a breadth of 168 feet. On passing through the Propylæa all the glories of the Acropolis became visible. The chief building was the *Parthēnon* (i. e. House of the Virgin), the most perfect production of Grecian architecture. It derived its name from its being the temple of Athena Parthenos, or Athena the Virgin, the invincible goddess of war. It stood on the highest part of the Acropolis, near its centre. It was entirely of Pentelic marble, on a rustic basement of ordinary limestone, and its architecture, which was of the Doric order, was of the purest kind. It was adorned with the most exquisite sculptures, executed by various artists under the direction of Phidias. A large number of these sculptures were brought to England by Lord Elgin, of whom they were purchased by the nation and deposited in the British Museum. But the chief wonder of the Parthenon was the colossal statue of the Virgin Goddess executed by Phidias himself. The Acropolis was adorned with another colossal figure of Athena, in bronze, also the work of Phidias. It stood in the open air, nearly opposite the Propylæa. With its pedestal it must have been about 70 feet high, and consequently towered above the roof of the Parthenon, so that the point of its spear and the crest of its helmet were visible off the promontory of Sunium to ships approaching Athens. Another magnificent building on the Acropolis was the *Erechthēum*, or temple of Erechtheus. It was one of the finest models of the Ionic order, as the Parthenon was of the Doric. It stood to the north of the latter building, and close to the northern wall of the Acropolis. Among the remarkable places in other parts of the city we may mention, first, the *Dionysiac theatre*, which occupied the slope at the south-eastern extremity of the Acropolis. The middle of it was excavated out of the rock, and the rows of seats ascended in curves one above another, the diameter increasing with the height. It was no doubt sufficiently large to accommodate the whole body of Athenian citizens, as well as the strangers who flocked to Athens during the Dionysiac festival, but its dimensions cannot now be accurately ascertained. It had no roof, but the spectators were probably protected from the sun by an awning, and from their elevated seats they had a distinct view of the sea, and of the peaked hills of Salamis in the horizon. Above them rose the Parthenon and the other buildings of the Acropolis, so that they sat under the shadow of the ancestral gods of the country. The *Areopagus*, or Hill of Ares (Mars) is described elsewhere. [MARS' HILL.] The *Pyx*, or

place for holding the public assemblies of the Athenians, stood on the side of a low rocky hill, at the distance of about a quarter of a mile from the Areopagus. Projecting from the hill, and hewn out of it, still stands a solid rectangular block, called the Bema or pulpit, from whence the orators addressed the multitude in the area before them. The position of the Bema commanded a view of the Propylæa and the other magnificent edifices of the Acropolis, while beneath it was the city itself studded with monuments of Athenian glory. The Athenian orators frequently roused the national feelings of their audience by pointing to the Propylæa and to the other splendid buildings before them. Between the *Pyx* on the west, the Areopagus on the north, and the Acropolis on the east, and closely adjoining the base of these hills, stood the *Agora* or "*Market*," where St. Paul disputed daily. In a direction from north-west to south-east a street called the *Cerameus* ran diagonally through the *Agora*, entering it through the valley between the *Pyx* and the Areopagus. The street was named after a district of the city, which was divided into two parts, the Inner and Outer *Cerameus*. The former lay within the city walls, and included the *Agora*. The Outer *Cerameus*, which formed a handsome suburb on the north-west of the city, was the burial-place of all persons honoured with a public funeral. Through it ran the road to the gymnasium and gardens of the *Academy*, which were situated about a mile from the walls. The *Academy* was the place where Plato and his disciples taught. On each side of this road were monuments to illustrious Athenians, especially those who had fallen in battle. East of the city, and outside the walls, was the *Lyceum*, a gymnasium dedicated to Apollo Lyceus, and celebrated as the place in which Aristotle taught.—The remark of the sacred historian respecting the inquisitive character of the Athenians (Acts xvii. 21) is attested by the unanimous voice of antiquity. Demosthenes rebukes his countrymen for their love of constantly going about in the market, and asking one another What news? Their natural liveliness was partly owing to the purity and clearness of the atmosphere of Attica, which also allowed them to pass much of their time in the open air. The transparent clearness of the atmosphere is noticed by Euripides (*Medea*, 829), who describes the Athenians as "delicately marching through most pellucid air." Modern travellers have not failed to notice the same peculiarity. Thus Dean Stanley speaks "of the transparent clearness, the brilliant colouring of an Athenian sky; of the flood of fire,

with which the marble columns, the mountains, and the sea are all bathed and penetrated by an illumination of an Athenian sunset."—St. Paul began his address at Athens by speaking of their "carefulness in religion," which is translated in the A. V. "too superstitious," an unfortunate mistranslation, as Conybeare and Howson remark, "because it entirely destroys the graceful courtesy of St. Paul's opening address, and represents him as beginning his speech by offending his audience." The Athenian carefulness in religion is confirmed by the ancient writers. Thus Pausanias says that the Athenians surpassed all other states in the attention which they paid to the worship of the gods; and hence the city was crowded in every direction with temples, altars, and other sacred buildings. The altar "to the Unknown God," which St. Paul mentions, has been spoken of elsewhere. [ALTAR, p. 24, b.] Of the Christian church, founded by St. Paul at Athens, according to ecclesiastical tradition, Dionysius the Areopagite was the first bishop. [DIONYSIUS.]

ATONEMENT, THE DAY OF, the great day of national humiliation, and the only one commanded in the Mosaic law. [FASTS.] The mode of its observance is described in Lev. xvi., and the conduct of the people is emphatically enjoined in Lev. xxiii. 26-32. —II. It was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. [FESTIVALS.] —III. The observances of the day, as described in the law, were as follow. It was kept by the people as a high solemn sabbath. On this occasion only the high priest was permitted to enter into the Holy of Holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin-offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot "for *Jehovah*" was inscribed, and on the other "for *Azazel*." He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud

of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before the mercy-seat eastward. The goat upon which the lot "for *Jehovah*" had fallen was then slain and the high priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the Holy of Holies he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense. At this time no one besides the high priest was suffered to be present in the holy place. The purification of the Holy of Holies, and of the holy place, being thus completed, the high priest laid his hands upon the head of the goat on which the lot "for *Azazel*" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose. The high priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. They who took away the flesh and the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed. The accessory burnt-offerings mentioned Num. xxix. 7-11, were a young bullock, a ram, seven lambs, and a young goat. —IV. There has been much discussion regarding the meaning of the word *Azazel*. The opinions which seem most worthy of notice are the following:—1. It has been regarded as a designation of the goat itself. This view has been most favoured by the old interpreters, who in general supposed it to mean the *goat sent away*, or *let loose*. But in this case it does not seem possible to make sense out of Lev. xvi. 10 and 26. 2. Some have taken *Azazel* for the name of the place to which the goat was sent. 3. *a*) Gesenius supposes it to be some false deity who was to be appeased by such a sacrifice as that of the goat. *b*) But others have regarded him as an evil spirit, or the devil himself. 4. An explanation of the word which seems less objectionable, if it is not wholly satisfactory, would render the designation of the lot "for *complete* sending away."—V. In considering the meaning of the particular rites of the day, three points appear to be of a very distinctive character. 1. The white garments of the high priest. 2. His entrance into the Holy of Holies. 3. The scapegoat. The writer of the Epistle to the Hebrews (ix. 7-25) teaches us to apply

the first two particulars. The high priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of that pure and holy One who was to purify His people and to cleanse them from their sins. But respecting the meaning of the scapegoat, we have no such light to guide us, and the subject is one of great doubt and difficulty. It has been generally considered that it was dismissed to signify the carrying away of the sins of the people, as it were, out of the sight of Jehovah. If we keep in view that the two goats are spoken of as parts of one and the same sin-offering, we shall not have much difficulty in seeing that they form together but one symbolical expression: the slain goat setting forth the act of sacrifice, in giving up its own life for others "to Jehovah;" and the goat which carried off its load of sin "for complete removal," as signifying the cleansing influence of faith in that sacrifice.

AT'ROTH, a city of Gad (Num. xxxii. 35).

ATTALIA, a coast-town of Pamphylia, mentioned Acts xiv. 25. It was built by Attalus Philadelphus, king of Pergamus, and named after the monarch. All its remains are characteristic of the date of its foundation. Leake fixes Attalia at *Adalia*, on the S. coast of Asia Minor, N. of the *Duden Su* the ancient Catarrhactes.

AT'TALUS, the name of three kings of Pergamus who reigned respectively B.C. 241-197, 159-138 (Philadelphus), 138-133 (Philometor). It is uncertain whether the letters sent from Rome in favour of the Jews (1 Macc. xv. 22) were addressed to Attalus II. or Attalus III., as their date falls in B.C. 139-8, about the time when the latter succeeded his uncle.

AUGUS'TUS CAES'AR, the first Roman emperor. He was born A.U.C. 691, B.C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia the sister of C. Julius Caesar. He was principally educated by his great-uncle Julius Caesar, and was made his heir. After his murder, the young Octavius, then Caius Julius Caesar Octavianus, was taken into the Triumvirate with Antony and Lepidus, and, after the removal of the latter, divided the empire with Antony. The struggle for the supreme power was terminated in favour of Octavianus by the battle of Actium, B.C. 31. On this victory, he was saluted Imperator by the senate, who conferred on him the title Augustus (B.C. 27). The first link binding him to N. T. history is his treatment of Herod after the battle of Actium. That prince, who had espoused

Antony's side, found himself pardoned, taken into favour and confirmed, nay even increased in his power. After Herod's death in A.D. 4, Augustus divided his dominions almost exactly according to his dying directions, among his sons. Augustus died at Nola in Campania, Aug. 19, A.U.C. 767, A.D. 14, in his 76th year; but long before his death he had associated Tiberius with him in the empire.

AUGUSTUS' BAND (Acts xxvii. 1). [ARMY.]

A'VA, a place in the empire of Assyria, apparently the same as Ivah (2 K. xvii. 24).

AV'ARAN, the surname of Eleazar, brother of Judas Maccabeus (1 Macc. ii. 5).

A'VEN. 1. The "plain of Aven" is mentioned by Amos (i. 5) in his denunciation of Syria and the country to the N. of Palestine. It has not been identified with certainty.—2. In Hos. x. 8 the word is clearly an abbreviation of Bethaven, that is Bethel (comp. iv. 15, &c.).—3. The sacred city of Heliopolis or On, in Egypt (Ez. xxx. 17).

A'VIM, A'VIMS, or A'VITES. 1. A people among the early inhabitants of Palestine, whom we meet with in the S.W. corner of the sea-coast, whither they may have made their way northwards from the Desert. The only notice of them which has come down to us is contained in a remarkable fragment of primeval history preserved in Deut. ii. 23. It is a curious fact that both the LXX. and Jerome identified the Avvim with the Hivites.—2. The people of Avva, among the colonists who were sent by the king of Assyria to re-inhabit the depopulated cities of Israel (2 K. xvii. 31).

AWL, a tool of which we do not know the ancient form. The only notice of it is in connexion with the custom of boring the ear of the slave (Ex. xxi. 6; Deut. xv. 17).

AXE. Seven Hebrew words are rendered "ax" in the A. V.: the one of most common occurrence being *Garzen*, from a root signifying "to cut or sever," as "hatchet," from "hack," corresponds to the Lat. *securis*. It consisted of a head of iron (cf. Is. x. 34), fastened, with thongs or otherwise, upon a handle of wood, and so liable to slip off (Deut. xix. 5; 2 K. vi. 5). It was used for felling trees (Deut. xx. 19), and also for



Egyptian Axe. (British Museum.)



shaping the wood when felled, perhaps like the modern adze (1 K. vi. 7).—The “battle-ax” (*mappéts*, Jer. li. 20) was probably, as its root indicates, a heavy mace or maul, like that which gave his surname to Charles Martel.

AZARI'AH, a common name in Hebrew and especially in the families of the priests of the line of ELEAZAR, whose name has precisely the same meaning as AZARIAH. It is nearly identical, and is often confounded with Ezra as well as with Zerachiah and Seraiah. The principal persons who bore this name were:—1. Son of Ahimaaz (1 Chr. vi. 9). He appears from 1 K. iv. 2, to have succeeded Zadok, his grandfather, in the high priesthood, in the reign of Solomon, Ahimaaz having died before Zadok. [AHIMA'AZ.] To him, it can scarcely be doubted, instead of to his grandson, Azariah the son of Johanan, belongs the notice in 1 Chr. vi. 10. Josephus merely mentions Azarias as the son and successor of Ahimaaz.—2. Azariah, the son of Oded (2 Chr. xv. 1), called simply Oded in ver. 8, was a remarkable prophet in the days of king Asa, and a contemporary of Azariah the son of Johanan the high priest, and of Hanani the seer.—3. The high priest in the reign of Uzziah, king of Judah, whose name, perhaps from this circumstance, is often corrupted into Azariah (2 K. xiv. 21, xv. 1, 6, 7, 8, &c.). The most memorable event of his life is that which is recorded in 2 Chr. xxvi. 17-20. When king Uzziah, elated by his great prosperity and power, “transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense,” Azariah the priest, accompanied by eighty of his brethren, went in boldly after him, and withstood him. He was contemporary with Isaiah the prophet, and with Amos and Joel, and doubtless witnessed the great earthquake in Uzziah's reign (Am. i. 1; Zech. xiv. 5).

AZ'EKAH, a town of Judah, with dependent villages, lying in the Shefelah or rich agricultural plain. It is most clearly defined as being near Shochoh (1 Sam. xvii. 1); but its position has not yet been recognized.

AZMA'VETH, a place to all appearance in Benjamin, being named with Anathoth, Kirjath-Jearim and other towns belonging to that tribe (Ezr. ii. 24). The name elsewhere occurs as BETH-AZMAVETH.

AZ'MON, a place named as being on the S. boundary of the Holy Land, apparently near the torrent of Egypt (*Wadi el-Arish*) (Num. xxxiv. 4, 5; Josh. xv. 4). It has not yet been identified.

AZ'NOTH-TA'BOR, the ears (*i. e.* possibly

the summits) of Tabor, one of the landmarks of the boundary of Naphtali (Josh. xix. 34). The town, if town it be, has hitherto escaped recognition.

AZ'ZAH. The more accurate rendering of the name of the well-known Philistine city, Gaza (Deut. ii. 23; 1 K. iv. 24; Jer. xxv. 20).

BAAL, the supreme male divinity of the Phœnician and Canaanitish nations, as ASHTORETH was their supreme female divinity. Both names have the peculiarity of being used in the plural, and it seems certain that these plurals designate not statues of the divinities, but different modifications of the divinities themselves. The word *Baal* is in Hebrew a common noun of frequent occurrence, having the meaning *Lord*, not so much, however, in the sense of *Ruler* as of *Master, Owner, Possessor*. There can be no doubt of the very high antiquity of the worship of Baal. We find it established amongst the Moabites and their allies the Midianites in the time of Moses (Num. xxii. 41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor (Num. xxv. 3-18; Deut. iv. 3). In the times of the kings the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the ten tribes (1 K. xvi. 31-33, xviii. 19, 22). Although this idolatry was occasionally put down (2 K. iii. 2, x. 28) it appears never to have been permanently abolished among them (2 K. xvii. 16). In the kingdom of Judah also Baal-worship extensively prevailed. The worship of Baal amongst the Jews seems to have been appointed with much pomp and ceremonial. Temples were erected to him (1 K. xvi. 32; 2 K. xi. 18); his images were set up (2 K. x. 26); his altars were very numerous (Jer. xi. 13), were erected particularly on lofty eminences (1 K. xviii. 20), and on the roofs of houses (Jer. xxxii. 29); there were priests in great numbers (1 K. xviii. 19), and of various classes (2 K. x. 19); the worshippers appear to have been arrayed in appropriate robes (2 K. x. 22); the worship was performed by burning incense (Jer. vii. 9) and offering burnt-sacrifices, which occasionally consisted of human victims (Jer. xix. 5). The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god (1 K. xviii. 26-28). Throughout all the Phœnician colonies we continually find traces of the worship of this god; nor need we hesitate to regard the

Babylonian Bel (Is. xlvi. 1) or Belus, as essentially identical with Baal, though perhaps under some modified form. Among the compounds of Baal which appear in the O. T. are:—1. BA'AL-BE'RITH (Judg. viii. 33, ix. 4). The name signifies the *Covenant-Baal*, the god who comes into covenant with the worshippers.—2. BA'AL-ZE'BUB, worshipped at Ekron (2 K. i. 2, 3, 16). The meaning of the name is *Baal or Lord of the fly*. The name occurs in the N. T. in the well-known form BEELZEBUB.—3. BA'AL-PE'OR. We have already referred to the worship of this god. The narrative (Num. xxv.) seems clearly to show that this form of Baal-worship was connected with licentious rites. Baal-Peor was identified by the Rabbins and early fathers with Priapus.

BA'AL, *geographical*. This word occurs as the prefix or suffix to the names of several places in Palestine. It never seems to have become a naturalized Hebrew word; and such places called by this name or its compounds as can be identified, were either near Phoenicia, or in proximity to some other acknowledged seat of heathen worship. Some of the places in the names of which Baal forms a part are as follows:—1. BA'AL, a town of Simeon, named only in 1 Chr. iv. 33, which from the parallel list in Josh. xix. seems to have been identical with BAALATH-BEER.—2. BA'ALAH. (*a.*) Another name for KIRJATH-JEARIM, or KIRJATH-BEEL, the well-known town, now *Kuriet el Enab*. It is mentioned in Josh. xv. 9, 10; 1 Chr. xiii. 6. In Josh. xv. 11, it is called Mount Baalah, and in xv. 60, and xviii. 14, Kirjath-Baal. It would seem as if Baalah were the earlier or Canaanite appellation of the place. In 2 Sam. vi. 2, the name occurs slightly altered as “Baale of Judah.” (*b.*) A town in the south of Judah (Josh. xv. 29), which in xix. 3 is called BALAH, and in the parallel list (1 Chr. iv. 29) BILHAH.—3. BA'AL-GAD, used to denote the most northern (Josh. xi. 17, xii. 7), or perhaps north-western (xiii. 5), point to which Joshua's victories extended. It was in all probability a Phoenician or Canaanite sanctuary of Baal under the aspect of Gad, or Fortune.—4. BA'AL-HA'MON, a place at which Solomon had a vineyard, evidently of great extent (Cant. viii. 11).—5. BA'AL-HA'ZOR, a place “by Ephraim,” where Absalom appears to have had a sheep-farm, and where Amnon was murdered (2 Sam. xiii. 23).—6. MOUNT BA'AL-HER'MON (Judg. iii. 3), and simply Baal-hermon (1 Chr. v. 23). This is usually considered as a distinct place from Mount Hermon; but we know that this mountain had at least three names (Deut. iii. 9), and Baal-hermon may

have been a fourth in use among the Phoenician worshippers of Baal.—7. BA'AL-ME'ON, one of the towns which were built by the Reubenites (Num. xxxii. 38), and to which they “gave other names.” It also occurs in 1 Chr. v. 8, and on each occasion with Nebo. In the time of Ezekiel it was Moabite, one of the cities which were the “glory of the country” (Ez. xxv. 9).—8. BA'AL-PER'AZIM, the scene of a victory of David over the Philistines, and of a great destruction of their images (2 Sam. v. 20; 1 Chr. xiv. 11). The place and the circumstance appear to be again alluded to in Is. xxviii. 21, where it is called *Mount P.*—9. BA'AL-SHA'L'ISHA, a place named only in 2 K. iv. 42; apparently not far from Gilgal (comp. ver. 38).—10. BA'AL-TA'MAR, a place named only in Judg. xx. 33, as near Gibeah of Benjamin. The palm-tree (*tāmār*) of Deborah (iv. 5) was situated somewhere in the locality, and is possibly alluded to.—11. BA'AL-ZE'PHON, a place in Egypt near where the Israelites crossed the Red Sea (Ex. xiv. 2, 9; Num. xxxiii. 7). From the position of Goshen and the indications afforded by the narrative of the route of the Israelites, we place Baal-zephon on the western shore of the Gulf of Suez, a little below its head, which at that time was about 30 or 40 miles northward of the present head.

BA'ALIS, king of the Ammonites at the time of the destruction of Jerusalem by Nebuchadnezzar (Jer. xl. 14).

BA'ANAH. Son of Rimmon, a Benjamite who with his brother Rechab murdered Ishbosheth. For this they were killed by David, and their mutilated bodies hung up over the pool at Hebron (2 Sam. iv. 2, 5, 6, 9).

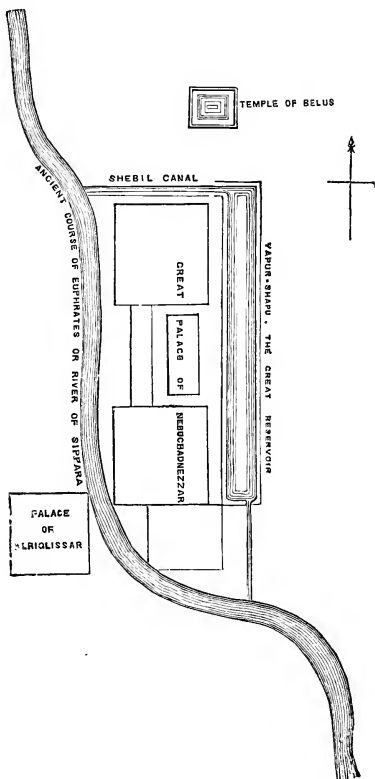
BA'ASHA, B.C. 953-931, third sovereign of the separate kingdom of Israel, and the founder of its second dynasty. He was son of Ahijah of the tribe of Issachar, and conspired against King Nadab, son of Jeroboam, when he was besieging the Philistine town of Gibbethon (1 K. xv. 27), and killed him with his whole family. He appears to have been of humble origin (1 K. xvi. 2). It was probably in the 13th year of his reign that he made war on Asa, and began to fortify Ramah. He was defeated by the unexpected alliance of Asa with Benhadad I. of Damascus. Baasha died in the 24th year of his reign, and was honourably buried in the beautiful city of Tirzah (Cant. vi. 4), which he had made his capital (1 K. xvi. 6; 2 Chr. xvi. 1-6).

BA'BEL, BAB'YLON, is properly the capital city of the country, which is called in Genesis *Shinar*, and in the later books *Chaldaea*, or the land of the Chaldeans. The

architectural remains discovered in southern Babylonia, taken in conjunction with the monumental records, seem to indicate that it was not at first the capital, nor, indeed, a town of very great importance. The first rise of the Chaldaean power was in the region close upon the Persian Gulf; thence the nation spread northwards up the course of the rivers, and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps not earlier than B.C. 1700.

—I. *Topography of Babylon—Ancient descriptions of the city.*—The descriptions of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and of Ctesias. According to the former, the city, which was built on both sides of the Euphrates, formed a vast square, enclosed within a double line of high walls, the extent of the outer circuit being 480 stades, or about 56 miles. The entire area included would thus have been about 200 square miles. The houses, which were frequently three or four stories high were laid out in straight streets crossing each other at right angles. In each division of the town there was a fortress or stronghold, consisting in the one case of the royal palace, in the other of the great temple of Belus. The two portions of the city were united by a bridge, composed of a series of stone piers with moveable platforms of wood stretching from one pier to another. According to Ctesias the circuit of the city was not 480 but 360 stades—which is a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge five stades (above 1000 yards) long, and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the eastern city being the more magnificent of the two. The two palaces were joined, not only by the bridge, but by a tunnel under the river! Ctesias' account of the temple of Belus has not come down to us. In examining the truth of these descriptions, we shall most

conveniently commence from the outer circuit of the town. All the ancient writers appear to agree in the fact of a district of vast size, more or less inhabited, having been enclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. The estimate of Herodotus and of Pliny is 480 stades, of Strabo 385, of Q. Curtius 368, of Clitarchus 365, and of Ctesias 360 stades. It is evident that here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Perhaps the true explanation is that Herodotus spoke of the *outer*



Portions of Ancient Babylon distinguishable in the present ruins.

wall, which could be traced in his time. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles; nearly five times the size of London! It is evident that this vast space cannot have been entirely covered with houses. With regard to the height and breadth of the walls there is nearly as much difference of statement as with regard to their extent. The gates and walls are alike mentioned in Scripture; the height of the one and the breadth of the other being specially noticed (Jer. li. 58; comp. i. 15, and li. 53).—II.

*Present State of the Ruins.*—About five miles above *Hillah*, on the opposite or left bank of the Euphrates, occurs a series of artificial mounds of enormous size. They consist chiefly of three great masses of building—the high pile of unbaked brickwork called by Rich ‘Mujellibe,’ but which is known to the Arabs as ‘*Babil*’; the building denominated the ‘*Kasr*’ or palace; and a lofty mound, upon which stands the modern tomb of *Amrām-ibn-’Alb*. On the west, or right bank, the remains are very slight and scanty. Scattered over the country on both sides of the Euphrates, are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river bank. Of these, by far the most striking is the vast ruin called the *Birs-Nimrud*, which many regard as the tower of Babel, situated about six miles to the S.W. of *Hillah*. [BABEL, TOWER OF.]—

III. *Identification of sites.*—The great mound of *Babil* is probably the ancient temple of Belus. The mound of the *Kasr* marks the site of the great Palace of Nebuchadnezzar. The mound of *Amrām* is thought by M. Oppert to represent the “hanging gardens” of Nebuchadnezzar; but most probably it represents the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. The most remarkable fact connected with the magnificence of Babylon, is the poorness of the material with which such wonderful results were produced. With bricks made from the soil of the country, in many parts an excellent clay, and at first only “slime for mortar” (Gen. xi. 3), were constructed edifices of so vast a size that they still remain among the most enormous ruins in the world.

—IV. *History of Babylon.*—Scripture represents the “beginning of the kingdom” as belonging to the time of Nimrod, the grandson of Ham (Gen. x. 6-10). The most ancient inscriptions appear to show that the primitive inhabitants of the country were really

Cushite, *i. e.* identical in race with the early inhabitants of Southern Arabia and of Ethiopia. The early annals of Babylon are filled by Berosus, the native historian, with three dynasties; one of 49 Chaldaean kings, who reigned 458 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 526 years. The line of Babylonian kings becomes exactly known to us from the year B.C. 747. The “Canon of Ptolemy” gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B.C. 747, when Nabonassar mounted the throne, to B.C. 331, when the last Persian king was dethroned by Alexander. Of the earlier kings of the Canon, the only one worthy of notice is Mardocempalus (B.C. 721), the MERO-DACH-BALADAN of Scripture, but it is not till we come to Nabopolassar, the father of Nebuchadnezzar, that a new era in the history of Babylon commences. On the fall of Nineveh (B.C. 625) Babylon became not only an independent kingdom, but an empire. The city was taken by a surprise (B.C. 539), as Jeremiah had prophesied (li. 31), by an army of Medes and Persians under Cyrus, as intimated 170 years earlier by Isaiah (xxi. 1-9), and, as Jeremiah had also foreshown (li. 39), during a festival. According to the book of Daniel, it would seem as if Babylon was taken, not by Cyrus, king of Persia, but by a Median king, named Darius (v. 31). There is, however, sufficient indication that “Darius the Mede” was not the real conqueror, but a monarch with a certain delegated authority (see Dan. v. 31, and ix. 1). With the conquest by Cyrus commenced the decay and ruin of Babylon, though it continued a royal residence through the entire period of the Persian empire. The defences and public buildings suffered grievously from neglect during the long period of peace which followed the reign of Xerxes. After the death of Alexander the Great, the removal of the seat of empire to Antioch under the Seleucidae gave the finishing blow to the prosperity of the place. Since then Babylon has been a quarry from which all the tribes in the vicinity have derived the bricks with which they have built their cities. The “great city,” “the beauty of the Chaldees’ excellency,” has thus emphatically “become heaps” (Jer. li. 37).

BA’BEL, TOWER OF. The “tower of Babel” is only mentioned once in Scripture (Gen. xi. 4-5), and then as incomplete. It was built of bricks, and the “slime” used for mortar was probably bitumen. Such authorities as we possess, represent the build-

ing as destroyed soon after its erection. When the Jews, however, were carried captive into Babylonia, they were struck with the vast magnitude and peculiar character of certain of the Babylonian temples, in one or other of which they thought to recognise the very tower itself. The predominant opinion was in favour of the great temple of Nebo at Borsippa, the modern *Birs-Nimrud*. But the *Birs-Nimrud*, though it cannot be the tower of Babel itself, may well be taken to show the probable shape and character of the edifice. This building appears to have been a sort of oblique pyramid built in seven receding stages. "Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage—an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the south western end, which constituted the back of the building. The other stages were arranged similarly; the third being 188 feet, and again 26 feet high; the fourth 146 feet square, and 15 feet high; the fifth 104 feet square, and the same height as the fourth; the sixth 62 feet square, and again the same height; and the seventh 20 feet square and once more the same height. On the seventh stage there was probably placed the ark or tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N.E., and the steeper inclining to the S.W. On the N.E. side was the grand entrance, and here stood the vestibule, a separate building, the débris from which having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction" (Rawlinson's *Herodotus*, vol. ii. pp. 582-3).

BAB'YLON. The occurrence of this name in 1 Pet. v. 13 has given rise to a variety of conjectures, which may be briefly enumerated.—1. That Babylon tropically denotes Rome.—2. Some take Babylon, with as little reason, to mean Jerusalem.—3. Bar-Hebraeus understands by it the house in Jerusalem where the Apostles were assembled on the Day of Pentecost.—4. Others place it on the Tigris, and identify it with Seleucia or Ctesiphon, but for this there is no evidence. The two theories which remain are worthy of more

consideration.—5. That by Babylon is intended the small fort of that name which formed the boundary between Upper and Lower Egypt, the modern *Baboul*.—6. The most natural supposition of all is that by Babylon is intended the old Babylon of Assyria, which was largely inhabited by Jews at the time in question.

BAB'YLON, in the Apocalypse, is the symbolical name by which Rome is denoted (Rev. xiv. 8, xvii., xviii.). The power of Rome was regarded by the later Jews as that of Babylon by their forefathers (comp. Jer. li. 7 with Rev. xiv. 8), and hence, whatever the people of Israel he understood to symbolize, Babylon represents the antagonistic principle.

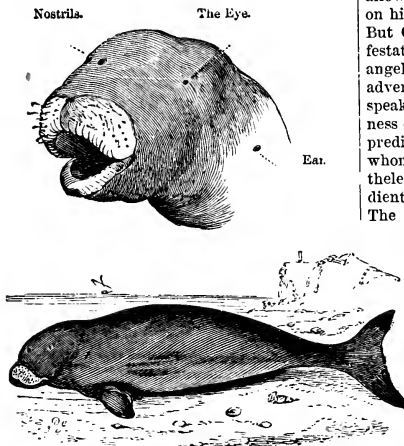
BABYLO'NISH GARMENT, literally 'robe of Shinar' (Josh. vii. 21). An ample robe, probably made of the skin or fur of an animal (comp. Gen. xxv. 25), and ornamented with embroidery, or perhaps a variegated garment with figures inwoven in the fashion for which the Babylonians were celebrated.

BA'CA, THE VALLEY OF, a valley in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march towards the sanctuary of Jehovah at Zion (Ps. lxxxiv. 6). That it was a real locality is most probable, from the use of the definite article before the name. The rendering of the Targum is Gehenna, i.e. the Ge-Hinnom or ravine below Mount Zion. This locality agrees well with the mention of Becaim (A. V. "mulberry") trees in 2 Sam. v. 23.

BAC'CHIDES, a friend of Antiochus Epiphanes and governor of Mesopotamia (1 Macc. vii. 8), who was commissioned by Demetrius Soter to investigate the charges which Alcimus preferred against Judas Maccabaeus.

BADGER-SKINS. There is much obscurity as to the meaning of the word *tachash*, rendered "badger" in our A. V. (Ex. xxv. 5, xxxv. 7, &c.); the ancient versions seem nearly all agreed that it denotes not an animal, but a colour, either black or sky-blue. The badger is not found in the Bible lands. The Arabic *duchash* or *tuchash* denotes a dolphin, but in all probability is not restricted in its application, but may refer to either a seal or a cetacean. The skin of the *Halicore* from its hardness would be well suited for making soles for shoes (Ez. xvi. 10), and it is worthy of remark that the Arabs near Cape Mussendum employ the skins of these animals for a similar purpose. The *Halicore Tabernaculi* is found in the Red Sea, and on the coral banks of the Abyssinian coast. Perhaps, however, *tachash* may denote a seal,

the skin of which animal would suit all the demands of the Scriptural allusions.



*Halicore Tabernaculi*, with enlarged drawing of the head.

BAHU'RIM, a village, the slight notices remaining of which connect it almost exclusively with the flight of David (2 Sam. xvi. 5). It was apparently on, or close to the road leading up from the Jordan valley to Jerusalem, and must have been very near the south boundary of Benjamin. Dr. Barclay conjectures that it lay where some ruins still exist close to a *Wady Rucaby*, which runs in a straight course for 3 miles from Olivet directly towards Jordan.

BA'LAAM, the son of Beor, a man endowed with the gift of prophecy (Num. xxii. 5). He belonged to the Midianites, and perhaps as the prophet of his people possessed the same authority that Moses did among the Israelites. At any rate he is mentioned in conjunction with the five kings of Midian, apparently as a person of the same rank (Num. xxxi. 8; cf. xxxi. 16). He seems to have lived at Pethor, which is said at Deut. xxiii. 4 to have been a city of Mesopotamia. He himself speaks of being "brought from Aram out of the mountains of the East" (Num. xxiii. 7). Balaam is one of those instances which meet us in Scripture of persons dwelling among heathens but possessing a certain knowledge of the one true God. When the Israelites were encamped in the plains of Moab, Balak, the king of Moab, sent for Balaam to curse them. Balaam was prohibited by God from going. The king of

Moab, however, sent again to him. The prophet again refused, but was at length allowed to go. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 16). Balaam predicted a magnificent career for the people whom he was called to curse, but he nevertheless suggested to the Moabites the expedient of seducing them to commit fornication. The effect of this is recorded in ch. xxv.

A battle was afterwards fought against the Midianites, in which Balaam sided with them and was slain by the sword of the people whom he had endeavoured to curse (Num. xxxi. 8).

BA'LAH, son of Zippor, king of the Moabites, at the time when the children of Israel were bringing their journeyings in the wilderness to a close. Balak entered into a league with Midian and hired Balaam to curse the Israelites; but his designs were frustrated in the manner recorded in Num. xxii.-xxiv.

BALDNESS. There are two kinds of baldness, viz. artificial and natural.

The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (2 K. ii. 23; Is. iii. 24, xv. 2; Jer. xlvii. 5; Ez. vii. 18, &c.) In Lev. xiii. 29 &c., very careful directions are given to distinguish "the plague upon the head and beard," from mere natural baldness which is pronounced to be clean, ver. 40. Artificial baldness marked the conclusion of a Nazarite's vow (Acts xviii. 18; Num. vi. 9), and was a sign of mourning.

BALM (Heb. *tzôrî*, *tzêrî*) occurs in Gen. xxxvii. 25, xliii. 11; Jer. viii. 22, xlv. 11, li. 8; and Ez. xxvii. 17. It is impossible to identify it with any certainty. It may represent the gum of the *Pistacia lentiscus*, or that of the *Balsamodendron opobalsamum*. [SPICES; MASTICK.] Hasselquist has given a description of the true balsam-tree of Mecca. He says that the exudation from the plant "is of a yellow colour, and pellucid. It has a most fragrant smell, which is resinous, balsamick, and very agreeable. It is very tenacious or glutinous, sticking to the fingers, and may be drawn into long threads."

BA'MAH (lit. "high-place.") This word appears in its Hebrew form only in one passage (Ez. xx. 29), very obscure, and full of the play upon words so dear to the Hebrew poets, so difficult for us to appreciate:

"What is the *high*-place whereunto ye *hise*? and the name of it is called Bamah unto this day."

BA'MOTH-BA'AL, a sanctuary of Baal in the country of Moab (Josh. xiii. 17), which is probably mentioned in Num. xxi. 19, under the shorter form of Bamoth, or Bamoth-in-the-ravine (20), and again in Is. xv. 2.

BANQUETS, among the Hebrews, were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn festivals the family also had its domestic feast (Deut. xvi. 11). Probably both males and females went up (1 Sam. i. 9) together, to hold the festival. Sacrifices, both ordinary and extraordinary (Ex. xxxiv. 15; Judg. xvi. 23), included a banquet, and Eli's sons made this latter the prominent part. Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen. xl. 20; Matt. xiv. 6). The usual time of the banquet was the evening, and to begin early was a mark of excess (Is. v. 11; Eccl. x. 16). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix. 2; Cant. viii. 2), were perfumed unguents, garlands or loose flowers, white or brilliant robes; after these, exhibitions of music, singers, and dancers, riddles, jesting and merriment (Is. xxviii. 1; Wisd. ii. 7; 2 Sam. xix. 35; Is. xxv. 6, v. 12; Judg. xiv. 12; Neh. viii. 10; Eccl. x. 19; Matt. xxii. 11; Am. vi. 5, 6; Luke xv. 25). The posture at table in early times was sitting (1 Sam. xvi. 11, xx. 5, 18), and the guests were ranged in order of dignity (Gen. xliii. 33; 1 Sam. ix. 22): the words which imply the recumbent posture belong to the N. T. The separation of the women's banquet was not a Jewish custom (Esth. i. 9).

BAPTISM. I. It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice or as expiatory of sin. There is a natural connexion in the mind between the thought of physical and that of spiritual pollution. In warm countries this connexion is probably even closer than in colder climates; and hence the frequency of ablution in the religious rites throughout the east.—II. The history of Israel and the Law of Moses abound with such lustrations (Gen. xxxv. 2; Ex. xix. 10; Lev. xv. xvii. 15, xxii. 4, 6, xvi. 26, 28; Num. xix. 10). It was natural, that of all people, the priests most especially should be required to purify themselves in this manner. The consecration of the high-priest deserves especial notice. It was first by baptism, then by unction, and lastly by sacrifice (Ex. xxix. 4, xl. 12; Lev.

viii.). From the Gospel history we learn that at that time ceremonial washings had been greatly multiplied by traditions of the doctors and elders (see Mark vii. 3, 4). The most important and probably one of the earliest of these traditional customs was the baptizing of proselytes.—III. *The baptism of John*.—These usages of the Jews will account for the readiness with which all men flocked to the baptism of John the Baptist. There has been some uncertainty as to the nature of John's baptism and its spiritual significance. It appears to have been a kind of transition from the Jewish baptism to the Christian. The distinction between John's baptism and Christian baptism appears in the case of Apollos (Acts xviii. 26, 27), and of the disciples at Ephesus, mentioned Acts xix. 1-6. We cannot but draw from this history the inference that in Christian baptism there was a deeper spiritual significance.—IV. *The baptism of Jesus*.—Plainly the most important action of John as a baptist was his baptism of Jesus, which was His formal setting apart for His ministry, and was a most important portion of His consecration to be the High Priest of God. He was just entering on the age of thirty (Luke iii. 23), the age at which the Levites began their ministry and the rabbis their teaching. It has already been mentioned that the consecration of Aaron to the high-priesthood was by *baptism, unction, and sacrifice* (see Lev. viii.). All these were undergone by Jesus. Baptism was the beginning of consecration; unction was the immediate consequent upon the baptism; and sacrifice was the completion of the initiation, so that He was thenceforth perfected, or fully consecrated as a Priest for evermore (Heb. vii. 28).—V. *Baptism of the Disciples of Christ*.—Whether our Lord ever baptized has been doubted. The only passage which may distinctly bear on the question is John iv. 1, 2, where it is said "that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." We necessarily infer from it, that, as soon as our Lord began His ministry, and gathered to Him a company of disciples, He, like John the Baptist, admitted into that company by the administration of baptism. After the resurrection, baptism became the initiatory rite of the Christian Church, as circumcision was the initiatory rite of Judaism.—VI. *The Types of Baptism*.—Baptism is compared to the Flood by which Noah was saved (1 Pet. iii. 21); to the passage of the Red Sea and the shadowing of the miraculous cloud (1 Cor. x. 1, 2); to circumcision (Col. ii. 11); and to death (Matt. xx. 22; Mark x. 39; Luke xii. 50).

—VII. *Names of Baptism.*—1. "Baptism" properly and literally means *immersion*.—2. "The Water" is a name of baptism which occurs in Acts x. 47.—3. "Washing of Water" (lit. "the bath of the water"), is another Scriptural term, by which baptism is signified (Eph. v. 26). There appears clearly in these words a reference to the bridal bath; but the allusion to baptism is clearer still.—4. "The washing of regeneration" (lit. "the bath of regeneration") is a phrase naturally connected with the foregoing. It occurs Tit. iii. 5. All ancient and modern commentators have interpreted it of baptism.—5. "Illumination" (Heb. vi. 4).—VIII. *Recipients of Baptism.*—The command to baptize was co-extensive with the command to preach the Gospel. All nations were to be evangelized; and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism (Matt. xxviii. 19). The great question has been, whether the invitation extended, not to adults only, but to infants also. The universality of the invitation, Christ's declaration concerning the blessedness of infants and their fitness for his kingdom (Mar. x. 14), the admission of infants to circumcision and to the baptism of Jewish proselytes, the mention of whole households, and the subsequent practice of the Church, have been principally relied on by the advocates of infant baptism. The silence of the New Testament concerning the baptism of infants, the constant mention of faith as a pre-requisite or condition of baptism, the great spiritual blessings which seem attached to a right reception of it, and the responsibility entailed on those who have taken its obligations on themselves, seem the chief objections urged against paedobaptism. But here we must leave ground which has been so extensively occupied by controversialists.—IX. *The mode of Baptism.*—The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. But in the case of the family of the jailor at Philippi (Acts xvi. 33), and of the three thousand converted at Pentecost (Acts ii.), it seems hardly likely that immersion should have been possible. Moreover the ancient Church, which mostly adopted immersion, was satisfied with effusion in case of clinical baptism—the baptism of the sick and dying.—*Questions and answers.*—In the earliest times of the Christian Church we find the catechumens required to renounce the Devil and to profess their faith in the Holy Trinity and in the principal articles of the Creed. It is generally supposed that St. Peter (1 Pet. iii. 21) refers to a custom of this kind as

existing from the first.—X. *The formula of Baptism.*—It should seem from our Lord's own direction (Matt. xxviii. 19) that the words made use of in the administration of baptism should be those which the Church has generally retained.—XI. *Baptism for the Dead.*—1 Cor. xv. 27. "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1. Tertullian tells us of a custom of vicarious baptism as existing among the Marcionites; and St. Chrysostom relates of the same heretics, that, when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized; the living man answering that he did, they then baptized him in place of the departed (Chrys. *Hom.* xi. on 1 Cor. xv.). 2. Chrysostom believes the Apostle to refer to the profession of faith in baptism, part of which was "I believe in the resurrection of the dead." The former of the two interpretations above mentioned commends itself to us by its simplicity; the latter by its antiquity. Many other explanations have been given.

BARAB'AS, a robber (John xviii. 40), who had committed murder in an insurrection (Mark xv. 7; Luke xxiii. 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate.

BA'RAK, son of Abinoam of Kedesh, a refuge-city in Mount Naphtali, was incited by Deborah, a prophetess of Ephraim, to deliver Israel from the yoke of Jabin (Judg. iv.). He utterly routed the Canaanites in the plain of Jezreel (Esdracron).

BARBARIAN. "Every one not a Greek is a barbarian" is the common Greek definition, and in this strict sense the word is used in Rom. i. 14, "I am debtor both to Greeks and barbarians." It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one using an unknown tongue), and Acts xxviii. 2, 4 (of the Maltese, who spoke a Punic dialect).

BARLEY was grown by the Hebrews (Lev. xxvii. 16; Deut. viii. 8; Ruth ii. 17, &c.), who used it for baking into bread, chiefly amongst the poor (Judg. vii. 13; 2 K. iv. 42; John vi. 9, 13); for making into bread by mixing it with wheat, beans, lentiles, millet, &c. (Ez. iv. 9); and as fodder for horses (1 K. iv. 28). The barley harvest (Ruth i. 22, ii. 23; 2 Sam. xxi. 9, 10) takes place in Palestine in March and April, and in the hilly districts as late as May; but the period of course varies according to the localities where the corn grows. It always precedes the wheat harvest, in some places by a week, in others by fully three weeks. In Egypt the



barley is about a month earlier than the wheat; whence its total destruction by the hail-storm (Ex. ix. 31). Barley was sown at any time between November and March, according to the season. Barley bread is even to this day little esteemed in Palestine. This fact is important, as serving to elucidate some passages in Scripture.

BAR'NABAS, a name signifying "son of prophecy," or "exhortation" (or, but not so probably, "consolation," as A. V.), given by the Apostles (Acts iv. 36) to JOSEPH (or Joses), a Levite of the island of Cyprus, who was early a disciple of Christ. In Acts ix. 27, we find him introducing the newly-converted Saul to the Apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. On tidings coming to the church at Jerusalem that men of Cyprus and Cyrene had been preaching to Gentiles at Antioch, Barnabas was sent thither (Acts xi. 19-26), and went to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles (Acts xxvi. 17). Having brought him to Antioch, he was sent with him to Jerusalem with relief for the brethren in Judaea (Acts xi. 30). On their return, they (Acts xiii. 2) were ordained by the church for the missionary work, and sent forth (A.D. 45). From this time Barnabas and Paul enjoy the title and dignity of Apostles. Their first missionary journey is related in Acts xiii. xiv.; it was confined to Cyprus and Asia Minor. Some time after their return to Antioch (A.D. 47 or 48), they were sent (A.D. 50), with some others, to Jerusalem, to determine with the Apostles and Elders the difficult question respecting the necessity of circumcision for the Gentile converts (Acts xv. 1 ff.). On that occasion Paul and Barnabas were recognized as the Apostles of uncircumcision. After another stay in Antioch on their return, a variance took place between Barnabas and Paul on the question of taking with them, on a second missionary journey, John Mark, sister's son to Barnabas (Acts xv. 36 ff.). They parted, and Barnabas took Mark, and sailed to Cyprus, his native island. Here the Scripture notices of him cease. The Epistle attributed to Barnabas is believed to have been written early in the second century.

BARTHOLOMEW, one of the Twelve Apostles of Christ (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). It has been not improbably conjectured that he is identical with Nathanael (John i. 45 ff.). He is said to have preached the Gospel in India, that is, probably, Arabia Felix, and according to some in Armenia.

BARTIMAE'US, a blind beggar of Jericho

who (Mark x. 46 ff.) sat by the wayside begging as our Lord passed out of Jericho on His last journey to Jerusalem.

BA'RUCH. Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (Jer. xxxvi. 4-32), and faithful attendant of Jeremiah (Jer. xxxvi. 10 ff.; E.C. 603), in the discharge of his prophetic office. He was of a noble family (comp. Jer. li. 59; Bar. i. 1), and of distinguished acquirements; and his brother Seraiah held an honourable office in the court of Zedekiah (Jer. li. 59). His enemies accused him of influencing Jeremiah in favour of the Chaldeans (Jer. xliii. 3; cf. xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, B.C. 586. By the permission of Nebuchadnezzar he remained with Jeremiah at Mizpeh (Jos. Ant. x. 9, §1); but was afterwards forced to go down to Egypt (Jer. xliii. 6). Nothing is known certainly of the close of his life.

BARUCH, THE BOOK OF, may be divided into two main parts, i-iii. 8, and iii. 9-end.—1. It exists at present in Greek, and in several translations which were made from the Greek. Of the two Old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other is more free. The vulgar Syriac and Arabic follow the Greek text closely.—2. The assumed author is undoubtedly the companion of Jeremiah, but the details of the book are inconsistent with the assumption.—3. The book was held in little esteem among the Jews. From the time of Irenaeus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah. At the Council of Trent Baruch was admitted into the Romish Canon.—4. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebraic character of the first part is such as to mark it as a translation and not as the work of a Hebraizing Greek. The second part, on the other hand, closely approaches the Alexandrine type.—5. The most probable explanation of this contrast is gained by supposing that some one thoroughly conversant with the Alexandrine translation of Jeremiah found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form.—6. The present book must be placed probably about the time of the war of liberation (B.C. 160), or somewhat earlier.—7. *The Epistle of Jeremiah*, which, according to the authority of some Greek MSS., stands in the English version as the 6th chapter of Baruch, is the work of a later period. It

may be assigned with probability to the first century B.C.

**BARZIL'IAI.** A wealthy Gileadite who showed hospitality to David when he fled from Absalom (2 Sam. xvii. 27). He declined the king's offer of ending his days at court (2 Sam. xix. 32-39).

**BA'SHAN**, a district on the east of Jordan. It is sometimes spoken of as the "land of Bashan" (1 Chr. v. 11; and comp. Num. xxi. 33, xxxii. 33), and sometimes as "all Bashan" (Deut. iii. 10, 13; Josh. xii. 5, xiii. 12, 30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south to Mount Hermon on the north (Deut. iii. 3, 10, 14; Josh. xii. 5; 1 Chr. v. 23), and from the Arabah or Jordan valley on the west to Salchah (*Sulchad*) and the border of the Geshurites and the Maachathites on the east (Josh. xii. 3-5; Deut. iii. 10). This important district was bestowed on the half tribe of Manasseh (Josh. xiii. 29-31), together with "half Gilead."

**BA'SHAN-HA'VOTH-JA'IR**, a name given to Argob after its conquest by Jair (Deut. iii. 14).

**BASH'EMATH**, daughter of Ishmael, the last married of the three wives of Esau (Gen. xxxvi. 3, 4, 13). In Gen. xxviii. 9 she is called Mahalath; whilst the name Bashemath is in Gen. xxvi. 34 given to another of Esau's wives, the daughter of Elon the Hittite. This is probably due to a transcriber's error.

**BASIN.** Among the smaller vessels for the Tabernacle or Temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. The form and material of these vessels can only be conjectured from the analogy of ancient Assyrian and Egyptian specimens of works of the same kind. The "basin" from which our Lord washed the disciples' feet was probably deeper and larger than the hand-basin for sprinkling.

**BASKET.** The Hebrew terms used in the description of this article are as follows: (1) *Sal*, so called from the *twigs* of which it was originally made, specially used for holding bread (Gen. xl. 16 ff.; Ex. xxix. 3, 23; Lev. viii. 2, 26, 31; Num. vi. 15, 17, 19). (2) *Salsillôth*, a word of kindred origin, applied to the basket used in gathering grapes (Jer. vi. 9). (3) *Tene*, in which the first-fruits of the harvest were presented

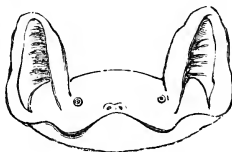
(Deut. xxvi. 2, 4). We may infer that it was used for household purposes, perhaps to bring the corn to the mill. (4) *Cêlûb*, so called from its similarity to a birdcage or trap, probably in regard to its having a lid: it was used for carrying fruit (Am. viii. 1, 2). (5) *Dûd*, used for carrying fruit (Jer. xxiv. 1, 2), as well as on a larger scale for carrying clay to the brickyard (Ps. lxxxii. 6; *pots*, A. V.), or for holding bulky articles (2 K. x. 7). In the N. T. baskets are described under three different terms.



Egyptian Basket. (From Wilkinson.)

**BASTARD.** Among those who were excluded from entering the congregation, even to the tenth generation, was the *mamzér* (A. V. bastard), who was classed in this respect with the Ammonite and Moabite (Deut. xxiii. 2). The term is not, however, applied to any illegitimate offspring, born out of wedlock, but is restricted by the Rabbins to the issue of any connexion within the degrees prohibited by the Law.

**BAT** (*'âtallêph*). There is no doubt whatever that the A. V. is correct in its rendering



Bat. (*Tophozous perforatus*.)

of this word (Lev. xi. 19; Deut. xiv. 18). Many travellers have noticed the immense numbers of bats that are found in caverns in the East, and Mr. Layard says that on the occasion of a visit to a cavern these noisome beasts compelled him to retreat.

**BATH, BATHING.** This was a prescribed part of the Jewish ritual of purification in cases of accident, leprosy, or ordinary uncleanness (Lev. xv., xvi. 28, xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 K. v. 10); as also after mourning, which always implied defilement (Ruth iii. 3; 2 Sam. xii. 20). With bathing, anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Susan. 17; Jud. x. 3; Esth. ii. 12). The "pools," such as that of Siloam and Hezekiah (Neh. iii. 15, 16; 2 K. xx. 20; Is. xxii. 11; John ix. 7), often sheltered by porticoes (John v. 2), are the first indications we have of public bathing accommodation.

**BATH.** [MEASURES.]

**BATH-RAB'BIM, THE GATE OF,** one of the gates of the ancient city of Heshbon (Cant. vii. 4 [5]).

**BATHSHE'BA** (2 Sam. xi. 3, &c.; also called Bathshua in 1 Chr. iii. 5), the daughter of Eliam (2 Sam. xi. 3), or Ammiel (1 Chr. iii. 5), the son of Ahithophel (2 Sam. xxiii. 34), and wife of Uriah the Hittite. The child which was the fruit of her adulterous intercourse with David died; but after marriage she became the mother of four sons, Solomon (Matt. i. 6), Shimea, Shobab, and Nathan. When Adonijah attempted to set aside in his own favour the succession promised to Solomon, Bathsheba was employed by Nathan to inform the king of the conspiracy (1 K. i. 11, 15, 23). After the accession of Solomon, she, as queen-mother, requested permission of her son for Adonijah to take in marriage Abishag the Shunamite (1 K. ii. 21-25).

**BATH-ZACHARI'AS,** a place, named only 1 Macc. vi. 32, 33. It is the modern *Beit Sakárieh*, nine miles north of *Beit súr*. [BETHZUR.]

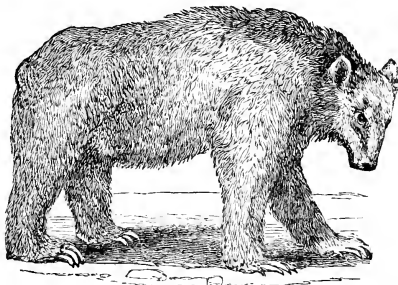
**BAY-TREE** (*ezrách*). Most of the Jewish doctors understand by the term *ezrách* "a tree which grows in its own soil"—one that has never been transplanted; which is the interpretation given in the margin of the A. V. (Ps. xxxvii. 35).

**BDEL'LIIUM** (*bedôlach*), Gen. ii. 12; Num. xi. 7. It is quite impossible to say whether *bedôlach* denotes a mineral, or an animal production, or a vegetable exudation. Bdelium is an odoriferous exudation from a tree which is perhaps the *Borassus flabelliformis*, Lin., of Arabia Felix.

**BEANS** (2 Sam. xvii. 28; Ez. iv. 9). Beans are cultivated in Palestine, which produces many of the leguminous order of plants, such as lentils, kidney-beans, vetches, &c. Beans are in blossom in January; they have

SM. D. B.

been noticed in flower at Lydda on the 23rd, and at Sidon and Acre even earlier; they continue in flower till March.



Syrian Bear. (*Ursus Syriacus*.)

**BEAR** (1 Sam. xvii. 34; 2 Sam. xvii. 8). The Syrian bear (*Ursus Syriacus*), which is without doubt the animal mentioned in the Bible, is still found on the higher mountains of Palestine. During the summer months these bears keep to the snowy parts of Lebanon, but descend in winter to the villages and gardens; it is probable also that at this period in former days they extended their visits to other parts of Palestine.

**BEARD.** Western Asiatics have always cherished the beard as the badge of the



Beards. Egyptian, from Wilkinson (top row). Of other nations, from Rosellini and Layard.

dignity of manhood, and attached to it the importance of a feature. The Egyptians on the contrary, for the most part, shaved the hair of the face and head, though we find some instances to the contrary. It is impossible to decide with certainty the meaning of the precept (Lev. xix. 27, xxi. 5) regard-

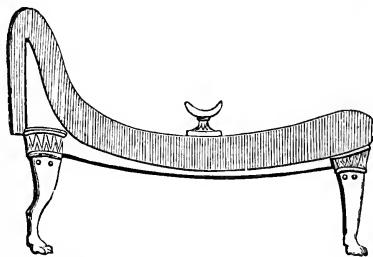
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ing the "corners of the beard." Probably the Jews retained the hair on the sides of the face between the ear and the eye, which the Arabs and others shaved away. The beard is the object of an oath, and that on which blessings or shame are spoken of as resting. The custom was and is to shave or pluck it and the hair out in mourning (Is. l. 6, xv. 2; Jer. xli. 5, xlviii. 37; Ezr. ix. 3; Bar. vi. 31); to neglect it in seasons of permanent affliction (2 Sam. xix. 24), and to regard any insult to it as the last outrage which enmity can inflict (2 Sam. x. 4). The beard was the object of salutation (2 Sam. xx. 9). The dressing, trimming, anointing, &c. of the beard, was performed with much ceremony by persons of wealth and rank (Ps. cxxxiii. 2). The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev. xiv. 9).

BE'CHER, the second son of Benjamin, according to the list both in Gen. xlv. 21, and 1 Chr. vii. 6; but omitted in 1 Chr. viii. 1. It is highly probable that Becher, or his heir and head of his house, married an Ephraimitish heiress, a daughter of Shuthelah (1 Chr. vii. 20, 21), and so that his house was reckoned in the tribe of Ephraim, just as Jair, the son of Segub, was reckoned in the tribe of Manasseh (1 Chr. ii. 22; Num. xxxii. 40, 41).

BED and BED-CHAMBER. We may distinguish in the Jewish bed five principal parts.—1. The mattress, which was limited to a mere mat, or one or more quilts.—2. The covering, a quilt finer than those used in 1. In summer a thin blanket or the outer garment worn by day (1 Sam. xix. 13) sufficed. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut. xxiv. 13).—3. The only material mentioned for this is that which occurs 1 Sam. xix. 13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's-hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use. Such pillows are common to this day in the East, formed of sheep's fleece or goat's-skin, with a stuffing of cotton, &c.—4. The bedstead was not always necessary, the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. Yet some slight and portable frame seems implied among the senses of the word, which is used for a "bier" (2 Sam. iii. 31), and for the ordinary bed (2 K. iv. 10), for the litter on which a sick person might be carried (1 Sam. xix. 15), for Jacob's bed of sickness

(Gen. xlvii. 31), and for the couch on which guests reclined at a banquet (Esth. i. 6).—5. The ornamental portions were pillars and a canopy (Jud. xiii. 9), ivory carvings, gold



Bed and Head-rest. (Wilkinson, *Ancient Egyptians*.)

and silver, and probably mosaic work, purple and fine linen (Esth. i. 6; Cant. iii. 9, 10). The ordinary furniture of a bed-chamber in private life is given in 2 K. iv. 10. The "bed-chamber" in the Temple where Joash was hidden, was, probably, a store-chamber for keeping beds (2 K. xi. 2; 2 Chr. xxii. 11). The position of the bed-chamber in the most remote and secret parts of the palace seems marked in the passages, Ex. viii. 3, 2 K. vi. 12.

BE'DAN. 1. Mentioned 1 Sam. xii. 11, as a Judge of Israel between Jerubbaal (Gideon) and Jephthah. The Chaldee Paraphrast reads Samson for Bedan; the LXX., Syr., and Arab. all have Barak. Ewald suggests that it may be a false reading for Abdon.—2. The son of Gilead (1 Chr. vii. 17).

BEE (*debōrāh*), Deut. i. 44; Judg. xiv. 8; Ps. cxviii. 12; Is. vii. 18. That Palestine abounded in bees is evident from the description of that land by Moses, for it was a land "flowing with milk and honey;" nor is there any reason for supposing that this expression is to be understood otherwise than in its literal sense. English naturalists know little of the species of bees that are found in Palestine. Mr. F. Smith, our best authority on the Hymenoptera, is inclined to believe that the honey-bee of Palestine is distinct from the honey-bee (*A. mellifica*) of this country. There can be no doubt that the attacks of bees in Eastern countries are more to be dreaded than they are in more temperate climates. Swarms in the East are far larger than they are with us, and, on account of the heat of the climate, one can readily imagine that their stings must give rise to very dangerous symptoms. The passage in Is. vii.

18, "the Lord shall hiss for the bee that is in the land of Assyria," has been understood by some to refer to the practice of "calling out the bees from their hives by a hissing or whistling sound to their labour in the fields, and summoning them again to return" in the evening. In all probability, however, the expression in Isaiah has reference, as Mr. Denham says, "to the custom of the people in the East of calling the attention of any one by a significant *hiss* or rather *hist*."

BEËL'ZEBUL, the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25, xii. 24; Mark iii. 22; Luke xi. 15 ff.). The correct reading is without doubt *Beelzebub*, and not *Beelzebub* as given in the Syriac, the Vulg., and some other versions. Some connect the term with *zebul*, *habitation*, thus making *Beelzebub* (Matt. x. 25), *the lord of the dwelling*, whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology. Others derive it from *zebel*, *dung*, thus making *Beelzebub*, literally, *the lord of dung*, or *the dung-hill*; and in a secondary sense, as *zebel* was used by the Talmudical writers as—*idol* or *idolatry*, *the lord of idols*, *prince of false gods*. We have lastly to notice the ingenious conjecture of Hug that the fly, under which Baalzebub was represented, was the *Scarabaeus pillularius* or *dung-hill beetle*, in which case Baalzebub and Beelzebub might be used indifferently.

BEER-E'LIM, a spot named in Is. xv. 8 as on the "border of Moab," apparently the south, Eglaim being at the north end of the Dead Sea. The name points to the well dug by the chiefs of Israel on their approach to the promised land, close by the "border of Moab" (Num. xxi. 16; comp. 13).

BEER-LAHA'I-ROI, a well, or rather a living spring (A. V. *fountain*, comp. Jer. vi. 7) between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "south country" (Gen. xxiv. 62). Mr. Rowland announces the discovery of the well Lahairoi at *Moyle* or *Moilahi*, a station on the road to Beersheba, 10 hours south of *Ruheibeh*; near which is a hole or cavern bearing the name of *Beit Hagar* (Ritter, *Sinai*, 1086, 7); but this requires confirmation.

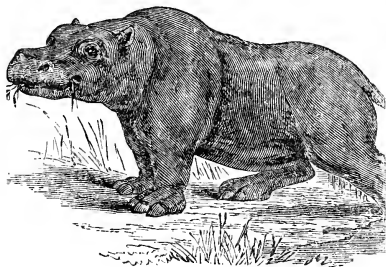
BE'EROTH, one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them (Josh. ix. 17). It was allotted to Benjamin (xviii. 25), and is identified with the modern *el-Bireh*, which stands

at about 10 miles north of Jerusalem by the great road to *Nablus*.

BEER-SHE'BA, the name of one of the old places in Palestine, which formed the southern limit of the country. There are two accounts of the origin of the name.—1. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech the king of the Philistines "swore" both of them (Gen. xxi. 31). 2. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech the king of the Philistines, and Phicol, his chief captain, are again concerned, with the difference that the person on the Hebrew side of the transaction is Isaac instead of Abraham (Gen. xxvi. 31-33). There are at present on the spot two principal wells, and five smaller ones. The two principal wells are on or close to the northern bank of the *Wady es-Seba'*. They lie just a hundred yards apart, and are so placed as to be visible from a considerable distance. The larger of the two, which lies to the east, is, according to the careful measurements of Dr. Robinson,  $12\frac{1}{2}$  feet diam., and at the time of his visit (Apr. 12) was  $44\frac{1}{2}$  feet to the surface of the water: the masonry which encloses the well reaches downwards for  $28\frac{1}{2}$  feet. The other well is 5 feet diam., and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." The five lesser wells are in a group in the bed of the wady. On some low hills north of the large wells are scattered the foundations and ruins of a town of moderate size. There are no trees or shrubs near the spot. Beersheba was given to the tribe of Simeon (xix. 2; 1 Chr. iv. 28). In the time of Jerome it was still a considerable place; and later it is mentioned as an episcopal city under the Bishop of Jerusalem. It only remains to notice that it retains its ancient name as nearly similar in sound as an Arabic signification will permit—*Bir es-Seba'*—the "well of the lion," or "of seven."

BE'HEMOTH. There can be little or no doubt, that by this word (Job xl. 15-24) the hippopotamus is intended, since all the details descriptive of the *behemoth* accord entirely with the ascertained habits of that animal. Since in the first part of Jehovah's discourse (Job xxxviii., xxxix.) *land animals* and *birds* are mentioned, it suits the general purpose of that discourse better to suppose that *aquatic* or *amphibious* creatures are spoken of in the last half of it; and since the *leviathan*, by almost universal consent, de-

notes the crocodile, the behemoth seems clearly to point to the hippopotamus, his associate in the Nile. The description of the animal's lying under "the shady trees," amongst the "reeds" and willows, is peculiarly appropriate.



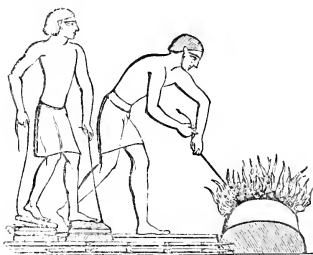
Hippopotamus amphibius

**BE'LA.** 1. One of the five cities of the plain which was spared at the intercession of Lot, and received the name of Zoar (Gen. xiv. 2, xix. 22). It lay on the southern extremity of the Dead Sea, on the frontier of Moab and Palestine (Jerome on Is. xv.), and on the route to Egypt; the connexion in which it is found, Is. xv. 5; Jer. xlviii. 34; Gen. xiii. 10. We first read of Bela in Gen. xiv. 2, 8.—2. Son of Beor, who reigned over Edom in the city of Dinhabah, eight generations before Saul, king of Israel, or about the time of the Exodus. He is supposed by some to be the same as Balaam. It is not improbable that he was a Chaldean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses (Gen. xxxvi. 31-33; 1 Chr. i. 43, 44).

**BE'LIAL.** The translators of our A. V., following the Vulgate, have frequently treated this word as a proper name, and given it in the form *Belial*, in accordance with 2 Cor. vi. 15. There can be no question, however, that the word is not to be regarded as a proper name in the O. T.; its meaning is *worthlessness*, and hence *recklessness*, *lawlessness*. The expression *son* or *man of Belial* must be understood as meaning simply a worthless, lawless fellow. The term as used in 2 Cor. vi. 15 is generally understood as an appellative of Satan, as the personification of all that was bad.

**BELLOWS.** The word occurs only in Jer. vi. 29, "The bellows are burned;" where their use is to heat a smelting furnace. A picture of two different kinds of bellows, both

of highly ingenious construction, may be found in Wilkinson, *Anc. Egypt.* iii. 338. "They consisted," he says, "of a leather, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately while he pulled up each exhausted skin with a string he held in his hand. In one instance we observe from the painting, that when the man left the bellows, they were raised as if inflated with air; and this would imply a knowledge of the valve. The pipes even in the time of Thothmes II., [supposed to be] the contemporary of Moses, appear to have been simply of reed, tipped with a metal point to resist the action of the fire."



Egyptian bellows. (F. Cailliard, *Recherches sur les Arts des Anciens Egyptiens.*)

**BELLS.** In Ex. xxviii. 33 the bells alluded to were the golden ones, according to the Rabbis 72 in number, round the hem of the high-priest's ephod. The object of them was "that his sound might be heard when he went in unto the holy place, and when he came out, that he die not" (Ex. xxviii. 34; Ecclus. xlv. 9). To this day bells are frequently attached, for the sake of their pleasant sound, to the anklets of women. The little girls of Cairo wear strings of them round their feet. In Zech. xiv. 20 "bells of the horses" is probably a wrong rendering. It is more probable that they are not bells but concave or flat pieces of brass, which were sometimes attached to horses for the sake of ornament.

**BELSHAZ'ZAR,** the last king of Babylon. According to the well-known narrative in Dan. v., he was slain during a splendid feast in his palace. Similarly Xenophon tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand the narratives of

Berosus in Josephus and of Herodotus differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius, and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to the neighbouring city of Borsippus or Borsippa. According to Herodotus the last king was called Labynctus. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson. From the inscriptions it appears that the eldest son of Nabonnedus was called Bel-shar-ezar, contracted into Belshazzar, and admitted by his father to a share in the government. So that Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa. In Dan. v. 2, Nebuchadnezzar is called the father of Belshazzar. This, of course, need only mean grandfather or ancestor. Rawlinson connects Belshazzar with Nebuchadnezzar through his mother; but Marcus Niebuhr considers Belshazzar to be another name for Evil-merodach, the son of Nebuchadnezzar. On Rawlinson's view, Belshazzar died B.C. 538; on Niebuhr's, B.C. 559.

**BENAIAH.** 1. The son of Jehoiada the chief priest (1 Chr. xxvii. 5), and therefore of the tribe of Levi, though a native of Kazeel (2 Sam. xxiii. 20; 1 Chr. xi. 22), in the south of Judah; set by David (1 Chr. xi. 25) over his bodyguard of Cherethites and Pelethites (2 Sam. viii. 18; 1 K. i. 38; 1 Chr. xviii. 17; 2 Sam. xx. 23) and occupying a middle rank between the first three of the "mighty men," and the thirty "valiant men of the armies" (2 Sam. xxiii. 22, 23; 1 Chr. xi. 25, xxvii. 6). The exploits which gave him this rank are narrated in 2 Sam. xxiii. 20, 21; 1 Chr. xi. 22. He was captain of the host for the third month (1 Chr. xxvii. 5). Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 K. i. 8, 10, 32, 38, 44); and was raised into the place of Joab as commander-in-chief of the whole army (ii. 35, iv. 4).—2. **BENAIAN** the PRATHONITE; an Ephraimite, one of David's thirty mighty men (2 Sam. xxiii. 30; 1 Chr. xi. 31), and the captain of the eleventh monthly course (1 Chr. xxvii. 14).

**BEN-AM'MI**, the son of the younger daughter of Lot, and progenitor of the Ammonites (Gen. xix. 38).

**BENHADAD**, the name of three kings of

Damascus.—**BENHADAD I.** was either son or grandson of Rezon, and in his time Damascus was supreme in Syria. He made an alliance with Asa, and conquered a great part of the N. of Israel. From 1 K. xx. 34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. This date is B.C. 950.—**BENHADAD II.**, son of the preceding, and also king of Damascus. Long wars with Israel characterised his reign. Some time after the death of Ahab, Benhadad renewed the war with Israel, attacked Samaria a second time, and pressed the siege so closely that there was a terrible famine in the city. But the Syrians broke up in the night in consequence of a sudden panic. Soon after Benhadad fell sick, and sent Hazael to consult Elisha as to the issue of his malady. On the day after Hazael's return Benhadad was murdered, probably by some of his own servants (2 K. viii. 7-15). Benhadad's death was about B.C. 890, and he must have reigned some 30 years.—**BENHADAD III.**, son of Hazael, and his successor on the throne of Syria. When he succeeded to the throne, Jehoash recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (2 K. xiii. 17, 25). Jehoash gained two more victories, but did not restore the dominion of Israel on the E. of Jordan. The date of Benhadad III. is B.C. 840.

**BENJAMIN**, the youngest of the children of Jacob, and the only one of the thirteen who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter, and his mother Rachel died in the act of giving him birth, naming him with her last breath Ben-oni, "son of my sorrow." This was by Jacob changed into Benjamin (Gen. xxxv. 16-18). Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin. Henceforward the history of Benjamin is the history of the tribe. And up to the time of the entrance on the Promised Land that history is as meagre as it is afterwards full and interesting. The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim and between him and Judah. It formed almost a parallelogram, of about 26 miles in length by 12 in breadth. Its eastern boundary was the Jordan, and from thence it extended to the wooded district of Kirjath-jearim, a point about eight miles west of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under

the "Shoulder of the Jebusite" on the south, to Bethel on the north. On the south the territory ended abruptly with the steep slopes of the hill of Jerusalem,—on the north it melted imperceptibly into the possessions of friendly Ephraim.—(1.) The general level of this part of Palestine is very high, not less than 2000 feet above the maritime plain of the Mediterranean on the one side, or than 3000 feet above the deep valley of the Jordan on the other, besides which this general level or plateau is surmounted, in the district now under consideration, by a large number of eminences, almost every one of which has borne some part in the history of the tribe.—(2.) No less important than these eminences are the torrent-beds and ravines by which the upper country breaks down into the deep tracts on each side of it. The passes on the eastern side are of a much more difficult and intricate character than those of the western. The contrast between the warlike character of the tribe and the peaceful image of its progenitor comes out in many scattered notices. Benjamin was the only tribe which seems to have pursued archery to any purpose, and their skill in the bow (1 Sam. xx. 20, 36; 2 Sam. i. 22; 1 Chr. viii. 40, xii. 2; 2 Chr. xvii. 17) and the sling (Judg. xx. 16) is celebrated. The dreadful deed recorded in Judg. xix., though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. That frightful transaction was indeed a crisis in the history of the tribe: the six hundred who took refuge in the cliff Rimmon were the only survivors. A long interval must have elapsed between so abject a condition and the culminating point at which we next meet with the tribe. Several circumstances may have conduced to its restoration to that place which it was now to assume. Ramah (1 Sam. ix. 12, &c.), Mizpeh (1 Sam. vii. 5), Bethel, and Gibeon (1 K. iii. 4) were all in the land of Benjamin. The people who resorted to these sanctuaries must gradually have been accustomed to associate the tribe with power and sanctity. The struggles and contests which followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favour of Judah, and we do not hear of any cordial co-operation or firm union between the two tribes until the disruption of the kingdoms. Henceforward the history of Benjamin becomes merged in that of the southern kingdom.

BEN-O'NI, the name which the dying Rachel gave to her newly-born son, but which by his father was changed into BENJAMIN (Gen. xxxv. 18).

BER'ACHAH, VALLEY OF, a valley in which Jehoshaphat and his people assembled to "bless" Jehovah after the overthrow of the hosts of Moabites, Ammonites, and Meunim, who had come against them, and which from that fact acquired its name of "the valley of blessing" (2 Chr. xx. 26). The name of *Bereikút* still survives, attached to ruins in a valley of the same name lying between Tekua and the main road from Bethlehem to Hebron.

BERE'A. 1. A city of Macedonia, mentioned in Acts xvii. 10, 15. It is now called *Verria* or *Kava-Verria*, and is situated on the eastern slope of the Olympian mountain-range, commanding an extensive view of the plain of the Axios and Haliacmon, and has now 15,000 or 20,000 inhabitants.—2. The modern *Aleppo*, mentioned in 2 Macc. xiii. 4.—3. A place in Judea, apparently not very far from Jerusalem (1 Macc. ix. 4).

BEREN'CE. [BERNICE.]

BERIAH. A son of Ephraim, so named on account of the state of his father's house when he was born (1 Chr. vii. 20-23). This short notice is of no slight historical importance; especially as it refers to a period of Hebrew history respecting which the Bible affords us no other like information. The event must be assigned to the time between Jacob's death and the beginning of the oppression.

BE'RITH, THE GOD, Judg. ix. 46. [BAAL-BERITH.]

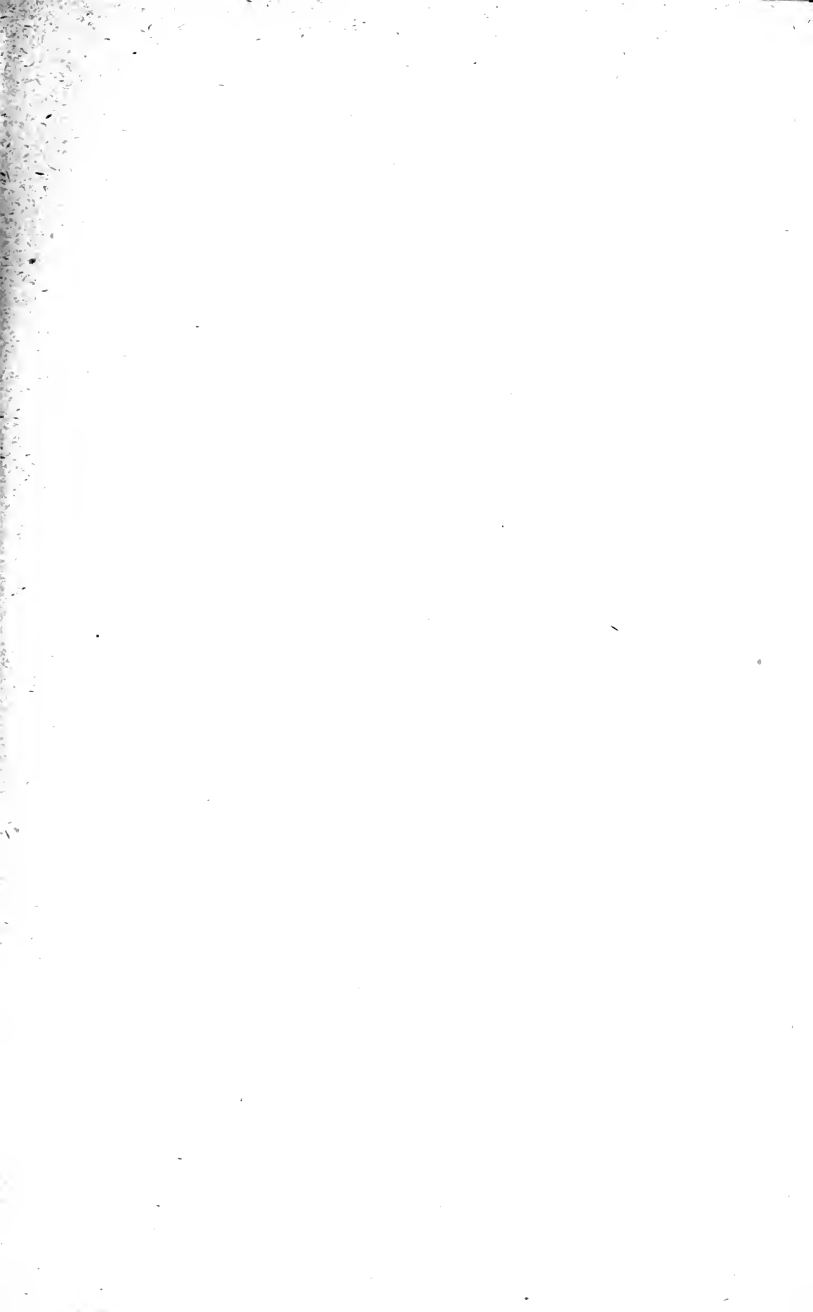
BERN'CE and BEREN'CE, the eldest daughter of Herod Agrippa I. (Acts xii. 1, &c.). She was first married to her uncle Herod, king of Chalcis, and after his death (A.D. 48) she lived under circumstances of great suspicion with her own brother Agrippa II., in connexion with whom she is mentioned Acts xxv. 13, 23, xxvi. 30, as having visited Festus on his appointment as Procurator of Judaea.

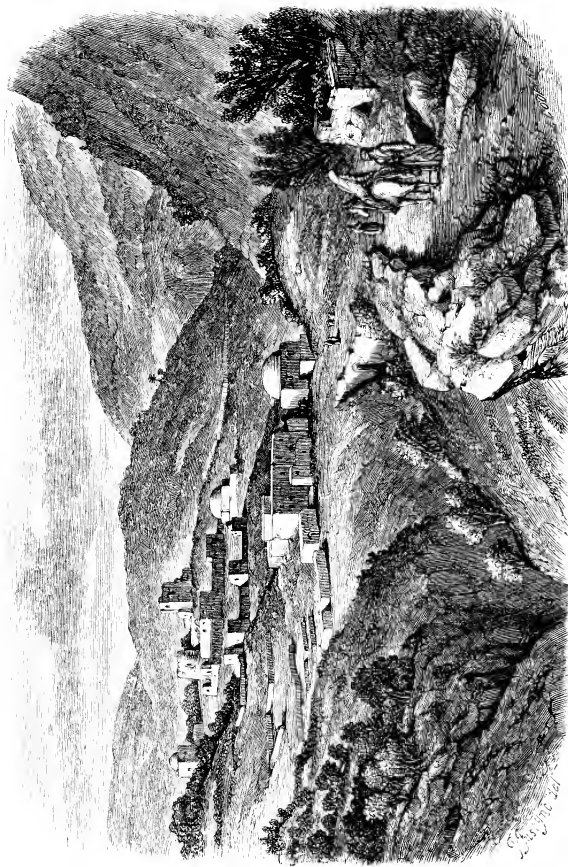
BER'ODACH-BAL'ADAN. 2 K. xx. 12. [MERODACH-BALADAN.]

BE'ROTHAH, BE'ROTHAI. The first of these two names is given by Ezekiel (xlvi. 16) in connexion with Hamath and Damascus as forming part of the northern boundary of the Promised Land. The second is mentioned (2 Sam. viii. 8) also in connexion with Hamath and Damascus. The well-known city *Beirút* (Berytus) naturally suggests itself as identical with one at least of the names; but in each instance the circumstances of the case seem to require a position further east.

BERYL (*tarshish*), occurs in Ex. xxviii. 20, xxxix. 13; Cant. v. 14; Ez. i. 16, x. 9, xxviii. 13; Dan. x. 6. It is generally sup-







BETHANY.

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posed that the *tarshish* derives its name from the place so called. The ancient *chrysolite* or the modern yellow *topaz* appears to have a better claim than any other gem to represent the *tarshish* of the Hebrew Bible, certainly a better claim than the *beryl* of the A. V., a rendering which appears to be unsupported by any kind of evidence.

BETH, the most general word for a house or habitation. Like *Aedes* in Latin and *Dom* in German, it has the special meaning of a temple or house of worship.—Beth is more frequently employed in compound names of places than any other word. BETH-EKED, the "shearing house" (2 K. x. 12), lay between Jezreel and Samaria, according to Jerome 15 miles from the town of Legio, and in the plain of Esdraelon. BETH-HAGGAN, "the garden-house" (2 K. ix. 27), is doubtless the same place as ENGANNIN, "spring of gardens," the modern *Jenin*.

BETH-AB'ARA, a place beyond Jordan, in which, according to the Received Text of the N. T., John was baptizing (John i. 28). If this reading be correct, Bethabara may be identical with Beth-barah, the ancient ford of Jordan, or, which seems more likely, with Beth-nimrah, on the east of the river, nearly opposite Jericho.

BETH'ANY, a village which, scanty as are the notices of it contained in Scripture, is more intimately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. It was situated "at" the Mount of Olives (Mark xi. 1; Luke xix. 29), about fifteen stadia from Jerusalem (John xi. 18), on or near the usual road from Jericho to the city (Luke xix. 29, comp. 1; Mark xi. 1, comp. x. 46), and close by the west (?) of another village called BETHPHEGE, the two being several times mentioned together. Bethany is now known by a name derived from Lazarus—*el-'Azariyeh* or *Lazarieh*. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent towards the Jordan valley. *El-'Azariyeh* is a ruinous and wretched village, a wild mountain hamlet of some twenty families. Beth-any has been commonly explained "House of Dates," but it more probably signifies "House of Misery" (H. Dixon, *Holy Land*, ii. 214, foll.).

BETH-A'VEN, a place on the mountains of Benjamin, east of Bethel (Josh. vii. 2, xviii. 12), and lying between that place and Michmash (1 Sam. xiii. 5, xiv. 23). In Hos. iv. 15, v. 8, x. 5, the name is transferred to the neighbouring Bethel—once the "house of God," but then the house of idols, of "naught."

BETH-BAAL-ME'ON, a place in the possessions of Reuben, on the downs (A. V. "plain") east of Jordan (Josh. xiii. 17). At the Israelites' first approach its name was BAAL-MEON (Num. xxxii. 38, or in its contracted form, BEON, xxxii. 3), to which the Beth was possibly a Hebrew addition. Later it would seem to have come into possession of Moab, and to be known either as Beth-meon (Jer. xlviii. 23) or Baal-meon (Ez. xxv. 9). The name is still attached to a ruined place of considerable size, a short distance to the S.W. of *Hesbān*, and bearing the name of "the fortress of *Mi'ān*," or *Ma'in*, which appears to give its appellation to the *Wady Zerka Ma'in*.

BETH-BA'RAH, named only in Judg. vii. 24, as a point apparently south of the scene of Gideon's victory. Beth-barah derives its chief interest from the possibility that its more modern representative may have been Beth-abara where John baptized. It was probably the chief ford of the district.

BETH-DIBLATHA'IM, a town of Moab (Jer. xlviii. 22), apparently the place elsewhere called ALMON-DIBLATHAIM.

BETH'EL. A well-known city and holy place of central Palestine. Of the origin of the name of Bethel there are two accounts extant. 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God, when on his journey from his father's house at Beersheba to seek his wife in Haran (Gen. xxviii. 19).—2. But according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram; at which time also (according to this narrative) the name of Israel was given him (Gen. xxxv. 14, 15).—Early as is the date involved in these narratives, yet, if we are to accept the precise definition of Gen. xii. 8, the name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan (Gen. xii. 8, xiii. 3, 4). In one thing, however, the above narratives all agree,—in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the "city" of Luz and the consecrated "place" in its neighbourhood (comp. Gen. xxxv. 7). The appropriation of the name of Bethel to the city appears not to have been made till still later, when it was taken by the tribe of Ephraim; after which the name of Luz occurs no more (Judg. i. 22-26).—After the conquest Bethel is frequently heard of. In the troubled times when there was no king in Israel, it was to Bethel that the people went

up in their distress to ask counsel of God (Judg. xx. 18, 26, 31; xxi. 2: A. V. "house of God"). Here was the ark of the covenant under the charge of Phinehas the grandson of Aaron (xx. 26-28, xxi. 4). Later we find it named as one of the holy cities to which Samuel went in circuit (1 Sam. vii. 16). Here Jeroboam placed one of the two calves of gold. Towards the end of Jeroboam's life Bethel fell into the hands of Judah (2 Chr. xiii. 19). Elijah visited Bethel, and we hear of "sons of the prophets" as resident there (2 K. ii. 2, 3), two facts apparently incompatible with the active existence of the calf-worship. But, after the destruction of the Baal worship by Jehu, Bethel comes once more into view (2 K. x. 29). After the desolation of the northern kingdom by the king of Assyria, Bethel still remained an abode of priests (2 K. xvii. 28, 27). In the account of Josiah's iconoclasm we catch one more glimpse of the altar of Jeroboam, with its last loathsome fire of "dead men's bones" burning upon it. In later times Bethel is named only once; its ruins still lie on the right hand side of the road from Jerusalem to Nablous under the scarcely altered name of *Beitîn*.

BETH'ER, THE MOUNTAINS OF (Cant. ii. 17). There is no clue to guide us to what mountains are intended here.

BETHES'DA, the Hebrew name of a reservoir or tank, with five "porches," close upon the sheep-gate or "market" in Jerusalem (John v. 2). The porches—*i. e.* cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." The large reservoir *Birket Israil*, within the walls of the city, close by the St. Stephen's Gate, and under the north-east wall of the Haram area, is generally considered to be the modern representative of Bethesda.

BETH-HACCE'REM (Neh. iii. 14). From Jer. vi. 1, we find that it was used as a beacon-station, and that it was 'near Tekoa. In the time of Nehemiah (iii. 14) it had a ruler or prince. By Jerome a village named *Bethacharma* is said to have been on a mountain between Tekoa and Jerusalem, a position in which the eminence known as the Frank mountain (Herodium) stands conspicuous; and this has accordingly been suggested as Beth-haccerem.

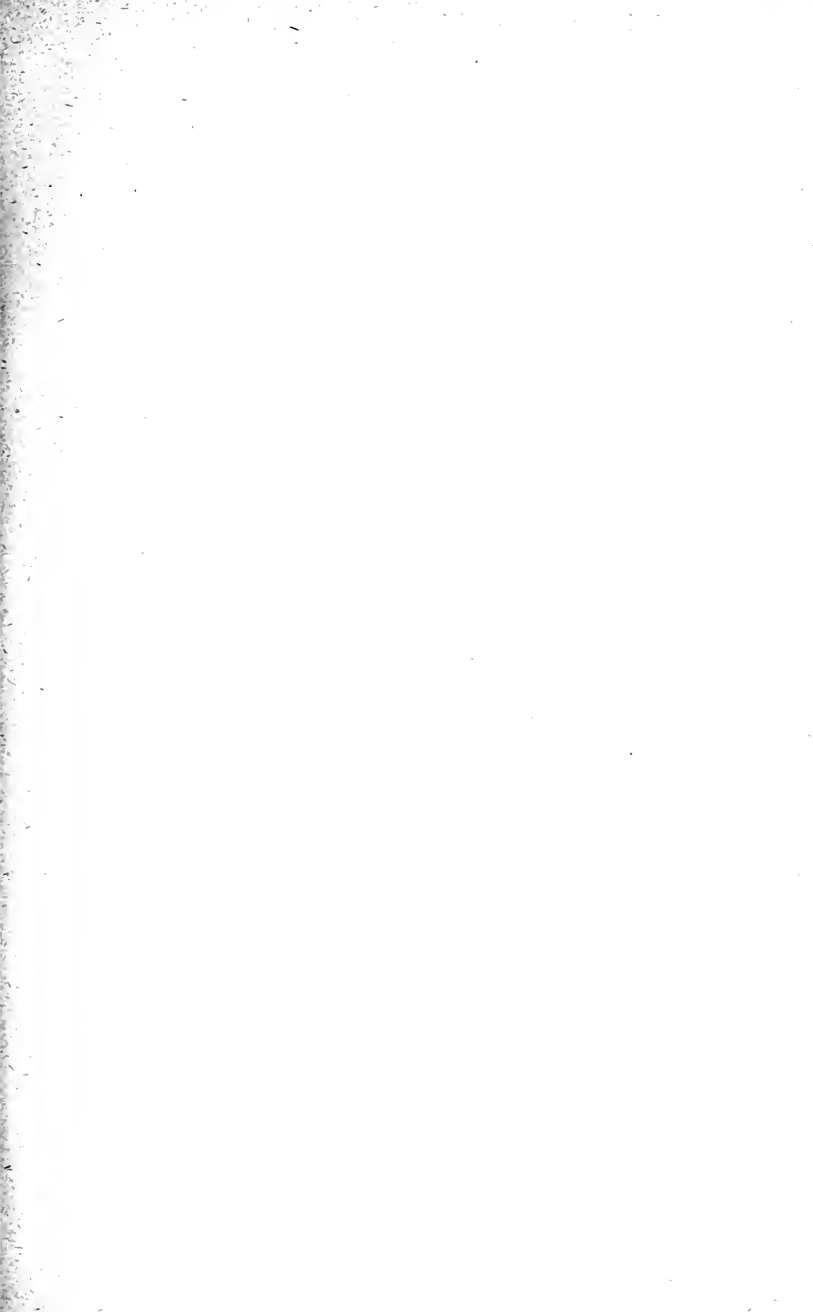
BETH-HOG'LA, and HOG'LAH, a place on the border of Judah (Josh. xv. 6) and of Benjamin (xviii. 19), to which latter tribe it was reckoned to belong (xviii. 21). A magnificent spring and a ruin between Jericho and the Jordan still bear the names of *Ain-*

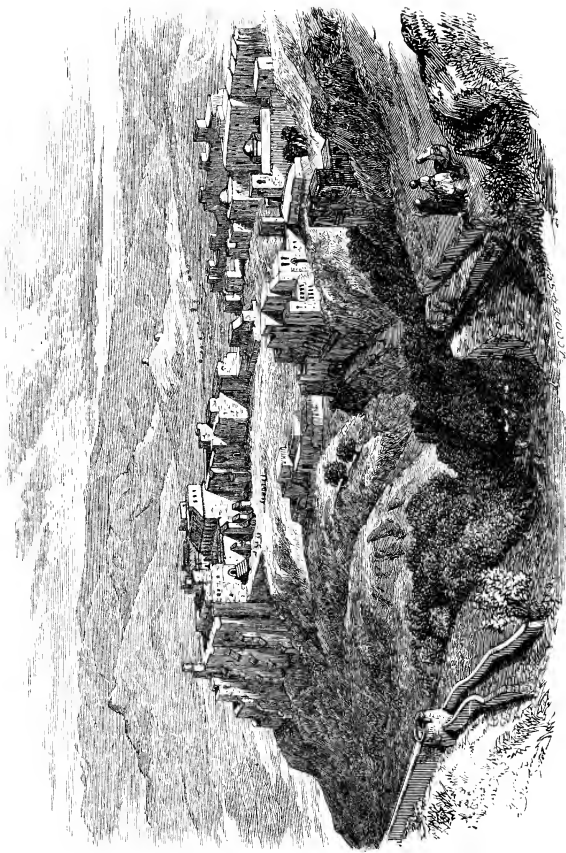
*hajla* and *Kûsr Hajla*, and are doubtless on or near the old site.

BETH-HO'RON, the name of two towns or villages, an "upper" and a "nether," (Josh. xvi. 3, 5; 1 Chr. vii. 24), on the road from Gibeon to Azekah (Josh. x. 10, 11), and the Philistine plain (1 Macc. iii. 24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (Josh. xvi. 3, 5), and (xviii. 13, 14), was counted to Ephraim (Josh. xxi. 22; 1 Chr. vii. 24), and given to the Kohathites (Josh. xxi. 22; 1 Chr. vi. 68 [53]). There is no room for doubt that the two Bethhorons still survive in the modern villages of *Beit-ûr*, *et-tahta* and *el-foka*.

BETH-JESH'TMOTH, or JES'TMOTH, a town or place east of Jordan, on the lower level at the south end of the Jordan valley (Num. xxxiii. 49); and named with Ashdod-pisgah and Beth-peor. It was one of the limits of the encampment of Israel before crossing the Jordan. Later it was allotted to Reuben (Josh. xii. 3, xiii. 20), but came at last into the hands of Moab, and formed one of the cities which were "the glory of the country" (Ez. xxv. 9).

BETH'LEHEM. One of the oldest towns in Palestine, already in existence at the time of Jacob's return to the country. Its earliest name was EPHRATH or EPHRATAH (see Gen. xxxv. 16, 19, xlviii. 7), and it is not till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. After the conquest Bethlehem appears under its own name Bethlehem-judah (Judg. xvii. 7; 1 Sam. xvii. 12; Ruth i. 1, 2). The Book of Ruth is a page from the domestic history of Bethlehem: the names, almost the very persons, of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. The elevation of David to the kingdom does not appear to have affected the fortunes of his native town.—The few remaining casual notices of Bethlehem in the Old Testament may be quickly enumerated. It was fortified by Rehoboam (2 Chr. xi. 6). By the time of the captivity, the Inn of Chimham by Bethlehem appears to have become the recognised point of departure for travellers to Egypt (Jer. xli. 17).—In the New Testament Bethlehem retains its distinctive title of Bethlehem-judah (Matt. ii. 1, 5), and once, in the announcement of the Angels, the "city of David" (Luke ii. 4; comp. John vii. 42). The passages just quoted, and the few which follow, exhaust the references to it in the N. T. (Matt. ii. 6, 8, 16; Luke ii. 15). The mo-





BETHLEHEM.

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dern town of *Beit-lahm* lies to the E. of the main road from Jerusalem to Hebron, 6 miles from the former. It covers the E. and N.E. parts of the ridge of a long grey hill of Jura limestone, which stands nearly due E. and W., and is about a mile in length. The hill has a deep valley on the N. and another on the S. On the top lies the village in a kind of irregular triangle. The population is about 3000 souls, entirely Christians.

BETH-ME'ON, Jer. xlviii. 23. A contracted form of the name elsewhere given as BETH-BAAL-MEON.

BETH-NIM'RAH, one of the fenced cities on the east of Jordan taken and built by the tribe of Gad (Num. xxxii. 36) and described as lying in the valley beside Beth-haran (Josh. xiii. 27). In Num. xxxii. 3 it is called simply NIMRAH. The name still survives in the *Nahr Nimrim*, the Arab appellation of the lower end of the *Wady Shoaib*, where the waters of that valley discharge themselves into the Jordan close to one of the regular fords a few miles above Jericho.

BETH'-PEOR, a place, no doubt dedicated to the god Baal-peor, on the east of Jordan, opposite Jericho, and six miles above Libias or Beth-haran. It was in the possession of the tribe of Reuben (Josh. xiii. 20). One of the last halting-places of the children of Israel is designated—"the ravine over against Beth-peor" (Deut. iii. 29, iv. 46).

BETH'-PHAGE, the name of a place on the mount of Olives, on the road between Jericho and Jerusalem. It was apparently close to BETHANY (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), and to the eastward of it. No remains however which could answer to this position have been found, and the traditional site is above Bethany, halfway between that village and the top of the mount.

BETH'-REHOB, a place mentioned as having near it the valley in which lay the town of Laish or Dan (Judg. xviii. 28). It was one of the little kingdoms of Aram or Syria (2 Sam. x. 6). Robinson conjectures that this ancient place is represented by the modern *Hinin*.

BETH-SA'IDA. 1. "Bethsaida of Galilee" (John xii. 21), a city which was the native place of Andrew, Peter, and Philip (John i. 44, xii. 21) in the land of Gennesareth (Mark vi. 45; comp. 53), and therefore on the west side of the lake. Dr. Robinson places Bethsaida at *'Ain et-Tabigah*, a short distance north of Khan Minyeh, which he identifies with Capernaum.—2. By comparing the narratives in Mark vi. 31-53, and Luke ix. 10-17, it appears certain that the Bethsaida at which the 5000 were fed must have been a

second place of the same name on the east of the lake. Such a place there was at the north-eastern extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here in a magnificent tomb Philip was buried. Of this Bethsaida we have certainly one and probably two mentions in the Gospels:—1. That named above, of the feeding of the 5000 (Luke ix. 10).—2. The other, most probably, in Mark viii. 22.

BETH'-SHEAN, or in Samuel, BETHSHAN, a city, which, with its "daughter" towns, belonged to Manasseh (1 Chr. vii. 29), though within the limits of Issachar (Josh. xvii. 11), and therefore on the west of Jordan (comp. 1 Macc. v. 52)—but not mentioned in the lists of the latter tribe. The Canaanites were not driven out from the town (Judg. i. 27). In later times it was called Scythopolis (2 Macc. xii. 29), but this name has not survived to the present day; and the place is still known as *Beisán*. It lies in the Ghôr or Jordan valley, about twelve miles south of the sea of Galilee, and four miles west of the Jordan.

BETH-SHEM'ESH. 1. One of the towns which marked the north boundary of Judah (Josh. xv. 10), but not named in the lists of the cities of that tribe. It is now *'Ain-Shems*, about two miles from the great Philistine plain, and seven from Ekron.—2. A city on the border of Issachar (Josh. xix. 22).—3. One of the "fenced cities" of Naphtali (Josh. xix. 38; Judg. i. 33).—4. An idolatrous temple or place in Egypt (Jer. xliiii. 13). In the middle ages Heliopolis was still called by the Arabs *Ain Shems*.

BETH-TAPPU'AH, one of the towns of Judah, in the mountainous district, and near Hebron (Josh. xv. 53; comp. 1 Chr. ii. 43). Here it has actually been discovered by Robinson under the modern name of *Teffûh*, 5 miles W. of Hebron, on a ridge of high table-land.

BETH'UEL, the son of Nahor by Milcah; nephew of Abraham, and father of Rebekah (Gen. xxii. 22, 23, xxiv. 15, 24, 47, xxviii. 2). In xxv. 20, and xxviii. 5, he is called "Bethuel the Syrian." Though often referred to as above in the narrative, Bethuel only appears in person once (xxiv. 50). Upon this an ingenious conjecture is raised by Prof. Blunt that he was the subject of some imbecility or other incapacity.

BETH'UL, a town of Simeon in the south, named with El-tolad and Hormah (Josh. xix. 4), called also Chesil and Bethuel (Josh. xv. 30; 1 Chr. iv. 29).

BETHU'LIA, the city which was the scene

of the chief events of the Book of Judith, in which book only the name occurs. Its position is there described with very minute detail. Notwithstanding this detail, however, the identification of the site of Bethulia has hitherto defied all attempts, and is one of the greatest puzzles of sacred geography. Von Raumer suggests *Sanûr*, which is perhaps the nearest to probability. It is about three miles from *Dothan*, and some six or seven from *Jenin* (Engannim), which stand on the very edge of the great plain of Esdraelon.

#### BETH-ZACHARI'AS. [BATH-ZACHARIAS.]

BETH'ZUR, a town in the mountains of Judah, named between Halhul and Gedor (Josh. xv. 58). The recovery of the site of Bethzur, under the almost identical name of *Beit-sûr*, explains its impregnability, and also the reason for the choice of its position, since it commands the road from Beersheba and Hebron, which has always been the main approach to Jerusalem from the south.

BEU'LAH, "married," the name which the land of Israel is to bear, when "the land shall be married" (Is. lxii. 4).

BEZ'ALEEL. The son of Uri, the son of Hur, of the tribe of Judah, and one of the architects of the tabernacle (Ex. xxxi. 1-6). His charge was chiefly in all works of metal, wood, and stone.

BE'ZEK. 1. The residence of Adoni-bezek, i. e. the "lord of Bezek" (Judg. i. 5); in the lot of Judah (verse 3), and inhabited by Canaanites and Perizzites (verse 4). This must have been a distinct place from—2. Where Saul numbered the forces of Israel and Judah before going to the relief of Jabesh-Gilead (1 Sam. xi. 8). This was doubtless somewhere in the centre of the country, near the Jordan valley. No identification of either place has been made in modern times.

BE'ZER IN THE WILDERNESS, a city of the Reubenites, with suburbs, set apart by Moses as one of the three cities of refuge in the downs on the east of the Jordan, and allotted to the Merarites (Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Chr. vi. 78).

BIBLE.—I. When the Books of the Old Testament were formed into a Canon [CANON] it was natural to give a general name to the collection. The earliest instance of such a title occurs in Daniel, who refers to "the books" (Dan. ix. 2) in a manner which seems to mark the prophetic writings as already collected into one whole. The same word was applied by the Jews in Alexandria to the collected books of the Old Testament—*αἱ βιβλαί*, more frequently *τὰ βιβλία*—whence the word BIBLE, or *The Book*, has been given to the collected books of the Old and New

Testaments. The writers of the New Testament call the books of the Old Testament either *The Scripture* (ἡ γραφή, Acts viii. 32; Gal. iii. 22; 2 Tim. iii. 16), or *The Scriptures* (αἱ γραφαί, Matt. xxi. 42; Luke xxiv. 27), or *The Holy Scriptures* (τὰ ἁγία γράμματα, 2 Tim. iii. 15). The use of the phrase ἡ παλαιὰ διαθήκη in 2 Cor. iii. 14, for the law as read in the synagogues, led gradually to the extension of the word to include the other books of the Jewish Scriptures. Of the Latin equivalents, which were adopted by different writers (*Instrumentum, Testamentum*), the latter met with the most general acceptance, and perpetuated itself in the languages of modern Europe, whence the terms *Old Testament* and *New Testament*, though the Greek word properly signifies "Covenant" rather than "Testament." But the application of the word BIBLE to the collected books of the Old and New Testaments is not to be traced further back than the 5th century of our era.—II. The existence of a collection of sacred books recognised as authoritative, leads naturally to a more or less systematic arrangement. The Prologue to Ecclesiasticus mentions "the law and the prophets and the other Books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" is the shorter (Matt. xi. 13, xxii. 40; Acts xiii. 15, &c.); "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognised. The arrangement of the books of the Hebrew text under these three heads, requires however a further notice—1. The *Law*, containing Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. In the Hebrew classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the LXX. they were intended to be significant of the subject of each book.—2. The next group presents a more singular combination. The arrangement stands as follows:—

Elder .....	{	Joshua.
		Judges.
	{	1 & 2 Samuel.
		1 & 2 Kings.
Prophets	{	
Later .....		Greater .... { Isaiah.
		Jeremiah.
		Ezekiel.
	{	Lesser .....
		{ The twelve minor Prophets.

—the Hebrew titles of these books corresponding to those of the English bibles.—3. Last in order came the group known to the Jews as *Cethubim*, including the remaining books



of the Hebrew Canon, arranged in the following order, and with subordinate divisions: (a) Psalms, Proverbs, Job. (b) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther—the five rolls. (c) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.—The history of the arrangement of the Books of the New Testament presents some variations, not without interest, as indicating differences of feeling or modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are so far to the New what the Pentateuch was to the Old Testament. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After this we meet with some striking differences. The order in the Alexandrian, Vatican and Ephraem MSS. (A B C) gives precedence to the Catholic Epistles, and this would appear to have been characteristic of the Eastern Churches. The Western Church on the other hand, as represented by Jerome, Augustine, and their successors, gave priority of position to the Pauline Epistles. The Apocalypse, as might be expected from the peculiar character of its contents, occupied a position by itself. — III. *Division into Chapters and Verses.*—The Hebrew of the Old Testament. It is hardly possible to conceive of the liturgical use of the books of the Old Testament, without some kind of recognised division. The references however in Mark xii. 26 and Luke xx. 37, Rom. xi. 2 and Acts viii. 32, indicate a division which had become familiar, and show that some at least of the sections were known popularly by the titles taken from their subjects. In like manner the existence of a cycle of lessons is indicated by Luke iv. 17; Acts xiii. 15, xv. 21; 2 Cor. iii. 14. The Talmudic division is on the following plan. The Law was in the first instance divided into fifty-four *Parshioth*, or sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year. Co-existing with this there was a subdivision into lesser *Parsbioth*. A different terminology was employed for the Elder and Later Prophets, and the division was less uniform. The name of the sections in this case was *Haphtaroth*. Of the traditional divisions of the Hebrew Bible, however, that which has exercised most influence in the received arrangement of the text, was the subdivision of the larger sections into verses (*Pesukim*). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the 9th century. The chief facts that remain to be stated as to the verse division of the Old Testament are, that it was adopted by Stephens in his

edition of the Vulgate, 1555, and by Frellon in that of 1556; that it appeared for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishops' Bible of 1568, and the Authorised Version of 1611. With the New Testament, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. As to the division into verses, the absence of an authoritative standard left more scope to the individual discretion of editors or printers, and the activity of the two Stephens caused that which they adopted in their numerous editions of the Greek Testament and Vulgate to be generally received. In the Preface to the Concordance, published by Henry Stephens, 1594, he gives an account of the origin of this division. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551. It was used for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognised.

BID'KAR, Jehu's "captain," originally his fellow-officer (2 K. ix. 25); who completed the sentence on Jehoram son of Ahab.

BIG'THAN and BIG'THANA, an eunuch (chamberlain, A. V.) in the court of Ahasuerus, one of those "who kept the door" and conspired with Teresh against the king's life (Esth. ii. 21). The conspiracy was detected by Mordecai.

BIK'ATH-AVEN, Amos i. 5 marg. [AVEN 1.]

BIL'DAD, the second of Job's three friends. He is called "the Shuhite," which implies both his family and nation (Job ii. 11).

BIL'HAH, handmaid of Rachel (Gen. xxix. 29), and concubine of Jacob, to whom she bore Dan and Naphtali (Gen. xxx. 3-8, xxxv. 25, xvi. 25; 1 Chr. vii. 13). [REUBEN.]

BIRDS. [SPARROW.]

BIR'SHA, king of Gomorrah at the time of the invasion of Chedorlaomer (Gen. xiv. 2).

BIRTH-DAYS. The custom of observing birthdays is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, &c., we read that Job's sons "feasted every one his day." In Persia they were celebrated with peculiar honours and banquets, and in Egypt the king's birthdays were kept with great pomp. It is very probable that in Matt. xiv. 6, the feast to commemorate Herod's accession is intended, for we know that such feasts were

common, and were called "the day of the king" (Hos. vii. 5).

**BIRTHRIGHT.** The advantages accruing to the eldest son were not definitely fixed in patriarchal times. Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num. vii. 2, xxi. 18, xxv. 14). A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi. 15-17). The first-born of the king was his successor by law (2 Chr. xxi. 3); David, however, by divine appointment, excluded Adonijah in favour of Solomon.

**BISHOP.** This word, applied in the N. T. to the officers of the Church who were charged with certain functions of superintendence, had been in use before as a title of office. When the organisation of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order, the title *bishop* (ἐπίσκοπος) presented itself as at once convenient and familiar, and was therefore adopted as readily as the word *elder* (πρεσβύτερος) had been in the mother church of Jerusalem. That the two titles were originally equivalent is clear from the following facts.—1. Bishops and elders are nowhere named together as being orders distinct from each other.—2. Bishops and deacons are named as apparently an exhaustive division of the officers of the church addressed by St. Paul as an apostle (Phil. i. 1; 1 Tim. i. 1, 8).—3. The same persons are described by both names (Acts xx. 17, 18; Tit. i. 5, 8).—4. Elders discharge functions which are essentially episcopal, *i. e.* involving pastoral superintendence (1 Tim. v. 17; 1 Pet. v. 1, 2).—Assuming as proved the identity of the bishops and elders of the N. T. we have to inquire into—1. The relation which existed between the two titles. 2. The functions and mode of appointment of the men to whom both titles were applied. 3. Their relations to the general government and discipline of the Church.—I. There can be no doubt that elders had the priority in order of time. The order itself is recognised in Acts xi. 30, and in Acts xv. 2. The earliest use of "bishops," on the other hand, is in the address of St. Paul to the elders of Miletus (Acts xx. 28), and there it is rather descriptive of functions than given as a title.—II. Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office, we have no record. Arguing from the analogy of the Seven in Acts vi. 3, 6, it would seem

probable that they were chosen by the members of the Church collectively, and then set apart to their office by the laying on of the apostles' hands. In the case of Timothy (1 Tim. iv. 14; 2 Tim. i. 6) the "presbyters," probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination. The conditions which were to be observed in choosing these officers, as stated in the pastoral epistles, are, blameless life and reputation among those "that are without" as well as within the Church, fitness for the work of teaching, the wide kindness or temper which shows itself in hospitality, the being "the husband of one wife" (*i. e.* according to the most probable interpretation, not divorced and then married to another), showing powers of government in his own household as well as in self-control, not being a recent and, therefore, an untried convert. When appointed, the duties of the bishop-elders appear to have been as follows:—1. General superintendence over the spiritual well-being of the flock (1 Pet. v. 2). 2. The work of teaching, both publicly and privately (1 Thess. v. 12; Tit. i. 9; 1 Tim. v. 17). 3. The work of visiting the sick appears in Jam. v. 14, as assigned to the elders of the Church. 4. Among other acts of charity that of receiving strangers occupied a conspicuous place (1 Tim. iii. 2; Tit. i. 8). The mode in which these officers of the Church were supported or remunerated varied probably in different cities. Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Acts xv. 6-22, xxi. 18), addressed other churches (*ibid.* xv. 23), were joined with the apostles in the work of ordaining by the laying on of hands (2 Tim. i. 6).—III. It is clear from what has been said that episcopal functions in the modern sense of the words, as implying a special superintendence over the ministers of the Church, belonged only to the apostles and those whom they invested with their authority.

**BITH'AH**, daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1 Chr. iv. 18).

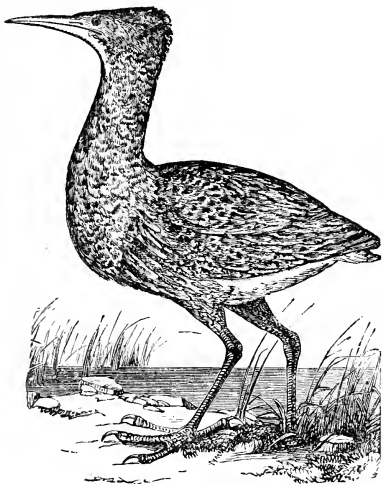
**BITHR'ON** (more accurately "the Bithron"), a place, doubtless a district in the Jordan valley, on the east side of the river (2 Sam. ii. 29).

**BITHYN'IA.** This province of Asia Minor is mentioned only in Acts xvi. 7, and in 1 Pet. i. 1. Bithynia, considered as a Roman province, was on the west contiguous to Asia. On the east its limits underwent great modifications. The province was originally inherited by the Roman republic (b.c. 74) as a legacy from Nicomedes III. The chief town of Bithynia was Nicaea, celebrated for the

general Council of the Church held there in A.D. 325 against the Arian heresy.

**BITTER HERBS.** The Israelites were commanded to eat the Paschal lamb "with unleavened bread and with bitter herbs" (Ex. xii. 8). These may well be understood to denote various sorts of bitter plants, such particularly as belong to the *cruciferae*, as some of the bitter cresses, or to the chicory group of the *compositae*, the hawkweeds, and sow-thistles, and wild lettuces which grow abundantly in the Peninsula of Sinai, in Palestine, and in Egypt.

**BITTERN.** The Hebrew word has been the subject of various interpretations. Philological arguments appear to be rather in favour of the "hedgehog" or "porcupine," for the Hebrew word *kippōd* appears to be identical with *kunfud*, the Arabic word for the hedgehog; but zoologically, the hedgehog or porcupine is quite out of the question. The word occurs in Is. xiv. 23, xxxiv. 11; Zeph. ii. 14, and we are inclined to believe that the A. V. is correct. The bittern (*Botaurus stellaris*) belongs to the *Ardeidae*, the heron family of birds.



Bittern (*Botaurus stellaris*).

**BLAINS**, violent ulcerous inflammations, the sixth plague of Egypt (Ex. ix. 9, 10), and hence called in Deut. xxviii. 27, 35, "the botch of Egypt." It seems to have been the black leprosy, a fearful kind of elephantiasis.

**BLASPHEMY**, in its technical English sense, signifies the speaking evil of God, and in this sense it is found Ps. lxxiv. 18; Is. lii. 5; Rom. ii. 24, &c. But according to its derivation it may mean any species of calumny and abuse: see 1 K. xxi. 10; Acts xviii. 6; Jude 9, &c. Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. It only remains to speak of "the blasphemy against the Holy Ghost," which has been so fruitful a theme for speculation and controversy (Matt. xii. 32; Mark iii. 28). It consisted in attributing to the power of Satan those unquestionable miracles, which Jesus performed by "the finger of God," and the power of the Holy Spirit.

**BLASTUS**, the chamberlain of Herod Agrippa I. (Acts xii. 20).

**BLINDNESS** is extremely common in the East from many causes. Blind beggars figure repeatedly in the N. T. (Matt. xii. 22), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Is. xxix. 18, &c.). The Jews were specially charged to treat the blind with compassion and care (Lev. xix. 14; Deut. xxvii. 18). Blindness wilfully inflicted for political or other purposes is alluded to in Scripture (1 Sam. xi. 2; Jer. xxxix. 7).

**BLOOD, ISSUE OF.** The menstuous discharge, or the *fluxus uteri* (Lev. xv. 19-30; Matt. ix. 20; Mark v. 25, and Luke viii. 43). The latter caused a permanent legal uncleanness, the former a temporary one, mostly for seven days; after which the woman was to be purified by the customary offering.

**BLOOD, REVENGER OF.** It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. Compensation for murder is allowed by the Koran. Among the Bedouins, and other Arab tribes, should the offer of blood-money be refused, the 'Thar,' or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. The right to blood-revenge is never lost, except as annulled by compensation: it descends to the latest generation. The law of Moses was very precise in its directions on the subject of Retaliation.—1. The wilful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorised avenger of blood (Num. xxxv. 19). 2. The

law of retaliation was not to extend beyond the immediate offender (Deut. xxiv. 16; 2 K. xiv. 6; 2 Chr. xxv. 4; Jer. xxxi. 29, 30; Ezek. xviii. 20).—3. The involuntary shedder of blood was permitted to take flight to one of six Levitical cities, specially appointed as cities of refuge (Num. xxxv. 22, 23; Deut. xix. 4-6).

BOANER'GES, a name signifying "sons of thunder," given by our Lord to the two sons of Zebedee, James and John (Mark iii. 17). See Luke ix. 54; Mark ix. 38; comp. Matt. xx. 20, &c.

BOAR. [SWINE.]

BO'AZ. 1. A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. He married Ruth, and redeemed the estates of her deceased husband Mahlon (iv. 1 ff.). Boaz is mentioned in the genealogy of Christ (Matt. i. 5), but there is great difficulty in assigning his date.—2. Boaz, the name of one of Solomon's brazen pillars erected in the temple porch. [JACHIN.] It stood on the left, and was 18 cubits high (1 K. vii. 15, 21; 2 Chr. iii. 15; Jer. lii. 21).

BO'HAN, a Reubenite, after whom a stone was named. Its position was on the border of the territories of Benjamin and Judah (Josh. xv. 6, xviii. 17).

BOOTY consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. xx. 14 and 16); beyond these limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. The law of booty is given in Num. xxxi. 26-47. As regarded the army David added a regulation that the baggage guard should share equally with the troops engaged (1 Sam. xxx. 24, 25).

BOTTLE. 1. The skin bottle; 2. The bottle of earthen or glass-ware, both of them capable of being closed from the air.—1. The Arabs keep their water, milk, and other liquors, in leathern bottles. These are made of goatskin. When the animal is killed they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. The effect of external heat upon a skin-bottle is indicated in Ps. cxix. 83, "a bottle in the smoke," and of expansion produced by fermentation in Matt. ix. 17, "new wine in old bottles."—2. Vessels of metal, earthen, or glass ware for liquids were in use among the Greeks, Egyptians, Etruscans, and Assyrians,

and also no doubt among the Jews, especially in later times. Thus Jer. xix. 1, "a potter's earthen bottle." The Jews probably borrowed their manufactures in this particular from Egypt.



Skin Bottles. (From the Museo Borbonico.)

BOX-TREE. The Heb. *teasshûr* occurs in Is. xli. 19, lx. 13. The Talmudical and Jewish writers generally are of opinion that the box-tree is intended. Box-wood writing tablets are alluded to in 2 Esdr. xiv. 24.

BO'ZEZ, one of the two sharp rocks between the passages by which Jonathan entered the Philistine garrison. It seems to have been that on the north (1 Sam. xiv. 4, 5).

BOZ'RAH. 1. In Edom—the city of Jobab the son of Zerah, one of the early kings of that nation (Gen. xxxvi. 33; 1 Chr. i. 44). This is doubtless the place mentioned in later times by Isaiah (xxxiv. 6, lxiii. 1) in connexion with Edom, and by Jeremiah (xlix. 13, 22), Amos (i. 12), and Micah (ii. 12). There is no reason to doubt that its modern representative is *el-Busaireh*, which lies on the mountain district to the S. E. of the Dead Sea.—2. In his catalogue of the cities of the land of Moab, Jeremiah (xlviii. 24) mentions a Bozrah as in "the plain country" (ver. 21, i. e. the high level downs on the east of the Dead Sea).

BRACELET. [See ARMLET.] Bracelets of fine twisted Venetian gold are still common in Egypt. In Gen. xxxviii. 18, 25, the word rendered "bracelet" means probably "a string by which a seal-ring was suspended." Men as well as women wore bracelets, as we see from Cant. v. 14. Layard says of the Assyrian kings: "The arms were encircled by armlets, and the wrists by bracelets."



Assyrian Bracelet Clasp. (Nineveh Marbles.)

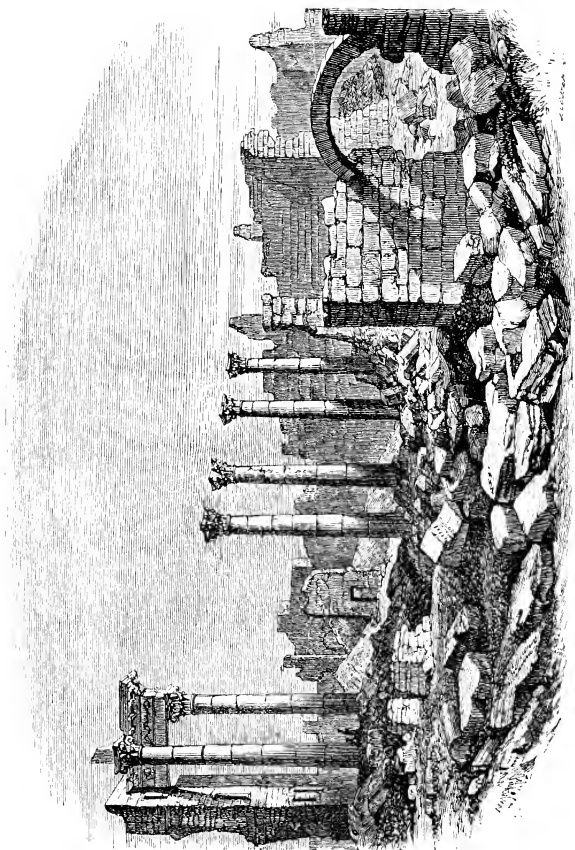
BRAMBLE. [THORNS.]

BRASS. The word *nechôsheth* is improperly translated by "brass." In most places



POZRAH.

*To face p. 79.*



of the O. T. the correct translation would be copper, although it may sometimes possibly mean bronze, a compound of copper and tin. Indeed a simple metal was obviously intended, as we see from Deut. viii. 9, xxxii. 25, and Job xxviii. 2. Copper was known at a very early period (Gen. iv. 22). The word *χαλκίβατον* in Rev. i. 15, ii. 18 (A. V. "fine brass"), has excited much difference of opinion. Some suppose it to have been orichalcum, which was so rare as to be more valuable than gold.

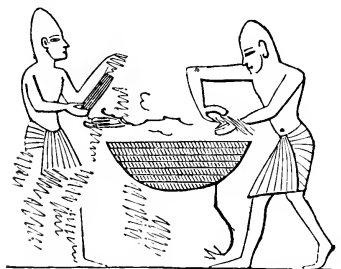
#### BRAZEN-SERPENT. [SERPENT.]

**BREAD.** The preparation of bread as an article of food dates from a very early period: the earliest undoubted instance of its use is found in Gen. xviii. 6. The corn or grain employed was of various sorts: the best bread was made of wheat, which after being ground produced the "flour" or "meal" (Judg. vi. 19; 1 Sam. i. 24; 1 K. iv. 22, xvii. 12, 14), and when sifted the "fine flour" (Ex. xxix. 2; Gen. xviii. 6) usually employed in the sacred offerings (Ex. xxix. 40; Lev. ii. 1; Ez. xvi. 14), and in the meals of the wealthy (1 K. iv. 22; 2 K. vii. 1; Ez. xvi. 13, 19; Rev. xviii. 13). "Barley" was used only by the very poor (John vi. 9, 13), or in times of scarcity (Ruth iii. 15, compared with i. 1; 2 K. iv. 38, 42; Rev. vi. 6). "Spelt" was also used both in Egypt (Ex. ix. 32) and Palestine (Is. xxviii. 25; Ez. iv. 9; 1 K. xix. 6). The bread taken by persons on a journey (Gen. xlv. 23, Josh. ix. 12) was probably a kind of biscuit. The process of making bread was as follows:—the flour was

pleted, leaven was generally added [*LEAVEN*]: but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii. 6, xix. 3; Ex. xii. 39; Judg. vi. 19; 1 Sam. xxviii. 24). The leavened mass was allowed to stand for some time (Matt. xiii. 33; Luke xiii. 21). The dough was then divided into round cakes (Ex. xxix. 23; Judg. vii. 13, viii. 5; 1 Sam. x. 3; Prov. vi. 26), not unlike flat stones in shape and appearance (Matt. vii. 9; comp. iv. 3), about a span in diameter and a finger's breadth in thickness. In the towns where professional bakers resided, there were no doubt fixed ovens, in shape and size resembling those in use among ourselves: but more usually each household possessed a portable oven, consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (1 K. xvii. 12; Is. xlv. 15; Jer. vii. 18) or dried grass and flower-stalks (Matt. vi. 30).

**BRICK.** Herodotus (i. 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns. The bricks were cemented with hot bitumen, and at every thirtieth row crates of reeds were stuffed in (comp. Gen. xi. 3). The Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly sundried like the Egyptian. They are usually from 12 to 13 in. square, and  $3\frac{1}{2}$  in. thick. They thus possess more of the character of tiles (Ez. iv. 1). The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (Ex. i. 14, v. 7). Egyptian bricks were not generally dried in kilns, but in the sun. When made of the Nile mud, they required straw to prevent cracking; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders. A brick pyramid is mentioned by Herodotus (ii. 136) as the work of King Asychis. The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xii. 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (Is. lxx. 3; Ex. xx. 25).

**BRIDGE.** The only mention of a bridge in the Canonical Scriptures is indirectly in the proper name Geshur, a district in Bashan, N.E. of the sea of Galilee. At this place a bridge still exists, called the bridge of the sons of Jacob. Judas Maccabaens is said to have intended to make a bridge in order to



Egyptians kneading dough with their hands.  
(Wilkinson, from a painting in the Tomb of Rameses III. at Thebes.)

first mixed with water, or perhaps milk; it was then kneaded with the hands (in Egypt with the feet also) in a small wooden bowl or "kneading-trough" until it became dough (Ex. xii. 34, 39; 2 Sam. xiii. 3; Jer. vii. 18; Hos. vii. 4). When the kneading was com-

besiege the town of Casphor or Caspis, situate near a lake (2 Macc. xii. 13). The Romans were the first constructors of arched bridges. The bridge connecting the Temple with the upper city, of which Josephus speaks, seems to have been an arched viaduct.

BRIGANDINE, Jer. xli. 4; elsewhere "habergeon," or "coat of mail."

BRIMSTONE. The Hebrew word is connected with *gopher*, "gopher-wood," A. V. Gen. vi. 14, and probably signified in the first instance the *gum* or *resin* that exuded from that tree; hence it was transferred to all inflammable substances, and especially to sulphur, which is found in considerable quantities on the shores of the Dead Sea (Gen. xix. 24).

BROTHER. The Hebrew word is used in various senses in the O. T. as 1. Any kinsman, and not a mere brother; *e. g.* nephew (Gen. xiv. 16, xiii. 8), husband (Cant. iv. 9). 2. One of the same tribe (2 Sam. xix. 13). 3. Of the same people (Ex. ii. 14), or even of a cognate people (Num. xx. 14). 4. An ally (Am. i. 9). 5. Any friend (Job v. 15). 6. One of the same office (1 K. ix. 13). 7. A fellow man (Lev. xix. 17). 8. Metaphorically of any similarity, as in Job xxx. 19. The word ἀδελφός has a similar range of meanings in the N. T.

BUL. [MONTHS.]

BULL, BULLOCK, terms used synonymously with ox, oxen, in the A. V. as the representatives of several Hebrew words. *Bākār*, the most common, is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly it is variously rendered *bullock* (Is. lxxv. 25), *cow* (Ez. iv. 15), *oxen* (Gen. xii. 16). In Is. li. 20, the "wild bull" ("wild ox" in Deut. xiv. 5) was possibly one of the larger species of antelope, and took its name from its swiftness. Dr. Robinson mentions large herds of black and almost hairless buffaloes as still existing in Palestine, and these may be the animal indicated.

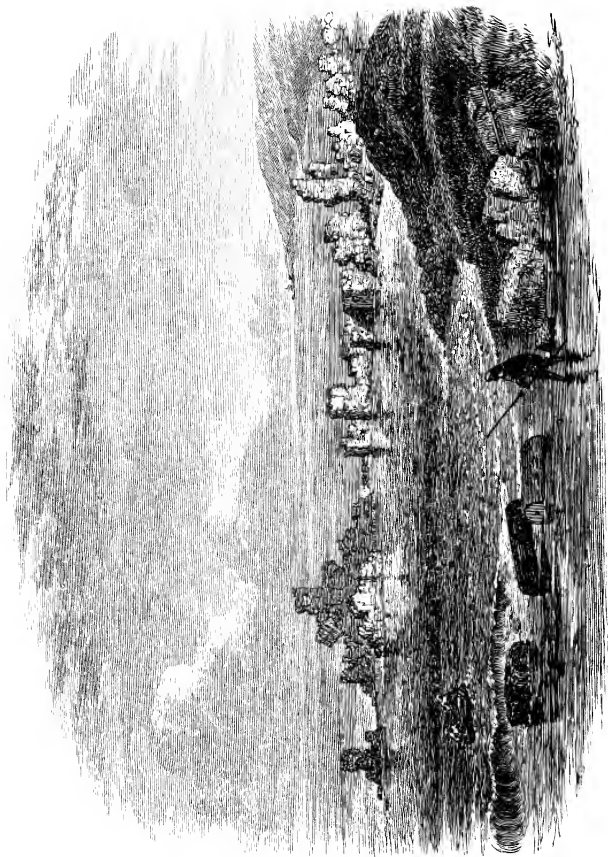
BURIAL, SEPULCHRES, TOMBS. On this subject we have to notice: 1. the place of burial, its site and shape; 2. the mode of burial; 3. the prevalent notions regarding this duty.—1. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. This was what the structure of the Jewish soil supplied or suggested. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens, by roadsides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 K. ii. 10, xvi. 6, 28; 2 K. x. 35, xiii. 9; 2 Chr. xvi. 14,

xxviii. 27; 1 Sam. xxv. 1, xxviii. 3). Sarah's tomb and Rachel's seem to have been chosen merely from the accident of the place of death; but the successive interments at the former (Gen. xlix. 31) are a chronicle of the strong family feeling among the Jews. Cities soon became populous and demanded cemeteries (Ez. xxxix. 15), which were placed without the walls. Sepulchres were marked sometimes by pillars, as that of Rachel, or by pyramids as those of the Asmoneans at Modin. Such as were not otherwise noticeable were scrupulously "whited" (Matt. xxiii. 27) once a year, after the rains before the passover, to warn passers by of defilement.—2. "The manner of the Jews" included the use of spices, where they could command the means. Thus Asa lay in a "bed of spices" (2 Chr. xvi. 11). A portion of these were burnt in honour of the deceased, and to this use was probably destined part of the 100 pounds weight of "myrrh and aloes" in our Lord's case. In no instance, save that of Saul and his sons, were the bodies burned; and even then the bones were interred, and re-exhumed for solemn entombment. It was the office of the next of kin to perform and preside over the whole funeral office; but a company of public buriers, originating in an exceptional necessity (Ez. xxxix. 12-14), had become, it seems, customary in the times of the N. T. (Acts v. 6, 10). The bier, the word for which in the O. T. is the same as that rendered "bed" was borne by the nearest relatives. The grave-clothes were probably of the fashion worn in life, but swathed and fastened with bandages, and the head covered separately.—3. The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Following a similar notion, some of the Rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in Messiah's reign on earth. Tombs were, in popular belief, led by the same teaching, invested with traditions.

BURNT-OFFERING. The word is applied to the offering, which was wholly consumed by fire on the altar, and the whole of which, except the refuse ashes, "ascended" in the smoke to God. The burnt-offering is first named in Gen. viii. 20, as offered after the Flood. Throughout the whole of the Book of Genesis (see xv. 9, 17, xxi. 2, 7, 8, 13) it appears to be the only sacrifice referred to; afterwards it became distinguished as one of the regular classes of sacrifice under the Mosaic law. The meaning of the whole burnt-offering was that which is the original







CAESAREA.

*To face p. 81.*

idea of all sacrifice, the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the Will of the Lord. The ceremonies of the burnt-offering are given in detail in the Book of Leviticus. There were, as *public burnt-offerings*—1st. *The daily burnt-offering* (Ex. xxix. 38-42; Num. xviii. 3-8). 2ndly. *The Sabbath burnt-offering* (Num. xxviii. 9, 10). 3rdly. *The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets.* (See Num. xxviii. 11-xxix. 39). *Private burnt-offerings* were appointed at the consecration of priests (Ex. xxxix. 15; Lev. viii. 18, ix. 12), at the purification of women (Lev. xii. 6, 8), at the cleansing of the lepers (Lev. xiv. 19), and removal of other ceremonial uncleanness (xv. 15, 30), on any accidental breach of the Nazaritic vow, or at its conclusion (Num. vi.; comp. Acts xxi. 26), &c. But *freewill burnt-offerings* were offered and accepted by God on any solemn occasions (Num. vii.; 1 K. viii. 64).

**BUSH.** The Hebrew word *sēneh* occurs only in those passages which refer to Jehovah's appearance to Moses "in the flame of fire in the bush" (Ex. iii. 2, 3, 4; Deut. xxxiii. 16). Celsus has argued in favour of the *Rubus vulgaris*, i. e. *R. fruticosus*, the bramble or blackberry bush. Sprengel identifies the *sēneh* with what he terms the *Rubus sanctus*, and says it grows abundantly near Sinai. It is quite impossible to say what kind of thorn bush is intended.

**BUTTER,** curdled milk (Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; Job xx. 17). Milk is generally offered to travellers in Palestine in a curdled or sour state, "*lebben*," thick, almost like butter. Hasselquist describes the method of making butter employed by the Arab women: "they made butter in a leather bag, hung on three poles erected for the purpose, in the form of a cone, and drawn to and fro by two women."

**BUZ,** the second son of Milcah and Nahor (Gen. xxii. 21). Elihu "the Buzite" was probably a descendant of Buz.

## CAB. [MEASURES.]

**CA'BUL,** a place named as one of the landmarks on the boundary of Asher (Josh. xix. 27). It may fairly be considered as still existing in the modern *Kabûl*, 8 or 9 miles east of *Akka*, and about the same distance from *Jefat*.

**CAE'SAR,** always in the N. T. the Roman emperor, the sovereign of Judaea (John xix. 12, 15; Acts xvii. 7).

SM. D. B.

**CAESARE'A** (Acts viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16, xxiii. 23, 33, xxv. 1, 4, 6, 13), was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppa and Dora. The distance from Jerusalem was about 70 miles; Josephus states it in round numbers as 600 stadia. In Strabo's time there was on this point of the coast merely a town called "Strato's tower" with a landing-place, whereas, in the time of Tacitus, Caesarea is spoken of as being the head of Judaea. It was in this interval that the city was built by Herod the Great. It was the official residence of the Herodian kings, and of Festus, Felix, and the other Roman procurators of Judaea. Caesarea continued to be a city of some importance even in the time of the Crusades, and the name still lingers on the site (*Kaisariyeh*).

**CAESARE'A PHILIP'PI** is mentioned only in the two first Gospels (Matt. xvi. 13; Mark viii. 27) and in accounts of the same transactions. It was at the easternmost and most important of the two recognised sources of the Jordan, the other being at *Tel-el-Kadi*. The spring rises, and the city was built, on a limestone terrace in a valley at the base of Mount Hermon. Caesarea Philippi has no O. T. history, though it has been not unreasonably identified with *Baal-Gad*. There is no difficulty in identifying it with the *Panium* of Josephus. Panium became part of the territory of Philip, tetrarch of Trachonitis, who enlarged and embellished the town, and called it Caesarea Philippi, partly after his own name, and partly after that of the emperor. It is still called *Banias*.

**CAGE.** The term so rendered in Jer. v. 27, is more properly a *trap*, in which decoy birds were placed (comp. Eccles. xi. 30). In Rev. xviii. 2, the Greek term means a prison.

**CAI'APHAS,** in full **JOSEPH CATAPHAS**, high-priest of the Jews under Tiberius (Matt. xxvi. 3, 57; John xi. 49, xviii. 13, 14, 24, 28; Acts iv. 6). The Procurator Valerius Gratus appointed him to the dignity. He was son-in-law of Annas. [ANNAS.]

**CAIN.** The historical facts in the life of Cain, as recorded in Gen. iv. are briefly these:—He was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled from Eden, and led the life of an exile; he settled in the land of Nod, and built a city which he named after his son Enoch; his descendants are enumerated, to-

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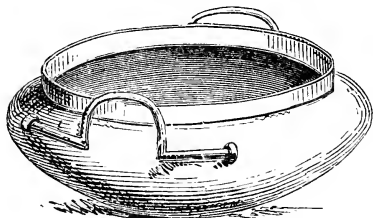
gether with the inventions for which they were remarkable.

**CAI'NAN.** 1. Son of Enos, aged 70 years when he begat Mahalaleel his son. He lived 840 years afterwards, and died aged 910 (Gen. v. 9-14).—2. Son of Arphaxad, and father of Sala, according to Luke iii. 35, 36, and usually called the second Cainan. He is also found in the present copies of the LXX., but is nowhere named in the Hebrew MSS. It seems certain that his name was introduced into the genealogies of the Greek O. T. in order to bring them into harmony with the genealogy of Christ in St. Luke's Gospel.

**CA'LAH,** one of the most ancient cities of Assyria (Gen. x. 11). The site of Calah is probably marked by the *Nimrud* ruins. If this be regarded as ascertained, Calah must be considered to have been at one time (about B.C. 930-720) the capital of the empire.

**CALAMUS.** [REED.]

**CALDRON,** a vessel for boiling flesh, either for ceremonial or domestic use (2 Chr. xxxv. 13; 1 Sam. ii. 14; Mic. iii. 3; Job xli. 20).

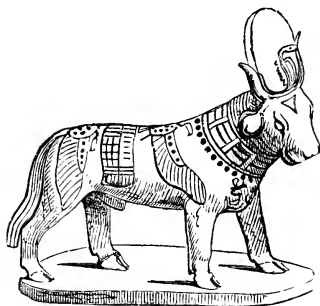


Bronze caldron from Egyptian Thebes. (Brit. Mus.)

**CA'LEB.** 1. According to 1 Chr. ii. 9, 18, 19, 42, 50, the son of Hezron, the son of Pharez, the son of Judah, and the father of Hur by Ephrath or Ephratah, and consequently grandfather of Caleb the spy.—2. Son of Jephunneh, by which patronymic the illustrious spy is usually designated (Num. xiii. 6, and ten other places), with the addition of that of "the Kenezite," or "son of Kenaz," in Num. xxxii. 12; Josh. xiv. 6, 14. Caleb is first mentioned in the list of the rulers or princes who were sent to search the land of Canaan in the second year of the Exodus. He and Oshea or Joshua the son of Nun were the only two of the whole number who encouraged the people to enter in boldly to the land, and take possession of it. Forty-five years afterwards, Caleb came to Joshua and claimed possession of the land of the Anakims, Kirjath-Arba, or Hebron, and the neighbouring hill country (Josh. xiv.). This was im-

mediately granted to him, and the following chapter relates how he took possession of Hebron, driving out the three sons of Anak; and how he offered Achsah his daughter in marriage to whoever would take Kirjath-Sepher, *i. e.* Debir; and how when Othniel, his younger brother, had performed the feat, he not only gave him his daughter to wife, but with her the upper and nether springs of water which she asked for. It is probable that Caleb was a foreigner by birth; a proselyte, incorporated into the tribe of Judah.

**CALF.** In Ex. xxxii. 4, we are told that Aaron, constrained by the people in the absence of Moses, made a molten calf of the golden earrings of the people, to represent the Elohim which brought Israel out of Egypt. Probably it was a wooden figure laminated with gold, a process which is known to have existed in Egypt. "A gilded ox covered with a pall" was an emblem of Osiris (Wilkinson, iv. 335). To punish the apostasy Moses burnt the calf, and then grinding it to powder scattered it over the water, which he made the people drink. The process which he used is difficult of explanation. Bochart and Rosenmüller think that he merely cut, ground, and filed the gold to powder. It has always been a great dispute respecting this calf and those of Jeroboam, whether, 1. the Jews intended them for some Egyptian god, or 11.



Bronze Figure of Apis. (Wilkinson.)

for a mere cherubic symbol of Jehovah. Of the various sacred cows of Egypt, those of Isis, of Athor, and of the three kinds of sacred bulls, Apis, Basis, and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf. It seems to us more likely that in this calf-worship the Jews merely

"Likened their Maker to the graved ox,"

or in other words, adopted a well-understood cherubic emblem. The calf at Dan was

carried away by Tiglath-Pileser, and that of Bethel ten years after by his son Shalmaneser.

CAL'NEH, or CAL'NO, appears in Genesis (x. 10) among the cities of Nimrod. Probably the site is the modern *Niffer*. In the 8th century B.C. Calneh was taken by one of the Assyrian kings, and never recovered its prosperity (Is. x. 9; Am. vi. 2).

CAL'VARY, a word occurring in the A. V. only in Luke xxiii. 33, and there arising from the translators having literally adopted the word *calvaria*, i. e. a bare skull, the Vulgate rendering of *κρανίον*, which again is nothing but the Greek for *GOLGOTHA*. The popular expression "Mount Calvary" is not warranted by any statement in the accounts of the place of our Lord's crucifixion.

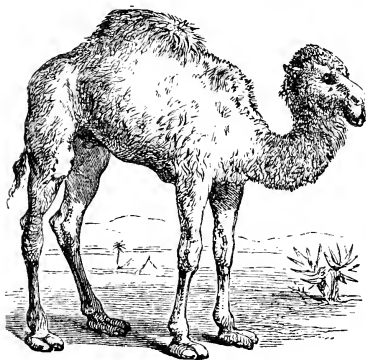
CAMEL. It is clear from Gen. xii. 16 that camels were early known to the Egyptians, though no representation of this animal has yet been discovered in the paintings or hieroglyphics. The Ethiopians had "camels in abundance" (2 Chr. xiv. 15); the queen of Sheba came to Jerusalem "with camels that bare spices and gold and precious stones" (1 K. x. 2); the men of Kedar and of Hazor possessed camels (Jer. xlix. 29, 32); David took away the camels from the Geshurites and the Amalekites (1 Sam. xxvii. 2, xxx. 17); forty camels' burden of good things were sent to Elisha by Benhadad king of Syria from

wards (xlii. 12). The camel was used for riding (Gen. xxiv. 64; 1 Sam. xxx. 17); as a beast of burden generally (Gen. xxxvii. 25; 2 K. viii. 9; 1 K. x. 2, &c.); and for draught purposes (Is. xxi. 7). From 1 Sam. xxx. 17 we learn that camels were used in war. John the Baptist wore a garment made of camel's hair (Matt. iii. 4; Mark i. 6), and some have supposed that Elijah "was clad in a dress of the same stuff." Dr. Kitto says "the Arabs adorn the necks of their camels with a band of cloth or leather, upon which are strung small shells called cowries in the form of half-moons," this very aptly illustrates Judg. viii. 21, 26.<sup>a</sup> The species of camel which was in common use amongst the Jews and the heathen nations of Palestine was the Arabian or one-humped camel (*Camelus Arabicus*). The dromedary is a swifter animal than the baggage-camel, and is used chiefly for riding purposes; it is merely a finer breed than the other: the Arabs call it the *Heirie*. The speed of the dromedary has been greatly exaggerated, the Arabs asserting that it is swifter than the horse; eight or nine miles an hour is the utmost it is able to perform; this pace, however, it is able to keep up for hours together.

CAM'ON, the place in which JAIR the Judge was buried (Judg. x. 5).

CAMP. [ENCAMPMENTS.]

CAMPHIRE (Heb. *côpher*). There can be



Arabian Camel.

Damascus (2 K. viii. 9); the Ishmaelites trafficked with Egypt in the precious gums of Gilead, carried on the backs of camels (Gen. xxxvii. 25); the Midianites and the Amalekites possessed camels "as the sand by the sea-side for multitude" (Judg. vii. 12); Job had three thousand camels before his affliction (Job i. 3), and six thousand after-



*Laurus nobilis*.

<sup>a</sup> The word erroneously translated "camels" in Esth viii. 10 probably signifies "mules" of a fine breed.

no doubt that "camphire" is an incorrect rendering of the Hebrew term, which occurs in the sense of some aromatic substance only in Cant. i. 14, iv. 13. The margin in both passages has "cypress." The substance really denoted by *côpher* is the *Lawsonia alba* of botanists, the *henna* of Arabian naturalists. The inhabitants of Nubia call the henna-plant *Khofreh*. The henna-plant grows in Egypt, Syria, Arabia, and N. India. The flowers are white and grow in clusters and are very fragrant. The whole shrub is from four to six feet high. The *Lawsonia alba*, the only known species, belongs to the natural order *Lythraceae*.

CANA OF GALILEE, once CANA IN GALILEE, a village or town not far from Capernaum, memorable as the scene of Christ's first miracle (John ii. 1, 11, iv. 46) as well as of a subsequent one (iv. 46, 54), and also as the native place of the Apostle Nathanael (xxi. 2). The traditional site is at *Kefr Kenna*, a small village about  $4\frac{1}{2}$  miles north-west of Nazareth. The rival site is a village situated further north, about 5 miles north of *Seffuriëh* (Sepphoris) and 9 of Nazareth, near the present *Jefat*, the Jotapata of the Jewish wars. This village still bears the name of *Kana-el-jelil*. The Gospel history will not be affected whichever site may be discovered to be the real one.

CANAAN. 1. The fourth son of Ham (Gen. x. 6; 1 Chr. i. 8); the progenitor of the Phœnicians ("Zidon"), and of the various nations who before the Israelite conquest peopled the sea-coast of Palestine, and generally the whole of the country westward of the Jordan (Gen. x. 13; 1 Chr. i. 13).—2. The name "Canaan" is sometimes employed for the country itself. In several passages the word is concealed in the A. V. by being translated. These are: Is. xxiii. 8, "traffickers," and xxiii. 11, "the merchant city;" Hos. xii. 7, "He is a merchant;" Zeph. i. 11, "merchant-people."

CANAAN, THE LAND OF, lit. "Lowland," a name denoting the country west of the Jordan and Dead Sea, and between those waters and the Mediterranean; specially opposed to the "land of Gilead," that is the high table-land on the east of the Jordan. It is only in later notices, such as Zeph. ii. 5, and Matt. xv. 22, that we find it applied to the low maritime plains of Philistia and Phœnicia (comp. Mark vii. 26).

CANAANITE, THE, the designation of the Apostle SIMON, otherwise known as "Simon Zelotes." It occurs in Matt. x. 4; Mark iii. 18, and is derived from a Chaldee or Syriac word, by which the Jewish sect or faction of "the Zealots" was designated.

The Greek equivalent is *Zelotes* (Luke vi. 15; Acts i. 13).

CANAANITES, THE, a word used in two senses:—1. a tribe which inhabited a particular locality of the land west of the Jordan before the conquest; and 2. the people who inhabited generally the whole of that country.—1. For the tribe of "the Canaanites" only—the dwellers in the lowland. The whole of the country west of Jordan was a "lowland" as compared with the loftier and more extended tracts on the east: but there was a part of this western country which was still more emphatically a "lowland." "The Canaanite dwells by the sea, and by the side of Jordan" (Num. xiii. 29). In Gen. x. 18-20 the seats of the Canaanite tribe are given as on the sea-shore and in the Jordan Valley (comp. Josh. xi. 3).—2. Applied as a general name to the non-Israelite inhabitants of the land, as we have already seen was the case with "Canaan." Instances of this are, Gen. xii. 6; Num. xxi. 3; Judg. i. 10; and Gen. xiii. 12. See also Gen. xxiv. 3, 37, comp. xxviii. 2, 6; Ex. xiii. 11, comp. 5. Like the Phœnicians, the Canaanites were probably given to commerce; and thus the name became probably in later times an occasional synonym for a merchant (Job xli. 6; Prov. xxxi. 24; comp. Is. xxiii. 8, 11; Hos. xii. 7; Zeph. i. 11).

CANDA'CE, a queen of Ethiopia (Meroë), mentioned Acts viii. 27. The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens.

CANDLESTICK, which Moses was commanded to make for the tabernacle, is described Ex. xxv. 31-37; xxxvii. 17-24. It is called in Lev. xxiv. 4, "the pure," and in Ecclus. xxvi. 17, "the holy candlestick." With its various appurtenances it required a talent of "pure gold," and it was not *moulded*, but "of beaten work." Josephus, however, says that it was of *cast* gold, and hollow. The candlestick was placed on the south side of the first apartment of the tabernacle, opposite the table of shew-bread (Ex. xxv. 37), and was lighted every evening and dressed every morning (Ex. xxvii. 20, 21, xxx. 8; comp. 1 Sam. iii. 2). Each lamp was supplied with cotton, and half a log of the purest olive-oil (about two wine-glasses), which was sufficient to keep them burning during a long night. When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (Num. iv. 9). In Solomon's Temple, instead of this candlestick, there were ten golden candlesticks similarly embossed, five on the right, and five on the left (1 K. vii. 49;

2 Chr. iv. 7). They were taken to Babylon (Jer. lii. 19). In the Temple of Zerubbabel there was again a single candlestick (1 Macc. i. 23, iv. 49).



Candlestick. (From Arch of Titus.)

CANE. [REED.]

CANKERWORM. [LOCUST.]

CAN'NEH (Ez. xxvii. 23), probably a contraction of Calneh, which is the reading of one MS.

CANOPY (Jud. x. 21, xiii. 9, xvi. 19). The canopy of Holofernes is the only one mentioned. It probably retained the mosquito nets or curtains in which the name originated, although its description (Jud. x. 21) betrays luxury and display rather than such simple usefulness.

CANON OF SCRIPTURE, THE, may be generally described as "the collection of books which form the original and authoritative written rule of the faith and practice of the Christian Church. The word *Canon*, in classical Greek, is properly a *straight rod*, as the rod of a shield, or that used in weaving, or a carpenter's rule. In patristic writings the word is commonly used both as "a rule" in the widest sense, and especially in the phrases "the rule of the Church," "the rule of faith," "the rule of truth." As applied to Scripture the derivatives of *Canon* were used long before the simple word. The title "Canonical" was first given to writings in the sense of "admitted by the rule," and not as "forming part of and giving the rule." The first direct application of the term *Canon* to the Scriptures seems to be in the verses of

Amphilochius (c. 380 A.D.), where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books. Among Latin writers it is commonly found from the time of Jerome and Augustine, and their usage of the word, which is wider than that of Greek writers, is the source of its modern acceptance. The uncanonical books were described simply as "those without," or "those uncanonized." The Apocryphal books which were supposed to occupy an intermediate position, were called "books read," or "ecclesiastical," though the latter title was also applied to the canonical Scriptures. The canonical books were also called "books of the Testament," and Jerome styled the whole collection by the striking name of "the holy library," which happily expresses the unity and variety of the Bible. Popular belief assigned to Ezra and "the great synagogue" the task of collecting and promulgating the Scriptures as part of their work in organizing the Jewish Church. Doubts have been thrown upon this belief, but it is in every way consistent with the history of Judaism and with the internal evidence of the books themselves. After the Maccabean persecution the history of the formation of the Canon is merged in the history of its contents. The Old Testament appears from that time as a whole. The complete Canon of the New Testament, as commonly received at present, was ratified at the third COUNCIL OF CARTHAGE (A.D. 397), and from that time was accepted throughout the Latin Church. Respecting the books of which the Canon is composed, see the article BIBLE.

CANTICLES, *Song of Songs*, i. e. the most beautiful of songs, entitled in the A. V. THE SONG OF SOLOMON.—I. *Author and date*.—By the Hebrew title it is ascribed to Solomon; and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern. A few of the Talmudical writers assigned it to the age of Hezekiah. More recent criticism, however, has called in question this deep-rooted, and well accredited tradition, but on the whole it seems unnecessary to depart from the plain meaning of the Hebrew title. Supposing the date fixed to the reign of Solomon, there is great difficulty in determining at what period of that monarch's life the poem was written.—II. *Form*.—It may be called a drama, as it contains the dramatic evolution of a simple love-story.—III. *Meaning*.—The schools of interpretation may be divided into three;—the *mystical*, or *typical*; the *allegorical*; and the *literal*.—1. The *mystical* interpretation is properly an offshoot

of the *allegorical*, and probably owes its origin to the necessity which was felt of supplying a *literal* basis for the speculation of the allegorists. This basis is either the marriage of Solomon with Pharaoh's daughter, or his marriage with an Israelitish woman, the Shulamite. The mystical interpretation makes its first appearance in Origen, who wrote a voluminous commentary upon the Canticles.—2. *Allegorical*.—Notwithstanding the attempts which have been made to discover the principle of interpretation in the LXX. (Cant. iv. 8), Jesus son of Sirach (xlvi. 14-17; Wisd. viii. 2), and Josephus (c. *Apion*. i. § 8), it is impossible to trace it with any certainty farther back than the Talmud. According to the Talmud the *beloved* is taken to be God, the *loved one*, or bride, is the *congregation of Israel*. In the Christian Church, the Talmudical interpretation, imported by Origen, was all but universally received.—3. The *Literal* interpretation.—According to the most generally received interpretation of the modern literalists, the Song is intended to display the *victory of humble and constant love over the temptations of wealth and royalty*.—IV. *Canonicity*.—The book has been rejected from the Canon by some critics; but in no case has its rejection been defended on *external* grounds. It is found in the LXX., and in the translations of Aquila, Symmachus, and Theodotion. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and in short we have the same evidence for its canonicity as that which is commonly adduced for the canonicity of any book of the O. T.

CAPERNAUM was on the western shore of the Sea of Galilee (Matt. iv. 13; comp. John vi. 24), and, if recent discoveries are to be trusted, was of sufficient importance to give to that Sea, in whole or in part, the name of the "lake of Capernaum." It was in the "land of Gennesaret" (Matt. xiv. 34, comp. John vi. 17, 21, 24). It was of sufficient size to be always called a "city" (Matt. ix. 1; Mark i. 33); had its own synagogue, in which our Lord frequently taught (John vi. 59; Mark i. 21; Luke iv. 33, 38)—a synagogue built by the centurion of the detachment of Roman soldiers which appears to have been quartered in the place (Luke vii. 1, comp. 8; Matt. viii. 8). But besides the garrison there was also a customs' station, where the dues were gathered both by stationary (Matt. ix. 9; Mark ii. 14; Luke v. 27) and by itinerant (Matt. xvii. 24) officers. The only interest attaching to Capernaum is as the residence of our Lord and his Apostles, the scene of so many miracles and "gracious

words." At Nazareth He was "brought up," but Capernaum was emphatically His "own city;" it was when He returned thither that He is said to have been "at home" (Mark ii. 1). The spots which lay claim to its site are 1. *Khan Minyeh*, a mound of ruins, which takes its name from an old khan hard by. This mound is situated close upon the sea-shore at the north-western extremity of the plain (now *El Ghuweir*). 2. Three miles north of *Khan Minyeh* is the other claimant, *Tell Húm*,—ruins of walls and foundations covering a space of "half a mile long by a quarter wide," on a point of the shore projecting into the lake and backed by a very gently rising ground. *Khan Minyeh El-Tabighah*, and *Tell Húm*, are all, without doubt, ancient sites, but it is impossible to say which of them represents Capernaum, which Chorazin, or which Bethsaida.

CAPH'TOR, CAPH'TORIM, thrice mentioned as the primitive seat of the Philistines (Deut. ii. 23; Jer. xlvii. 4; Am. ix. 7), who are once called CAPH'TORIMS (Deut. ii. 23), as of the same race as the Mizraite people of that name (Gen. x. 14; "Caphtorim," 1 Chr. i. 12). The position of the country, since it was peopled by Mizraites, must be supposed to be in Egypt or near to it in Africa, for the idea of the south-west of Palestine is excluded by the migration of the Philistines. Mr. R. S. Poole has proposed to recognise Caphtor in the ancient Egyptian name of Coptos, or the Coptite nome. It is probable that the Philistines left Caphtor not long after the first arrival of the Mizraite tribes, while they had not yet attained that attachment to the soil that afterwards so eminently characterized the descendants of those which formed the Egyptian nation.

CAPPADO'CIA, CAPPADO'CIANS (Acts ii. 9; 1 Pet. i. 1). The range of Mount Taurus and the upper course of the Euphrates may safely be mentioned, in general terms, as natural boundaries of Cappadocia on the south and east. Its geographical limits on the west and north were variable. In early times the name reached as far northwards as the Euxine Sea. Cappadocia is an elevated table-land intersected by mountain-chains. It seems always to have been deficient in wood; but it was a good grain country, and particularly famous for grazing. Its Roman metropolis was Caesarea. The native Cappadocians seem originally to have belonged to the Syrian stock.

CAPTAIN. (1.) As a purely military title Captain answers to *sar* in the Hebrew army, and "tribune" in the Roman. The "captain of the guard" in Acts xxviii. 16 was probably the *praefectus praetorio*. (2.) *Kátsín*,



occasionally rendered *captain*, applies sometimes to a military (Josh. x. 24; Judg. xi. 6, 11; Is. xxii. 3; Dan. xi. 18), sometimes to a civil command (*e. g.* Is. i. 10, iii. 6). (3.) The "captain of the temple" mentioned by St. Luke (xxii. 4; Acts iv. 1, v. 24) superintended the guard of priests and Levites, who kept watch by night in the Temple.

**CAPTIVITIES OF THE JEWS.** The present article is confined to the forcible deportation of the Jews from their native land, and their forcible detention, under the Assyrian or Babylonian kings. The kingdom of Israel was invaded by three or four successive kings of Assyria. Pul or Sardanapalus, according to Rawlinson, imposed a tribute (b.c. 771 or 762 Rawl.) upon Menahem (1 Chr. v. 26, and 2 K. xv. 19). Tiglath-Pileser carried away (b.c. 740) the trans-Jordanic tribes (1 Chr. v. 26) and the inhabitants of Galilee (2 K. xv. 29, comp. Is. ix. 1) to Assyria. Shalmaneser twice invaded (2 K. xvii. 3, 5) the kingdom which remained to Hoshea, took Samaria (b.c. 721) after a siege of three years, and carried Israel away into Assyria. Sennacherib (b.c. 713) is stated to have carried into Assyria 200,000 captives from the Jewish cities which he took (2 K. xviii. 13). Nebuchadnezzar, in the first half of his reign (b.c. 606-562), repeatedly invaded Judaea, besieged Jerusalem, carried away the inhabitants to Babylon, and destroyed the Temple. Two distinct deportations are mentioned in 2 K. xxiv. 14 (including 10,000 persons) and xxv. 11. One in 2 Chr. xxxvi. 20. Three in Jer. lii. 28-30, including 4600 persons, and one in Dan. i. 3. The two principal deportations were, (1) that which took place b.c. 598, when Jehoiachin with all the nobles, soldiers, and artificers was carried away; and (2) that which followed the destruction of the Temple and the capture of Zedekiah b.c. 588. The 70 years of captivity predicted by Jeremiah (xxv. 12) are dated by Prideaux from b.c. 606. The captivity of Ezekiel dates from b.c. 598, when that prophet, like Mordecai the uncle of Esther (Esth. ii. 6), accompanied Jehoiachin. The captives were treated not as slaves but as colonists. The Babylonian captivity was brought to a close by the decree (Ezr. i. 2) of Cyrus (b.c. 536), and the return of a portion of the nation under Sheshbazzar or Zerubbabel (b.c. 535), Ezra (b.c. 458), and Nehemiah (b.c. 445). The number who returned upon the decree of b.c. 536 was 42,360, besides servants. Those who were left in Assyria (Esth. viii. 9, 11), and kept up their national distinctions, were known as The Dispersion (John vii. 35; 1 Pet. i. 1; James i. 1). Many attempts have been made to discover the ten

tribes existing as a distinct community. But though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in four directions after the time of the Captivity. (1.) Some returned and mixed with the Jews (Luke ii. 36; Phil. iii. 5, &c.). (2.) Some were left in Samaria, mingled with the Samaritans (Ezr. vi. 21; John iv. 12), and became bitter enemies of the Jews. (3.) Many remained in Assyria, and were recognised as an integral part of the Dispersion (see Acts ii. 9, xxvi. 7). (4.) Most, probably, apostatized in Assyria, adopted the usages and idolatry of the nations among whom they were planted, and became wholly swallowed up in them.

**CARBUNCLE.** The representative in the A. V. of the Hebrew words *'ekdāch* and *bār-kath* or *bāreketh*.—1. *'Ekdāch* (Is. liv. 12) may be a general term to denote any *bright sparkling gem*, but it is impossible to determine its real meaning.—2. *Bārēkath*, *bāreketh* (Ex. xxviii. 17, xxxix. 10; Ez. xxviii. 13), is supposed to be the smaragdus or emerald.

**CAR'CHEMISH** occupied nearly the site of the later *Mabug*, or Hierapolis. It seems to have commanded the ordinary passage of the Euphrates at *Bir*, or *Bireh-jik*. Carchemish appears to have been taken by Pharaoh-Necho shortly after the battle of Megiddo (c. b.c. 608), and retaken by Nebuchadnezzar after a battle three years later, b.c. 605 (Jer. xli. 2).

**CA'RIA**, the southern part of the region which in the N. T. is called *ASIA*, and the south-western part of the peninsula of Asia Minor. At an earlier period we find it mentioned as a separate district (1 Macc. xv. 23). A little later it was incorporated in the province of Asia.

**CAR'MEL.** 1. A mountain which forms one of the most striking and characteristic features of the country of Palestine. As if to accentuate more distinctly the bay which forms the one indentation in the coast, this noble ridge, the only headland of lower and central Palestine, forms its southern boundary, running out with a bold bluff promontory all but into the very waves of the Mediterranean. From this point it stretches in a nearly straight line, bearing about S.S.E., for a little more than twelve miles, when it terminates suddenly in a bluff somewhat corresponding to its western end, breaking down abruptly into the hills of *Jenín* and Samaria, which form at that part the central mass of the country. Carmel thus stands as a wall between the maritime plain of Sharon on the south, and the more inland expanse of Esdraelon on the north. Its structure is in the

main the Jura formation (upper oolite), which is prevalent in the centre of Western Palestine—a soft white limestone, with nodules and veins of flint. In form Carmel is a tolerably continuous ridge, at the W. end about 600, and E. about 1600 feet above the sea. There seem to be grounds for believing that from very early times it was considered as a sacred spot. In later times we know that its reputation was not confined to Palestine. But that which has made the name of Carmel most familiar to the modern world is its intimate connexion with the history of the two great prophets of Israel—Elijah and Elisha. It is now commonly called *Mar Elyas*; *Kürmel* being occasionally, but only seldom, heard.—2. A town in the mountainous country of Judah (Josh. xv. 55), familiar to us as the residence of Nabal (1 Sam. xxv. 2, 5, 7, 40).

CARNA'IM, a large and fortified city in "the land of Galaad." It was besieged and taken by Judas Maccabaeus (1 Macc. v. 26, 43, 44). A comparison with 2 Macc. xii. 21, 26, enables us to identify it with ASHTEROTH-KARNAIM.

CARPENTER. [HANDICRAFT.]

CAR'PUS, a Christian at Troas (2 Tim. iv. 13). According to Hippolytus, Carpus was bishop of Berytus in Thrace.

CARRIAGE. This word occurs only six times in the text of the A. V., and signifies what we now call "baggage." In the margin of 1 Sam. xvii. 20, and xxvi. 5-7—and there only—"carriage" is employed in the sense of a wagon or cart.

CART, Gen. xlv. 19, 27; Num. vii. 3, 7, 8, a vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn



Egyptian cart with two wheels. (Wilkinson.)

by horses. Carts and wagons were either open or covered (Num. vii. 3), and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8), or produce (Am. ii. 13). The only cart used in Western Asia

has two wheels of solid wood. But in the monuments of ancient Egypt representations are found of carts with two wheels, having four or six spokes, used for carrying produce, and of one used for religious purposes having four wheels with eight spokes.

CAS'LUHIM, a Mizraite people or tribe (Gen. x. 14; 1 Chr. i. 12). The only clue we have as yet to the position of the Casluhim is their place in the list of the sons of Mizraim between the Pathrusim and the Caphtorim, whence it is probable that they were seated in Upper Egypt.

CASSIA. The representative in the A. V. of the Hebrew words *kiddāh* and *ketziōth*.—1. *Kiddāh* occurs in Ex. xxx. 24, and in Ez. xxvii. 19. The accounts of cassia as given by ancient authors are confused; and the investigation of the subject is a difficult one. It is clear that the Latin writers by the term *cassia* understood both the Oriental product now under consideration, as well as some low sweet herbaceous plant; but the Greek word is limited to the Eastern product. The cassia-bark of commerce is yielded by various kinds of *Cinnamomum*, which grow in different parts of India.—2. *Ketziōth*, only in Ps. xlv. 8. This word is generally supposed to be another term for cassia: the old versions, as well as the etymology of the Hebrew word, are in favour of this interpretation.

CASTLE. [FORTIFICATIONS.]

CAS'TOR AND POLLUX (Acts xxviii. 11).

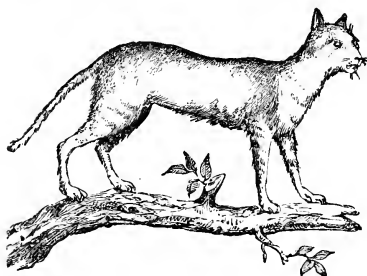
The twin sons of Jupiter and Leda, were regarded as the tutelary divinities of sailors. They appeared in heaven as the constellation *Gemini*. In art they were sometimes represented simply as stars hovering over a ship, but more frequently as young men on horseback, with conical caps and stars above them. Such figures were probably painted or sculptured at the bow of the ship.



Silver coin of Bruttil. Obv.: Heads of Castor and Pollux to right. Rev.: Castor and Pollux mounted, advancing to right. In the exergue BPETITION.

CATS occur only in Baruch vi. 22. The Greek word, as used by Aristotle, has more particular reference to the wild cat. Herodotus (ii. 66) applies it to denote the domestic animal. The context of the passage in Baruch

appears to point to the domesticated animal. Perhaps the people of Babylon originally procured the cat from Egypt. The domestic cat of the ancient Egyptians is supposed by some to be identical with the *Felis maniculata*.



*Felis maniculata.*

**CATERPILLAR.** The representative in the A.V. of the Hebrew words *chásíl* and *yelek*.—1. *Chásíl* occurs in 1 K. viii. 37; 2 Chr. vi. 28; Ps. lxxviii. 46; Is. xxxiii. 4; Joel i. 4; and seems to be applied to a locust, perhaps in its larva state.—2. *Yelek*. [Locust.]

**CAVE.** The chalky limestone of which the rocks of Syria and Palestine chiefly consist presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defence. The most remarkable caves noticed in Scripture are:—1. That in which Lot dwelt after the destruction of Sodom (Gen. xix. 30). 2. The cave of Machpelah (xxiii. 17). 3. Cave of Makedah (Josh. x. 10). 4. Cave of Adullam (1 Sam. xxii. 1). 5. Cave of Engedi (xxiv. 3). 6. Obadiah's cave (1 K. xviii. 4). 7. Elijah's cave in Horeb (xix. 9). 8, 9. The rock sepulchres of Lazarus, and of our Lord (John xi. 38; Matt. xxvii. 60).

**CEDAR.** The Heb. word *erez*, invariably rendered "cedar" by the A. V., stands for that tree in most of the passages where the word occurs. The *erez*, or "firmly rooted and strong tree," from an Arabic root which has this signification, is particularly the name of the cedar of Lebanon (*Cedrus Libani*); but that the word is used in a wider sense to denote other trees of the *Coniferae* is clear from some Scriptural passages where it occurs. For instance, the "cedar wood" mentioned in Lev. xiv. 6 can hardly be the wood of the Lebanon cedars, seeing that the *Cedrus Libani* could never have grown in the peninsula

of Sinai. There is another passage (Ez. xxvii. 5), in which perhaps *erez* denotes some fir; in all probability the *Pinus Halepensis*, which grows in Lebanon, and is better fitted for furnishing ship-masts than the wood of the *Cedrus Libani*. The *Cedrus Libani*, *Pinus Halepensis*, and *Juniperus excelsa*, were probably all included under the term *erez*; though there can be no doubt that by this name is more especially denoted the cedar of Lebanon, as being the firmest and grandest of the conifers. As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz., that of the Kedisha river, which flows from near the highest point of the range westward to the Mediterranean, and enters the sea at the port of Tripoli. The grove is at the very upper part of the valley, about 15 miles from the sea, 6500 feet above that level, and its position is moreover above that of all other arboreous vegetation.

**CE'DRON.** In this form is given in the N. T. the name of the brook Kidron in the ravine below the eastern wall of Jerusalem (John xviii. 1, only). Beyond it was the garden of Gethsemane. [KIDRON.]

**CEILING.** The descriptions of Scripture (1 K. vi. 9, 15, vii. 3; 2 Chr. iii. 5, 9; Jer. xxii. 14; Hag. i. 4), and of Josephus, show that the ceilings of the Temple and the palaces of the Jewish kings were formed of cedar planks applied to the beams or joints crossing from wall to wall, probably with sunk panels, edged and ornamented with gold, and carved with incised or other patterns, sometimes painted (Jer. xxii. 14).

**CELOSRYIA.** [COELESYRIA.]

**CEN'CHREA** (accurately CENCHREAE), the eastern harbour of Corinth (*i.e.* its harbour on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechaenum on the Corinthian Gulf connected it with Italy and the west. St. Paul sailed from Cenchreae (Acts xviii. 18) on his return to Syria from his second missionary journey; and when he wrote his epistle to the Romans in the course of the third journey, an organised church seems to have been formed here (Rom. xvi. 1).

**CENSER.** A small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled (2 Chr. xxvi. 18; Luke i. 9). The only distinct precepts regarding the use of the censer are found in Num. iv. 14, and in Lev. xvi. 12. Solomon prepared "censers of pure gold" as part of the same furniture (1 K. vii. 50; 2 Chr. iv. 22). Possibly their general use may have been to take up coals from the brazen altar, and convey the incense while

burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Ex. xxx. 7, 8). So Uziah, when he was intending "to burn incense upon the altar of incense," took a censer in his hand" (2 Chr. xxvi. 16, 19). The word rendered "censer" in Hebr. ix. 4 probably means the "altar of incense."

CENSUS. [TAXING.]

CENTURION. [ARMY.]

CEPHAS. [PETER.]

CHAFF. The Heb. words rendered *chaff* in A. V. do not seem to have precisely the same meaning: *chūshash* = *dry grass*, hay; and occurs twice only in O. T., viz., Is. v. 24, xxxiii. 11. *Mōts* is chaff separated by winnowing from the grain—the husk of the wheat. The carrying away of chaff by the wind is an ordinary Scriptural image of the destruction of the wicked, and of their powerlessness to resist God's judgments (Ps. i. 4; Is. xviii. 13; Hos. xiii. 3; Zeph. ii. 2).

CHAIN. Chains were used, 1. as badges of office; 2. for ornament; 3. for confining prisoners. 1. The gold chain placed about Joseph's neck (Gen. xli. 42), and that promised to Daniel (Dan. v. 7), are instances of the first use. In Ez. xvi. 11, the chain is mentioned as the symbol of sovereignty. 2. Chains for ornamental purposes were worn by men as well as women in many countries both of Europe and Asia, and probably this was the case among the Hebrews (Prov. i. 9). The necklace consisted of pearls, corals, &c., threaded on a string. Besides the necklace, other chains were worn (Jud. x. 4) hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon ("round tires like the moon," A. V.; Is. iii. 18). The Midianites adorned the necks of their camels with it (Judg. viii. 21, 26). To other chains were suspended various trinkets—as scent-bottles (Is. iii. 20) and mirrors (Is. iii. 23). Step-chains were attached to the anklerings, which shortened the step and produced a mincing gait (Is. iii. 16, 18). 3. The means adopted for confining prisoners among the Jews were fetters similar to our handcuffs (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; Jer. xxxix. 7). Among the Romans, the prisoner was handcuffed to one, and occasionally to two guards (Acts xii. 6, 7, xxi. 33).

CHALCEDONY, only in Rev. xxi. 19. The name is applied in modern mineralogy to one of the varieties of agate. There can, however, be little doubt that the stone to which Theophrastus refers, as being found in the island opposite Chalcedon and used as a solder, must have been the green transparent carbonate of copper, or our copper emerald.

CHALDE'A, more correctly CHALDAE'A, properly only the most southern portion of Babylonia, is used in Scripture to signify that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris—at least so far as it lies to the west of the latter stream. This extraordinary flat, unbroken except by the works of man, extends a distance of 400 miles along the course of the rivers, and is on an average about 100 miles in width. The general aspect of the country is thus described by a modern traveller, who well contrasts its condition now with the appearance which it must have presented in ancient times. "In former days," he says, "the vast plains of Babylon were nourished by a complicated system of canals and watercourses, which spread over the surface of the country like a network. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn, stood frequent groves of palm-trees and pleasant gardens, affording to the idler or traveller their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon her waters,' says the prophet, 'and they shall be dried up!' All that remains of that ancient civilisation—that 'glory of kingdoms,'—'the praise of the whole earth,'—is recognisable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxurious fields, the groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, and no man dwells there." (Loftus's *Chaldaea*, pp. 14-15). The true Chaldaea is always in the geographers a distinct region, being the most southern portion of Babylonia, lying chiefly (if not solely) on the right bank of the Euphrates. Babylonia above this is separated into two districts, called respectively *Amordacia* and *Auranitis*. The former is the name of the central territory round Babylon itself; the latter is applied to the regions towards the north, where Babylonia borders on Assyria. *Cities*.—Babylonia was celebrated at all times for the number and antiquity of its cities. The most important of those which have been identified

are Borsippa (*Birs-Nimrud*), Sippara or Sepharvaim (*Mosaib*), Cutha (*Ibrahim*), Calneh (*Niffer*), Erech (*Warka*), Ur (*Mugheir*), Chilmad (*Kalwadha*), Larancha (*Senkereh*), Is (*Hit*), Duraba (*Akkerkuf*); but besides these there were a multitude of others, the sites of which have not been determined: The extraordinary fertility of the Chaldean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Herodotus declared (i. 193) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. The palm was undoubtedly one of the principal objects of cultivation. The soil is rich, but there is now little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation; while the remaining half is to a great extent covered with marshes owing to the same neglect.

CHALDE'ANS, or CHAL'DEES, appear in Scripture, until the time of the Captivity, as the people of the country which has Babylon for its capital, and which is itself termed Shinar; but in the Book of Daniel, while this meaning is still found (v. 30, and ix. 1), a new sense shows itself. The Chaldeans are classed with the magicians and astronomers; and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (i. 4), and are consulted by the king on religious subjects. The same variety appears in profane writers. It appears that the Chaldeans (*Kaldai* or *Kaldi*) were in the earliest times merely one out of the many Cushite tribes inhabiting the great alluvial plain known afterwards as Chaldaea or Babylonia. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldaea. Here was Ur "of the Chaldees," the modern *Mugheir*, which lies south of the Euphrates, near its junction with the *Shat-el-Hie*. In process of time, as the *Kaldi* grew in power, their name gradually prevailed over those of the other tribes inhabiting the country; and by the era of the Jewish captivity it had begun to be used generally for all the inhabitants of Babylonia. It had come by this time to have two senses, both ethnic: in the one it was the special appellation of a particular race to whom it had belonged from the remotest times, in the other it designated the nation at large in which this race was predominant. It has been observed above that the *Kaldi* proper were a Cushite race. This is proved by the remains of their language, which closely resembles the *Galla* or ancient language of Ethiopia. Now it appears by the inscriptions that while, both

in Assyria and in later Babylonia, the Shemitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained, as a learned language for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in the Book of Daniel (i. 4). The Chaldeans were really the learned class; they were priests, magicians, or astronomers, and in the last of the three capacities they probably effected discoveries of great importance. In later times they seem to have degenerated into mere fortune-tellers.



Costumes of the Chaldeans. (Rawlinson. From Ancient Monuments.)

#### CHALDEES. [CHALDEANS.]

CHAMBERLAIN. Erastus, "the chamberlain" of the city of Corinth, was one of those whose salutations to the Roman Christians are given at the end of the Ep. addressed to them (Rom. xvi. 23). The office which he held was apparently that of public treasurer, or *arcarius*, as the Vulgate renders his title. These *arcarii* were inferior magistrates, who had the charge of the public chest (*arca publica*), and were under the authority of the senate. They kept the accounts of the public revenues. The office held by Blastus, "the king's chamberlain," was entirely different from this (Acts xii. 20). It was a post of honour which involved great intimacy and influence with the king. The margin of our version gives "that was over the king's bedchamber." For CHAMBERLAIN as used in the O. T., see EUNUCH.

CHAMELEON, the translation of the Hebrew *cōäch*, which occurs in the sense of some kind of unclean animal in Lev. xi. 30. Others suppose it to be the lizard, known by the name of the "Monitor of the Nile" (*Monitor Niloticus*, Grey), a large strong

reptile common in Egypt and other parts of Africa.

CHAMOIS, the translation of the Hebrew *zemer* in Deut. xiv. 5. But the translation is incorrect; for there is no evidence that the chamois has ever been seen in Palestine or the Lebanon. It is probable that some mountain sheep is intended.

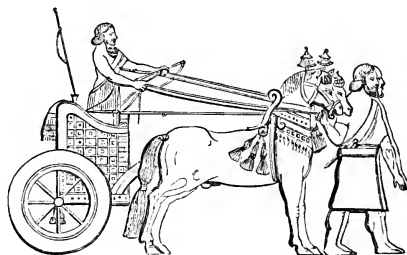
CHA'NAAN, the manner in which the word CANAAN is spelt in the A. V. of the Apocrypha and N. T. (Jud. v. 3, 9, 10; Bar. iii. 22; Sus. 56; 1 Macc. ix. 37; Acts vii. 11, xiii. 19).

CHAPTER, the capital of a pillar; also possibly a roll moulding at the top of a building or work of art, as in the case (1) of the pillars of the Tabernacle and Temple, and of the two pillars called especially Jachin and Boaz; and (2) of the lavers belonging to the Temple (Ex. xxxviii. 17; 1 K. vii. 27, 31, 38).

CHARGER, a shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil (Num. vii. 79). The daughter of Herodias brought the head of St. John the Baptist in a charger (Matt. xiv. 8): probably a trencher or platter. [BASIN.]

CHARIOT, a vehicle used either for warlike or peaceful purposes, but most commonly the former. Of the latter use the following only are probable instances as regards the Jews, 1 K. xviii. 44, and as regards other nations, Gen. xli. 43, xlii. 29; 2 K. v. 9; Acts viii. 28. The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xli. 43) and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlii. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honour (l. 9). The next mention of Egyptian chariots is for a warlike purpose (Ex. xiv. 7). In this point of view chariots among some nations of antiquity, as elephants among others, may be regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh in pursuing Israel took with him 600 chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, *i. e.* perhaps armed with iron scythes (Josh. xvii. 18; Judg. i. 19). Jabin, king of Canaan, had 900 chariots (Judg. iv. 3). The Philistines in Saul's time had 30,000 (1 Sam. xiii. 5). David took from Hadadezer, king of Zobah,

1000 chariots (2 Sam. viii. 4), and from the Syrians a little later 700 (x. 18), who, in order to recover their ground, collected 32,000 chariots (1 Chr. xix. 7). Up to this time the Israelites possessed few or no chariots, partly no doubt in consequence of the theocratic prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (Deut. xvii. 16; 1 Sam. viii. 11, 12). But to some extent David (2 Sam. viii. 4), and in a much greater degree Solomon, broke through the prohibition. He raised, therefore, and maintained a force of 1400 chariots (1 K. x. 25) by taxation on certain cities agreeably to Eastern custom in such matters (1 K. ix. 19, x. 25). From this time chariots were regarded as among the most important arms of war, though the supplies of them and of horses appear to have been mainly drawn from Egypt (1 K. xxii. 34; 2 K. ix. 16, 21, xiii. 7, 14, xviii. 24, xxiii. 30; Is. xxxi. 1). Most commonly two persons, and sometimes three, rode in the chariot, of whom the third was employed to carry the state umbrella (2 K. ix. 20, 24; 1 K. xxii. 34; Acts viii. 38). A second chariot usually accompanied the king to battle to be used in case of necessity (2 Chr. xxv. 34). The prophets allude frequently to chariots as typical of power (Ps. xx. 7, civ. 3; Jer. li. 21; Zech. vi. 1). In the N. T., the only mention made of a chariot, except in Rev. ix. 9, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace (Acts viii. 28, 29, 38). Jewish chariots were no doubt imitated from Egyptian models, if not actually imported from Egypt.



Assyrian chariot.

CHE'BAR, a river in the "land of the Chaldaeans" (Ez. i. 3), on the banks of which some of the Jews were located at the time of the captivity, and where Ezekiel saw his earlier visions (Ez. i. 1, iii. 15, 23, &c.). It is commonly regarded as identical with the

Habor, or river of Gozan, to which some portion of the Israelites were removed by the Assyrians (2 K. xvii. 6). But this is a mere conjecture. Perhaps the Chobar of Ezekiel is the *Nahr Malcha* or Royal Canal of Nebuchadnezzar—the *greatest* of all the cuttings in Mesopotamia.

CHEDORLAO'MER, a king of Elam, in the time of Abraham, who with three other chiefs made war upon the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and reduced them to servitude (Gen. xiv. 17). The name of a king is found upon the bricks recently discovered in Chaldaea, which is read *Kudar-mapula*. This man has been supposed to be identical with Chedorlaomer, and the opinion is confirmed by the fact that he is further distinguished by a title which may be translated "Ravager of the west."

CHEESE is mentioned only three times in the Bible, and on each occasion under a different name in the Hebrew (Job x. 10; 1 Sam. xvii. 18; 2 Sam. xvii. 29). It is difficult to decide how far these terms correspond with our notion of *cheese*; for they simply express various degrees of coagulation. It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred; but there is a substance, closely corresponding to those mentioned in 1 Sam. xvii.; 2 Sam. xvii., consisting of coagulated buttermilk, which is dried until it becomes quite hard, and is then ground: the Arabs eat it mixed with butter.

CHEM'ARIMS, THE. This word only occurs in the text of the A. V. in Zeph. i. 4. In 2 K. xxiii. 5 it is rendered "idolatrous priests," and in Hos. x. 5 "priests," and in both cases "chemarim" is given in the margin. So far as regards the Hebrew usage of the word it is exclusively applied to the priests of the false worship, and was in all probability a term of foreign origin.

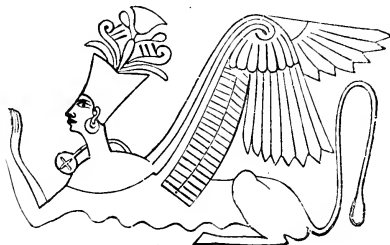
CHE'MOSHI, the national deity of the Moabites (Num. xxi. 29; Jer. xlviii. 7, 13, 46). In Judg. xi. 24, he also appears as the god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1 K. xi. 7; 2 K. xxiii. 13). Jerome identifies him with Baal-Peor; others with Baal-Zebub, on etymological grounds; others with Mars, and others with Saturn.

CHER'ETHITES and PEL'ETHITES, the life-guards of King David (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 K. i. 38, 44; 1 Chr. xviii. 17). These titles are commonly said to signify "executioners and couriers." It is plain that these royal guards were employed as executioners (2 K. xi. 4), and as couriers (1 K. xiv. 27). But it has been conjectured that they may have been foreign

mercenaries. They are connected with the Gittites, a foreign tribe (2 Sam. xv. 21); and the Cherethites are mentioned as a nation (1 Sam. xxx. 14), dwelling apparently on the coast, and therefore probably Philistines, of which name Pelethites may be only another form.

CHE'RITH, THE BROOK, the torrent-bed or *wady* in which Elijah hid himself during the early part of the three years' drought (1 K. xvii. 3, 5). The position of the Cherith has been much disputed. The argument from probability is in favour of the Cherith being on the east of Jordan, and the name may possibly be discovered there.

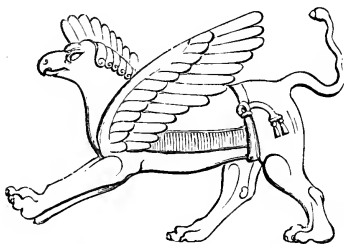
CHER'UB, CHER'UBIM. The symbolical figure so called was a composite creature-form, which finds a parallel in the religious insignia of Assyria, Egypt, and Persia, *e.g.* the sphinx, the winged bulls and lions of Nineveh, &c. The Hebrew idea seems to limit the



The winged female Sphinx. (Wilkinson.)

number of the cherubim. A pair (Ex. xxv. 18, &c.) were placed on the mercy-seat of the ark: a pair of colossal size overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings. Ezekiel, i. 4-14, speaks of four, and similarly the apocalyptic "beasts" (Rev. iv. 6) are four. So at the front or east of Eden were posted "*the cherubim*," as though the whole of some recognised number. The cherubim are placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Gen. iii. 24; Ez. i. 5, 25, 26, x. 1, 2, 6, 7; Is. vi. 2, 3, 6). The glory symbolising that presence which eye cannot see rests or rides on them, or one of them, thence dismounts to the temple threshold, and then departs and mounts again (Ez. x. 4, 18; comp. ix. 3; Ps. xviii. 10). There is in them an entire absence of human sympathy, and even on the mercy-seat they probably appeared not merely as admiring and wondering (1 Pet. i. 12), but as guardians of the covenant and avengers of its breach. Those

on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat." They are called the cherubim of glory (Heb. ix. 5), as on them the glory, when visible, rested. They were anointed with the holy oil, like the ark itself, and the other sacred furniture. Their wings were to be stretched



Assyrian Gryphon. (Layard, ii. 459.)

upwards, and their faces "towards each other and towards the mercy-seat." It is remarkable that with such precise directions as to their position, attitude, and material, nothing, save that they were winged, is said concerning their shape. On the whole it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognise as "the face of a *CHERUB*" (Ez. x. 14); but which was kept secret from all others; and such probably were those on the ark, though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was is perhaps an impenetrable mystery. It might well be the symbol of Him whom none could behold and live. For as symbols of Divine attributes, *e. g.* omnipotence and omniscience, not as representations of actual beings, the cherubim should be regarded.

**CHESALON**, a place named as one of the landmarks on the west part of the north boundary of Judah (Josh. xv. 10), probably *Kesla*, about six miles to the N.E. of *Ain-shems*, on the western mountains of Judah.

**CHESIL**, a town in the extreme south of Palestine, named with Hormah and Ziklag (Josh. xv. 30). In Josh. xix. 4 the name *BETHUL* occurs in place of it, whence we may conclude that Chesil was an early variation of Bethul.

**CHESTNUT-TREE** (Heb. *'armôn*: Gen. xxx. 37; Ezek. xxxi. 8): it is spoken of as one of the glories of Assyria, for which the

"plane-tree" ought probably to have been substituted. The context of the passages where the word occurs indicates some tree which thrives best in low and rather moist situations, whereas the chestnut-tree is a tree which prefers dry and hilly ground.

**CHESUL'LOTH** (lit. "the loins"), one of the towns of Issachar, deriving its name, perhaps, from its situation on the slope of some mountain (Josh. xix. 18). From its position in the lists it appears to be between Jezreel and Shunem (*Salam*).

**CHET'TIIM**, 1 Macc. i. 1. [**CHITTIM**.]

**CHÉ'ZIB**, a name which occurs but once (Gen. xxxviii. 5), probably the same as *ACHZIB*.

**CHI'DON**, the name which in 1 Chr. xiii. 9 is given to the threshing-floor at which the accident to the ark took place. In the parallel account in 2 Sam. vi. the name is given as *NACHON*.

**CHILDREN**. The blessing of offspring, but especially of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Gen. xvi. 2; Deut. vii. 14; 1 Sam. i. 6; 2 Sam. vi. 23; 2 K. iv. 14; Is. xlvii. 9; Jer. xx. 15; Ps. cxxviii. 3, 5). As soon as the child was born, it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes. Arab mothers sometimes rub their children with earth or sand (Ez. xvi. 4; Job xxxviii. 9; Luke ii. 7). On the 8th day the rite of circumcision, in the case of a boy, was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning. At the end of a certain time the mother was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering, or in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii. 1-8; Luke ii. 22). The period of nursing appears to have been sometimes prolonged to three years (Is. xlix. 15; 2 Macc. vii. 27). Nurses were employed in cases of necessity (Ex. ii. 9; Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 2 Chr. xxii. 11). The time of weaning was an occasion of rejoicing (Gen. xxi. 8). Arab children wear little or no clothing for four or five years: the young of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (Is. xlix. 22, lvi. 12). Both boys and girls in their early years were under the care of the women (Prov. xxxi. 1). Afterwards the boys were taken by the father under his charge. Those in wealthy families had tutors or governors, who were sometimes



eunuchs (Num. xi. 12; 2 K. x. 1. 5; Is. xlix. 23; Gal. iii. 24; Esth. ii. 7). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work (Lev. xxi. 9; Num. xii. 14; 1 Sam. ix. 11; Prov. xxxi. 19, 23; Ecclus. vii. 25, xlii. 9; 2 Macc. iii. 19). The firstborn male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. xiii. 13; Num. xviii. 15; Luke ii. 22). The authority of parents, especially of the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviler of a parent, was liable to capital punishment, though not at the independent will of the parent. The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. xxi. 17; Gen. xxv. 31, xlix. 3; 1 Chr. v. 1, 2; Judg. xi. 2, 7). Daughters had by right no portion in the inheritance; but if a man had no son, his inheritance passed to his daughters, who were forbidden to marry out of their father's tribe (Num. xxvii. 1, 8, xxxvi. 2, 8).

CHIL'EAB. [ABIGAIL.]

CHIM'HAM, a follower, and probably a son of Barzillai the Gileadite, who returned from beyond Jordan with David (2 Sam. xix. 37, 38, 40). David appears to have bestowed on him a possession at Bethlehem, on which, in later times, an inn or *Khan* was standing (Jer. xli. 17).

CHIN'NERETH, SEA OF (Num. xxxiv. 11; Josh. xiii. 27), the inland sea, which is most familiarly known to us as the "lake of Gennesareth." It seems likely that Chinnereth was an ancient Canaanite name existing long prior to the Israelite conquest.

CHI'OS. The position of this island in reference to the neighbouring islands and coasts could hardly be better described than in the detailed account of St. Paul's return voyage from Troas to Caesarea (Acts xx. xxi.). Having come from Assos to Mitylene in Lesbos (xx. 14), he arrived the next day over against Chios (v. 15), the next day at Samos and tarried at Trogyllium (*ib.*): and the following day at Miletus (*ib.*): thence he went by Cos and Rhodes to Patara (xxi. 1). Chios is separated from the mainland by a strait of only 5 miles. Its length is about 32 miles, and in breadth it varies from 8 to 18.

CHIS'LEU. [MONTHS.]

CHIT'TIM, KITTIM, a family or race descended from Javan (Gen. x. 4; 1 Chr. i. 7; A. V. KITTIM), closely related to the Dodanim, and remotely to the other descendants of Javan. Chittim is frequently noticed in Scripture; Balaam predicts that a fleet should

thence proceed for the destruction of Assyria (Num. xxiv. 24): in Is. xxiii. 1, 12, it appears as the resort of the fleets of Tyre: in Jer. ii. 10, the "isles of Chittim" are to the far west, as Kedar to the east of Palestine: the Tyrians procured thence the cedar or boxwood, which they inlaid with ivory for the decks of their vessels (Ez. xxvii. 6): in Dan. xi. 30, "ships of Chittim" advance to the south to meet the king of the north. At a later period we find Alexander the Great described as coming from the land of CHETTUM (1 Macc. i. 1), and Perseus as king of the CITIMS (1 Macc. viii. 5). Josephus considered Cyprus as the original seat of the Chittim, adducing as evidence the name of its principal town, Citium. Citium was without doubt a Phœnician town. From the town the name extended to the whole island of Cyprus, which was occupied by Phœnician colonies. The name Chittim, which in the first instance had applied to Phœnicians only, passed over to the islands which they had occupied, and thence to the people who succeeded the Phœnicians in the occupation of them. Thus in Macc., Chittim evidently = Macedonia.

CHI'UN. [REMPHAN.]

CHLO'E, a woman mentioned in 1 Cor. i. 11.

CHORA'ZIN, one of the cities in which our Lord's mighty works were done, but named only in His denunciation (Matt. xi. 21; Luke x. 13). St. Jerome describes it as on the shore of the lake, two miles from Capernaum, but its modern site is uncertain.

CHRIST. [JESUS.]

CHRISTIAN. The disciples, we are told (Acts xi. 26), were first called Christians at Antioch on the Orontes, somewhere about A.D. 43. The name, and the place where it was conferred, are both significant. It is clear that the appellation "Christian" was one which could not have been assumed by the Christians themselves. They were known to each other as brethren of one family, as disciples of the same Master, as believers in the same faith, and as distinguished by the same endeavours after holiness and consecration of life; and so were called *brethren* (Acts xv. 1, 23; 1 Cor. vii. 12), *disciples* (Acts ix. 26, xi. 29), *believers* (Acts v. 14), *saints* (Rom. viii. 27, xv. 25). But the outer world could know nothing of the true force and significance of these terms. To the contemptuous Jew they were Nazarenes and Galilaean, names which carried with them the infamy and turbulence of the places whence they sprung, and from whence nothing good and no prophet might come. The Jews could add nothing to the scorn which

these names expressed, and had they endeavoured to do so they would not have defiled the glory of their Messiah by applying his title to those whom they could not but regard as the followers of a pretender. The name "Christian," then, which, in the only other cases where it appears in the N. T. (Acts xxvi. 28; 1 Pet. iv. 16), is used contemptuously, could not have been applied by the early disciples to themselves, nor could it have come to them from their own nation the Jews; it must, therefore, have been imposed upon them by the Gentile world, and no place could have so appropriately given rise to it as Antioch, where the first Church was planted among the heathen. Its inhabitants were celebrated for their wit and a propensity for conferring nicknames. The Emperor Julian himself was not secure from their jests. Apollonius of Tyana was driven from the city by the insults of the inhabitants. Their wit, however, was often harmless enough; and there is no reason to suppose that the name "Christian" of itself was intended as a term of scurrility or abuse, though it would naturally be used with contempt. Suidas says the name was given in the reign of Claudius, when Peter appointed Evodius bishop of Antioch, and they who were formerly called Nazarenes and Galilaeans had their name changed to Christians.

**CHRONICLES, FIRST AND SECOND BOOKS OF,** the name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah. In the LXX. these books are called *Paralipomena* (i. e. things omitted), which is understood as meaning that they are supplementary to the books of Kings. The Vulgate retains both the Hebrew and Greek name in Latin characters, *Dibre jammim*, or *hajamim*, and *Paralipomenon*. The constant tradition of the Jews is that these books were for the most part compiled by Ezra. In fact, the internal evidence as to the time when the book of Chronicles was compiled, seems to tally remarkably with the tradition concerning its authorship. As regards the plan of the book, of which the book of Ezra is a continuation, forming one work, it becomes apparent immediately we consider it as the compilation of Ezra or some one nearly contemporary with him. One of the greatest difficulties connected with the captivity and the return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. Another difficulty intimately connected with the former was the maintenance of the temple services at Jerusalem. This could only be effected by the residence of the

priests and Levites in Jerusalem in the order of their courses: and this residence was only practicable in case of the payment of the appointed tithes, first-fruits, and other offerings. But then again the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by families; and again the payment of the tithes, first-fruits, &c., was dependent upon the different families of Israel being established each in his inheritance. Obviously therefore one of the most pressing wants of the Jewish community after their return from Babylon would be trustworthy genealogical records. But further, not only had Zerubbabel, and after him Ezra and Nehemiah, laboured most earnestly to restore the temple and the public worship of God there to the condition it had been in under the kings of Judah; but it appears clearly from their policy, and from the language of the contemporary prophets, Haggai and Zechariah, that they had it much at heart to re-infuse something of national life and spirit into the heart of the people, and to make them feel that they were still the inheritors of God's covenanted mercies, and that the captivity had only temporarily interrupted, not dried up, the stream of God's favour to their nation. Now nothing could more effectually aid these pious and patriotic designs than setting before the people a compendious history of the kingdom of David, which should embrace a full account of its prosperity, should trace the sins which led to its overthrow, should carry the thread through the period of the captivity, and continue it as it were unbroken on the other side; and those passages in their former history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the temple, in reforming all corruptions in religion, and zealously regulating the services of the house of God. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work which consists of the two books of Chronicles and the book of Ezra. For after having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own age and his own purpose, by informing us in ch. ix. 1 of the disturbance of those settlements by the Babylonish captivity, and, in the follow-

ing verses, of the partial restoration of them at the return from Babylon (2-24); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its reinsertion, Neh. xi. 3-22, with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh. xii. 27, where Nehemiah's narrative is again resumed in continuance with Neh. xi. 2. Having thus shown the re-establishment of the returned families, each in their own inheritance according to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life (ch. x.), which introduction is itself prefaced by a genealogy of the house of Saul (ix. 35-44). As regards the *materials* used by Ezra, they are not difficult to discover. The genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times; while the history is mainly drawn from the same documents as those used in the Books of Kings. [KINGS, BOOKS OF.]

**CHRYSOLEITE**, one of the precious stones in the foundation of the heavenly Jerusalem (Rev. xxi. 20). It has been already stated [BERYL] that the chrysolite of the ancients is identical with the modern Oriental topaz, the *tarshish* of the Hebrew Bible.

**CHRYSOPRASE** occurs only in Rev. xxi. 20. The true chrysoprase is sometimes found in antique Egyptian jewellery set alternately with bits of lapis-lazuli; it is not improbable therefore that this is the stone which was the tenth in the walls of the heavenly Jerusalem.

**CHUB**, the name of a people in alliance with Egypt in the time of Nebuchadnezzar (Ez. xxx. 5), and probably of northern Africa, or of the lands near Egypt to the South.

**CHUN**, a city of Hadadezer (1 Chr. xviii. 8), called Berothai in 2 Sam. viii. 8.

**CHURCH**. I. The derivation of the word church is uncertain. It is generally said to be derived from the Greek *kuriakon* (κυριακόν), "belonging to the Lord." But the derivation has been too hastily assumed. It is probably connected with *kirk*, the Latin *circus*, *circulus*, the Greek *kuklos* (κύκλος).—II. *Ecclesia* (ἐκκλησία), the Greek word for Church, originally meant an assembly called out by the magistrate, or by legitimate authority. This is the ordinary classical sense of the word. But it throws no light on the nature of the institution so designated in the New

Testament. For to the writers of the N.T. the word had now lost its primary signification, and was either used generally for any meeting (Acts xix. 32), or more particularly, it denoted (1) the religious assemblies of the Jews (Deut. iv. 10, xviii. 16); (2) the whole assembly or congregation of the Israelitish people (Acts vii. 38; Heb. ii. 12; Ps. xxii. 22; Deut. xxxi. 30). It was in this last sense that the word was adopted and applied by the writers of the N.T. to the Christian congregation. The chief difference between the words "ecclesia" and "church," would probably consist in this, that "ecclesia" primarily signified the Christian body, and secondarily the place of assembly, while the first signification of "church" was the place of assembly, which imparted its name to the body of worshippers.—III. *The Church as described in the Gospels*.—The word occurs only twice. Each time in St. Matthew (Matt. xvi. 18, "On this rock will I build my Church;" xviii. 17, "Tell it unto the Church"). In every other case it is spoken of as "the kingdom of heaven" by St. Matthew, and as "the kingdom of God" by St. Mark and St. Luke. St. Mark, St. Luke, and St. John, never use the expression "kingdom of heaven." St. John once uses the phrase "kingdom of God" (iii. 3). St. Matthew occasionally speaks of "the kingdom of God" (vi. 33, xxi. 31, 43), and sometimes simply of "the kingdom" (iv. 23, xiii. 19, xxiv. 14). In xiii. 41 and xvi. 28, it is "the Son of Man's kingdom." In xx. 21, "thy kingdom," i. e. Christ's. In the one Gospel of St. Matthew the Church is spoken of no less than thirty-six times as "the kingdom." Other descriptions or titles are hardly found in the Evangelists. It is Christ's household (Matt. x. 25), the salt and light of the world (v. 13, 15), Christ's flock (Matt. xxvi. 31; John x. 1), its members are the branches growing on Christ the Vine (John xv.); but the general description of it, not metaphorically but directly, is, that it is a kingdom (Matt. xvi. 19). From the Gospel then, we learn that Christ was about to establish His heavenly kingdom, on earth, which was to be the substitute for the Jewish Church and kingdom, now doomed to destruction (Matt. xxi. 43).—IV. *The Church as described in the Acts and in the Epistles—its Origin, Nature, and Constitution*.—From the Gospels we learn little in the way of detail as to the kingdom which was to be established. It was in the great forty days which intervened between the Resurrection and the Ascension that our Lord explained specifically to His Apostles "the things pertaining to the kingdom of God" (Acts i. 3), that is, his

future Church.—*Its Origin.*—The removal of Christ from the earth had left his followers a shattered company with no bond of external or internal cohesion, except the memory of the Master whom they had lost, and the recollection of his injunctions to unity and love. They continued together, meeting for prayer and supplication, and waiting for Christ's promise of the gift of the Holy Ghost. They numbered in all some 140 persons, namely, the eleven, the faithful women, the Lord's mother, his brethren, and 120 disciples. They had faith to believe that there was a work before them which they were about to be called to perform; and that they might be ready to do it, they filled up the number of the Twelve by the appointment of Matthias "to be a true witness" with the eleven "of the Resurrection." The Day of Pentecost is the birth-day of the Christian Church. The Spirit, who was then sent by the Son from the Father, and rested on each of the Disciples, combined them once more into a whole—combined them as they never had before been combined, by an internal and spiritual bond of cohesion. Before they had been individual followers of Jesus, now they became his mystical body, animated by His Spirit.—*Its Nature.*—"Then they that gladly received his word were baptized . . . and they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts ii. 41). Here we have indirectly exhibited the essential conditions of Church Communion. They are (1) Baptism, Baptism implying on the part of the recipient repentance and faith; (2) Apostolic Doctrine; (3) Fellowship with the Apostles; (4) the Lord's Supper; (5) Public Worship. Every requisite for church-membership is here enumerated not only for the Apostolic days, but for future ages. St. Luke's treatise being historical, not dogmatical, he does not directly enter further into the essential nature of the Church. The community of goods, which he describes as being universal amongst the members of the infant society (ii. 44, iv. 32), is specially declared to be a voluntary practice (v. 4), not a necessary duty of Christians as such (comp. Acts ix. 36, 39, xi. 29). From the illustrations adopted by St. Paul in his Epistles, we have additional light thrown upon the nature of the Church. The passage which is most illustrative of our subject in the Epistles is Eph. iv. 3, 6. Here we see what it is that constitutes the unity of the Church in the mind of the Apostle: (1) unity of Headship, "one Lord;" (2) unity of belief, "one faith;" (3) unity of Sacraments, "one baptism;" (4) unity of hope

of eternal life, "one hope of your calling;" (5) unity of love, "unity of the Spirit in the bond of peace;" (6) unity of organisation, "one body." The Church, then, at this period was a body of baptized men and women who believed in Jesus as the Christ, and in the revelation made by Him, who were united by having the same faith, hope, and animating Spirit of love, the same Sacraments, and the same spiritual invisible Head.—What was the *Constitution of this body*?—On the evening of the Day of Pentecost, the 3140 members of which it consisted were (1) Apostles, (2) previous Disciples, (3) converts. At this time the Church was not only morally but actually one congregation. Soon, however, its numbers grew so considerably that it was a physical impossibility that all its members should come together in one spot. It became, therefore, an aggregate of congregations, though without losing its essential unity. The Apostles, who had been closest to the Lord Jesus in his life on earth would doubtless have formed the centres of the several congregations. Thus the Church continued for apparently some seven years, but at the end of that time "the number of disciples was" so greatly "multiplied" (Acts vi. 1) that the twelve Apostles found themselves to be too few to carry out these works unaided. They thereupon for the first time exercised the powers of mission intrusted to them (John xx. 21), and by laying their hands on the Seven who were recommended to them by the general body of Christians, they appointed them to fulfil the secular task of distributing the common stock. It is a question which cannot be certainly answered whether the office of these Seven is to be identified with that of the deacons elsewhere found. We incline to the hypothesis which makes the Seven the originals of the Deacons. From this time therefore, or from about this time, there existed in the Church—(1) the Apostles; (2) the Deacons and Evangelists; (3) the multitude of the faithful. We hear of no other Church-officer till the year 44, seven years after the appointment of the deacons. We find that there were then in the Church of Jerusalem officers named Presbyters (xi. 30) who were the assistants of James, the chief administrator of that Church (xii. 17). The circumstances of their first appointment are not recounted. No doubt they were similar to those under which the Deacons were appointed. The name of Presbyter or Elder implies that the men selected were of mature age. By the year 44, therefore, there were in the Church of Jerusalem—(1) the Apostles holding the government of the whole body in their own

hands: (2) Presbyters invested by the Apostles with authority for conducting public worship in each congregation; (3) Deacons or Evangelists similarly invested with the lesser power of preaching and of baptizing unbelievers, and of distributing the common goods among the brethren. The same order was established in the Gentile Churches founded by St. Paul, the only difference being that those who were called Presbyters in Jerusalem bore indifferently the name of Bishops (Phil. i. 1; 1 Tim. iii. 1, 2; Tit. i. 7) or of Presbyters (1 Tim. v. 17; Tit. i. 5) elsewhere. It was in the Church of Jerusalem that another order of the ministry found its exemplar. James the brother of the Lord remained unmolested during the persecution of Herod Agrippa in the year 44, and from this time he is the acknowledged head of the Church of Jerusalem. A consideration of Acts xii. 17, xv. 13, 19; Gal. ii. 2, 9, 12; Acts xxi. 18, will remove all doubt on this point. Whatever his pre-eminence was, he appears to have borne no special title indicating it. The example of the Mother Church of Jerusalem was again followed by the Pauline Churches. Timothy and Titus had probably no distinctive title, but it is impossible to read the Epistles addressed to them without seeing that they had an authority superior to that of the ordinary bishops or priests (1 Tim. iii., v. 17, 19; Tit. i. 5). Thus, then, we see that where the Apostles were themselves able to superintend the Churches that they had founded, the Church-officers consisted of—(1) Apostles; (2) Bishops or Priests; (3) Deacons and Evangelists. When the Apostles were unable to give personal superintendence, they delegated that power which they had in common to one of themselves, as in Jerusalem, or to one in whom they had confidence, as at Ephesus and in Crete. As the Apostles died off, these Apostolic Delegates necessarily multiplied. By the end of the first century, when St. John was the only Apostle that now survived, they would have been established in every country, as Crete, and in every large town where there were several bishops or priests, such as the seven towns of Asia mentioned in the Book of Revelation. These superintendents appear to be addressed by St. John under the name of Angels. With St. John's death the Apostolic College was extinguished, and the Apostolic Delegates or Angels were left to fill their places in the government of the Church, not with the full unrestricted power of the Apostles, but with authority only to be exercised in limited districts. In the next century we find that these officers bore the name of Bishops, while

those who in the first century were called indifferently Presbyters or Bishops had now only the title of Presbyters. We conclude, therefore, that the title bishop was gradually dropped by the second order of the ministry, and applied specifically to those who represented what James, Timothy, and Titus had been in the Apostolic age.

CHUSH'AN-RISHATHA'TM, the king of Mesopotamia who oppressed Israel during eight years in the generation immediately following Joshua (Judg. iii. 8). The seat of his dominion was probably the region between the Euphrates and the *Khabour*. Chushan-Rishathaim's yoke was broken from the neck of the people of Israel at the end of eight years by Othniel, Caleb's nephew (Judg. iii. 10), and nothing more is heard of Mesopotamia as an aggressive power. The rise of the Assyrian empire, about B.C. 1270, would naturally reduce the bordering nations to insignificance.

CHU'ZA (properly CHUZAS), the house-steward of Herod Antipas (Luke viii. 3).

CILIC'IA, a maritime province in the S.E. of Asia Minor, bordering on Pamphylia in the W., Lycaonia and Cappadocia in the N., and Syria in the E. The connexion between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom. In the Apostolic age they were still there in considerable numbers (Acts vi. 9). Cilicia was from its geographical position the high road between Syria and the West, it was also the native country of St. Paul; hence it was visited by him, firstly, soon after his conversion (Gal. i. 21; Acts ix. 30); and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Antitaurus by the Pylae Ciliciae into Lycaonia (Acts xv. 41).

CINNAMON, a well-known aromatic substance, the rind of the *Laurus cinnamomum*, called *Korunda-gauhah* in Ceylon. It is mentioned in Ex. xxx. 23 as one of the component parts of the holy anointing oil, which Moses was commanded to prepare—in Prov. vii. 17 as a perfume for the bed—and in Cant. iv. 14 as one of the plants of the garden which is the image of the spouse. In Rev. xviii. 13 it is enumerated among the merchandise of the great Babylon. It was imported into Judaea by the Phoenicians or by the Arabians, and is now found in Sumatra, Borneo, China, &c., but chiefly, and of the best quality, in the S.W. part of Ceylon.

CIN'NEROTH, ALL, a district named with the "land of Naphtali" and other northern places as having been laid waste by Benhadad (1 K. xv. 20). It was possibly the small enclosed district north of Tiberias,

and by the side of the lake, afterwards known as "the plain of Gennesareth."

CIRCUMCISION was peculiarly, though not exclusively, a *Jewish* rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the Covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.). It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3) on pain of death. If the eighth day were a Sabbath the rite was not postponed (John vii. 22, 23). Slaves, whether homeborn or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48), or become Jewish citizens. It seems to have been customary to name a child when it was circumcised (Luke i. 59). The use of circumcision by other nations besides the Jews is to be gathered almost entirely from sources extraneous to the Bible. The rite has been found to prevail extensively both in ancient and modern times. The biblical notice of the rite describes it as distinctively Jewish; so that in the N. T. "the circumcision" and "the uncircumcision" are frequently used as synonyms for the Jews and the Gentiles. Circumcision certainly belonged to the Jews as it did to no other people, by virtue of its divine institution, of the religious privileges which were attached to it, and of the strict regulations which enforced its observance. Moreover, the O.T. history incidentally discloses the fact that many, if not all, of the nations with whom they came in contact were uncircumcised. The origin of the custom amongst one large section of those Gentiles who follow it, is to be found in the biblical record of the circumcision of Ishmael (Gen. xvii. 25). Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common amongst the Mohammedans as amongst the Jews. The process of restoring a circumcised person to his natural condition by a surgical operation was sometimes undergone. Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, "made themselves uncircumcised" (1 Macc. i. 15). Against having recourse to this practice, from an excessive anti-Judaistic tendency, St. Paul cautions the Corinthians (1 Cor. vii. 18). The attitude which Christianity, at its introduction, assumed towards circumcision was one of absolute hostility, so far as the

necessity of the rite to salvation, or its possession of any religious or moral worth were concerned (Acts xv.; Gal. v. 2). The Abyssinian Christians still practise circumcision as a national custom.

CIS, the father of Saul (Acts xiii. 21), usually called KISU.

CISTERN, a receptacle for water, either conducted from an external spring, or proceeding from rainfall. The dryness of the summer months between May and September, in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which abundance falls in the intermediate period. The larger sort of public tanks or reservoirs are usually called in A. V. "pool," while for the smaller and more private it is convenient to reserve the name cistern. Both pools and cisterns are frequent throughout the whole of Syria and Palestine. On the long forgotten way from Jericho to Bethel, "broken cisterns" of high antiquity are found at regular intervals. Jerusalem depends mainly for water upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. The cisterns have usually a round opening at the top, sometimes built up with stonework above and furnished with a curb and a wheel for the bucket (Eccl. xii. 6), so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied. Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a "pit" (Gen. xxxvii. 22), and his "dungeon" in Egypt is called by the same name (xli. 14). Jeremiah was thrown into a miry though empty cistern, whose depth is indicated by the cords used to let him down (Jer. xxxviii. 6).

CITHERN (1 Macc. iv. 54), a musical instrument, resembling a guitar, most probably of Greek origin, employed by the Chaldeans, and introduced by the Hebrews into Palestine on their return thither after the Babylonian captivity.

CITIES OF REFUGE. Six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high-priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9). There were three on each side of Jordan. 1. KEDESH, in Naphtali (1 Chr. vi. 76). 2. SHECHEM, in Mount Ephraim (Josh. xxi. 21; 1 Chr. vi. 67; 2 Chr. x. 1). 3. HEBRON, in Judah

(Josh. xxi. 13; 2 Sam. v. 5; 1 Chr. vi. 55, xxix. 27; 2 Chr. xi. 10). 4. On the E. side of Jordan—BEZER, in the tribe of Reuben, in the plains of Moab (Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Macc. v. 26). 5. RAMOTH-GILEAD, in the tribe of Gad (Deut. iv. 43; Josh. xxi. 38; 1 K. xxii. 3). 6. GOLAN, in Bashan, in the half-tribe of Manasseh (Deut. iv. 43; Josh. xxi. 27; 1 Chr. vi. 71).

CIT'IMS, 1 Macc. viii. 5. [CHITIM.]

CITIZENSHIP. The use of this term in Scripture has exclusive reference to the usages of the Roman empire. The privilege of Roman citizenship was originally acquired in various ways, as by purchase (Acts xxii. 28), by military services, by favour, or by manumission. The right once obtained descended to a man's children (Acts xxii. 28). Among the privileges attached to citizenship, we may note that a man could not be bound or imprisoned without a formal trial (Acts xxii. 29), still less be scourged (Acts xvi. 37; Cic. *in Ferr.* v. 63, 66). Another privilege attaching to citizenship was the appeal from a provincial tribunal to the emperor at Rome (Acts xxv. 11).

CITRON. [APPLE TREE.]

CLAUDA (Acts xxvii. 16), a small island nearly due W. of Cape Matala on the S. coast of Crete, and nearly due S. of PHOENICE, now *Gozo*.

CLAU'DIA, a Christian woman mentioned in 2 Tim. iv. 21, as saluting Timotheus. There is reason for supposing that this Claudia was a British maiden, daughter of king Cogidubnus, an ally of Rome, who took the name of his imperial patron, Tiberius Claudius. She appears to have become the wife of Pudens, who is mentioned in the same verse.

CLAU'DIUS, fourth Roman emperor, reigned from 41 to 54 A.D. He was the son of Nero Drusus, was born in Lyons Aug. 1, B.C. 9 or 10, and lived private and unknown till the day of his being called to the throne, January 24, A.D. 41. He was nominated to the supreme power mainly through the influence of Herod Agrippa the First. In the reign of Claudius there were several famines, arising from unfavourable harvests, and one such occurred in Palestine and Syria (Acts xi. 28-30) under the procurators Cuspius Fadus and Tiberius Alexander, which perhaps lasted some years. Claudius was induced by a tumult of the Jews in Rome, to expel them from the city (cf. Acts xviii. 2). The date of this event is uncertain. After a weak and foolish reign he was poisoned by his fourth wife Agrippina, the mother of Nero, Oct. 13, A.D. 54.

CLAU'DIUS LYS'IAS. [LYSIAS.]

CLAY. As the sediment of water remaining in pits or in streets, the word is used frequently in O. T. (Is. lvii. 20; Jer. xxxviii. 6; Ps. xviii. 42), and in N. T. (John ix. 6), a mixture of sand or dust with spittle. It is also found in the sense of potter's clay (Is. xli. 25). The great seat of the pottery of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with. Another use of clay was for sealing (Job xxxviii. 14). Wine jars in Egypt were sometimes sealed with clay; mummy pits were sealed with the same substance, and remains of clay are still found adhering to the stone door-jambs. Our Lord's tomb may have been thus sealed (Matt. xxvii. 66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer. xxxii. 14). The seal used for public documents was rolled on the moist clay, and the tablet was then placed in the fire and baked. The practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East.

CLEM'ENT (Phil. iv. 3), a fellow-labourer of St. Paul, when he was at Philippi. It was generally believed in the ancient church, that this Clement was identical with the Bishop of Rome, who afterwards became so celebrated.

CLE'OPAS, one of the two disciples who were going to Emmaus on the day of the resurrection (Luke xxiv. 18). It is a question whether this Cleopas is to be considered as identical with CLEOPHAS (accur. Clopas) or Alphaeus in John xix. 25. On the whole, it seems safer to doubt their identity.

CLEOPAT'RA. 1. The "wife of Ptolemy" (Esth. xi. 1) was probably the granddaughter of Antiochus, and wife of Ptol. VI. Philometor.—2. A daughter of Ptol. VI. Philometor and Cleopatra (1), who was married first to Alexander Balas B.C. 150 (1 Macc. x. 58), and afterwards given by her father to Demetrius Nicator when he invaded Syria (1 Macc. xi. 12). During the captivity of Demetrius in Parthia, Cleopatra married his brother Antiochus VII. Sidetes. She afterwards murdered Seleucus, her eldest son by Demetrius; and at length was herself poisoned B.C. 120 by a draught which she had prepared for her second son Antiochus VIII.

CLE'OPHAS. [CLEOPAS; ALPHAEUS.]

CLOTHING. [DRESS.]

CLOUD. The shelter given, and refreshment of rain promised, by clouds, give them their peculiar prominence in Oriental imagery, and the individual cloud in an ordinary cloudless region becomes well defined and is dwelt upon like the individual tree in the bare

landscape. When a cloud appears, rain is ordinarily apprehended, and thus the "cloud without rain" becomes a proverb for the man of promise without performance (Prov. xvi. 15; Is. xviii. 4, xxv. 5; Jude 12; comp. Prov. xxv. 14). The cloud is a figure of transitoriness (Job xxx. 15; Hos. vi. 4), and of whatever intercepts divine favour or human supplication (Lam. ii. 1, iii. 44). Being the least substantial of visible forms, it is the one amongst material things which suggests most easily spiritual being. Hence it is the recognised machinery by which supernatural appearances are introduced (Is. xix. 1; Ez. i. 4; Rev. i. 7). A bright cloud, at any rate at times, visited and rested on the Mercy Seat (Ex. xxix. 42, 43; 1 K. viii. 10, 11; 2 Chr. v. 14; Ez. xliii. 4) and was by later writers named Shechinah.

**CLOUD, PILLAR OF.** This was the active form of the symbolical glory-cloud, betokening God's presence to lead His chosen host, or to inquire and visit offences, as the luminous cloud of the sanctuary exhibited the same under an aspect of repose. The cloud, which became a pillar when the host moved, seems to have rested at other times on the tabernacle, whence God is said to have "come down in the pillar" (Num. xii. 5; so Ex. xxxiii. 9, 10). It preceded the host, apparently resting on the ark which led the way (Ex. xiii. 21, xl. 36, &c.; Num. ix. 15-23, x. 34).

**CNI'DUS** is mentioned in 1 Macc. xv. 23, as one of the Greek cities which contained Jewish residents in the 2nd century B.C., and in Acts xxvii. 7, as a harbour which was passed by St. Paul after leaving Myra, and before running under the lee of Crete. It was a city of great consequence, situated at the extreme S.W. of the peninsula of Asia Minor, on a promontory now called *Cape Crio*, which projects between the islands of Cos and Rhodes (see Acts xxi. 1).

**COAT.** [DRESS.]

**COCK.** In the N. T. the "cock" is mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word "cock-crowing" (Matt. xxvi. 34; Mark xiv. 30, xiii. 35, &c.). We know that the domestic cock and hen were early known to the ancient Greeks and Romans, and as no mention is made in the O. T. of these birds, and no figures of them occur on the Egyptian monuments, they probably came into Judaea with the Romans, who, as is well known, prized these birds both as articles of food and for cock-fighting.

**COCKATRICE.** [ADDER.]

**COCKLE** (Heb. *boshâh*) occurs only in Job xxxi. 40. We are inclined to believe that the

*boshâh* denotes any bad weeds or fruit, and may in Job signify bad or smutted barley.

**COELE-SYRIA**, "the hollow Syria," was (strictly speaking) the name given by the Greeks, after the time of Alexander, to the remarkable valley or hollow which intervenes between Libanus and Anti-Libanus, stretching a distance of nearly a hundred miles. But the term was also used in a much wider sense. In the first place it was extended so as to include the inhabited tract to the east of the Anti-Libanus range, between it and the desert, in which stood the great city of Damascus; and then it was further carried on upon that side of Jordan, through Trachonitis and Perea, to Idumaea and the borders of Egypt. The only distinct reference to the region, as a separate tract of country, which the Jewish Scriptures contain, is probably that in Amos (i. 5), where "the inhabitants of the plain of Aven" are threatened in conjunction with those of Damascus. In the Apocryphal Books there is frequent mention of Coele-Syria in a somewhat vague sense, nearly as an equivalent for Syria (1 Esd. ii. 17, 24, 27, iv. 48, vi. 29, vii. 1, viii. 67; 1 Macc. x. 69; 2 Macc. iii. 5, 8, iv. 4, viii. 8, x. 11). In all these cases the word is given in A. V. as CELOSRYIA.

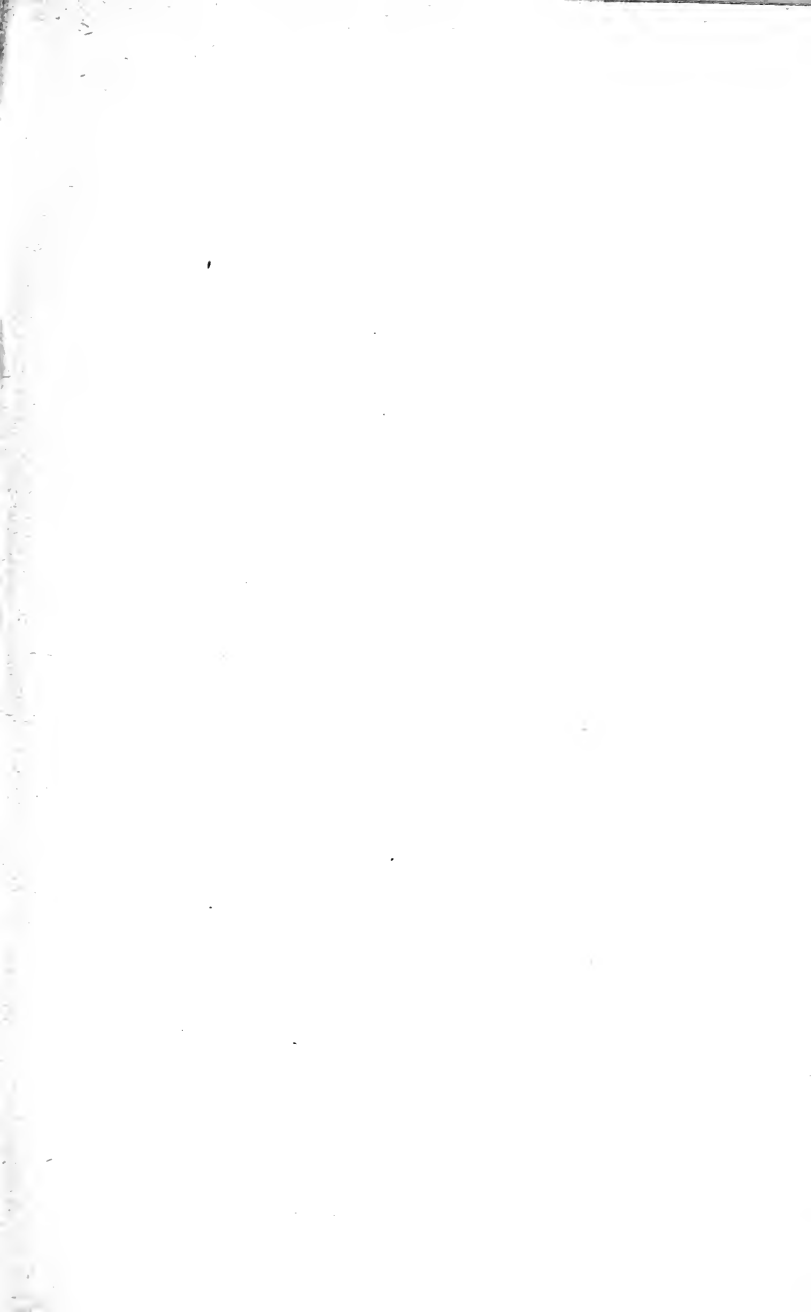
**COFFIN.** [BURIAL.]

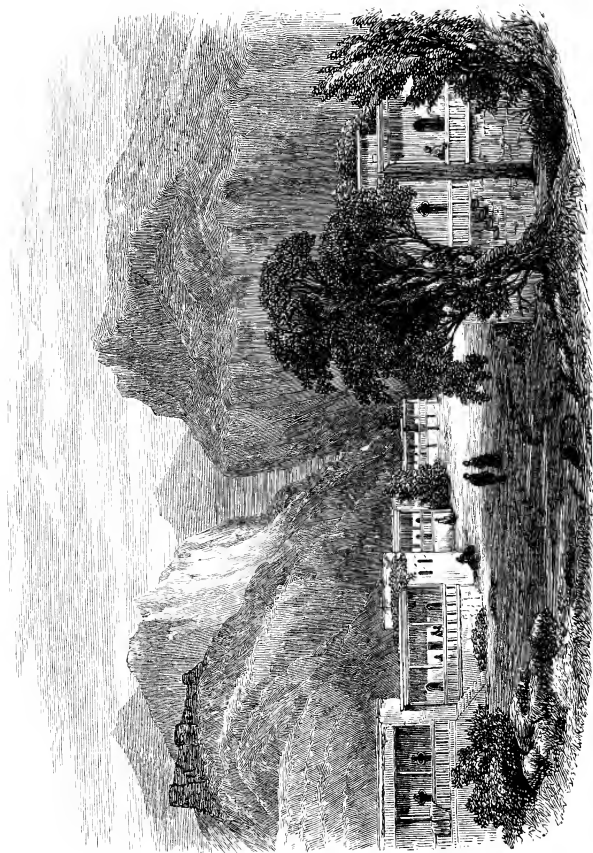
**COLLEGE, THE.** In 2 K. xxii. 14 it is said in the A. V. that Huldah the prophetess "dwelt in Jerusalem in the college" (Heb. *mishneh*), or, as the margin has it, "in the second part." The same part of the city is undoubtedly alluded to in Zeph. i. 10 (A. V. "the second"). It is probable that the *mishneh* was the "lower city," built on the hill Akra.

**COLONY**, a designation of Philippi, in Acts xvi. 12. After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi, Dyrrachium, and other cities. In this way Philippi was made a Roman colony with the "Jus Italicum."

**COLOSSE** (more properly COLOSÆ), a city in the upper part of the basin of the Maeander, on one of its affluents named the Lycus. Hierapolis and Laodicea were in its immediate neighbourhood (Col. ii. 1, iv. 13, 15, 16; see Rev. i. 11, iii. 14). Colossæ fell, as these other two cities rose in importance. It was situated close to the great road which led from Ephesus to the Euphrates. Hence our impulse would be to conclude that St. Paul passed this way, and founded or confirmed the Colossian Church on his third missionary journey (Acts xviii. 23, xix. 1).







COLOSSAE.

*To face p. 163.*

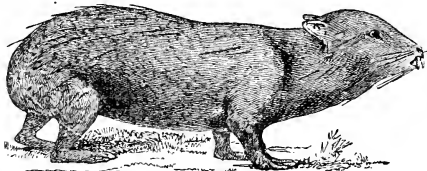
The most competent commentators, however, agree in thinking that Col. ii. 1, proves that St. Paul had never been there, when the Epistle was written. That the Apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Philemon 22 (compare Phil. ii. 24).

COLOSSIANS, THE EPISTLE TO THE, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), and apparently in that portion of it (Col. iv. 3, 4) when the Apostle's imprisonment had not assumed the more severe character which seems to be reflected in the Epistle to the Philippians (ch. i. 20, 21, 30, ii. 27), and which not improbably succeeded the death of Burrus in A.D. 62, and the decline of the influence of Seneca. This epistle was addressed to the Christians of the city of Colossae, and was delivered to them by Tychicus, whom the Apostle had sent both to them (ch. iv. 7, 8) and to the church of Ephesus (ch. vi. 21), to inquire into their state and to administer exhortation and comfort. The epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12; Philem. 23) and from Onesimus, both of whom appear to have been natives of Colossae. The main object of the epistle is to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ. The striking similarity between many portions of this epistle and of that of the Ephesians may be accounted for, (1) by the proximity in time at which the two epistles were written; (2) by the high probability that in two cities of Asia within a moderate distance from one another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The shorter and perhaps more vividly expressed Epistle to the Colossians seems to have been first written, and to have suggested the more comprehensive, more systematic, but less individualizing, epistle to the church of Ephesus.

CONCUBINE. The difference between wife and concubine was less marked among the Hebrews than among us, owing to the absence of moral stigma. The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife towards the same man. The difference probably lay in the absence of the right of the bill of divorce, without which the wife could not be repudiated. With regard to the children of

wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chr. i. 32), and their position and provision would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1) a Hebrew girl bought of her father; (2), a gentile captive taken in war; (3), a foreign slave bought, or (4), a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxi. 7; Deut. xxi. 10-14), but (3) was unrecognised, and (4) prohibited. Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of a family of rank and influence in Shechem, and such was probably the state of the Levite's concubine (Judg. xx.). The ravages of war among the male sex, or the impoverishment of families might often induce this condition. The case (1) was not a hard lot (Ex. xxi.). The provisions relating to (2) are merciful and considerate to a rare degree. In the books of Samuel and Kings the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2 Sam. xii. 8, xvi. 21; 1 K. ii. 22). To seize on royal concubines for his use was thus an usurper's first act. Such was probably the intent of Abner's act (2 Sam. iii. 7), and similarly the request on behalf of Adonijah was construed (1 K. ii. 21-24).

CONEY, (*Sháphán*), a gregarious animal of the class Pachydermata, which is found in Palestine, living in the caves and clefts of the rocks, and has been erroneously identified with the Rabbit or Coney. Its scientific name is *Hyrax Syriacus*. In Lev. xi. 5 and in Deut. xiv. 7 it is declared to be unclean, because it chews the cud, but does not divide the hoof. In Ps. civ. 18 we are told "the



Hyrax Syriacus. (From a specimen in the British Museum.)

rocks are a refuge for the coney," and in Prov. xxx. 26 that "the coney are but a feeble folk, yet make they their houses in the rocks." The Hyrax satisfies exactly the expressions in the two last passages. Its colour is grey or brown on the back, white on the belly; it is like the alpine marmot, scarcely of the size of the domestic cat, having long hair, a very short tail, and round ears. It is found on the Lebanon and in the Jordan and Dead Sea valleys.

**CONGREGATION.** This describes the Hebrew people in its collective capacity under its peculiar aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense as inclusive of foreign settlers (Ex. xii. 19); but more properly, as exclusively appropriate to the Hebrew element of the population (Num. xv. 15). Every circumcised Hebrew was a member of the congregation, and took part in its proceedings, probably from the time that he bore arms. The congregation occupied an important position under the Theocracy, as the *comitia* or national parliament, invested with legislative and judicial powers; each house, family, and tribe being represented by its head or father. The number of these representatives being inconveniently large for ordinary business, a further selection was made by Moses of 70, who formed a species of standing committee (Num. xi. 16). Occasionally indeed the whole body of the people was assembled at the door of the tabernacle, hence usually called the tabernacle of the congregation (Num. x. 3). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them (Josh. ix. 18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance. In the later periods of Jewish history the congregation was represented by the Sanhedrim.

**CON'AH.** [JECONIAH.]

**CONSECRATION.** [PRIEST.]

**CONVOCATION.** This term is applied invariably to meetings of a *religious* character, in contradistinction to *congregation*. With one exception (Is. i. 13), the word is peculiar to the Pentateuch.

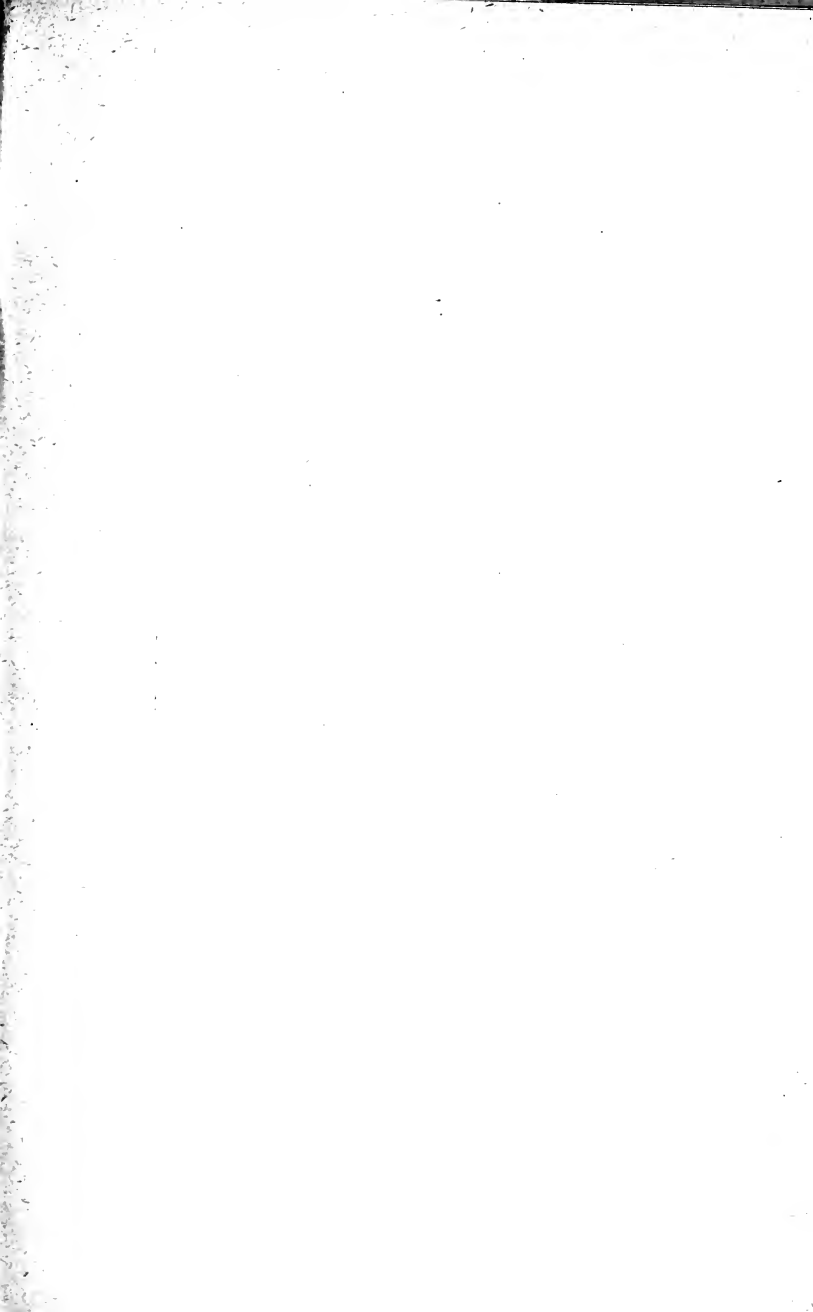
**CO'OS,** Acts xxi. 1. [Cos.]

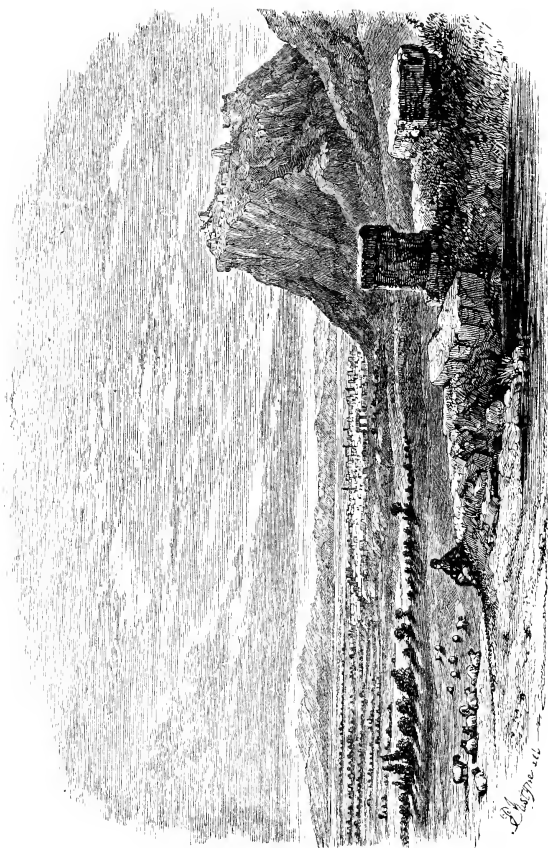
**COPPER,** Heb. *Néchôsheth*, in the A.V. always rendered "brass," except in Ezr. viii. 27, and Jer. xv. 12. This metal is usually found as pyrites (sulphuret of copper and iron), malachite (carb. of copper), or in the state of oxide, and occasionally in a native state, principally in the New World. It was almost exclusively used by the ancients for

common purposes; for which its elastic and ductile nature rendered it practically available. We read in the Bible of copper, possessed in countless abundance (2 Chr. iv. 18), and used for every kind of instrument; as chains (Judg. xvi. 21), pillars (1 K. vii. 15-21), lavers, the great one being called "the copper sea" (2 K. xxv. 13; 1 Chr. xviii. 8), and the other temple vessels. These were made in the foundry, with the assistance of Hiram, a Phœnician (1 K. vii. 13), although the Jews were not ignorant of metallurgy (Ez. xxii. 18; Deut. iv. 20, &c.), and appear to have worked their own mines (Deut. viii. 9; Is. li. 1). We read also of copper mirrors (Ex. xxxviii. 8; Job xxxvii. 18), and even of copper arms, as helmets, spears, &c. (1 Sam. xvii. 5, 6, 38; 2 Sam. xxi. 16). The expression "bow of steel," in Job xx. 24; Ps. xviii. 34, should be rendered "bow of copper." They could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it. The only place in the A. V. where "copper" is mentioned is Ezr. viii. 27 (cf. 1 Esd. viii. 57). These vessels may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius. In Ez. xxvii. 13 the importation of copper vessels to the markets of Tyre by merchants of Javan, Tubal, and Meshech is alluded to. Probably these were the Moschi, &c., who worked the copper-mines in the neighbourhood of Mount Caucasus. In 2 Tim. iv. 14 *χαλκεύς* is rendered "coppersmith," but the term is perfectly general.

**CORAL** occurs only, as the somewhat doubtful rendering of the Hebrew *rámôth*, in Job xxviii. 18, and in Ez. xxvii. 16. But "coral" has decidedly the best claim of any other substances to represent *rámôth*. With regard to the estimation in which coral was held by the Jews and other Orientals, it must be remembered that coral varies in price with us. Pliny says that the Indians valued coral as the Romans valued pearls.

**CORBAN**, an offering to God of any sort, bloody or bloodless, but particularly in fulfilment of a vow. The law laid down rules for vows, 1. affirmative; 2. negative (Lev. xxvii.; Num. xxx.). Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him some particular object whether of food or any other kind whatsoever. The thing thus interdicted was considered as Corban. A person might thus exempt himself from any inconvenient





CORINTH.

To face p. 105.

obligation under plea of corban. It was practices of this sort that our Lord reprehended (Matt. xv. 5; Mark vii. 11), as annulling the spirit of the law.

COR'E, Jude 11. [KORAH, 1.]

CORIANDER. The plant called *Coriandrum sativum* is found in Egypt, Persia, and India, and has a round tall stalk; it bears umbelliferous white or reddish flowers, from which arise globular, greyish, spicy seed-corns, marked with fine striae. It is mentioned twice in the Bible (Ex. xvi. 31; Num. xi. 7).

CORINTH. This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connexion with the early spread of Christianity. Geographically its situation was so marked, that the name of its *Isthmus* has been given to every narrow neck of land between two seas. But, besides this, the site of Corinth is distinguished by another conspicuous physical feature—viz. the *Aerocorinthus*, a vast citadel of rock, which rises abruptly to the height of 2000 feet above the level of the sea, and the summit of which is so extensive that it once contained a whole town. The situation of Corinth, and the possession of its eastern and western harbours (CENCHRÆÆ and LECHÆUM), are the secrets of its history. In the latest passages of Greek history Corinth held a conspicuous place. It is not the true Greek Corinth with which we have to do in the life of St. Paul, but the Corinth which was rebuilt and established as a Roman colony. The distinction between the two must be carefully remembered. The new city was hardly less distinguished than the old, and it acquired a fresh importance as the metropolis of the Roman province of ACHAIA. Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians. Corinth is still an episcopal see. The city has now shrunk to a wretched village, on the old site, and bearing the old name, which, however, is corrupted into *Gortho*. The Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which St. Paul borrows some of his most striking imagery in 1 Cor. and other epistles, was a short distance to the N.E. of Corinth, at the narrowest part of the Isthmus, near the harbour of Schoenus (now *Kalamāki*) on the Saronic gulf. The exact site of the temple is doubtful; but to the south are the remains

of the stadium, where the foot-races were run (1 Cor. ix. 24); to the east are those of the theatre, which was probably the scene of the pugilistic contests (ib. 26); and abundant on the shore are the small green pine-trees which gave the fading wreath (ib. 25) to the victors in the games.

CORINTHIANS, FIRST EPISTLE TO THE, was written by the Apostle St. Paul toward the close of his nearly three-years' stay at Ephesus (Acts xix. 10, xx. 31), which we learn from 1 Cor. xvi. 8, probably terminated with the Pentecost of A.D. 57 or 58. The bearers were probably (according to the common subscription) Stephanus, Fortunatus, and Achaicus, who had been recently sent to the Apostle, and who, in the conclusion of this epistle (ch. xvi. 17), are especially commended to the honourable regard of the church of Corinth. This varied and highly characteristic letter was addressed not to any party, but to the whole body of the large (Acts xviii. 8, 10) Judæo-Gentile (Acts xviii. 4) church of Corinth, and appears to have been called forth, 1st, by the information the Apostle had received from members of the household of Chloe (ch. i. 11), of the divisions that were existing among them, which were of so grave a nature as to have already induced the Apostle to desire Timothy to visit Corinth (ch. iv. 17) after his journey to Macedonia (Acts xix. 22); 2ndly, by the information he had received of a grievous case of incest (ch. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (ch. vi. 1, sq.) and church discipline (ch. xi. 20 sq.), but, as it would also seem, of doctrine (ch. xv.); 3rdly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice. Two special points deserve separate consideration:—1. *The state of parties* at Corinth at the time of the Apostle's writing. The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows:—The Corinthian church was planted by the Apostle himself (1 Cor. iii. 6), in his second missionary journey (Acts xviii. 1, sq.). He abode in the city a year and a half (ch. xviii. 11). A short time after the Apostle had left the city the eloquent Jew of Alexandria, Apollos, went to Corinth (Acts xix. 1). This circumstance of the visit of Apollos, appears to have formed the commencement of a gradual division into two parties, the followers of St. Paul, and the followers of Apollos (comp. ch. iv. 6). These divisions, however, were to be multiplied; for, as it would seem, shortly after the departure of Apollos, Judaizing teachers,

supplied probably with letters of commendation (2 Cor. iii. 1) from the church of Jerusalem, appear to have come to Corinth and to have preached the Gospel in a spirit of direct antagonism to St. Paul *personally*. To this third party we may perhaps add a fourth that, under the name of "the followers of Christ" (ch. i. 12), sought at first to separate themselves from the factious adherence to particular teachers, but eventually were driven by antagonism into positions equally sectarian and inimical to the unity of the church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the Apostle writes; and in the outset of the epistle (ch. i.-iv. 21) we have his noble and impassioned protest against this fourfold rendering of the robe of Christ.—2. *The number of epistles* written by St. Paul to the Corinthian church will probably remain a subject of controversy to the end of time. The well-known words (ch. v. 9) do certainly seem to point to some former epistolary communication to the church of Corinth. The whole context seems in favour of this view, though the Greek commentators are of the contrary opinion, and no notice has been taken of the lost epistle by any writers of antiquity.

CORINTHIANS, SECOND EPISTLE TO THE, was written a few months subsequently to the first, in the same year,—and thus, if the dates assigned to the former epistle be correct, about the autumn of A.D. 57 or 58, a short time previous to the Apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (see ch. i. 8), but Macedonia (ch. vii. 5, viii. 1, ix. 2), whither the Apostle went by way of Troas (ch. ii. 12), after waiting a short time in the latter place for the return of Titus (ch. ii. 13). The Vatican MS., the bulk of later MSS., and the old Syr. version, assign Philippi as the exact place whence it was written; but for this assertion we have no certain grounds to rely on: that the bearers, however, were Titus and his associates (Luke?) is apparently substantiated by ch. viii. 23, ix. 3, 5. The epistle was occasioned by the information which the Apostle had received from Titus, and also, as it would certainly seem probable, from Timothy, of the reception of the first epistle. This information, as it would seem from our present epistle, was mainly favourable; the better part of the church were returning back to their spiritual allegiance to their founder (ch. i. 13, 14, vii. 9, 15, 16), but there was still a faction, possibly of the Judaizing members (comp. ch. xi. 22), that were sharpened

into even a more keen animosity against the Apostle personally (ch. x. 1, 10), and more strenuously denied his claim to Apostleship. The contents of this epistle are thus very varied, but may be divided into *three* parts:—1st, the Apostle's account of the character of his spiritual labours, accompanied with notices of his affectionate feelings towards his converts (ch. i.-vii.); 2ndly, directions about the collections (ch. viii., ix.); 3rdly, defence of his own Apostolical character (ch. x.-xiii. 10). The principal historical difficulty connected with the epistle relates to the number of visits made by the Apostle to the church of Corinth. The words of this epistle (ch. xii. 14, xiii. 1, 2) seem distinctly to imply that St. Paul had visited Corinth *twice* before the time at which he now writes. St. Luke, however, only mentions *one* visit prior to that time (Acts xviii. 1, sq.); for the visit recorded in Acts xx. 2, 3, is confessedly subsequent. We must assume that the Apostle made a visit to Corinth which St. Luke did not record, probably during the period of his three years' residence at Ephesus.

CORMORANT. The representative in the A. V. of the Hebrew words *kāath* and *shālāc*. As to the former, see PELICAN. *Shālāc* occurs only as the name of an unclean bird in Lev. xi. 17; Deut. xiv. 17. The word has been variously rendered. The etymology points to some plunging bird: the common cormorant (*Phalacrocorax carbo*), which some writers have identified with the *Shālāc*, is unknown in the eastern Mediterranean; another species is found S. of the Red Sea, but none on the W. coast of Palestine.

CORN. The most common kinds were wheat, barley, spelt (A. V., Ex. ix. 32, and Is. xxviii. 25, "rie;" Ez. iv. 9, "fitches"), and millet; oats are mentioned only by rabbinical writers. Corn-crops are still reckoned at twentyfold what was sown, and were anciently much more. "Seven ears on one stalk" (Gen. xli. 22) is no unusual phenomenon in Egypt at this day. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. Wheat (see 2 Sam. iv. 6) was stored in the house for domestic purposes. It is at present often kept in a dry well, and perhaps the "ground corn" of 2 Sam. xvii. 19 was meant to imply that the well was so used. From Solomon's time (2 Chr. ii. 10, 15), as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grain was largely taken by her commercial neighbour Tyre (Ez. xxvii. 17; comp. Am. viii. 5). "Plenty of corn" was part of Jacob's blessing (Gen. xxviii. 28; comp. Ps. lxxv. 13).



**CORNE'LIUS**, a Roman centurion of the Italian cohort stationed in Caesarea (Acts x. 1, &c.), a man full of good works and alms-deeds. With his household he was baptised by St. Peter, and thus Cornelius became the first-fruits of the Gentile world to Christ.

**CORNER**. The "corner" of the field was not allowed (Lev. xix. 9) to be wholly reaped. It formed a right of the poor to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. On the principles of the Mosaic polity every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggared. Hence its indigent members had the claims of kindred on the "corners," &c., of the field which their landed brethren reaped. In the later period of the prophets their constant complaints concerning the defrauding the poor (Is. x. 2; Am. v. 11, viii. 6) seem to show that such laws had lost their practical force. Still later, under the Scribes, minute legislation fixed one-sixtieth as the portion of a field which was to be left for the legal "corner." The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This "corner" was, like the gleanings, tithe-free.

**CORNER-STONE**, a quooin or corner-stone, of great importance in binding together the sides of a building. Some of the corner-stones in the ancient work of the Temple foundations are 17 or 19 feet long, and 7½ feet thick. At Nineveh the corners are sometimes formed of one angular stone. The phrase "corner-stone" is sometimes used to denote any principal person, as the princes of Egypt (Is. xix. 13), and is thus applied to our Lord (Is. xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6, 7).

**CORNET** (Heb. *Shôphâr*), a loud-sounding instrument, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signals, for announcing the "Jubile" (Lev. xxv. 9), for proclaiming the new year, for the purposes of war (Jer. iv. 5, 19; comp. Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ez. xxxiii. 4, 5). *Shôphâr* is generally rendered in the A. V. "trumpet," but "cornet" (the more correct translation) is used in 2 Chr. xv. 14; Ps. xcvi. 6; Hos. v. 8; and 1 Chr. xv. 28. "Cornet" is also employed in Dan. iii. 5, 7, 10, 15, for the Chaldee *Keren* (literally a horn). The silver trumpets which Moses was charged to furnish for the Israelites, were to be used for the following purposes: for the calling together of the assembly, for the journeying of

camp, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (Num. x. 1-10). In the age of Solomon the "silver trumpets" were increased in number to 120 (2 Chr. v. 12); and, independently of the objects for which they had been first introduced, they were now employed in the orchestra of the Temple as an accompaniment to songs of thanksgiving and praise. The sounding of the cornet was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month under the denomination of "a day of blowing trumpets" (Num. xxix. 1), or "memorial of blowing of trumpets" (Lev. xxiii. 24). [TRUMPETS, FEAST OF.]

**COS** or **CO'OS** (now *Stanchio* or *Stanko*). This small island of the Grecian Archipelago has several interesting points of connexion with the Jews. It is specified as one of the places which contained Jewish residents (1 Macc. xv. 23). Julius Caesar issued an edict in favour of the Jews of Cos. Herod the Great conferred many favours on the island. St. Paul, on the return from his third missionary journey, passed the night here, after sailing from *Miletus*. The chief town (of the same name) was on the N.E. near a promontory called *Scandarium*: and perhaps it is to the town that reference is made in the Acts (xxi. 1).

**COTTON**, Heb. *carpas* (comp. Lat. *carbasus*) Esth. i. 6, where the Vulg. has *carbasini coloris*, as if a colour, not a material (so in A. V. "green") were intended. There is a doubt whether under *Shêsh*, in the earlier, and *Bûts*, in the later books of the O. T., rendered in the A. V. by "white linen," "fine linen," &c., cotton may have been included as well. The dress of the Egyptian priests, at any rate in their ministrations, was without doubt of linen (Herod. ii. 37). Cotton is now both grown and manufactured in various parts of Syria and Palestine; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen. [LINEN.]

**COUCH**. [BED.]

**COUNCIL**. 1. The great council of the Sanhedrim, which sat at Jerusalem. [SANHEDRIM.] 2. The lesser courts (Matt. x. 17; Mark xiii. 9), of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point. The existence of local courts, however constituted, is clearly implied in the passages quoted from the N. T.; and perhaps the "judgment" (Matt. v. 21) applies to them. 3. A kind of jury or privy council (Acts xxv. 12), consisting of a certain num-

ber of assessors, who assisted Roman governors in the administration of justice and other public matters.

COURT (Heb. *châtsér*), an open enclosure, applied in the A. V. most commonly to the enclosures of the Tabernacle and the Temple (Ex. xxvii. 9, xl. 33; Lev. vi. 16; 1 K. vi. 36, vii. 8; 2 K. xxiii. 12; 2 Chr. xxxiii. 5, &c.)

COVENANT. The Heb. *bērîth* means primarily "a cutting," with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Gen. xv.; Jer. xxxiv. 18, 19). In the N. T. the corresponding word is *diathêcê* (*διαθήκη*), which is frequently, though by no means uniformly, translated *testament* in the Authorised Version. In its Biblical meaning of a compact or agreement between two parties, the word is used—1. *Improperly, of a covenant between God and man*. Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (Gal. iii. 15 ff.) or act of mere favour (Ps. lxxxix. 28). Thus the assurance given by God after the Flood, that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a covenant (Gen. ix.; Jer. xxxiii. 20). Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed, in conformity to human custom, by an oath (Deut. iv. 31; Ps. lxxxix. 3), to be sanctioned by curses to fall upon the unfaithful (Deut. xxix. 21), and to be accompanied by a sign, such as the rainbow (Gen. ix.), circumcision (Gen. xvii.), or the Sabbath (Ex. xxxi. 16, 17).—2. *Properly, of a covenant between man and man, i.e. a solemn compact or agreement, either between tribes or nations* (1 Sam. xi. 1; Josh. ix. 6, 15), or between individuals (Gen. xxxi. 44), by which each party bound himself to fulfil certain conditions, and was assured of receiving certain advantages. In making such a covenant God was solemnly invoked as witness (Gen. xxxi. 50), and an oath was sworn (Gen. xxi. 31). A sign or witness of the covenant was sometimes framed, such as a gift (Gen. xxi. 30), or a pillar, or heap of stones erected (Gen. xxxi. 52). The marriage compact is called "the covenant of God" (Prov. ii. 17; see Mal. ii. 14). The word covenant came to be applied to a sure ordinance such as that of the shew-bread (Lev. xxiv. 8); and is used figuratively in such expressions as a covenant with death

(Is. xxviii. 18), or with the wild beasts (Hos. ii. 18).

COW. [BULL.]

CRANE. There can be little doubt that the A. V. is incorrect in rendering *sûs* by "crane," which bird is probably intended by the Hebrew word *'âgûr*, translated "swallow," by the A. V. [SWALLOW.] Mention is made of the *sûs* in Hezekiah's prayer (Is. xxxviii. 14), "Like a *sûs* or an *'âgûr* so did I twitter"; and again in Jer. viii. 7 these two words occur in the same order, from which passage we learn that both birds were migratory. According to the testimony of most of the ancient versions, *sûs* denotes a "swallow."

CRES'CENS (2 Tim. iv. 10), an assistant of St. Paul, said to have been one of the seventy disciples. According to early tradition, he preached the Gospel in Galatia. Later tradition makes him preach in Gaul, and found the Church at Vienne.

CRETE, the modern *Candia*. This large island, which closes in the Greek Archipelago on the S., extends through a distance of 140 miles between its extreme points of Cape SALMONE (Acts xxvii. 7) on the E. and Cape Criumetopon beyond PHOENICE or Phoenix (*ib.* 12) on the W. Though extremely bold and mountainous, this island has very fruitful valleys, and in early times it was celebrated for its hundred cities. It seems likely that a very early acquaintance existed between the Cretans and the Jews. There is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great and the final destruction of Jerusalem. Gortyna seems to have been their chief residence (1 Macc. xv. 23). Thus the special mention of Cretans (Acts ii. 11) among those who were at Jerusalem at the great Pentecost is just what we should expect. No notice is given in the Acts of any more direct evangelisation of Crete; and no absolute proof can be adduced that St. Paul was ever there before his voyage from Caesarea to Puteoli. The circumstances of St. Paul's recorded visit were briefly as follows:—The wind being contrary when he was off CNIDUS (Acts xxvii. 7), the ship was forced to run down to Cape Salmone, and thence under the lee of Crete to FAIR HAVENS, which was near a city called LASAEA (v. 8). Thence, after some delay, an attempt was made, on the wind becoming favourable, to reach Phoenix for the purpose of wintering there (v. 12). The next point of connexion between St. Paul and this island is found in the epistle to Titus. It is evident from Tit. i. 5, that the Apostle himself was here at no long interval of time before he

wrote the letter. In the course of the letter (Tit. i. 12) St. Paul adduces from Epimenides, a Cretan sage and poet, a quotation in which the vices of his countrymen are described in dark colours. The truth of their statement is abundantly confirmed by other ancient writers.

CRETES (Acts ii. 11). Cretans, inhabitants of Crete.

CRIS'PUS, ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14). According to tradition, he became afterwards Bishop of Aegina.

CROSS. As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror. But after the celebrated vision of Constantine, he ordered his friends to make a cross of gold and gems, such as he had seen, and "the towering eagles resigned the flags unto the cross," and "the tree of cursing and shame" "sat upon the sceptres and was engraved and signed on the foreheads of kings" (Jer. Taylor, *Life of Christ*, iii. xv. 1). The new standards were called by the name *Labarum*, and may be seen on the



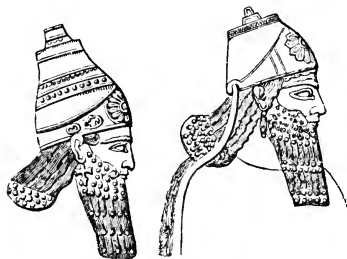
The *Labarum*. (From a coin in the British Museum.)

coins of Constantine the Great and his nearer successors. The Latin cross, on which our Lord suffered, was in the form of the letter T, and had an upright above the crossbar, on which the "title" was placed. There was a projection from the central stem, on which

the body of the sufferer rested. This was to prevent the weight of the body from tearing away the hands. Whether there was also a support to the feet (as we see in pictures), is doubtful. An inscription was generally placed above the criminal's head, briefly expressing his guilt, and generally was carried before him. It was covered with white gypsum, and the letters were black. It is a question whether tying or binding to the cross was the more common method. That our Lord was *nailed*, according to prophecy, is certain (John xx. 25, 27, &c.; Zech. xii. 10; Ps. xxii. 16). It is, however, extremely probable that both methods were used at once. The cross on which our Saviour suffered is said to have been discovered in A.D. 326, and to this day the supposed title, or rather fragments of it, are shown to the people once a year in the church of Sta. Croce in Gerusalemme at Rome. It was not till the 6th century that the emblem of the cross became the *image* of the crucifix. As a symbol the use of it was frequent in the early Church. It was not till the 2nd century that any particular efficacy was attached to it. [CRUCIFIXION.]

CROWN. This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; they gradually developed into turbans, which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. Both the ordinary priests and the high-priest wore them. The common "bonnet" (Ex. xxviii. 37, xxix. 6, &c.), formed a sort of linen fillet or crown. The mitre of the high-priest (used also of a regal crown, Ez. xxi. 26) was much more splendid (Ex. xxviii. 36; Lev. viii. 9). It had a second fillet of blue lace, and over it a golden diadem (Ex. xxix. 6). The gold band was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription "Holiness to the Lord" (comp. Rev. xvii. 5). There are many words in Scripture denoting a crown besides those mentioned: the head-dress of bridegrooms (Is. lxi. 10; Bar. v. 2; Ez. xxiv. 17), and of women (Is. iii. 20); a head-dress of great splendour (Is. xxviii. 5); a wreath of flowers (Prov. i. 9, iv. 9); and a common tiara or turban (Job xxix. 14; Is. iii. 23). The general word is '*atârâh*, and we must attach to it the notion of a costly *turban* irradiated with pearls and gems of priceless value, which often form *aigrettes* for feathers, as in the crowns of modern Asiatic sovereigns.

Such was probably the crown, which with its precious stones weighed (or rather "was worth") a talent, taken by David from the king of Ammon at Rabbah, and used as the state crown of Judah (2 Sam. xii. 30). In Rev. xii. 3, xix. 12, allusion is made to "many crowns" worn in token of extended dominion. The laurel, pine, or parsley crowns given to victors in the great games of Greece are finely alluded to by St. Paul (1 Cor. ix. 25; 2 Tim. ii. 5, &c.).



Crowns worn by Assyrian kings. (From Nimroud and Kouyunjik).

**CROWN OF THORNS**, Matt. xxvii. 29. Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain as has generally been supposed. The Rhamnus or Spina Christi, although abundant in the neighbourhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven into a wreath. Had the acacia been intended, as some suppose, the phrase would have been different. Obviously some small flexible thorny shrub is meant; perhaps *Capparis spinosa*.

**CRUCIFIXION** was in use among the Egyptians (Gen. xl. 19), the Carthaginians, the Persians (Esth. vii. 10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans also the degradation was a part of the infliction, and the punishment if applied to freemen was only used in the case of the vilest criminals. Our Lord was condemned to it by the popular cry of the Jews (Matt. xxvii. 23) on the charge of sedition against Caesar (Luke xxiii. 2), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. The

scarlet robe, crown of thorns, and other insults to which our Lord was subjected were illegal, and arose from the spontaneous petulance of the brutal soldiery. But the punishment properly commenced with scourging, after the criminal had been stripped. It was inflicted not with the comparatively mild rods, but the more terrible scourge (2 Cor. xi. 24, 25), which was not used by the Jews (Deut. xxv. 3). Into these scourges the soldiers often stuck nails, pieces of bone, &c., to heighten the pain, which was often so intense that the sufferer died under it. In our Lord's case, however, this infliction seems neither to have been the legal scourging after sentence, nor yet the examination by torture (Acts xxii. 24), but rather a scourging *before* the sentence, to excite pity and procure immunity from further punishment (Luke xxiii. 22; John xix. 1). The criminal carried his own cross, or at any rate a part of it. The place of execution was outside the city (1 K. xxi. 13; Acts vii. 58; Heb. xiii. 12), often in some public road or other conspicuous place. Arrived at the place of execution, the sufferer was stripped naked, the dress being the perquisite of the soldiers (Matt. xxvii. 35). The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth, and he was lifted upon it, or else stretched upon it on the ground, and then lifted with it. Before the nailing or binding took place, a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Prov. xxxi. 6), usually "of wine mingled with myrrh," because myrrh was soporific. Our Lord refused it that his senses might be clear (Matt. xxvii. 34; Mark xv. 23). He was crucified between two "thieves" or "malefactors," according to prophecy (Is. liii. 12); and was watched according to custom by a party of four soldiers (John xix. 23) with their centurion (Matt. xxvii. 66), whose express office was to prevent the stealing of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation. But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus. Fracture of the legs was especially adopted by the Jews to hasten death (John xix. 31). But the unusual rapidity of our Lord's death was due to the depth of His previous agonies, or may be sufficiently accounted for simply from peculiarities of constitution. Pilate expressly satisfied himself of the actual death by questioning the centurion (Mark xv. 44). In most cases the

body was suffered to rot on the cross by the action of sun and rain, or to be devoured by birds and beasts. Sepulture was generally therefore forbidden; but in consequence of Deut. xxi. 22, 23, an express national exception was made in favour of the Jews (Matt. xxvii. 58). This accursed and awful mode of punishment was happily abolished by Constantine.

CRUSE, a vessel for holding water, such as was carried by Saul when on his night expedition after David (1 Sam. xxvi. 11, 12, 16), and by Elijah (1 K. xix. 6). In a similar case in the present day this would be a globular vessel of blue porous clay about 9 inches diameter, with a neck of about 3 inches long, a small handle below the neck, and opposite the handle a straight spout, with an orifice about the size of a straw, through which the water is drunk or sucked.

CRYSTAL, the representative in the A. V. of two Hebrew words.—1. *Zecûrîth* occurs only in Job xxviii. 17, where "glass" probably is intended.—2. *Kerach* occurs in numerous passages in the O. T. to denote "ice," "frost," &c.; but once only (Ez. i. 22), as is generally understood, to signify "crystal." The ancients supposed rock-crystal to be merely ice congealed by intense cold. The similarity of appearance between ice and crystal caused no doubt the identity of the terms to express these substances. The Greek word occurs in Rev. iv. 6, xxii. 1. It may mean either "ice" or "crystal."

CUBIT. [MEASURES.]

CUCKOO (Heb. *shachaph*). There does not appear to be any authority for this translation of the A. V.; the Heb. word occurs twice only (Lev. xi. 16; Deut. xiv. 15), as the name of some unclean bird, and may probably indicate some of the larger petrels, which abound in the east of the Mediterranean.

CUCUMBERS (Heb. *kishshûm*). This word occurs, in Num. xi. 5, as one of the good things of Egypt for which the Israelites longed. There is no doubt as to the meaning of the Hebrew. Egypt produces excellent cucumbers, melons, &c., the *Cucumis chate* being the best of its tribe yet known. This plant grows in the fertile earth around Cairo after the inundation of the Nile, and not elsewhere in Egypt. The *C. chate* is a variety only of the common melon (*C. melo*); it was once cultivated in England and called "the round-leaved Egyptian melon;" but it is rather an insipid sort. Besides the *Cucumis chate*, the common cucumber (*C. sativus*), of which the Arabs distinguish a number of varieties, is common in Egypt. "Both *Cucumis chate* and *C. sativus*," says Mr. Tris-

tram, "are now grown in great quantities in Palestine: on visiting the Arab school in Jerusalem (1858) I observed that the dinner which the children brought with them to school consisted, without exception, of a piece of barley-cake and a raw cucumber, which they eat rind and all." The "lodge in a garden of cucumbers" (Is. i. 8) is a rude temporary shelter, erected in the open grounds where vines, cucumbers, gourds, &c., are grown, in which some lonely man or boy is set to watch, either to guard the plants from robbers, or to scare away the foxes and jackals from the vines.

CUMMIN, one of the cultivated plants of Palestine (Is. xxviii. 25, 27; Matt. xxiii. 23). It is an umbelliferous plant something like fennel. The seeds have a bitterish warm taste with an aromatic flavour. The Maltese are said to grow it at the present day, and to thresh it in the manner described by Isaiah.

CUP. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phoenicians, who were celebrated in that branch of workmanship. Egyptian cups were of various shapes, either with handles or without them. In Solomon's time all his drinking-vessels were of gold, none of silver (1 K. x. 21). Babylon is compared to a golden cup (Jer. li. 7). The great laver, or "sea," was made with a rim like the rim of a cup (*Cûs*), "with flowers of lilies" (1 K. vii. 26), a form which the Persepolitan cups resemble. The common form of modern Oriental cups is represented in the accompanying drawing. The cups of the N. T. were often no doubt formed on Greek and Roman models. They were sometimes of gold (Rev. xvii. 4).



Modern Egyptian drinking-cup, one-fifth of the real size. (Lane.)

CUPBEARER. An officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 K. x. 5). The chief cupbearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xl. 1, 21, xli. 9). Rabshakeh appears from his name to have filled a like office in the Assyrian court (2 K. xviii. 17).

Nehemiah was cupbearer to Artaxerxes Longimanus king of Persia (Neh. i. 11, ii. 1).

CUSH, the name of a son of Ham, apparently the eldest, and of a territory or territories occupied by his descendants. — 1. In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush begat Nimrod" (Gen. x. 8; 1 Chr. i. 10). — 2. Cush as a country appears to be African in all passages except Gen. ii. 13. We may thus distinguish a primeval and a post-diluvian Cush. The former was encompassed by Gibon, the second river of Paradise: it would seem therefore to have been somewhere to the northward of Assyria. It is possible that the African Cush was named from this elder country. In the ancient Egyptian inscriptions Ethiopia above Egypt is termed Kesh or Kesh, and this territory probably perfectly corresponds to the African Cush of the Bible. The Cushites however had clearly a wider extension, like the Ethiopians of the Greeks, but apparently with a more definite ethnic relation. The Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia, Arabia, and Ethiopia. Zerah the Cushite (A. V. "Ethiopian") who was defeated by Asa, was most probably a king of Egypt, certainly the leader of an Egyptian army.

CU'SHAN (Hab. iii. 7), possibly the same as Cushan-rishathaim (A. V. Chushan-) king of Mesopotamia (Judg. iii. 8, 10).

CU'SHI. Properly "the Cushite," "the Ethiopian," a man apparently attached to Joab's person (2 Sam. xviii. 21, 22, 23, 31, 32).

CUTH or CU'THAH, one of the countries whence Shalmaneser introduced colonists into Samaria (2 K. xvii. 24, 30). Its position is undecided; but it may perhaps be identified with the Cossaei, a warlike tribe, who occupied the mountain ranges dividing Persia and Media.

CUTTING OFF FROM THE PEOPLE. [EXCOMMUNICATION.]

CUTTINGS [IN THE FLESH]. The prohibition (Lev. xix. 28) against marks or cuttings in the flesh for the dead must be taken in connexion with the parallel passages (Lev. xxi. 5; Deut. xiv. 1), in which shaving the head with the same view is equally forbidden. The ground of the prohibition will be found in the superstitious or inhuman practices prevailing among heathen nations. The priests of Baal cut themselves with knives to propitiate the god "after their manner" (1 K. xviii. 28). Lucian, speaking of the Syrian priestly attendants of this mock deity, says, that using violent gestures they cut

their arms and tongues with swords. The prohibition, therefore, is directed against practices prevailing not among the Egyptians whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbours. But there is another usage contemplated more remotely by the prohibition, viz., that of printing marks, tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or adscription. This is evidently alluded to in the Revelation of St. John (xiii. 16, xvii. 5, xix. 20), and, though in a contrary direction, by Ezekiel (ix. 4), by St. Paul (Gal. vi. 17), in the Revelation (vii. 3), and perhaps by Isaiah (xliv. 5) and Zechariah (xiii. 6).

CYMBAL, CYMBALS, a percussive musical instrument. Two kinds of cymbals are mentioned in Ps. cl. 5, "loud cymbals" or *castagnettes*, and "high-sounding cymbals." The former consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were struck together to produce a great noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments. The use of cymbals was not necessarily restricted to the worship of the Temple or to sacred occasions: they were employed for military purposes, and also by Hebrew women as a musical accompaniment to their national dances. Both kinds of cymbals are still common in the East in military music, and Niebuhr often refers to them in his travels. The "bells" of Zech. xiv. 20, were probably concave pieces or plates of brass which the people of Palestine and Syria attached to horses by way of ornament.

CYPRESS (Heb. *tirzâh*). The Heb. word is found only in Is. xlv. 14. We are quite unable to assign any definite rendering to it. The true cypress is a native of the Taurus. The Hebrew word points to some tree with a hard grain, and this is all that can be positively said of it.

CYPRUS. This island was in early times in close commercial connexion with Phoenicia; and there is little doubt that it is referred to in such passages of the O. T. as Ez. xxvii. 6. [CHRISTIAN.] Possibly Jews may have settled in Cyprus before the time of Alexander. Soon after his time they were numerous in the island, as is distinctly implied in 1 Macc. xv. 23. The first notice of it in the N. T. is in Acts iv. 36, where it is mentioned as the native place of Barnabas. In Acts xi. 19, 20, it appears prominently in connexion with the earliest spreading of Christianity, and is again mentioned in con-

nexion with the missionary journeys of St. Paul (Acts xiii. 4-13, xv. 39, xxi. 3), and with his voyage to Rome (xxvii. 4). The island became a Roman province (B.C. 58) under circumstances discreditable to Rome. At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial province; but the emperor afterwards gave it up to the Senate. The proconsul appears to have resided at Paphos on the west of the island.

CYRE'NE, the principal city of that part of northern Africa, which was anciently called Cyrenaica, and also (from its five chief cities) Pentapolitana. This district was that wide projecting portion of the coast (corresponding to the modern *Tripoli*), which was separated from the territory of Carthage on the one hand, and that of Egypt on the other. The points to be noticed in reference to Cyrene as connected with the N. T. are these,—that, though on the African coast, it was a Greek city; that the Jews were settled there in large numbers, and that under the Romans it was politically connected with Crete. The Greek colonisation of this part of Africa under Battus began as early as B.C. 631. After the death of Alexander the Great, it became a dependency of Egypt. It is in this period that we find the Jews established there with great privileges, having been introduced by Ptolemy the son of Lagus. Soon after the Jewish war they rose against the Roman power. In the year B.C. 75 the territory of Cyrene was reduced to the form of a province. On the conquest of Crete (B.C. 67) the two were united in one province, and together frequently called Creta-Cyrene. The numbers and position of the Jews in Cyrene prepare us for the frequent mention of the place in the N. T. in connexion with Christianity. Simon, who bore our Saviour's cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26) was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Acts ii. 10). They even gave their name to one of the synagogues in Jerusalem (ib. vi. 9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (xi. 20). Lucius of Cyrene (xiii. 1) is traditionally said to have been the first bishop of his native district.

CYRE'NIUS, the literal English rendering in the A. V. of the Greek name, which is itself the Greek form of the Roman name of QUIRINUS. The full name is Publius Sulpicius Quirinus. He was consul B.C. 12, and made governor of Syria after the banishment of Archelaus in A.D. 6. He was sent to make

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an enrolment of property in Syria, and made accordingly, both there and in Judaea, a census or ἀπογραφή. But this census seems in Luke (ii. 2) to be identified with one which took place at the time of the birth of Christ. Hence has arisen a considerable difficulty, but there is good reason for believing that Quirinus was *twice* governor of Syria, and that his first governorship extended from B.C. 4 (the year of Christ's birth) to B.C. 1, when he was succeeded by M. Lollius.

CYRUS, the founder of the Persian empire (see Dan. vi. 28, x. 1, 13; 2 Chr. xxxvi. 22, 23), was, according to the common legend, the son of Mandane, the daughter of Astyages the last king of Media, and Cambyses a Persian of the royal family of the Achaemenidae. In consequence of a dream, Astyages, it is said, designed the death of his infant grandson, but the child was spared by those whom he charged with the commission of the crime, and was reared in obscurity under the name of Agradates. When he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had at that time alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of the Median king B.C. 559, near Pasargadae. After consolidating the empire which he thus gained, Cyrus entered on that career of conquest which has made him the hero of the east. In B.C. 546 (?) he defeated Croesus, and the kingdom of Lydia was the prize of his success. Babylon fell before his army, and the ancient dominions of Assyria were added to his empire (B.C. 538). Afterwards he attacked the Massagetae, and according to Herodotus fell in a battle against them B.C. 529. His tomb is still shown at Pasargadae, the scene of his first decisive victory. Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Is. xlv. 28) recognised in him "a shepherd" of the Lord, an "anointed" king (Is. xlv. 1). The edict of Cyrus for the rebuilding of the Temple (2 Chr. xxxvi. 22, 23; Ezr. i. 1-4, iii. 7, iv. 3, v. 13, 17, vi. 3) was in fact the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked

DAB'AREH (Josh. xxi. 28), or DABERATH, a town on the boundary of Zebulun (Josh. xix. 12) named as next to Chisloth-Tabor. But in 1 Chr. vi. 72, and in Josh.

xxi. 28, it is said to belong to Issachar. Under the name of *Debarieh* it still lies at the western foot of Tabor.

DA'GON, apparently the masculine (1 Sam. v. 3, 4) correlative of Atargatis, was the national god of the Philistines. The most famous temples of Dagon were at Gaza (Judg. xvi. 21-30) and Ashdod (1 Sam. v. 5, 6; 1 Chr. x. 10). The latter temple was destroyed by Jonathan in the Maccabean wars (1 Macc. x. 83, 84, xi. 4). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon (near Jamnia), and Beth-Dagon in Judah (Josh. xv. 41) and Asher (Josh. xix. 27). Dagon was represented with the face and hands of a man and the tail of a fish (1 Sam. v. 5). The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by seafaring tribes in the representation of their gods.



Fish-god. From Nimroud. (Lyard)

DAI'SAN, 1 Esd. v. 31 = REZIN (Ezr. ii. 48), by the commonly repeated change of R to D.

DALAI'AH. The sixth son of Elieonai, a descendant of the royal family of Judah (1 Chr. iii. 24).

DALMANU'THA, a town on the west side of the Sea of Galilee near Magdala (Matt. xv. 39 and Mark viii. 10). [MAGDALA.] Dalmanutha probably stood at the place called *'Ain-el-Bârîdeh*, "the cold Fountain."

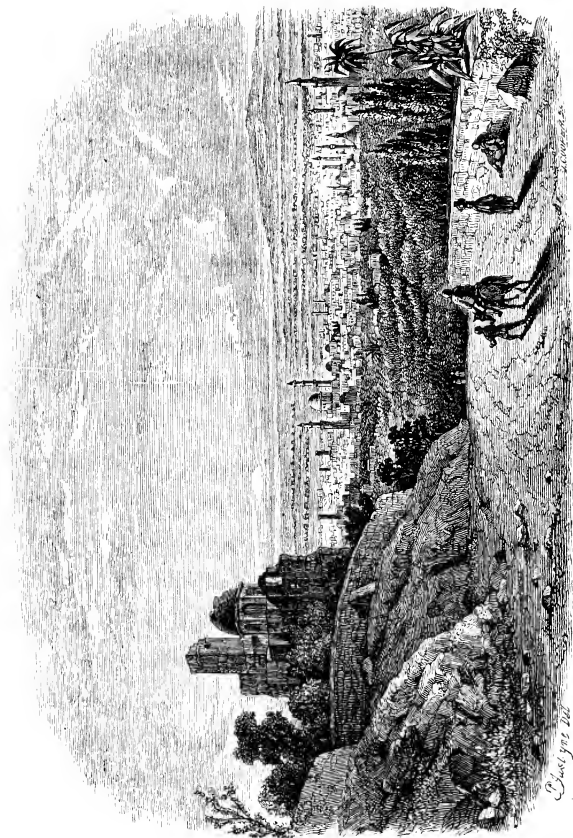
DALMA'TIA, a mountainous district on the eastern coast of the Adriatic Sea, extending from the river Naro in the S. to the Savus in the N. St. Paul sent Titus there (2 Tim. iv. 10), and he himself had preached the Gospel in its immediate neighbourhood (Rom. xv. 19).

DAM'ARIS, an Athenian woman converted to Christianity by St. Paul's preaching (Acts xvii. 34). Chrysostom and others held her to have been the wife of Dionysius the Areopagite.

DAMASCUS, one of the most ancient and most important of the cities of Syria. It is situated in a plain of vast size and of extreme fertility, which lies east of the great chain of Anti-Libanus, on the edge of the desert. This fertile plain, which is nearly circular, and about 30 miles in diameter, is due to the river *Barada*, which is probably the "Abana" of Scripture. Two other streams, the *Wady Helbon* upon the north, and the *Auwaj* upon the south, which flows direct from Hermon, increase the fertility of the Damascene plain, and contend for the honour of representing the "Pharpar" of Scripture. According to Josephus, Damascus was founded by Uz, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connexion with Abraham (Gen. xiv. 15), whose steward was a native of the place (xv. 2). Nothing more is known of Damascus until the time of David, when "the Syrians of Damascus came to succour Hadadezer, king of Zobah," with whom David was at war (2 Sam. viii. 5; 1 Chr. xviii. 5). On this occasion David "slew of the Syrians 22,000 men;" and in consequence of this victory became completely master of the whole territory, which he garrisoned with Israelites (2 Sam. viii. 6). It appears that in the reign of Solomon, a certain Rezon, who had been a subject of Hadadezer, king of Zobah, and had escaped when David conquered Zobah, made himself master of Damascus, and established his own rule there (1 K. xi. 23-25). Afterwards the family of Hadad appears to have recovered the throne, and a Benhadad, grandson of the antagonist of David, is found in league with Baasha, king of Israel, against Asa (1 K. xv. 19; 2 Chr. xvi. 3), and afterwards in league with Asa against







DAMASCUS.

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Baasha (1 K. xv. 20). He was succeeded by his son, Hadad IV. (the Benhadad II. of Scripture), who was defeated by Ahab (1 K. xx.). Three years afterwards war broke out afresh, through the claim of Ahab to the city of Ramoth-Gilead (1 K. xxii. 1-4). The defeat and death of Ahab at that place (ib. 15-37) seem to have enabled the Syrians of Damascus to resume the offensive. Their bands ravaged the lands of Israel during the reign of Jehoram; and they even undertook at this time a second siege of Samaria, which was frustrated miraculously (2 K. vi. 24, vii. 6, 7). After this, we do not hear of any more attempts against the Israelite capital. The cuneiform inscriptions show that towards the close of his reign Benhadad was exposed to the assaults of a great conqueror, who was bent on extending the dominion of Assyria over Syria and Palestine. It may have been these circumstances which encouraged Hazael, the servant of Benhadad, to murder him, and seize the throne, which Elisha had declared would certainly one day be his (2 K. viii. 15). Shortly after the accession of Hazael (about B.C. 884) he was in his turn attacked by the Assyrians who defeated him with great loss amid the fastnesses of Anti-Libanus. However, in his wars with Israel and Judah he was more fortunate, and his son Benhadad followed up his successes. At last a deliverer appeared (verse 5), and Joash, the son of Jehoahaz, "beat Hazael thrice, and recovered the cities of Israel" (verse 25). In the next reign still further advantages were gained by the Israelites. Jeroboam II. (ab. B.C. 836) is said to have recovered Damascus (2 K. xiv. 28), and though this may not mean that he captured the city, it at least implies that he obtained a certain influence over it. A century later (ab. B.C. 742) the Syrians appear as allies of Israel against Judah (2 K. xv. 37). It seems to have been during a pause in the struggle against Assyria that Rezin king of Damascus, and Pekah king of Israel, resolved conjointly to attack Jerusalem, intending to depose Ahaz and set up as king a creature of their own (Is. vii. 1-6; 2 K. xvi. 5). Jerusalem successfully maintained itself against the combined attack. Ahaz was induced to throw himself into the arms of Tiglath-Pileser, to ask aid from him, and to accept voluntarily the position of an Assyrian feudatory (ib. xvi. 7, 8). The aid sought was given, with the important result, that Rezin was slain, the kingdom of Damascus brought to an end, and the city itself destroyed, the inhabitants being carried captive into Assyria (2 K. xvi. 9; comp. Is. vii. 8 and Am. i. 5). It was long before Damascus recovered from this serious blow. We do

not know at what time Damascus was rebuilt; but Strabo says that it was the most famous place in Syria during the Persian period. At the time of the Gospel history, and of the apostle Paul, it formed a part of the kingdom of Aretas (2 Cor. xi. 32), an Arabian prince, who held his kingdom under the Romans. Damascus has always been a great centre for trade. It would appear from Ez. xxvii. that Damascus took manufactured goods from the Phoenicians, and supplied them in exchange with wool and wine. But the passage trade of Damascus has probably been at all times more important than its direct commerce.—Certain localities in Damascus are shown as the site of those Scriptural events which especially interest us in its history. A "long wide thoroughfare," leading direct from one of the gates to the Castle or palace of the Pasha, is "called by the guides 'Straight'" (Acts ix. 11); but the natives know it among themselves as "the Street of Bazaars." The house of Judas is shown, but it is not in the street "Straight." That of Ananias is also pointed out. The scene of the conversion is confidently said to be an open green spot, surrounded by trees, and used as the Christian burial-ground; but four distinct spots have been pointed out at different times, so that little confidence can be placed in any of them. The point of the walls at which St. Paul was let down by a basket (Acts ix. 25; 2 Cor. xi. 33) is also shown.

DAN. 1. The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel—"God hath *judged* me (*dānanni*) . . . and given me a son, therefore she called his name Dan," *i. e.* "judge." In the blessing of Jacob (Gen. xlix. 16) this play on the name is repeated—"Dan shall *judge* (*yādin*) his people." The records of Dan are unusually meagre. Only one son is attributed to him (Gen. xlv. 23); but when the people were numbered in the wilderness of Sinai, his tribe was, with the exception of Judah, the most numerous of all, containing 62,700 men able to serve. The position of Dan during the march through the desert was on the north side of the tabernacle (Num. ii. 25), the hindmost of the long procession (ii. 31, x. 25). It arrived at the threshold of the Promised Land, and passed the ordeal of the rites of Baal-peor (Num. xxv.) with an increase of 1700 on the earlier census. In the division of the Promised Land Dan was the last of the tribes to receive his portion, and that portion, according to the record of Joshua, strange as it appears in the face of the numbers just quoted, was the smallest of the twelve (Josh. xix. 48). But

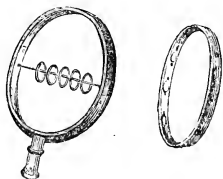
notwithstanding its smallness it had eminent natural advantages. On the north and east it was completely embraced by its two brother-tribes Ephraim and Benjamin, while on the south-east and south it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. From Japho—afterwards Joppa, and now *Yāfa*—on the north, to Ekron and Gathrimmon on the south, a length of at least 14 miles, that noble tract, one of the most fertile in the whole of Palestine, was allotted to this tribe. But this rich district, the corn-field and the garden of the whole south of Palestine, was too valuable to be given up without a struggle by its original possessors. The Amorites accordingly "forced the children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i. 34). With the help of Ephraim, Dan prevailed against the Amorites for a time, but in a few years the Philistines took the place of the Amorites and with the same result. These considerations enable us to understand how it happened that long after the partition of the land all the inheritance of the Danites had not fallen to them among the tribes of Israel (Judg. xviii. 1). They also explain the warlike and independent character of the tribe betokened in the name of their head-quarters Mahaneh-Dan, "the camp, or host of Dan," in the fact specially insisted on and reiterated (xviii. 11, 16, 17) of the complete equipment of their 600 warriors "appointed with weapons of war,"—and the lawless freebooting style of their behaviour to Micah. In the "security" and "quiet" (Judg. xviii. 7, 10) of their rich northern possession the Danites enjoyed the leisure and repose which had been denied them in their original seat. But of the fate of the city to which they gave "the name of their father" (Josh. xix. 47) we know scarcely anything. In the time of David Dan still kept its place among the tribes (1 Chr. xii. 35). Asher is omitted, but the "prince of the tribe of Dan" is mentioned in the list of 1 Chr. xxvii. 22. But from this time forward the name as applied to the tribe vanishes; it is kept alive only by the northern city. In the genealogies of 1 Chr. ii.-xii. Dan is omitted entirely. Lastly, Dan is omitted from the list of those who were sealed by the Angel in the vision of St. John (Rev. vii. 5-7).—2. The well-known city, so familiar as the most northern landmark of Palestine, in the common expression "from Dan even to Beersheba." The name of the place was originally LAISH or LESHEM (Josh. xix. 47). Its inhabitants lived "after the manner of the Zidonians," i. e. engaged in commerce, and without defence. Living thus "quiet and secure," they fell an

easy prey to the active and practised freebooters of the Danites. They conferred upon their new acquisition the name of their own tribe, "after the name of their father who was born unto Israel" (Judg. xviii. 29; Josh. xix. 47), and Laish became Dan. After the establishment of the Danites at Dan it became the acknowledged extremity of the country. Dan was, with other northern cities, laid waste by Benhadad (1 K. xv. 20; 2 Chr. xvi. 4), and this is the last mention of the place. With regard to the mention of Dan in Gen. xiv. 14 it is probable that the passage originally contained an older name, as Laish; and that when that was superseded by Dan, the new name was inserted in the MSS. The *Tell el-Kadi*, a mound from the foot of which gushes out one of the largest fountains in the world, the main source of the Jordan, is very probably the site of the town and citadel of Dan. The spring is called *el Leddān*, possibly a corruption of Dan, and the stream from the spring *Nahr ed Dhan*, while the name, *Tell el Kadi*, "the Judge's mound," agrees in signification with the ancient name.—3. Apparently the name of a city, associated with Javan, as one of the places in Southern Arabia from which the Phoenicians obtained wrought iron, cassia, and calamus (Ez. xxvii. 19).

DANCE. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Eccl. iii. 4 (comp. Ps. xxx. 11; Matt. xi. 17). In the earlier period it is found combined with some song or refrain (Ex. xv. 20, xxxii. 18, 19; 1 Sam. xxi. 11); and with the tambourine (A.V. "timbrel"), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly. Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance. Women, however, among the Hebrews made the dance their especial means of expressing their feelings; and so welcomed their husbands or friends on their return from battle. The "eating and drinking and dancing" of the Amalekites is recorded, as is the people's "rising up to play," with a tacit censure. The Hebrews, however, save in such moments of temptation, seem to have left dancing to the women. But more especially, on such occasions of triumph, any woman whose nearness of kin to the champion of the moment gave her a public character among her own sex, seems to have felt that it was her part to lead such a demonstration of triumph, or of welcome

(Ex. xv. 20; Judg. xi. 34). This marks the peculiarity of David's conduct, when, on the return of the Ark of God from its long sojourn among strangers and borderers, he (2 Sam. vi. 5-22) was himself the leader of the dance; and here too the women, with their timbrels (see especially vv. 5, 19, 20, 22), took an important share. This fact brings out more markedly the feelings of Saul's daughter Michal, keeping aloof from the occasion, and "looking through a window" at the scene. She should, in accordance with the examples of Miriam, &c., have herself led the female choir, and so come out to meet the Ark and her lord. She stays with the "household" (ver. 20), and "comes out to meet" him with reproaches, perhaps feeling that his zeal was a rebuke to her apathy. From the mention of "damsels," "timbrels," and "dances" (Ps. lxxviii. 25, cxlix. 3, cl. 4), as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. In the earlier period of the Judges the dances of the virgins in Shiloh (Judg. xxi. 19-23) were certainly part of a religious festivity. Dancing also had its place among merely festive amusements apart from any religious character (Jer. xxxi. 4, 13; Lam. v. 15; Mark vi. 22; Luke xv. 25).

**DANCE.** By this word is rendered in the A. V. the Hebrew term, *māchōl*, a musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history. In the grand Hallelujah Psalm (cl.) which closes that magnificent collection, the sacred poet exhorts mankind to praise Jehovah in His sanctuary with all kinds of music; and amongst the instruments mentioned at the 3rd, 4th, and 5th verses is found *māchōl*. It is generally believed to have been made of metal, open like a ring:



Musical Instruments. Dance. (Mendelssohn).

it had many small bells attached to its border, and was played at weddings and merry-making by women, who accompanied it with the voice.

**DANIEL.**—1. The second son of David by

Abigail the Carmelitess (1 Chr. iii. 1). In 2 Sam. iii. 3, he is called Chileab.—2. The fourth of "the greater prophets." Nothing is known of his parentage or family. He appears, however, to have been of royal or noble descent (Dan. i. 3), and to have possessed considerable personal endowments (Dan. i. 4). He was taken to Babylon in "the third year of Jehoiakim" (b.c. 604), and trained for the king's service with his three companions. Like Joseph in earlier times, he gained the favour of his guardian, and was divinely supported in his resolve to abstain from the "king's meat" for fear of defilement (Dan. i. 8-16). At the close of his three years' discipline (Dan. i. 5, 18), Daniel had an opportunity of exercising his peculiar gift (Dan. i. 17) of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (Dan. ii. 14 ff.). In consequence of his success he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men of Babylon" (ii. 48). He afterwards interpreted the second dream of Nebuchadnezzar (iv. 8-27), and the handwriting on the wall which disturbed the feast of Belshazzar (v. 10-28) though he no longer held his official position among the magi (Dan. v. 7, 8, 12), and probably lived at Susa (Dan. viii. 2). At the accession of Darius he was made first of the "three presidents" of the empire (Dan. vi. 2), and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (vi. 10-23; cf. Bel and Dr. 29-42). At the accession of Cyrus he still retained his prosperity (vi. 28; cf. i. 21; Bel and Dr. 2); though he does not appear to have remained at Babylon (cf. Dan. i. 21), and in "the third year of Cyrus" (b.c. 534) he saw his last recorded vision on the banks of the Tigris (x. 1, 4). In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20) and wisdom (xxviii. 3); and since Daniel was still young at that time (circ. b.c. 588-584), some have thought that another prophet of the name must have lived at some earlier time, perhaps during the captivity of Nineveh, whose fame was transferred to his later namesake. On the other hand the narrative in Dan. i. 11, implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (cf. Hist. Sus. 45), and he may have been nearly forty years old at the time of Ezekiel's prophecy.

**DANIEL, THE BOOK OF,** is the earliest example of apocalyptic literature, and in a great degree the model according to which all later apocalypses were constructed. In

this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i.-ii. 4 a) is written in Hebrew. On the occasion of the "Syriac" (i. e. Aramaic) answer of the Chaldaeans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 b—vii.). The personal introduction of Daniel as the writer of the text (viii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.—xii.). The use of Greek technical terms marks a period when commerce had already united Persia and Greece.—The book may be divided into three parts. The first chapter forms an introduction. The next six chapters (ii.-vii.) give a general view of the progressive history of the powers of the world, and of the principles of the divine government as seen in events of the life of Daniel. The remainder of the book (viii.-xii.) traces in minuter detail the fortunes of the people of God, as typical of the fortunes of the Church in all ages.—The unity of the book in its present form, notwithstanding the difference of language, is generally acknowledged. Still there is a remarkable difference in its internal character. In the first seven chapters Daniel is spoken of *historically* (i. 6-21, ii. 14-49, iv. 8-27, v. 13-29, vi. 2-28, vii. 1, 2): in the last five he appears *personally* as the writer (vii. 15-28, viii. 1-ix. 22, x. 1-9, xii. 5). The cause of the difference of person is commonly supposed to lie in the nature of the case. It is, however, more probable that the peculiarity arose from the manner in which the book assumed its final shape. The book exercised a great influence upon the Christian Church. Apart from the general type of Apocalyptic composition which the Apostolic writers derived from Daniel (2 Thess. ii.; Rev. *passim*: cf. Matt. xxv. 64, xxi. 44?), the New Testament incidentally acknowledges each of the characteristic elements of the book, its miracles (Hebr. xi. 33, 34), its predictions (Matt. xxiv. 15), and its doctrine of angels (Luke i. 19, 26). At a still earlier time the same influence may be traced in the Apocrypha.—The authenticity of the book has been attacked in modern times, and its composition ascribed to the times of the Maccabees: but in doctrine the book is closely connected with the writings of the Exile, and forms a last step in the development

of the ideas of Messiah (vii. 13, &c.), of the resurrection (xii. 2, 3), of the ministry of angels (viii. 16, xii. 1, &c.), of personal devotion (vi. 10, 11, i. 8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord. Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabean period than to connect the peculiarities which it exhibits with the exigencies of the Return.

DANIEL, APOCRYPHAL ADDITIONS TO. The Greek translations of Daniel, like that of Esther, contain several pieces which are not found in the original text. The most important of these additions are contained in the Apocrypha of the English Bible under the titles of *The song of the three Holy Children*, *The History of Susannah*, and *The History of . . . Bel and the Dragon*. The first of these pieces is incorporated into the narrative of Daniel. After the three confessors were thrown into the furnace (Dan. iii. 23), Azarias is represented praying to God for deliverance (*Song of Three Children*, 3-22); and in answer the angel of the Lord shields them from the fire which consumes their enemies (23-27), whereupon "the three, as out of one mouth," raise a triumphant song (29-68), of which a chief part (35-66) has been used as a hymn in the Christian Church since the 4th century. The two other pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. *The History of Susannah* (or *The judgment of Daniel*) is generally found at the beginning of the book, though it also occurs after the 12th chapter. *The History of Bel and the Dragon* is placed at the end of the book. The character of these additions indicates the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work.

DARIC (A. V. "dram;" *Ezr.* ii. 69; *viii.* 27; *Neh.* vii. 70, 71, 72; 1 Chr. xxix. 7), a gold coin current in Palestine in the period after the return from Babylon. At these times there was no large issue of gold money except by the Persian kings. The Darics



Daric.

which have been discovered are thick pieces of pure gold, of archaic style, bearing on the obverse the figure of a king with bow and javelin, or bow and dagger, and on the reverse an irregular incuse square.

**DARI'US**, the name of several kings of Media and Persia. Three kings bearing this name are mentioned in the O. T.—1. **DARIUS the MEDE** (Dan. xi. 1, vi. 1), "the son of Ahasuerus of the seed of the Medes" (ix. 1), who succeeded to the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old (Dan. v. 31; ix. 1). Only one year of his reign is mentioned (Dan. ix. 1, xi. 1); but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity (Dan. vi. 1 ff.), probably in consequence of his former services (cf. Dan. v. 17); and after his miraculous deliverance, Darius issued a decree enjoining throughout his dominions "reverence for the God of Daniel" (Dan. vi. 25 ff.). The extreme obscurity of the Babylonian annals has given occasion to different hypotheses as to the name under which Darius the Mede is known in history; but he is probably the same as "Astyages," the last king of the Medes.—2. **DARIUS** the son of **HYSTASPES** the founder of the Perso-Arian dynasty. Upon the usurpation of the Magian Smerdis, he conspired with six other Persian chiefs to overthrow the impostor, and on the success of the plot was placed upon the throne, B.C. 521. His designs of foreign conquest were interrupted by a revolt of the Babylonians. After the subjugation of Babylon Darius turned his arms against Scythia, Libya, and India. The defeat of Marathon (B.C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion. With regard to the Jews, Darius Hystaspes pursued the same policy as Cyrus, and restored to them the privileges which they had lost (Ezr. v. 1, &c.; vi. 1, &c.).—3. **DARIUS THE PERSIAN** (Neh. xii. 22), may be identified with Darius II. Nothus (Ochus), king of Persia B.C. 424-3—405-4, if the whole passage in question was written by Nehemiah. If, however, the register was continued to a later time, as is not improbable, the occurrence of the name Jaddua (vv. 11, 22), points to Darius III. Codomannus, the antagonist of Alexander, and last king of Persia B.C. 336-330 (1 Macc. i. 1).

**DARKNESS** is spoken of as encompassing the actual presence of God, as that out of which He speaks, the envelope, as it were, of Divine glory (Ex. xx. 21; 1 K. viii. 12). The plague of Darkness in Egypt has been

ascribed by various commentators to non-miraculous agency, but no sufficient account of its intense degree, long duration, and limited area, as proceeding from any physical cause, has been given. The darkness "over all the land" (Matt. xxvii. 45) attending the crucifixion has been similarly attributed to an eclipse. Phlegon of Tralles indeed mentions an eclipse of intense darkness, which began at noon, and was combined, he says, in Bithynia, with an earthquake, which in the uncertain state of our chronology more or less nearly synchronises with the event. Darkness is also, as in the expression "land of darkness," used for the state of the dead (Job x. 21, 22); and frequently figuratively, for ignorance and unbelief, as the privation of spiritual light (John i. 5, iii. 19).

**DATES**, 2 Chr. xxxi. 5 marg. [**PALM TREE**.]

**DA'THAN**, a Reubenite chieftain, son of Eliab, who joined the conspiracy of Korah the Levite (Num. xvi. 1, xxvi. 9; Deut. xi. 6; Ps. cvi. 17).

**DAUGHTER**. 1. The word is used in Scripture not only for daughter, but for granddaughter or other female descendant, much in the same way and like extent with "son" (Gen. xxiv. 48, xxxi. 43).—2. The female inhabitants of a place, a country, or the females of a particular race are called daughters (Gen. vi. 2, xxvii. 46, xxviii. 6, xxxvi. 2; Num. xxv. 1; Deut. xxiii. 17; Is. iii. 16; Jer. xli. 11, xlix. 2, 3, 4; Luke xxiii. 28).—3. The same notion of descent explains the phrase "daughters of music," i. e. singing birds (Eccl. xii. 4), and the use of the word for branches of a tree (Gen. xlix. 22), the pupil of the eye (Lam. ii. 18; Ps. xvii. 8), and the expression "daughter of 90 years," to denote the age of Sarah (Gen. xvii. 17.—4. It is also used of cities in general, Is. x. 32, xxlii. 12; Jer. vi. 2, 26; Zech. ix. 9).—5. But more specifically of dependent towns or hamlets, while to the principal city the correlative "mother" is applied (Num. xxi. 25; Josh. xvii. 11, 16; Judg. i. 27; 1 Chr. vii. 28; 2 Sam. xx. 19).

**DAVID**, the son of Jesse. His life may be divided into three portions:—I. His youth before his introduction to the court of Saul. II. His relations with Saul. III. His reign.—I. *The early life of David* contains in many important respects the antecedents of his future career. 1. His family may best be seen in the form of a genealogy. It thus appears that David was the youngest son, probably the youngest child, of a family of ten. His mother's name is unknown. His father, Jesse, was of a great age when David was still young (1 Sam. xvii. 12). His





to break a bow of steel (Ps. xviii. 33, 34). He was pursuing the occupation allotted in Eastern countries usually to the slaves, the females, or the despised of the family. He usually carried a switch or wand in his hand (1 Sam. xvii. 40), such as would be used for his dogs (xvii. 43), and a scrip or wallet round his neck, to carry anything that was needed for his shepherd's life (xvii. 43). 3. But there was another preparation still more needed for his office, which is his next introduction to the history. When the body-guard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul, with the absolute control inherent in the idea of an Oriental king, instantly sent for him, and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms. 4. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defence of his father's flocks (1 Sam. xvii. 34, 35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably against the Philistines (xvi. 18), and, when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardour to see the battle (xvii. 28). The scene of the battle is at *EPHES-DAMMIM*, in the frontier-hills of Judah, called probably from this or similar encounters "the bound of blood." Saul's army is encamped on one side of the ravine, the Philistines on the other, the watercourse of Elah or "the Terebinth" runs between them. A Philistine of gigantic stature, and clothed in complete armour, insults the comparatively defenceless Israelites, amongst whom the king alone appears to be well armed (xvii. 38; comp. xiii. 20). No one can be found to take up the challenge. At this juncture David appears in the camp. Just as he comes to the circle of waggons which formed, as in Arab settlements, a rude fortification round the Israelite camp (xvii. 20), he hears the well-known shout of the Israelite war-cry (comp. Num. xxiii. 21). The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers, like one of the royal messengers, into the midst of the lines. Then he hears the challenge, now made for the fortieth time—sees the dismay of his countrymen—hears the reward proposed by the king—goes with the impetuosity of youth from soldier to

soldier talking of the event, in spite of his brother's rebuke—is introduced to Saul—undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished—not the armour of Saul, which he naturally found too large, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley, and put in his shepherd's wallet. Two trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up behind the ephod in the Tabernacle at Nob (1 Sam. xxi. 9); the other, the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem.—II. *Relations with Saul.*—We now enter on a new aspect of David's life. The victory over Goliath had been a turning point of his career. Saul inquired his parentage, and took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. The triumphant songs of the Israelitish women announced that they felt that in him Israel had now found a deliverer mightier even than Saul. And in those songs, and in the fame which David thus acquired, was laid the foundation of that unhappy jealousy of Saul towards him which, mingling with the king's constitutional malady, poisoned his whole future relations to David. Three new qualities now began to develop themselves in David's character. The first was his prudence. Secondly, we now see his magnanimous forbearance called forth, in the first instance, towards Saul, but displaying itself (with a few painful exceptions) in the rest of his life. Thirdly, his hairbreadth escapes, continued through so many years, impressed upon him a sense of dependence on the Divine help, clearly derived from this epoch. This course of life subdivides itself into four portions:—1. His life at the court of Saul till his final escape (1 Sam. xviii. 2–xix. 18). His office is not exactly defined. But it would seem that, having been first armour-bearer (xvi. 21, xviii. 2), then made captain over a thousand—the subdivision of a tribe—(xviii. 13), he finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. These three formed the usual companions of the king at his meals (xx. 25). David was now chiefly known for his successful exploits against the Philistines, by

one of which he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court—the son of Saul, his friend Jonathan—the daughter of Saul, his wife Michal. Warned by the one, and assisted by the other, he escaped by night, and was from thenceforward a fugitive. Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death. 2. His escape (1 Sam. xix. 18–xxi. 15). He first fled to Naioth (or the pastures) of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethlehem. Up to this time both the king and himself had thought that a reunion was possible (see xx. 5, 26). But the madness of Saul now became more settled and ferocious in character, and David's danger proportionably greater. The secret interview with Jonathan confirmed the alarm already excited by Saul's endeavour to seize him at Ramah, and he now determined to leave his country, and take refuge, like Coriolanus, or Themistocles in like circumstances, in the court of his enemy. Before this last resolve, he visited Nob, the seat of the tabernacle, partly to obtain a final interview with the high-priest (1 Sam. xxii. 9, 15), partly to obtain food and weapons. On the pretext of a secret mission from Saul, he gained an answer from the oracle, some of the consecrated loaves, and the consecrated sword of Goliath. His stay at the court of Achish was short. Discovered possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness (1 Sam. xxi. 13). 3. His life as an independent outlaw (xxii. 1–xxvi. 25). (a) His first retreat was the cave of *Adullam*, probably the large cavern, not far from Bethlehem now called *Khureitân*. From its vicinity to Bethlehem, he was joined there by his whole family, now feeling themselves insecure from Saul's fury (xxii. 1). This was probably the foundation of his intimate connexion with his nephews, the sons of Zeruah. (b) His next move was to a stronghold, either the mountain, afterwards called Herodium, close to Adullam, or the fastness called by Josephus *Masada*, the Grecised form of the Hebrew

word *Matzed* (1 Sam. xxii. 4, 5; 1 Chr. xii. 16), in the neighbourhood of En-gedi. Whilst there he had deposited his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsman of Moab (ib. 3). The neighbouring king, Nahash of Ammon, also treated him kindly (2 Sam. x. 2). Here occurred the chivalrous exploit of the three heroes just mentioned to procure water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1 Chr. xi. 16–19; 2 Sam. xxiii. 14–17). He was joined here by two separate bands. One a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood-time to reach him (1 Chr. xii. 8). Another was a detachment of men from Judah and Benjamin under his nephew Amasai, who henceforth attached himself to David's fortunes (1 Chr. xii. 16–18). (c) At the warning of Gad, he fled to the forest of *Hareth*, and then again fell in with the Philistines, and again, apparently advised by Gad (xxiii. 4), made a descent on their foraging parties, and relieved *Keilah*, in which he took up his abode. Whilst there, now for the first time in a fortified town of his own (xxiii. 7), he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar. By this time the 400 who had joined him at Adullam (xxii. 2) had swelled to 600 (xxiii. 13). (d) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, "whithersoever they could go," among the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness. But thus much we discern. He is in the wilderness of *Ziph*. Once (or twice) the Ziphites betray his movements to Saul. From thence Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and 3000 men, stationed to catch even the print of his footsteps on the hills (1 Sam. xxiii. 14, 22, xxiv. 11, xxvi. 2, 20). David finds himself driven to the extreme south of Judah, in the wilderness of Maon. On two, if not three occasions, the pursuer and pursued catch sight of each other (1 Sam. xxiii. 25–29, xxiv. 1–22, xxvi.). Whilst he was in the wilderness of Maon occurred David's adventure with NABAL, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail. His marriage with Ahinoam from Jezreel, also in the same neighbourhood (Josh. xv. 56), seems to have taken place a short time before (1 Sam. xxv.

43, xxvii. 3; 2 Sam. iii. 2). 4. His service under Achish (1 Sam. xxvii. 1; 2 Sam. i. 27). Wearied with his wandering life he at last crosses the Philistine frontier, not, as before, in the capacity of a fugitive, but the chief of a powerful band—his 600 men now grown into an organised force, with their wives and families around them (xxvii. 3, 4). After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag on the frontier of Philistia (xxvii. 6). There we meet with the first note of time in David's life. He *was settled there for a year and four months* (xxvii. 7), and a body of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival (1 Chr. xii. 1-7). He deceived Achish into confidence by attacking the old Nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the southern tribes or the Nomadic allied tribes of Israel. But this confidence was not shared by the Philistine nobles, and accordingly David was sent back by Achish from the last victorious campaign against Saul. During his absence the Bedouin Amalekites, whom he had plundered during the previous year, had made a descent upon Ziklag, burnt it to the ground, and carried off the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. Assisted by the Manassites who had joined him on the march to Gilboa (1 Chr. xii. 19-21), he overtook the invaders in the desert, and recovered the spoil (1 Sam. xxx.). Two days after this victory a Bedouin arrived from the north with the fatal news of the death at Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, will close the second period of David's life (2 Sam. i. 1-27).—III. *David's reign*.—(1.) As king of Judah at Hebron, 7½ years (2 Sam. ii. 1-v. 5). Hebron was selected, doubtless, as the ancient sacred city of the tribe of Judah, the burial-place of the patriarchs and the inheritance of Caleb. Here David was first formally anointed king (2 Sam. ii. 4). To Judah his dominion was nominally confined. Gradually his power increased, and during the two years which followed the elevation of Ishbosheth a series of skirmishes took place between the two kingdoms. Then rapidly followed, though without David's consent, the successive murders of ABNER and of ISHBOSHETH (2 Sam. iii. 30, iv. 5). The throne, so long waiting for him, was now

vacant, and the united voice of the whole people at once called him to occupy it. A solemn league was made between him and his people (2 Sam. v. 3). For the third time David was anointed king, and a festival of three days celebrated the joyful event (1 Chr. xii. 39). His little band had now swelled into "a great host, like the host of God" (1 Chr. xii. 22). The command of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2 Sam. ii. 28). (II.) *Reign over all Israel*, 33 years (2 Sam. v. 5 to 1 K. ii. 11). (1) The foundation of Jerusalem. One fastness alone in the centre of the land had hitherto defied the arms of Israel. On this, with a singular prescience, David fixed as his future capital. By one sudden assault Jebus was taken. The reward bestowed on the successful scaler of the precipice was the highest place in the army. Joab henceforward became captain of the host (1 Chr. xi. 6). The royal residence was instantly fixed there—fortifications were added by the king and by Joab—and it was known by the special name of the "city of David" (1 Chr. xi. 7; 2 Sam. v. 9). The Philistines made two ineffectual attacks on the new king (2 Sam. v. 17-20), and a retribution on their former victories took place by the capture and conflagration of their own idols (1 Chr. xiv. 12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram sent cedarwood for the buildings of the new capital (2 Sam. v. 11), especially for the palace of David himself (2 Sam. vii. 2). Unhallowed and profane as the city had been before, it was at once elevated to a sanctity which it has never lost, above any of the ancient sanctuaries of the land. The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity. A temporary halt (owing to the death of Uzza) detained it at Obed-edom's house, after which it again moved forward with great state to Jerusalem. It was the greatest day of David's life. One incident only tarnished its splendour—the reproach of Michal, his wife, as he was finally entering his own palace, to carry to his own household the benediction which he had already pronounced on his people. His act of severity towards her was an additional mark of the stress which he himself laid on the solemnity (2 Sam. vi. 20-23; 1 Chr. xv. 29). (2) *Foundation of the Court and Empire of Israel*, 2 Sam. viii. to xii. The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and

organization of court and camp; and he also founded an imperial dominion which for the first time realised the prophetic description of the bounds of the chosen people (Gen. xv. 18-21). The internal organization now established lasted till the final overthrow of the monarchy. The empire was of much shorter duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. (a) In the internal organization of the kingdom the first new element that has to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of "Patriarch" (Acts ii. 29), and (ultimately) of the ancestor of the Messiah. Of these, Absalom and Adonijah both inherited their father's beauty (2 Sam. xiv. 25; 1 K. i. 6); but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1 K. xv. 2). David's strong parental affection for all of them is very remarkable (2 Sam. xiii. 31, 33, 36, xiv. 33, xviii. 5, 33, xix. 4; 1 K. i. 6). (b) The military organization, which was in fact inherited from Saul, but greatly developed by David, was as follows: (1) "The Host," *i. e.* the whole available military force of Israel, consisting of all males capable of bearing arms, and summoned only for war. There were 12 divisions of 24,000 each, who were held to be in duty month by month; and over each of them presided an officer, selected for this purpose from the other military bodies formed by David (1 Chr. xxvii. 1-15). The army was still distinguished from those of surrounding nations by its primitive aspect of a force of infantry without cavalry. The only innovations as yet allowed were the introduction of a very limited number of chariots (2 Sam. viii. 4) and of mules for the princes and officers instead of the asses (2 Sam. xiii. 29, xviii. 9). (2) The Body-guard. This also had existed in the court of Saul, and David himself had probably been its commanding officer (1 Sam. xxii. 14). But it now assumed a peculiar organization. They were at least in name foreigners, as having been drawn from the Philistines, probably during David's residence at the court of Gath. They are usually called from this circumstance "Cherethites and Pelethites." The captain of the force was, however, not only not a foreigner, but an Israelite of the highest distinction and purest descent, who first appears in this capacity, but who outlived David, and became the chief support of the throne of his son, namely Benaiah, son of the

chief-priest Jehoiada, representative of the eldest branch of Aaron's house (2 Sam. viii. 18, xv. 18, xx. 23; 1 K. i. 38, 44). (3) The most peculiar military institution in David's army was that which arose out of the peculiar circumstances of his early life. The nucleus of what afterwards became the only standing army in David's forces was the band of 600 men who had gathered round him in his wanderings. The number of 600 was still preserved. It became yet further subdivided into three large bands of 200 each, and small bands of 20 each. The small bands were commanded by 30 officers, one for each band, who together formed "the thirty," and the 3 large bands by 3 officers, who together formed "the three," and the whole by one chief, "the captain of the mighty men" (2 Sam. xxiii. 8-39; 1 Chr. xi. 9-47). The commander of the whole force was Abishai, David's nephew (1 Chr. xi. 20; and comp. 2 Sam. xvi. 9). (c) Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1 Chr. xxvii. 25-31), others for judicial (1 Chr. xxvi. 29-32). Some few are named as constituting what would now be called the court, or council of the king; the councillors, Ahithophel of Gilo, and Jonathan, the king's nephew (1 Chr. xxvii. 32, 33); the companion or "friend," Hushai (1 Chr. xxvii. 33; 2 Sam. xv. 37, xvi. 19); the scribe, Sheva, or Seraiah, and at one time Jonathan (2 Sam. xx. 25; 1 Chr. xxvii. 32); Jehoshaphat, the recorder or historian (2 Sam. xx. 24), and Adoram the tax-collector, both of whom survived him (2 Sam. xx. 24; 1 K. xii. 18, iv. 3, 6). But the more peculiar of David's institutions were those directly bearing on religion. Two prophets appear as the king's constant advisers. Of these, Gad, who seems to have been the elder, had been David's companion in exile; and, from his being called "the seer," belongs probably to the earliest form of the prophetic schools. Nathan, who appears for the first time after the establishment of the kingdom of Jerusalem (2 Sam. vii. 2), is distinguished both by his title of "prophet," and by the nature of the prophecies which he utters (2 Sam. vii. 5-17, xii. 1-14), as of the purest type of prophetic dispensation, and as the hope of the new generation, which he supports in the person of Solomon (1 K. i.). Two high-priests also appear—representatives of the two rival houses of Aaron (1 Chr. xxiv. 3); here again, as in the case of the two prophets, one, Abiathar, who attended him at Jerusalem, companion of his exile, and connected with the old time of the judges (1 Chr. xxvii. 34),

joining him after the death of Saul, and becoming afterwards the support of his son; the other Zadoc, who ministered at Gibeon (1 Chr. xvi. 39), and who was made the head of the Aaronic family (xxvii. 17). Besides these four great religious functionaries there were two classes of subordinates—prophets, specially instructed in singing and music, under Asaph, Heman the grandson of Samuel, and Jeduthun (1 Chr. xxv. 1-31)—Levites, or attendants on the sanctuary, who again were subdivided into the guardians of the gates and guardians of the treasures (1 Chr. xxvi. 1-28) which had been accumulated, since the re-establishment of the nation, by Samuel, Saul, Abner, Joab, and David himself (1 Chr. xxvi. 26-28). (d) From the internal state of David's kingdom we pass to its external relations. These will be found at length under the various countries to which they relate. It will be here only necessary to briefly indicate the enlargement of his dominions. Within ten years from the capture of Jerusalem, he had reduced to a state of permanent subjection the PHILISTINES on the west (2 Sam. viii. 1); the MOABITES on the east (2 Sam. viii. 2), by the exploits of Benaiah (2 Sam. xxiii. 20); the SYRIANS on the north-east as far as the Euphrates (2 Sam. viii. 3); the EDOMITES (2 Sam. viii. 14), on the south; and finally the AMMONITES, who had broken their ancient alliance, and made one grand resistance to the advance of his empire (2 Sam. x. 1-19, xii. 26-31). These three last wars were entangled with each other. The last and crowning point was the siege of Rabbah. (3) Three great calamities may be selected as marking the beginning, middle, and close of David's otherwise prosperous reign; which appears to be intimated in the question of Gad (2 Sam. xxiv. 13), "a three years' famine, a three months' flight, or a three days' pestilence." (a) Of these, the first (the three years' famine) introduces us to the last notices of David's relations with the house of Saul. There has often arisen a painful suspicion in later times, as there seems to have been at the time (xvi. 7), that the oracle, which gave as the cause of the famine Saul's massacre of the Gibeonites, may have been connected with the desire to extinguish the last remains of the fallen dynasty. But such an explanation is not needed. The massacre was probably the most recent national crime that had left any deep impression; and the whole tenour of David's conduct towards Saul's family is of an opposite kind. (b) The second group of incidents contains the tragedy of David's life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king.

Underneath the splendour of his last glorious campaign against the Ammonites, was a dark story, known probably at that time only to a very few; the double crime of adultery with Bathsheba, and of the virtual murder of Uriah. The crimes are undoubtedly those of a common Oriental despot. But the rebuke of Nathan; the sudden revival of the king's conscience; his grief for the sickness of the child; the gathering of his uncles and elder brothers around him; his return of hope and peace; are characteristic of David, and of David only. But the clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (2 Sam. xii. 10). The outrage on his daughter Tamar; the murder of his eldest son Amnon; and then the revolt of his best-beloved Absalom, brought on the crisis which once more sent him forth a wanderer, as in the days when he fled from Saul; and this, the heaviest trial of his life, was aggravated by the impetuosity of Joab, now perhaps, from his complicity in David's crime, more unmanageable than ever. The rebellion was fostered apparently by the growing jealousy of the tribe of Judah at seeing their king absorbed into the whole nation; and if, as appears from 2 Sam. xi. 3, xxiii. 34, Ahithophel was the grandfather of Bathsheba, its main supporter was one whom David had provoked by his own crimes. For its general course the reader is referred to the names just mentioned. Mahanaim was the capital of David's exile, as it had been of the exiled house of Saul (2 Sam. xvii. 24; comp. ii. 8, 12). His forces were arranged under the three great military officers who remained faithful to his fortunes—Joab, captain of the host; Abishai, captain of "the mighty men;" and Ittai, who seems to have taken the place of Benaiah as captain of the guard (2 Sam. xviii. 2). On Absalom's side was David's nephew Amasa (ib. xvii. 25). The final battle was fought in the "forest of Ephraim," which terminated in the accident leading to the death of Absalom. At this point the narrative resumes its minute detail. The return was marked at every stage by rejoicing and amnesty (2 Sam. xix. 16-40; 1 K. ii. 7). Judah was first reconciled. The embers of the insurrection, still smouldering (2 Sam. xix. 41-43) in David's hereditary enemies of the tribe of Benjamin, were trampled out by the mixture of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position. And David again reigned in undisturbed peace at Jerusalem (2 Sam. xx. 1-22). (c) The closing period of David's life, with the exception of one great calamity, may be con-

sidered as a gradual preparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's orders (2 Sam. xxiv. 1-9; 1 Chr. xxi. 1-7, xxvii. 23, 24). Joab's repugnance to the measure was such that he refused altogether to number Levi and Benjamin (1 Chr. xxi. 6). The plague and its cessation were commemorated down to the latest times of the Jewish nation. Outside the walls of Jerusalem, Araunah or Ornan, a wealthy Jebusite—perhaps even the ancient king of Jebus (2 Sam. xxiv. 23)—possessed a threshing-floor; there he and his sons were engaged in threshing the corn gathered in from the harvest (1 Chr. xxi. 20). At this spot an awful vision appeared, such as is described in the later days of Jerusalem, of the Angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site; the altar was erected on the rock of the threshing-floor; the place was called by the name of "*Moriah*" (2 Chr. iii. 1); and for the first time a holy place, sanctified by a vision of the Divine presence, was recognised in Jerusalem. It was this spot which afterwards became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption, for more than 1000 years, and it is even contended that the same spot is the rock, still regarded with almost idolatrous veneration, in the centre of the Mussulman "*Dome of the Rock*." A formidable conspiracy to interrupt the succession broke out in the last days of David's reign, which detached from his person two of his court, who from personal offence or adherence to the ancient family had been alienated from him—Joab and Abiathar. But Zadok, Nathan, Benaiah, Shimei, and Rei remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices (1 K. i. 1-53). By this time David's infirmities had grown upon him. The warmth of his exhausted frame was attempted to be restored by the introduction of a young Shunammite, of the name of Abishag, mentioned apparently for the sake of an incident which grew up in connexion with her out of the later events (2 K. i. 1, ii. 17). His last song is preserved—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realising it (2 Sam. xxiii. 1-7). His last words, as recorded, to his successor, are

general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1 K. ii. 1-9). He died, according to Josephus, at the age of 70, and "was buried in the city of David." After the return from the captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the mighty men," or "the guardhouse" (Neh. iii. 16). His tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem, commonly called Mount Zion, under the so-called "*Coenaculum*;" but it cannot be identified with the tomb of David, which was emphatically *within* the walls.

DAVID, CITY OF. [JERUSALEM.]

DAY. The variable length of the natural day at different seasons led in the very earliest times to the adoption of the civil day (or one revolution of the sun) as a standard of time. The commencement of the civil day varies in different nations: the Babylonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon: the Romans from midnight to midnight; the Athenians and others from sunset to sunset. The Hebrews naturally adopted the latter reckoning (Lev. xxiii. 32, "from even to even shall ye celebrate your sabbath") from Gen. i. 5, "the *evening* and the *morning* were the first day." The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day. Roughly indeed they were content to divide it into "morning, evening, and noonday" (Ps. lv. 17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been:—1. "The dawn." 2. "Sunrise." 3. "Heat of the day," about 9 o'clock; 4. "The two noons" (Gen. xliii. 16; Deut. xxviii. 29); 5. "The cool (lit. *wind*) of the day," before sunset (Gen. iii. 8); so called by the Persians to this day; 6. "Evening." The phrase "between the two evenings" (Ex. xvi. 12, xxx. 8), being the time marked for slaying the paschal lamb and offering the evening sacrifice (Ex. xii. 6, xxix. 39), led to a dispute between the Karaites and Samaritans on the one hand, and the Pharisees on the other. The former took it to mean between sunset and full darkness (Deut. xvi. 6); the Rabbins explained it as the time between the beginning and end of sunset.—Before the captivity the Jews divided the night into three watches (Ps. lxxiii. 6, xc. 4), viz. the first watch, last-

ing till midnight (Lam. ii. 19, A. V. "the beginning of the watches"); the "*Middle watch*," lasting till cockerow (Judg. vii. 19); and the morning watch, lasting till sunrise (Ex. xiv. 24). These divisions were probably connected with the Levitical duties in the Temple service. The Jews, however, say (in spite of their own definition, "a watch is the third part of the night") that they always had *four* night-watches (comp. Neh. ix. 3), but that the fourth was counted as a part of the morning. In the N. T. we have allusions to four watches, a division borrowed from the Greeks and Romans. These were, 1. from twilight till 9 o'clock (Mark xi. 11; John xx. 19); 2. midnight, from 9 till 12 o'clock (Mark xiii. 35); 3. till 3 in the morning (Mark xiii. 35; 3 Macc. v. 23); 4. till day-break (John xviii. 28). The word held to mean "hour" is first found in Dan. iii. 6, 15, v. 5. Perhaps the Jews, like the Greeks, learnt from the Babylonians the division of the day into 12 parts. In our Lord's time the division was common (John xi. 9).

**DAYSMAN**, an old English term, meaning *umpire* or *arbitrator* (Job ix. 33). It is derived from *day*, in the specific sense of a day *fixed for a trial*.

**DEACON**. The office described by this title appears in the N. T. as the correlative of Bishop. [BISHOP.] The two are mentioned together in Phil. i. 1; 1 Tim. iii. 2, 8. Like most words of similar import, it appears to have been first used in its generic sense, implying subordinate activity (1 Cor. iii. 5; 2 Cor. vi. 4), and afterwards to have gained a more defined connotation, as applied to a distinct body of men in the Christian society. The narrative of Acts vi. is commonly referred to as giving an account of the institution of this office. The Apostles, in order to meet the complaints of the Hellenistic Jews, that their widows were neglected in the daily ministrations, call on the body of believers to choose seven men "full of the Holy Ghost and of wisdom," whom they "may appoint over this business." It may be questioned, however, whether the seven were not appointed to higher functions than those of the deacons of the N. T. There are indications, however, of the existence of another body in the Church of Jerusalem whom we may compare with the deacons of Phil. i. 1, and 1 Tim. iii. 8. As the "elders" of Acts xiv. 23, xv. 6; 1 Pet. v. 1, were not merely men advanced in years, so the "young men" of Acts v. 6, 10, were probably not merely young men, but persons occupying a distinct position and exercising distinct functions. Assuming the identity of the two names we have to ask—(1) To what previous organisa-

tion, if any, the order is traceable? (2) What were the qualifications and functions of the men so designated? I. As the constitution of the Jewish synagogue had its elders or pastors, so also it had its subordinate officers (Luke iv. 20), whose work it was to give the reader the rolls containing the lessons for the day, to clean the synagogue, to open and close it at the right times. II. The moral qualifications described in 1 Tim. iii., as necessary for the office of a deacon, are substantially the same as those of the bishop. The deacons, however, were not required to be "given to hospitality," nor to be "apt to teach." It was enough for them to "hold the mystery of the faith in a pure conscience." They were not to gain their living by disreputable occupations. On offering themselves for their work they were to be subject to a strict scrutiny (1 Tim. iii. 10), and if this ended satisfactorily were to enter on it. From the analogy of the synagogue, and from the scanty notices of the N. T., we may think of the deacons or "young men" in the Church of Jerusalem as preparing the rooms in which the disciples met, taking part in the distribution of alms out of the common fund, at first with no direct supervision, then under that of the Seven, and afterwards under the elders, maintaining order at the daily meetings of the disciples to break bread, baptising new converts, distributing the bread and the wine of the Lord's Supper, which the Apostle or his representative had blessed. It does not appear to have belonged to the office of a deacon to teach publicly in the Church.

**DEACONESS**. The word *διάκονος* is found in Rom. xvi. 1 (A. V. "servant"), associated with a female name, and this has led to the conclusion that there existed in the Apostolic age, as there undoubtedly did a little later, an order of women bearing that title, and exercising in relation to their own sex functions which were analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Rom. xvi. 6, 12, belonged to such an order. The rules given as to the conduct of women in 1 Tim. iii. 11, Tit. ii. 3, have in like manner been referred to them, and they have been identified even with the "widows" of 1 Tim. v. 3-10.

**DEAD SEA**. This name nowhere occurs in the Bible, and appears not to have existed until the 2nd century after Christ. In the O. T. the lake is called "the Salt Sea," and "the Sea of the Plain," and under the former of these names it is described.

**DEARTH**. [FAMINE.]

**DE'BIR**, the name of three places of Palestine. 1. A town in the mountains of Judah

(Josh. xv. 49), one of a group of eleven cities to the west of Hebron. The earlier name of Debir was Kirjathsepher, "city of book" (Josh. xv. 15; Judg. i. 11), and Kirjathsannah, "city of palm" (Josh. xv. 49). It was one of the cities given with their "suburbs" to the priests (Josh. xxi. 15; 1 Chr. vi. 58). Debir has not been discovered with certainty in modern times; but about three miles to the west of Hebron is a deep and secluded valley called the *Wady Nunkûr*, enclosed on the north by hills, of which one bears a name certainly suggestive of Debir—*Dewîr-ban*.—2. A place on the north boundary of Judah, near the "Valley of Achor" (Josh. xv. 7), and therefore somewhere in the complications of hill and ravine behind Jericho. A *Wady Dabor* is marked in Van de Velde's map as close to the S. of *Nebî Mûsa*, at the N. W. corner of the Dead Sea.—3. The "border of Debir" is named as forming part of the boundary of Gad (Josh. xiii. 26), and as apparently not far from Mahanaim.

DEBORAH. 1. The nurse of Rebekah (Gen. xxxv. 1). Deborah accompanied Rebekah from the house of Bethuel (Gen. xxiv. 59), and is only mentioned by name on the occasion of her burial, under the oak-tree of Bethel, which was called in her honour Allon-Bachuth.—2. A prophetess who judged Israel (Judg. iv., v.). She lived under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim (Judg. iv. 5), which, as palm-trees were rare in Palestine, "is mentioned as a well-known and solitary landmark, and was probably the same spot as that called (Judg. xx. 33) Baal-Tamar, or the sanctuary of the palm" (Stanley, *S. and P.* 146). She was probably a woman of Ephraim, although, from the expression in Judg. v. 13, some suppose her to have belonged to Issachar. Lapidoth was probably her husband and not Barak, as some say. She was not so much a judge as one gifted with prophetic command (Judg. iv. 6, 14, v. 7), and by virtue of her inspiration "a mother in Israel." Jabin's tyranny was peculiarly felt in the northern tribes, who were near his capital and under her jurisdiction, viz. Zebulun, Naphtali, and Issachar: hence, when she summoned Barak to the deliverance, it was on them that the brunt of the battle fell. Under her direction Barak encamped on the broad summit of Tabor. Deborah's prophecy was fulfilled (Judg. iv. 9), and the enemy's general perished among the "oaks of the wanderers (Zaanaim)," in the tent of the Bedouin Kenite's wife (Judg. iv. 21) in the northern mountains. Deborah's title of "prophetess" includes the notion of inspired poetry, as in Ex. xv. 20; and in this sense the glorious

triumphal ode (Judg. v.) well vindicates her claim to the office.

DEBTOR. [LOAN.]

DECAP'OLIS. This name occurs only three times in the Scriptures, Matt. iv. 25, Mark v. 20, and vii. 31. Immediately after the conquest of Syria by the Romans (B.C. 65) ten cities appear to have been rebuilt, partially colonised, and endowed with peculiar privileges; the country around them was hence called *Decapolis*. Pliny enumerates them as follows: *Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana*. All the cities of Decapolis, with the single exception of Scythopolis, lay on the east of the Jordan. It would appear, however, from Matt. iv. 25, and Mark vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan. Pliny says it reached from Damascus on the north to Philadelphia on the south, and from Scythopolis on the west to Canatha on the east. This region, once so populous and prosperous, from which multitudes flocked to hear the Saviour and through which multitudes followed His footsteps, is now almost without an inhabitant.

DE'DAN. 1. The name of a son of Raamah, son of Cush (Gen. x. 7; 1 Chr. i. 9).—2. A son of Jokshan, son of Keturah (Gen. xxv. 3; 1 Chr. i. 32).—The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are contained in the prophecies of Isaiah (xxi. 13), Jeremiah (xxv. 23, xlix. 8), and Ezekiel (xxv. 13, xxvii. 15, 20, xxxviii. 13), and are in every case obscure. The probable inferences from these mentions of Dedan are—1. That Dedan, son of Raamah, settled on the shores of the Persian Gulf, and his descendants became caravan-merchants between that coast and Palestine. 2. That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan formed a tribe of the same name, which appears to have had its chief settlement in the borders of Idumaea, and perhaps to have led a pastoral life.

DE'DANIM. Is. xxi. 13. [DEDAN.]

DEDICATION, FEAST OF THE, the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabaeus had driven out the Syrians, B.C. 164. It is named only once in the Canonical Scriptures, John x. 22. Its institution is recorded 1 Macc. iv. 52-59. It commenced on the 25th of Chisleu, the anniversary of the pollution of the Temple by Antiochus Epiphanes, B.C. 167. Like the great Mosaic feasts, it lasted eight days, but it did not require attendance at Jerusalem.



It was an occasion of much festivity. The writer of 2 Macc. tells us that it was celebrated in nearly the same manner as the Feast of Tabernacles, with the carrying of branches of trees, and with much singing (x. 6, 7). Josephus states that the festival was called "Lights." In the Temple at Jerusalem the "Hallel" was sung every day of the feast.

#### DEER. [FALLOW-DEER.]

DEGREES, SONGS OF, a title given to fifteen Psalms, from cxx. to cxxxiv. inclusive. Four of them are attributed to David, one is ascribed to the pen of Solomon, and the other ten give no indication of their author. With respect to the term rendered in the A. V. "degrees," a great diversity of opinion prevails, but the most probable opinion is that they were pilgrim songs, sung by the people as they went up to Jerusalem.

DE'HAVITES mentioned only once in Scripture (Ezr. iv. 9) among the colonists planted in Samaria after the completion of the Captivity of Israel. They are probably the Daï or Dahi, mentioned by Herodotus (i. 125) among the nomadic tribes of Persia.

DEL'ILAH, a woman who dwelt in the valley of Sorek, beloved by Samson (Judg. xvi. 4-18). There seems to be little doubt that she was a Philistine courtesan. [SAMSON.]

#### DELUGE. [NOAH.]

DE'LUS, mentioned in 1 Macc. xv. 23, is the smallest of the islands called Cyclades in the Aegæan Sea. It was one of the chief seats of the worship of Apollo, and was celebrated as the birthplace of this god and of his sister Artemis (Diana).

DE'MAS, most probably a contraction from Demetrius, or perhaps from Demarchus, a companion of St. Paul (Philem. 24; Col. iv. 14) during his first imprisonment at Rome. At a later period (2 Tim. iv. 10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica.

DEME'TRIUS, a maker of silver shrines of Artemis at Ephesus (Acts xix. 24). These were small models of the great temple of the Ephesian Artemis, with her statue, which it was customary to carry on journeys, and place on houses, as charms.

DEME'TRIUS I., surnamed Soter, "The Saviour," king of Syria, was the son of Seleucus Philopator, and grandson of Antiochus the Great. While still a boy he was sent by his father as a hostage to Rome (B.C. 175) in exchange for his uncle Antiochus Epiphanes. From his position he was unable to offer any opposition to the usurpation of the Syrian throne by Antiochus IV.; but on the death of that monarch (B.C. 164) he claimed

his liberty and the recognition of his claim by the Roman senate in preference to that of his cousin Antiochus V. His petition was refused, he left Italy secretly, and landed with a small force at Tripolis in Phœnicia (2 Macc. xiv. 1; 1 Macc. vii. 1). The Syrians soon declared in his favour (B.C. 162), and Antiochus and his protector Lysias were put to death (1 Macc. vii. 2, 3; 2 Macc. xiv. 2). His campaigns against the Jews were unsuccessful. In B.C. 152, Alexander Balas was brought forward, with the consent of the Roman senate, as a claimant to the throne. The rivals met in a decisive engagement (B.C. 150), and Demetrius, after displaying the greatest personal bravery, was defeated and slain (1 Macc. x. 48-50).



Tetradrachm (Attic talent) of Demetrius I.

DEME'TRIUS II., "The Victorious" (Nicator), was the elder son of Demetrius Soter. He was sent by his father, together with his brother Antiochus, with a large treasure, to Cnidus, when Alexander Balas laid claim to the throne of Syria. When he was grown up he made a descent on Syria (B.C. 148), and was received with general favour (1 Macc. x. 67 ff.). His campaigns against Jonathan and the Jews are described in 1 Macc. x., xi. In B.C. 138, Demetrius was taken prisoner by Arsaces VI. (Mithridates), whose dominions he had invaded (1 Macc. xiv. 1-3). Mithridates treated his captive honourably, and gave him his daughter in marriage. When Antiochus Sidetes, who had gained possession of the Syrian throne invaded Parthia, Phraates employed Demetrius to effect a diversion. In this Demetrius suc-



Tetradrachm (Attic talent) of Demetrius II.

ceeded, and when Antiochus fell in battle, he again took possession of the Syrian crown (B.C. 128). Not long afterwards a pretender, supported by Ptol. Physcon, appeared in the field against him, and after suffering a defeat he was assassinated, according to some by his wife, while attempting to escape by sea.

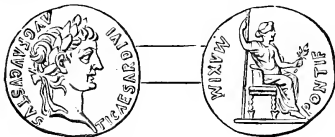
**DEMON.** Its usage in classical Greek is various. In Homer, where the gods are but supernatural men, it is used interchangeably with "god;" afterwards in Hesiod, when the idea of the gods had become more exalted and less familiar, the "demons" are spoken of as intermediate beings, the messengers of the gods to men. In the Gospels generally, in James ii. 19, and in Rev. xvi. 14, the demons are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. They "believe" the power of God "and tremble" (James ii. 19); they recognise the Lord as the Son of God (Matt. viii. 29; Luke iv. 41), and acknowledge the power of His name, used in exorcism, in the place of the name of Jehovah, by His appointed messengers (Acts xix. 15); and look forward in terror to the judgment to come (Matt. viii. 29). The description is precisely that of a nature akin to the angelic in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness.

**DEMONIACS.** This word is frequently used in the N. T., and applied to persons suffering under the possession of a demon or evil spirit, such possession generally showing itself visibly in bodily disease or mental derangement. It has been maintained by many persons that our Lord and the Evangelists, in referring to demoniacal possession, spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or its falsity. It is concluded that, since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Matt. ix. 32; blindness, Matt. xii. 22; epilepsy, Mark ix. 17-27), or those seen in cases of ordinary insanity (as in Matt. viii. 28; Mark v. 1-5), and since also the phrase "to have a devil" is constantly used in connexion with, and as apparently equivalent to, "to be mad" (see John vii. 20, viii. 48, x. 20, and perhaps Matt. xi. 18; Luke vii. 33), the demoniacs were merely persons suffering under unusual diseases of body and mind. But demoniacs are frequently distinguished from those afflicted with bodily sickness (see Mark i. 32, xvi. 17, 18; Luke vi. 17, 13), even, it would seem, from the epileptic (Matt. iv. 24); the same outward signs are

sometimes referred to possession, sometimes merely to disease (comp. Matt. iv. 24, with xvii. 15; Matt. xii. 22, with Mark vii. 32, &c.); the demons are represented as speaking in their own persons with superhuman knowledge, and acknowledging our Lord to be, not as the Jews generally called him, son of David, but Son of God (Matt. viii. 29; Mark i. 24, v. 7; Luke iv. 41, &c.). All these things speak of a personal power of evil. Nor does our Lord speak of demons as personal spirits of evil to the multitude alone, but in His secret conversations with His disciples, declaring the means and conditions by which power over them could be exercised (Matt. xvii. 21). Twice also He distinctly connects demoniacal possession with the power of the evil one; once in Luke x. 18, to the seventy disciples, where He speaks of his power and theirs over demoniacs as a "fall of Satan," and again in Matt. xii. 25-30, when He was accused of casting out demons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, He uses an argument, as to the division of Satan against himself, which, if possession be unreal, becomes inconclusive and almost insincere. Lastly, the single fact recorded of the entrance of the demons at Gadara (Mark v. 10-14) into the herd of swine, and the effect which that entrance caused, is sufficient to overthrow the notion that our Lord and the Evangelists do not assert or imply any objective reality of possession. We are led, therefore, to the ordinary and literal interpretation of these passages, that there are evil spirits, subjects of the Evil One, who, in the days of the Lord Himself and His Apostles especially, were permitted by God to exercise a direct influence over the souls and bodies of certain men. This influence is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will; his actions, his words, and almost his thoughts are mastered by the evil spirit (Mark i. 24, v. 7; Acts xix. 15), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream.

**DENARIUS.** A. V. "penny" (Matt. xviii. 28, x. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 5; Rev. vi. 6), a Roman silver coin, in the time of Our Saviour and the Apostles. It took its name from its

being first equal to ten "asses," a number afterwards increased to sixteen. It was the principal silver coin of the Roman commonwealth. From the parable of the labourers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labour (Matt. xx. 2, 4, 7, 9, 10, 13).



Denarius of Tiberius.

**DEPUTY.** The uniform rendering in the A. V. of the Greek word which signifies "proconsul" (Acts xiii. 7, 8, 12, xix. 38). The English word is curious in itself, and to a certain extent appropriate, having been applied formerly to the Lord Lieutenant of Ireland.

**DER'BE** (Acts xiv. 20, 21, xvi. 1, xx. 4). The exact position of this town has not yet been ascertained, but its general situation is undoubted. It was in the eastern part of the great upland plain of **LYCAONIA**, which stretches from **ICONIUM** eastwards along the north side of the chain of **Taurus**. It must have been somewhere near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the table-land of the interior; and probably it was a stage upon the great road which passed this way.

**DESERT**, a word which is sparingly employed in the A. V. to translate four Hebrew terms, of which three are essentially different in signification. A "desert," in the sense which is ordinarily attached to the word, is a vast, burning, sandy plain, alike destitute of trees and of water. Here, it is simply necessary to show that the words rendered in the A. V. by "desert," when used in the historical books, denoted definite localities; and that those localities do not answer to the common conception of a "desert."—1. **ARABAH**. This word means that very depressed and enclosed region—the deepest and the hottest chasm in the world—the sunken valley north and south of the Dead Sea, but more particularly the former. [**ARABAH**.] **ARABAH** in the sense of the Jordan Valley is translated by the word "desert" only in Ez. xlvii. 8. In a more general sense of waste, deserted country—a meaning easily suggested by the idea of excessive heat contained in the root—"Desert," as the rendering of *Arabah*, occurs in the prophets and poetical books;

as Is. xxxv. 1, 6, xl. 3, xli. 19, li. 3; Jer. ii. 6, v. 6, xvii. 6, l. 12; but this general sense is never found in the historical books.

—2. **MIDBAR**. This word, which our translators have most frequently rendered by "desert," is accurately the "pasture ground." It is most frequently used for those tracts of waste land which lie beyond the cultivated ground in the immediate neighbourhood of the towns and villages of Palestine, and which are a very familiar feature to the traveller in that country. In the poetical books "desert" is found as the translation of *Midbar* in Deut. xxxii. 10; Job xxiv. 5; Is. xxi. 1; Jer. xxv. 24.—3. **CHARBAH**, appears to have the force of dryness, and thence of desolation. It does not occur in any historical passages. It is rendered "desert" in Ps. cii. 6; Is. xlvi. 21; Ezek. xiii. 4. The term commonly employed for it in the A. V. is "waste places" or "desolation."—4. **JESHIMON** with the definite article, apparently denotes the waste tracts on both sides of the Dead Sea. In all these cases it is treated as a proper name in the A. V. Without the article it occurs in a few passages of poetry; in the following of which it is rendered "desert." Ps. lxxxviii. 40; cvi. 14; Is. xliii. 19, 20.

**DEUTERONOMY**, which means "the repetition of the law," consists chiefly of three discourses delivered by Moses shortly before his death. Subjoined to these discourses are the Song of Moses, the Blessing of Moses, and the story of his death.—I. The first discourse (i. 1—iv. 40). After a brief historical introduction, the speaker recapitulates the chief events of the last 40 years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land. To this discourse is appended a brief notice of the severing of the three cities of refuge on the east side of the Jordan (iv. 41-43).—II. The second discourse is introduced like the first by an explanation of the circumstances under which it was delivered (iv. 44-49). It extends from chap. v. 1—xxvi. 19, and contains a recapitulation, with some modifications and additions, of the Law already given on Mount Sinai.—III. In the third discourse (xxvii. 1—xxx. 20), the Elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write "all the words of this law." Then follow the several curses to be pronounced by the Levites on Ebal (xxvii. 14-26), and the blessings on Gerizim (xxviii. 1-14).—IV. The delivery of the Law as written by Moses (for its still further preservation) to the custody of the

Levites, and a charge to the people to hear it read once every seven years (xxx. i.): the Song of Moses spoken in the ears of the people (xxx. 30-xxxii. 44): and the blessing of the twelve tribes (xxxiii.).—V. The Book closes (xxxiv.) with an account of the death of Moses, which is first announced to him in xxxii. 48-52.—It has been maintained by many modern critics that Deuteronomy is of later origin than the other four books of the Pentateuch; but the book bears witness to its own authorship (xxx. 19), and is expressly cited in the N. T. as the work of Moses (Matt. xix. 7, 8; Mark x. 3; Acts iii. 22, vii. 37). The last chapter, containing an account of the death of Moses, was of course added by a later hand, and perhaps formed originally the beginning of the book of Joshua. [PENTATEUCH.]

**DEVIL.** The name describes Satan as slandering God to man, and man to God. The former work is, of course, a part of his great work of temptation to evil; and is not only exemplified but illustrated as to its general nature and tendency by the narrative of Gen. iii. The effect is to stir up the spirit of freedom in man to seek a fancied independence; and it is but a slight step further to impute falsehood or cruelty to God. The other work, the slandering or accusing man before God is, as it must necessarily be, unintelligible to us. The essence of this accusation is the imputation of selfish motives (Job i. 9, 10), and its refutation is placed in the self-sacrifice of those "who loved not their own lives unto death." [SATAN; DEMON.]

**DEW.** This in the summer is so copious in Palestine that it supplies to some extent the absence of rain (Ecclus. xviii. 16, xliii. 22), and becomes important to the agriculturist. As a proof of this copiousness the well-known sign of Gideon (Judg. vi. 37, 39, 40) may be adduced. Thus it is coupled in the divine blessing with rain, or mentioned as a prime source of fertility (Gen. xxvii. 28; Deut. xxxiii. 13; Zech. viii. 12), and its withdrawal is attributed to a curse (2 Sam. i. 21; 1 K. xvii. 1; Hag. i. 10). It becomes a leading object in prophetic imagery by reason of its penetrating moisture without the apparent effort of rain (Deut. xxxii. 2; Job xxix. 19; Ps. cxxxiii. 3; Prov. xix. 12; Is. xvi. 19; Hos. xiv. 5; Mic. v. 7); while its speedy evanescence typifies the transient goodness of the hypocrite (Hos. vi. 4, xiii. 3).

**DIADEM.** What the "diadem" of the Jews was we know not. That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied

behind, the invention of which is attributed to Liber. Its colour was generally white; sometimes, however, it was of blue, like that of Darius; and it was sown with pearls or other gems (Zech. ix. 16), and enriched with gold (Rev. ix. 7). It was peculiarly the mark of Oriental sovereigns (1 Macc. xiii. 32). A crown was used by the kings of Israel, even in battle (2 Sam. i. 10); but in all probability this was not the state crown (2 Sam. xii. 30), although used in the coronation of Joash (2 K. xi. 12). In Esth. i. 11, ii. 17, we have *cether* for the turban worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favour (viii. 15). The diadem of the king differed from that of others in having an *erect* triangular peak. The words in Ez. xxiii. 15 mean long and flowing turbans of gorgeous colours.



Obverse of Tetrachm of Tigranes, king of Syria.

**DIAL.** The word *ma'âlôth* is the same as that rendered "steps" in A. V. (Ex. xx. 26; 1 K. x. 19), and "degrees" in A. V. (2 K. xx. 9, 10, 11; Is. xxxviii. 8), where, to give a consistent rendering, we should read with the margin the "degrees" rather than the "dial" of Ahaz. In the absence of any materials for determining the shape and structure of the solar instrument, which certainly appears intended, the best course is to follow the most strictly natural meaning of the words, and to consider that the *ma'âlôth* were really stairs, and that the shadow (perhaps of some column or obelisk on the top) fell on a greater or smaller number of them according as the sun was low or high. The terrace of a palace might easily be thus ornamented.

**DIAMOND** (Heb. *yahâlôm*), a precious stone, the third in the second row on the breastplate of the High-priest (Ex. xxviii. 18, xxxix. 11), and mentioned by Ezekiel (xxviii. 13) among the precious stones of the king of Tyre. Some suppose *yahâlôm* to be the "emerald." Respecting *shâmîr*, which is translated "diamond" in Jer. xvii. 1, see under ADAMANT.

**DIAN'A.** This Latin word, properly denoting a Roman divinity, is the representative of the Greek *Artemis*, the tutelary goddess of the Ephesians, who plays so important a part in the narrative of Acts xix. The Ephesian Diana, was, however, regarded as invested with very different attributes, and is rather to be identified with Astarte and other female divinities of the East. The coin below will give some notion of the image of the true Ephesian Diana, which was grotesque and archaic in character. The head wore a mural crown, each hand held a bar of metal, and the lower part ended in a rude block covered with figures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (Acts xix. 35). The cry of the mob (Acts xix. 28), "Great is Diana of the Ephesians!" and the strong expression in ver. 27, "whom all Asia and the world worshippeth," may be abundantly illustrated from a variety of sources. The term "great" was evidently a title of honour recognised as belonging to the Ephesian goddess. We find it in inscriptions.



Greek imperial copper coin of Ephesus and Smyrna.

**DIB'LATH** (accurately **DIBLAH**), a place named only in Ez. vi. 14, as if situated at one of the extremities of the land of Israel, is perhaps only another form of **RIBLAH**.

**DI'BON.** 1. A town on the east side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children of Gad (Num. xxxii. 3, 34). From this circumstance it possibly received the name of **DIBON-GAD** (Numb. xxxiii. 45, 46). Its first mention is in Num. xxi. 30, and from this it appears to have belonged originally to the Moabites. We find Dibon counted to Reuben in the lists of Joshua (xiii. 9, 17). In the time of Isaiah and Jeremiah, however, it was again in possession of Moab (Is. xv. 2; Jer. xlviii. 18, 22, comp. 24). In the same denunciations of Isaiah it appears, probably, under the name of **DIMON**. In modern times the name *Dhiban* has been discovered as attached to extensive ruins on the Roman road, about three miles north of

the Arnon (*Wady Modjeb*).—2. One of the towns which were re-inhabited by the men of Judah after the return from captivity (Neh. xi. 25), identical with **DIMONAH**.

**DI'BON-GAD.** [**DIBON.**]

**DIDRACHMON.** [**MONEY; SHEKEL.**]

**DID'YMUS**, that is, *the Twin*, a surname of the Apostle Thomas (John xi. 16, xx. 24, xxi. 2). [**THOMAS.**]

**DIK'LAH** (Gen. x. 27; 1 Chr. i. 21), a son of Joktan, whose settlements, in common with those of the other sons of Joktan, must be looked for in Arabia. The name in Hebrew signifies "*a palm-tree*," hence it is thought that Diklah is a part of Arabia containing many palm-trees.

**DIMONAH**, a city in the south of Judah (Josh. xv. 22), perhaps the same as **DIBON** in Neh. xi. 25.

**DI'NAH**, the daughter of Jacob by Leah (Gen. xxx. 21). She accompanied her father from Mesopotamia to Canaan, and, having ventured among the inhabitants, was violated by Shechem the son of Hamor, the chieftain of the territory in which her father had settled (Gen. xxxiv.). Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (Gen. xxxiv. 12). But in this case the suitor was an alien, and the crown of the offence consisted in its having been committed by an alien against the favoured people of God; he had "wrought folly in Israel" (xxxiv. 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of inter-marriage and commerce. The sons of Jacob, bent upon revenge, availed themselves of the eagerness, which Shechem showed, to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites. They therefore assented; and on the third day, when the pain and fever resulting from the operation were at the highest, Simeon and Levi, own brothers to Dinah, attacked them unexpectedly, slew all the males and plundered their city.

**DI'NAITES** (Ezr. iv. 9), the name of some of the Cuthæan colonists who were placed in the cities of Samaria after the captivity of the ten tribes.

**DIN'HABAH** (Gen. xxxvi. 32; 1 Chr. i. 43), the capital city, and probably the birth-place, of Bela, son of Beor, king of Edom.

**DIONYSIUS THE AREOPAGITE** (Acts xvii. 34), an eminent Athenian, converted to Christianity by the preaching of St. Paul. He is said to have been first bishop of Athens. The writings which were once attributed to

him are now confessed to be the production of some neo-Platonists of the 6th century.

DIONYSUS (2 Macc. xiv. 33; 3 Macc. ii. 29), also called BACCHUS, the god of wine. His worship was greatly modified by the incorporation of Eastern elements, and assumed the twofold form of wild orgies and mystic rites. To the Jew, Dionysus would necessarily appear as the embodiment of paganism in its most material shape, sanctioning the most tumultuous passions and the worst excesses.

DIOSCORIN'THIUS. [MONTHS.]

DIOTREPES, a Christian mentioned in 3 John 9, but of whom nothing is known.

DISCIPLE. [SCHOOLS.]

DISPERSION, THE JEWS OF THE, or simply THE DISPERSION, was the general title applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. The Dispersion, as a distinct element influencing the entire character of the Jews, dates from the Babylonian exile. Outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the Dispersion appears to have been the clearest providential preparation for the spread of Christianity. At the beginning of the Christian era the Dispersion was divided into three great sections, the Babylonian, the Syrian, the Egyptian. Precedence was yielded to the first. From Babylon the Jews spread throughout Persia, Media, and Parthia. The Greek conquests in Asia extended the limits of the Dispersion. Seleucus Nicator transplanted large bodies of Jewish colonists from Babylonia to the capitals of his western provinces. His policy was followed by his successor Antiochus the Great; and the persecutions of Antiochus Epiphanes only served to push forward the Jewish emigration to the remoter districts of his empire. Large settlements of Jews were established in Cyprus, in the islands of the Aegean, and on the western coast of Asia Minor. The Jews of the Syrian provinces gradually formed a closer connexion with their new homes, and together with the Greek language adopted in many respects Greek ideas. This Hellenizing tendency, however, found its most free development at Alexandria. The Jewish settlements established there by Alexander and Ptolemy I. became the source of the African dispersion, which spread over the north coast of Africa, and perhaps inland to Abyssinia. At Cyrene and Berenice (Tripoli) the Jewish inhabitants formed a considerable portion of the population. The Jewish settlements in Rome were consequent upon the occupation of Jerusalem

by Pompey, B.C. 63. The captives and emigrants whom he brought with him were located in the trans-Tiberine quarter. In the reign of Claudius the Jews became objects of suspicion from their immense numbers; and the internal disputes led to their banishment from the city (Acts xviii. 2). This expulsion, if general, can only have been temporary, for in a few years the Jews at Rome were numerous (Acts xxviii. 17 ff.). The influence of the Dispersion on the rapid promulgation of Christianity can scarcely be overrated. The course of the apostolic preaching followed in a regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each division of the Dispersion (Acts ii. 9-11; (1) Parthians . . . Mesopotamia; (2) Judaea (i. e. Syria). . . Pamphylia; (3) Egypt . . . Greece; (4) Romans . . .), and these converts naturally prepared the way for the apostles in the interval which preceded the beginning of the separate apostolic missions. St. James and St. Peter wrote to the Jews of the Dispersion (Jam. i. 1; 1 Pet. i. 1).

DIVINATION has been universal in all ages, and all nations alike civilized and savage. Numerous forms of divination are mentioned, such as divination by rods (Hos. iv. 12); divination by cups (Gen. xlv. 5); consultation of Teraphim (Zech. x. 2; Ez. xxi. 21; 1 Sam. xv. 23) [TERAPHIM]; divination by the liver (Ez. xxi. 21); divination by dreams (Deut. xiii. 2, 3; Judg. vii. 13; Jer. xxiii. 32), &c. Moses forbade every species of divination because a prying into the future clouds the mind with superstition, and because it would have been an incentive to idolatry: indeed the frequent denunciations of the sin in the prophets tend to prove that these forbidden arts presented peculiar temptations to apostate Israel. But God supplied his people with substitutes for divination, which would have rendered it superfluous, and left them in no doubt as to his will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that the revelation was withdrawn (1 Sam. xxviii. 6; 2 Sam. ii. 1; v. 23, &c.). Superstition not unfrequently goes hand in hand with scepticism, and hence, amid the general infidelity prevalent through the Roman empire at our Lord's coming, imposture was rampant; as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trades of such men as Simon Magus (Acts viii. 9), Bar-jesus (Acts viii. 6, 8), the slave with the spirit of Python (Acts xvi. 16), the vagabond Jews, exorcists

(Luke xi. 19; Acts xix. 13), and others (2 Tim. iii. 13; Rev. xix. 20, &c.), as well as the notorious dealers in magical books at Ephesus (Acts xix. 19).

**DIVORCE.** The law regulating this subject is found Deut. xxiv. 1-4, and the cases in which the right of a husband to divorce his wife was lost, are stated ib. xxii. 19, 29. The ground of divorce is a point on which the Jewish doctors of the period of the N. T. widely differed; the school of Shammai seeming to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to trifling causes, *e. g.*, if the wife burnt the food she was cooking for her husband. The Pharisees wished perhaps to embroil our Saviour with these rival schools by their question (Matt. xix. 3); by His answer to which, as well as by His previous maxim (v. 31), he declares that but for their hardened state of heart, such questions would have no place. Yet from the distinction made, "but I say unto you," v. 31, 32, it seems to follow, that he regarded all the lesser causes than "fornication" as standing on too weak ground, and declined the question of how to interpret the words of Moses.

**DI'ZAHAB**, a place in the Arabian Desert, mentioned Deut. i. 1, is identified with *Dahab*, a cape on the W. shore of the *Gulf of Akabah*.

**DOD'AI**, an Ahohite who commanded the course of the 2nd month (1 Chr. xxvii. 4). It is probable that he is the same as Dobo, 2.

**DODANIM**, Gen. x. 4; 1 Chr. i. 7 (in some copies and in marg. of A. V. 1 Chr. i. 7, **RODANIM**), a family or race descended from Javan, the son of Japhet (Gen. x. 4; 1 Chr. i. 7). The weight of authority is in favour of the former name. Dodanim is regarded as identical with the Dardani, who were found in historical times in Illyricum and Troy.

**DO'DO**. 1. A man of Bethlehem, father of Elhanan, who was one of David's thirty captains (2 Sam. xxiii. 24; 1 Chr. xi. 26). He is a different person from—2. **DODO THE AHONITE**, father of Eleazar, the 2nd of the three mighty men who were over the thirty (2 Sam. xxiii. 9; 1 Chr. xi. 12). He, or his son—in which case we must suppose the words "Eleazar son of" to have escaped from the text—probably had the command of the second monthly course (1 Chr. xxvii. 4). In the latter passage the name is **DODAI**.

**DO'EG**, an Idumaeen, chief of Saul's herdmen. He was at Nob when Ahimelech gave David the sword of Goliath, and not only gave information to Saul, but when others declined the office, himself executed the

king's order to destroy the priests of Nob, with their families, to the number of 85 persons, together with all their property (1 Sam. xxi. 7, xxii. 9, 18, 22; Ps. lii.).

**DOG**, an animal frequently mentioned in Scripture. It was used by the Hebrews as a watch for their houses (Is. lvi. 10), and for guarding their flocks (Job xxx. 1). Then also as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1 K. xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38, 2 K. ix. 10, 36; Jer. xv. 3, Ps. lix. 6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled dogs in Ps. xxii. 16, 20. Moreover the dog being an unclean animal (Is. lxvi. 3), the terms, *dog*, *dead dog*, *dog's head* were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 8, xvi. 9; 2 K. viii. 13). Stanley mentions that he saw on the very site of Jezreel the descendants of the dogs that devoured Jezebel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume.

**DOORS**. [**GATES**.]

**DOPH'KAH**, a place mentioned Num. xxxiii. 12, as a station in the Desert where the Israelites encamped; see **WILDERNESS**.

**DOR** (Josh. xvii. 11; 1 K. iv. 11; 1 Macc. xv. 11), an ancient royal city of the Canaanites (Josh. xii. 23), whose ruler was an ally of Jabin king of Hazor against Joshua (Josh. xi. 1, 2). It was probably the most southern settlement of the Phoenicians on the coast of Syria. It appears to have been within the territory of the tribe of Asher, though allotted to Manasseh (Josh. xvii. 11; Judg. i. 27). The original inhabitants were never expelled; but during the prosperous reigns of David and Solomon they were made tributary (Judg. i. 27, 28), and the latter monarch stationed at Dor one of his twelve purveyors (1 K. iv. 11). Jerome places it on the coast, "in the ninth mile from Caesarea, on the way to Ptolemais." Just at the point indicated is the small village of *Tantura*, probably an Arab corruption of *Dora*, consisting of about thirty houses, wholly constructed of ancient materials.

**DO'RA**. 1 Macc. xv. 11, 13, 25. [**DOR**.]

**DOR'CAS**. [**TABITHA**.]

**DO'THAIM**. [**DOTHAN**.]

**DO'THAN**, a place first mentioned (Gen. xxxvii. 17) in connexion with the history of Joseph, and apparently as in the neighbourhood of Shechem. It next appears as the residence of Elisha (2 K. vi. 13). Later still we encounter it under the name of **Dothaim**, as a landmark in the account of

Holofernes's campaign against Bethulia (Jud. iv. 6, vii. 3, 18, viii. 3). It was known to Eusebius, who places it 12 miles to the N. of Sebaste (Samaria); and here it has been discovered in our own times, still bearing its ancient name unimpaired.

**DOVE** (Heb. *Yōnāh*). The first mention of this bird occurs in Gen. viii. The dove's rapidity of flight is alluded to in Ps. lv. 6; the beauty of its plumage in Ps. lxxviii. 13; its dwelling in the rocks and valleys in Jer. xlviii. 28, and Ez. vii. 16; its mournful voice in Is. xxxviii. 14, lix. 11; Nah. ii. 7; its harmlessness in Matt. x. 16; its simplicity in Hos. vii. 11, and its amateness in Cant. i. 15, ii. 14. Doves are kept in a domesticated state in many parts of the East. In Persia pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. There is probably an allusion to such a custom in Is. lx. 8.

**DOVE'S DUNG.** Various explanations have been given of the passage in 2 K. vi. 25, which describes the famine of Samaria to have been so excessive, that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." Bochart has laboured to show that it denotes a species of *cicer*, "chick-pea," which he says the Arabs call *usnān*, and sometimes improperly "dove's or sparrow's dung." It can scarcely be believed that even in the worst horrors of a siege a substance so vile as is implied by the literal rendering should have been used for food.

**DOWRY.** [MARRIAGE.]

**DRACHM** (2 Macc. iv. 19, x. 20, xii. 43; Luke xv. 8, 9), a Greek silver coin, varying in weight on account of the use of different talents. In Luke (A. V. "piece of silver") *denarii* seem to be intended. [MONEY; SILVER, PIECE OF.]

**DRAGON.** The translators of the A. V., apparently following the Vulgate, have rendered by the same word "dragon" the two Hebrew words *Tan* and *Tannin*, which appear to be quite distinct in meaning.—I. The former is used, always in the plural, in Job xxx. 29; Is. xxxiv. 13, xliii. 20; in Is. xliii. 22; in Jer. x. 22, xlix. 33; in Ps. xlv. 19; and in Jer. ix. 11, xiv. 6, li. 37; Mic. i. 8. It is always applied to some creatures inhabiting the desert, and we should conclude from this that it refers rather to some wild beast than to a serpent. The Syriac renders it by a word which, according to Pococke, means a "jackal."—II. The word *tannin* seems to refer to any great monster, whether of the land or the sea, being indeed more usually applied to

some kind of serpent or reptile, but not exclusively restricted to that sense. When we examine special passages we find the word used in Gen. i. 21, of the great sea-monsters, the representatives of the inhabitants of the deep. On the other hand, in Ex. vii. 9, 10, 12, Deut. xxxii. 33, Ps. xci. 13, it refers to land-serpents of a powerful and deadly kind. In the N. T. it is only found in the Apocalypse (Rev. xii. 3, 4, 7, 9, 16, 17, &c.), as applied metaphorically to "the old serpent, called the Devil, and Satan," the description of the "dragon" being dictated by the symbolical meaning of the image rather than by any reference to any actually existing creature. The reason of this scriptural symbol is to be sought not only in the union of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the record of the serpent's agency in the temptation (Gen. iii.).

**DRAM.** [DARIC.]

**DREAMS.** The Scripture declares, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. But, in accordance with the principle enunciated by St. Paul in 1 Cor. xiv. 15, dreams, in which the understanding is asleep, are placed below the visions of prophecy, in which the understanding plays its part. It is true that the book of Job, standing as it does on the basis of "natural religion," dwells on dreams and "visions in deep sleep" as the chosen method of God's revelation of Himself to man (see Job iv. 13, vii. 14, xxxiii. 15). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, &c., dreamers of dreams, whether true or false, are placed below "prophets," and even below "diviners;" and similarly in the climax of 1 Sam. xxviii. 6, we read that "Jehovah answered Saul not, neither by dreams, nor by Urim [by symbol], nor by prophets." Under the Christian dispensation, while we read frequently of trances and visions, dreams are never referred to as vehicles of divine revelation. In exact accordance with this principle are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant. And, where dreams are recorded as means of God's revelation to his chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of Him.

**DRESS.** This subject includes the following particulars:—1. Materials. 2. Colour and decoration. 3. Name, form, and mode of wearing the various articles. 4. Special



usages relating thereto.—1. The earliest and simplest robe was made out of the leaves of a tree, portions of which were sewn together, so as to form an apron (Gen. iii. 7). After the fall, the skins of animals supplied a more durable material (Gen. iii. 21), which was adapted to a rude state of society, and is stated to have been used by various ancient nations. Skins were not wholly disused at later periods: the "mantle" worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on. It was characteristic of a prophet's office from its mean appearance (Zech. xiii. 4; cf. Matt. vii. 15). Pelisses of sheepskin still form an ordinary article of dress in the East. The art of weaving hair was known to the Hebrews at an early period (Ex. xxvi. 7, xxxv. 6); the sackcloth used by mourners was of this material. John the Baptist's robe was of camel's hair (Matt. iii. 4). Wool, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen. xxxviii. 12): it was at all times largely employed, particularly for the outer garments (Lev. xiii. 47; Deut. xxii. 11; &c.). It is probable that the acquaintance of the Hebrews with linen, and perhaps cotton, dates from the period of the captivity in Egypt, when they were instructed in the manufacture (1 Chr. iv. 21). After their return to Palestine we have frequent notices of linen. Silk was not introduced until a very late period (Rev. xviii. 12). The use of mixed material, such as wool and flax, was forbidden (Lev. xix. 19; Deut. xxii. 11).—2. *Colour and decoration.* The prevailing colour of the Hebrew dress was the natural white of the materials employed, which might be brought to a high state of brilliancy by the art of the fuller (Mark ix. 3). It is uncertain when the art of dyeing became known to the Hebrews; the dress worn by Joseph (Gen. xxxvii. 3, 23) is variously taken to be either a "coat of divers colours," or a tunic furnished with sleeves and reaching down to the ankles. The latter is probably the correct sense. The notice of scarlet thread (Gen. xxxviii. 28) implies some acquaintance with dyeing. The Egyptians had carried the art of weaving and embroidery to a high state of perfection, and from them the Hebrews learned various methods of producing decorated stuffs. The elements of ornamentation were—(1) weaving with threads previously dyed (Ex. xxxv. 25); (2) the introduction of gold thread or wire (Ex. xxvii. 6 ff.); (3) the addition of figures. These devices may have been either woven into the stuff, or cut out of other stuff

and afterwards attached by needlework: in the former case the pattern would appear only on one side, in the latter the pattern might be varied. Robes decorated with gold (Ps. xlv. 13), and at a later period with silver thread (cf. Acts xii. 21), were worn by royal personages; other kinds of embroidered robes were worn by the wealthy both of Tyre (Ez. xvi. 13) and Palestine (Judg. v. 30; Ps. xlv. 14). The art does not appear to have been maintained among the Hebrews: the Babylonians and other eastern nations (Josh. vii. 21; Ez. xxvii. 24), as well as the Egyptians (Ez. xxvii. 7), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine: dyed robes were imported from foreign countries (Zeph. i. 8), particularly from Phoenicia, and were not much used on account of their expensiveness: purple (Prov. xxxi. 22; Luke xvi. 19) and scarlet (2 Sam. i. 24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them: the wealthy Tyrians (Ez. xxvii. 7), the Midianitic kings (Judg. viii. 26), the Assyrian nobles (Ez. xxiii. 6), and Persian officers (Esth. viii. 15), are all represented in purple.—3. *The names, forms, and mode of wearing the robes.* It is difficult to give a satisfactory account of the various articles of dress mentioned in the Bible. The general characteristics of Oriental dress have indeed preserved a remarkable uniformity in all ages: the modern Arab dresses much as the ancient Hebrew did; there are the same flowing robes, the same distinction between the outer and inner garments, the former heavy and warm, the latter light, adapted to the rapid and excessive changes of temperature in those countries; and there is the same distinction between the costume of the rich and the poor, consisting in the multiplication of robes of a finer texture and more ample dimensions. Hence the numerous illustrations of ancient costume, which may be drawn from the usages of modern Orientals, supplying in great measure the want of contemporaneous representations. The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages such as the staff, signet-ring, and other ornaments, or according to Josephus, the weapons of a man; as well as to a man to wear the outer robe of a woman (Deut. xxii. 5). We shall first describe the robes which were common to the two sexes, and then those which were peculiar to women. (1.) The *cethóneth* was the most essential article of dress. It was

a closely-fitting garment, resembling in form and use our *shirt*, though unfortunately translated *coat* in the A. V. The material of which it was made was either wool, cotton, or linen. The primitive *cēthōneth* was without sleeves and reached only to the knee. Another kind reached to the wrists and ankles. It was in either case kept close to the body by a girdle, and the fold formed by the overlapping of the robe served as an inner pocket. A person wearing the *cēthōneth* alone was described as *naked*, A. V. The annexed woodcut (fig. 1) represents the



Fig. 1.—An Egyptian. (Lane's *Modern Egyptians*.)

simplest style of Oriental dress, a long loose shirt or *cēthōneth* without a girdle, reaching nearly to the ankle. (2.) The *sādin* appears to have been a wrapper of fine linen, which might be used in various ways, but especially as a night-shirt (Mark xiv. 51). (3.) The *mēl* was an upper or second tunic, the difference being that it was longer than the first. As an article of ordinary dress it was worn by kings (1 Sam. xxiv. 4), prophets (1 Sam. xxviii. 14), nobles (Job i. 20), and youths (1 Sam. ii. 19). It may, however, be doubted whether the term is used in its specific sense in these passages, and not rather for any robe that chanced to be worn over the *cēthōneth*. Where two tunics are mentioned (Luke iii. 11) as being worn at the same time, the second would be a *mēl*; travellers generally wore two, but the practice was forbidden to the disciples (Matt. x.

10; Luke ix. 3). The dress of the middle and upper classes in modern Egypt (fig. 2)



Fig. 2.—An Egyptian of the upper classes. (Lane.)

illustrates the customs of the Hebrews. (4.) The ordinary outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are—*simlah*, sometimes put for clothes generally (Gen. xxxv. 2, xxxvii. 34; Ex. iii. 22, xvii. 9; Deut. x. 18; Is. iii. 7, iv. 1); *beged*, which is more usual in speaking of robes of a handsome and substantial character (Gen. xxvii. 15, xli. 42; Ex. xxviii. 2; 1 K. xxii. 10; 2 Chr. xviii. 9; Is. lxiii. 1); *cēsūth*, appropriate to passages where covering or protection is the prominent idea (Ex. xxii. 26; Job xxvi. 6, xxxi. 19); and lastly *lēbūsh*, usual in poetry, but specially applied to a warrior's cloak (2 Sam. xx. 8), priests' vestments (2 K. x. 22), and royal apparel (Esth. vi. 11, viii. 15). Another term, *mad*, is specifically applied to a long cloak (Judg. iii. 16; 2 Sam. xx. 8), and to the priest's coat (Lev. vi. 10). The *beged* might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or "skirts" hanging down in front; or it might be thrown over the head, so as to conceal the face (2 Sam. xv. 30; Esth. vi. 12). The ends were skirted with a fringe and bound with a dark purple riband (Num. xv.

38): it was confined at the waist by a girdle, and the fold, formed by the overlapping of the robe, served as a pocket.—The dress of the women differed from that of the men in regard to the outer garment, the *cēthōneth* being worn equally by both sexes (Cant. v. 3). The names of their distinctive robes were as follow:—(1) *mitpachath* (veil, wimple, A. V.), a kind of shawl (Ruth iii. 15; Is. iii. 22); (2) *ma'atāphāh* (mantle, A. V.), another kind of shawl (Is. iii. 22); (3) *tsaiph* (veil, A. V.), probably a light summer dress of handsome appearance and of ample dimensions; (4) *rādīd* (veil, A. V.), a similar robe (Is. iii. 23; Cant. v. 7); (5) *pethīgī* (stomacher, A. V.), a term of doubtful origin, but probably significant of a gay holiday dress (Is. iii. 24); (6) *gilyonim* (Is. iii. 23), also a doubtful word, probably means, as in the A. V., *glasses*. The garments of females were terminated by an ample border of fringe (*skirts*, A. V.), which concealed the feet (Is. xlvii. 2; Jer. xiii. 22). Figs. 3 and 4 illustrate some of the peculiarities of female dress; the former is an Egyptian woman in her walking dress: the latter represents a dress, probably of great antiquity, still worn by the peasants in the south of Egypt. The references to Greek or Roman dress are few: the *χλαμύς* (2 Macc. xii. 35; Matt. xxvii. 28) was either the *paludamentum*, the military scarf of the Roman soldiery, or the Greek *chlamys* itself, which was introduced under the Emperors:



Fig. 3.—An Egyptian Woman. (Lane.)



Fig. 4.—A Woman of the southern province of Upper Egypt. (Lane.)

it was especially worn by officers. The travelling cloak referred to by St. Paul (2 Tim. iv. 13) is generally identified with the Roman *paenula*, of which it may be a corruption. It is, however, otherwise explained as a travelling-case for carrying clothes or books.—4. *Special usages relating to dress*. The length of the dress rendered it inconvenient for active exercise; hence the outer garments were either left in the house by a person working close by (Matt. xxiv. 18) or were thrown off when the occasion arose (Mark x. 50; John xiii. 4; Acts vii. 58), or, if this was not possible, as in the case of a person travelling, they were girded up (1 K. xviii. 46; 2 K. iv. 29, ix. 1; 1 Pet. i. 13); on entering a house the upper garment was probably laid aside and resumed on going out (Acts xii. 8). In a sitting posture, the garments concealed the feet: this was held to be an act of reverence (Is. vi. 2). The number of suits possessed by the Hebrews was considerable: a single suit consisted of an under and upper garment. The presentation of a robe in many instances amounted to installation or investiture (Gen. xli. 42; Esth. viii. 15; Is. xxii. 21); on the other hand, taking it away amounted to dismissal from office (2 Macc. iv. 38). The production of the best robe was a mark of special honour in a

household (Luke xv. 23). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job xxii. 16; Matt. vi. 19; James v. 2), so that *to have clothing* = to be wealthy and powerful (Is. iii. 6, 7). On grand occasions the entertainer offered becoming robes to his guests. The business of making clothes devolved upon women in a family (Prov. xxxi. 22; Acts ix. 39); little art was required in what we may term the tailoring department; the garments came forth for the most part ready made from the loom, so that the weaver supplanted the tailor.

**DRINK, STRONG.** The Hebrew term *shêcar*, in its etymological sense, applies to any beverage that had *intoxicating* qualities. We may infer from Cant. viii. 2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine; the pomegranate, which is there noticed, was probably one out of many fruits so used. With regard to the application of the term in later times we have the explicit statement of Jerome, as well as other sources of information, from which we may state that the following beverages were known to the Jews:—1. *Beer*, which was largely consumed in Egypt under the name of *zythus*, and was thence introduced into Palestine. It was made of barley; certain herbs, such as lupin and skirrett, were used as substitutes for hops. 2. *Cider*, which is noticed in the Mishna as *apple-wine*. 3. *Honey-wine*, of which there were two sorts, one, consisting of a mixture of wine, honey, and pepper: the other a decoction of the juice of the grape, termed *dêbash* (honey) by the Hebrews, and *dîbs* by the modern Syrians. 4. *Date-wine*, which was also manufactured in Egypt. It was made by mashing the fruit in water in certain proportions. 5. Various other fruits and vegetables are enumerated by Pliny as supplying materials for *fætitious* or home-made wine, such as figs, millet, the carob fruit, &c. It is not improbable that the Hebrews applied *raisins* to this purpose in the simple manner followed by the Arabians, viz., by putting them in jars of water and burying them in the ground until fermentation takes place.

#### DROMEDARY. [CAMEL.]

**DRUSIL'LA**, daughter of Herod Agrippa I. (Acts xii. 1, 19 ff.) and Cypros. She was at first betrothed to Antiochus Epiphanes, prince of Commagene, but was married to Azizus, king of Emesa. Soon after, Felix, procurator of Judaea, brought about her seduction by means of the Cyprian sorcerer Simon, and took her as his wife. In Acts xxiv. 24, we find her

in company with Felix at Caesarea. Felix had by Drusilla a son named Agrippa, who, together with his mother, perished in the eruption of Vesuvius under Titus.

**DULCIMER** (Heb. *Sumphoniah*), a musical instrument, mentioned in Dan. iii. 5, 15, probably the bagpipe. The same instrument is still in use amongst peasants in the N.W. of Asia and in Southern Europe, where it is known by the similar name *Sampogna* or *Zampogna*.

**DU'MAH.** 1. A son of Ishmael, most probably the founder of the Ishmaelite tribe of Arabia, and thence the name of the principal place, or district, inhabited by that tribe (Gen. xxv. 14; 1 Chr. i. 30; Is. xxi. 11).—2. A city in the mountainous district of Judah, near Hebron (Josh. xv. 52) represented by the ruins of a village called *ed-Daumeh*, 6 miles south-west of Hebron.

**DUNG.** The uses of dung were twofold, as manure, and as fuel. The manure consisted either of straw steeped in liquid manure (Is. xxv. 10), or the sweepings (Is. v. 25) of the streets and roads, which were carefully removed from about the houses and collected in heaps outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem, Neh. ii. 13), and thence removed in due course to the fields. The mode of applying manure to trees was by digging holes about their roots and inserting it (Luke xiii. 8), as still practised in Southern Italy. In the case of sacrifices the dung was burnt outside the camp (Ex. xxix. 14; Lev. iy. 11, viii. 17; Num. xix. 5): hence the extreme opprobrium of the threat in Mal. ii. 3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deut. xxiii. 12 ff.): it was the grossest insult to turn a man's house into a receptacle for it (2 K. x. 27; Ezr. vi. 11; Dan. ii. 5, iii. 29, "dung-hill" A. V.); public establishments of that nature are still found in the large towns of the East.—The difficulty of procuring fuel in Syria, Arabia, and Egypt, has made dung in all ages valuable as a substitute: it was probably used for heating ovens and for baking cakes (Ez. iv. 12, 15), the equable heat, which it produced, adapting it peculiarly for the latter operation. Cow's and camel's dung is still used for a similar purpose by the Bedouins.

#### DUNGEON. [PRISON.]

**DU'RA**, the plain where Nebuchadnezzar set up the golden image (Dan. iii. 1) has been sometimes identified with a tract a little below *Tekrit*, on the left bank of the Tigris, where the name *Dur* is still found. M. Oppert places the plain (or, as he calls it, the "valley") of Dura to the south-east of Baby-

lon in the vicinity of the mound of *Dowair* or *Dûair*.

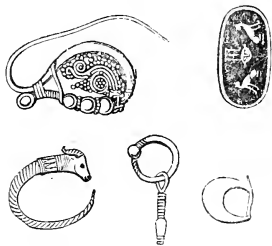
DUST. [MOURNING.]

**EAGLE** (Heb. *nesher*). The Hebrew word, which occurs frequently in the O. T. may denote a particular species of the *Falconidae*, as in Lev. xi. 13; Deut. xiv. 12, where the *nesher* is distinguished from the *ossifrage*, *osprey*, and other raptatorial birds; but the term is used also to express the griffon vulture (*Vultur fulvus*) in two or three passages. At least four distinct kinds of eagles have been observed in Palestine, viz. the golden eagle (*Aquila Chrysaetos*), the spotted eagle (*A. naevia*), the commonest species in the rocky districts, the imperial eagle (*Aquila Heliaca*), and the very common *Circæus gallicus*, which preys on the numerous *reptilia* of Palestine. The Heb. *nesher* may stand for any of these different species, though perhaps more particular reference to the golden and imperial eagles and the griffon vulture may be intended. The passage in Mic. i. 16, "Enlarge thy baldness as the eagle," may refer to the griffon vulture (*Vultur fulvus*), in which case the simile is peculiarly appropriate, for the whole head and neck of this bird are destitute of true feathers. The "eagles" of Matt. xxiv. 28, Luke xvii. 37, may include the *Vultur fulvus* and *Neophron percnopterus*; though, as eagles frequently prey upon dead bodies, there is no

necessity to restrict the Greek word to the *Vulturidae*. The figure of an eagle is now and has been long a favourite military ensign. The Persians so employed it; a fact which illustrates the passage in Is. xlv. 11. The same bird was similarly employed by the Assyrians and the Romans.

**EARNEST** (2 Cor. i. 22, v. 5; Eph. i. 14). The equivalent in the original is *arrhabon* (*ἀρραβών*), a Graecised form of the Heb. *'érābôn*, which was introduced by the Phoenicians into Greece, and also into Italy, where it reappears under the forms of *arrhabo* and *arrha*. The Hebrew word was used generally for *pledge* (Gen. xxxviii. 17), and in its cognate forms for *surety* (Prov. xvii. 18) and *hostage* (2 K. xiv. 14). The Greek derivative, however, acquired a more technical sense as signifying the *deposit* paid by the purchaser on entering into an agreement for the purchase of anything.

**EARRINGS**. The material of which earrings were made was generally gold (Ex. xxxii. 2), and their form circular. They were worn by women and by youth of both sexes (Ex. l. c.).



Egyptian Earrings. From Wilkinson.

It has been inferred from the passage quoted, and from Judg. viii. 24, that they were not worn by men: these passages are, however, by no means conclusive. The earring appears to have been regarded with superstitious reverence as an amulet. On this account they were surrendered along with the idols by Jacob's household (Gen. xxxv. 4). Chardin describes earrings, with talismanic figures and characters on them, as still existing in the East. Jewels were sometimes attached to the rings. The size of the earrings still worn in eastern countries far exceeds what is usual among ourselves; hence they formed a handsome present (Job xlii. 11), or offering to the service of God (Num. xxxi. 50).

**EARTH**. The term is used in two widely different senses: (1) for the material of which the earth's surface is composed; (2) as the name of the planet on which man



*Aquila Heliaca*.

dwells. The Hebrew language discriminates between these two by the use of separate terms, *Adamah* for the former, *Erets* for the latter.—I. *Adamah* is the *earth* in the sense of soil or ground, particularly as being susceptible of cultivation. The *earth* supplied the elementary substance of which man's body was formed, and the terms *adam* and *adamah* are brought into juxtaposition, implying an etymological connexion (Gen. ii. 7).—II. *Erets* is applied in a more or less extended sense:—1. to the whole world (Gen. i. 1); 2. to land as opposed to sea (Gen. i. 10); 3. to a country (Gen. xxi. 32); 4. to a plot of ground (Gen. xxiii. 15); and 5. to the ground on which a man stands (Gen. xxxiii. 3).

#### EARTHENWARE. [POTTERY.]

**EARTHQUAKE.** Earthquakes, more or less violent, are of frequent occurrence in Palestine, as might be expected from the numerous traces of volcanic agency visible in the features of that country. The recorded instances, however, are but few; the most remarkable occurred in the reign of Uzziah (Am. i. 1; Zech. xiv. 5), which Josephus connected with the sacrilege and consequent punishment of that monarch (2 Chr. xxvi. 16 ff.). From Zech. xiv. 4 we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summits. Josephus records something of the sort, but his account is by no means clear. We cannot but think that the two accounts have the same foundation, and that the Mount of Olives was really affected by the earthquake. An earthquake occurred at the time of our Saviour's crucifixion (Matt. xxvii. 51-54), which may be deemed miraculous rather than the conjunction of circumstances than from the nature of the phenomenon itself. Earthquakes are not unfrequently accompanied by fissures of the earth's surface; instances of this are recorded in connexion with the destruction of Korah and his company (Num. xvi. 32), and at the time of our Lord's death (Matt. xxvii. 51); the former may be paralleled by a similar occurrence at Oppido in Calabria A.D. 1783, where the earth opened to the extent of 500, and a depth of more than 200 feet.

**EAST.** The Hebrew terms, descriptive of the *east*, differ in idea, and, to a certain extent, in application; (1) *kedem* properly means that which is *before* or *in front of* a person, and was applied to the east from the custom of turning in that direction when describing the points of the compass, *before*, *behind*, the *right* and the *left*, representing respectively E., W., S., and N. (Job xxiii.

8, 9); (2) *mizrach* means the place of the *sun's rising*. Bearing in mind this etymological distinction, it is natural that *kedem* should be used when the *four* quarters of the world are described (as in Gen. xiii. 14, xxviii. 14; Job xxiii. 8, 9; Ez. xlvii. 18 ff.), and *mizrach* when the east is only distinguished from the *west* (Josh. xi. 3; Ps. l. 1, ciii. 12, cxiii. 3; Zech. viii. 7), or from some other one quarter (Dan. viii. 9, xi. 44; Am. viii. 12); exceptions to this usage occur in Ps. cvii. 3, and Is. xliii. 5; each, however, admitting of explanation. Again, *kedem* is used in a strictly geographical sense to describe a spot or country immediately *before* another in an easterly direction; hence it occurs in such passages as Gen. ii. 8, iii. 24, xi. 2, xiii. 11, xxv. 6; and hence the subsequent application of the term, as a proper name (Gen. xxv. 6, *eastward, unto the land of Kedem*), to the lands lying immediately eastward of Palestine, viz. Arabia, Mesopotamia and Babylonia; on the other hand *mizrach* is used of the *far* east with a less definite signification (Is. xli. 2, 25, xliii. 5, xlv. 11).

**EASTER.** The occurrence of this word in the A. V. of Acts xii. 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of *pascha* (πάσχα). At the last revision Passover was substituted in all passages but this. [PASSOVER.]

**E'BAL.** 1. One of the sons of Shobal the son of Seir (Gen. xxxvi. 23; 1 Chr. i. 40).—2. OBAL the son of Joktan (1 Chr. i. 22; comp. Gen. x. 28).

**E'BAL, MOUNT,** a mount in the promised land, on which, according to the command of Moses, the Israelites were, after their entrance on the promised land, to "put" the curse which should fall upon them if they disobeyed the commandments of Jehovah. The blessing consequent on obedience was to be similarly localised on Mount Gerizim (Deut. xi. 26-29) Ebal and Gerizim are the mounts which form the sides of the fertile valley in which lies *Nablús*, the ancient *SHECHEM*—Ebal on the north and Gerizim on the south. One of the most serious variations between the Hebrew text of the Pentateuch and the Samaritan text, is in reference to Ebal and Gerizim. In Deut. xxvii. 4, the Samaritan has Gerizim, while the Hebrew (as in A. V.) has Ebal, as the mount on which the altar to Jehovah, and the inscription of the law were to be erected. Upon this basis they ground the sanctity of Gerizim and the authenticity of the temple and holy place, which did exist and still exist there. The

modern name of Ebal is *Sitti Salamiyah*, from a Mohammedan female saint, whose tomb is standing on the eastern part of the ridge, a little before the highest point is reached.

E'BED (many MSS. have EBER), father of GAAL, who with his brethren assisted the men of Shechem in their revolt against Abimelech (Judg. ix. 26, 28, 30, 31, 35).

E'BED-MEL'ECH, an Aethiopian eunuch in the service of king Zedekiah, through whose interference Jeremiah was released from prison (Jer. xxxviii. 7 ff., xxxix. 15 ff.). His name seems to be an official title=*King's slave*, i. e. *minister*.

EB'EN-E'ZER ("the stone of help"), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (1 Sam. vii. 12). Its position is carefully defined as between MIZPEH and SHEN.

E'BER, son of Salah, and great-grandson of Shem (Gen. x. 24; 1 Chr. i. 19). For confusion between Eber and Heber see HEBER.

EBI'ASAPH, a Kohathite Levite of the family of Korah, one of the forefathers of the prophet Samuel and of Heman the singer (1 Chr. vi. 23, 37). The same man is probably intended in ix. 19. The name appears also to be identical with ABIASAPH, and in one passage (1 Chr. xxvi. 1) to be abbreviated to Asaph.



*Diospyros ebenum.*

EBONY (Heb. *hobnīm*) occurs only in Ez. xxvii. 15, as one of the valuable commodities imported into Tyre by the men of Dedan. The best kind of ebony is yielded by the *Diospyros ebenum*, a tree which grows in Ceylon and Southern India. There is every reason for believing that the ebony afforded

by the *Diospyros ebenum* was imported from India or Ceylon by Phoenician traders.

ECBAT'ANA (Heb. *Achmēthā*). It is doubtful whether the name of this place is really contained in the Hebrew Scriptures. Many of the best commentators understand the expression, in Ezr. vi. 2, differently, and translate it "in a coffer." In the apocryphal books Ecbatana is frequently mentioned (Tob. iii. 7, xiv. 12, 14; Jud. i. 1, 2; 2 Maec. ix. 3, &c.). Two cities of the name of Ecbatana seem to have existed in ancient times, one the capital of Northern Media, the Media Atropatēne of Strabo; the other the metropolis of the larger and more important province known as Media Magna. The site of the former appears to be marked by the very curious ruins at *Takht-i-Suleiman* (lat. 36° 28', long. 47° 9'); while that of the latter is occupied by *Hamadan*, which is one of the most important cities of modern Persia. There is generally some difficulty in determining, when Ecbatana is mentioned, whether the northern or the southern metropolis is intended. Few writers are aware of the existence of the two cities, and they lie sufficiently near to one another for geographical notices in most cases to suit either site. The northern city was the "seven-walled town" described by Herodotus, and declared by him to have been the capital of Cyrus (Herod. i. 98, 99, 153); and it was thus most probably there that the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their temple. The peculiar feature of the site of *Takht-i-Suleiman* is a conical hill rising to the height of about 150 feet above the plain, and covered both on its top and sides with massive ruins of the most antique and primitive character. In the 2nd book of Maccabees (ix. 3, &c.) the Ecbatana mentioned is undoubtedly the southern city, now represented both in name and site by *Hamadan*. This place, situated on the northern flank of the great mountain called formerly Orontes, and now *Elwend*, was perhaps as ancient as the other, and is far better known in history. If not the Median capital of Cyrus, it was at any rate regarded from the time of Darius Hystaspis as the chief city of the Persian *satrapy* of Media, and as such it became the summer residence of the Persian kings from Darius downwards. The Ecbatana of the book of Tobit is thought by Sir H. Rawlinson to be the northern city.

ECCLESIAS'TES. The title of this book is in Hebrew *Kohēleth*, a feminine noun, signifying *one who speaks publicly in an assembly*, and hence rendered in the Septuagint by *Ecclesiastes*, which is adopted in the English version. *Kohēleth* is the name by which Solomon

speaks of himself throughout the book. "The words of the preacher (Heb. *Koheleth*) the son of David, king of Jerusalem" (i. 1). The apparent anomaly of the feminine termination indicates that the abstract noun has been transferred from the office to the person holding it. The Book is that which it professes to be—the confession of a man of wide experience looking back upon his past life and looking out upon the disorders and calamities which surround him. The writer is a man who has sinned in giving way to selfishness and sensuality, who has paid the penalty of that sin in satiety and weariness of life, but who has through all this been under the discipline of a divine education, and has learnt from it the lesson which God meant to teach him. It is tolerably clear that the recurring burden of "Vanity of vanities" and the teaching which recommends a life of calm enjoyment, mark, whenever they occur, a kind of halting-place in the succession of thoughts.

ECCLESIASTICUS, one of the books of the Apocrypha, is the title given in the Latin Version to the book which is called in the Septuagint *THE WISDOM OF JESUS THE SON OF SIRACH*. The word designates the character of the writing, as publicly used in the services of the Church. The writer describes himself as *Jesus (i. e. Jeshua) the son of Sirach, of Jerusalem* (i. 27), but we know nothing of the author. The language in which the book was originally composed was Hebrew, *i. e.* perhaps the Aramean dialect; and the Greek translation incorporated in the LXX. was made by the grandson of the author in Egypt "in the reign of Euergetes," perhaps Ptolemy VII. Physcon, who also bore the surname of Euergetes (B.C. 170-117).

ECLIPSE OF THE SUN. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon (Am. viii. 9; Mic. iii. 6; Zech. xiv. 6; Joel ii. 10, 31, iii. 15). Some of these notices probably refer to eclipses that occurred about the time of the respective compositions: thus the date of Amos coincides with a total eclipse, which occurred Feb. 9, B.C. 784, and was visible at Jerusalem shortly after noon; that of Micah with the eclipse of June 5, B.C. 716. A passing notice in Jer. xv. 9 coincides in date with the eclipse of Sept. 30, B.C. 610, so well known from Herodotus's account (i. 74, 103). The darkness that overspread the world at the crucifixion cannot with reason be attributed to an eclipse, as the moon was at the full at the time of the Passover.

E'DAR, TOWER OF (accus. EDER), a place named only in Gen. xxxv. 21. According to Jerome it was 1000 paces from Bethlehem.

E'DEN. 1. The first residence of man, called in the Septuagint *Paradise*. The latter is a word of Persian origin, and describes an extensive tract of pleasure land, somewhat like an English *park*; and the use of it suggests a wider view of man's first abode than a *garden*. The description of Eden is as follows:—"And the Lord God planted a garden in Eden eastward. . . . And a river goeth forth from Eden to water the garden; and from thence it is divided and becomes four heads (or arms). The name of the first is Pison: that is it which compasseth the whole land of Havilah, where is the gold. And the gold of that land is good: there is the bdellium and the onyx stone. And the name of the second river is Gihon; that is it which compasseth the whole land of Cush. And the name of the third river is Hiddekel; that is it which floweth before Assyria. And the fourth river, that is Euphrates" (Gen. ii. 8-14). In the eastern portion then of the region of Eden was the garden planted. The Hiddekel is the Tigris; but with regard to the Pison and Gihon, a great variety of opinion exists. Many ancient writers, as Josephus, identified the Pison with the Ganges, and the Gihon with the Nile. Others, guided by the position of the two known rivers, identify the two unknown ones with the Phasis and Araxes, which also have their sources in the highlands of Armenia. Others, again, have transferred the site to the sources of the Oxus and Jaxartes, and place it in Bactria; others, again, in the valley of Cashmere. Such speculations may be multiplied *ad infinitum*, and have sometimes assumed the wildest character.—2. One of the marts which supplied the luxury of Tyre with richly embroidered stuffs. It is associated with Haran, Sheba, and Asshur. In 2 K. xix. 12, and Is. xxxvii. 12, "the sons of Eden" are mentioned with Gozan, Haran, and Rezep, as victims of the Assyrian greed of conquest. In the absence of positive evidence, probability seems to point to the N.W. of Mesopotamia as the locality of Eden.—3. BETH-EDEN, "house of pleasure;" probably the name of a country residence of the kings of Damascus (Am. i. 5).

E'DOM, IDUMEA, or IDUMAE'A. The name Edom was given to Esau, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentil pottage. The peculiar colour of the pottage gave rise to the name *Edom*, which signifies "red" (Gen. xxv. 29-34). The country which the Lord subsequently gave



to Esau was hence called the "field of Edom" (Gen. xxxii. 3), or "land of Edom" (Gen. xxxvi. 16; Num. xxxiii. 37), and his descendants were called the Edomites. Probably its physical aspect may have had something to do with this. Edom was previously called *Mount Seir* (Gen. xxxii. 3, xxxvi. 8), from Seir the progenitor of the Horites (Gen. xiv. 6, xxxvi. 20-22). The name Seir was perhaps adopted on account of its being descriptive of the "rugged" character of the territory. The original inhabitants of the country were called *Horites*, from *Hori*, the grandson of Seir (Gen. xxxvi. 20, 22), because that name was descriptive of their habits as "Troglydites," or "dwellers in caves." Edom was wholly a mountainous country. It embraced the narrow mountainous tract (about 100 miles long by 20 broad) extending along the eastern side of the Arabah from the northern end of the gulf of Elath to near the southern end of the Dead Sea. It was separated from Moab on the N. by the "brook Zered" (Deut. ii. 13, 14, 18), probably the modern *Wady-el-Ahsy*. The ancient capital of Edom was Bozrah (*Buseirah*) near the northern border (Gen. xxxvi. 33; Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22). But Sela (Petra) appears to have been the principal stronghold in the days of Amaziah (B.C. 838; 2 K. xiv. 7): Elath and Eziongaber were the sea ports (2 Sam. viii. 14; 1 K. ix. 26).—Esau's bitter hatred to his brother Jacob for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites peremptorily refused to permit the Israelites to pass through their land (Num. xx. 18-21). For a period of 400 years we hear no more of the Edomites. They were then attacked and defeated by Saul (1 Sam. xiv. 47). Some forty years later David overthrew their army in the "Valley of Salt," and his general, Joab, following up the victory, destroyed nearly the whole male population (1 K. xi. 15, 16), and placed Jewish garrisons in all the strongholds of Edom (2 Sam. viii. 13, 14). In the reign of Jehoshaphat (B.C. 914) the Edomites attempted to invade Israel in conjunction with Ammon and Moab, but were miraculously destroyed in the valley of Beraclah (2 Chr. xx. 22). A few years later they revolted against Jehoram, elected a king, and for half a century retained their independence (2 Chr. xxi. 8). They were then attacked by Amaziah, and Sela their great stronghold was captured (2 K. xiv. 7; 2 Chr. xxv. 11, 12). Yet the Israelites were never able again completely to subdue them (2 Chr. xxviii. 17). When Nebuchadnezzar besieged Jerusalem the Edomites joined him, and took an active part in the plunder of the city and

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slaughter of the Jews. Their cruelty at that time seems to be specially referred to in the 137th Psalm. It was on account of these acts of cruelty committed upon the Jews in the day of their calamity that the Edomites were so fearfully denounced by the later prophets (Is. xxxiv. 5-8, lxiii. 1-4; Jer. xlix. 17; Lam. iv. 21; Ez. xxv. 13, 14; Am. i. 11, 12; Obad. 10 sq.). On the conquest of Judah, the Edomites, probably in reward for their services during the war, were permitted to settle in southern Palestine, and the whole plateau between it and Egypt, which now usually bore the Greek name of *Idumaea*; but they were about the same time driven out of Edom Proper by the Nabatheans. For more than four centuries they continued to prosper. But during the warlike rule of the Maccabees they were again completely subdued, and even forced to conform to Jewish laws and rites, and submit to the government of Jewish prefects. The Edomites were now incorporated with the Jewish nation, and the whole province was often termed by Greek and Roman writers *Idumaea*. Immediately before the siege of Jerusalem by Titus, 20,000 Idumaeans were admitted to the Holy City, which they filled with robbery and bloodshed. From this time the Edomites, as a separate people, disappear from the page of history.—Little is known of their religion; but that little shows them to have been idolaters (2 Chr. xxv. 14, 15, 20). Their habits were singular. The Horites, their predecessors in Mount Seir, were, as their name implies, *troglydites*, or dwellers in caves; and the Edomites seem to have adopted their dwellings as well as their country. Everywhere we meet with caves and grottoes hewn in the soft sandstone strata. Those at Petra are well known. The nature of the climate, the dryness of the soil, and their great size, render them healthy, pleasant, and commodious habitations, while their security made them specially suitable to a country exposed in every age to incessant attacks of robbers.

ED'REI. 1. One of the two capital cities of Bashan (Num. xxi. 33; Deut. i. 4, iii. 10; Josh. xii. 4). In Scripture it is only mentioned in connexion with the victory gained by the Israelites over the Amorites under Og their king, and the territory thus acquired. The ruins of this ancient city, still bearing the name *Edr'a*, stand on a rocky promontory which projects from the S.W. corner of the Lejah. The ruins are nearly three miles in circumference, and have a strange wild look, rising up in black shattered masses from the midst of a wilderness of black rocks.—2. A town of northern Palestine, allotted to the tribe

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of Naphtali, and situated near Kedesh (Josh. xix. 37). About two miles south of Kedesh is a conical rocky hill called *Tell Khuraibeh*. the "Tell of the ruin," which may be the site of Edrei.

EG'LAH, one of David's wives during his reign in Hebron, and the mother of his son Ithream (2 Sam. iii. 5; 1 Chr. iii. 3). According to the ancient Hebrew tradition, she was Michal.

EGLA'IM, a place named only in Is. xv. 8, probably the same as EN-EGLAIM.

EG'LON. 1. A king of the Moabites (Judg. iii. 12 ff.), who, aided by the Ammonites and the Amalekites, crossed the Jordan and took "the city of palm-trees." Here, according to Josephus, he built himself a palace, and continued for eighteen years to oppress the children of Israel, who paid him tribute. He was slain by Ehud. [Ehud.]—2. A town of Judah in the low country (Josh. xv. 39). During the struggles of the conquest, Eglon was one of a confederacy of five towns, which under Jerusalem attempted resistance, by attacking Gibeon after the treaty of the latter with Israel (Josh. x.). The name survives in the modern *Ajlan*, a shapeless mass of ruins, about 10 miles from Eleutheropolis and 14 from Gaza, on the S. of the great maritime plain.

EGYPT, a country occupying the north-eastern angle of Africa. Its limits appear always to have been very nearly the same. In Ezekiel (xxix. 10, xxx. 6) the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the east and the south as at present.—*Names*. The common name of Egypt in the Bible is "Mizraim," or more fully "the land of Mizraim." In form Mizraim is a dual, and accordingly it is generally joined with a plural verb. When, therefore, in Gen. x. 6, Mizraim is mentioned as a son of Ham, we must not conclude that anything more is meant than that Egypt was colonized by descendants of Ham. The dual number doubtless indicates the natural division of the country into an upper and a lower region. The singular Mazon also occurs, and some suppose that it indicates Lower Egypt, but there is no sure ground for this assertion. The Arabic name of Egypt, *Mizr*, signifies "red mud." Egypt is also called in the Bible "the land of Ham" (Ps. cv. 23, 27; comp. lxxviii. 51), a name most probably referring to Ham the son of Noah; and "Rahab," the proud or insolent: both these appear to be poetical appellations. The common ancient Egyptian name of the country is written in hieroglyphics KEM, which was perhaps pronounced Chem. This name sig-

nifies, alike in the ancient language and in Coptic, "black," and may be supposed to have been given to the land on account of the blackness of its alluvial soil. We may reasonably conjecture that Kem is the Egyptian equivalent of Ham, and also of Mazon, these two words being similar or even the same in sense. Under the Pharaohs Egypt was divided into Upper and Lower, "the two regions." In subsequent times this double division obtained. In the time of the Greeks and Romans Upper Egypt was divided into the Heptanomis and the Thebaïs, making altogether three provinces, but the division of the whole country into two was even then the most usual.—*General appearance, Climate, &c.* The general appearance of the country cannot have greatly changed since the days of Moses. The Delta was always a vast level plain, although of old more perfectly watered than now by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have suffered still less alteration. Anciently, however, the rushes must have been abundant; whereas now they have almost disappeared, except in the lakes. The whole country is remarkable for its extreme fertility, which especially strikes the beholder when the rich green of the fields is contrasted with the utterly bare yellow mountains or the sand-strewn rocky desert on either side. The climate is equable and healthy. Rain is not very unfrequent on the northern coast, but inland very rare. Cultivation nowhere depends upon it. This absence of rain is mentioned in Deut. (xi. 10, 11) as rendering artificial irrigation necessary, unlike the case of Palestine, and in Zech. (xiv. 18) as peculiar to the country. Egypt has been visited in all ages by severe pestilences. Famines are frequent, and one in the middle ages, in the time of the Fâtîmee Khaleefeh El-Mustansir-billah, seems to have been even more severe than that of Joseph. The inundation of the Nile fertilises and sustains the country, and makes the river its chief blessing. The Nile was on this account anciently worshipped. The rise begins in Egypt about the summer solstice, and the inundation commences about two months later. The greatest height is attained about or somewhat after the autumnal equinox. The inundation lasts about three months.—*Cultivation, Agriculture, &c.* The ancient prosperity of Egypt is attested by the Bible as well as by the numerous monuments of the country. As early as the age of the Great Pyramid it must have been densely populated. The contrast of the present state of Egypt to its former prosperity is more to be ascribed to political than to physical causes. Egypt is naturally an agri-

cultural country. As far back as the days of Abraham, we find that when the produce failed in Palestine, Egypt was the natural resource. In the time of Joseph it was evidently the granary, at least during famines, of the nations around. The inundation, as taking the place of rain, has always rendered the system of agriculture peculiar; and the artificial irrigation during the time of low Nile is necessarily on the same principle. Vines were extensively cultivated. Of other fruit-trees, the date-palm was the most common and valuable. The gardens resembled the fields, being watered in the same manner by irrigation. On the tenure of land much light is thrown by the history of Joseph. Before the famine each city and large village had its field (Gen. xli. 48); but Joseph gained for Pharaoh all the land, except that of the priests, in exchange for food, and required for the right thus obtained a fifth of the produce, which became a law (xlvi. 20-26).—*Religion*. The basis of the religion was Nigritian fetishism, the lowest kind of nature-worship, differing in different parts of the country, and hence obviously indigenous. Upon this were engrafted, first, cosmic worship, mixed up with traces of primeval revelation, as in Babylonia; and then, a system of personifications of moral and intellectual abstractions. There were three orders of gods—the eight great gods, the twelve lesser, and the Osirian group. There was no prominent hero-worship, although deceased kings and other individuals often received divine honours. The great doctrines of the immortality of the soul, man's responsibility, and future rewards and punishments, were taught. Among the rites, circumcision is the most remarkable: it is as old as the time of the ivth dynasty. The Israelites in Egypt appear during the oppression, for the most part, to have adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8). The golden calf, or rather steer, was probably taken from the bull Apis, certainly from one of the sacred bulls. Remphan and Chiun were foreign divinities adopted into the Egyptian Pantheon. Ash-toreth was worshipped at Memphis. Doubtless this worship was introduced by the Phœnician Shepherds.—*Army*. There are some notices of the Egyptian army in the O. T. They show, like the monuments, that its most important branch was the chariot-force. The Pharaoh of the Exodus led 600 chosen chariots besides his whole chariot-force in pursuit of the Israelites. The warriors fighting in chariots are probably the "horsemen" mentioned in the relation of this event and elsewhere, for in Egyptian they are called the "horse" or "cavalry." We have no subse-

quent indication in the Bible of the constitution of an Egyptian army until the time of the xxiind dynasty, when we find that Shishak's invading force was partly composed of foreigners; whether mercenaries or allies, cannot as yet be positively determined, although the monuments make it most probable that they were of the former character. The army of Necho, defeated at Carhemish, seems to have been similarly composed, although it probably contained Greek mercenaries, who soon afterwards became the most important foreign element in the Egyptian forces.—*Domestic Life*. The sculptures and paintings of the tombs give us a very full insight into the domestic life of the ancient Egyptians. What most strikes us in their manners is the high position occupied by women, and the entire absence of the harem system of seclusion. Marriage appears to have been universal, at least with the richer class; and if polygamy were tolerated it was rarely practised. There were no castes, although great classes were very distinct. The occupations of the higher class were the superintendence of their fields and gardens; their diversions, the pursuit of game in the deserts, or on the river, and fishing. The tending of cattle was left to the most despised of the lower class. The Egyptian feasts, and the dances, music, and feasts which accompanied them, for the diversion of the guests, as well as the common games, were probably introduced among the Hebrews in the most luxurious days of the kingdoms of Israel and Judah. The account of the noon-tide dinner of Joseph (Gen. xliii. 16, 31-34) agrees with the representations of the monuments. The funeral ceremonies were far more important than any events of the Egyptian life as the tomb was regarded as the only true home.—*Magicians*. We find frequent reference in the Bible to the magicians of Egypt (Gen. xli. 8; Ex. vii. 11, &c.). The monuments do not recognise any such art, and we must conclude that magic was secretly practised, not because it was thought to be unlawful, but in order to give it importance.—*Industrial Arts*. The industrial arts held an important place in the occupations of the Egyptians. The workers in fine flax and the weavers of white linen are mentioned in a manner that shows they were among the chief contributors to the riches of the country (Is. xix. 9). The fine linen of Egypt found its way to Palestine (Prov. vii. 16). Pottery was a great branch of the native manufactures, and appears to have furnished employment to the Hebrews during the bondage (Ps. lxxxi. 6, lxxviii. 13; comp. Ex. i. 14).—*Festivals*. The religious festivals were numerous, and some of them were, in the days of

Herodotus, kept with great merrymaking and license. The feast which the Israelites celebrated when Aaron had made the golden calf seems to have been very much of the same character.—*History.* The ancient history of Egypt may be divided into three portions:—the old monarchy, extending from the foundation of the kingdom to the invasion of the Hyksos; the middle, from the entrance to the expulsion of the Hyksos; and the new, from the re-establishment of the native monarchy by Amosis to the Persian conquest.—

(1.) *The Old Monarchy.* Memphis was the most ancient capital, the foundation of which is ascribed to Menes, the first mortal king of Egypt. The names of the kings, divided into thirty dynasties, are handed down in the lists of Manetho,\* and are also known from the works which they executed. The most memorable epoch in the history of the Old Monarchy is that of the Pyramid kings, placed in Manetho's fourth dynasty. Their names are found upon these monuments: the builder of the great pyramid is called Suphis by Manetho, Cheops by Herodotus, and *Khufu* or *Shufu*, in an inscription upon the pyramid. The erection of the second pyramid is attributed by Herodotus and Diodorus to Chephren; and upon the neighbouring tombs has been read the name of *Khafra*, or *Shafre*. The builder of the third pyramid is named Mycerinus by Herodotus and Diodorus; and in this very pyramid a coffin has been found bearing the name *Menkura*. The most powerful kings of the Old Monarchy were those of Manetho's *twelfth* dynasty: to this period are assigned the construction of the Lake of Moeris and the Labyrinth.—(2.) *The Middle Monarchy.* Of this period we only know that a nomadic horde called *Hyksos*† for several centuries occupied and made Egypt tributary; that their capital was Memphis; that in the Sethroite nome they constructed an immense earth-camp, which they called Abaris; that at a certain period of their occupation two independent kingdoms were formed in Egypt, one in the Thebaid, which held intimate relations with Ethiopia; another at Nois, among the marshes of the Nile; and that, finally, the Egyptians regained their independence, and expelled the Hyksos, who thereupon retired into Palestine. The Hyksos form the *fifteenth*, *sixteenth*, and *seventeenth* dynasties. Manetho says they were Arabs, but he calls the six kings of the fifteenth dynasty Phoe-

nicians.—(3.) *The New Monarchy* extends from the commencement of the *eighteenth* to the end of the *thirtieth* dynasty. The kingdom was consolidated by Amosis, who succeeded in expelling the Hyksos, and thus prepared the way for the foreign expeditions which his successors carried on in Asia and Africa, extending from Mesopotamia in the former to Ethiopia in the latter continent. The glorious era of Egyptian history was under the *nineteenth* dynasty, when Sethi I., B.C. 1322, and his grandson, Rameses the Great, B.C. 1311, both of whom represent the Sesostris of the Greek historians, carried their arms over the whole of Western Asia and southwards into *Soudân*, and amassed vast treasures, which were expended on public works. Under the later kings of the *nineteenth* dynasty the power of Egypt faded: the *twentieth* and *twenty-first* dynasties achieved nothing worthy of record; but with the *twenty-second* we enter upon a period that is interesting from its associations with Biblical history, the first of this dynasty, Sheshonk I. (Sesonchis) B.C. 990, being the Shishak who invaded Judea in Rehoboam's reign and pillaged the Temple (1 Kings xiv. 25). Probably his successor, Osorkon I., is the Zerah of Scripture, defeated by Asa. Egypt makes no figure in Asiatic history during the *xxiii*rd and *xxiv*th dynasties: under the *xxv*th it regained, in part at least, its ancient importance. This was an Ethiopian line, the warlike sovereigns of which strove to the utmost to repel the onward stride of Assyria. So, whom we are disposed to identify with Shebek II. or Sebuchus, the second Ethiopian, made an alliance with Hoshea the last king of Israel. Tehrak or Tirhakah, the third of this house, advanced against Sennacherib in support of Hezekiah. After this, a native dynasty again occupied the throne, the *xxv*th, of Saïte kings. Psametek I. or Psammetichus I. (B.C. 664), who may be regarded as the head of this dynasty, warred in Palestine, and took Ashdod, Azotus, after a siege of twenty-nine years. Neku or Necho, the son of Psammetichus, continued the war in the East, and marched along the coast of Palestine to attack the king of Assyria. At Megiddo Josiah encountered him (B.C. 608-7), notwithstanding the remonstrance of the Egyptian king, which is very illustrative of the policy of the Pharaohs in the east (2 Chr. xxxv. 21), no less than is his lenient conduct after the defeat and death of the king of Judah. The army of Necho was after a short space routed at Carchemish by Nebuchadnezzar, B.C. 605-4 (Jer. xli. 2). The second successor of Necho, Apries, or Pharaoh-Hophra, sent his army into Palestine to the aid of Zedekiah (Jer. xxxvii. 5, 7, 11),

\* Manetho was an Egyptian priest who lived under the Ptolemies in the 3rd century B.C. and wrote in Greek a history of Egypt, in which he divided the kings into thirty dynasties. The work itself is lost, but the lists of dynasties have been preserved by the Christian writers.

† This, their Egyptian name, is derived by Manetho from *Hyk*, a king, and *Ses*, a shepherd.

so that the siege of Jerusalem was raised for a time, and kindly received the fugitives from the captured city. He seems to have been afterwards attacked by Nebuchadnezzar in his own country. There is, however, no certain account of a complete subjugation of Egypt by the king of Babylon. Amasis, the successor of Apries, had a long and prosperous reign, and somewhat restored the weight of Egypt in the East. But the new power of Persia was to prove even more terrible to his house than Babylon had been to the house of Psammetichus, and the son of Amasis had reigned but six months when Cambyses reduced the country to the condition of a province of his empire B.C. 525. —With respect to the difficult question of the period of the sojourn of the Israelites in Egypt, the following remarks may suffice. The chronology of Egypt is now so far settled that the accession of the *eighteenth* dynasty may be regarded as fixed to within a few years of B.C. 1525. The era of the Exodus, in the system of Ussher, is B.C. 1491. The obvious conclusion agrees with the statement of Manetho, that Moses left Egypt under Amosis, the first king of the *eighteenth* dynasty. The same king, as we have already seen, expelled the Shepherd Kings; and there is, in fact, no doubt that the great power of the *eighteenth* dynasty was connected with this expulsion. In this change of dynasty many writers see a natural explanation of the "new king who knew not Joseph." If this view is correct, Joseph would have come into Egypt under one of the later kings of the Shepherd dynasty. But, plausible as this theory is, the uncertainty in which Scriptural chronology is involved prevents us from coming to any definite conclusion. Lepsius and other eminent Egyptologists place the arrival of the Israelites under the *eighteenth* dynasty, and the Exodus under the *nineteenth*, in the year 1314 B.C. He identifies the chief oppressor, from whom Moses fled, with the great king of the *nineteenth* dynasty, RAMESSES II., and the Pharaoh of the Exodus with his son and successor MENPTAH, or PHTAHMEN. Mr. Poole, however, takes an entirely opposite view, and places not only the arrival of the Israelites in Egypt, but also the Exodus, within the dynasties of the Shepherd kings. It seems impossible to come to any definite conclusion upon the subject. The difficulty of a solution is still further increased by the uncertainty as to the length of the sojourn of the Israelites in Egypt, whether it was 215 years, according to the Septuagint, or 430 years according to the Hebrew.

EHUD, son of Gera of the tribe of Ben-

jamin (Judg. iii. 15), the second Judge of the Israelites. In the Bible he is not called a Judge but a deliverer (*l. e.*): so Othniel (Judg. iii. 9) and all the Judges (Neh. ix. 27). As a Benjamite he was specially chosen to destroy Eglon, who had established himself in Jericho, which was included in the boundaries of that tribe. He was very strong, and left-handed. [EGLON.]

EKRON, one of the five towns belonging to the lords of the Philistines, and the most northerly of the five (Josh. xiii. 3). Like the other Philistine cities its situation was in the lowlands. It fell to the lot of Judah (Josh. xv. 45, 46; Judg. i. 18), and indeed formed one of the landmarks on his north border. We afterwards, however, find it mentioned among the cities of Dan (Josh. xix. 43). But it mattered little to which tribe it nominally belonged, for before the monarchy it was again in full possession of the Philistines (1 Sam. v. 10). 'Akir, the modern representative of Ekron, lies at about 5 miles S.W. of Ramleh. In the Apocrypha it appears as ACCARON (1 Macc. x. 89, only).

E'LAH. 1. The son and successor of Baasha, king of Israel (1 K. xvi. 8-10); his reign lasted for little more than a year (comp. ver. 8 with 10). He was killed, while drunk, by Zimri, in the house of his steward Arza, who was probably a confederate in the plot. —2. Father of Hoshea, the last king of Israel (2 K. xv. 30, xvii. 1).

ELAH, THE VALLEY OF (=Valley of the Terebinth), a valley in (not "by," as the A. V. has it) which the Israelites were encamped against the Philistines when David killed Goliath (1 Sam. xvii. 2, 19). It is once more mentioned in the same connexion (xxi. 9). It lay somewhere near Socoh of Judah and Azekah, and was nearer Ekron than any other Philistine town. So much may be gathered from the narrative of 1 Sam. xvii.

ELAM seems to have been originally the name of a man, the son of Shem (Gen. x. 22; 1 Chr. i. 17). Commonly, however, it is used as the appellation of a country (Gen. xiv. 1, 9; Is. xi. 11; xxi. 2; Jer. xxv. 25; xlix. 34-39; Ez. xxxii. 24; Dan. viii. 2). The Elam of Scripture appears to be the province lying south of Assyria and east of Persia Proper, to which Herodotus gives the name of Cissia (iii. 91, v. 49, &c.), and which is termed Susis or Susiana by the geographers. It appears from Gen. x. 22, that this country was originally peopled by descendants of Shem, closely allied to the Aramaeans (Syrians) and the Assyrians; and from Gen. xiv. 1-12, it is evident that by the time of Abraham a very important power had

been built up in the same region. It is plain that at this early time the predominant power in Lower Mesopotamia was Elam, which for a while held the place possessed earlier by Babylon (Gen. x. 10), and later by either Babylon or Assyria.

EL'ATH, E'LOTH, the name of a town of the land of Edom, commonly mentioned together with Ezion-geber, and situate at the head of the Arabian Gulf, which was thence called the Elanitic Gulf. It first occurs in the account of the wanderings (Deut. ii. 8), and in later times must have come under the rule of David in his conquest of the land of Edom (2 Sam. viii. 14). We find the place named again in connexion with Solomon's navy (1 K. ix. 26; comp. 2 Chr. viii. 17). It was apparently included in the revolt of Edom against Joram recorded in 2 K. viii. 20; but it was taken by Azariah (xiv. 22). After this, however, "Rezin king of Syria recovered Elath, and drove out the Jews from Elath, and the Syrians came to Elath and dwelt there to this day" (xvi. 6). From this time the place is not mentioned until the Roman period, during which it became a frontier-town of the south, and the residence of a Christian bishop. The Arabic name is *Eyleh*.

EL-BETH'EL, the name which Jacob is said to have bestowed on the place at which God appeared to him when he was flying from Esau (Gen. xxv. 7).

EL'DAD and ME'DAD, two of the 70 elders to whom was communicated the prophetic power of Moses (Num. xi. 16, 26). Although their names were upon the list which Moses had drawn up (xi. 26), they did not repair with the rest of their brethren to the tabernacle, but continued to prophesy in the camp. Moses being requested by Joshua to forbid this, refused to do so, and expressed a wish that the gift of prophecy might be diffused throughout the people.

ELDER. The term *elder* or *old man*, as the Hebrew literally imports, was one of extensive use, as an official title, among the Hebrews and the surrounding nations. It had reference to various offices (Gen. xxiv. 2, l. 7; 2 Sam. xii. 17; Ez. xxvii. 9). As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. l. 7), the Moabites and Midianites (Num. xxii. 7). Wherever a patriarchal system is in force, the *office* of the *elder* will be found, as the keystone of the social and political fabric; it is so at the present day among the Arabs, where the Sheikh (= the *old man*) is the highest authority in the tribe. The earliest notice of the *elders* acting in concert as a political body is at the time of the Exodus. They were the representatives of the

people, so much so that *elders* and *people* are occasionally used as equivalent terms (comp. Josh. xxiv. 1 with 2, 19, 21; 1 Sam. viii. 4 with 7, 10, 19). Their authority was undefined, and extended to all matters concerning the public weal. When the tribes became settled the elders were distinguished by different titles according as they were acting as national representatives, as district governors over the several tribes (Deut. xxxi. 28; 2 Sam. xix. 11), or as local magistrates in the provincial towns, whose duty it was to sit in the gate and administer justice (Deut. xix. 12; Ruth iv. 9, 11; 1 K. xxi. 8). Their number and influence may be inferred from 1 Sam. xxx. 26 ff. They retained their position under all the political changes which the Jews underwent: under the Judges (Judg. ii. 7; 1 Sam. iv. 3); under the kings (2 Sam. xvii. 4); during the captivity (Jer. xxix. 1; Ez. viii. 1); subsequently to the return (Ezr. v. 5, vi. 7, 14, x. 8, 14); under the Maccabees, when they were described sometimes as the *senate* (1 Macc. xii. 6; 2 Macc. i. 10, iv. 44, xi. 27), sometimes by their ordinary title (1 Macc. vii. 33, xi. 23, xii. 35); and, lastly, at the commencement of the Christian era, when they are noticed as a distinct body from the Sanhedrim. St. Luke describes the whole order by the collective term *πρεσβυτήριον* (Luke xxii. 66; Acts xxii. 5). With respect to the elders in the Christian Church, see BISHOP.

ELE'ALEH, a place on the east of Jordan, taken possession of and rebuilt by the tribe of Reuben (Num. xxxii. 3, 37). By Isaiah and Jeremiah it is mentioned as a Moabite town (Is. xv. 4, xvi. 9; Jer. xlviii. 34).

ELEAZAR, 1. Third son of Aaron, by Elisheba, daughter of Amminadab. After the death of Nadab and Abihu without children (Lev. x. 1; Num. iii. 4), Eleazar was appointed chief over the principal Levites (Num. iii. 32). With his brother Ithamar he ministered as a priest during their father's lifetime, and immediately before his death was invested on Mount Horeb with the sacred garments, as the successor of Aaron in the office of High-priest (Num. xx. 28). One of his first duties was in conjunction with Moses to superintend the census of the people (Num. xxvi. 3). After the conquest of Canaan by Joshua he took part in the distribution of the land (Josh. xiv. 1). The time of his death is not mentioned in Scripture.—2. The son of Abinadab, of the hill of Kirjath-jearim (1 Sam. vii. 1).—3. The son of Dodo the Ahohite, i. e. possibly a descendant of Ahoah of the tribe of Benjamin (1 Chr. viii. 4); one of the three principal mighty men of David's army (2 Sam. xxiii. 9; 1 Chr. xi. 12).—4.

Surnamed AVARAN (1 Macc. ii. 5), the fourth son of Mattathias, who fell by a noble act of self-devotion in an engagement with Antiochus Eupator, B.C. 164 (1 Macc. vi. 43 ff.). In a former battle with Nicanor, Eleazar was appointed by Judas to read "the holy book" before the attack, and the watchword in the fight—"The help of God"—was his own name (2 Macc. viii. 23).

EL-EL'OHE-IS'RAEL, the name bestowed by Jacob on the altar which he erected facing the city of Shechem (Gen. xxxiii. 19, 20).

ELEPHANT. The word does not occur in the text of the canonical Scriptures of the A. V., but is found as the marginal reading to *Behemoth*, in Job xl. 15. "*Elephants' teeth*" is the marginal reading for "*ivory*" in 1 K. x. 22; 2 Chr. ix. 41. Elephants however are repeatedly mentioned in the 1st and 2nd books of Maccabees, as being used in warfare (1 Macc. vi.).

ELEUTHERUS, a river of Syria mentioned in 1 Macc. xi. 7; xii. 30. It separated Syria from Phoenicia, and formed the northern limit of Coele-syria. It is the modern *Nahr-el-Kebir*, "Great River."

E'LI was descended from Aaron through Ithamar, the youngest of his two surviving sons (Lev. x. 1, 2, 12; comp. 1 K. ii. 27 with 2 Sam. viii. 17; 1 Chr. xxiv. 3). As the history makes no mention of any high-priest of the line of Ithamar before Eli, he is generally supposed to have been the first of that line who held the office. From him, his sons having died before him, it appears to have passed to his grandson, Ahitub (1 Sam. xiv. 3), and it certainly remained in his family till Abiathar, the grandson of Ahitub, was "thrust out from being priest unto the Lord" by Solomon for his share in Adonijah's rebellion (1 K. ii. 26, 27; i. 7), and the high-priesthood passed back again to the family of Eleazar in the person of Zadok (1 K. ii. 35). Its return to the elder branch was one part of the punishment which had been denounced against Eli during his lifetime, for his culpable negligence (1 Sam. ii. 22-25) when his sons by their rapacity and licentiousness profaned the priesthood, and brought the rites of religion into abhorrence among the people (1 Sam. ii. 27-36, with 1 K. ii. 27). Notwithstanding this one great blemish, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1 Sam. iii. 18), and his supreme regard for the ark of God (iv. 18). In addition to the office of high-priest he held that of judge, being the immediate predecessor of his pupil Samuel (1 Sam. vii. 6, 15-17), the last of the judges. He died at the advanced age of 98 years (1 Sam. iv. 15), overcome by the dis-

astrous intelligence that the ark of God had been taken in battle by the Philistines, who had also slain his sons Hophni and Phinehas.

ELI'AKIM. 1. Son of Hilkiah; master of Hezekiah's household ("over the house," as Is. xxxvi. 3), 2 K. xviii. 18, 26, 37. He succeeded Shebna in this office, after he had been ejected from it as a punishment for his pride (Is. xxii. 15-20). Eliakim was a good man, as appears by the title emphatically applied to him by God, "my servant Eliakim" (Is. xxii. 20), and as was evinced by his conduct on the occasion of Sennacherib's invasion (2 K. xviii. 37, xix. 1-5), and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem, and to the house of Judah" (Is. xxii. 21).—2. The original name of Jehoiaikim king of Judah (2 K. xxiii. 34; 2 Chr. xxxvi. 4).

ELI'AS, the form in which the name of ELIJAH is given in the A. V. of the Apocrypha and N. Test.

ELIEZER. 1. Abraham's chief servant, called by him "Eliezer of Damascus" (Gen. xv. 2). There is an apparent contradiction in the A. V., for it does not appear how, if he was "of Damascus," he could be "born in Abraham's house" (ver. 3). But the phrase "son of my house," only imports that he was one of Abraham's household, not that he was born in his house. It was, most likely, this same Eliezer who is described in Gen. xxiv. 2.—2. Second son of Moses and Zipporah, to whom his father gave this name, "because, said he, the God of my father was my help, that delivered me from the sword of Pharaoh" (Ex. xviii. 4; 1 Chr. xxiii. 15, 17). He remained with his mother and brother Gershom, in the care of Jethro his grandfather, when Moses returned to Egypt (Ex. iv. 18) she having been sent back to her father by Moses (Ex. xviii. 2), though she set off to accompany him, and went part of the way with him.

ELI'AHU, one of the interlocutors in the book of Job. [JOB.] He is described as the "son of Barachel the Buzite," and thus apparently referred to the family of Buz, the son of Nahor, and nephew of Abraham (Gen. xxii. 21).

ELI'JAH has been well entitled "the grandest and the most romantic character that Israel ever produced." Certainly there is no personage in the O. T. whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. "Elijah the Tishbite of the inhabitants of Gilead," is literally all that is given us to know of his parentage and locality. To an Israelite of the tribes west of Jordan the title "Gileadite"

must have conveyed a similar impression, though in a far stronger degree, to that which the title "Celt" does to us. What the Highlands were a century ago to the towns in the Lowlands of Scotland, that, and more than that, must Gilead have been to Samaria or Jerusalem. It is impossible rightly to estimate his character without recollecting this fact. It is seen at every turn. Of his appearance as he "stood before" Ahab, with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realise something from the touches, few, but strong, of the narrative. His chief characteristic was his hair, long and thick, and hanging down his back; which, if not betokening the immense strength of Samson, yet accompanied powers of endurance no less remarkable. His ordinary clothing consisted of a girdle of skin round his loins, which he tightened when about to move quickly (1 K. xviii. 46). But in addition to this he occasionally wore the "mantle," or cape, of sheepskin, which has supplied us with one of our most familiar figures of speech. In this mantle, in moments of emotion, he would hide his face (1 K. xix. 13), or when excited would roll it up as into a kind of staff. The solitary life in which these external peculiarities had been assumed had also nurtured that fierceness of zeal and that directness of address which so distinguished him. It was in the wild loneliness of the hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel. The northern kingdom had at this time forsaken almost entirely the faith in Jehovah. The worship of the calves had been a departure from Him; but still it would appear that even in the presence of the calves Jehovah was acknowledged, and they were at any rate a national institution, not one imported from the idolatries of any of the surrounding countries. But the case was quite different when Ahab introduced the foreign religion of his wife's family, the worship of the Phœnician Baal. It is as a witness against these two evils that Elijah comes forward.—1. What we may call the first Act in his life embraces between three and four years—three years and six months for the duration of the drought, according to the statements of the New Testament (Luke iv. 25; James v. 17), and three or four months more for the journey to Horeb, and the return to Gilead (1 K. xvii. 1—xix. 21). His introduction is of the most startling description: he suddenly appears before Ahab, as with the

unrestrained freedom of eastern manners he would have no difficulty in doing, and proclaims the vengeance of Jehovah for the apostasy of the king. What immediate action followed on this we are not told; but it is plain that Elijah had to fly before some threatened vengeance either of the king, or more probably of the queen (comp. xix. 2). Perhaps it was at this juncture that Jezebel "cut off the prophets of Jehovah" (1 K. xviii. 4). He was directed to the brook Cherith. There in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the failing of the brook obliged him to forsake it. His next refuge was at Zarephath, a Phœnician town lying between Tyre and Sidon, certainly the last place at which the enemy of Baal would be looked for. The widow woman in whose house he lived seems, however, to have been an Israelite, and no Baal-worshipper, if we may take her adjuration by "Jehovah thy God" as an indication. Here Elijah performed the miracles of prolonging the oil and the meal; and restored the son of the widow to life after his apparent death. In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and at last the full horrors of famine, caused by the failure of the crops, descended on Samaria. The king and his chief domestic officer divided between them the mournful duty of ascertaining that neither round the springs, which are so frequent a feature of central Palestine, nor in the nooks and crannies of the most shaded torrent-beds, was there any of the herbage left, which in those countries is so certain an indication of the presence of moisture. It is the moment for the reappearance of the prophet. He shows himself first to the minister. There, suddenly planted in his path, is the man whom he and his master have been seeking for more than three years. Before the sudden apparition of that wild figure, and that stern, unbroken countenance, Obadiah could not but fall on his face. Elijah, however, soon calms his agitation—"As Jehovah of hosts liveth, before whom I stand, I will surely show myself to Ahab;" and thus relieved of his fear that, as on a former occasion, Elijah would disappear before he could return with the king, Obadiah departs to inform Ahab that the man they seek is there. Ahab arrived, Elijah makes his charge—"Thou hast forsaken Jehovah and followed the Baals." He then commands that all Israel be collected to Mount Carmel with the four hundred and fifty prophets of Baal, and the four hundred of Asherah (Ashtaroth), the latter being under the especial protection of



the queen. There are few more sublime stories in history than this. On the one hand the solitary servant of Jehovah, accompanied by his one attendant; with his wild shaggy hair, his scanty garb and sheepskin cloak, but with calm dignity of demeanour and the minutest regularity of procedure, repairing the ruined altar of Jehovah with twelve stones—on the other hand the 850 prophets of Baal and Ashtaroth, doubtless in all the splendour of their vestments (2 K. x. 22), with the wild din of their vain repetitions and the maddened fury of their disappointed hopes, and the silent people surrounding a.l. The conclusion of the long day need only be glanced at. The fire of Jehovah consuming both sacrifice and altar—the prophets of Baal killed, it would seem by Elijah's own hand (xviii. 40)—the king, with an apathy almost unintelligible, eating and drinking in the very midst of the carnage of his own adherents—the rising storm—the ride across the plain to Jezreel, a distance of at least 16 miles; the prophet, with true Arab endurance, running before the chariot, but also with true Arab instinct stopping short of the city, and going no further than the "entrance of Jezreel." So far the triumph had been complete; but the spirit of Jezebel was not to be so easily overcome, and her first act is a vow of vengeance against the author of this destruction. Elijah takes refuge in flight. The danger was great, and the refuge must be distant. The first stage on the journey was Beersheba. Here Elijah halted. His servant he left in the town; while he himself set out alone into the wilderness. His spirit is quite broken, and he wanders forth over the dreary sweeps of those rocky hills wishing for death. But God, who had brought His servant into this difficulty, provided him with the means of escaping from it. The prophet was awakened from his dream of despondency beneath the solitary bush of the wilderness, was fed with the bread and the water which to this day are all a Bedouin's requirements, and went forward, in the strength of that food, a journey of forty days to the mount of God, even to Horeb. Here, in the cave, one of the numerous caverns in those awful mountains, he remained for certainly one night. In the morning came the "word of Jehovah"—the question, "What doest thou here, Elijah?" In answer to this invitation the Prophet opens his griefs. The reply comes in that ambiguous and indirect form in which it seems necessary that the deepest communications with the human mind should be couched, to be effectual. He is directed to leave the cavern and stand on the mountain in the

open air, face to face with Jehovah. Then, as before with Moses (Ex. xxxiv. 6), "The Lord passed by," passed in all the terror of His most appalling manifestations; and penetrating the dead silence which followed these, came the mysterious symbol—the "still small voice," and still as it was it spoke in louder accents to the wounded heart of Elijah than the roar and blaze which had preceded it. To him no less unmistakably than to Moses, centuries before, it was proclaimed that Jehovah was "merciful and gracious, long-suffering and abundant in goodness and truth." Elijah knew the call, and at once stepping forward and hiding his face in his mantle, stood waiting for the Divine communication. Three commands were laid on him—three changes were to be made. Of these three commands the two first were reserved for Elisha to accomplish, the last only was executed by Elijah himself. His first search was for Elisha. Apparently he soon found him; we must conclude at his native place, Abel-meholah. Elisha was ploughing at the time, and Elijah "passed over to him"—possibly crossed the river—and cast his mantle, the well-known sheepskin cloak, upon him, as if, by that familiar action, claiming him for his son. A moment of hesitation, and then commenced that long period of service and intercourse which continued till Elijah's removal, and which after that time procured for Elisha one of the best titles to esteem and reverence—"Elisha the son of Shaphat, who poured water on the hands of Elijah."—2. Ahab and Jezebel now probably believed that their threats had been effectual, and that they had seen the last of their tormentor. After the murder of Naboth, Ahab loses no time in entering on his new acquisition. But his triumph was a short one. Elijah had received an intimation from Jehovah of what was taking place, and rapidly as the accusation and death of Naboth had been hurried over, he was there to meet his ancient enemy on the very scene of his crime. And then follows the curse, in terms fearful to any Oriental—peculiarly terrible to a Jew—and most of all significant to a successor of the apostate princes of the northern kingdom. The whole of Elijah's denunciation may possibly be recovered by putting together the words recalled by Jehu, 2 K. ix. 26, 36, 37, and those given in 1 K. xxi. 19-25.—3. A space of three or four years now elapses (comp. 1 K. xxii. 1, 51; 2 K. i. 17) before we again catch a glimpse of Elijah. Ahaziah has met with a fatal accident, and is on his death-bed (2 K. i. 1, 2; 1 K. xxii. 51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of

Ekron, to ascertain the issue of his illness. But the oracle is nearer at hand than the distant Ekron. An intimation is conveyed to the prophet, probably at that time inhabiting one of the recesses of Carmel, and, as on the former occasions, he suddenly appears on the path of the messengers, without preface or inquiry utters his message of death, and as rapidly disappears. But this check only roused the wrath of Ahaziah. A captain was despatched, with a party of fifty, to take Elijah prisoner. "And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. The altered tone of the leader of a third party brought Elijah down. But the king gained nothing. The message was delivered to his face in the same words as it had been to the messengers, and Elijah was allowed to go harmless.—4. It must have been shortly after the death of Ahaziah that Elijah made a communication with the southern kingdom. When Jehoram the son of Jehoshaphat began "to walk in the ways of the kings of Israel," Elijah sent him a letter denouncing his evil doings, and predicting his death (2 Chr. xxi. 12-15). In its contents the letter bears a strong resemblance to the speeches of Elijah, while in the details of style it is very peculiar, and quite different from the narrative in which it is embedded.—5. The closing transaction of Elijah's life introduces us to a locality heretofore unconnected with him. It was at GILGAL—probably on the western edge of the hills of Ephraim—that the prophet received the divine intimation that his departure was at hand. He was at the time with Elisha, who seems now to have become his constant companion, and whom he endeavours to persuade to remain behind while he goes on an errand of Jehovah. But Elisha will not so easily give up his master. They went together to Bethel. Again Elijah attempts to escape to Jericho, and again Elisha protests that he will not be separated from him. At Jericho he makes a final effort to avoid what they both so much dread. But Elisha is not to be conquered, and the two set off across the undulating plain of burning sand, to the distant river—Elijah in his mantle or cape of sheepskin, Elisha in ordinary clothes. Fifty men of the sons of the prophets ascend the abrupt heights behind the town to watch what happens in the distance. Talking as they go, the two reach the river, and stand on the shelving bank beside its swift brown current. But they are not to stop even here. It is as if the aged Gileadite cannot rest till he again sets foot on his own side of the river. He rolls up his mantle as into a staff,

and with his old energy strikes the waters as Moses had done before him,—strikes them as if they were an enemy; and they are divided hither and thither, and they two go over on dry ground. "And it came to pass as they still went on and talked, that, behold, a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by the whirlwind into the skies."—And here ends all the direct information which is vouchsafed to us of the life and work of this great Prophet. How deep was the impression which he made on the mind of the nation may be judged of from the fixed belief which many centuries after prevailed that Elijah would again appear for the relief and restoration of his country. But on the other hand, the deep impression which Elijah had thus made on his nation only renders more remarkable the departure which the image conveyed by the later references to him evinces, from that so sharply presented in the records of his actual life. With the exception of the eulogiums contained in the catalogues of worthies in the book of Jesus the son of Sirach (xlvi.) and 1 Macc. ii. 58, and the passing allusion in Luke ix. 54, none of these later references allude to his works of destruction or of portent. They all set forth a very different side of his character to that brought out in the historical narrative. They speak of his being a man of like passions with ourselves (James v. 17); of his kindness to the widow of Sarepta (Luke iv. 25); of his "restoring all things" (Matt. xvii. 11); "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just" (Mal. iv. 5, 6; Luke i. 17).

EL'IM (Ex. xv. 27; Num. xxxiii. 9), the second station where the Israelites encamped after crossing the Red Sea. It is distinguished as having had "twelve wells (rather 'fountains') of water, and threescore and ten palm-trees."

ELIM'ELECH, a man of the tribe of Judah, and of the family of the Hezronites, who dwelt in Bethlehem-Ephrathah in the days of the Judges. In consequence of a great dearth in the land he went with his wife Naomi, and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his sons died without posterity (Ruth i. 2, 3, &c.).

EL'IPHAZ. 1. The son of Esau and Adah, and father of Teman (Gen. xxxvi. 4; 1 Chr. i. 35, 36).—2. The chief of the "three friends" of Job. He is called "the Temanite;" hence it is naturally inferred that he was a descendant of Teman. On him falls the main burden of the argument, that God's

retribution in this world is perfect and certain, and that consequently suffering must be a proof of previous sin (Job iv., v., xv., xxii.). The great truth brought out by him is the unapproachable majesty and purity of God (iv. 12-21, xv. 12-16). [Job.]

ELIS'ABETH, the wife of Zacharias and mother of John the Baptist. She was herself of the priestly family, and a relation (Luke i. 36) of the mother of our Lord.

ELISE'US, the form in which the name ELISHA appears in the A. V. of the Apocrypha and the N. T. (Ecclus. xlviii. 12; Luke iv. 27).

ELI'SHA, son of Shaphat of Abel-meholah. The attendant and disciple of Elijah, and subsequently his successor as prophet of the kingdom of Israel. The earliest mention of his name is in the command to Elijah in the cave at Horeb (1 K. xix. 16, 17). But our first introduction to the future prophet is in the fields of his native place. Abel-meholah was probably in the valley of the Jordan. Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labours of the field. To cross to him, to throw over his shoulders the rough mantle—a token at once of investiture with the prophet's office, and of adoption as a son—was to Elijah but the work of an instant, and the prophet strode on as if what he had done were nothing—"Go back again, for what have I done unto thee?" Elisha was not a man who, having put his hand to the plough, was likely to look back; he delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road. Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing of him. But when that period had elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. The copious collection of his sayings and doings which are preserved from the 3rd to the 9th chapter of the 2nd book of Kings, is full of testimonies to this contrast. Elijah was a true Bedouin child of the desert. If he enters a city it is only to deliver his message of fire and be gone. Elisha, on the other hand, is a civilised man, an inhabitant of cities. And as with his manners so with his appearance. The touches of the narrative are very slight; but we can gather that his dress was the ordinary garment of an Israelite, the *begeh*, probably similar in form to the long *abbeyeh*

of the modern Syrians (2 K. ii. 12), that his hair was worn trimmed behind, in contrast to the disordered locks of Elijah (ii. 23, as explained below), and that he used a walking-staff (iv. 29) of the kind ordinarily carried by grave or aged citizens (Zech. viii. 4). The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (2 K. v. 8).—After the departure of his master, Elisha returned to dwell at Jericho (2 K. ii. 18). The town had been lately rebuilt (1 K. xvi. 34), and was the residence of a body of the "sons of the prophets" (2 K. ii. 5, 15). One of the springs of Jericho was noxious at the time of Elisha's visit. At the request of the men of Jericho he remedied this evil. He took salt in a new vessel, and cast it into the water at its source in the name of Jehovah.—2. We next meet with Elisha at Bethel, in the heart of the country, on his way from Jericho to Mount Carmel (2 K. ii. 23). His last visit had been made in company with Elijah on their road down to the Jordan (ii. 2). Here the boys of the town were clustered, waiting, as they still wait at the entrance of the villages of Palestine, for the chance passer-by. In the short-trimmed locks of Elisha, how were they to recognise the successor of the prophet, with whose shaggy hair streaming over his shoulders they were all familiar! So with the license of the Eastern children they scoff at the new comer as he walks by—"Go up, roundhead! go up, roundhead!" For once Elisha assumed the sternness of his master. He turned upon them and cursed them in the name of Jehovah, and we all know the catastrophe which followed.—3. Elisha extricates Jehoram king of Israel, and the kings of Judah and Edom, from their difficulty in the campaign against Moab, arising from want of water (iii. 4-27). This incident probably took place at the S.E. end of the Dead Sea.—4. The widow of one of the sons of the prophets is in debt, and her two sons are about to be taken from her and sold as slaves. She has no property but a pot of oil. This Elisha causes (in his absence, iv. 5) to multiply, until the widow has filled with it all the vessels which she could borrow.—5. The next occurrence is at Shunem and Mount Carmel (iv. 8-37). The story divides itself into two parts, separated from each other by several years. (a.) Elisha, probably on his way between Carmel and the Jordan valley, calls accidentally at Shunem. Here he is hospitably entertained by a woman of substance, apparently at that time ignorant

of the character of her guest. There is no occasion here to quote the details of this charming narrative. (b.) An interval has elapsed of several years. The boy is now old enough to accompany his father to the corn-field, where the harvest is proceeding. The fierce rays of the morning sun are too powerful for him, and he is carried home to his mother only to die at noon. She says nothing of their loss to her husband, but depositing her child on the bed of the man of God, at once starts in quest of him to Mount Carmel. No explanation is needed to tell Elisha the exact state of the case. The heat of the season will allow of no delay in taking the necessary steps, and Gehazi is at once despatched to run back to Shunem with the utmost speed. He takes the prophet's walking-staff in his hand, which he is to lay on the face of the child. The mother and Elisha follow in haste. Before they reach the village the sun of that long, anxious, summer afternoon must have set. Gehazi meets them on the road, but he has no reassuring report to give, the placing of the staff on the face of the dead boy had called forth no sign of life. Then Elisha enters the house, goes up to his own chamber, "and he shut the door on them twain and prayed unto Jehovah." The child is restored to life.—6. The scene now changes to Gilgal, apparently at a time when Elisha was residing there (iv. 38--41). The sons of the prophets are sitting round him. It is a time of famine. The food of the party must consist of any herbs that can be found. The great caldron is put on at the command of Elisha, and one of the company brings his blanket full of such wild vegetables as he has collected, and empties it into the pottage. But no sooner have they begun their meal than the taste betrays the presence of some noxious herb, and they cry out, "There is death in the pot, O man of God!" In this case the cure was effected by meal which Elisha cast into the stew in the caldron.—7. (iv. 42-44). This in all probability belongs to the same time, and also to the same place as the preceding. A man from Baal-shalisha brings the man of God a present of the first-fruits, which under the law (Num. xviii. 8, 12; Deut. xviii. 3, 4) were the perquisite of the ministers of the sanctuary.—8. The simple records of these domestic incidents amongst the sons of the prophets are now interrupted by an occurrence of a more important character (v. 1-27). The chief captain of the army of Syria, to whom his country was indebted for some signal success, was afflicted with leprosy (v. 27). One of the members of his establishment is an Israelite girl, kidnapped by the

marauders of Syria in one of their forays over the border, and she brings into that Syrian household the fame of the name and skill of Elisha. The news is communicated by Naaman himself to the king. Benhadad had yet to learn the position and character of Elisha. He writes to the king of Israel a letter very characteristic of a military prince. With this letter, and with a present, and a full retinue of attendants (13, 15, 23), Naaman proceeds to Samaria, to the house of Elisha. Elisha still keeps in the background, and while Naaman stands at the doorway, contents himself with sending out a messenger with the simple direction to bathe seven times in the Jordan. The independent behaviour of the prophet, and the simplicity of the prescription, all combined to enrage Naaman. His slaves, however, knew how to deal with the quick but not ungenerous temper of their master, and the result is that he goes down to the Jordan and dips himself seven times, "and his flesh came again like the flesh of a little child, and he was clean." His first business after his cure is to thank his benefactor. He returns with his whole following, and this time he will not be denied the presence of Elisha; but making his way in, and standing before him, he gratefully acknowledges the power of the God of Israel, and entreats him to accept the present which he has brought from Damascus. Elisha is firm, and refuses the offer, though repeated with the strongest adjuration. But Gehazi cannot allow such treasures thus to escape him. So he frames a story by which the generous Naaman is made to send back with him to Elisha's house a considerable present in money and clothes. He then went in and stood before his master as if nothing had happened. But the prophet was not to be so deceived. His heart had gone after his servant through the whole transaction, even to its minutest details, and he visits Gehazi with the tremendous punishment of the leprosy, from which he has just relieved Naaman.—9. (vi. 1-7). We now return to the sons of the prophets; but this time the scene appears to be changed, and is probably at Jericho, and during the residence of Elisha there. As one of them was cutting at a tree overhanging the stream, the iron of his axe flew off and sank into the water. His cry soon brought the man of God to his aid. The stream of the Jordan is deep up to the very bank, especially when the water is so low as to leave the wood dry, and is moreover so turbid that search would be useless. But the place at which the lost axe entered the water is shown to Elisha; he breaks off a stick and casts it into the stream, and the

iron appears on the surface, and is recovered by its possessor.—10. (vi. 8-23). Elisha is now residing at Dothan, halfway on the road between Samaria and Jezreel. The incursions of the Syrian marauding bands (comp. v. 2) still continue. Their manoeuvres are not hid from the man of God, and by his warnings he saves the king "not once nor twice." A strong party with chariots is despatched to effect the capture of Elisha. They march by night, and before morning take up their station round the base of the eminence on which the ruins of Dothan still stand. Elisha's servant is the first to discover the danger. But Elisha remains unmoved by his fears. He prays to Jehovah, and the whole of the Syrian warriors are struck blind. Then descending, he offers to lead them to the person and the place which they seek. He conducts them to Samaria. There, at the prayer of the prophet, their sight is restored, and they find themselves not in a retired country village, but in the midst of the capital of Israel, and in the presence of the king and his troops. After such a repulse it is not surprising that the marauding forays of the Syrian troops ceased.—11. (vi. 24—vii. 2). But the king of Syria could not rest under such dishonour. He abandons his marauding system, and gathers a regular army, with which he lays siege to Samaria. The awful extremities to which the inhabitants of the place were driven need not here be recalled.—12. (viii. 1-6). We now go back several years to an incident connected with the lady of Shunem, at a period antecedent to the cure of Naaman and the transfer of his leprosy to Gehazi (v. 1, 27). Elisha had been made aware of a famine which Jehovah was about to bring upon the land for seven years; and he had warned his friend the Shunammite thereof that she might provide for her safety. At the end of the seven years she returned to her native place, to find that during her absence her house with the field-land attached to it had been appropriated by some other person. To the king therefore the Shunammite had recourse. And now occurred one of those rare coincidences which it is impossible not to ascribe to something more than mere chance. At the very moment of the entrance of the woman and her son the king was listening to a recital by Gehazi of "all the great things which Elisha had done." The woman was instantly recognised by Gehazi. From her own mouth the king hears the repetition of the wonderful tale, and, whether from regard to Elisha, or struck by the extraordinary coincidence, orders her land to be restored with the

value of all its produce during her absence.—13. (viii. 7-15). Hitherto we have met with the prophet only in his own country. We now find him at Damascus. He is there to carry out the command given to Elijah on Horeb to anoint Hazael to be king over Syria. At the time of his arrival Benhadad was prostrate with his last illness. The king's first desire is naturally to ascertain his own fate; and Hazael is commissioned to be the bearer of a present to the prophet, and to ask the question on the part of his master, "Shall I recover of this disease?" The reply, probably originally ambiguous, is doubly uncertain in the present doubtful state of the Hebrew text; but the general conclusion was unmistakable:—"Jehovah hath showed me that he shall surely die." But this was not all that had been revealed to the prophet. If Benhadad died, who would be king in his stead but the man who now stood before him? The prospect was one which drew forth the tears of the man of God. At Hazael's request Elisha confesses the reason of his tears. But the prospect is one which has no sorrow for Hazael. His only doubt is the possibility of such good fortune for one so mean. "But what is thy slave, dog that he is, that he should do this great thing?" To which Elisha replies, "Jehovah hath showed me that thou wilt be king over Syria." Returning to the king, Hazael tells him only half the dark saying of the man of God—"He told me that thou shouldest surely recover." But that was the last day of Benhadad's life.—14. (ix. 1-10). Two of the injunctions laid on Elijah had now been carried out; the third still remained. The time was come for the fulfilment of the curse upon Ahab by anointing Jehu king over Israel. Elisha's personal share in the transaction was confined to giving directions to one of the sons of the prophets. [Jehu].—15. Beyond this we have no record of Elisha's having taken any part in the revolution of Jehu, or the events which followed it. He does not again appear till we find him on his deathbed in his own house (xiii. 14-19).—16. (xiii. 20-22). The power of the prophet, however, does not terminate with his death. Even in the tomb he restores the dead to life.

ELISHAH, the eldest son of Javan (Gen. x. 4). The residence of his descendants is described in Ez. xxvii. 7, as the "isles of Elishah," whence the Phœnicians obtained their purple and blue dyes. Some connect the race of Elishah with the Aœlians, others with Elis, and in a more extended sense Peloponnesus, or even Hellas. It appears

correct to treat it as the designation of a *race* rather than of a locality.

ELISH'AMA, son of Ammihud, the "prince" or "captain" of the tribe of Ephraim in the Wilderness of Sinai (Num. i. 10, ii. 18, vii. 48, x. 22). From 1 Chr. vii. 26 we find that he was grandfather to the great Joshua.

ELISHE'BA, the wife of Aaron (Ex. vi. 23). She was the daughter of Amminadab, and sister of Naashon the captain of the host of Judah (Num. ii. 3).

ELISHU'A, one of David's sons, born after his settlement in Jerusalem (2 Sam. v. 15; 1 Chr. xiv. 5).

EL'KANAH. 1. Son, or rather grandson (see 1 Chr. vi. 22, 23 [7, 8]) of Korah, according to Ex. vi. 24.—2. Another Kohathite Levite, was son of Jeroham, and father of Samuel the illustrious Judge and Prophet (1 Chr. vi. 27, 34). All that is known of him is contained in the above notices and in 1 Sam. i. 1, 4, 8, 19, 21, 23, and ii. 2, 20.

EL'KOSH, the birthplace of the prophet Nahum, hence called "the Elkoshite," Nah. i. 1. Two widely differing Jewish traditions assign as widely different localities to this place. In the time of Jerome it was believed to exist in a small village of Galilee. Others assign it to Alkush, a village on the east bank of the Tigris, about two miles north of Mosul. The former is more in accordance with the internal evidence afforded by the prophecy, which gives no sign of having been written in Assyria.

EL'LASAR, the city of Arioch (Gen. xiv. 1), seems to be the Hebrew representative of the old Chaldaean town called in the native dialect *Larsa* or *Larancha*. *Larsa* was a town of Lower Babylonia or Chaldaea, situated nearly halfway between Ur (*Mugheir*) and Erech (*Warka*), on the left bank of the Euphrates. It is now *Senkereh*.

ELM, Hos. iv. 13. See OAK.

EL'NATHAN, the maternal grandfather of Jehoiachin (2 K. xxiv. 8), is doubtless the same man with Elnathan the son of Achbor (Jer. xxvi. 22, xxxvi. 12, 25).

EL'ON. 1. A Hittite, whose daughter was one of Esau's wives (Gen. xxvi. 34, xxxvi. 2).—2. The second of the three sons attributed to Zebulun (Gen. xlii. 14; Num. xxvi. 26); and the founder of the family of the ELONITES.—3. Elon the Zebulonite, who judged Israel for ten years, and was buried in Aijalon in Zebulun (Judg. xii. 11, 12).—4. One of the towns in the border of the tribe of Dan (Josh. xix. 43).

ELOTH. [ELATH.]

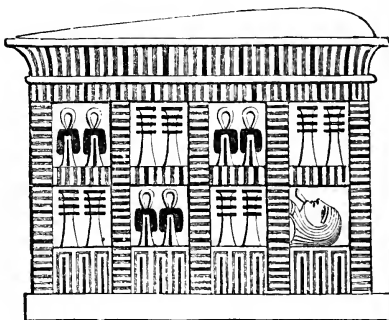
EL'TOLAD, one of the cities in the south

of Judah (Josh. xv. 30) allotted to Simeon (Josh. xix. 4); and in possession of that tribe until the time of David (1 Chr. iv. 29).

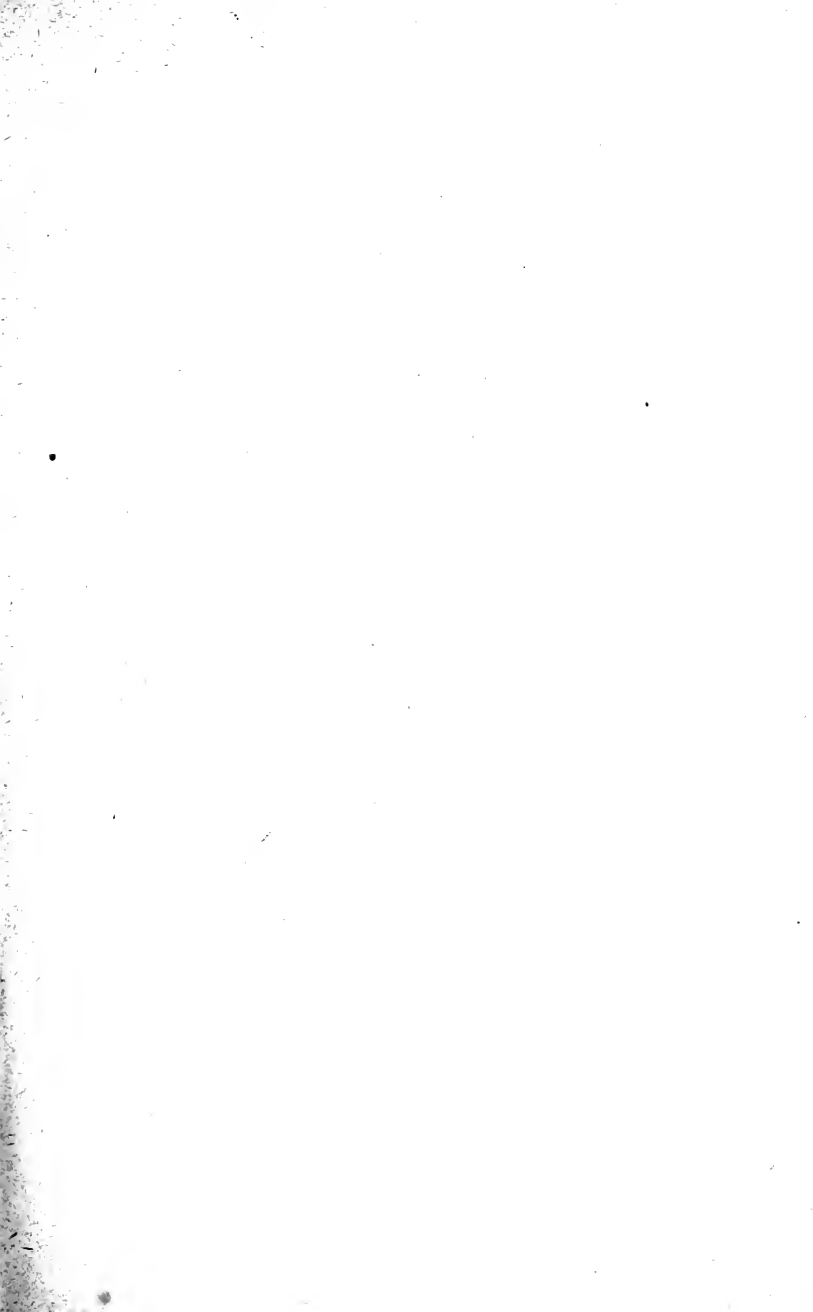
ELU'L, Neh. vi. 15; 1 Macc. xiv. 27. [MONTHS.]

EL'YMAS, the Arabic name of the Jewishish magus or sorcerer Barjesus (Acts xiii. 6 ff.).

EMBALMING, the process by which dead bodies are preserved from putrefaction and decay. It was most general among the Egyptians, and it is in connexion with this people that the two instances which we meet with in the O. T. are mentioned (Gen. l. 2, 26). Of the Egyptian method of embalming there remain two minute accounts, which have a general kind of agreement, though they differ in details. Herodotus (ii. 86-89) describes three modes, varying in completeness and expense, and practised by persons regularly trained to the profession who were initiated into the mysteries of the art by their ancestors. The embalmers first removed part of the brain through the nostrils, by means of a crooked iron, and destroyed the rest by injecting caustic drugs. An incision was then made along the flank with a sharp Ethiopian stone, and the whole of the intestines removed. The cavity was rinsed out with palm-wine, and afterwards scoured with pounded perfumes. It was then filled with pure myrrh pounded, cassia, and other aromatics, except frankincense. This done, the body was sewn up and steeped in natron for seventy days. When the seventy days were accomplished, the embalmers washed the corpse and swathed it in bandages of linen, cut in strips and smeared with gum. They then gave it up to the relatives of the deceased, who provided



The mummy's head, seen at an open panel of the coffin. (Wilkinson.)





WILDERNESS OF ENGEDI.

*To face p. 159.*



for it a wooden case, made in the shape of a man, in which the dead was placed, and deposited in an erect position against the wall of the sepulchral chamber. The second mode of embalming cost about 20 minae. In this case no incision was made in the body, nor were the intestines removed, but cedar-oil was injected into the stomach by the rectum. The oil was prevented from escaping, and the body was then steeped in natron for the appointed number of days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution, while the flesh was consumed by the natron, and nothing was left but the skin and bones. The body in this state was returned to the relatives of the deceased. The third mode, which was adopted by the poorer classes, and cost but little, consisted in rinsing out the intestines with syrmæa, an infusion of senna and cassia, and steeping the body for the usual number of days in natrum. It does not appear that embalming, properly so called, was practised by the Hebrews.

EMERALD, a precious stone, first in the second row on the breastplate of the high-priest (Ex. xxviii. 18, xxxix. 11), imported to Tyre from Syria (Ez. xxvii. 16), used as a seal or signet (Ecclus. xxxii. 6), as an ornament of clothing and bedding (Ez. xxviii. 13; Jud. x. 21), and spoken of as one of the foundations of Jerusalem (Rev. xxi. 19; Tob. xiii. 16). The rainbow round the throne is compared to Emerald in Rev. iv. 3.

EMERODS (Deut. xxviii. 27; 1 Sam. v. 6, 9, 12, vi. 4, 5, 11), probably *hemorrhoidal tumours*, or bleeding piles, are intended. These are very common in Syria at present, oriental habits of want of exercise and improper food, producing derangement of the liver, constipation, &c., being such as to cause them.

E'MIMS, a tribe or family of gigantic stature which originally inhabited the region along the eastern side of the Dead Sea. They were related to the Anakim, and were generally called by the same name; but their conquerors the Moabites termed them Emin—that is “terrible men” (Deut. ii. 11)—most probably on account of their fierce aspect.

EMMAN'UEL, Matt. i. 23. [IMMANUEL.]

EMMA'US, the village to which the two disciples were going when our Lord appeared to them on the way, on the day of His resurrection (Luke xxiv. 13). Luke makes its distance from Jerusalem *sixty stadia* (A. V. “threescore furlongs”), or about  $7\frac{1}{2}$  miles; and Josephus mentions “a village called

Emmaus” at the same distance. The site of Emmaus remains yet to be identified.

EMMA'US, or NICOP'OLIS (1 Macc. iii. 40), a town in the plain of Philistia, at the foot of the mountains of Judah, 22 Roman miles from Jerusalem, and 10 from Lydda. It was fortified by Bacchides, the general of Antiochus Epiphanes, when he was engaged in the war with Jonathan Maccabæus (1 Macc. ix. 50). It was in the plain beside this city that Judas Maccabæus so signally defeated the Syrians with a mere handful of men, as related in 1 Macc. iii. 57, iv. 3, &c. A small miserable village called 'Amwās still occupies the site of the ancient city.

EM'MOR, the father of Sychem (Acts vii. 16). [HAMOR.]

EN, at the beginning of many Hebrew words, signifies a spring or fountain.

EN'DOR, a place in the territory of Issachar, and yet possessed by Manasseh (Josh. xvii. 11). Endor was long held in memory by the Jewish people as connected with the great victory over Sisera and Jabin. It was here that the witch dwelt whom Saul consulted (1 Sam. xxviii. 7). It was known to Eusebius, who describes it as a large village 4 miles S. of Tabor. Here to the N. of *Jebel Duhy* the name still lingers. The distance from the slopes of Gilboa to Endor is 7 or 8 miles, over difficult ground.

EN-EGLA'IM, a place named only by Ezekiel (xlvi. 10), apparently as on the Dead Sea; but whether near to or far from Engedi, on the west or east side of the Sea, it is impossible to ascertain.

EN-GAN'NIM. 1. A city in the low country of Judah, named between Zanoah and Tappuah (Josh. xv. 34).—2. A city on the border of Issachar (Josh. xix. 21), allotted with its “suburbs” to the Gershonite Levites (xxi. 29), probably *Jenin*, the first village encountered on the ascent from the great plain of Esdraelon into the hills of the central country.

ENGEDI, a town in the wilderness of Judah (Josh. xv. 62), on the western shore of the Dead Sea (Ez. xlvii. 10). Its original name was Hazazon-Tamar, on account of the palm-groves which surrounded it (2 Chr. xx. 2; Ecclus. xxiv. 14.) Its site is about the middle of the western shore of the lake, at the fountain of *Ain Jidy*, from which the place gets its name. It was immediately after an assault upon the “Amorites, that dwelt in Hazazon-Tamar,” that the five Mesopotamian kings were attacked by the rulers of the plain of Sodom (Gen. xiv. 7; comp. 2 Chr. xx. 2). Saul was told that David was in the “wilderness of Engedi;” and he took “3000 men, and went to seek

David and his men upon the rocks of the *wild goats*" (1 Sam. xxiv. 1-4). The vineyards of Engedi were celebrated by Solomon (Cant. i. 14).

EN-MISH'PAT, Gen. xiv. 7. [KADESH.]

E'NOCH. 1. The eldest son of Cain (Gen. iv. 17), who called the city which he built after his name (18).—2. The son of Jared and father of Methuselah (Gen. v. 21 ff.; Luke iii. 28). In the Epistle of Jude (v. 24) he is described as "the *seventh* from Adam;" and the number is probably noticed as conveying the idea of divine completion and rest, while Enoch was himself a type of perfected humanity. After the birth of Methuselah it is said (Gen. v. 22-4) that Enoch "walked with God 300 years . . . and he was not; for God took him." The phrase "walked with God" is elsewhere only used of Noah (Gen. vi. 9; cf. Gen. xvii. 1, &c.), and is to be explained of a prophetic life spent in immediate converse with the spiritual world. In the epistle to the Hebrews the spring and issue of Enoch's life are clearly marked.—Both the Latin and Greek fathers commonly coupled Enoch and Elijah as historic witnesses of the possibility of a resurrection of the body and of a true human existence in glory; and the voice of early ecclesiastical tradition is almost unanimous in regarding them as "the two witnesses" (Rev. xi. 3 ff.) who should fall before "the beast."

ENOCH, THE BOOK OF. The first trace of its existence is generally found in the Epistle of St. Jude (14, 15), but the words of the Apostle leave it uncertain whether he derived his quotation from tradition or from writing, though the wide spread of the book in the second century seems almost decisive in favour of the latter supposition. Considerable fragments are preserved in the *Chronographia* of Georgius Syncellus (about 792 A.D.), and these, with the scanty notices of earlier writers, constituted the sole remains of the book known in Europe till the close of the last century. Meanwhile, however, a report was current that the entire book was preserved in Abyssinia; and at length, in 1773, Bruce brought with him on his return from Egypt three MSS. containing the complete Ethiopic translation. The Ethiopic translation was made from the Greek, and probably towards the middle or close of the fourth century. But it is uncertain whether the Greek text was the original, or itself a translation from the Hebrew. In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed

to offer a comprehensive vindication of the action of Providence. Notwithstanding the quotation in St. Jude, and the wide circulation of the book itself, the apocalypse of Enoch was uniformly and distinctly separated from the canonical scriptures.

E'NON, a place "near to Salim," at which John baptized (John iii. 23). It was evidently west of the Jordan (comp. iii. 22, with 26, and with i. 28), and abounded in water. This is indicated by the name, which is merely a Greek version of a Chaldee word, signifying "springs." Aenon is given in the *Onomasticon* as 8 miles south of Scythopolis "near Salem and the Jordan."

E'NOS. The son of Seth; properly called Enosh, as in 1 Chr. i. 1 (Gen. iv. 26, v. 6, 7, 9, 10, 11; Luke iii. 38).

EN-RO'GEL, a spring which formed one of the landmarks on the boundary-line between Judah (Josh. xv. 7) and Benjamin (xviii. 16). Here, Jonathan and Ahimaaz remained, after the flight of David, awaiting intelligence from within the walls (2 Sam. xvii. 17); and here, by the stone Zohaleth, which is close to En-rogel, Adonijah held the feast, which was the first and last act of his attempt on the crown (1 K. i. 9). It may be identified with the present "Fountain of the Virgin," 'Ain Umm ed-Daraj—the perennial source from which the Pool of Siloam is supplied.

EN-SHEM'ESH, a spring which formed one of the landmarks on the north boundary of Judah (Josh. xv. 7) and the south boundary of Benjamin (xviii. 17), perhaps *Ain-Haud* or *Ain-Chôt*—the "Well of the Apostles:"—about a mile below Bethany.

EPAE'NETUS, a Christian at Rome, greeted by St. Paul in Rom. xvi. 5, and designated as his beloved, and the first fruit of Asia unto Christ.

EP'APHRAS, a fellow-labourer with the Apostle Paul, mentioned Col. i. 7, as having taught the Colossian church the grace of God in truth, and designated a faithful minister of Christ on their behalf. He was at that time with St. Paul at Rome (Col. iv. 12), and seems by the expression there used to have been a Colossian by birth. We find him again mentioned in the Epistle to Philemon (ver. 23), which was sent at the same time as that to the Colossians. Epaphras may be the same as Epaphroditus, but the notices in the N. T. do not enable us to speak with any confidence.

EPAPHRODI'TUS (Phil. ii. 25, iv. 18). See above under EPAPHRAS.

E'PHAH, the first, in order, of the sons of Midian (Gen. xxv. 4; 1 Chr. i. 33), afterwards mentioned by Isaiah (lx. 6, 7).

## EPHAH. [MEASURES.]

E'PHER, the second, in order, of the sons of Midian (Gen. xxv. 4; 1 Chr. i. 33).

E'PHES-DAM'MIM, a place between Socoh and Azekah, at which the Philistines were encamped before the affray in which Goliath was killed (1 Sam. xvii. 1). Under the shorter form of PAS-DAMMIM it occurs once again in a similar connexion (1 Chr. xi. 13).

EPHESIANS, THE EPISTLE TO THE, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), apparently immediately after he had written the Epistle to the Colossians [COLOSSIANS, EP. to], and during that period (perhaps the early part of A.D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close. This epistle was addressed to the Christian church at Ephesus. [EPHESUS.] Its contents may be divided into two portions, the first mainly *doctrinal* (ch. i.—iii.), the second *hortatory and practical*. The Apostle reminds his converts that they had been redeemed from sin by grace, and not by works, and he exhorts them to walk worthy of this calling, and to keep the unity of the Spirit.

EPH'ESUS, the capital of the Roman province of Asia, and an illustrious city in the district of Ionia, nearly opposite the island of Samos. St. Paul's life furnishes illustrations of the mercantile relations of Ephesus with Achaia on the W., Macedonia on the N., and Syria on the E. As to the relations of Ephesus to the inland regions of the continent, these also are prominently brought before us in the Apostle's travels. The "upper coasts" (Acts xix. 1) through which he passed, when about to take up his residence in the city, were the Phrygian table-lands of the interior. Two great roads at least, in the Roman times, led eastward from Ephesus; one through the passes of Tmolus to Sardis (Rev. iii. 1) and thence to Galatia and the N.E., the other round the extremity of Pactyas to Magnesia, and so up the valley of the Maeander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardinian and Magnesian gates on the E. side of Ephesus corresponding to these roads respectively. There were also coast-roads leading northwards to Smyrna and southwards to Miletus. By the latter of these it is probable that the Ephesian elders travelled when summoned to meet Paul at the latter city (Acts xx. 17, 18). Conspicuous at the head of the harbour of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground.

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The earlier temple, which had been begun before the Persian war, was burnt down in the night when Alexander the Great was born; and another structure, raised by the enthusiastic co-operation of all the inhabitants of "Asia" had taken its place. The magnificence of this sanctuary was a proverb throughout the civilised world. In consequence of this devotion the city of Ephesus was called *νεωκόρος* (Acts xix. 35) or "warden" of Diana. Another consequence of the celebrity of Diana's worship at Ephesus was, that a large manufactory grew up there of portable shrines, which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (2 Tim. iv. 14) was one. The case of Demetrius the "silversmith" is explicit. The city was celebrated for its magical arts. In illustration of the magical books which were publicly burnt (ver. 19) under the influence of St. Paul's preaching, it is enough here to refer to the *Ephesian Writings* (mentioned by Plutarch and others), which were regarded as a charm when pronounced, and when written down were carried about as amulets. Asia was a proconsular province; and in harmony with this fact we find proconsuls (A. V. "deputies") specially mentioned (ver. 38). Again we learn from Pliny (v. 31) that Ephesus was an assize-town; and in the sacred narrative (ver. 38) we find the court-days alluded to as actually being held (A. V. "the law is open") during the uproar. Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate is mentioned by Josephus; and St. Luke, in the narrative before us, speaks of "the people" and of its customary assemblies (ver. 39, A. V. "a lawful assembly"). We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "Town-Clerk" or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility. It is remarkable how all these political and religious characteristics of Ephesus, which appear in the sacred narrative, are illustrated by inscriptions and coins. The coins of Ephesus are full of allusions to the worship of Diana in various aspects. The Jews were established there in considerable numbers (Acts ii. 9, vi. 9). It is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (Acts xviii. 25, xix. 3). The case of Apollos (xviii. 24) is an exemplification further of the intercourse between this place and Alex-

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andria. The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (Acts ii.). In St. Paul's stay of more than two years (xix. 8, 10, xx. 31), which formed the most important passage of his third circuit, and during which he laboured, first in the synagogue (xix. 8), and then in the school of Tyrannus (ver. 9), and also in private houses (xx. 20), and during which he wrote the First Epistle to the Corinthians, we have the period of the chief evangelization of this shore of the Aegean. The address at Miletus shows that the church at Ephesus was thoroughly organised under its presbyters. At a later period TIMOTHY was set over them, as we learn from the two epistles addressed to him. Among St. Paul's other companions, two, Trophimus and Tychicus, were natives of Asia (xx. 4), and the latter probably (2 Tim. iv. 12), the former certainly (Acts xxi. 29), natives of Ephesus. In the same connexion we ought to mention Onesiphorus (2 Tim. i. 16-18) and his household (iv. 19). On the other hand must be noticed certain specified Ephesian antagonists of the Apostle, the sons of Sceva and his party (Acts xix. 14), Hymenaeus and Alexander (1 Tim. i. 20; 2 Tim. iv. 14), and Phygellus and Hermogenes (2 Tim. i. 15). The whole place is now utterly desolate, with the exception of the small Turkish village at *Ayasuluk*. The ruins are of vast extent.

EPHOD, a sacred vestment originally appropriate to the high-priest (Ex. xxviii. 4), but afterwards worn by ordinary priests (1 Sam. xxii. 18), and deemed characteristic of the office (1 Sam. ii. 28, xiv. 3; Hos. iii. 4). For a description of the robe itself see HIGH-PRIEST. The importance of the Ephod as the receptacle of the breastplate led to its adoption in the idolatrous forms of worship instituted in the time of the Judges (Judg. viii. 27, xvii. 5, xviii. 14 ff.).

E'PHRAIM, the second son of JOSEPH by his wife Asenath. The first indication we have of that ascendancy over his elder brother Manasseh, which at a later period the tribe of Ephraim so unmistakably possessed, is in the blessing of the children by Jacob, Gen. xlviii. Ephraim would appear at that time to have been about 21 years old. He was born before the beginning of the seven years of famine, towards the latter part of which Jacob had come to Egypt, 17 years before his death (Gen. xlvii. 28). Before Joseph's death Ephraim's family had reached the third generation (Gen. i. 23), and it must have been about this time that the affray mentioned in 1 Chr. vii. 21 occurred. To this early period too must probably be re-

ferred the circumstance alluded to in Ps. lxxviii. 9. It is at the time of the sending of the spies to the Promised Land that we are first introduced to the great hero to whom the tribe owed much of its subsequent greatness. Under Joshua the tribe must have taken a high position in the nation, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. The boundaries of the portion of Ephraim are given in Josh. xvi. 1-10. The south boundary was coincident for part of its length with the north boundary of Benjamin. It extended from the Jordan on the E., at the reach opposite Jericho, to the Mediterranean on the W., probably about Joppa. On the N. of Ephraim and Manasseh were the tribes of Asher, Zebulun, and Issachar. The territory thus allotted to the "house of Joseph" may be roughly estimated at 55 miles from E. to W. by 70 from N. to S., a portion about equal in extent to the counties of Norfolk and Suffolk combined. But though similar in size, nothing can be more different in its nature from those level counties than this broken and hilly tract. Central Palestine consists of an elevated district which rises from the flat ranges of the wilderness on the south of Judah, and terminates on the north with the slopes which descend into the great plain of Esdraelon. On the west a flat strip separates it from the sea, and on the east another flat strip forms the valley of the Jordan. Of this district the northern half was occupied by the great tribe we are now considering. This was the *Har-Ephraim*, the "Mount Ephraim," a district which seems to extend as far south as Ramah and Bethel (1 Sam. i. 1, vii. 17; 2 Chr. xiii. 4, 19, compared with xv. 8), places but a few miles north of Jerusalem, and within the limits of Benjamin. After the revolt of Jeroboam, the history of Ephraim is the history of the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe. This is not surprising, and quite susceptible of explanation. North of Ephraim the country appears never to have been really taken possession of by the Israelites. And in addition to this original defect there is much in the physical formation and circumstances of the upper portion of Palestine to explain why those tribes never took any active part in the kingdom. But on the other hand the position of Ephraim was altogether different. It was one at once of great richness and great seclusion. Her fertile plains and well watered valleys could only be reached by a laborious ascent through steep and narrow ravines, all but impassable for

an army. There is no record of any attack on the central kingdom, either from the Jordan valley or the maritime plain. On the north side, from the plain of Esdraelon, it was more accessible, and it was from this side that the final invasion appears to have been made.

**E'PHRAIM.** In "Baal-hazor which is by Ephraim" was Absalom's sheep-farm, at which took place the murder of Amnon, one of the earliest precursors of the great revolt (2 Sam. xiii. 23). There is no clue to its situation.

**E'PHRAIM,** a city "in the district near the wilderness" to which our Lord retired with his disciples when threatened with violence by the priests (John xi. 54). Perhaps Ephrah and Ephraim are identical, and their modern representative is *et-Taiyibeh*. It is situated 4 or 5 miles east of Bethel, and 16 from Jerusalem.

**E'PHRAIM, GATE OF,** one of the gates of the city of Jerusalem (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xii. 39), probably at or near the position of the present "Damascus gate."

**E'PHRAIM, THE WOOD OF,** a wood, or rather a forest on the E. of Jordan, in which the fatal battle was fought between the armies of David and of Absalom (2 Sam. xviif. 6). The name is probably derived from the slaughter of Ephraim at the fords of Jordan by the Gileadites under Jephthah (Judg. xii. 1, 4, 5).

**EPHRA'IN,** a city of Israel, which with its dependent hamlets Abijah and the army of Judah captured from Jeroboam (2 Chr. xiii. 19). It has been conjectured that this Ephraim or Ephron is identical with the Ephraim by which Absalom's sheep-farm of Baal-hazor was situated; with the city called Ephraim near the wilderness in which our Lord lived for some time; and with Ephrah, a city of Benjamin, apparently not far from Bethel. But nothing more than conjecture can be arrived at on these points.

**EPH'RATAH, or EPH'RATH.** 1. Second wife of Caleb the son of Hezron, mother of Hur, and grandmother of Caleb the spy, according to 1 Chr. ii. 19, 50, and probably 24, and iv. 4.—2. The ancient name of Bethlehem-Judah, as is manifest from Gen. xxxv. 16, 19, xlviii. 7.

**EPH'RON.** 1. The son of Zochar, a Hittite, from whom Abraham bought the field and cave of Machpelah (Gen. xxiii. 8-17; xxv. 9, xlix. 29, 39, l. 13).—2. A very strong city on the east of Jordan between Carnaim (Ashteroth-Karnaim) and Bethshean, attacked and demolished by Judas Macabaeus (1 Macc. v. 46-52 · 2 Macc. xii. 27).

**EPH'RON, MOUNT.** The "cities of Mount Ephron" formed one of the landmarks on the northern boundary of the tribe of Judah (Josh. xv. 9).

**EPI'CUR'E'ANS, THE,** derived their name from Epicurus (342-271 B.C.), a philosopher of Attic descent, whose "Garden" at Athens rivalled in popularity the "Porch" and the "Academy." The doctrines of Epicurus found wide acceptance in Asia Minor and Alexandria, and they gained a brilliant advocate at Rome in Lucretius (95-50 B.C.). The object of Epicurus was to find in philosophy a practical guide to happiness. True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. It is obvious that a system thus framed would degenerate by a natural descent into mere materialism; and in this form Epicureism was the popular philosophy at the beginning of the Christian era. When St. Paul addressed "Epicureans and Stoics" (Acts xvii. 18) at Athens, the philosophy of life was practically reduced to the teaching of those two antagonistic schools.

**EPIPH'ANES** (1 Macc. i. 10, x. 1). [**ANTIOCHUS EPIPHANES.**]

**EP'IPHI** (3 Macc. vi. 38), name of the eleventh month of the Egyptian Vague year, and the Alexandrian or Egyptian Julian year.

**EPISTLE.** The Epistles of the N. T. in their outward form are such as might be expected from men who were brought into contact with Greek and Roman customs, themselves belonging to a different race, and so reproducing the imported style with only partial accuracy. They begin (the Epistle to the Hebrews and 1 John excepted) with the names of the writer, and of those to whom the Epistle is addressed. Then follows the formula of salutation. Then the letter itself commences, in the first person, the singular and plural being used indiscriminately. When the substance of the letter has been completed, come the individual messages. The conclusion in this case was probably modified by the fact that the letters were dictated to an amanuensis. When he had done his work, the Apostle took up the pen or reed, and added, in his own large characters (Gal. vi. 11) the authenticating autograph. In one instance, Rom. xvi. 22, the amanuensis in his own name adds his salutation. An allusion in 2 Cor. iii. 1 brings before us another class of letters which must have been in frequent use in the early ages of the Christian Church, by which travellers or teachers were commended by one church to the good offices of others.

ER, first-born of Judah. Er "was wicked in the sight of the Lord; and the Lord slew him." It does not appear what the nature of his sin was; but, from his Canaanitish birth on the mother's side, it was probably connected with the abominable idolatries of Canaan (Gen. xxxviii. 3-7; Num. xxvi. 19).

ER'ECH, one of the cities of Nimrod's kingdom in the land of Shinar (Gen. x. 10), doubtless the same as Orchoë, 82 miles S. and 43 E. of Babylon, the modern designations of the site, *Warka*, *Irka*, and *Irak*, bearing a considerable affinity to the original name.

ERAST'US, one of the attendants or deacons of St. Paul at Ephesus, who with Timothy was sent forward into Macedonia while the Apostle himself remained in Asia (Acts xix. 22). He is probably the same with Erastus who is again mentioned in the salutations to Timothy (2 Tim. iii. 20), though not the same with Erastus the chamberlain, or rather the public treasurer, of Corinth (Rom. xvi. 23).

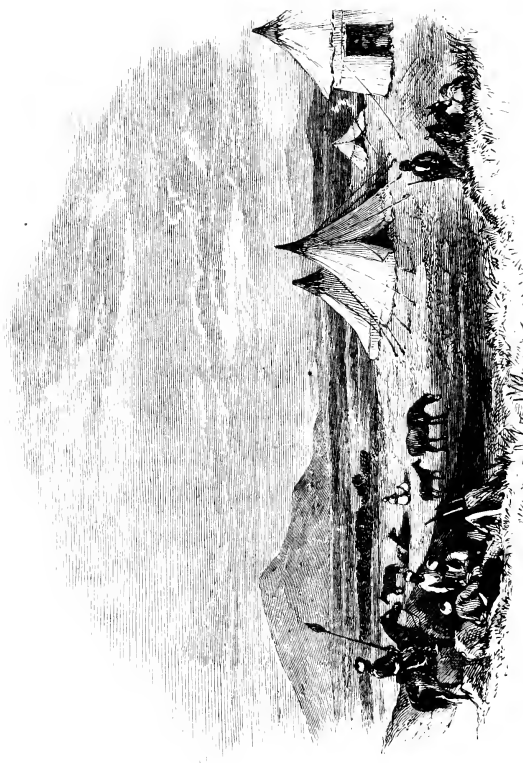
ESA'IAS, the form of the name of the prophet Isaiah in the N. T. [ISAIAH.]

E'SAR-HA'DDON, one of the greatest of the kings of Assyria, was the son of Sennacherib (2 K. xix. 37) and the grandson of Sargon who succeeded Shalmaneser. Nothing is really known of Esar-haddon until his accession (ab. B.C. 680; 2 K. xix. 37; Is. xxxvii. 38). He appears by his monuments to have been one of the most powerful—if not the most powerful—of all the Assyrian monarchs. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains, and the Mediterranean. In consequence of the disaffection of Babylon, and its frequent revolts from former Assyrian kings, Esar-haddon, having subdued the sons of Merodach-Baladan who headed the national party, introduced the new policy of substituting for the former government by viceroys, a direct dependence upon the Assyrian crown. He is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. His Babylonian reign lasted thirteen years, from B.C. 680 to B.C. 667; and it was doubtless within this space of time that Manasseh, king of Judah, having been seized by his captains at Jerusalem on a charge of rebellion, was brought before him at *Babylon* (2 Chr. xxxiii. 11) and detained for a time as prisoner there. As a builder of great works Esar-haddon is particularly distinguished. Besides his palace at Babylon, he built at least three others in different parts of his dominions, either for himself or his son. The south-west palace at Nimrud is the best

preserved of his constructions. It is conjectured that Esar-haddon died about B.C. 660.

E'SAU, the eldest son of Isaac, and twin-brother of Jacob. The singular appearance of the child at his birth originated the name (Esau means *hairy*, Gen. xxv. 25). This was not the only remarkable circumstance connected with the birth of the infant. Even in the womb the twin-brothers struggled together (xxv. 22). Esau's robust frame and "rough" aspect were the types of a wild and daring nature. The peculiarities of his character soon began to develop themselves. He was, in fact, a thorough Bedouin, a "son of the desert," who delighted to roam free as the wind of heaven, and who was impatient of the restraints of civilized or settled life. His old father, by a caprice of affection not uncommon, loved his wilful, vagrant boy; and his keen relish for savoury food being gratified by Esau's venison, he liked him all the better for his skill in hunting (xxv. 28). An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish, grasping nature of his brother on the other. Jacob takes advantage of his brother's distress to rob him of that which was dear as life itself to an Eastern patriarch. Esau married at the age of 40, and contrary to the wish of his parents. His wives were both Canaanites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen. xxvi. 34, 35). The next episode in the history of Esau and Jacob is still more painful than the former. Jacob, through the craft of his mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But he knew not a mother's watchful care. By a characteristic piece of domestic policy Rebekah succeeded both in exciting Isaac's anger against Esau, and obtaining his consent to Jacob's departure. When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9). This marriage appears to have brought him into connexion with the Ishmaelitic tribes beyond the valley of Arabah. He soon afterwards established himself in Mount Seir; still retaining, however, some interest in his father's property in Southern Palestine. He was residing in Mount Seir when Jacob returned from Padan-aram, and had then become so rich and powerful that the impressions of his brother's early offences seem to have been almost completely effaced. It does not appear that the brothers again





PLAIN OF ESDRAELON.

*To face p. 165.*



met until the death of their father about 20 years afterwards. They united in laying Isaac's body in the cave of Machpelah. Of Esau's subsequent history nothing is known; for that of his descendants see EDOM.

ES'AY, the form of the name of Isaiah in Ecclus. xlviii. 20, 22; 2 Esd. ii. 18. [ISAIAH.]

ESDRAE'LOM. This name is merely the Greek form of the Hebrew word JEZREEL. It occurs in this exact shape only twice in the A. V. (Jud. iii. 9, iv. 6). In Jud. iii. 3 it is ESDRAELOM, and in i. 8 ESDRELOM, with the addition of "the great plain." In the O. T. the plain is called the VALLEY of JEZREEL; by Josephus "the great plain." The name is derived from the old royal city of JEZREEL, which occupied a commanding site, near the eastern extremity of the plain, on a spur of Mount Gilboa. "The Great plain of Esdraelom" extends across Central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. The western section of it is properly the plain of ACCHO, or 'Akka. The main body of the plain is a triangle. Its base on the east extends from Jenin (the ancient Engannim) to the foot of the hills below Nazareth, and is about 15 miles long: the north side, formed by the hills of Galilee, is about 12 miles long; and the south side, formed by the Samaria range, is about 18 miles. The apex on the west is a narrow pass opening into the plain of 'Akka. From the base of this triangular plain three branches stretch out eastward, like fingers from a hand, divided by two bleak, grey ridges—one bearing the familiar name of Mount Gilboa; the other called by Franks Little Hermon, but by natives *Jebel ed-Duhy*. The central branch is the richest as well as the most celebrated. This is the "Valley of Jezreel" proper—the battle-field on which Gideon triumphed, and Saul and Jonathan were overthrown (Judg. vii. 1, sq.; 1 Sam. xxix. and xxxi.). Two things are worthy of special notice in the plain of Esdraelom. 1. its wonderful richness. 2. its desolation. If we except the eastern branches, there is not a single inhabited village on its whole surface, and not more than one-sixth of its soil is cultivated. It is the home of the wild wandering Bedouin.

ES'DRAS. The form of the name of Ezra the scribe in 1 and 2 Esdras.

ES'DRAS, FIRST BOOK OF, the first in order of the Apocryphal books in the English Bible. It was never known to exist in Hebrew and formed no part of the Hebrew Canon. As regards the contents of the book, and the author or authors of it—the first chapter is a transcript of the two last chapters

of 2 Chr. for the most part *verbatim*, and only in one or two parts slightly abridged and paraphrased. Chapters iii., iv., and v., to the end of v. 6, are the *original* portions of the book, and the rest is a transcript more or less exact of the book of Ezra, with the chapters transposed and quite otherwise arranged, and a portion of Nehemiah. Hence a twofold design in the compiler is discernible. One to introduce and give Scriptural sanction to the legend about Zerubbabel; the other to explain the great obscurities of the book of Ezra, in which however he has signally failed. As regards the time and place when the compilation was made, the *original* portion is that which alone affords much clue. This seems to indicate that the writer was thoroughly conversant with Hebrew, even if he did not write the book in that language. He was well acquainted too with the books of Esther and Daniel (1 Esdr. iii. 1, 2 sqq.), and other books of Scripture (*ib.* 20, 21, 39, 41, &c., and 45 compared with Ps. cxxxvii. 7). But that he did not live under the Persian kings, appears by the indiscriminating way in which he uses promiscuously the phrase *Medes and Persians*, or, *Persians and Medes*, according as he happened to be imitating the language of Daniel or of the book of Esther.

ES'DRAS, THE SECOND BOOK OF, in the English Version of the Apocrypha, and so called by the author (2 Esdr. i. 1). The original title, "the Apocalypse of Ezra," is far more appropriate. Chapters iii.-xiv. consist of a series of angelic revelations and visions in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous. The date of the book is uncertain, but there can be no doubt that it is a genuine product of Jewish thought. The Apocalypse was probably written in Egypt; the opening and closing chapters certainly were. Though this book is included among those which are "read for examples of life" by the English Church, no use of it is there made in public worship.

E'SEK, a well, which the herdsmen of Isaac dug in the valley of Gerar (Gen. xxvi. 20).

ESH-BA'AL, the fourth son of Saul, according to the genealogies of 1 Chr. viii. 5; and ix. 39, is doubtless the same person as ISH-BOSHETH.

ESH'BAN, a Horite; one of the four sons of DISHAN (Gen. xxxvi. 26; 1 Chr. i. 41).

ESH'COL, brother of Mamre the Amorite, and of Aner; and one of Abraham's companions in his pursuit of the four kings who had carried off Lot (Gen. xiv. 13, 24).

ESH'COL, THE VALLEY, OR THE

**BROOK OF**, a *wady* in the neighbourhood of Hebron, explored by the spies who were sent by Moses from Kadesh-barnea (Num. xxxiii. 9; Deut. i. 24). The name is still attached to a spring of fine water called '*Ain-Eshkali*, in a valley about two miles north of Hebron.

**ESH'EAN**, one of the cities of Judah (Josh. xv. 52).

**ES'HEK**, a Benjamite, one of the late descendants of Saul (1 Chr. viii. 39).

**ESH'KALONITES**, **THE**, Josh. xiii. 3. [**ASHKELON**.]

**ESH'TAOL**, a town in the low country—the *Shefelah*—of Judah, afterwards allotted to Dan (Josh. xv. 33, xix. 41). Here Samson spent his boyhood, and hither after his last exploit his body was brought (Judg. xiii. 25, xvi. 31, xviii. 2, 8, 11, 12).

**ESHTEMO'A**, and in shorter form **ESHTEMOH'**, a town of Judah, in the mountains (Josh. xv. 50), allotted to the priests (xxi. 14; 1 Chr. vi. 57). It was one of the places frequented by David and his followers during the long period of their wanderings (1 Sam. xxx. 28, comp. 31). Its site is at *Semu'a*, a village seven miles south of Hebron. *Eshtemoa* appears to have been founded by the descendants of the Egyptian wife of a certain Mered (1 Chr. iv. 17).

**ESSE'NES**, a Jewish sect, who, according to the description of Josephus, combined the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. It seems probable that the name signifies "*seer*," or "*the silent, the mysterious*." As a sect the Essenes were distinguished by an aspiration after ideal purity rather than by any special code of doctrines. From the Maccabæan age there was a continuous effort among the stricter Jews to attain an absolute standard of holiness. Each class of devotees was looked upon as practically impure by their successors, who carried the laws of purity still further; and the Essenes stand at the extreme limit of the mystic asceticism which was thus gradually reduced to shape. To the Pharisees they stood nearly in the same relation as that in which the Pharisees themselves stood with regard to the mass of the people. There were isolated communities of Essenes, which were regulated by strict rules, analogous to those of the monastic institutions of a later date. All things were held in common, without distinction of property; and special provision was made for the relief of the poor. Self-denial, temperance, and labour—especially agriculture—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. Slavery, war, and commerce were alike forbidden. Their best-

known settlements were on the N.W. shore of the Dead Sea.

**ES'THER**, the Persian name of **HADASSAH**, daughter of Abihail the son of Shimei, the son of Kish, a Benjamite. Esther was a beautiful Jewish maiden, whose ancestor Kish had been among the captives led away from Jerusalem by Nebuchadnezzar when Jehoiachin was taken captive. She was an orphan without father or mother, and had been brought up by her cousin Mordecai, who had an office in the household of Ahasuerus king of Persia, and dwelt at "Shushan the palace." When Vashti was dismissed from being queen, and all the fairest virgins of the kingdom had been collected at Shushan for the king to make choice of a successor to her from among them, the choice fell upon Esther. The king was not aware, however, of her race and parentage; and so, on the representation of Haman the Agagite that the Jews scattered through his empire were a pernicious race, he gave him full power and authority to kill them all, young and old, women and children, and take possession of their property. The means taken by Esther to avert this great calamity from her people and her kindred are fully related in the book of Esther. History is wholly silent both about Vashti and Esther. Herodotus mentions only one of Xerxes' wives; Scripture mentions two only, if indeed either of them were wives at all. It seems natural to conclude that Esther, a captive, and one of the harem, was not of the highest rank of wives, but that a special honour, with the name of queen, may have been given to her, as to Vashti before her, as the favourite concubine or inferior wife, whose offspring, however, if she had any, would not have succeeded to the Persian throne.

**ES'THER, BOOK OF**, one of the latest of the canonical books of Scripture, having been written late in the reign of Xerxes, or early in that of his son Artaxerxes Longimanus. The author is not known, but may very probably have been Mordecai himself. Those who ascribe it to Ezra, or the men of the Great Synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did. The book of Esther is placed among the hagiographa by the Jews, and in that first portion of them which they call "the five rolls." It is sometimes emphatically called *Megillah* ("roll"), without other distinction, and is read through by the Jews in their synagogues at the feast of Purim. It has often been remarked as a peculiarity of this book that the name of God does not once occur in it. The style of writing is remarkably chaste and simple. It

does not in the least savour of romance. The Hebrew is very like that of Ezra and parts of the Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldaic affinity. In short it is just what one would expect to find in a work of the age to which the book of Esther professes to belong. As regards the Septuagint version of the book, it consists of the canonical Esther with various interpolations prefixed, interspersed, and added at the close. Though, however, the interpolations of the Greek copy are thus manifest, they make a consistent and intelligible story. But the Apocryphal additions as they are inserted in some editions of the Latin Vulgate, and in the English Bible, are incomprehensible.

**ETAM.** 1. A village of the tribe of Simeon, specified only in the list in 1 Chr. iv. 32 (comp. Josh. xix. 7).—2. A place in Judah, fortified and garrisoned by Rehoboam (2 Chr. xi. 6). Here, according to the statements of Josephus and the Talmudists, were the sources of the water from which Solomon's gardens and pleasure-grounds were fed, and Bethlehem and the Temple supplied.

**ETAM, THE ROCK**, a cliff or lofty rock, into a cleft or chasm of which Samson retired after his slaughter of the Philistines (Judg. xv. 8, 11). This natural stronghold was in the tribe of Judah; and near it, probably at its foot, was Lehi or Ramath-lehi, and Enhakkore (xv. 9, 14, 17, 19). The name Etam was held by a city in the neighbourhood of Bethlehem (2 Chr. xi. 6), which is known to have been situated in the extremely uneven and broken country round the modern *Urtas*. Here is a fitting scene for the adventure of Samson.

**ETHAM**, one of the early resting-places of the Israelites when they quitted Egypt, the position of which may be very nearly fixed in consequence of its being described as "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6, 7). Etham may be placed where the cultivable land ceases, near the *Seba Biâr* or *Seven Wells*, about three miles from the western side of the ancient head of the gulf.

**ETHAN.** 1. **ETHAN THE EZRAHITE**, one of the four sons of Mahol, whose wisdom was excelled by Solomon (1 K. iv. 31; 1 Chr. ii. 6). His name is in the title of Ps. lxxxix.—2. Son of Kishi or Kushaiah; a Merarite Levite, head of that family in the time of king David (1 Chr. vi. 44), and spoken of as a "singer." With Heman and Asaph, the heads of the other two families of Levites, Ethan was appointed to sound with cymbals (xv. 17, 19).

**ETH'ANIM.** [MONTHS.]

**ETHBA'AL**, king of Sidon and father of

Jezebel (1 K. xvi. 31). Josephus represents him as king of the Tyrians as well as the Sidonians. We may thus identify him with Eithobalus, who, after having assassinated Pheles, usurped the throne of Tyre for 32 years. The date of Ethbaal's reign may be given as about B.C. 940-908.

**ETHER**, one of the cities of Judah in the low country, the *Shefelah* (Josh. xv. 42), allotted to Simeon (xix. 7).

**ETHIO'PIA.** The country which the Greeks and Romans described as "Aethiopia" and the Hebrews as "Cush" lay to the S. of Egypt, and embraced, in its most extended sense, the modern *Nubia*, *Sennaar*, *Kordofan*, and northern *Abyssinia*, and in its more definite sense the kingdom of Meroë. Syene marked the division between Ethiopia and Egypt (Ez. xxix. 10). The Hebrews do not appear to have had much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6). They were divided into various tribes, of which the Sabaeans were the most powerful. The history of Ethiopia is closely interwoven with that of Egypt. The two countries were not unfrequently united under the rule of the same sovereign. Shortly before our Saviour's birth a native dynasty of females, holding the official title of Candace (Plin. vi. 35), held sway in Ethiopia, and even resisted the advance of the Roman arms. One of these is the queen noticed in Acts viii. 27.

**ETHIO'PIAN WOMAN.** The wife of Moses is so described in Num. xii. 1. She is elsewhere said to have been the daughter of a Midianite, and in consequence of this some have supposed that the allusion is to another wife whom Moses married after the death of Zipporah.

**ETHIO'PIANS.** Properly "Cush" or "Ethiopia" in two passages (Is. xx. 4; Jer. xlvi. 9). Elsewhere "Cushites," or inhabitants of Ethiopia (2 Chr. xii. 3, xiv. 12 [11], 13 [12], xvi. 8, xxi. 16; Dan. xi. 43; Am. ix. 7; Zeph. ii. 12).

**EUBU'LUS**, a Christian at Rome mentioned by St. Paul (2 Tim. iv. 21).

**EUER'GETES.** [PROLEMY.]

**EUNICE**, mother of Timotheus (2 Tim. i. 5).

**EUNUCH.** The law (Deut. xxiii. 1; comp. Lev. xxii. 24) is repugnant to thus treating any Israelite. The origination of the practice is ascribed to Semiramis, and is no doubt as early, or nearly so, as Eastern despotism itself. The complete assimilation of the kingdom of Israel, and latterly of Judah to the neighbouring models of despotism, is

traceable in the rank and prominence of eunuchs (2 K. viii. 6, ix. 32, xxiii. 11, xxv. 19; Is. lvi. 3, 4; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16, lii. 25). They mostly appear in one of two relations, either military as "set over the men of war," greater trustworthiness possibly counterbalancing inferior courage and military vigour, or associated, as we mostly recognise them, with women and children. We find the Assyrian Rab-Saris, or chief eunuch (2 K. xviii. 17), employed together with other high officials as ambassador. It is probable that Daniel and his companions were thus treated, in fulfilment of 2 K. xx. 17, 18; Is. xxxix. 7; comp. Dan. i. 3, 7. The court of Herod of course had its eunuchs, as had also that of Queen Candace (Acts viii. 27.)

EUO'DIAS, a Christian woman at Philippi (Phil. iv. 2). The name is correctly Eudonia.

EUPHRA'TES is probably a word of Aryan origin, signifying "the good and abounding river." It is most frequently denoted in the Bible by the term "the river." The Euphrates is the largest, the longest, and by far the most important of the rivers of Western Asia. It rises from two chief sources in the Armenian mountains, and flows into the Persian Gulf. The entire course is 1780 miles, and of this distance more than two-thirds (1200 miles) is navigable for boats. The width of the river is greatest at the distance of 700 or 800 miles from its mouth—that is to say, from its junction with the *Khabour* to the village of *Weraï*. It there averages 400 yards. The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands. It occurs in the month of May. The great hydraulic works ascribed to Nebuchadnezzar had for their chief object to control the inundation. The Euphrates is first mentioned in Scripture as one of the four rivers of Eden (Gen. ii. 14). Its celebrity is there sufficiently indicated by the absence of any explanatory phrase, such as accompanies the names of the other streams. We next hear of it in the covenant made with Abraham (Gen. xv. 18), where the whole country from "the great river, the river Euphrates" to the river of Egypt is promised to the chosen race. During the reigns of David and Solomon the dominion of Israel actually attained to the full extent both ways of the original promise, the Euphrates forming the boundary of their empire to the N.E., and the river of Egypt to the S.W. This wide-spread territory was lost upon the disruption of the empire under Rehoboam; and no more is heard in Scripture of the Euphrates until the expedition

of Necho against the Babylonians in the reign of Josiah. The river still brings down as much water as of old, but the precious element is wasted by the neglect of man; the various watercourses along which it was in former times conveyed are dry; the main channel has shrunk; and the water stagnates in unwholesome marshes.

EUPOL'EMUS, the "son of John, the son of Accos," one of the envoys sent to Rome by Judas Maccabaeus, cir. B.C. 161 (1 Macc. viii. 17; 2 Macc. iv. 11). He has been identified with the historian of the same name, but it is by no means clear that the historian was of Jewish descent.

EUROCLYDON, the name given (Acts xxvii. 14) to the gale of wind which off the south coast of Crete seized the ship in which St. Paul was ultimately wrecked on the coast of Malta. It came down from the island, and therefore must have blown, more or less, from the northward.

EU'TYCHUS, a youth at Troas (Acts xx. 9), who sitting in a window, and having fallen asleep while St. Paul was discoursing far into the night, fell from the third story, and being taken up dead, was miraculously restored to life by the Apostle.

EVANGELIST, means "the publisher of glad tidings," and therefore seems common to the work of the Christian ministry generally; yet in Eph. iv. 11, the "evangelists" appear on the one hand after the "apostles" and "prophets:" on the other before the "pastors" and "teachers." This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labours of the second. The same inference would seem to follow the occurrence of the word as applied to Philip in Acts xxi. 8. It follows from what has been said that the calling of the Evangelist is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptised. It follows also that the name denotes a *work* rather than an *order*. The Evangelist might or might not be a Bishop-Elder or a deacon. The Apostles, so far as they evangelized (Acts viii. 25, xiv. 7; 1 Cor. i. 17), might claim the title, though there were many Evangelists who were not Apostles. If the Gospel was a written book, and the office of the Evangelists was to read or distribute it, then the writers of such books were preeminently the Evangelists. In later liturgical language the word was applied to the reader of the Gospel for the day.

EVE, the name given in Scripture to the first woman. The account of Eve's creation is found at Gen. ii. 21, 22. Perhaps that which we are chiefly intended to learn from the narrative is the foundation upon which the union between man and wife is built, viz., identity of nature and oneness of origin. Through the subtlety of the serpent, Eve was beguiled into a violation of the one commandment which had been imposed upon her and Adam. The Scripture account of Eve closes with the birth of Seth.

EVI, one of the five kings or princes of Midian, slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21).

E'VIL-MER'ODACH (2 K. xxv. 27), the son and successor of Nebuchadnezzar. He reigned but a short time, having ascended the throne on the death of Nebuchadnezzar in B.C. 561, and being himself succeeded by Neriglissar in B.C. 559. He was murdered by Neriglissar.

**EXCOMMUNICATION.** I. *Jewish Excommunication.*—The Jewish system of excommunication was threefold. For a first offence a delinquent was subjected to the penalty of *Niddui*. The twenty-four offences for which it was inflicted are various, and range in heinousness from the offence of keeping a fierce dog to that of taking God's name in vain. The offender was first cited to appear in court; and if he refused to appear or to make amends, his sentence was pronounced. The term of this punishment was thirty days; and it was extended to a second and to a third thirty days when necessary. If at the end of that time the offender was still contumacious, he was subjected to the second excommunication termed *Cherem*, a word meaning something devoted to God (Lev. xxvii. 21, 28; Ex. xxii. 20 [19]; Num. xviii. 14). Severer penalties were now attached. The sentence was delivered by a court of ten, and was accompanied by a solemn malediction. Lastly followed *Shammáthá*, which was an entire cutting off from the congregation. The punishment of excommunication is not appointed by the Law of Moses. It is founded on the natural right of self-protection which all societies enjoy. The case of Korah, Dathan, and Abiram (Num. xvi.), the curse denounced on Meroz (Judg. v. 23), the commission and proclamation of Ezra (vii. 26, x. 8), and the reformation of Nehemiah (xiii. 25), are appealed to by the Talmudists as precedents by which their proceedings are regulated. In the New Testament, Jewish excommunication is brought prominently before us in the case of the man that was born blind (John ix.). The expressions here used refer, no doubt, to the

first form of excommunication, or *Niddui*. In Luke vi. 22, it has been thought that our Lord referred specifically to the three forms of Jewish excommunication: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." The three words very accurately express the simple separation, the additional malediction, and the final exclusion of *niddui*, *cherem*, and *shammáthá*.—

II. *Christian Excommunication.*—Excommunication, as exercised by the Christian Church, is not merely founded on the natural right possessed by all societies, nor merely on the example of the Jewish Church and nation. It was instituted by our Lord (Matt. xviii. 15, 18), and it was practised and commanded by St. Paul (1 Tim. i. 20; 1 Cor. v. 11; Tit. iii. 10). In the Epistles we find St. Paul frequently claiming the right to exercise discipline over his converts (comp. 2 Cor. i. 23, xiii. 10). In two cases we find him exercising this authority to the extent of cutting off offenders from the Church. What is the full meaning of the expression, "deliver unto Satan," is doubtful. All agree that excommunication is contained in it, but whether it implies any further punishment, inflicted by the extraordinary powers committed specially to the Apostles, has been questioned. Introduction into the Church is, in St. Paul's mind, a translation from the kingdom and power of Satan to the kingdom and government of Christ. This being so, he could hardly more naturally describe the effect of excluding a man from the Church than by the words, "deliver him unto Satan." In addition to the claim to exercise discipline, and its actual exercise in the form of excommunication, by the Apostles, we find Apostolic precepts directing that discipline should be exercised by the rulers of the Church, and that in some cases excommunication should be resorted to (2 Thess. iii. 14; Rom. xvi. 17; Gal. v. 12; 1 Tim. vi. 3; Tit. iii. 10; 2 John 10; 3 John 10; Rev. ii. 20). There are two passages still more important to our subject (Gal. i. 8, 9; 1 Cor. xvi. 22). It has been supposed that these two expressions, "let him be Anathema," "let him be Anathema Maranatha," refer respectively to the two later stages of Jewish excommunication—the *cherem* and the *shammáthá*. The Nature of Excommunication is made more evident by the acts of St. Paul than by any investigation of Jewish practice or of the etymology of words. We thus find, (1) that it is a spiritual penalty, involving no temporal punishment, except accidentally; (2) that it con-

sists in separation from the communion of the Church; (3) that its object is the good of the sufferer (1 Cor. v. 5), and the protection of the sound members of the Church (2 Tim. iii. 17); (4) that its subjects are those who are guilty of heresy (1 Tim. i. 20), or gross immorality (1 Cor. v. 1); (5) that it is indicted by the authority of the Church at large (Matt. xviii. 18), wielded by the highest ecclesiastical officer (1 Cor. v. 3; Tit. iii. 10); (6) that this officer's sentence is promulgated by the congregation to which the offender belongs (1 Cor. v. 4), in deference to his superior judgment and command (2 Cor. ii. 9), and in spite of any opposition on the part of a minority (*Ib.* 6); (7) that the exclusion may be of indefinite duration, or for a period; (8) that its duration may be abridged at the discretion and by the indulgence of the person who has imposed the penalty (*Ib.* 8); (9) that penitence is the condition on which restoration to communion is granted (*Ib.* 7); (10) that the sentence is to be publicly reversed as it was publicly promulgated (*Ib.* 10).

#### EXILE. [CAPTIVITY.]

EX'ODUS (that is, *going out* [of Egypt]), the second book of the Law or Pentateuch. It may be divided into two principal parts: I. Historical, i. 1-xviii. 27; and II. Legislative, xix. 1-xl. 38. The former of these may be subdivided into (1.) the preparation for the deliverance of Israel from their bondage in Egypt; (2.) the accomplishment of that deliverance. I. (1.) The first section (i. 1-xii. 36) contains an account of the following particulars:—The great increase of Jacob's posterity in the land of Egypt, and their oppression under a new dynasty, which occupied the throne after the death of Joseph (ch. i.); the birth, education, and flight of Moses (ii.); his solemn call to be the deliverer of his people (iii. 1-iv. 17), and his return to Egypt in consequence (iv. 18-31); his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens (v. 1-21); a further preparation of Moses and Aaron for their office, together with the account of their genealogies (v. 22-vii. 7); the successive signs and wonders, by means of which the deliverance of Israel from the land of bondage is at length accomplished, and the institution of the Passover (vii. 8-xii. 36). (2.) A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Sinai. II. The solemn establishment of the Theocracy on Mount Sinai. This book in short gives a sketch of the early history of Israel as a nation: and the history has three clearly marked stages.

First we see a nation enslaved; next a nation redeemed; lastly a nation set apart, and through the blending of its religious and political life consecrated to the service of God.

EX'ODUS, THE, of the Israelites from Egypt. On the date of this event, see EGYPT, p. 149. The history of the Exodus itself commences with the close of that of the Ten Plagues. [PLAGUES OF EGYPT.] In the night in which, at midnight, the firstborn were slain (Ex. xii. 29), Pharaoh urged the departure of the Israelites (ver. 31, 32). They at once set forth from Rameses (ver. 37, 39), apparently during the night (ver. 42), but towards morning, on the 15th day of the first month (Num. xxxiii. 3). They made three journeys and encamped by the Red Sea. Here Pharaoh overtook them, and the great miracle occurred by which they were saved, while the pursuer and his army were destroyed. [RED SEA, PASSAGE OF.]

EXORCIST. The use of the term exorcists in Acts xix. 13 confirms what we know from other sources as to the common practice of exorcism amongst the Jews. That some, at least, of them not only pretended to, but possessed, the power of exorcising, appears by our Lord's admission when he asks the Pharisees, "If I by Beelzebub cast out devils, by whom do your disciples cast them out?" (Matt. xii. 27). What means were employed by real exorcists we are not informed. David, by playing skilfully on a harp, procured the temporary departure of the evil spirit which troubled Saul (1 Sam. xvi. 23). It was the profane use of the name of Jesus as a mere charm or spell which led to the disastrous issue recorded in the Acts of the Apostles (xix. 13-16). The power of casting out devils was bestowed by Christ while on earth upon the Apostles (Matt. x. 8) and the seventy disciples (Luke x. 17-19), and was, according to His promise (Mark xvi. 17), exercised by believers after His Ascension (Acts xvi. 18); but to the Christian miracle, whether as performed by our Lord himself or by His followers, the N. T. writers never apply the terms "exorcise" or "exorcist."

#### EXPIATION. [SACRIFICE.]

EZE'KIEL, one of the four greater prophets, was the son of a priest named Buzi, and was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river "in the land of the Chaldeans" that God's message first reached him (i. 3). His call took place "in the fifth year of king Jehoiachin's captivity," B.C. 595 (i. 2), "in the thirtieth

year in the fourth month." The latter expression is uncertain. It now seems generally agreed that it was the 30th year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B.C. 625. The use of this *Chaldee* epoch is the more appropriate as the prophet wrote in *Babylonia*, and he gives a Jewish chronology in ver. 2. The decision of the question is the less important because in all other places *Ezekiel* dates from the year of *Jehoiachin's* captivity (xxix. 17, xxx. 20, et passim). We learn from an incidental allusion (xxiv. 18)—the only reference which he makes to his personal history—that he was married, and had a house (viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (viii. 1, xi. 25, xiv. 1, xx. 1, &c.). The last date he mentions is the 27th year of the captivity (xxix. 17), so that his mission extended over twenty-two years, during part of which period *Daniel* was probably living, and already famous (Ez. xiv. 14, xxviii. 3). He is said to have been murdered in *Babylon* by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of *Shem* and *Arphaxad*, on the banks of the *Euphrates*. The tomb, said to have been built by *Jehoiachin*, was shown a few days' journey from *Bagdad*. *Ezekiel* was distinguished by his stern and inflexible energy of will and character; and we also observe a devoted adherence to the rites and ceremonies of his national religion. The depth of his *matter*, and the marvellous nature of his visions, make him occasionally obscure. The book is divided into two great parts—of which the destruction of *Jerusalem* is the turning-point; chapters i.-xxiv. contain predictions delivered before that event, and xxv.-xlviii. after it, as we see from xxvi. 2. Again, chapters i.-xxxii. are mainly occupied with correction, denunciation, and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.-xxxii.) contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently intentional. There are no direct quotations from *Ezekiel* in the *New Testament*, but in the *Apocalypse* there are many parallels and obvious allusions to the later chapters (xl.-xlviii.).

E'ZION - GA'BER, or E'ZION - GE'BER (Num. xxxiii. 35; Deut. ii. 8; 1 K. ix. 26, xxii. 48; 2 Chr. viii. 17), the last station named for the encampment of the Israelites before they came to the wilderness of *Zin*.

It probably stood at *Ain el-Ghudyân*, about ten miles up what is now the dry bed of the *Arabah*, but which was probably then the northern end of the gulf.

EZ'RA, called *ESDRAS* in the *Apocrypha*, the famous Scribe and Priest, descended from *Hilkiah* the high-priest in *Josiah's* reign, from whose younger son *Azariah* sprung *Seraiah*, *Ezra's* father, quite a different person from *Seraiah* the high-priest (Ezr. vii. 1). All that is really known of *Ezra* is contained in the four last chapters of the book of *Ezra* and in *Neh. viii.* and *xii. 26.* From these passages we learn that he was a learned and pious priest residing at *Babylon* in the time of *Artaxerxes Longimanus*. The origin of his influence with the king does not appear, but in the seventh year of his reign, in spite of the unfavourable report which had been sent by *Rehum* and *Shimshai*, he obtained leave to go to *Jerusalem*, and to take with him a company of Israelites, together with priests, Levites, singers, porters, and *Nethinim*. The journey of *Ezra* and his companions from *Babylon* to *Jerusalem* took just four months; and they brought up with them a large free-will offering of gold and silver, and silver vessels. It appears that his great design was to effect a religious reformation among the *Palestine Jews*, and to bring them back to the observation of the Law of *Moses*, from which they had grievously declined. His first step, accordingly, was to enforce a separation from their wives upon all who had made heathen marriages, in which number were many priests and Levites, as well as other Israelites. This was effected in little more than six months after his arrival at *Jerusalem*. With the detailed account of this important transaction *Ezra's* autobiography ends abruptly, and we hear nothing more of him till, 13 years afterwards, in the 20th of *Artaxerxes*, we find him again at *Jerusalem* with *Nehemiah* "the *Tirshatha*." It seems probable that after he had effected the above-named reformation, and had appointed competent judges and magistrates, with authority to maintain it, he himself returned to the king of *Persia*. The functions he executed under *Nehemiah's* government were purely of a priestly and ecclesiastical character. But in such he filled the first place. As *Ezra* is not mentioned after *Nehemiah's* departure for *Babylon* in the 32nd *Artaxerxes*, and as everything fell into confusion during *Nehemiah's* absence (*Neh. xiii.*), it is not unlikely that *Ezra* may have died or returned to *Babylon* before that year. There was a Jewish tradition that he was buried in *Persia*. The principal works ascribed to him by the Jews are:—1. The institution of the Great

Synagogue. 2. The settling the canon of Scripture, and restoring, correcting, and editing the whole sacred volume. 3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan. 4. The authorship of the books of Chronicles, Ezra, Nehemiah, and, some add, Esther; and, many of the Jews say, also of the books of Ezekiel, Daniel, and the twelve prophets. 5. The establishment of synagogues.

EZRA, BOOK OF, is a continuation of the books of Chronicles. Like these books, it consists of the contemporary historical journals kept from time to time, which were afterwards strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. The chief portion of the last chapter of 2 Chr. and Ezr. i. was probably written by Daniel. As regards Ezr. ii., and as far as iii. 1, it is found (with the exception of clerical errors) in the 7th ch. of Nehemiah, where it belongs beyond a shadow of doubt. The next portion extends from iii. 2 to the end of ch. vi. With the exception of one large explanatory addition by Ezra, extending from iv. 6 to 23, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the beginning of the reign of Darius Hystaspis. That it was the prophet Haggai becomes tolerably sure when we observe further the remarkable coincidences in style. Ezr. iv. 6-23 is a parenthetic addition by a much later hand, and, as the passage most clearly shows, made in the reign of Artaxerxes Longimanus. The compiler who inserted ch. ii., a document drawn up in the reign of Artaxerxes to illustrate the return of the captives under Zerubbabel, here inserts a notice of two historical facts—of which one occurred in the reign of Xerxes, and the other in the reign of Artaxerxes—to illustrate the opposition offered by the heathen to the rebuilding of the Temple in the reign of Cyrus and Cambyses. The last four chapters, beginning with ch. vii., are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. It is written partly in Hebrew, and partly in Chaldee. The Chaldee begins at iv. 8, and continues to the end of vi. 18. The letter or decree of Artaxerxes, vii. 12-26, is also given in the original Chaldee. The period covered by the book is eighty years, from the first of Cyrus, B.C. 536, to the beginning of the eighth of Artaxerxes B.C. 456.

**FABLE.** Of the fable, as distinguished from the Parable [PARABLE], we have but two examples in the Bible, (1.) that of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. ix. 8-15); (2.) that of the cedar of Lebanon and the thistle, as the answer of Jehoash to the challenge of Amaziah (2 K. xiv. 9). The fables of false teachers claiming to belong to the Christian church, alluded to by writers of the N. T. (1 Tim. i. 4, iv. 7; Tit. i. 14; 2 Pet. i. 16), do not appear to have had the character of fables, properly so called.

**FAIR HAVENS**, a harbour in the island of CRETE (Acts xxvii. 8), though not mentioned in any other ancient writing, is still known by its own Greek name, and appears to have been the harbour of LASAFA. These places are situated four or five miles to the E. of Cape Matala, which is the most conspicuous headland on the S. coast of Crete, and immediately to the W. of which the coast trends suddenly to the N.

**FAIRS**, a word which occurs only in Ez. xxvii. and there no less than seven times (ver. 12, 14, 16, 19, 22, 27, 33): in the last of these verses it is rendered "wares," and this we believe to be the true meaning of the word throughout.

**FALLOW-DEER** (Heb. *yachmûr*). The Heb. word, which is mentioned only in Deut. xiv. 5 and in 1 K. iv. 23, is probably the *Alcelaphus bubalis* of Barbary and N. Africa. It is about the size of a stag and lives in herds.



*Alcelaphus bubalis.*



**FAMINE.** In the whole of Syria and Arabia, the fruits of the earth must ever be dependent on rain; the watersheds having few large springs, and the small rivers not being sufficient for the irrigation of even the level lands. If therefore the heavy rains of November and December fail, the sustenance of the people is cut off in the parching drought of harvest-time, when the country is almost devoid of moisture. Egypt, again, owes all its fertility to its mighty river, whose annual rise inundates nearly the whole land. The causes of dearth and famine in Egypt are occasioned by defective inundation, preceded and accompanied and followed by prevalent easterly and southerly winds. The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the east of Bethel (Gen. xii. 10). We may conclude that this famine was extensive, although this is not quite proved by the fact of Abraham's going to Egypt; for on the occasion of the second famine, in the days of Isaac, this patriarch found refuge with Abimelech king of the Philistines in Gerar (Gen. xxvi. 1 sq.). We hear no more of times of scarcity until the great famine of Egypt which "was over all the face of the earth." We have mentioned the chief causes of famines in Egypt: this instance differs in the providential recurrence of seven years of plenty, whereby Joseph was enabled to provide against the coming dearth, and to supply not only the population of Egypt with corn, but those of the surrounding countries (Gen. xli. 53-57). The modern history of Egypt throws some curious light on these ancient records of famines; and instances of their recurrence may be cited to assist us in understanding their course and extent. The most remarkable famine was that of the reign of the Fátimée Khaleefeh, El-Mustansir billáh, which is the only instance on record of one of seven years' duration in Egypt since the time of Joseph (A.H. 457-464, A.D. 1064-1071). Vehement drought and pestilence continued for seven consecutive years, so that the people ate corpses, and animals that died of themselves. The famine of Samaria resembled it in many particulars; and that very briefly recorded in 2 K. viii. 1, 2, affords another instance of one of seven years. In Arabia, famines are of frequent occurrence.

**FARTHING.** Two names of coins in the N. T. are rendered in the A. V. by this word.—1. *κοδράντης*, *quadrans* (Matt. v. 26; Mark xii. 42), a coin current in Palestine in the time of Our Lord. It was equivalent to two *lepta* (A. V. "mites"). The name quadrans was originally given to the quarter of the Roman as, or piece of three unciae, therefore

also called *teruncius*.—2. *ἀσάριον* (Matt. x. 29; Luke xii. 6), properly a small *as*, *assarium*, but in the time of Our Lord used as the Gr. equivalent of the Lat. *as*. The rendering of the Vulg. in Luke xii. 6 makes it probable that a single coin is intended by two assaria.

**FASTS.**—I. One fast only was appointed by the law, that on the day of Atonement. There is no mention of any other periodical fast in the O. T., except in Zech. vii. 1-7, viii. 19. From these passages it appears that the Jews, during their captivity, observed four annual fasts, in the fourth, fifth, seventh, and tenth months. Zechariah simply distinguishes the fasts by the months in which they were observed; but the Mishna and St. Jerome give statements of certain historical events which they were intended to commemorate. The number of annual fasts in the present Jewish Calendar has been multiplied to twenty-eight.—II. Public fasts were occasionally proclaimed to express national humiliation, and to supplicate divine favour. In the case of public danger, the proclamation appears to have been accompanied with the blowing of trumpets (Joel ii. 1-15). The following instances are recorded of strictly national fasts:—Samuel gathered "all Israel" to Mizpeh and proclaimed a fast (1 Sam. vii. 6); Jehoshaphat appointed one "throughout all Judah" when he was preparing for war against Moab and Ammon (2 Chr. xx. 3); in the reign of Jehoiakim, one was proclaimed for "all the people in Jerusalem and all who came thither out of the cities of Judah," when the prophecy of Jeremiah was publicly read by Baruch (Jer. xxxvi. 6-10; cf. Baruch i. 5); three days after the feast of Tabernacles, when the second temple was completed, "the children of Israel assembled with fasting and with sackclothes and earth upon them" to hear the law read, and to confess their sins (Neh. ix. 1). There are references to general fasts in the Prophets (Joel i. 14, ii. 15; Is. lviii.), and two are noticed in the books of the Maccabees (1 Macc. iii. 46-47; 2 Macc. xiii. 10-12).—III. Private occasional fasts are recognised in one passage of the law (Num. xxx. 13). The instances given of individuals fasting under the influence of grief, vexation, or anxiety, are numerous.—IV. In the N. T. the only references to the Jewish fasts are the mention of "the Fast," in Acts xxvii. 9 (generally understood to denote the Day of Atonement), and the allusions to the weekly fasts (Matt. ix. 14; Mark ii. 18; Luke v. 33, xviii. 12; Acts x. 30). These fasts originated some time after the captivity. They were observed on the second and fifth days of

the week, which being appointed as the days for public fasts, seem to have been selected for these private voluntary fasts. — V. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, &c.). On other occasions, there appears to have been only a restriction to a very plain diet (Dan. x. 3). Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot (1 K. xxi. 27; Neh. ix. 1; Ps. xxxv. 13). — VI. The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, *afflicting the soul*.

**FAT.** The Hebrews distinguished between the suet or pure fat of an animal, and the fat which was intermixed with the lean (Neh. viii. 10). Certain restrictions were imposed upon them in reference to the former: some parts of the suet, viz., about the stomach, the entrails, the kidneys, and the tail of a sheep, which grows to an excessive size in many eastern countries, and produces a large quantity of rich fat, were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. iii. 3, 9, 17, vii. 3, 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to Him (iii. 16). The presentation of the fat as the richest part of the animal was agreeable to the dictates of natural feeling, and was the ordinary practice even of heathen nations. The burning of the fat of sacrifices was particularly specified in each kind of offering.

**FAT, i. e. VAT.** The word employed in the A. V. to translate the Hebrew term *yekeb*, in Joel ii. 24, iii. 13. The word commonly used for *yekeb* is "winepress" or "winefat," and once "pressfat" (Hag. ii. 16). The "vats" appear to have been excavated out of the native rock of the hills on which the vineyards lay.

**FATHER.** The position and authority of the father as the head of the family is expressly assumed and sanctioned in Scripture, as a likeness of that of the Almighty over His creatures. It lies of course at the root of that so-called patriarchal government (Gen. iii. 16; 1 Cor. xi. 3), which was introductory to the more definite systems which followed, and which in part, but not wholly, superseded it. The father's blessing was regarded as conferring special benefit, but his malediction special injury, on those on whom it fell (Gen. ix. 25, 27, xxvii. 27-40, xlviii. 15, 20, xlix.); and so also the sin of a parent was held to affect, in certain cases, the welfare of his descendants (2 K. v. 27). The command to honour parents is noticed by

St. Paul as the only one of the Decalogue which bore a distinct promise (Ex. xx. 12; Eph. vi. 2), and disrespect towards them was condemned by the Law as one of the worst of crimes (Ex. xxi. 15, 17; 1 Tim. i. 9). It is to this well recognised theory of parental authority and supremacy that the very various uses of the term "father" in Scripture are due. "Fathers" is used in the sense of seniors (Acts vii. 2, xxii. 1), and of parents in general, or ancestors (Dan. v. 2; Jer. xxvii. 7; Matt. xxiii. 30, 32).

**FATHOM.** [MEASURES.]

**FEASTS.** [FESTIVALS.]

**FE'LIX,** a Roman procurator of Judæa, appointed by the Emperor Claudius, whose freedman he was, on the banishment of Ventidius Cumanus in A.D. 53. Tacitus states that Felix and Cumanus were joint procurators: Cumanus having Galilee, and Felix Samaria. Felix was the brother of Claudius's powerful freedman Pallas. He ruled the province in a mean, cruel, and profligate manner. His period of office was full of troubles and seditions. St. Paul was brought before Felix in Caesarea. He was remanded to prison and kept there two years, in hopes of extorting money from him (Acts xxiv. 26, 27). At the end of that time Porcius Festus [FESTUS] was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Caesarea, and would have suffered the penalty due to his atrocities, had not his brother Pallas prevailed with the Emperor Nero to spare him. This was probably in the year 60 A.D. The wife of Felix was Drusilla, daughter of Herod Agrippa I., the former wife of Azizus King of Emesa.

**FERRET,** one of the unclean creeping things mentioned in Lev. xi. 30. The animal referred to was probably a reptile of the lizard tribe. The Rabbinical writers seem to have identified this animal with the hedgehog.

**FESTIVALS.** — I. The religious times ordained in the Law fall under three heads:— (1.) Those formally connected with the institution of the Sabbath; (2.) The historical or great festivals; (3.) The Day of Atonement. — (1.) Immediately connected with the institution of the Sabbath are— (a) The weekly Sabbath itself. (b) The seventh new moon or Feast of Trumpets. (c) The Sabbatical Year. (d) The Year of Jubilee. — (2.) The great feasts are:— (a) The Passover. (b) The Feast of Pentecost, or Weeks, of Wheat-harvest, or, of the First-fruits. (c) The Feast of Tabernacles, or of Ingathering. On each of these occasions every male Israelite was commanded "to appear before the Lord," that is, to attend in the court of the taber-

nacle or the temple, and to make his offering with a joyful heart (Deut. xxvii. 7; Neh. viii. 9-12). The attendance of women was voluntary, but the zealous often went up to the Passover. On all the days of Holy Convocation there was to be an entire suspension of ordinary labour of all kinds (Ex. xii. 16; Lev. xvi. 29, xxiii. 21, 24, 25, 35). But on the intervening days of the longer festivals work might be carried on. Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity. The frequent recurrence of the sabbatical number in the organization of these festivals is too remarkable to be passed over, and seems when viewed in connexion with the sabbatical sacred times, to furnish a strong proof that the whole system of the festivals of the Jewish law was the product of one mind. The agricultural significance of the three great festivals is clearly set forth in the account of the Jewish sacred year contained in Lev. xxiii. The times of the festivals were evidently ordained in wisdom, so as to interfere as little as possible with the industry of the people.—(3.) For the Day of Atonement see that article.—II. After the captivity, the Feast of Purim (Esth. ix. 20 sq.) and that of the Dedication (1 Macc. iv. 56) were instituted.

FESTUS, PORCIUS, successor of Felix as procurator of Judaea (Acts xxiv. 27), sent by Nero probably in the autumn of the year 60 A.D. A few weeks after Festus reached his province he heard the cause of St. Paul, who had been left a prisoner by Felix, in the presence of Herod Agrippa II. and Bernice his sister (Acts xxv. 11, 12). Judaea was in the same disturbed state during the procuratorship of Festus, which had prevailed through that of his predecessor. He died probably in the summer of 62 A.D., having ruled the province less than two years.

FIG, FIG-TREE (Heb. *tēnāh*), a word of frequent occurrence in the O. T., where it signifies the tree *Ficus Carica* of Linnæus, and also its fruit. The fig-tree is very common in Palestine (Deut. viii. 8). Mount Olivet was famous for its fig-trees in ancient times, and they are still found there. "To sit under one's own vine and one's own fig-tree" became a proverbial expression among the Jews to denote peace and prosperity (1 K. iv. 25; Mic. iv. 4; Zech. iii. 10).

FIR (Heb. *bērōsh*, *bērōth* Is. xiv. 8; Ez. xxvii. 5, &c.). As the term "cedar" is in all probability applicable to more than one tree, so also "fir" in the A. V. represents probably one or other of the following trees:—1. *Pinus sylvestris*, or Scotch fir; 2. larch; 3. *Cupressus sempervirens*, or cypress, all

which are at this day found in the Lebanon.

FIRE is represented as the symbol of Jehovah's presence, and the instrument of his power, in the way either of approval or of destruction (Ex. iii. 2, xiv. 19, &c.). Parallel with this application of fire and with its symbolical meaning is to be noted the similar use for sacrificial purposes, and the respect paid to it, or to the heavenly bodies as symbols of deity, which prevailed among so many nations of antiquity, and of which the traces are not even now extinct: *e.g.* the Sabæan and Magian systems of worship, and their alleged connexion with Abraham; and the occasional relapse of the Jews themselves into sun-, or its corrupted form of fire-worship (Is. xxvii. 9; Deut. xvii. 3, &c.), the worship or deification of heavenly bodies or of fire, prevailing to some extent, as among the Persians, so also even in Egypt. Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for the use of such Nadab and Abihu were punished with death by fire from God (Lev. x. 1, 2; Num. iii. 4, xxvi. 61).

FIREPAN, one of the vessels of the Temple service (Ex. xxvii. 3, xxxviii. 3; 2 K. xxv. 15; Jer. lii. 19). The same word is elsewhere rendered "snuff-dish" (Ex. xxv. 38, xxxvii. 23; Num. iv. 2) and "censer" (Lev. x. 1, xvi. 12; Num. xvi. 6 ff.). There appear, therefore, to have been two articles so called: one, like a chafing-dish, to carry live coals for the purpose of burning incense; another, like a snuffer-dish, to be used in trimming the lamps, in order to carry the snuffers and convey away the snuff.

FIRKIN. [WEIGHTS AND MEASURES.]

FIRMAMENT. The Hebrew term *rākia*, so translated, is generally regarded as expressive of simple *expansion*, and is so rendered in the margin of the A. V. (Gen. i. 6). The root means to expand by beating, whether by the hand, the foot, or any instrument. It is especially used of beating out metals into thin plates (Ex. xxxix. 3; Num. xvi. 39). The sense of *solidity*, therefore, is combined with the ideas of *expansion* and *tenuity* in the term. The same idea of *solidity* runs through all the references to the *rākia*. In Ex. xxiv. 10, it is represented as a solid floor. So again, in Ez. i. 22-26, the "firmament" is the floor on which the throne of the Most High is placed. Further, the office of the *rākia* in the economy of the world demanded *strength* and *substance*. It was to serve as a division between the waters above and the waters below (Gen. i. 7). In keeping with this view the *rākia* was provided with "windows" (Gen. vii. 11; Is.

xxiv. 18; Mal. iii. 10) and "doors" (Ps. lxxviii. 23), through which the rain and the snow might descend. A secondary purpose which the *rākia* served was to support the heavenly bodies, sun, moon, and stars (Gen. i. 14), in which they were fixed as nails, and from which, consequently, they might be said to drop off (Is. xiv. 12, xxxiv. 4; Matt. xxiv. 29).

**FIRST-BORN.** Under the Law, in memory of the Exodus, the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding 5 shekels, within one month from birth. If he died before the expiration of 30 days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time (Ex. xiii. 12-15, xxii. 29; Num. viii. 17, xviii. 15, 16; Lev. xxvii. 6). The eldest son received a double portion of the father's inheritance (Deut. xxi. 17), but not of the mother's. Under the monarchy, the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom (1 K. i. 30, ii. 22). The male first-born of animals was also devoted to God (Ex. xiii. 2, 12, 13, xxii. 29, xxxiv. 19, 20). Unclean animals were to be redeemed with the addition of one-fifth of the value, or else put to death; or, if not redeemed, to be sold, and the price given to the priests (Lev. xxvii. 13, 27, 28).

**FIRST-FRUIT.** 1. the Law ordered in general, that the first of all ripe fruits and of liquors, or, as it is twice expressed, the first of first-fruits, should be offered in God's house (Ex. xxii. 29, xxiii. 19, xxxiv. 26). 2. On the morrow after the Passover sabbath, *i. e.* on the 16th of Nisan, a sheaf of new corn was to be brought to the priest, and waved before the altar, in acknowledgment of the gift of fruitfulness (Lev. xxiii. 5, 6, 10, 12, ii. 12). 3. At the expiration of 7 weeks from this time, *i. e.* at the Feast of Pentecost, an oblation was to be made of 2 loaves of leavened bread made from the new flour, which were to be waved in like manner with the Passover sheaf (Ex. xxxiv. 22; Lev. xxiii. 15, 17; Num. xxviii. 26). 4. The feast of ingathering, *i. e.* the Feast of Tabernacles in the 7th month, was itself an acknowledgment of the fruits of the harvest (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 39). These four sorts of offerings were national. Besides them, the two following were of an individual kind. 5. A cake of the first dough that was baked, was to be offered as a heave-offering (Num. xv. 19, 21). 6. The first-fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was

to set the basket down before the altar (Deut. xxvi. 2-11).—The offerings were the requisite of the priests (Num. xviii. 11; Deut. xviii. 4). Nehemiah, at the Return from Captivity, took pains to reorganize the offerings of first-fruits of both kinds, and to appoint places to receive them (Neh. x. 35, 37, xii. 44). An offering of first-fruits is mentioned as an acceptable one to the prophet Elisha (2 K. iv. 42).

**FISH.** The Hebrews recognised fish as one of the great divisions of the animal kingdom, and, as such, give them a place in the account of the creation (Gen. i. 21, 28), as well as in other passages where an exhaustive description of living creatures is intended (Gen. ix. 2; Ex. xx. 4; Deut. iv. 18; 1 K. iv. 33). The Mosaic law (Lev. xi. 9, 10) pronounced unclean such fish as were devoid of fins and scales: these were and are regarded as unwholesome in Egypt. Among the Philistines, Dagon was represented by a figure, half man and half fish (1 Sam. v. 4). On this account the worship of fish is expressly prohibited (Deut. iv. 18). In Palestine, the Sea of Galilee was and still is remarkably well stored with fish. Jerusalem derived its supply chiefly from the Mediterranean (comp. Ez. xlvii. 10). The existence of a regular fish-market is implied in the notice of the fish-gate, which was probably contiguous to it (2 Chr. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10).

**FITCHES** (*i. e.* *VERCHES*), the representative in the A. V. of the two Heb. words *cussemeth* and *ketsach*. As to the former see *RYE*. *Ketsach* denotes without doubt the *Nigella arvensis*, an herbaceous annual plant belonging to the natural order *Ranunculaceae*.



*Nigella arvensis*

and sub-order *Helleboreae*, which grows in the S. of Europe and in the N. of Africa.

FLAG, the representative in the A. V. of the two Heb. words *āchū* and *sūph*. 1. *Āchū*, a word, according to Jerome, of Egyptian origin, and denoting "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." It seems probable that some *specific* plant is denoted in Job viii. 11. The word occurs once again in Gen. lxi. 2, 18, where it is said that the seven well-favoured kine came up out of the river and fed in an *āchū*. It is perhaps the *Cyperus esculentus*. 2. *Sūph* (Ex. ii. 3, 5; Is. xix. 6) appears to be used in a very wide sense to denote "weeds of any kind."

FLAGON, a word employed in the A. V. to render two distinct Hebrew terms: 1. *Ashīshah* (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1). It really means a cake of pressed raisins. 2. *Nebel* (Is. xxii. 24), is commonly used for a bottle or vessel, originally probably a skin, but in later times a piece of pottery (Is. xxx. 14).

FLAX. Two words are used for this plant in the O. T., or rather the same word slightly modified. Eliminating all the places where the words are used for the article manufactured in the *thread*, the *piece*, or the *made up garment*, we reduce them to two (Ex. ix. 31; Josh. ii. 6). It seems probable that the cultivation of flax for the purpose of the manufacture of linen was by no means confined to Egypt; but that originating in India it spread over Asia at a very early period of antiquity. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Josh. ii. 6. The various processes employed in preparing the flax for manufacture into cloth are indicated:—1. The drying process. 2. The peeling of the stalks, and separation of the fibres. 3. The hackling (Is. xix. 9). That flax was one of the most important crops in Palestine appears from Hos. ii. 5, 9.

FLEA, an insect twice only mentioned in Scripture, viz., in 1 Sam. xxiv. 14, xxvi. 20. Fleas are abundant in the East, and afford the subject of many proverbial expressions.

FLESH. [FOOD.]

FLINT. The Heb. *challāmīsh* is rendered *flint* in Deut. viii. 15, xxxii. 13; Ps. cxiv. 8; and Is. l. 7. In Job xxviii. 9 the same word is rendered *rock* in the text, and *flint* in the margin. In Ez. iii. 9 the English word "flint" occurs in the same sense, but there it represents the Heb. *Tzor*.

FLOOD. [NOAH.]

FLOUR. [BREAD.]

FLUTE (1 K. i. 4, marg. [PIPE]), a musical instrument mentioned amongst others (Dan. Sr. D. B.

iii. 5, 7, 10, 15) as used at the worship of the golden image which Nebuchadnezzar had set up.

FLUX, BLOODY (Acts xxviii. 8), the same as our dysentery, which in the East is, though sometimes sporadic, generally epidemic and infectious, and then assumes its worst form.

FLY, FLIES. 1. *Zēbūb* occurs only in Eccl. x. 1 and in Is. vii. 18, and is probably a generic name for any insect. The *zēbūb* from the rivers of Egypt has been identified with the *zimb* of which Bruce gives a description, and which is evidently some species of *Tabanus*. 2. *ʾArōb* ("swarms of flies," "divers sorts of flies," A. V.), the name of the insect, or insects, which God sent to punish Pharaoh; see Ex. viii. 21-31; Ps. lxxviii. 45, cv. 31. As the *ʾarōb* are said to have filled the houses of the Egyptians, it seems not improbable that common flies (*Muscidae*) are more especially intended. The identification of the *ʾarōb* with the cockroach is purely gratuitous.

FOOD. The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lechem* (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev. xxvi. 26; Ps. cv. 16; Ez. iv. 16, xiv. 13). Simpler preparations of corn were, however, common; sometimes the fresh green ears were eaten in a natural state, the husks being rubbed off by the hand (Lev. xxiii. 14; Deut. xxiii. 25; 2 K. iv. 42; Matt. xii. 1; Luke vi. 1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. ii. 14), and eaten as "parched corn," in which form they were an ordinary article of diet, particularly among labourers, or others who had not the means of dressing food (Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 17, xxv. 18; 2 Sam. xvii. 28): this practice is still very usual in the East. Sometimes the grain was bruised (A. V. "beaten," Lev. ii. 14, 16), and then dried in the sun; it was eaten either mixed with oil (Lev. ii. 15), or made into a soft cake (A. V. "dough;" Num. xv. 20; Neh. x. 37; Ez. xlv. 36). The Hebrews used a great variety

of articles (John xxi. 5) to give a relish to bread. Sometimes salt was so used (Job vi. 6), as we learn from the passage just quoted; sometimes the bread was dipped into the sour wine (A. V. "vinegar") which the labourers drank (Ruth ii. 14); or, where meat was eaten, into the gravy, which was either served up separately for the purpose, as by Gideon (Judg. vi. 19), or placed in the middle of the meat-dish, as done by the Arabs. Milk and its preparations hold a conspicuous place in Eastern diet, as affording substantial nourishment; sometimes it was produced in a fresh state (Gen. xviii. 8), but more generally in the form of the modern *leban*, i. e. sour milk (A. V. "butter," Gen. xviii. 8; Judg. v. 25; 2 Sam. xvii. 29). Fruit was another source of subsistence: figs stand first in point of importance; they were generally dried and pressed into cakes. Grapes were generally eaten in a dried state as raisins. Fruit-cake forms a part of the daily food of the Arabians. Of vegetables we have most frequent notice of lentils (Gen. xxv. 34; 2 Sam. xvii. 28, xxiii. 11; Ez. iv. 9), which are still largely used by the Bedouins in travelling; beans (2 Sam. xvii. 28; Ez. iv. 9), leeks, onions, and garlick, which were and still are of a superior quality in Egypt (Num. xi. 5). The modern Arabians consume but few vegetables: radishes and leeks are most in use, and are eaten raw with bread. In addition to these classes we have to notice some other important articles of food: in the first place, honey, whether the natural product of the bee (1 Sam. xiv. 25; Matt. iii. 4), which abounds in most parts of Arabia, or of the other natural and artificial productions included under that head, especially the *dibs* of the Syrians and Arabians, i. e. grape-juice boiled down, which is still extensively used in the East; the latter is supposed to be referred to in Gen. xliii. 11, and Ez. xxvii. 17. With regard to oil, it does not appear to have been used to the extent we might have anticipated. Eggs are not often noticed, but were evidently known as articles of food (Is. x. 14, lix. 5; Luke xi. 12). The Orientals have been at all times sparing in the use of animal food: not only does the excessive heat of the climate render it both unwholesome to eat much meat, and expensive from the necessity of immediately consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Koran in modern times, have tended to the same result. The prohibition expressed against consuming the blood of any animal (Gen. ix. 4) was more fully developed in the Levitical law, and enforced by the penalty of death (Lev. iii. 17, vii. 26,

xix. 26; Deut. xii. 16; 1 Sam. xiv. 32 ff.; Ez. xlv. 7, 15). Certain portions of the fat of sacrifices were also forbidden (Lev. iii. 9, 10), as being set apart for the altar (Lev. iii. 16, vii. 25; cf. 1 Sam. ii. 16 ff.; 2 Chr. vii. 7). In addition to the above, Christians were forbidden to eat the flesh of animals, portions of which had been offered to idols. All beasts and birds classed as unclean (Lev. xi. 1 ff.; Deut. xiv. 4 ff.) were also prohibited. Under these restrictions the Hebrews were permitted the free use of animal food: generally speaking they only availed themselves of it in the exercise of hospitality (Gen. xviii. 7), or at festivals of a religious (Ex. xii. 8), public (1 K. i. 9; 1 Chr. xii. 40), or private character (Gen. xxvii. 4; Luke xv. 23): it was only in royal households that there was a daily consumption of meat (1 K. iv. 23; Neh. v. 18). The animals killed for meat were—calves (Gen. xviii. 7; 1 Sam. xxviii. 24; Am. vi. 4); lambs (2 Sam. xii. 4; Am. vi. 4); oxen, not above three years of age (1 K. i. 9; Prov. xv. 17; Is. xxii. 13; Matt. xxii. 4); kids (Gen. xxvii. 9; Judg. vi. 19; 1 Sam. xvi. 20); harts, roebucks, and fallow-deer (1 K. iv. 23); birds of various kinds; fish, with the exception of such as were without scales and fins (Lev. xi. 9; Deut. xiv. 9). Locusts, of which certain species only were esteemed clean (Lev. xi. 22), were occasionally eaten (Matt. iii. 4), but considered as poor fare.

FOOTMAN, a word employed in the Auth. Version in two senses. 1. Generally, to distinguish those of the people or of the fighting-men who went on foot from those who were on horseback or in chariots. But, 2. The word occurs in a more special sense (in 1 Sam. xxii. 17 only), and as the translation of a different term from the above. This passage affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel (1 Sam. viii. 11). This body appears to have been afterwards kept up, and to have been distinct from the body-guard—the six hundred and the thirty—who were originated by David. See 1 K. xiv. 27, 28; 2 Chr. xii. 10, 11; 2 K. xi. 4, 6, 11, 13, 19. In each of these cases the word is the same as the above, and is rendered "guard;" but the translators were evidently aware of its signification, for they have put the word "runners" in the margin in two instances (1 K. xiv. 27; 2 K. xi. 13).

FOREST. Although Palestine has never been in historical times a woodland country, yet there can be no doubt that there was much more wood formerly than there is at

present. (1.) The wood of Ephraim clothed the slopes of the hills that bordered the plain of Jezreel, and the plain itself in the neighbourhood of Bethshan (Josh. xvii. 15 ff.). (2.) The wood of Bethel (2. K. ii. 23, 24) was situated in the ravine which descends to the plain of Jericho. (3.) The forest of Hareth (1 Sam. xxii. 5) was somewhere on the border of the Philistine plain, in the southern part of Judah. (4.) The wood through which the Israelites passed in their pursuit of the Philistines (1 Sam. xiv. 25) was probably near Aijalon (comp. v. 31). (5.) the "wood" (Ps. cxxxii. 6) implied in the name of Kirjath-jearim (1 Sam. vii. 2) must have been similarly situated, as also (6.) were the "forests" in which Jotham placed his forts (2 Chr. xxvii. 4). (7.) The plain of Sharon was partly covered with wood (Is. lxx. 10). (8.) The wood in the wilderness of Ziph, in which David concealed himself (1 Sam. xxiii. 15 ff.), lay S.E. of Hebron. The house of the forest of Lebanon (1 K. vii. 2, x. 17, 21; 2 Chr. ix. 16, 20) was so called probably from being fitted up with cedar.

**FORTUNATUS** (1 Cor. xvi. 17), one of three Corinthians, the others being Stephanas and Achaïcus, who were at Ephesus when St. Paul wrote his first Epistle. There is a Fortunatus mentioned at the end of Clement's first Epistle to the Corinthians, who was possibly the same person.

**FOUNTAIN.** Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground.

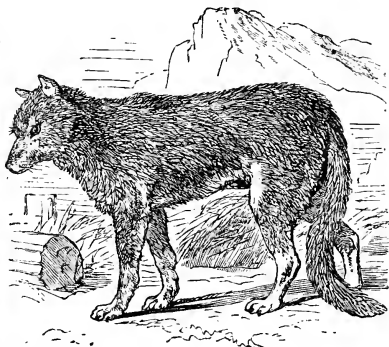


Fountain at Nazareth. (Roberts.)

The springs of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes throughout its whole course. The spring or fountain of living water, the "eye" of the landscape, is distinguished in all Oriental languages from the artificially sunk and enclosed well. Jerusalem appears to have possessed either more than one perennial spring, or one issuing by more than one outlet. In Oriental cities generally public fountains are frequent. Traces of such fountains at Jerusalem may perhaps be found in the names En-Rogel (2 Sam. xvii. 17), the "Dragon-well" or fountain, and the "gate of the fountain" (Neh. ii. 13, 14).

**FOWL.** Several distinct Hebrew and Greek words are thus rendered in the A. V. of the Bible. Of these the most common is 'ōph, which is usually a collective term for all kinds of birds. In 1 K. iv. 23, among the daily provisions for Solomon's table, "fatted fowl" are included. In the N. T. the word translated "fowls" is most frequently that which comprehends all kinds of birds (including *ravens*, Luke xii. 24). [SPARROW.]

**FOX** (Heb. *shū'āl*). Probably the "jackal" is the animal signified in almost all the passages in the O. T. where the Hebrew term occurs. The *shū'ālīm* of Judg. xv. 4 are evidently "jackals," and not "foxes," for the former animal is gregarious, whereas the latter is solitary in its habits. With respect to the jackals and foxes of Palestine, there is no doubt that the common jackal of the country is the *Canis aureus*, which may be heard every night in the villages. A vulpine



*Canis Syriacus.*

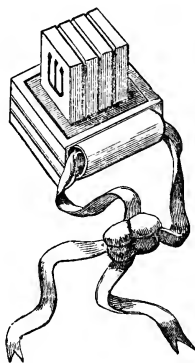
animal, under the name of *Canis Syriacus*, occurs in Lebanon. The Egyptian *Vulpes Niloticus*, and doubtless the common fox of our own country, are Palestine species.

**FRANKINCENSE**, a vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation (Ex. xxx. 34-36). It is obtained by successive incisions in the bark of a tree called the *arbor thuris*, the first of which yields the purest and whitest kind; while the produce of the after incisions is spotted with yellow, and as it becomes old loses its whiteness altogether. The Hebrews imported their frankincense from Arabia (Is. lx. 6; Jer. vi. 20), and more particularly from Saba; but it is remarkable that at present the Arabian Libanum, or Olibanum, is of a very inferior kind, and that the finest frankincense imported into Turkey comes through Arabia from the islands of the Indian Archipelago. There can be little doubt that the tree which produces the Indian frankincense is the *Boswellia serrata* of Roxburgh, or *Boswellia thurifera* of Colebrooke. It is still extremely uncertain what tree produces the Arabian Olibanum.

**FROG.** The mention of this reptile in the O. T. is confined to the passage in Ex. viii. 2-7, &c., in which the plague of frogs is described, and to Ps. lxxviii. 45, cv. 30. In the N. T. the word occurs once only in Rev. xvi. 13. There is no question as to the animal meant. The only known species of frog which occurs at present in Egypt is the *Rana esculenta*, the edible frog of the continent.

**FRONTLETS, or PHYLACTERIES** (Ex. xiii. 16; Deut. vi. 8, xi. 18; Matt. xxiii. 5). These "frontlets" or "phylacteries" were strips of parchment, on which were written four passages of Scripture (Ex. xiii. 2-10, 11-17; Deut. vi. 4-9, 13-23) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad, and one and a half cubits long. They were placed at the bend of the left arm. Those worn on the forehead were written on four strips of parchment, and put into four little cells within a square case, on which the letter פ was written. The square had two thongs, on which Hebrew letters were inscribed. That phylacteries were used as amulets is certain, and was very natural. The expression "they make broad their phylacteries" (Matt. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case in which the parchment was kept, which the Pharisees, among their other pretentious customs (Mark vii.

3, 4; Luke v. 33, &c.), made as conspicuous as they could. It is said that the Pharisees wore them always, whereas the common people only used them at prayers. The modern Jews only wear them at morning prayers, and sometimes at noon. In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, at the age of thirteen years and a day, were bound to wear them. The Karaites explained Deut. vi. 8, Ex. xiii. 9, &c., as a *figurative* command to remember the law, as is certainly the case in similar passages (Prov. iii. 3, vi. 21, vii. 3; Cant. viii. 6, &c.). It seems clear to us that the scope of these injunctions favours the Karaite interpretation.



Frontlets or Phylacteries.

**FULLER.** The trade of the fullers, so far as it is mentioned in Scripture, appears to have consisted chiefly in cleansing garments and whitening them. The process of fulling or cleansing cloth consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance answering the purpose of soap had been dissolved. The substances used for this purpose which are mentioned in Scripture are natrum (Prov. xxx. 20; Jer. ii. 22) and soap (Mal. iii. 2). Other substances also are mentioned as being employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process, as urine and chalk. The process of whitening garments was performed by rubbing into them chalk or earth of some kind. Creta Cimolia (Cimolite) was probably the earth most frequently used. The trade of the fullers, as causing offensive smells, and also as requiring space for drying clothes,



appears to have been carried on at Jerusalem outside the city.

FULLER'S FIELD, THE, a spot near Jerusalem (2 K. xviii. 17; Is. vii. 3, xxxvi. 2) so close to the walls that a person speaking from there could be heard on them (2 K. xviii. 17, 26). One resort of the fullers of Jerusalem would seem to have been below the city on the south-east side. But Rabshakeh and his "great host" must have come from the north; and the Fuller's Field was therefore, to judge from this circumstance, on the table-land on the northern side of the city.

FUNERALS. [BURIAL.]

FURLONG. [MEASURES.]

FURNACE. Various kinds of furnaces are noticed in the Bible, such as a smelting or calcining furnace (Gen. xix. 28; Ex. ix. 8, 10, xix. 18), especially a lime-kiln (Is. xxxiii. 12; Am. ii. 1); a refining furnace (Prov. xvii. 3, xxvii. 21; Ez. xxii. 18 ff.); a large furnace built like a brick-kiln (Dan. iii. 22, 25). The Persians were in the habit of using the furnace as a means of inflicting capital punishment (Dan. i. c.; Jer. xxix. 22; 2 Macc. vii. 5; Hos. vii. 7).

G'A'AL, son of Ebed, aided the Shechemites in their rebellion against Abimelech (Judg. ix.).

GA'ASH. On the north side of "the hill of Gaash" was the city which was given to Joshua (Josh. xxiv. 30; Judg. ii. 9; comp. Josh. xix. 49, 50). It does not appear to have been recognized.

GA'BA. The same name as GĒBA. It is found in the A. V. in Josh. xviii. 24; Ezr. ii. 26; Neh. vii. 30.

GAB'BATHA, the Hebrew or Chaldee appellation of a place, also called "Pavement," where the judgment-seat or bema was planted, from his place on which Pilate delivered our Lord to death (John xix. 13). The place was outside the praetorium, for Pilate brought Jesus forth from thence to it. It is suggested that Gabbatha is a mere translation of "pavement." It is more probably from an ancient root signifying height or roundness. In this case Gabbatha designated the elevated Bema; and the "pavement" was possibly some mosaic or tessellated work, either forming the bema itself, or the flooring of the court immediately round it.

GA'BRIEL. The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii. 16, ix. 21, and in Luke i. 19, 26. In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of

the archangels. In Scripture he is set forth only as the representative of the angelic nature in its ministration of comfort and sympathy to man.

GAD, Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole-brother to Asher (Gen. xxx. 11-13, xli. 16, 18). The word means either "fortune" or "troop;" hence Leah said at his birth—"a troop (of children) cometh" (Gen. xxx. ii.; comp. xlix. 19). Of the childhood and life of the patriarch GAD nothing is preserved. At the time of the descent into Egypt seven sons are ascribed to him. The alliance between the tribes of Reuben and Gad was doubtless induced by the similarity of their pursuits. Of all the sons of Jacob these two tribes alone returned to the land which their forefathers had left five hundred years before, with their occupations unchanged. At the halt on the east of Jordan we find them coming forward to Moses with the representation that they "have cattle"—"a great multitude of cattle," and the land where they now are is a "place for cattle." They did not, however, attempt to evade taking their proper share of the difficulties of subduing the land of Canaan, and after that task had been effected they were dismissed by Joshua "to their tents," to their "wives, their little ones, and their cattle," which they had left behind them in Gilead. The country allotted to Gad appears, speaking roughly, to have lain chiefly about the centre of the land east of Jordan. The south of that district—from the Arnon (*Wady Mojeb*), about halfway down the Dead Sea, to Heshbon, nearly due east of Jerusalem—was occupied by Reuben, and at or about Heshbon the possessions of Gad commenced. They embraced half Gilead, as the oldest record specially states (Deut. iii. 12), or half the land of the children of Ammon (Josh. xiii. 25), probably the mountainous district which is intersected by the torrent Jabbok, including, as its most northern town, the ancient sanctuary of Mahanaim. On the east the furthest landmark given is "Aroer, that faces Rabbah," the present *Amman* (Josh. xiii. 25). West was the Jordan (27). Such was the territory allotted to the Gadites, but there is no doubt that they soon extended themselves beyond these limits. The official records of the reign of Jotham of Judah (1 Chr. v. 11, 16) show them to have been at that time established over the whole of Gilead, and in possession of Bashan as far as Salcah, and very far both to the north and the east of the border given them originally, while the Manassites were pushed still further northwards to Mount Hermon (1 Chr. v. 23). The character of the tribe is throughout

strongly marked—fierce and warlike—"strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountains for swiftness." Gad was carried into captivity by Tiglath-Pileser (1 Chr. v. 26), and in the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites.

GAD, "the seer," or "the king's seer," i. e. David's (1 Chr. xxix. 29; 2 Chr. xxix. 25; 2 Sam. xxiv. 11; 1 Chr. xxi. 9), was a "prophet" who appears to have joined David when in the hold (1 Sam. xxii. 5). He reappears in connexion with the punishment inflicted for the numbering of the people (2 Sam. xxiv. 11-19; 1 Chr. xxi. 9-19). He wrote a book of the Acts of David (1 Chr. xxix. 29), and also assisted in the arrangements for the musical service of the "house of God" (2 Chr. xxix. 25).

GAD. Properly "the Gad," with the article. In the A. V. of Is. lxxv. 11 the clause "that prepare a table for that troop" has in the margin instead of the last word the proper name "Gad," which evidently denotes some idol worshipped by the Jews in Babylon, though it is impossible positively to identify it.

GAD'ARA, a strong city situated near the river Hieromax, east of the Sea of Galilee, over against Scythopolis and Tiberias, and sixteen Roman miles distant from each of those places. Josephus calls it the capital of Peraea. A large district was attached to it. Gadara itself is not mentioned in the Bible, but it is evidently identical with the "country of the Gadarenes," or Gergesenes (Matt. viii. 28; Mark v. 1; Luke viii. 26, 37). The ruins of this city, now called *Um Keis*, are about two miles in circumference. Gadara derives its greatest interest from having been the scene of our Lord's miracle in healing the demoniacs (Matt. viii. 28-34; Mark v. 1-21; Luke viii. 26-40). The whole circumstances of the narrative are strikingly illustrated by the features of the country. Another thing is worthy of notice. The most interesting remains of Gadara are its tombs, which dot the cliffs for a considerable distance round the city. Gadara was captured by Vespasian on the first outbreak of the war with the Jews; all its inhabitants massacred; and the town itself, with the surrounding villages, reduced to ashes.

GAI'US. [JOHN, SECOND AND THIRD EPISTLES OF.]

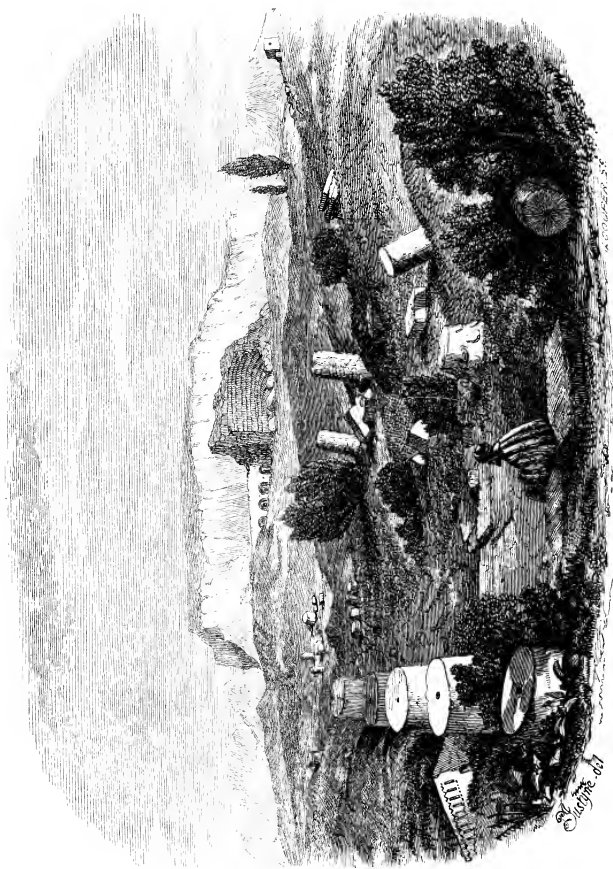
GAL'AAD, the Greek form of the word GILEAD.

GALA'TIA, is literally the "Gallia" of the East. The Galatians were in their origin a

stream of that great Keltic torrent which poured into Greece in the third century before the Christian era. Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosphorus, when Nicomedes I., king of Bithynia, being then engaged in a civil war, invited them across to help him. At the end of the Republic, Galatia appears as a dependent kingdom; at the beginning of the Empire as a province (A.D. 26). The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with the provinces of ASIA on the west, CAPPADOCIA on the east, PAMPHYLIA and CILICIA on the south, and BITHYNIA and PONTUS on the north. These Eastern Gauls preserved much of their ancient character, and something of their ancient language. The prevailing speech, however, of the district was Greek. The inscriptions found at Ancyra are Greek, and St. Paul wrote his Epistle in Greek. It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the N. T., or whether always in the same sense. In the Acts of the Apostles the journeys of St. Paul through the district are mentioned in very general terms. On all accounts it seems most probable that Galatia is used by St. Luke as an ethnographical term, and not for the Roman province of that name.

GALATIANS, THE EPISTLE TO THE, was written by the Apostle St. Paul not long after his journey through Galatia and Phrygia (Acts xviii. 23), and probably in the early portion of his two years' and a half stay at Ephesus, which terminated with the Pentecost of A.D. 57 or 58. The Epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavoured to seduce the churches of this province into a recognition of circumcision (v. 2, 11, 12, vi. 12, sq.), and had openly sought to depreciate the apostolic claims of St. Paul (comp. i. 1, 11). The scope and contents of the Epistle are thus—(1) apologetic (i., ii.) and polemical (iii. iv.); and (2) hortatory and practical (v., vi.): the positions and demonstrations of the former portion being used with great power and persuasiveness in the exhortations of the latter. Two historical questions require a brief notice:—1. The number of visits made by St. Paul to the churches of Galatia previous to his writing the Epistle. These seem certainly to have been two. The Apostle founded the churches of Galatia in the visit recorded Acts xvi. 6, during his second missionary journey, about A.D. 51. and revisited them at the period and





GADARA.

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on the occasion mentioned Acts xviii. 23, when he went through the country of Galatia and Phrygia. On this occasion it would seem probable that he found the leaven of Judaism beginning to work in the churches of Galatia. 2. Closely allied with the preceding question is that of the date, and the place from which the Epistle was written. It was probably written about the same time as the Epistle to the Romans at Corinth, during the three months that the Apostle stayed there (Acts xx. 2, 3), apparently the winter of A.D. 57 or 58.

**GALBANUM**, one of the perfumes employed in the preparation of the sacred incense (Ex. xxx. 34). The galbanum of commerce is brought chiefly from India and the Levant. It is a resinous gum of a brownish yellow colour, and strong, disagreeable smell, usually met with in masses, but sometimes found in yellowish tear-like drops. But, though galbanum itself is well known, the plant which yields it has not been exactly determined.

**GAL'EED**, the name given by Jacob to the heap which he and Laban made on Mount Gilead in witness of the covenant then entered into between them (Gen. xxxi. 47, 48; comp. 23, 25).

**GAL'ILEE**. This name, which in the Roman age was applied to a large province, seems to have been originally confined to a little "circuit" of country round Kedesh-Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. xx. 7; 1 K. ix. 11). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (Is. ix. 1). It is probable that the strangers increased in number, and became during the captivity the great body of the inhabitants; extending themselves also over the surrounding country, they gave to their new territories the old name, until at length Galilee became one of the largest provinces of Palestine. In the time of our Lord all Palestine was divided into three provinces, Judaea, Samaria, and Galilee (Acts ix. 31; Luke xvii. 11; Joseph. B. J. iii. 3). The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. On the west it was bounded by the territory of Ptolemais, which probably included the whole plain of Akka to the foot of Carmel. The southern border ran along the base of Carmel and of the hills of Samaria to Mount Gilboa, and then descended the valley of Jezreel by Scythopolis to the

Jordan. The river Jordan, the Sea of Galilee, and the upper Jordan to the fountain at Dan, formed the eastern border; and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phœnicians. Galilee was divided into two sections, "Lower" and "Upper." Lower Galilee included the great plain of Esdraelon with its offshoots, which run down to the Jordan and the Lake of Tiberias; and the whole of the hill-country adjoining it on the north to the foot of the mountain-range. It was thus one of the richest and most beautiful sections of Palestine. The chief towns of Lower Galilee were Tiberias, Tarichæa, at the southern end of the Sea of Galilee, and Sepphoris. The towns most celebrated in N.T. history are Nazareth, Cana, and Tiberias (Luke i. 26; John ii. 1, vi. 1). *Upper Galilee* embraced the whole mountain-range lying between the upper Jordan and Phœnicia. To this region the name "Galilee of the Gentiles" is given in the O. and N. T. (Is. ix. 1; Matt. iv. 15). The town of Capernaum, on the north shore of the lake, was in upper Galilee. Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when He entered on His great work He made Capernaum His home (Matt. iv. 13. ix. 1). It is a remarkable fact that the first three Gospels are chiefly taken up with our Lord's ministrations in this province, while the Gospel of John dwells more upon those in Judaea. The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The Apostles were all either Galileans by birth or residence (Acts i. 11). After the destruction of Jerusalem, Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated Rabbins.

#### GALILEE, SEA OF. [GENNESARETH.]

**GALL**, the representative in the A. V. of the Hebrew words *mêrêrah*, or *mêrôrâh*, and *rôsh*. 1. *Mêrêrah* or *mêrôrâh* denotes etymologically "that which is bitter;" see Job xiii. 26, "thou writest bitter things against me." Hence the term is applied to the "bile" or "gall" from its intense bitterness (Job xvi. 13, xx. 25); it is also used of the "poison" of serpents (Job xx. 14), which the ancients erroneously believed was their gall. 2. *Rôsh*, generally translated "gall" by the A. V. is in Hos. x. 4 rendered "hemlock;" in Deut. xxxii. 33, and Job xx. 16, *rôsh* denotes the "poison" or "venom" of serpents. From Deut. xxix. 18, and Lam. iii. 19, compared with Hos. x. 4, it is evident that the Heb. term denotes some bitter, and

perhaps poisonous plant. Other writers have supposed, and with some reason (from Deut. xxxii. 32), that some berry-bearing plant must be intended. Gesenius understands "poppies." The capsules of the *Papaveraceae* may well give the name of *rôsh* ("head") to the plant in question, just as we speak of poppy heads. The various species of this family spring up quickly in corn-fields, and the juice is extremely bitter. A steeped solution of poppy heads may be "the water of gall" of Jer. viii. 14. The passages in the Gospels which relate the circumstance of the Roman soldiers offering our Lord, just before his crucifixion, "vinegar mingled with gall," according to St. Matthew (xxvii. 34), and "wine mingled with myrrh," according to St. Mark's account (xv. 23), require some consideration. "Matthew, in his usual way," as Hengstenberg remarks, "designates the drink theologically: always keeping his eye on the prophecies of the O. T., he speaks of gall and vinegar for the purpose of rendering the fulfilment of the Psalms more manifest. Mark again (xv. 23), according to his way, looks rather at the outward quality of the drink." "Gall" is not to be understood in any other sense than as expressing the bitter nature of the draught. Notwithstanding the almost concurrent opinion of ancient and modern commentators that the "wine mingled with myrrh" was offered to our Lord as an anodyne, we cannot readily come to the same conclusion. Had the soldiers intended a mitigation of suffering, they would doubtless have offered a draught drugged with some substance having narcotic properties. The drink in question was probably a mere ordinary beverage of the Romans.

#### GALLEY. [SHIP.]

**GALLIO.** Junius Annaeus Gallio, the Roman pro-consul of Achaia when St. Paul was at Corinth, A.D. 53, under the Emperor Claudius (Acts xviii. 12). He was brother to Lucius Annaeus Seneca, the philosopher. Jerome in the Chronicle of Eusebius says that he committed suicide in the year 65 A.D.

**GAMA'LIEL.** 1. Son of Pedahzur; prince or captain of the tribe of Manasseh at the census at Sinai (Num. i. 10, ii. 20, vii. 54, 59), and at starting on the march through the wilderness (x. 23).—2. A Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Acts v. 34 ff.). We learn from Acts xxii. 3 that he was the preceptor of St. Paul. He is generally identified with the very celebrated Jewish doctor Gamaliel. This

Gamaliel was son of Rabbi Simeon, and grandson of the celebrated Hillel; he was president of the Sanhedrim under Tiberius, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem.

**GAMES.** Among the Greeks the rage for theatrical exhibitions was such that every city of any size possessed its theatre and stadium. At Ephesus an annual contest was held in honour of Diana. It is probable that St. Paul was present when these games were proceeding. A direct reference to the exhibitions that took place on such occasions is made in 1 Cor. xv. 32. St. Paul's Epistles abound with allusions to the Greek contests, borrowed probably from the Isthmian games, at which he may well have been present during his first visit to Corinth. These contests (2 Tim. iv. 7; 1 Tim. vi. 12) were divided into two classes, the *pancratium*, consisting of boxing and wrestling, and the *pentathlon*, consisting of leaping, running, quoiting, hurling the spear, and wrestling. The competitors (1 Cor. ix. 25; 2 Tim. ii. 5) required a long and severe course of previous training (1 Tim. iv. 8), during which a particular diet was enforced (1 Cor. ix. 25, 27). In the Olympic contests these preparatory exercises extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (Heb. xii. 1), the competitors being the spectacle (1 Cor. iv. 9; Heb. x. 33). The games were opened by the proclamation of a herald (1 Cor. ix. 27), whose office it was to give out the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude. The judge was selected for his spotless integrity (2 Tim. iv. 8): his office was to decide any disputes (Col. iii. 15) and to give the prize (1 Cor. ix. 24; Phil. iii. 14), consisting of a crown (2 Tim. ii. 5, iv. 8) of leaves of wild olive at the Olympic games, and of pine, or at one period, ivy, at the Isthmian games. St. Paul alludes to two only out of the five contests, boxing and running, most frequently to the latter. In boxing (cf. 1 Cor. ix. 26) the hands and arms were bound with the *cestus*, a band of leather studded with nails. The foot-race (2 Tim. iv. 7) was run in the *stadium* (1 Cor. ix. 24), an oblong area, open at one end and rounded in a semicircular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The judge was stationed by the goal (Phil. iii. 14), which was clearly visible from one end of the *stadium* to the other.

**GARDEN.** Gardens in the East, as the Hebrew word indicates, are inclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (Is. v. 5), or walls of stone (Prov. xxiv. 31). For further protection lodges (Is. i. 8; Lam. ii. 6) or watchtowers (Mark xii. 1) were built in them, in which sat the keeper (Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day. The gardens of the Hebrews were planted with flowers and aromatic shrubs (Cant. vi. 2, iv. 16), besides olives, fig-trees, nuts, or walnuts (Cant. vi. 11), pomegranates, and others for domestic use (Ex. xxiii. 11; Jer. xxix. 5; Am. ix. 14). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. xi. 10, and 1 K. xxi. 2. Cucumbers were grown in them (Is. i. 8; Bar. vi. 70), and probably also melons, leeks, onions, and garlick, which are spoken of (Num. xi. 5) as the productions of a neighbouring country. The rose-garden in Jerusalem, said to have been situated westward of the temple mount, is remarkable as having been one of the few gardens which, from the time of the prophets, existed within the city walls. But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil-presses on the slopes of Olivet. In a climate like that of Palestine the neighbourhood of water was an important consideration in selecting the site of a garden. To the old Hebrew poets "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (Is. lviii. 11; Jer. xvii. 8, xxxi. 12). From a neighbouring stream or cistern were supplied the channels or conduits, by which the gardens were intersected, and the water was thus conveyed to all parts (Ps. i. 3; Eccl. ii. 6; Ecclus. xxiv. 30). It is matter of doubt what is the exact meaning of the expression "to water with the foot" in Deut. xi. 10.—The Hebrews made use of gardens as places of burial (John xix. 41). Manasseh and his son Amon were buried in the garden of their palace, the garden of Uzza (2 K. xxi. 18, 26).—The retirement of gardens rendered them favourite places for devotion (Matt. xxvi. 36; John xviii. 1; cf. Gen. xxiv. 63). In the degenerate times of the monarchy they were selected as the scenes of idolatrous worship (Is. i. 29, lxv. 3, lxvi. 17) and images of the idols were probably erected in them.—The traditional gardens and pools of Solomon, supposed to be alluded to in Eccl. ii. 5, 6, are shown in the *Wady Urtās* (i. e. Hortus), about an hour and

a quarter to the south of Bethlehem. The "king's garden," mentioned in 2 K. xxv. 4; Neh. iii. 15; Jer. xxxix. 4, lii. 7, was near the pool of Siloam, at the mouth of the Tyropoeon, north of Bir Eyub, and was formed by the meeting of the valleys of Jehoshaphat and Ben Hinnom.

**GARLICK** (Num. xi. 5), is the Allium Sativum of Linnaeus, which abounds in Egypt.

**GARMENT.** [DRESS.]

**GATE.** The gates and gateways of eastern cities anciently held, and still hold, an important part, not only in the defence but in the public economy of the place. They are thus sometimes taken as representing the city itself (Gen. xxii. 17, xxiv. 60; Deut. xii. 12; Judg. v. 8; Ruth iv. 10; Ps. lxxxvii. 2, cxxii. 2). Among the special purposes for which they were used may be mentioned—

1. As places of public resort (Gen. xix. 1, xxiii. 10, xxxiv. 20, 24; 1 Sam. iv. 18, &c.).
2. Places for public deliberation, administration of justice, or of audience for kings and rulers, or ambassadors (Deut. xvi. 18, xxi. 19, xxv. 7; Josh. xx. 4; Judg. ix. 35, &c.).
3. Public markets (2 K. vii. 1). In heathen towns the open spaces near the gates appear to have been sometimes used as places for sacrifice (Acts xiv. 13; comp. 2 K. xxiii. 8). Regarded therefore as positions of great importance the gates of cities were carefully guarded and closed at nightfall (Deut. iii. 5; Josh. ii. 5, 7; Judg. ix. 40, 44). They contained chambers over the gateway (2 Sam. xviii. 24). The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal, closed with locks and fastened with metal bars (Deut. iii. 5; Ps. cvii. 16; Is. xlv. 1, 2). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. ix. 52). The gateways of royal palaces and even of private houses were often richly ornamented. Sentences from the Law were inscribed on and above the gates (Deut. vi. 9; Is. liv. 12; Rev. xxi. 21). The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (1 K. vi. 34, 35; 2 K. xviii. 16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the temple of fir (1 K. vi. 31, 32, 34; Ez. xli. 23, 24). The figurative gates of pearl and precious stones (Is. liv. 12; Rev. xxi. 21) may be regarded as having their types in the massive stone doors which are found in some of the ancient houses in Syria. These are of single slabs several inches thick, sometimes 10 feet high, and turn on stone pivots above. The parts of the doorway were the threshold (Judg. xix. 27); the side-posts, the lintel (Ex. xii. 7). In the Temple, Le-

vites, and in houses of the wealthier classes, and in palaces, persons were especially appointed to keep the door (Jer. xxxv. 4; 2 K. xii. 9, xxv. 18, &c.).

GATH, one of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant Goliath (1 Sam. xvii. 4, 23). It probably stood upon the conspicuous hill now called *Tell-es-Sâfieh*, upon the side of the plain of Philistia, at the foot of the mountains of Judah; 10 miles E. of Ashdod, and about the same distance S. by E. of Ekron. It is irregular in form, and about 200 ft. high. Gath occupied a strong position (2 Chr. xi. 8) on the border of Judah and Philistia (1 Sam. xxi. 10; 1 Chr. xviii. 1); and from its strength and resources forming the key of both countries, it was the scene of frequent struggles, and was often captured and recaptured (2 Chr. xi. 8, xxvi. 6; 2 K. xii. 17; Am. vi. 2). The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets (Zeph. ii. 4; Zech. ix. 5, 6). It is familiar to the Bible student as the scene of one of the most romantic incidents in the life of king David (1 Sam. xxi. 10-15).

GATH-HE'PHER, or GIT'TAH-HE'PHER, a town on the border of the territory of Zebulun, not far from Japhia, now *Yâfa* (Josh. xix. 12, 13), celebrated as the native place of the prophet Jonah (2 K. xiv. 25). *El-Meshhad*, a village 2 miles E. of *Sefûrieh*, is the ancient Gath-hepher.

GATH-RIM'MON. 1. A city given out of the tribe of Dan to the Levites (Josh. xxi. 24; 1 Chr. vi. 69), situated on the plain of Philistia, apparently not far from Joppa (Josh. xix. 45).—2. A town of the half tribe of Manasseh west of the Jordan, assigned to the Levites (Josh. xxi. 25). The reading Gath-rimmon is probably an error of the transcribers.

GA'ZA (properly *Azzah*), one of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. The secret of this unbroken history is to be found in the situation of Gaza. It is the last town in the S.W. of Palestine, on the frontier towards Egypt. The same peculiarity of situation has made Gaza important in a military sense. Its name means "the strong;" and this was well elucidated in its siege by Alexander the Great, which lasted five months. In Gen. x. 19 it appears, even before the call of Abraham, as a "border" city of the Canaanites. In the conquest of Joshua the territory of Gaza is mentioned as one which

he was not able to subdue (Josh. x. 41, xi. 22, xiii. 3). It was assigned to the tribe of Judah (Josh. xv. 47), and that tribe did obtain possession of it (Judg. i. 18); but they did not hold it long; for soon afterwards we find it in the hands of the Philistines (Judg. iii. 3, xiii. 1, xvi. 1, 21); indeed it seems to have been their capital; and apparently continued through the times of Samuel, Saul, and David to be a Philistine city (1 Sam. vi. 17, xiv. 52, xxxi. 1; 2 Sam. xxi. 15). Solomon became master of "Azzah" (1 K. iv. 24). But in after times the same trouble with the Philistines recurred (2 Chr. xxi. 16, xxvi. 6, xxviii. 18). The passage where Gaza is mentioned in the N. T. (Acts viii. 26) is full of interest. It is the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt. The words "which is desert" have given rise to much discussion. The probability is, that they refer to the road, and are used by the angel to inform PHILIP, who was then in Samaria, on what route he would find the eunuch. Besides the ordinary road from Jerusalem by Ramleh to Gaza, there was another, more favourable for carriages (Acts viii. 28), further to the south through Hebron, and thence through a district comparatively without towns and much exposed to the incursions of people from the desert. The modern *Ghuzzeh* is situated partly on an oblong hill of moderate height, and partly on the lower ground. The climate of the place is almost tropical, but it has deep wells of excellent water. There are a few palm-trees in the town, and its fruit-orchards are very productive. But the chief feature of the neighbourhood is the wide-spread olive-grove to the N. and N.E.

GAZ'ARA, a place frequently mentioned in the wars of the Maccabees, and of great importance in the operations of both parties (1 Macc. ix. 52, xiii. 53, xiv. 7, 33, 34, 36, xv. 28, xvi. 1; 2 Macc. x. 32-36). There is every reason to believe that Gazara was the same place as the more ancient GEZER or GAZER.

GA'ZER, 2 Sam. v. 25; 1 Chr. xiv. 16. [GEZER.]

GE'BA, a city of Benjamin, with "suburbs," allotted to the priests (Josh. xxi. 17; 1 Chr. vi. 60). It is named amongst the first group of the Benjamite towns; apparently those lying near to and along the north boundary (Josh. xviii. 24). Here the name is given as GABA. During the wars of the earlier part of the reign of Saul, Geba was held as a garrison by the Philistines (1 Sam. xiii. 3), but they were ejected by Jonathan. Later in the same campaign we find it referred to to define the position of the two



rocks which stood in the ravine below the garrison of Michmash, in terms which fix Geba on the south and Michmash on the north of the ravine (1 Sam. xiv. 5; the A. V. has here Gibeah). Exactly in accordance with this is the position of the modern village of *Jeba*, which stands picturesquely on the top of its steep terraced hill, on the very edge of the great *Wady Suweinit*, looking northwards to the opposite village, which also retains its old name of *Mäkhmas*.

GE'BAL, a proper name, occurring in Ps. lxxxiii. 7, in connexion with Edom and Moab, Ammon and Amalek, the Philistines and the inhabitants of Tyre. The contexts both of the psalm and of the historical records will justify our assuming the Gebal of the Psalms to be one and the same city with the Gebal of Ezekiel (xxvii. 9), a maritime town of Phoenicia. From the fact that its inhabitants are written "Gibilians" in the Vulg., and "Bibilians" in the LXX., we may infer their identity with the Gibletes, spoken of in connexion with Lebanon by Joshua (xiii. 5), and that of their city with the "Biblus" (or Byblus) of profane literature. It is called *Jebail* by the Arabs, thus reviving the old Biblical name.

GEDALIAH, son of Ahikam (Jeremiah's protector, Jer. xxvi. 24), and grandson of Shaphan the secretary of king Josiah. After the destruction of the Temple, B.C. 588, Nebuchadnezzar departed from Judaea, leaving Gedaliah with a Chaldean guard (Jer. xl. 5) at Mizpah, to govern the vine-dressers and husbandmen (Jer. lli. 16) who were exempted from captivity. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (Jer. xl. 6, 11). He was murdered by Ishmael two months after his appointment.

GE'DER. The king of Geder was one of the 31 kings who were overcome by Joshua on the west of the Jordan (Josh. xii. 13). It is possible that it may be the same place as the Geder named in 1 Chr. iv. 39.

GED'EROTH, a town in the low country of Judah (Josh. xv. 41; 2 Chr. xxviii. 18).

GEDO'R, a town in the mountainous part of Judah (Josh. xv. 58), a few miles north of Hebron. Robinson discovered a *Jedûr* halfway between Bethlehem and Hebron, about two miles west of the road.

GEHA'ZI, the servant or boy of Elisha. He was sent as the prophet's messenger on two occasions to the good Shunammite (2 K. iv.); obtained fraudulently money and garments from Naaman, was miraculously smitten with incurable leprosy, and was dismissed from the prophet's service (2 K. v.). Later in the history he is mentioned as

being engaged in relating to King Joram all the great things which Elisha had done (2 K. viii.).

GEHEN'NA. [HINNOM.]

GEMARI'AH. 1. Son of Shaphan the scribe, and father of Michaiah. He was one of the nobles of Judah, and had a chamber in the house of the Lord, from which Baruch read Jeremiah's alarming prophecy in the ears of all the people, B.C. 606 (Jer. xxxvi.). —2. Son of Hilkiah, was made the bearer of Jeremiah's letter to the captive Jews (Jer. xxix.).

GEMS. [STONES, PRECIOUS.]

GENEALOGY. In Hebrew the term for genealogy or pedigree is "the book of the generations;" and because the oldest histories were usually drawn up on a genealogical basis, the expression often extended to the whole history, as is the case with the Gospel of St. Matthew, where "the book of the generation of Jesus Christ" includes the whole history contained in that Gospel. The promise of the land of Canaan to the seed of Abraham, Isaac and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps any other nation. With Jacob, the founder of the nation, the system of reckoning by genealogies was much further developed. In Gen. xxxv. 22-26, we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Ex. i. 1-5. In Gen. xli. we have an exact genealogical census of the house of Israel at the time of Jacob's going down to Egypt. When the Israelites were in the wilderness of Sinai, their number was taken by Divine command "after their families, by the house of their fathers." According to these genealogical divisions they pitched their tents, and marched, and offered their gifts and offerings, chose spies, and the whole land of Canaan was parcelled out amongst them. When David established the temple services on the footing which continued till the time of Christ, he divided the priests and Levites into courses and companies, each under the family chief. When Hezekiah reopened the temple, and restored the temple services which had fallen into disuse, he reckoned the whole nation by genealogies. When Zerubbabel brought back the captivity from Babylon, one of his first

cares seems to have been to take a census of those that returned, and to settle them according to their genealogies. Passing on to the time of the birth of Christ, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city. Another proof is the existence of our Lord's genealogy in two forms as given by St. Matthew and St. Luke. The mention of Zacharias, as "of the course of Abia," of Elizabeth, as "of the daughters of Aaron," and of Anna the daughter of Phannuel, as "of the tribe of Aser," are further indications of the same thing. From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before. It remains to be said that just notions of the nature of the Jewish genealogical records are of great importance, with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. If any one family or house became extinct, some other would succeed to its place, called after its own chief father. Hence of course a census of any tribe drawn up at a later period, would exhibit different divisions from one drawn up at an earlier. The same principle must be borne in mind in interpreting any particular genealogy. Again, when a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. But then as regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ruth iv. 18-22, or 1 Chr. iii. Of the ascending 1 Chr. vi. 33-43 (A. V.); Ezr. vii. 1-5. Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them. See Gen. xi. 29, xxii. 23, xxv. 1-4, xxxv.

22-26; Ex. vi. 23; Num. xxvi. 33; 1 Chr. ii. 4, 19, 50, 35, &c.

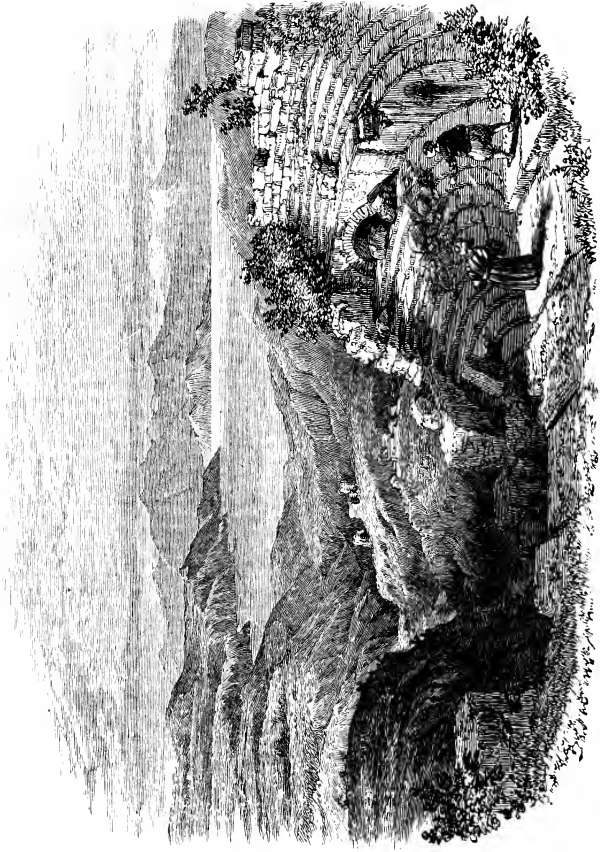
**GENEALOGY OF JESUS CHRIST.** The New Testament gives us the genealogy of but one person, that of our Saviour. The following propositions will explain the true construction of these genealogies:—1. They are both the genealogies of Joseph *i. e.* of Jesus Christ, as the reputed and legal son of Joseph and Mary. 2. The genealogy of St. Matthew is Joseph's genealogy as legal successor to the throne of David. St. Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. The simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of there being two at all. 3. Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph her husband.

**GENERATION.** In the long-lived Patriarchal age a generation seems to have been computed at 100 years (Gen. xv. 16; comp. 13, and Ex. xii. 40); but subsequently the reckoning was the same which has been adopted by other civilised nations, viz., from thirty to forty years (Job xlii. 16). For *generation* in the sense of a *definite* period of time, see Gen. xv. 16; Deut. xxiii. 3, 4, 8, &c. As an *indefinite* period of time:—for *time past*, see Deut. xxxii. 7; Is. lviii. 12; for *time future*, see Ps. xlv. 17, lxxii. 5, &c. Generation is also used to signify the men of an age, or time, as *contemporaries* (Gen. vi. 9; Is. liii. 8); *posterity*, especially in legal formulae (Lev. iii. 17, &c.); *fathers*, or *ancestors* (Ps. xlix. 19).

**GENES'ARETH.** [GENNESARET.]

**GEN'ESIS**, the first book of the Law or Pentateuch, so called from its title in the Septuagint, that is, *Creation*. Respecting its integrity and author, see **PENTATEUCH**. The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. It is a part of the writer's plan to tell us what the Divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish theocracy. He begins with the creation of the world, because the God who created the world and the God who revealed Himself to the fathers is the same God. The book of Genesis has thus a character at once special and universal. It embraces the world; it





SEA OF GENNESARET OR GALILEE.

*To face p. 189.*

speaks of God as the God of the whole human race. But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Five principal persons are the pillars, so to speak, on which the whole superstructure rests: Adam, Noah, Abraham, Isaac, and Jacob.—I. *Adam*. The creation of the world, and the earliest history of mankind (ch. i.-iii.). As yet no divergence of the different families of man.—II. *Noah*. The history of Adam's descendants to the death of Noah (iv.-ix.). Here we have (1) the line of Cain branching off while the history follows the fortunes of Seth, whose descendants are (2) traced in genealogical succession, and in an unbroken line as far as Noah, and (3) the history of Noah himself (vi.-ix.), continued to his death.—III. *Abraham*. Noah's posterity till the death of Abraham (x.-xxv. 18). Here we have (1) the peopling of the whole earth by the descendants of Noah's three sons (xi. 1-9). The history of two of these is then dropped, and (2) the line of Shem only pursued (xi. 10-32) as far as Terah and Abraham, where the genealogical table breaks off. (3) Abraham is now the prominent figure (xii.-xxv. 18). But as Terah had two other sons, Nahor and Haran (xi. 27), some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon (xix. 37, 38), nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly enumerated (xxii. 20-24), chiefly no doubt for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children, there branches off first the line by Ishmael (xxi. 9, &c.), and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (xxv. 1-6, and xxv. 12-18), in order that, being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes.—IV. *Isaac*. Isaac's life (xxv. 19-xxxv. 29), a life in itself retiring and uneventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in ch. xxix., we hear only so much of it as is necessary to throw light on Jacob's history.—V. *Jacob*. The history of Jacob and Joseph (xxxvi. 1). Here, after Isaac's death, we have (1) the genealogy of Esau (xxxvi.), who then drops out of the narrative, in order that (2) the history of the Patriarchs may be carried on without intermission to

the death of Joseph (xxxvii.-l.).—It will be seen that a specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen seed, who were the heirs of the promise and the guardians of the Divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families drop off here and there from the principal stock, their course is briefly indicated. Beyond all doubt, then, we may trace in the book of Genesis a systematic plan.

GENNESARET, SEA OF, called in the O.T. "the Sea of Chinnereth," or "Cinneroth" (Num. xxxiv. 11; Josh. xii. 3), from a town of that name which stood on or near its shore (Josh. xix. 35). At its north-western angle was a beautiful and fertile plain called "Gennesaret" (Matt. xiv. 34; Mark vi. 53), from which the name of the lake was taken. The lake is also called in the N.T. "the sea of Galilee," from the province of Galilee which bordered on its western side (Matt. iv. 18; Mark vii. 31; John vi. 1); and "the sea of Tiberias," from the celebrated city (John vi. 1). Its modern name is *Bahr Tubariyeh*. Most of our Lord's public life was spent in the environs of the Sea of Gennesaret. This region was then the most densely peopled in all Palestine. No less than *nine* cities stood on the very shores of the lake. The sea of Gennesaret is of an oval shape, about thirteen geographical miles long, and six broad. The river Jordan enters it at its northern end, and passes out at its southern end. In fact the bed of the lake is just a lower section of the great Jordan valley. Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean. The scenery is bleak and monotonous. The great depression makes the climate of the shores almost tropical. This is very sensibly felt by the traveller in going down from the plains of Galilee. In summer the heat is intense, and even in early spring the air has something of an Egyptian balminess. The water of the lake is sweet, cool, and transparent; and as the beach is everywhere pebbly it has a beautiful sparkling look. It abounds in fish now as in ancient times.

GENTILES. In the O. T. the Heb. *gôyim* signified the nations, the surrounding nations, *foreigners* as opposed to Israel (Neh. v. 8), and was used with an invidious meaning. In the N. T. it is used as equivalent to Greek. But the A. V. is not consistent in its transla-

tion of the word *Hellen*, sometimes rendering it by "Greek" (Acts xiv. 1, xvii. 4; Rom. i. 16, x. 12), sometimes by "Gentile" (Rom. ii. 9, 10, iii. 9; 1 Cor. x. 32). The latter use of the word seems to have arisen from the almost universal adoption of the Greek language.

GE'RA, one of the "sons," *i. e.* descendants, of Benjamin, enumerated in Gen. xlv. 21, as already living at the time of Jacob's migration into Egypt. He was son of Bela (1 Chr. viii. 3). The text of this last passage is very corrupt; and the different Geras there named seem to reduce themselves into one—the same as the son of Bela. Gera, who is named (Judg. iii. 15) as the ancestor of Ehud, and in 2 Sam. xvi. 5, as the ancestor of Shimei who cursed David, is probably also the same person.

GERAH. [WEIGHTS AND MEASURES.]

GE'RAR, a very ancient city south of Gaza. It occurs chiefly in Genesis (x. 19, xx. 1, xxvi. 16); also incidentally in 2 Chr. xiv. 13, 14. It must have trenched on the "south" or "south country" of later Palestine. From a comparison of xxi. 32 with xxvi. 23, 26, Beersheba would seem to be just on the verge of this territory, and perhaps to be its limit towards the N.E.

GER'GESENES. [GADARA.]

GER'IZIM. On the position of Mount Gerizim, see EBAL. It is an important question whether Gerizim was the mountain on which Abraham was directed to offer his son Isaac (Gen. xxii. 2, and sq.). First, then, let it be observed that it is *not* the mountain, but the district which is there called Moriah, and that *antedecently* to the occurrence which took place "upon one of the mountains" in its vicinity—a consideration which of itself would naturally point to the locality, *already* known to Abraham, as the plain or plains of Moreh, "the land of vision," "the high land;" and therefore consistently "the land of adoration," or "religious worship," as it is variously explained. That all these interpretations are incomparably more applicable to the natural features of Gerizim and its neighbourhood, than to the hillock (in comparison) upon which Solomon built his temple, none can for a moment doubt who have seen both. [MORIAH.] The Samaritans, therefore, through whom the tradition of the true site of Gerizim has been preserved, are probably not wrong when they point out still—as they have done from time immemorial—Gerizim as the hill upon which Abraham's "faith was made perfect." Another tradition of the Samaritans is far less trustworthy; *viz.*, that Mount Gerizim was the spot where Melchisedech met Abraham—though there certainly

was a Salem or Shalem in that neighbourhood (Gen. xxxiii. 18). Lastly, the altar which Jacob built was *not* on Gerizim, as the Samaritans contend, though probably about its base, at the head of the plain between it and Ebal, "in the parcel of a field" which that patriarch purchased from the children of Hamor, and where he spread his tent (Gen. xxxiii. 18-20). Here was likewise his well (John iv. 6), and the tomb of his son Joseph (Josh. xxiv. 32), both of which are still shown.—We now enter upon the second phase in the history of Gerizim. According to Josephus, a marriage contracted between Manasseh, brother of Jaddus, the then high-priest, and the daughter of Sanballat the Cuthæan (comp. 2 K. xvii. 24), having created a great stir amongst the Jews, who had been strictly forbidden to contract alien marriages (Ezr. ix. 2; Neh. xiii. 23), Sanballat, in order to reconcile his son-in-law to this unpopular affinity, obtained leave from Alexander the Great to build a temple upon Mount Gerizim, and to inaugurate a rival priesthood and altar there to those of Jerusalem. "Samaria thenceforth," says Prideaux, "became the common refuge and asylum of the refractory Jews." Gerizim is likewise still to the Samaritans what Jerusalem is to the Jews, and Mecca to the Mahometans.

GER'SHOM. 1. The first-born son of Moses and Zipporah (Ex. ii. 22, xviii. 3). The name is explained in these passages as = "a stranger there," in allusion to Moses' being a foreigner in Midian—"For he said, I have been a stranger (*Ger*) in a foreign land." Its true meaning, taking it as a Hebrew word, is "expulsion." The circumcision of Gershon is probably related in Ex. iv. 25.—2. The form under which the name GERSHON—the eldest son of Levi—is given in several passages of Chronicles, *viz.*, 1 Chr. vi. 16, 17, 20, 43, 62, 71, xv. 7.

GERSHON, the eldest of the three sons of Levi, born before the descent of Jacob's family into Egypt (Gen. xlv. 11; Ex. vi. 16). But, though the eldest born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron. At the census in the wilderness of Sinai the whole number of the males of the sons of Gershon was 7500 (Num. iii. 22), midway between the Kohathites and the Merarites. The sons of Gershon (the Gershonites) had charge of the fabrics of the Tabernacle—the coverings, curtains, hangings, and cords (Num. iii. 25, 26, iv. 25, 26); for the transport of these they had two covered wagons and four oxen (vii. 3, 7). In the encampment their station was behind the Tabernacle, on the west side (Num. iii. 23'.

In the apportionment of the Levitical cities thirteen fell to the lot of the Gershonites. These were in the northern tribes—two in Manasseh beyond Jordan, four in Issachar, four in Asher, and three in Naphtali.

GESHUR, a little principality in the north-eastern corner of Bashan, adjoining the province of Argob (Deut. iii. 14), and the kingdom of Aram (Syria in the A. V.; 2 Sam. xv. 8; comp. 1 Chr. i. 23). It is highly probable that Geshur was a section of the wild and rugged region now called *el-Lejah*. [ARGOB.]

GESH'URI and GESH'URITES. 1. The inhabitants of Geshur (Deut. iii. 14; Josh. xii. 5, xiii. 11).—2. An ancient tribe which dwelt in the desert between Arabia and Philistia (Josh. xiii. 2; 1 Sam. xxvii. 8).

GETHSEM'ANE, a small "farm" (A. V. "place;" Matt. xxvi. 36; Mark xiv. 32), situated across the brook Kedron (John xviii. 1), probably at the foot of Mount Olivet (Luke xxii. 39), to the N.W., and about  $\frac{1}{2}$  or  $\frac{3}{4}$  of a mile English from the walls of Jerusalem. There was a "garden," or rather orchard, attached to it, to which the olive, fig, and pomegranate doubtless invited resort by their hospitable shade. And we know from the Evangelists Luke (xxii. 39) and John (xviii. 2) that our Lord oftentimes resorted thither with his disciples. But Gethsemane has not come down to us as a scene of mirth; it was the scene of the Agony of the Son of God on the evening preceding His Passion. A modern garden, in which are eight venerable olive-trees, and a grotto to the north, detached from it, and in closer connexion with the Church of the Sepulchre of the Virgin, are pointed out as the true Gethsemane. Against the contemporary antiquity of the olive-trees, it has been urged that Titus cut down all the trees round about Jerusalem. The probability would seem to be that they were planted by Christian hands to mark the spot: unless, like the sacred olive of the Acropolis, they may have reproduced themselves.

GEZ'ER, an ancient city of Canaan, whose king, Hiram, or Elam, coming to the assistance of Lachish, was killed with all his people by Joshua (Josh. x. 33, xii. 12). It formed one of the landmarks on the south boundary of Ephraim, between the lower Beth-heron and the Mediterranean (xvi. 3), the western limit of the tribe (1 Chr. vii. 28). It was allotted with its suburbs to the Kohathite Levites (Josh. xxi. 21; 1 Chr. vi. 67); but the original inhabitants were not dispossessed (Judg. i. 29); and even down to the reign of Solomon the Canaanites were still dwelling there, and paying tribute to Israel

(1 K. ix. 16). Ewald takes Gezer and Geshur to be the same. In one place Gob is given as identical with Gezer (1 Chr. xx. 4; comp. 2 Sam. xxi. 18.)

GIANTS. 1. They are first spoken of in Gen. vi. 4, under the name *Nephilim*. We are told in Gen. vi. 1-4 that "there were Nephilim in the earth," and that afterwards the "sons of God" mingling with the beautiful "daughters of men" produced a race of violent and insolent *Gibborim* (A. V. "mighty men"). But who were the parents of these giants? who are "the sons of God"? They were most probably the pious Sethites, though the prevalent opinion both in the Jewish and early Christian Church is that they were angels. It was probably this ancient view which gave rise to the spurious Book of Enoch, and the notion quoted from it by St. Jude (6), and alluded to by St. Peter (2 Pet. ii. 4). 2. THE REPHAIM, a name which frequently occurs. The earliest mention of them is the record of their defeat by Chedorlaomer and some allied kings at Ashteroth Karnaim (Gen. xiv. 5). Extirpated, however, from the east of Palestine, they long found a home in the west (2 Sam. xxi. 18, sq.; 1 Chr. xx. 4). It is probable that they had possessed districts west of the Jordan in early times, since the "Valley of Rephaim" (2 Sam. v. 18; 1 Chr. xi. 15; Is. xvii. 5), a rich valley S.W. of Jerusalem, derived its name from them. They were probably an aboriginal people of which the EMIM, ANAKIM, and ZUZIM were branches.

GIB'BETHON, a town allotted to the tribe of Dan (Josh. xix. 44), and afterwards given with its "suburbs" to the Kohathite Levites (xxi. 23).

GIB'EAH, a word employed in the Bible to denote a "hill." Like most words of this kind it gave its name to several towns and places in Palestine, which would doubtless be generally on or near a hill. They are—1. GIBEAH, a city in the mountain-district of Judah, named with Maon and the southern Carmel (Josh. xv. 57; and comp. 1 Chr. ii. 49, &c.).—2. GIBEATH, is enumerated among the last group of the towns of Benjamin, next to Jerusalem (Josh. xviii. 28). It is generally taken to be the place which afterwards became so notorious as "Gibeah-of-Benjamin" or "of-Saul." But this was five or six miles north of Jerusalem. The name being in the "construct state"—Gibeath and not Gibeah—may it not belong to the following name Kirjath, and denote the hill adjoining that town?—3. The place in which the Ark remained from the time of its return by the Philistines till its removal by David (2 Sam. vi. 3, 4; comp. 1 Sam. vii. 1, 2).—4. GIBEAH-OF-BENJAMIN, first appears in the

tragical story of the Levite and his concubine (Judg. xix., xx.). It was then a "city," with the usual open street or square (Judg. xix. 15, 17, 20), and containing 700 "chosen men" (xx. 15), probably the same whose skill as slingers is preserved in the next verse. In many particulars Gibeah agrees very closely with *Tuleil-el-Fil*, a conspicuous eminence just four miles north of Jerusalem, to the right of the road. We next meet with Gibeah-of-Benjamin during the Philistine wars of Saul and Jonathan (1 Sam. xiii., xiv.). It now bears its full title. As "Gibeah-of-Benjamin" this place is referred to in 2 Sam. xxiii. 29 (comp. 1 Chr. xi. 31), and as "Gibeah" it is mentioned by Hosea (v. 8, ix. 9, x. 9), but it does not again appear in the history. It is, however, almost without doubt identical with—5. GIBEAH-OF-SAUL. This is not mentioned as Saul's city till after his anointing (1 Sam. x. 26), when he is said to have gone "home" to Gibeah. In the subsequent narrative the town bears its full name (xi. 4).—6. GIBEAH-IN-THE-FIELD, named only in Judg. xx. 31, as the place to which one of the "highways" led from Gibeah-of-Benjamin. It is probably the same as Geba. The "meadows of Gaba" (A. V. Gibeah; Judg. xx. 33) have no connexion with the "field," the Hebrew words being entirely different.

GIB'EON, one of the four cities of the Hivites, the inhabitants of which made a league with Joshua (ix. 3-15), and thus escaped the fate of Jericho and Ai (comp. xi. 19). Gibeon lay within the territory of Benjamin (xviii. 25), and with its "suburbs" was allotted to the priests (xxi. 17), of whom it became afterwards a principal station. It retains its ancient name almost intact, *El-Jib*. Its distance from Jerusalem by the main road is as nearly as possible  $6\frac{1}{2}$  miles; but there is a more direct road reducing it to 5 miles.

GIB'EONITES, THE, the people of Gibeon and perhaps also of the three cities associated with Gibeon (Josh. ix. 17)—Hivites; and who on the discovery of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (Josh. ix. 23, 27). Saul appears to have broken this covenant, and in a fit of enthusiasm or patriotism to have killed some and devised a general massacre of the rest (2 Sam. xxi. 1, 2, 5). This was expiated many years after by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah"—as a kind of sacrifice.—in Gibeah, Saul's own town (4, 6, 9).

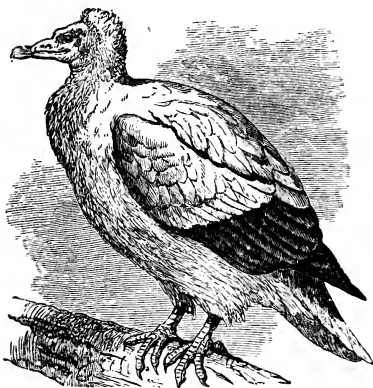
#### GIB'LITES, THE. [GEBAL.]

GID'EON, a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family who lived at Ophrah, a town probably on the west of Jordan (Judg. vi. 15). He was the fifth recorded Judge of Israel, and for many reasons the greatest of them all. When we first hear of him he was grown up and had sons (Judg. vi. 11, viii. 20), and from the apostrophe of the angel (vi. 12) we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to locusts from their terrible devastations, vi. 5) annually destroyed all the produce of Canaan; except such as could be concealed in mountain-fastnesses (vi. 2). It was probably during this disastrous period that the emigration of Elimelech took place (Ruth i. 1, 2). When the angel appeared, Gideon was threshing wheat with a flail in the winepress, to conceal it from the predatory tyrants. His call to be a deliverer, and his destruction of Baal's altar, are related in Judg. vi. After this begins the second act of Gideon's life. Clothed by the Spirit of God (Judg. vi. 34; comp. 1 Chr. xii. 18; Luke xxiv. 49), he blew a trumpet, and was joined by Zebulun, Naphtali, and even the reluctant Asher. Strengthened by a double sign from God, he reduced his army of 32,000 by the usual proclamation (Deut. xx. 8; comp. 1 Macc. iii. 56). By a second test at "the spring of trembling" he again reduced the number of his followers to 300 (Judg. vii. 5, sq.). The midnight attack upon the Midianites, their panic, and the rout and slaughter that followed, are told in Judg. vii. The memory of this splendid deliverance took deep root in the national traditions (1 Sam. xii. 11; Ps. lxxxiii. 11; Is. ix. 4, x. 26; Heb. xi. 32). After this there was a peace of 40 years, and we see Gideon in peaceful possession of his well-earned honours, and surrounded by the dignity of a numerous household (viii. 29-31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (Judg. viii. 18). In this third stage of his life occur alike his most noble and his most questionable acts, viz., the refusal of the monarchy on theocratic grounds, and the irregular consecration of a jewelled ephod formed out of the rich spoils of Midian which proved to the Israelites a temptation to idolatry, although it was doubtless intended for use in the worship of Jehovah.

GIER-EAGLE, an unclean bird mentioned in Lev. xi. 18 and Deut. xiv. 17. There is no reason to doubt that the *râchâm* of the Heb. Scriptures is identical in reality as in



name with the *racham* of the Arabs, viz., the Egyptian vulture.



Egyptian Vulture.

**GI'HON.** 1. The second river of Paradise (Gen. ii. 13). [**EDEN**].—2. A place near Jerusalem, memorable as the scene of the anointing and proclamation of Solomon as king (1 K. i. 33, 38, 45).

**GILALAI'**, one of the priests' sons at the consecration of the wall of Jerusalem (Neh. xii. 36).

**GILBO'A**, a mountain range on the eastern side of the plain of Esdraelon, rising over the city of Jezreel (comp. 1 Sam. xxviii. 4 with xxix. 1). It is only mentioned in Scripture in connexion with one event in Israelitish history, the defeat and death of Saul and Jonathan by the Philistines (1 Sam. xxxi. 1; 2 Sam. i. 6, xxi. 12; 1 Chr. x. 1, 8). Of the identity of Gilboa with the ridge which stretches eastward, from the ruins of Jezreel, no doubt can be entertained. The village is now called *Jelbôu*.

**GIL'EA'D.** 1. A mountainous region bounded from the west by the Jordan, on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon (Gen. xxxi. 21; Deut. iii. 12-17). It is sometimes called "Mount Gilead" (Gen. xxxi. 25), sometimes "the land of Gilead" (Num. xxxii. 1); and sometimes simply "Gilead" (Ps. lx. 7; Gen. xxxvii. 25); but a comparison of the several passages shows that they all mean the same thing. The name Gilead, as is usual in Palestine, describes the physical aspect of the country. It signifies "a hard rocky region." The statements in Gen. xxxi. 48, are not opposed to this etymology. The old name of the district

**Sa. D. B.**

was Gilead, but by a slight change in the pronunciation, the radical letters being retained, the meaning was made beautifully applicable to the "heap of stones" Jacob and Laban had built up—"the heap of witness." Those acquainted with the modern Arabs and their literature will see how intensely such a play upon the word would be appreciated by them. The mountains of Gilead have a real elevation of from two to three thousand feet; but their apparent elevation on the western side is much greater, owing to the depression of the Jordan valley, which averages about 1000 feet. Their outline is singularly uniform, resembling a massive wall running along the horizon. The name Galaad occurs several times in the history of the Maccabees (1 Macc. v. 9, sq.).—2. Possibly the name of a mountain west of the Jordan, near Jezreel (Judg. vii. 3). We are inclined, however, to think that the true reading in this place should be **GILBOA**.—3. Son of Machir, grandson of Manasseh (Num. xxvi. 29, 30).—4. The father of Jephthah (Judg. xi. 1, 2).

**GIL'EADITES**, THE (Judg. xii. 4, 5; Num. xxvi. 29; Judg. x. 3), a branch of the tribe of Manasseh, descended from Gilead. There appears to have been an old standing feud between them and the Ephraimites, who taunted them with being deserters.

**GIL'GAL.** 1. The site of the first camp of the Israelites on the west of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which had been taken from the bed of the stream (Josh. iv. 19, 20, comp. 3); where also they kept their first passover in the land of Canaan (v. 10). It was in the "end of the east of Jericho" (A.V. "in the east border of Jericho") apparently on a hillock or rising ground (v. 3, comp. 9) in the Arboth-Jericho (A. V. "the plains"), that is, the hot depressed district of the Ghor which lay between the town and the Jordan (v. 10). We again encounter Gilgal in the time of Saul, when it seems to have exchanged its military associations for those of sanctity. We again have a glimpse of it, some sixty years later, in the history of David's return to Jerusalem (2 Sam. xix.). Its site is uncertain.—But, 2. it was certainly a distinct place from the Gilgal which is connected with the last scene in the life of Elijah, and with one of Elisha's miracles (2 K. ii.). The mention of Baal-shalisha (iv. 42) gives a clue to its situation, when taken with the notice of Eusebius, that that place was fifteen miles from Diospolis (Lydda) towards the north. In that very position stand now the ruins bearing the name of *Jiljileh*, i. e. Gilgal.—3. The "KING OF THE NATIONS OF

GILGAL," or rather perhaps the "king of Goim-at-Gilgal," is mentioned in the catalogue of the chiefs overthrown by Joshua (Josh. xii. 23).—4. A Gilgal is spoken of in Josh. xv. 7, in describing the north border of Judah.

GI'LOH, a town in the mountainous part of Judah, named in the first group, with Debir and Eshtemoh (Josh. xv. 51); it was the native place of the famous Ahithophel (2 Sam. xv. 12).

GIRDLE, an essential article of dress in the East, and worn both by men and women. The common girdle was made of leather (2 K. i. 8; Matt. iii. 4), like that worn by the Bedouins of the present day. A finer girdle was made of linen (Jer. xiii. 1; Ez. xvi. 10), embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13, xv. 6), and frequently studded with gold and precious stones or pearls. The manufacture of these girdles formed part of the employment of women (Prov. xxxi. 24). The girdle was fastened by a clasp of gold or silver, or tied in a knot so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins (Is. v. 27, xi. 5). The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Prov. xxxi. 17). The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3). Hence girding up the loins denotes preparation for battle or for active exertion. In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow (Is. iii. 24, xxii. 12). In consequence of the costly materials of which girdles were made, they were frequently given as presents (1 Sam. xviii. 4; 2 Sam. xviii. 11). They were used as pockets, as among the Arabs still, and as purses, one end of the girdle being folded back for the purpose (Matt. x. 9; Mark vi. 8). The girdle worn by the priests about the close-fitting tunic (Ex. xxviii. 39, xxxix. 29), is described by Josephus as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. It was about four fingers broad, and was wrapped several times round the priest's body, the ends hanging down to the feet. The "curious girdle" (Ex. xxviii. 8) was made of the same materials and colours as the ephod, that is of "gold, blue, and purple, and scarlet, and fine twined linen." Josephus describes it as sewn to the breastplate. After passing once round it was tied in front upon the seam, the ends hanging down.

GIR'GASHITES, THE, one of the nations who were in possession of Canaan before the entrance thither of the children of Israel (Gen. x. 16, xv. 21; Deut. vii. 1; Josh. iii. 10, xxiv. 11; 1 Chr. i. 14; Neh. ix. 8).

GITTA'IM. [GITTITES.]

GIT'TITES, the 600 men who followed David from Gath, under Ittai the Gittite (2 Sam. xv. 18, 19), and who probably acted as a kind of body-guard. Obed-edom "the Gittite" may have been so named from the town of Gittaim in Benjamin (2 Sam. iv. 3; Neh. xi. 33), or from Gath-rimmon.

GIT'TITH, a musical instrument, by some supposed to have been used by the people of Gath; and by others to have been employed at the festivities of the vintage (Ps. viii., lxxxi., lxxxiv.).

GLASS. The Heb. word occurs only in Job xxviii. 17, where in A. V., it is rendered "crystal." In spite of the absence of specific allusion to glass in the sacred writings, the Hebrews must have been aware of the invention. From paintings representing the process of glass-blowing which have been discovered at Beni-Hassan, and in tombs at other places, we know that the invention is at least as remote as the age of Osirtasen the first (perhaps a contemporary of Joseph), 3500 years ago. Fragments too of wine-vases as old as the Exodus have been discovered in Egypt. The art was also known to the ancient Assyrians. In the N. T. glass is alluded to as an emblem of brightness (Rev. iv. 6, xv. 2, xxi. 18).

GLEANNING. The gleaning of fruit trees, as well as of cornfields, was reserved for the poor. [CORNER.]

GLEDE, the old name for the common kite (*milvus ater*) occurs only in Deut. xiv. 13 among the unclean birds of prey.

GNAT, mentioned only in the proverbial expression used by our Saviour in Matt. xxiii. 24.

GOAD (Judg. iii. 31; 1 Sam. xiii. 21). But the Hebrew word in the latter passage probably means the point of the *ploughshare*. The former word does probably refer to the goad, the long handle of which might be used as a formidable weapon. The instrument, as still used in the countries of southern Europe and western Asia, consists of a rod about eight feet long, brought to a sharp point and sometimes cased with iron at the head.

GOAT. There appear to be two or three varieties of the common goat (*Hircus aegrus*) at present bred in Palestine and Syria, but whether they are identical with those which were reared by the ancient Hebrews it is not possible to say. The most marked varieties are the Syrian goat (*Capra Mam-*

*brica*, Linn.), and the Angora goat (*Capra Angorensis*, Linn.), with fine long hair. As to the "wild goats" (1 Sam. xxiv. 2; Job xxxix. 1, and Ps. civ. 18) it is not at all improbable that some species of *ibex* is denoted.



Long-eared Syrian goat.

#### GOAT, SCAPE. [ATONEMENT, DAY OF.]

GOB, a place mentioned only in 2 Sam. xxi. 18, 19, as the scene of two encounters between David's warriors and the Philistines. In the parallel account in 1 Chr. xx. 4, the name is given as GEZER.

GOD. Throughout the Hebrew Scriptures two chief names are used for the one true divine Being—ELOHIM, commonly translated *God* in our Version, and JEHOVAH, translated *Lord*. ELOHIM is the plural of ELOAH (in Arabic *Allah*), a form which occurs only in poetry and a few passages of later Hebrew (Neh. ix. 17; 2 Chr. xxxii. 15). It is also formed with the pronominal suffixes, as ELOI, *my God*, with the dependent genitive, and with an epithet, in which case it is often used in the short form, EL (a word signifying *strength*), as in EL-SHADDAI, *God Almighty*, the name by which God was specially known to the patriarchs (Gen. xvii. 1, xxviii. 3; Ex. vi. 3). The etymology is uncertain, but it is generally agreed that the primary idea is that of *strength, power to effect*; and that it properly describes God in that character in which He is exhibited to all men in His works, as the creator, sustainer, and su-

preme governor of the world. Hence it is used to denote any being believed in and worshipped as God; but in the sense of a heathen deity, or a divine being spoken of indefinitely, the singular is most often used, and the plural is employed, with the strict idea of number, for the collective objects of polytheistic worship, *the gods, the gods of the heathen*. It is also used for any being that strikes an observer as god-like (Sam. xxviii. 13), and for kings, judges, and others endowed with authority from God (Psalm lxxxii. 1, 6, viii. 6, xcvi. 7, &c.; Ex. xxi. 6, xxii. 7, 8). The short form *EL* is used for a *hero*, or *mighty man*, as Nebuchadnezzar (Ezek. xxxi. 11), a sense derived at once from the meaning of *strength*. The plural form of ELOHIM has given rise to much discussion. The fanciful idea, that it referred to the *Trinity of Persons* in the Godhead, hardly finds now a supporter among scholars. It is either what grammarians call *the plural of majesty*, or it denotes *the fullness of divine strength, the sum of the powers* displayed by God. JEHOVAH denotes specifically the one true God, whose people the Jews were, and who made them the guardians of His truth. The name is never applied to a false god, nor to any other being, except ONE, the ANGEL-JEHOVAH, who is thereby marked as one with God, and who appears again in the New Covenant as "God manifested in the flesh." Thus much is clear; but all else is beset with difficulties. At a time too early to be traced, the Jews abstained from pronouncing the name, for fear of its irreverent use. The custom is said to have been founded on a strained interpretation of Lev. xxiv. 16; and the phrase there used, "THE NAME" (*Shema*), is substituted by the Rabbis for the unutterable word. They also call it "the name of four letters" (יהוה), "the great and terrible name," "the peculiar name," "the separate name." In reading the Scriptures, they substituted for it the word ADONAI (*Lord*), from the translation of which by Κύριος in the LXX., followed by the Vulgate, which uses *Dominus*, we have got the LORD of our Version. Our translators have, however, used JEHOVAH in four passages (Ex. vi. 3; Psalm lxxxiii. 18; Is. xii. 2, xxvi. 4), and in the compounds, *Jehovah-Jireh, Jehovah-Nissi, and Jehovah-Shalom* (*Jehovah shall see, Jehovah is my Banner, Jehovah is Peace*, Gen. xxii. 14; Ex. xvii. 15; Judges vi. 24); while the similar phrases *Jehovah-Tsidkenu* and *Jehovah-Shammah* are translated, "the LORD our righteousness," and "the LORD is there" (Jer. xxiii. 6, xxxiii. 16; Ezek. xlvi. 35). In one passage the abbreviated form JAH is retained (Psalm lxviii. 4). The

substitution of the word LORD is most unhappy; for, while it in no way represents the meaning of the sacred name, the mind has constantly to guard against a confusion with its lower uses, and, above all, the direct personal bearing of the name on the revelation of God through the whole course of Jewish history is kept injuriously out of sight. The key to the *meaning* of the name is unquestionably given in God's revelation of Himself to Moses by the phrase "I AM THAT I AM," in connexion with the statement, that He was now first revealed by his name JEHOVAH (Ex. iii. 14, vi. 3). Without entering here upon questions of Hebrew philology, we must be content to take as established the etymological connexion of the name *Jehovah* with the Hebrew substantive verb, with the inference that it expresses the essential, eternal, unchangeable *Being* of Jehovah. But more, it is not the expression only, or chiefly, of an *absolute* truth: it is a *practical* revelation of God, in His essential, unchangeable relation to His chosen people, the basis of His *Covenant*. This is both implied in the occasion on which it is revealed to Moses, and in the fifteenth verse of Ex. iii. And here we find the solution of a difficulty raised by Ex. vi. 3, as if it meant that the name *Jehovah* had not been known to the patriarchs. There is abundant evidence to the contrary. As early as the time of Seth, "men began to call on the name of Jehovah" (Gen. iv. 25). The name is used by the patriarchs themselves (Gen. xviii. 14; xxiv. 40; xxvi. 28; xxviii. 21). It is the basis of titles, like *Jehovah-Jireh*, and of proper names, like *Moriah* and *Jochebed*. Indeed, the same reasoning would prove that the patriarchs did not know God as *Elohim*, but exclusively as *El-Shaddai*. But, in fact, the word *name* is used here, as elsewhere, for the attributes of God. He was about, for the first time, fully to reveal that aspect of His character which the name implied.

#### GOG. [MAGOG.]

GO'LAN, a city of Bashan (Deut. iv. 43) allotted out of the half tribe of Manasseh to the Levites (Josh. xxi. 27), and one of the three cities of refuge east of the Jordan (xx. 8). Its very site is now unknown. It gave its name to the province of Gaulanitis, which is frequently mentioned by Josephus. It lay east of Galilee, and north of Gadarit [GADARA]. The Jordan from the Sea of Galilee to its fountains at Dan and Caesarea-Philippi, formed its western boundary. It corresponds to the modern province of *Jaulân* (which is the Arabic form of the Hebrew Golan). The greater part of Gaulanitis is a

flat and fertile table-land, well watered, and clothed with luxuriant grass.

GOLD, the most valuable of metals, from its colour, lustre, weight, ductility, and other useful properties. Hence it is used as an emblem of purity (Job xxiii. 10) and nobility (Lam. iv. 1). Gold was known from the very earliest times (Gen. ii. 11). It was at first chiefly used for ornaments, &c. (Gen. xxiv. 22). Coined money was not known to the ancients till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes. (Comp. Gen. xliii. 21.) Gold was extremely abundant in ancient times (1 Chr. xxii. 14; 2 Chr. i. 15, ix. 9; Nah. ii. 9; Dan. iii. 1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, &c. (1 K. vi. 22, x. passim; Cant. iii. 9, 10; Esth. i. 6; Jer. x. 9). The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (1 K. ix. 26, x. 1; Job xxviii. 16). Other gold-bearing countries were Uphaz (Jer. x. 9; Dan. x. 5) and Parvaim (2 Chr. iii. 6). Metallurgic processes are mentioned in Ps. lxxvi. 10; Prov. xvii. 3, xxvii. 21; and in Is. xlvi. 6, the trade of goldsmith (cf. Judg. xvii. 4) is alluded to in connexion with the overlaying of idols with gold-leaf.

GOL'GOTHA, the Hebrew name of the spot at which our Lord was crucified (Matt. xxvii. 33; Mark xv. 22; John xix. 17). By these three Evangelists it is interpreted to mean the "place of a skull." St. Luke's words are really as follows—"the place which is called 'a skull'"—not, as in the other Gospels, "of a skull," thus employing the Greek term exactly as they do the Hebrew one. Two explanations of the name are given: (1) that it was a spot where executions ordinarily took place, and therefore abounded in skulls. Or (2) it may come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common phrase—for which there is no direct authority—"Mount Calvary." Whichever of these is the correct explanation, Golgotha seems to have been a known spot.

GOLI'ATH, a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel (1 Sam. xvii.). He was possibly descended from the old Rephaim [GIANTS], of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deut. ii. 20, 21; 2 Sam. xxi. 22). His height was "six cubits and a span," which, taking the cubit at 21 inches, would make him 10½ feet high.

But the LXX. and Josephus read "four cubits and a span." The scene of his combat with David was the Valley of the Terebinth, between Shochoh and Azekah, probably among the western passes of Benjamin, although a confused modern tradition has given the name of *Ain Jahlood* (spring of Goliath) to the spring of Harod (Judg. vii. 1). In 2 Sam. xxi. 19, we find that another Goliath of Gath was slain by Elhanan, also a Bethlehemite.

GO'MER, the eldest son of Japheth, and the father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3). His name is subsequently noticed but once (Ez. xxxviii. 6) as an ally or subject of the Scythian king Gog. He is generally recognised as the progenitor of the early Cimmericians, of the latter Cimbri and the other branches of the Celtic family, and of the modern Gael and Cymry, the latter preserving, with very slight deviation, the original name.

GOMOR'RAH, in the N. T. written GOMOR'RAH, one of the five "cities of the plain," or "vale of Siddim," that under their respective kings joined battle there with Chedorlaomer (Gen. xiv. 2-8) and his allies, by whom they were discomfited till Abraham came to the rescue. Four out of the five were afterwards destroyed by the Lord with fire from heaven (Gen. xix. 23-29). One of them only, Zoar or Bela, which was its original name, was spared at the request of Lot, in order that he might take refuge there. Of these Gomorrah seems to have been only second to Sodom in importance, as well as in the wickedness that led to their overthrow. What that atrocity was may be gathered from Gen. xix. 4-8. Their geographical position is discussed under Sodom.

GOPHER WOOD, only once in Gen. vi. 14. Two principal conjectures have been proposed:—1. That the "trees of Gopher" are any trees of the resinous kind, such as pine, fir, &c. 2. That Gopher is cypress.

GO'SHEN, the name of a part of Egypt where the Israelites dwelt for the whole period of their sojourn in that country. It is usually called the "land of Goshen," but also Goshen simply. It appears to have borne another name, "the land of Rameses" (Gen. xlvii. 11), unless this be the name of a district of Goshen. It was between Joseph's residence at the time and the frontier of Palestine, and apparently the extreme province towards that frontier (Gen. xlvii. 29). The results of an examination of Biblical evidence are that the land of Goshen lay between the eastern part of the ancient Delta and the western border of Palestine, that it

was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites; that it was a pasture-land, especially suited to a shepherd-people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians. These indications seem to indicate the *Wādi-t-Tumeylāt*, the valley along which anciently flowed the canal of the Red Sea.

GOSPELS. The name Gospel (from *god* and *spell*, Angl. Sax. *good message* or *news*, which is a translation of the Greek *εὐαγγέλιον*) is applied to the four inspired histories of the life and teaching of Christ contained in the New Testament, of which separate accounts are given in their place. They were all composed during the latter half of the first century: those of St. Matthew and St. Mark some years before the destruction of Jerusalem; that of St. Luke probably about A.D. 64; and that of St. John towards the close of the century. Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted. As a matter of literary history, nothing can be better established than the genuineness of the Gospels. On comparing these four books one with another, a peculiar difficulty claims attention, which has had much to do with the controversy as to their genuineness. In the fourth Gospel the narrative coincides with that of the other three in a few passages only. Putting aside the account of the Passion, there are only three facts which John relates in common with the other Evangelists. Two of these are, the feeding of the five thousand, and the storm on the Sea of Galilee (ch. vi.). The third is the anointing of His feet by Mary. Whilst the others present the life of Jesus in Galilee, John follows him into Judaea; nor should we know, but for him, that our Lord had journeyed to Jerusalem at the prescribed feasts. The received explanation is the only satisfactory one, namely, that John, writing last, at the close of the first century, had seen the other Gospels, and purposely abstained from writing anew what they had sufficiently recorded.—In the other three Gospels there is a great amount of agreement. If we suppose the history that they contain to be divided into sections, in 42 of these all the three narratives coincide, 12 more are given by Matthew and Mark only, 5 by Mark and Luke only, and 14 by Matthew and Luke. To these must be added 5 peculiar to Matthew, 2 to Mark, and 9 to Luke; and the enumeration is complete. But this applies only to general coincidence as to the facts narrated: the

amount of verbal coincidence, that is, the passages either verbally the same, or coinciding in the use of many of the same words, is much smaller. Various theories have been proposed to account for this phenomenon.

(1). The first and most obvious suggestion would be, that the narrators made use of each other's work. Accordingly many have endeavoured to ascertain which Gospel is to be regarded as the first; which is copied from the first; and which is the last, and copied from the other two. But the theory in its crude form is in itself most improbable; and the wonder is that so much time and learning have been devoted to it. It assumes that an Evangelist has taken up the work of his predecessor, and, without substantial alteration, has made a few changes in form, a few additions and retrenchments, and has then allowed the whole to go forth under his name. (2). The supposition of a common original from which the three Gospels were drawn, each with more or less modification, would naturally occur to those who rejected the notion that the Evangelists had copied from each other. But if all the Evangelists had agreed to draw from a common original, it must have been widely if not universally accepted in the Church; and yet there is no record of its existence. If the work was of high authority, it would have been preserved, or at least mentioned; if of lower authority, it could not have become the basis of three canonical Gospels. (3). There is another supposition to account for these facts. It is probable that none of the Gospels was written until many years after the day of Pentecost on which the Holy Spirit descended on the assembled disciples. From that day commenced at Jerusalem the work of preaching the Gospel and converting the world. Now their preaching must have been, from the nature of the case, in great part historical; it must have been based upon an account of the life and acts of Jesus of Nazareth. Nor is there anything unnatural in the supposition that the Apostles intentionally uttered their witness in the same order, and even, for the most part, in the same form of words. It is supposed, then, that the portions of the three Gospels which harmonise most exactly owe their agreement to the fact that the apostolic preaching had already clothed itself in a settled or usual form of words, to which the writers inclined to conform without feeling bound to do so; and the differences which occur, often in the closest proximity to the harmonies, arise from the feeling of independence with which each wrote what he had seen and heard, or, in the case of Mark

and Luke, what apostolic witnesses had told him.

GOULD. 1. *Kikáyōn* only in Jon. iv. 6-10. The plant, which is intended by this word, and which afforded shade to the prophet Jonah before Nineveh, is the *Ricinus communis*, or castor-oil plant, which, formerly a native of Asia, is now naturalised in America, Africa, and the south of Europe. This plant varies considerably in size, being in India a tree, but in England seldom attaining a greater height than three or four feet. The leaves are large and palmate, with serrated lobes, and would form an excellent shelter for the sun-stricken prophet. The seeds contain the oil so well known under the name of "castor-oil," which has for ages been in high



Castor-oil plant.

repute as a medicine. 2. With regard to the "wild gourds" (*pakkū'ōth*) of 2 K. iv. 39, which one of "the sons of the prophets" gathered ignorantly, supposing them to be good for food, there can be no doubt that it is a species of the gourd tribe (*Cucurbitaceae*), which contains some plants of a very bitter and dangerous character. As several kinds of *Cucurbitaceae*, such as melons, pumpkins, &c., are favourite articles of refreshing food amongst the Orientals, we can easily understand the cause of the mistake.

GO'ZAN seems in the A. V. of 1 Chr. v. 26,

to be the name of a river; but in Kings (2 K. xvii. 6, and xviii. 11) it is evidently applied not to a river but a country. Gozan was the tract to which the Israelites were carried away captive by Pul, Tiglath-Pileser, and Shalmaneser, or possibly Sargon. It is probably identical with the *Gauzanitis* of Ptolemy, and may be regarded as represented by the Mygdonia of other writers. It was the tract watered by the Habor, the modern *Khabour*, the great Mesopotamian affluent of the Euphrates.

GRAPE. [VINE.]

GRASS. This is the ordinary rendering of the Hebrew word *châtsir* (1 K. xviii. 5; Job xl. 5, Ps. civ. 14; Is. xv. 6). As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job viii. 12; Ps. xxxvii. 2), and also of the brevity of human life (Is. xl. 6, 7; Ps. xc. 5).

GRASSHOPPER. [LOCUST.]

GRAVE. [BURIAL.]

GREECE, GREEKS, GRECIANS. The histories of Greece and Palestine are little connected with each other. In Gen. x. 2-5 Moses mentions the descendants of Javan as peopling the isles of the Gentiles; and when the Hebrews came into contact with the Ionians of Asia Minor, and recognized them as the long-lost islanders of the western migration, it was natural that they should mark the similarity of sound between *Javan* and *Iones*. Accordingly the O. T. word which is *Grecia*, in A. V. *Greece*, *Greeks*, &c., is in Hebrew *Javan* (Joel iii. 6; Dan. viii. 21): the Hebrew, however, is sometimes retained (Is. lxvi. 19; Ez. xxvii. 13). The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-merchants. About B.C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joel iii. 6); and in Ez. xxvii. 13 the Greeks are mentioned as bartering their brazen vessels for slaves. Prophetic notice of Greece occurs in Dan. viii. 21, &c., where the history of Alexander and his successors is rapidly sketched. Zechariah (ix. 13) foretells the triumphs of the Macabees against the Graeco-Syrian empire, while Isaiah looks forward to the conversion of the Greeks, amongst other Gentiles, through the instrumentality of Jewish missionaries (Is. lxvi. 19). In 1 Macc. xii. 5-23 we have an account of an embassy and letter sent by the Lacedaemonians to the Jews. The most remarkable feature in the transaction is the claim which the Lacedaemonians prefer to kindred with the Jews, and which Areus pro-

fesses to establish by reference to a book. The name of the country, Greece, occurs once in N. T. (Acts xx. 2), as opposed to Macedonia. [GENTILES.]

GKEYHOUND. The translation in the text of the A. V. (Prov. xxx. 31) of the Hebrew words *zarzir mothnayin*, i. e. "one girt about the loins." Various are the opinions as to what animal "comely in going" is here intended. Some think "a leopard," others "an eagle," or "a man girt with armour," or "a zebra," or "a war-horse girt with trappings." But perhaps the word means "a wrestler," when girt about the loins for a contest.

GRINDING. [MILL.]

GROVE. A word used in the A. V., with two exceptions, to translate the mysterious Hebrew term *Asherah*, which is not a grove, but probably an idol or image of some kind. [ASHERAH.] It is also probable that there was a connexion between this symbol or image, whatever it was, and the sacred symbolic tree, the representation of which occurs so frequently on Assyrian sculptures, and is figured below.—2. The two exceptions noticed



Sacred Symbolic Tree of the Assyrians.

above are Gen. xxi. 33, and 1 Sam. xxii. 6 (margin). In the religions of the ancient heathen world groves play a prominent part. In the old times altars only were erected to the gods. It was thought wrong to shut up the gods within walls, and hence trees were the first temples; and from the earliest times groves are mentioned in connexion with religious worship (Gen. xii. 6, 7, xiii. 18; Deut. xi. 30; A. V. "plain"). The groves were generally found connected with temples, and often had the right of affording an asylum. Some have supposed that even the Jewish Temple had an enclosure planted with palm and cedar (Ps. xcii. 12, 13) and olive

(Ps. lii. 8), as the mosque which stands on its site now has. This is more than doubtful; but we know that a celebrated oak stood by the sanctuary at Shechem (Josh. xxiv. 26; Judg. ix. 6). There are in Scripture many memorable trees: *e. g.* Allon-bachuth (Gen. xxxv. 8), the tamarisk in Gibeah (1 Sam. xxii. 6), the terebinth in Shechem (Jos. xxiv. 26) under which the law was set up, the palm-tree of Deborah (Judg. iv. 5), the terebinth of enchantments (Judg. ix. 37), the terebinth of wanderers (Judg. iv. 11), and others (1 Sam. xiv. 2, x. 3, sometimes "plain" in A. V.). This observation of particular trees was among the heathen extended to a regular worship of them.

**HAB'AKKUK**, the eighth in order of the minor prophets. Of the facts of the prophet's life we have no certain information. He probably delivered his prophecy about the 12th or 13th year of Josiah (b.c. 630 or 629). The prophet commences by announcing his office and important mission (i. 1). He bewails the corruption and social disorganization by which he is surrounded, and cries to Jehovah for help (i. 2-4). Next follows the reply of the Deity, threatening swift vengeance (i. 5-11). The prophet, transferring himself to the near future foreshadowed in the divine threatenings, sees the rapacity and boastful impiety of the Chaldean hosts, but, confident that God has only employed them as the instruments of correction, assumes (ii. 1) an attitude of hopeful expectancy, and waits to see the issue. He receives the divine command to write in an enduring form the vision of God's retributive justice, as revealed to his prophetic eye (ii. 2, 3). The doom of the Chaldeans is first foretold in general terms (ii. 4-6), and the announcement is followed by a series of denunciations pronounced upon them by the nations who had suffered from their oppression (ii. 6-20). The strophical arrangement of these "woes" is a remarkable feature of the prophecy. The whole concludes with the magnificent Psalm in chap. iii., a composition unrivalled for boldness of conception, sublimity of thought, and majesty of diction.

**HABERGEON**, a coat of mail covering the neck and breast. [ARMS, p. 45.]

**HA'BOR**, the "river of Gozan" (2 K. xvii. 6, and xviii. 11), is identified beyond all reasonable doubt with the famous affluent of the Euphrates, Aborrhás and Chaboras by ancient writers, and now *Khabour*.

**HA'DAD**, originally the indigencous appellation of the Sun among the Syrians, and thence transferred to the king, as the highest of

earthly authorities. The title appears to have been an official one, like Pharaoh. It is found occasionally in the altered form Hadar (Gen. xxv. 15, xxxvi. 39, compared with 1 Chr. i. 30, 50).—1. Son of Ishmael (Gen. xxv. 15; 1 Chr. i. 30).—2. A king of Edom who gained an important victory over the Midianites on the field of Moab (Gen. xxxvi. 35; 1 Chr. i. 46).—3. Also a king of Edom, with Pau for his capital (1 Chr. i. 50).—4. A member of the royal house of Edom (1 K. xi. 14 ff.). In his childhood he escaped the massacre under Joab, in which his father appears to have perished, and fled with a band of followers into Egypt. Pharaoh, the predecessor of Solomon's father-in-law, treated him kindly, and gave him his sister-in-law in marriage. After David's death Hadad resolved to attempt the recovery of his dominion: Pharaoh in vain discouraged him, and upon this he left Egypt and returned to his own country.

**HADADE'ZER** (2 Sam. viii. 3-12; 1 K. xi. 23). [HADAREZER.]

**HA'DAR**. [HADAD.]

**HADARE'ZER**, son of Rehob (2 Sam. viii. 3), the king of the Aramite state of Zobah, who was defeated by David, and defeated with great loss both of chariots, horses, and men (1 Chr. xviii. 3, 4). After the first repulse of the Ammonites and their Syrian allies by Joab, Hadarezer sent his army to the assistance of his kindred the people of Maachah, Rehob, and Ishtob (1 Chr. xix. 16; 2 Sam. x. 15, comp. 8). Under the command of Shophach, or Shobach, the captain of the host, they crossed the Euphrates, joined the other Syrians, and encamped at a place called Helam. David himself came from Jerusalem to take the command of the Israelite army. As on the former occasion, the rout was complete.

**HAD'ASHAH**, one of the towns of Judah, in the maritime low country (Josh. xv. 37 only), probably the ADASA of the Maccabaeon history.

**HADAS'SAH**, probably the earlier name of Esther (Esth. ii. 7).

**HAD'ORAM**, the form assumed in Chronicles by the name of the intendant of taxes under David, Solomon, and Rehoboam (2 Chr. x. 18). In Kings the name is given in the longer form of ADONIRAM, but in Samuel (2 Sam. xx. 24) as ADORAM.

**HA'GAR**, an Egyptian woman, the handmaid, or slave, of Sarah (Gen. xvi. 1), whom the latter gave as a concubine to Abraham, after he had dwelt ten years in the land of Canaan and had no children by Sarah (xvi. 2 and 3). That she was a bondwoman is stated both in the O. T. and in the N. T., in



the latter as part of her typical character. It is recorded that "when she saw that she had conceived, her mistress was despised in her eyes" (4), and Sarah, with the anger, we may suppose, of a free woman, rather than of a wife, reproached Abraham for the results of her own act. Hagar fled, turning her steps towards her native land through the great wilderness traversed by the Egyptian road. By the fountain in the way to Shur, the angel of the Lord found her, charged her to return and submit herself under the hands of her mistress, and delivered the remarkable prophecy respecting her unborn child, recorded in ver. 10-12. On her return, she gave birth to Ishmael, and Abraham was then eighty-six years old. Mention is not again made of Hagar in the history of Abraham until the feast at the weaning of Isaac, when "Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking;" and in exact sequence with the first flight of Hagar, we now read of her expulsion. The verisimilitude, oriental exactness, and simple beauty of this story are internal evidences attesting its truth, apart from all other evidence. The name of Hagar occurs elsewhere only when she takes a wife to Ishmael (xxi. 21); and in the genealogy (xxv. 12). St. Paul refers to her as the type of the old covenant, likening her to Mount Sinai, the Mount of the Law (Gal. iv. 22 seqq.).

HA'GARENES, HA'GARITES, a people dwelling to the east of Palestine, with whom the tribe of Reuben made war in the time of Saul (1 Chr. v. 10, 18-20). The same people, as confederate against Israel, are mentioned in Ps. lxxxiii. 6. It is generally believed that they were named after Hagar, and that the important town and district of *Hejer*, on the borders of the Persian Gulf, represents them.

HA'GAI, the tenth in order of the Minor Prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage both history and tradition are alike silent; but it is more than probable that he was one of the exiles who returned with Zerubbabel and Joshua. The rebuilding of the temple, which was commenced in the reign of Cyrus (B.C. 535), was suspended during the reigns of his successors, Cambyzes and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. On the accession of Darius Hystaspis (B.C. 521), the prophets Haggai and Zechariah urged the renewal of the undertaking, and obtained the permission and assistance of the king (Ezr. v. 1, vi. 14). According to tradition, Haggai was born in Babylon, was a young man when he came to Jerusalem, and was

buried with honour near the sepulchres of the priests. The names of Haggai and Zechariah are associated in the LXX. in the titles of Ps. 137, 145-148: in the Vulgate in those of Ps. 111, 145; and in the Peshito Syriac in those of Ps. 125, 126, 145, 146, 147, 148. It may be that tradition assigned to these prophets the arrangement of the above-mentioned psalms for use in the temple service. The style of Haggai is generally tame and prosaic, though at times it rises to the dignity of severe invective, when the prophet rebukes his countrymen for their selfish indolence and neglect of God's house. But the brevity of the prophecies is so great, and the poverty of expression which characterises them so striking, as to give rise to a conjecture, not without reason, that in their present form they are but the outline or summary of the original discourses. They were delivered in the second year of Darius Hystaspis (B.C. 520), at intervals from the 1st day of the 6th month to the 24th day of the 9th month in the same year.

HA'GITH, one of David's wives, the mother of Adonijah (2 Sam. iii. 4; 1 K. i. 5, 11, ii. 13; 1 Chr. iii. 2).

HAIR. The Hebrews were fully alive to the importance of the hair as an element of personal beauty, whether as seen in the "curled locks, black as a raven," of youth (Cant. v. 11), or in the "crown of glory" that encircled the head of old age (Prov. xvi. 31). Long hair was admired in the case of young men; it is especially noticed in the description of Absalom's person (2 Sam. xiv. 26). The care requisite to keep the hair in order in such cases must have been very great, and hence the practice of wearing long hair was unusual, and only resorted to as an act of religious observance. In times of affliction the hair was altogether cut off (Is. iii. 17, 24, xv. 2; Jer. vii. 29). Tearing the hair (Ezr. ix. 3) and letting it go dishevelled, were similar tokens of grief. The usual and favourite colour of the hair was black (Cant. v. 11), as is indicated in the comparisons to a "flock of goats" and the "tents of Kedar" (Cant. iv. 1, i. 5): a similar hue is probably intended by the *purple* of Cant. vii. 5. The approach of age was marked by a *sprinkling* (Hos. vii. 9) of gray hairs, which soon overspread the whole head (Gen. xlii. 38, xlv. 29; 1 K. ii. 6, 9; Prov. xvi. 31, xx. 29). Pure white hair was deemed characteristic of the Divine Majesty (Dan. vii. 9; Rev. i. 14). The chief beauty of the hair consisted in curls, whether of a natural or artificial character. With regard to the mode of dressing the hair, we have no very precise information; the terms used are

of a general character, as of Jezebel (2 K. ix. 30), of Judith (x. 3). The terms used in the N. T. (1 Tim. ii. 9; 1 Pet. iii. 3) are also of a general character. The arrangement of Samson's hair into seven locks, or more properly *braids* (Judg. xvi. 13, 19) involves the practice of plaiting, which was also familiar to the Egyptians and Greeks. The locks were probably kept in their place by a fillet as in Egypt. The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, which were generally compounded of various aromatic ingredients (Ruth iii. 3; 2 Sam. xiv. 2; Ps. xliii. 5, xlv. 7, xcii. 10; Eccl. ix. 8; Is. iii. 24); more especially on occasion of festivities or hospitality (Matt. vi. 17, xxvi. 7; Luke vii. 46). It appears to have been the custom of the Jews in our Saviour's time to swear by the hair (Matt. v. 36), much as the Egyptian women still swear by the side-lock, and the men by their beards.

HA'LAH is probably a different place from the Calah of Gen. x. 11. It may be identified with the Chalcitis of Ptolemy.

HALL, used of the court of the high-priest's house (Luke xxii. 55). In Matt. xxvii. 27, and Mark xv. 16, "hall" is synonymous with "praetorium," which in John xviii. 28 is in A. V. "judgment-hall."

HALLELUJAH. [ALLELUIA.]

HAM. 1. The name of one of the three sons of Noah, apparently the second in age. It probably signifies "warm" or "hot." This meaning is confirmed by that of the Egyptian word KEM (Egypt), the Egyptian equivalent of Ham, which signifies "black," probably implying warmth as well as blackness. Of the history of Ham nothing is related except his irreverence to his father, and the curse which that patriarch pronounced. The sons of Ham are stated to have been "Cush and Mizraim and Phut and Canaan" (Gen. x. 6; comp. 1 Chr. i. 8). The name of Ham alone, of the three sons of Noah, is known to have been given to a country. Egypt is recognized as the "land of Ham" in the Bible (Ps. lxxviii. 51, cv. 23, cvi. 22). The other settlements of the sons of Ham are discussed under their respective names. An inquiry into the history of the Hamite nations presents considerable difficulties, since it cannot be determined in the cases of the most important of those commonly held to be Hamite that they were purely of that stock. It is certain that the three most illustrious Hamite nations—the Cushites, the Phoenicians, and the Egyptians—were greatly mixed with foreign peoples. There are some common characteristics, however, which appear to connect the dif-

ferent branches of the Hamite family, and to distinguish them from the children of Japheth and Shem. Their architecture has a solid grandeur that we look for in vain elsewhere.—2. According to the present text (Gen. xiv. 5), Chedorlaomer and his allies smote the Zuzim in a place called Ham. If, as seems likely, the Zuzim be the same as the Zamzummim, Ham must be placed in what was afterwards the Ammonite territory. Hence it has been conjectured, that Ham is but another form of the name of the chief stronghold of the children of Ammon, Rabbah, now Amman.

HA'MAN, the chief minister or vizier of king Ahasuerus (Esth. iii. 1). After the failure of his attempt to cut off all the Jews in the Persian empire, he was hanged on the gallows which he had erected for Mordecai. The Targum and Josephus interpret the description of him—the Agagite—as signifying that he was of Amalekitish descent.

HA'MATH, the principal city of Upper Syria, was situated in the valley of the Orontes, which it commanded from the low screen of hills which forms the watershed between the Orontes and the *Litány*—the "entrance of Hamath," as it is called in Scripture (Num. xxxiv. 8; Josh. xiii. 5, &c.)—to the defile of Daphne below Antioch. The Hamathites were a Hamitic race, and are included among the descendants of Canaan (Gen. x. 18). We must regard them as closely akin to the Hittites on whom they bordered, and with whom they were generally in alliance. Nothing appears of the power of Hamath, until the time of David (2 Sam. viii. 10). Hamath seems clearly to have been included in the dominions of Solomon (1 K. iv. 21-4). The "store-cities," which Solomon "built in Hamath" (2 Chr. viii. 4), were perhaps staples for trade. In the Assyrian inscriptions of the time of Ahab (B.C. 900) Hamath appears as a separate power, in alliance with the Syrians of Damascus, the Hittites, and the Phoenicians. About three-quarters of a century later Jeroboam the second "recovered Hamath" (2 K. xiv. 28). Soon afterwards the Assyrians took it (2 K. xviii. 34, xix. 13, &c.), and from this time it ceased to be a place of much importance. Antiochus Epiphanes changed its name to Epiphancia. The natives, however, called it Hamath, even in St. Jerome's time, and its present name, *Hamah*, is but slightly altered from the ancient form.

HAM'MATH, one of the fortified cities in the territory allotted to Naphtali (Josh. xix. 35). It was near Tiberias, one mile distant, and had its name, Chammath, "hot baths," because it contained those of Tiberias. In

the list of Levitical cities given out of Naphthali (Josh. xxi. 32) the name of this place seems to be given as HAMMOTH-DOR.

HAMMEDATHA, father of the infamous Haman (Esth. iii. 1, 10, viii. 5, ix. 24).

HAMMOTH-DOR. [HAMMATH.]

HAM'ONAH, the name of a city mentioned in Ezekiel (xxxix. 16).

HA'MOR, a Hivite, who at the time of the entrance of Jacob on Palestine was prince of the land and city of Shechem (Gen. xxxiii. 19, xxxiv. 2, 4, 6, 8, 13, 18, 20, 24, 26). [DINAH.]

HAN'AMEEL, son of Shallum, and cousin of Jeremiah (Jer. xxxii. 7, 8, 9, 12; and comp. 44).

HAN'ANEEL, THE TOWER OF, a tower which formed part of the wall of Jerusalem (Neh. iii. 1, xii. 39). From these two passages, particularly from the former, it might almost be inferred that Hananeel was but another name for the Tower of Meah: at any rate they were close together, and stood between the sheep-gate and the fish-gate. This tower is further mentioned in Jer. xxxi. 38. The remaining passage in which it is named (Zech. xiv. 10) also connects this tower with the "corner-gate," which lay on the other side of the sheep-gate.

HANAN'AH. 1. Son of Azur, a Benjamite of Gibeon and a false prophet in the reign of Zedekiah king of Judah. In the 4th year of his reign, B.C. 595, Hananiah withstood Jeremiah the prophet, and publicly prophesied in the temple that within two years Jeconiah and all his fellow-captives, with the vessels of the Lord's house which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem (Jer. xxviii.): an indication that treacherous negotiations were already secretly opened with Pharaoh-Hophra. Hananiah corroborated his prophecy by taking from off the neck of Jeremiah the yoke which he wore by Divine command (Jer. xxvii.) in token of the subjection of Judaea and the neighbouring countries to the Babylonian empire, and breaking it. But Jeremiah was bid to go and tell Hananiah that for the wooden yokes which he had broken he should make yokes of iron, so firm was the dominion of Babylon destined to be for seventy years. The prophet Jeremiah added this rebuke and prediction of Hananiah's death, the fulfilment of which closes the history of this false prophet.—2. The Hebrew name of Shadrach. He was of the house of David, according to Jewish tradition (Dan. i. 3, 6, 7, 11, 19; ii. 17).—3. Son of Zerubbabel (1 Chr. iii. 19), from whom CHRIST derived his descent. He is the same person who is by St. Luke called Joanna.

The identity of the two names Hananiah and Joanna is apparent immediately we compare them in Hebrew.

HANDICRAFT. (Acts xviii. 3, xix. 25; Rev. xviii. 22). In the present article brief notices only can be given of such handicraft trades as are mentioned in Scripture. 1. The preparation of iron for use either in war, in agriculture, or for domestic purposes, was doubtless one of the earliest applications of labour; and, together with iron, working in brass, or rather copper alloyed with tin, bronze, is mentioned in the same passage as practised in antediluvian times (Gen. iv. 22). In the construction of the Tabernacle, copper, but no iron, appears to have been used, though the use of iron was at the same period well known to the Jews, both from their own use of it and from their Egyptian education, whilst the Canaanite inhabitants of Palestine and Syria were in full possession of its use both for warlike and domestic purposes (Ex. xx. 25, xxv. 3, xxvii. 19; Num. xxxv. 16; Deut. iii. 11, iv. 20, viii. 9; Josh. viii. 31, xvii. 16, 18). After the establishment of the Jews in Canaan, the occupation of a smith became recognised as a distinct employment (1 Sam. xiii. 19). The smith's work and its results are often mentioned in Scripture (2 Sam. xii. 31; 1 K. vi. 7; 2 Chr. xxvi. 14; Is. xlv. 12, liv. 16). The worker in gold and silver must have found employment both among the Hebrews and the neighbouring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah (Gen. xxiv. 22, 53, xxxv. 4, xxxviii. 18; Deut. vii. 25). 2. The work of the carpenter is often mentioned in Scripture (Gen. vi. 14; Ex. xxxvii.; Is. xlv. 13). In the palace built by David for himself the workmen employed were chiefly Phoenicians sent by Hiram (2 Sam. v. 11; 1 Chr. xiv. 1), as most probably were those, or at least the principal of those who were employed by Solomon in his works (1 K. v. 6). But in the repairs of the Temple, executed under Joash king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign workmen, though in the latter case the timber is expressly said to have been brought by sea to Joppa by Zidonians (2 K. xii. 11; 2 Chr. xxiv. 12; Ezra iii. 7). That the Jewish carpenters must have been able to carve with some skill is evident from Is. xli. 7, xlv. 13. In N. T. the occupation of a carpenter is mentioned in connexion with Joseph the husband of the Virgin Mary, and ascribed to our Lord himself by way of reproach (Mark vi. 3; Matt. xiii. 55). 3. The masons employed by David and Solomon, at least the chief of them, were

Phoenicians (1 K. v. 18; Ez. xxvii. 9). The large stones used in Solomon's Temple are said by Josephus to have been fitted together exactly without either mortar or cramps, but the foundation stones to have been fastened with lead. For ordinary building, mortar was used; sometimes, perhaps, bitumen, as was the case at Babylon (Gen. xi. 3). The lime, clay, and straw of which mortar is generally composed in the East, require to be very carefully mixed and united so as to resist wet. The wall "daubed with untempered mortar" of Ezekiel (xiii. 10) was perhaps a sort of cob-wall of mud or clay without lime, which would give way under heavy rain. The use of whitewash on tombs is remarked by our Lord (Matt. xxiii. 27). Houses infected with leprosy were required by the Law to be re-plastered (Lev. xiv. 40-45). 4. Akin to the craft of the carpenter is that of ship and boat-building, which must have been exercised to some extent for the fishing-vessels on the lake of Gennesaret (Matt. viii. 23, ix. 1; John xxi. 3, 8). Solomon built, at Ezion-Geber, ships for his foreign trade, which were manned by Phoenician crews, an experiment which Jehoshaphat endeavoured in vain to renew (1 K. ix. 26, 27, xxii. 48; 2 Chr. xx. 36, 37). 5. The perfumes used in the religious services, and in later times in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries," who appear to have formed a guild or association (Ex. xxx. 25, 35; Neh. iii. 8; 2 Chr. xvi. 14; Eccl. vii. 1, x. 1; Eccles. xxxviii. 8). 6. The arts of spinning and weaving both wool and linen were carried on in early times, as they are still usually among the Bedouins, by women. One of the excellences attributed to the good house-wife is her skill and industry in these arts (Ex. xxxv. 25, 26; Lev. xix. 19; Deut. xxii. 11; 2 K. xxiii. 7; Ez. xvi. 16; Prov. xxxi. 13, 24). The loom, with its beam (1 Sam. xvii. 7), pin (Judg. xvi. 14), and shuttle (Job vii. 6), was, perhaps, introduced later, but as early as David's time (1 Sam. xvii. 7). Together with weaving we read also of embroidery, in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needle-work (Ex. xxvi. 1, xxviii. 4, xxxix. 6-13). 7. Besides these arts, those of dyeing and of dressing cloth were practised in Palestine, and those also of tanning and dressing leather (Josh. ii. 15-18; 2 K. i. 8; Matt. iii. 4; Acts ix. 43). Shoemakers, barbers, and tailors are mentioned in the Mishna (*Pesach*. iv. 6); the barber, or his occupation, by Ezekiel (v. 1; Lev. xiv. 8; Num. vi. 5),

and the tailor, plasterers, glaziers, and glass vessels, painters, and goldworkers are mentioned in the Mishna (*Chel*. viii. 9, xxix. 3, 4, xxx. 1). Tent-makers are noticed in the Acts (xviii. 3), and frequent allusion is made to the trade of the potters. 8. Bakers are noticed in Scripture (Jer. xxxvii. 21; Hos. vii. 4); and the well-known valley Tyropoon probably derived its name from the occupation of the cheese-makers, its inhabitants. Butchers, not Jewish, are spoken of 1 Cor. x. 25.

HAN'NAH, one of the wives of Elkanah, and mother of Samuel (1 Sam. i. ii.). A hymn of thanksgiving for the birth of her son is in the highest order of prophetic poetry; its resemblance to that of the Virgin Mary (comp. 1 Sam. ii. 1-10 with Luke i. 46-55; see also Ps. cxlii.) has been noticed by the commentators. More recent critics have, however, assigned its authorship to David.

HA'NOCH. 1. The third in order of the children of Midian (Gen. xxv. 4).—2. Eldest son of Reuben (Gen. xli. 9; Ex. vi. 14; Num. xxvi. 5; 1 Chr. v. 3), and founder of the family of the HANOCHITES (Num. xxvi. 5).

HA'NUN, son of Nahash (2 Sam. x. 1, 2; 1 Chr. xix. 1, 2), king of Ammon, who dishonoured the ambassadors of David (2 Sam. x. 4), and involved the Ammonites in a disastrous war (2 Sam. xii. 31; 1 Chr. xix. 6).

HA'RAN. 1. The third son of Terah, and therefore youngest brother of Abram (Gen. xi. 26). Three children are ascribed to him—Lot (27, 31), and two daughters, viz., Milcah, who married her uncle Nahor (29), and Iscah (29). Haran was born in Ur of the Chaldees, and he died there while his father was still living (28).—2. HARAN or CHARRAN (Acts vii. 2, 4), name of the place whither Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves (comp. Gen. xxiv. 10, with xxvii. 43). It is said to be in Mesopotamia (Gen. xxiv. 10), or more definitely, in Padan-Aram (xxv. 20), the cultivated district at the foot of the hills, a name well applying to the beautiful stretch of country which lies below Mount Masius between the *Khabour* and the Euphrates. Here, about midway in this district, is a small village still called *Harrân*. It was celebrated among the Romans under the name of Charrae, as the scene of the defeat of Crassus.

HARE (Heb. *arnebeth*) occurs only in Lev. xi. 6 and Deut. xiv. 7, amongst the animals disallowed as food by the Mosaic law. The hare is at this day called *arneb* by the Arabs

in Palestine and Syria. It was erroneously thought by the ancient Jews to have chewed the cud. They were no doubt misled, as in the case of the *sháphán* (*Hyrax*) by the habit these animals have of moving the jaw about.

HA'RETH, THE FOREST OF, in which David took refuge, after, at the instigation of the prophet Gad, he had quitted the "hold" or fastness of the cave of Adullam (1 Sam. xxii. 5).

HA'ROD, THE WELL OF, a spring by which Gideon and his great army encamped on the morning of the day which ended in the rout of the Midianites (Judg. vii. 1), and where the trial of the people by their mode of drinking apparently took place. The *Ain Jalúd* is very suitable to the circumstances, as being at present the largest spring in the neighbourhood.

HARO'SHETH "OF THE GENTILES," so called from the mixed races that inhabited it, a city in the north of the land of Canaan, supposed to have stood on the west coast of the lake Merom, from which the Jordan issues forth in one unbroken stream. It was the residence of Sisera, captain of Jabin, king of Canaan (Judg. iv. 2), and it was the point to which the victorious Israelites under Barak pursued the discomfited host and chariots of the second potentate of that name (Judg. iv. 16).

HARP (Heb. *kinnór*). The *kinnór* was the national instrument of the Hebrews, and was well known throughout Asia. Moses assigns its invention to the antediluvian period (Gen. iv. 21). Josephus records that the *kinnór* had ten strings, and that it was played on with the plectrum; but this is in contradiction to what is set forth in the 1st book of Samuel (xvi. 23, xviii. 10), that David played on the *kinnór* with his *hand*. Probably there was a smaller and a larger *kinnór*, and these may have been played in different ways (1 Sam. x. 5).

HARROW. The word so rendered 2 Sam. xii. 31, 1 Chr. xx. 3, is probably a threshing-machine. The verb rendered "to harrow" (Is. xxviii. 24; Job xxxix. 10; Hos. x. 11), expresses apparently the breaking of the clods, and is so far analogous to our harrowing, but whether done by any such machine as we call "a harrow," is very doubtful.

HART. The hart is reckoned among the clean animals (Deut. xii. 15, xiv. 5, xv. 22), and seems, from the passages quoted, as well as from 1 K. iv. 23, to have been commonly killed for food. The Heb. masc. noun *ayyál* denotes, there can be no doubt, some species of *Cervidae* (deer tribe), either the *Dama vulgaris*, fallow-deer, or the *Cervus Barbatus*, the Barbary deer.

HARVEST. [AGRICULTURE.]

HAU'AN, a province of Palestine twice mentioned by Ezekiel (xlvi. 16, 18). There can be little doubt that it is identical with the well-known Greek province of *Auranitis*, and the modern *Haurán*.

HAV'ILAH. 1. A son of Cush (Gen. x. 7); and 2. a son of Joktan (x. 29). Various theories have been advanced respecting these obscure peoples. It appears to be most probable that both stocks settled in the same country, and there intermarried; thus receiving one name, and forming one race, with a common descent. The Cushite people of this name formed the westernmost colony of Cush along the south of Arabia.

HA'ILAH (Gen. ii. 11). [EDEN.]

HA'VOTH-JA'IR, certain villages on the east of Jordan, in Gilead or Bashan, which were taken by Jair the son of Manasseh, and called after his name (Num. xxxii. 41; Deut. iii. 14). In the records of Manasseh in Josh. xiii. 30, and 1 Chr. ii. 23, the Havoth-jair are reckoned with other districts as making up sixty "cities" (comp. 1 K. iv. 13). There is apparently some confusion in these different statements as to what the sixty cities really consisted of. No less doubtful is the number of the Havoth-jair. In 1 Chr. ii. 22 they are specified as twenty-three, but in Judg. x. 4, as thirty.

HAWK, the translation of the Hebrew *néts* (Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26). The word is doubtless generic, as appears from the expression in Deut. and Lev. "after his kind," and includes various species of the *Falconidae*. With respect to the passage in Job (*l. c.*), which appears to allude to the migratory habits of hawks, it is curious to observe that of the ten or twelve lesser raptors of Palestine, nearly all are summer migrants. The kestrel remains all the year, but the others are all migrants from the south.

HA'ZAEI, a king of Damascus, who reigned from about B.C. 886 to B.C. 840. He appears to have been previously a person in a high position at the court of Benhadad, and was sent by his master to Elisha, to inquire if he would recover from the malady under which he was suffering. Elisha's answer led to the murder of Benhadad by his ambitious servant, who forthwith mounted the throne (2 K. viii. 7-15). He was soon engaged in hostilities with Ahaziah king of Judah, and Jehoram king of Israel, for the possession of the city of Ramoth-Gilead (*ibid.* viii. 28). Towards the close of the reign of Jehu, Hazael led the Syrians against the Israelites (about B.C. 860), whom he "smote in all their coasts" (2 K. x. 32), thus accom-

plishing the prophecy of Elisha (ibid. viii. 12). At the close of his life, having taken Gath (ibid. xii. 17; comp. Am. vi. 2), he proceeded to attack Jerusalem (2 Chr. xxiv. 24), and was about to assault the city, when Joash bribed him to retire (2 K. xii. 18). Hazael appears to have died about the year B.C. 840 (ibid. xiii. 24), having reigned 46 years.

HA'ZAR-AD'DAR, &c. [HAZER.]

HAZARMA'VETH, the third, in order, of the sons of Joktan (Gen. x. 26). The name is preserved in the Arabic *Hadramäwt* and *Hadrumäwt*, the appellation of a province and an ancient people of Southern Arabia. Its capital is Satham, a very ancient city, and its chief ports are Mirbät, Zafäri, and Kisheem, from whence a great trade was carried on, in ancient times, with India and Africa.

HAZEL. The Hebrew term *lüz* occurs only in Gen. xxx. 37. Authorities are divided between the hazel and the almond tree, as representing the *lüz*. The latter is most probably correct.

HA'ZER, topographically, seems generally employed for the "villages" of people in a roving and unsettled life, the semi-permanent collections of dwellings which are described by travellers among the modern Arabs to consist of rough stone walls covered with the tent-cloths. As a proper name it appears in the A. V.:—1. In the plural, HAZERIM, and HAZEROTH, for which see below. 2. In the slightly different form of HAZOR. 3. In composition with other words.—1. HAZAR-ADDAR, a place named as one of the landmarks on the southern boundary of the land promised to Israel (Num. xxxiv. 4; ADAR, Josh. xv. 3).—2. HAZAR-ENAN, the place at which the northern boundary of the land promised to the children of Israel was to terminate (Num. xxxiv. 9, 10; comp. Ez. xlvii. 17, xlviii. 1).—3. HAZAR-GADDAH, one of the towns in the southern district of Judah (Josh. xv. 27), named between Moladah and Heshmon.—4. HAZAR-SHUAL, a town in the southern district of Judah, lying between Hazar-gaddah and Beersheba (Josh. xv. 28, xix. 3; 1 Chr. iv. 28).—5. HAZAR-SUSAH, one of the "cities" allotted to Simeon in the extreme south of the territory of Judah (Josh. xix. 5).

HA'ZERIM. The AVIMS, or more accurately the Avvim, are said to have lived "in the villages (A. V. "Hazerim") as far as Gaza" (Deut. ii. 23) before their expulsion by the Caphtorim.

HA'ZEROTH (Num. xi. 35, xii. 16, xxxiii. 17; Deut. i. 1), a station of the Israelites in the desert, and perhaps recognizable in the Arabic *Hudhera*.

HA'ZEON-TA'MAR, and HA'ZAZON-TA'MAR, the ancient name of Engedi (Gen. xiv. 7). The name occurs in the records of the reign of Hezekiah (2 Chr. xx. 2).

HA'ZOR. 1. A fortified city, which on the occupation of the country was allotted to Naphtali (Josh. xix. 36). Its position was apparently between Ramah and Kedesh (ibid. xii. 19), on the high ground overlooking the Lake of Merom. There is no reason for supposing it a different place from that of which Jabin was king (Josh. xi. 1; Judg. iv. 2, 17; 1 Sam. xii. 9). It was the principal city of the whole of North Palestine (Josh. xi. 10). It was fortified by Solomon (1 K. iv. 15), and its inhabitants were carried captive by Tiglath-Pileser (2 K. xv. 29). The most probable site of Hazor is *Tell Khuraibeh*.—2. One of the "cities" of Judah in the extreme south, named next in order to Kedesh (Josh. xv. 23).—3. Hazor-Hadattah, = "new Hazor," another of the southern towns of Judah (Josh. xv. 25).

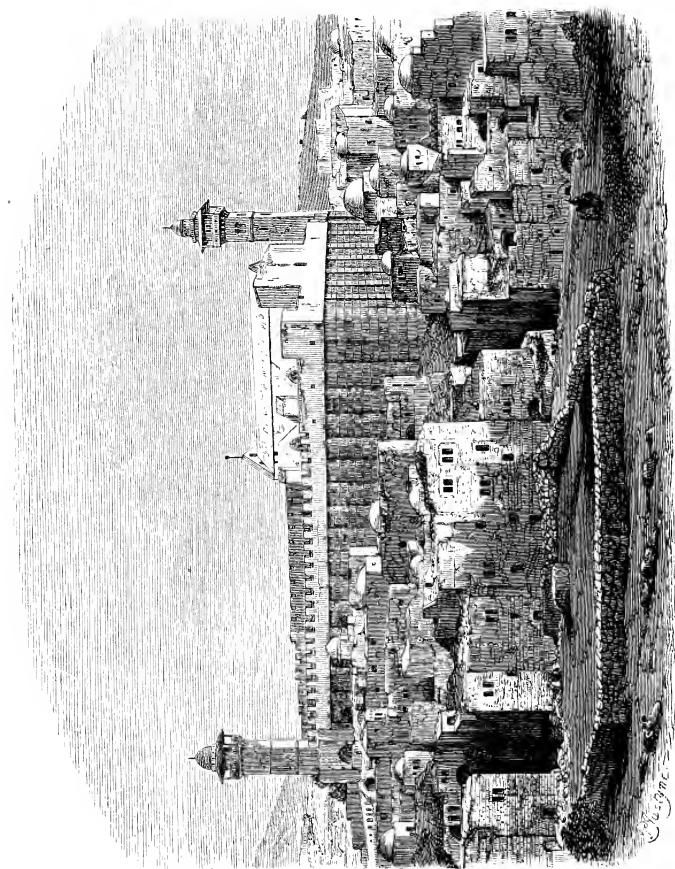
HEATHEN. [GENTILES.]

HEAVEN. There are four Hebrew words thus rendered in the O. T., which we may briefly notice. 1. *Räki'a* (A. V. firmament). [FIRMAMENT].—2. *Shamayim*. This is the word used in the expression "the heaven and the earth," or "the upper and lower regions" (Gen. i. 1).—3. *Mārôm*, used for heaven in Ps. xviii. 16; Jer. xxv. 30; Is. xxiv. 18. Properly speaking it means a mountain, as in Ps. cii. 19; Ez. xvii. 23.—4. *Shechäkîm*, "expanses," with reference to the extent of heaven (Deut. xxxiii. 26; Job xxxv. 5). St. Paul's expression "third heaven" (2 Cor. xii. 2) has led to much conjecture. Grotius said that the Jews divided the heaven into three parts, viz., 1. the air or atmosphere, where clouds gather; 2. the firmament, in which the sun, moon, and stars are fixed; 3. the upper heaven, the abode of God and his angels.

HE'BER. 1. Grandson of the patriarch Asher (Gen. xlvii. 17; 1 Chr. vii. 31; Num. xxvi. 45), from whom came the Heberites (Num. xxvi. 45).—2. The patriarch EBER (Luke iii. 35). [EBER.]

HE'BREW. This word first occurs as given to Abram by the Canaanites (Gen. xiv. 13) because he had crossed the Euphrates. The name is also derived from *'éber*, "beyond, on the other side," but this is essentially the same with the preceding explanation, since both imply that Abraham and his posterity were called Hebrews in order to express a distinction between the races E. and W. of the Euphrates. It would therefore appear that Hebrew was a cis-Euphratian word applied to trans-Euphratian immigrants.





HEBRON.

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The term Israelite was used by the Jews of themselves among themselves, the term Hebrew was the name by which they were known to foreigners. The latter was accepted by the Jews in their external relations; and after the general substitution of the word *Jew*, it still found a place in that marked and special feature of national contradistinction, the language. All the Books of the Old Testament are written in the Hebrew language, with the exception of the following passages—Dan. ii. 4-vii.; Ez. iv. 8-vi. 18, and vii. 12-26; Jer. x. 11—which are in Chaldee. Both Hebrew and Chaldee are sister dialects of a great family of languages, to which the name of Semitic is usually given, from the real or supposed descent of the people speaking them from the patriarch Shem. The dialects of this Semitic family may be divided into three main branches:—1. The *Northern* or Aramaean, to which the Chaldee and Syriac belong. 2. The *Southern*, of which the Arabic is the most important, and which also includes the Ethiopic. 3. The *Central*, which comprises the Hebrew and the dialects spoken by the other inhabitants of Palestine, such as the Canaanites and Phoenicians.

HEBREWS, EPISTLE TO THE. There has been a wide difference of opinion respecting the authorship of this Epistle. The superscription, the ordinary source of information, is wanting; but there is no reason to doubt that at first, everywhere, except in North Africa, St. Paul was regarded as the author. Clement of Alexandria ascribed to St. Luke the translation of the Epistle into Greek from a Hebrew original of St. Paul. Origen believed that the thoughts were St. Paul's, the language and composition St. Luke's or Clement's of Rome. Tertullian names Barnabas as the reputed author according to the North African tradition. Luther's conjecture that Apollos was the author has been adopted by many.—The Epistle was probably addressed to the Jews in Jerusalem and Palestine. The argument of the Epistle is such as could be used with most effect to a church consisting exclusively of Jews by birth, personally familiar with and attached to the Temple-service. It was evidently written before the destruction of Jerusalem in A.D. 70. The whole argument, and specially the passages viii. 4 and sq., ix. 6 and sq., and xiii. 10 and sq., imply that the Temple was standing, and that its usual course of Divine service was carried on without interruption. The date which best agrees with the traditionary account of the authorship and destination of the Epistle is A.D. 63, about the end of St. Paul's imprisonment at Rome, or a year after

Albinus succeeded Festus as Procurator.—We have already seen that Clement of Alexandria stated that the Epistle was written by St. Paul in Hebrew, and translated by St. Luke into Greek. But nothing is said to lead us to regard it as a tradition, rather than a conjecture suggested by the style of the Epistle. In favour of a Greek original we may observe (1.) the purity and easy flow of the Greek; (2.) the use of Greek words which could not be adequately expressed in Hebrew without long periphrase; (3.) the use of paronomasia; and (4.) the use of the Septuagint in quotations and references.—With respect to the scope of the Epistle, it should be recollected that, while the numerous Christian churches scattered throughout Judaea (Acts ix. 31; Gal. i. 22) were continually exposed to persecution from the Jews (1 Thess. ii. 14), there was in Jerusalem one additional weapon in the hands of the predominant oppressors of the Christians. The magnificent national Temple might be shut against the Hebrew Christian; and even if this affliction were not often laid upon him, yet there was a secret burden which he bore within him, the knowledge that the end of all the beauty and awfulness of Zion was rapidly approaching. What could take the place of the Temple, and that which was behind the veil, and the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing the Hebrew Christian more and more? The writer of this Epistle meets the Hebrew Christians on their own ground. His answer is—"Your new faith gives you Christ, and, in Christ, all you seek, all your fathers sought. In Christ the son of God you have an all-sufficient Mediator, nearer than angels to the Father, eminent above Moses as a benefactor, more sympathising and more prevailing than the High-priest as an intercessor: His sabbath awaits you in heaven; to His covenant the old was intended to be subser-vient; His atonement is the eternal reality of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy, and hope, and holiness, and love." Such was the teaching of the Epistle to the Hebrews.

HE'BRON. 1. The third son of Kohath, who was the second son of Levi; the younger brother of Amram, father of Moses and Aaron (Ex. vi. 18; Num. iii. 19; 1 Chr. vi. 2, 18, xxiii. 12). The immediate children of Hebron

are not mentioned by name (comp. Ex. vi. 21, 22), but he was the founder of a family of Hebronites (Num. iii. 27, xxvi. 58; 1 Chr. xxvi. 23, 30, 31) or Bene-Hebron (1 Chr. xv. 9, xxiii. 19).—2. A city of Judah (Josh. xv. 54); situated among the mountains (Josh. xx. 7), 20 Roman miles south of Jerusalem, and the same distance north of Beersheba. Hebron is one of the most ancient cities in the world still existing; and in this respect it is the rival of Damascus. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22); and was a well-known town when Abraham entered Canaan 3780 years ago (Gen. xiii. 18). Its original name was Kirjath-Arba (Judg. i. 10), "the city of Arba;" so called from Arba, the father of Anak, and progenitor of the giant Anakim (Josh. xxi. 11, xv. 13, 14). The chief interest of this city arises from its having been the scene of some of the most striking events in the lives of the patriarchs. Sarah died at Hebron; and Abraham then bought from Ephron the Hittite the field and cave of Machpelah, to serve as a family tomb (Gen. xxiii. 2-20). The cave is still there; and the massive walls of the *Haram* or mosque, within which it lies, form the most remarkable object in the whole city. Abraham is called by Mahommedans *el-Khulil*, "the Friend," i. e. of God, and this is the modern name of Hebron. Hebron now contains about 5000 inhabitants, of whom some 50 families are Jews. It is picturesquely situated in a narrow valley, surrounded by rocky hills. The valley runs from north to south; and the main quarter of the town, surmounted by the lofty walls of the venerable *Haram*, lies partly on the eastern slope (Gen. xxxvii. 14; comp. xxiii. 19). About a mile from the town, up the valley, is one of the largest oak-trees in Palestine. This, say some, is the very tree beneath which Abraham pitched his tent, and it still bears the name of the patriarch.

HEIFER. The Hebrew language has no expression that exactly corresponds to our heifer; for both *eglah* and *parah* are applied to cows that have calved (1 Sam. vi. 7-12; Job xxi. 10; Is. vii. 21). The heifer or young cow was not commonly used for ploughing, but only for treading out the corn (Hos. x. 11; but see Judg. xiv. 18), when it ran about without any headstall (Deut. xxv. 4); hence the expression an "unbroken heifer" (Hos. iv. 16; A.V. "back-sliding"), to which Israel is compared.

HEL'BON, a place mentioned only in Ezekiel xxvii. Geographers have hitherto represented Helbon as identical with the city of Aleppo, called *Haleb* by the Arabs; but

there are strong reasons against this, and the ancient city must be identified with a village within a few miles of Damascus, still bearing the ancient name *Helbon*, and still celebrated as producing the finest grapes in the country.

HE'LI, the father of Joseph, the husband of the Virgin Mary (Luke iii. 23); maintained by Lord A. Hervey, the latest investigator of the genealogy of Christ, to have been the real brother of Jacob the father of the Virgin herself.

HELL. This is the word generally and unfortunately used by our translators to render the Hebrew *Sheol*. It would perhaps have been better to retain the Hebrew word *Sheol*, or else render it always by "the grave" or "the pit." It is deep (Job xi. 8) and dark (Job xi. 21, 22), in the centre of the earth (Num. xvi. 30; Deut. xxxii. 22), having within it depths on depths (Prov. ix. 18), and fastened with gates (Is. xxxviii. 10) and bars (Job xvii. 16). In this cavernous realm are the souls of dead men, the Rephaim and ill-spirits (Ps. lxxxvi. 13, lxxxix. 48; Prov. xxiii. 14; Ez. xxxi. 17, xxxii. 21). It is clear that in many passages of the O. T. *Sheol* can only mean "the grave," and is so rendered in the A. V. (see, for example, Gen. xxxvii. 35, xlii. 38; 1 Sam. ii. 6; Job xiv. 13). In other passages, however, it seems to involve a notion of punishment, and is therefore rendered in the A. V. by the word "Hell." But in many cases this translation misleads the reader. It is obvious, for instance, that Job xi. 8; Ps. cxxxix. 8; Am. ix. 2 (where "hell" is used as the antithesis of "heaven"), merely illustrate the Jewish notions of the locality of *Sheol* in the bowels of the earth. In the N. T. the word Hades, like *Sheol*, sometimes means merely "the grave" (Rev. xx. 13; Acts ii. 31; 1 Cor. xv. 55), or in general "the unseen world." It is in this sense that the creeds say of our Lord "He went down into hell," meaning the state of the dead in general, without any restriction of happiness or misery, a doctrine certainly, though only virtually, expressed in Scripture (Eph. iv. 9; Acts ii. 25-31). Elsewhere in the N. T. Hades is used of a place of torment (Luke xvi. 23; 2 Pet. ii. 4; Matt. xi. 23, &c.). Consequently it has been the prevalent, almost the universal, notion that Hades is an *intermediate state* between death and resurrection, divided into two parts, one the abode of the blessed and the other of the lost. In holding this view, main reliance is placed on the parable of Dives and Lazarus; but it is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in

Jewish metaphors. The word most frequently used in the N. T. for the place of future punishment is *Gehenna* or *Gehenna of fire*. [GEHENNA AND HINNOM.]

HEL'LENIST. In one of the earliest notices of the first Christian Church at Jerusalem (Acts vi. 1), two distinct parties are recognised among its members, "Hebrews" and "Hellenists" (Grecians), who appear to stand towards one another in some degree in a relation of jealous rivalry (comp. Acts ix. 29). The name, according to its derivation, marks a class distinguished by peculiar habits, and not by descent. Thus the Hellenists as a body included not only the proselytes of Greek (or foreign) parentage, but also those Jews who, by settling in foreign countries, had adopted the prevalent form of the current Greek civilisation, and with it the use of the common Greek dialect.

HELMET. [ARMS.]

HEM OF GARMENT. The importance which the later Jews, especially the Pharisees (Matt. xxiii. 5), attached to the hem or fringe of their garments was founded upon the regulation in Num. xv. 38, 39, which gave a symbolical meaning to it.

HE'MAN, son of Joel, and grandson of Samuel the prophet, a Kohathite. He is called "the singer," rather, the *musician* (1 Chr. vi. 33), and was the first of the three Levites to whom was committed the vocal and instrumental music of the temple-service in the reign of David (1 Chr. xv. 16-22), Asaph and Ethan, or rather, according to xxv. 1, 3, Jeduthan, being his colleagues. A further account of Heman is given 1 Chr. xxv., where he is called (ver. 5) "the king's seer in the matters of God." Whether or no this Heman is the person to whom the 88th Psalm is ascribed is doubtful. He is there called "the Ezrahite;" and the 89th Psalm is ascribed to "Ethan the Ezrahite."

HEMLOCK. The Hebrew *rôsh* is rendered "hemlock" in two passages (Hos. x. 4; Am. vi. 12), but elsewhere "gall." [GALL.]

HEN. The hen is nowhere noticed in the Bible except in Matt. xxiii. 37; Luke xiii. 34. That a bird so common in Palestine should receive such slight notice, is certainly singular.

HE'NA seems to have been one of the chief cities of a monarchical state which the Assyrian kings had reduced shortly before the time of Sennacherib (2 K. xix. 13; Is. xxxvii. 13). At no great distance from Sippara (now *Mosab*), is an ancient town called *Ana* or *Anah*, which may be the same as Hena.

HER'MAS, the name of a Christian resident at Rome to whom St. Paul sends greeting in his Epistle to the Romans (xvi. 14). IRE-

naeus, Tertullian, and Origen agree in attributing to him the work called the *Shepherd*: which is supposed to have been written in the pontificate of Clement I.; while others affirm it to have been the work of a namesake in the following age. It existed for a long time only in a Latin version, but the first part in Greek is to be found at the end of the Codex Sinaiticus. It was never received into the canon; but yet was generally cited with respect only second to that which was paid to the authoritative books of the N. T.

HER'MES, a Christian mentioned in Rom. xvi. 14. According to tradition he was one of the Seventy disciples, and afterwards Bishop of Dalmatia.

HERMOG'ENES, a person mentioned by St. Paul in the latest of all his Epistles (2 Tim. i. 15) when all in Asia had turned away from him, and among their number "Phygellus and Hermogenes."

HER'MON, a mountain on the north-eastern border of Palestine (Deut. iii. 8; Josh. xii. 1), over against Lebanon (Josh. xi. 17), adjoining the plateau of Bashan (1 Chr. v. 23). It stands at the southern end, and is the culminating point of the anti-Libanus range; it towers high above the ancient border-city of Dan and the fountains of the Jordan, and is the most conspicuous and beautiful mountain in Palestine or Syria. The name *Hermon* was doubtless suggested by its appearance—"a lofty prominent peak," visible from afar. The Sidonians called it *Sirion*, and the Amorites *Shenir*. It was also named *Sion*, "the elevated" (Deut. iv. 48). So now, at the present day, it is called *Jebel esh-Sheikh*, "the chief-mountain;" and *Jebel eth-Thelj*, "snowy mountain." When the whole country is parched with the summer sun, white lines of snow streak the head of Hermon. This mountain was the great landmark of the Israelites. It was associated with their northern border almost as intimately as the *sea* was with the western. Hermon has three summits, situated like the angles of a triangle, and about a quarter of a mile from each other. This may account for the expression in Ps. xlii. 7 (6), "I will remember thee from the land of the Jordan and the *Hermons*." In two passages of Scripture this mountain is called *Baal-hermon* (Judg. iii. 3; 1 Chr. v. 23), possibly because Baal was there worshipped. The height of Hermon has never been measured, though it has often been estimated. It may safely be reckoned at 10,000 feet.

HER'OD. This family, though of Idumaeen origin, and thus aliens by race, were Jews in faith.—I. HEROD THE GREAT was the second son of Antipater, an Idumaeen, who

was appointed Procurator of Judaea by Julius Caesar, B.C. 47, and Cypros, an Arabian of noble descent. At the time of his father's elevation, though only fifteen years old, he received the government of Galilee, and shortly afterwards that of Coele-Syria. When Antony came to Syria, B.C. 41, he appointed Herod and his elder brother Phasaël tetrarchs of Judaea. Herod was forced to abandon Judaea next year by an invasion of the Parthians, who supported the claims of Antigonus, the representative of the Asmonæan dynasty, and fled to Rome (B.C. 40). At Rome he was well received by Antony and Octavian, and was appointed by the senate king of Judaea to the exclusion of the Hasmonæan line. In the course of a few years, by the help of the Romans, he took Jerusalem (B.C. 37), and completely established his authority throughout his dominions. After the battle of Actium he visited Octavian at Rhodes, and his noble bearing won for him the favour of the conqueror, who confirmed him in the possession of the kingdom, B.C. 31, and in the next year increased it by the addition of several important cities, and afterwards gave him the province of Trachonitis and the district of Paneas. The remainder of the reign of Herod was undisturbed by external troubles, but his domestic life was embittered by an almost uninterrupted series of injuries and cruel acts of vengeance. The terrible acts of bloodshed which Herod perpetrated in his own family were accompanied by others among his subjects equally terrible, from the number who fell victims to them. According to the well-known story, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended by universal mourning. It was at the time of his fatal illness that he must have caused the slaughter of the infants at Bethlehem (Matt. ii. 16-18), and from the comparative insignificance of the murder of a few young children in an unimportant village when contrasted with the deeds which he carried out or designed, it is not surprising that Josephus has passed it over in silence. In dealing with the religious feelings or prejudices of the Jews, Herod showed as great contempt for public opinion as in the execution of his personal vengeance. But while he alienated in this manner the affections of the Jews by his cruelty and disregard for the Law, he adorned Jerusalem with many splendid monuments of his taste and magnificence. The Temple, which he rebuilt with scrupulous care, was the greatest of these works. The restoration was begun B.C. 20, and the Temple itself was completed in a year and a half.

But fresh additions were constantly made in succeeding years, so that it was said that the Temple was "built in forty and six years" (John ii. 20), a phrase which expresses the whole period from the commencement of Herod's work to the completion of the latest addition then made.—II. HEROD ANTIPAS was the son of Herod the Great by Malthace, a Samaritan. His father had originally destined him as his successor in the kingdom, but by the last change of his will appointed him "tetrarch of Galilee and Peraea" (Matt. xiv. 1; Luke iii. 19, ix. 7; Acts xiii. 1. Cf. Luke iii. 1). He first married a daughter of Aretas, "king of Arabia Petraea," but after some time he made overtures of marriage to Herodias, the wife of his half-brother Herod-Philip, which she received favourably. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, according to the famous passage in Josephus, was attributed by many to the murder of John the Baptist, which had been committed by Antipas shortly before, under the influence of Herodias (Matt. xiv. 4 ff.; Mark vi. 17 ff.; Luke iii. 19). At a later time the ambition of Herodias proved the cause of her husband's ruin. She urged him to go to Rome to gain the title of king (cf. Mark vi. 14); but he was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunum, A.D. 29. Herodias voluntarily shared his punishment, and he died in exile. Pilate took occasion from our Lord's residence in Galilee to send Him for examination (Luke xxiii. 6 ff.) to Herod Antipas, who came up to Jerusalem to celebrate the Passover. The city of TIBERIAS, which Antipas founded and named in honour of the emperor, was the most conspicuous monument of his long reign.—III. HEROD PHILIP I. (Philip, Mark vi. 17) was the son of Herod the Great, and Mariamne, and must be carefully distinguished from the tetrarch Philip. He married Herodias, the sister of Agrippa I., by whom he had a daughter Salome. Herodias, however, left him, and made an infamous marriage with his half-brother Herod Antipas (Matt. xiv. 3; Mark vi. 17; Luke iii. 19). He was excluded from all share in his father's possessions in consequence of his mother's treachery, and lived afterwards in a private station.—IV. HEROD PHILIP II, was the son of Herod the Great and Cleopatra. Like his half-brothers Antipas and Archelaus, he was brought up at home. He received as his own government Batanea, Trachonitis, Auranitis (Gaulonitis), and some parts about Jamnia with

the title of tetrarch (Luke iii. 1). He built a new city on the site of Paneas, near the sources of the Jordan, which he called Caesarea (Matt. xvi. 13; Mark viii. 27), and raised Bethsaida to the rank of a city under the title of Julias, and died there A.D. 34. He married Salome, the daughter of Herod Philip I. and Herodias.—V. HEROD AGRIPPA I. was the son of Aristobulus and Berenice, and grandson of Herod the Great. He was brought up at Rome with Claudius and Drusus, and after a life of various vicissitudes, was thrown into prison by Tiberius, where he remained till the accession of Caius (Caligula) A.D. 37. The new emperor gave him the governments formerly held by the tetrarchs Philip and Lysanias, and bestowed on him the ensigns of royalty and other marks of favour (Acts xii. 1). On the banishment of Antipas, his dominions were added to those already held by Agrippa. Afterwards Agrippa rendered important services to Claudius, and received from him in return (A.D. 41) the government of Judaea and Samaria. Unlike his predecessors, Agrippa was a strict observer of the Law, and he sought with success the favour of the Jews. It is probable that it was with this view he put to death James the son of Zebedee, and further imprisoned Peter (Acts xii. 1 ff.). But his sudden death interrupted his ambitious projects. In the fourth year of his reign over the whole of Judaea (A.D. 44) Agrippa attended some games at Caesarea, held in honour of the Emperor. When he appeared in the theatre (Acts xii. 21) his flatterers saluted him as a god; and suddenly he was seized with terrible pains, and being carried from the theatre to the palace died after five days' agony.—VI. HEROD AGRIPPA II. was the son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. At the time of the death of his father A.D. 44 he was at Rome. Not long afterwards, however, the Emperor gave him (about A.D. 50) the kingdom of Chalcis, which had belonged to his uncle; and then transferred him (A.D. 52) to the tetrarchies formerly held by Philip and Lysanias with the title of king (Acts xxv. 13). The relation in which he stood to his sister Berenice (Acts xxv. 13) was the cause of grave suspicion. In the last Roman war Agrippa took part with the Romans, and after the fall of Jerusalem retired with Berenice to Rome, where he died in the third year of Trajan (A.D. 100). The appearance of St. Paul before Agrippa (A.D. 60) offers several characteristic traits. The "pomp" with which the king came into the audience chamber (Acts xxv. 23) was accordant with

his general bearing; and the cold irony with which he met the impassioned words of the Apostle (Acts xxvi. 27, 28) suits the temper of one who was contented to take part in the destruction of his nation.

HEROD'DIANS. In the account which is given by St. Matthew (xxii. 15 ff.) and St. Mark (xii. 13 ff.) of the last efforts made by different sections of the Jews to obtain from our Lord Himself the materials for His accusation, a party under the name of *Herodians* is represented as acting in concert with the Pharisees (Matt. xxii. 16; Mark xii. 13; comp. also iii. 6, viii. 15). There were probably many who saw in the power of the Herodian family the pledge of the preservation of their national existence in the face of Roman ambition. Two distinct classes might thus unite in supporting what was a domestic tyranny as contrasted with absolute dependence on Rome: those who saw in the Herods a protection against direct heathen rule, and those who were inclined to look with satisfaction upon such a compromise between the ancient faith and heathen civilisation, as Herod the Great and his successors had endeavoured to realise, as the true and highest consummation of Jewish hopes.

HEROD'DIAS, daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and consequently sister of Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Aeneas or Aretas, king of Arabia. The consequences both of the crime, and of the reproof which it incurred, are well known. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army. The head of John the Baptist was granted to the request of Herodias (Matt. xiv. 8-11; Mark vi. 24-28). According to Josephus the execution took place in a fortress called Machaerus, looking down upon the Dead Sea from the south. She accompanied Antipas into exile to Lugdunum.

HEROD'DION, a relative of St. Paul, to whom he sends his salutation amongst the Christians of the Roman Church (Rom. xvi. 11).

HERON. The Hebrew *anāphah* appears as the name of an unclean bird in Lev. xi. 19, Deut. xiv. 18. It was probably a generic name for a well-known class of birds. The only point on which any two commentators seem to agree is that it is *not* the *heron*. On etymological grounds, Gesenius considers the name applicable to some irritable bird, perhaps the goose.

HESH'BON, the capital city of Sihon king of the Amorites (Num. xxi. 26). It stood on the western border of the high plain (*Mishor*, Josh. xiii. 17), and on the boundary-line between the tribes of Reuben and Gad. The ruins of *Heshbân*, 20 miles east of the Jordan, on the parallel of the northern end of the Dead Sea, mark the site, as they bear the name, of the ancient Heshbon. There are many cisterns among the ruins (comp. Cant. vii. 4).

HESH'MON, a place named, with others, as lying in the extreme south of Judah (Josh. xv. 27).

HETH, the forefather of the nation of THE HITTITES. In the genealogical tables of Gen. x. and 1 Chr. i., Heth is a son of Canaan. The Hittites were therefore a Hamite race, neither of the "country" nor the "kindred" of Abraham and Isaac (Gen. xxiv. 3, 4, xxviii. 1, 2).

HEZEKIAH, twelfth king of Judah, son of the apostate Ahaz and Abi (or Abijah), ascended the throne at the age of 25, B.C. 726. Hezekiah was one of the three most perfect kings of Judah (2 K. xviii. 5; Ecclus. xlix. 4). His first act was to purge, and repair, and reopen with splendid sacrifices and perfect ceremonial, the Temple which had been despoiled and neglected during the careless and idolatrous reign of his father. This consecration was accompanied by a revival of the theocratic spirit, so strict as not even to spare "the high places," which, although tolerated by many well-intentioned kings, had naturally been profaned by the worship of images and Asherahs (2 K. xviii. 4). A still more decisive act was the destruction of a brazen serpent, said to have been the one used by Moses in the miraculous healing of the Israelites (Num. xxi. 9), which had become an object of adoration. When the kingdom of Israel had fallen, Hezekiah extended his pious endeavours to Ephraim and Manasseh; and by inviting the scattered inhabitants to a peculiar Passover, kindled their indignation also against the idolatrous practices which still continued among them. This Passover was, from the necessities of the case, celebrated at an unusual, though not illegal (Num. ix. 10, 11) time; and by an excess of Levitical zeal it was continued for the unprecedented period of fourteen days (2 Chr. xxix., xxx., xxxi.). At the head of a repentant and united people, Hezekiah ventured to assume the aggressive against the Philistines; and in a series of victories not only rewon the cities which his father had lost (2 Chr. xxviii. 18), but even dispossessed them of their own cities, except Gaza (2 K. xviii. 8) and Gath. It

was perhaps to the purposes of this war that he applied the money which would otherwise have been used to pay the tribute exacted by Shalmaneser, according to the agreement of Ahaz with his predecessor, Tiglath-Pileser. When, after the capture of Samaria, the king of Assyria applied for this impost, Hezekiah refused it, and in open rebellion omitted to send even the usual presents (2 K. xviii. 7). Instant war was averted by the heroic and long-continued resistance of the Tyrians under their king Eluloeus. This must have been a critical and intensely anxious period for Jerusalem; and Hezekiah used every available means to strengthen his position, and render his capital impregnable (2 K. xx. 20; 2 Chr. xxxii. 3-5, 30; Is. xxii. 8-11, xxxiii. 18). According to a scheme of chronology proposed by Dr. Hincks, Hezekiah's dangerous illness (2 K. xx.; Is. xxxviii.; 2 Chr. xxxii. 24) nearly synchronised with Sargon's futile invasion, in the fourteenth year of Hezekiah's reign, eleven years before Sennacherib's invasion. That it must have preceded the attack of Sennacherib is nearly obvious from the promise in 2 K. xx. 6, as well as from modern discoveries. Hezekiah, whose kingdom was in a dangerous crisis, and who had at that time no heir (for Manasseh was not born till long afterwards, 2 K. xxi. 1), "turned his face to the wall and wept sore" at the threatened approach of dissolution. God had compassion on his anguish, and heard his prayer. Isaiah had hardly left the palace when he was ordered to promise the king immediate recovery, and a fresh lease of life, ratifying the promise by a sign, and curing the boil by a plaster of figs. Various ambassadors came with letters and gifts to congratulate Hezekiah on his recovery (2 Chr. xxxii. 23), and among them an embassy from Merodach-Baladan (or Berodach, 2 K. xx. 12), the viceroy of Babylon. The ostensible object of this mission was to compliment Hezekiah on his convalescence (2 K. xx. 12; Is. xxxix. 1); but its real purpose was to discover how far an alliance between the two powers was possible or desirable, for Merodach-Baladan, no less than Hezekiah, was in apprehension of the Assyrians. Community of interest made Hezekiah receive the overtures of Babylon with unconcealed gratification; and, perhaps, to enhance the opinion of his own importance as an ally, he displayed to the messengers the princely treasures which he and his predecessors had accumulated. If ostentation were his motive it received a terrible rebuke, and he was informed by Isaiah that from the then tottering and subordinate province of Babylon, and not

from the mighty Assyria, would come the ruin and captivity of Judah (Is. xxxix. 5). Sargon was succeeded (b.c. 702) by his son Sennacherib, whose two invasions occupy the greater part of the Scripture records concerning the reign of Hezekiah. The first of these took place in the third year of Sennacherib (b.c. 702), and occupies only three verses (2 K. xviii. 13-16), though the route of the advancing Assyrians may be traced in Is. x. 5, xi. The main hope of the political faction was the alliance with Egypt, and they seem to have sought it by presents and private entreaties (Is. xxx. 6). The account given of this first invasion in the *Annals of Sennacherib* is that he attacked Hezekiah because the Ekronites had sent their king Padiya (or "Haddiya") as a prisoner to Jerusalem (cf. 2 K. xviii. 8); that he took forty-six cities ("all the fenced cities" in 2 K. xviii. 13 is apparently a general expression, cf. xix. 8) and 200,000 prisoners; that he besieged Jerusalem with mounds (cf. 2 K. xix. 32); and although Hezekiah promised to pay 800 talents of silver (of which perhaps 300 only were ever paid) and 30 of gold (2 K. xviii. 14), yet not content with this he mulcted him of a part of his dominions, and gave them to the kings of Ekron, Ashdod, and Gaza. In almost every particular this account agrees with the notice in Scripture. Hezekiah's bribe (or fine) brought a temporary release, for the Assyrians marched into Egypt, where, if Herodotus and Josephus are to be trusted, they advanced without resistance to Pelusium. In spite of this advantage, Sennacherib was forced to raise the siege of Pelusium by the advance of Tirhakah or Tarakos. Returning from his futile expedition, Sennacherib "dealt treacherously" with Hezekiah (Is. xxxiii. 1) by attacking the stronghold of Lachish. This was the commencement of that *second* invasion respecting which we have such full details in 2 K. xviii. 17 sq.; 2 Chr. xxxii. 9 sq.; Is. xxxvi. From Lachish Sennacherib sent against Jerusalem an army under two officers and his cupbearer the orator Rabshakeh, with a blasphemous and insulting summons to surrender. Hezekiah's ministers were thrown into anguish and dismay, but the undaunted Isaiah hurled back threatening for threatening with unrivalled eloquence and force. Meanwhile Sennacherib, having taken Lachish, was besieging Libnah, when, alarmed by a "rumour" of Tirhakah's advance, he was forced to relinquish once more his immediate designs, and content himself with a defiant letter to Hezekiah. The next event of the campaign, about which we are in-

formed, is that the Jewish king with simple piety prayed to God with Sennacherib's letter outspread before him, and received a prophecy of immediate deliverance. Accordingly "that night the Angel of the Lord went out and smote in the camp of the Assyrians 185,000 men." There is no doubt that some secondary cause was employed in the accomplishment of this event. We are certainly "not to suppose," as Dr. Johnson observed, "that the angel went about with a sword in his hand stabbing them one by one, but that some powerful natural agent was employed." Josephus, followed by an immense majority of ancient and modern commentators, attributes it to the Pestilence. Hezekiah only lived to enjoy for about one year more his well-earned peace and glory. He slept with his fathers after a reign of twenty-nine years, in the 56th year of his age (b.c. 697).

HEZ'ION, a king of Aram (Syria), father of Tabrimon, and grandfather of Benhadad I. He and his father are mentioned only in 1 K. xv. 18. He is probably identical with REZON, the contemporary of Solomon, in 1 K. xi. 23; the two names being very similar in Hebrew, and still more so in the versions.

HIDDEK'EL, one of the rivers of Eden, the river which "goeth eastward to Assyria" (Gen. ii. 14), and which Daniel calls "the Great river" (Dan x. 4), seems to have been rightly identified by the LXX. with the Tigris. *Dekel* is clearly an equivalent of *Digla* or *Diglath*, a name borne by the Tigris in all ages. The name now in use among the inhabitants of Mesopotamia is *Dijleh*.

HI'EL, a native of Bethel, who rebuilt Jericho in the reign of Ahab (1 K. xvi. 34); and in whom was fulfilled the curse pronounced by Joshua (Josh. v. i. 26).

HIERAP'OLIS. This place is mentioned only once in Scripture (Col. iv. 13), with COLOSSAE and LAODICEA. Such association is just what we should expect; for the three towns were all in the basin of the Maeander, and within a few miles of one another.

HIGGAI'ON, a word which occurs three times in the book of Psalms (ix. 17, xix. 15, xcii. 4). The word has two meanings, one of a general character implying *thought*, *reflection*, and another in Ps. ix. 17, and Ps. xcii. 4, of a technical nature, the precise meaning of which cannot at this distance of time be determined.

HIGH PLACES. From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom we find constant allusion in the Bible (Is. lxv. 7; Jer. iii. 6; Ez. vi. 13, xviii. 6; Hos. iv. 13), and it is especially attributed to the

Moabites (Is. xv. 2, xvi. 12; Jer. xlviii. 35). Even Abraham built an altar to the Lord on a mountain near Bethel (xii. 7, 8; cf. xxii. 2-4, xxxi. 54), which shows that the practice was then as innocent as it was natural; and although it afterwards became mingled with idolatrous observances (Num. xxiii. 3), it was in itself far less likely to be abused than the consecration of groves (Hos. iv. 13). It is, however, quite obvious that if every grove and eminence had been suffered to become a place for legitimate worship, especially in a country where they had already been defiled with the sins of polytheism, the utmost danger would have resulted to the pure worship of the one true God. It was therefore implicitly forbidden by the law of Moses (Deut. xii. 11-14), which also gave the strictest injunction to destroy these monuments of Canaanitish idolatry (Lev. xxvi. 30; Num. xxxiii. 52; Deut. xxxiii. 29). The command was a *prospective* one, and was not to come into force until such time as the tribes were settled in the promised land. Thus we find that both Gideon and Manoaah built altars on high places by Divine command (Judg. vi. 25, 26, xiii. 16-23), and it is quite clear from the tone of the book of Judges that the law on the subject was either totally forgotten or practically obsolete. It is more surprising to find this law absolutely ignored at a much later period, when there was no intelligible reason for its violation—as by Samuel at Mizpeh (1 Sam. vii. 10) and at Bethlehem (xvi. 5); by Saul at Gilgal (xiii. 9) and at Ajalon (? xiv. 35); by David (1 Chr. xxi. 26); by Elijah on Mount Carmel (1 K. xviii. 30); and by other prophets (1 Sam. x. 5). The explanations which are given are sufficiently unsatisfactory; but it is at any rate certain that the worship in high places was organised and all but universal throughout Judaea, not only during (1 K. iii. 2-4), but even after the time of Solomon. The convenience of them was obvious, because, as local centres of religious worship, they obviated the unpleasant and dangerous necessity of visiting Jerusalem for the celebration of the yearly feasts (2 K. xxiii. 9). Many of the pious kings of Judah were either too weak or too ill-informed to repress the worship of Jehovah at these local sanctuaries, while they of course endeavoured to prevent it from being contaminated with polytheism. At last Hezekiah set himself in good earnest to the suppression of this prevalent corruption (2 K. xviii. 4, 22), both in Judah and Israel (2 Chr. xxxi. 1), although, so rapid was the growth of the evil, that even his sweeping reformation required to

be finally consummated by Josiah (2 K. xxiii.), and that too in Jerusalem and its immediate neighbourhood (2 Chr. xxiv. 3). After the time of Josiah we find no further mention of these Jehovistic high places.

HIGH-PRIEST. I. LEGALLY.—The first distinct separation of Aaron to the office of the priesthood, which previously belonged to the first-born, was that recorded Ex. xxviii. We find from the very first the following characteristic attributes of Aaron and the high-priests his successors, as distinguished from the other priests:—(1.) Aaron alone was anointed (Lev. viii. 12), whence one of the distinctive epithets of the high-priest was “the anointed priest” (Lev. iv. 3, 5, 16, xxi. 10; see Num. xxxv. 25). This appears also from Ex. xxix. 29, 30. The anointing of the sons of Aaron, *i. e.* the common priests, seems to have been confined to sprinkling their garments with the anointing oil (Ex. xxix. 21, xxviii. 41, &c.). The anointing of the high-priest is alluded to in Ps. cxxxiii. 2.—(2.) The high-priest had a peculiar dress, which passed to his successor at his death. This dress consisted of eight parts, as the Rabbins constantly note, the *breastplate*, the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre*, the *broidered coat* or diaper tunic, and the *girdle*, the materials being gold, blue, red, crimson, and fine (white) linen (Ex. xxviii.). To the above are added, in ver. 42, the *breeches* or *drauers* (Lev. xvi. 4) of linen; and to make up the number 8, some reckon the high-priest's mitre, or the plate separately from the bonnet; while others reckon the curious girdle of the ephod separately from the ephod. Of these 8 articles of attire, 4—viz. the coat or tunic, the girdle, the breeches, and the bonnet or turban (*migbā'āh*) instead of the mitre (*mitsnepheth*)—belonged to the common priests. Taking the articles of the high-priest's dress in the order in which they are enumerated above, we have (*a.*) the breastplate, or, as it is further named (vers. 15, 29, 30), the breastplate of judgment. The breastplate was originally 2 spans long, and 1 span broad, but when doubled it was square, the shape in which it was worn. On it were the 12 precious stones, set in 4 rows, 3 in a row, thus corresponding to the 12 tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. According to the LXX. and Josephus, and in accordance with the language of Scripture, it was these stones which constituted the Urim and Thummim. [URIM and THUMMIM.]—(*b.*) The ephod. This consisted of two parts, of which one covered



the back, and the other the front, *i. e.* the breast and upper part of the body. These were clasped together on the shoulder with two large onyx stones, each having engraved on it 6 of the names of the tribes of Israel. It was further united by a "curious girdle" of gold, blue, purple, scarlet, and fine twined linen round the waist [EPHOD; GIRDLE].—(c.) The robe of the ephod. This was of inferior material to the ephod itself, being all of blue (ver. 31), which implied its being only of "woven work" (xxxix. 22). It was worn immediately under the ephod, and was longer than it. The blue robe had no sleeves, but only slits in the sides for the arms to come through. It had a hole for the head to pass through, with a border round it of woven work, to prevent its being rent. The skirt of this robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a bell of gold between each pomegranate alternately. The bells were to give a sound when the high-priest went in and came out of the Holy Place.—(d.) The mitre or upper turban, with its gold plate, engraved with HOLINESS TO THE LORD, fastened to it by a ribbon of blue. (e.) The broidered coat was a tunic or long skirt of linen with a tessellated or diaper pattern, like the setting of a stone. The girdle, also of linen, was wound round the body several times from the breast downwards, and the ends hung down to the ankles. The breeches or drawers, of linen, covered the loins and thighs; and the bonnet was a turban of linen, partially covering the head, but not in the form of a cone like that of the high-priest when the mitre was added to it. These four last were common to all priests.—(3.) Aaron had peculiar functions. To him alone it appertained, and he alone was permitted, to enter the Holy of Holies, which he did once a year, on the great day of atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the veil (Lev. xvi.).—(4.) The high-priest had a peculiar place in the law of the manslayer, and his taking sanctuary in the cities of refuge. The manslayer might not leave the city of refuge during the lifetime of the existing high-priest who was anointed with the holy oil (Num. xxxv. 25, 28). It was also forbidden to the high-priest to follow a funeral, or rend his clothes for the dead, according to the precedent in Lev. x. 6. The Rabbins speak very frequently of one second in dignity to the high-priest, whom they call the Sagan, and who often acted in the high-priest's room. He is the same who in the O. T. is called "the second priest" (2 K. xxiii. 4, xxv. 18). Thus too it is explained of Annas and

Caiaphas (Luke iii. 2), that Annas was Sagan. Ananias is also thought by some to have been Sagan, acting for the high-priest (Acts xxiii. 2).—It does not appear by whose authority the high-priests were appointed to their office before there were kings of Israel. But as we find it invariably done by the civil power in later times, it is probable that, in the times preceding the monarchy, it was by the elders, or Sanhedrim. It should be added, that the usual age for entering upon the functions of the priesthood, according to 2 Chr. xxxi. 17, is considered to have been 20 years, though a priest or high-priest was not actually incapacitated if he had attained to puberty. Again, according to Lev. xxi., no one that had a blemish could officiate at the altar.—II. THEOLOGICALLY. The theological view of the high-priesthood does not fall within the scope of this work. It must suffice therefore to indicate that such a view would embrace the consideration of the office, dress, functions, and ministrations of the high-priest, considered as typical of the priesthood of our Lord Jesus Christ, and as setting forth under shadows the truths which are openly taught under the Gospel. This has been done to a great extent in the Epistle to the Hebrews. It would also embrace all the moral and spiritual teaching supposed to be intended by such symbols.—III. HISTORICALLY. The history of the high-priests embraces a period of about 1370 years, and a succession of about 80 high-priests, beginning with Aaron, and ending with Phannias. They naturally arrange themselves into three groups—(a.) those before David; (b.) those from David to the captivity; (c.) those from the return of the Babylonish captivity till the cessation of the office at the destruction of Jerusalem. (a.) The high-priests of the first group who are distinctly made known to us as such are—1. Aaron; 2. Eleazar; 3. Phinehas; 4. Eli; 5. Ahitub (1 Chr. ix. 11; Neh. xi. 11; 1 Sam. xiv. 3); 6. Abiah; 7. Ahimelech. Phinehas the son of Eli, and father of Ahitub, died before his father, and so was not high-priest. Of the above, the three first succeeded in regular order, Nadab and Abihu, Aaron's eldest sons, having died in the wilderness (Lev. x.). But Eli, the 4th, was of the line of Ithamar. What was the exact interval between the death of Phinehas and the accession of Eli, what led to the transference of the chief priesthood from the line of Eleazar to that of Ithamar, we have no means of determining from Scripture. Josephus asserts that the father of Bukki—whom he calls Joseph, and Abiezer, *i. e.* Abishua—was the last high-priest of Phinehas's line, before Zadok. If Abishua died, leaving a

son or grandson under age, Eli, as head of the line of Ithamar, might have become high-priest as a matter of course, or he might have been appointed by the elders. If Ahiah and Ahimelech are not variations of the name of the same person, they must have been brothers, since both were sons of Ahitub. The high-priests then before David's reign may be set down as *eight* in number, of whom *seven* are said in Scripture to have been high-priests, and *one* by Josephus alone.—(b.) Passing to the second group, we begin with the unexplained circumstance of there being two priests in the reign of David, apparently of nearly equal authority, viz. Zadok and Abiathar (1 Chr. xv. 11; 2 Sam. vii. 17). It is not unlikely that after the death of Ahimelech and the secession of Abiathar to David, Saul may have made Zadok priest, and that David may have avoided the difficulty of deciding between the claims of his faithful friend Abiathar and his new and important ally Zadok by appointing them to a joint priesthood: the first place, with the Ephod and Urim and Thummim, remaining with Abiathar, who was in actual possession of them. The first considerable difficulty that meets us in the historical survey of the high-priests of the second group is to ascertain who was high-priest at the dedication of Solomon's Temple. Josephus says that Zadok was, and the Seder Olam makes him the high-priest in the reign of Solomon; but 1 K. iv. 2 distinctly asserts that Azariah the son of Zadok was priest under Solomon, and 1 Chr. vi. 10 tells us of Azariah, "he it is that executed the priest's office in the temple that Solomon built in Jerusalem," obviously meaning at its first completion. We can hardly therefore be wrong in saying that Azariah the son of Ahimaaz was the first high-priest of Solomon's Temple. The priests of this series ended with Seraiah, who was taken prisoner by Nebuzar-adan, and slain at Riblah by Nebuchadnezzar, together with Zephaniah the second priest or Sagan, after the burning of the Temple and the plunder of all the sacred vessels (2 K. xx. 18). His son Jehozadak or Josedech was at the same time carried away captive (1 Chr. vi. 15). The time occupied by these high-priests was about 454 years, which gives an average of something more than twenty-five years to each high-priest. It is remarkable that not a single instance is recorded after the time of David of an inquiry by Urim and Thummim. The ministry of the prophets seems to have superseded that of the high-priests (see *e. g.* 2 Chr. xv., xviii., xx. 14, 15; 2 K. xix. 1, 2, xxii. 12-14; Jer. xxi. 1, 2).—(c.) An interval of

about fifty-two years elapsed between the high-priests of the second and third group, during which there was neither Temple, nor altar, nor ark, nor priest. Jehozadak, or Josedech, as it is written in Haggai (i. 1, 14, &c.), who should have succeeded Seraiah, lived and died a captive at Babylon. The pontifical office revived in his son Jeshua, of whom such frequent mention is made in Ezra and Nehemiah, Haggai and Zechariah, 1 Esdr. and Ecclus.; and he therefore stands at the head of this third and last series, honourably distinguished for his zealous co-operation with Zerubbabel in rebuilding the Temple, and restoring the dilapidated commonwealth of Israel. Under the Syrian domination the high-priesthood was brought to the lowest degradation by the apostasy and crimes of the last Onias or Menelaus, the son of Eleazar, and after a vacancy of seven years by the brief pontificate of Alcimus, his no less infamous successor. A new and glorious succession of high-priests arose in the Asmonean family, who united the dignity of civil rulers, and for a time of independent sovereigns, to that of the high-priesthood. The Asmonean family were priests of the course of Jojarib, the first of the twenty-four courses (1 Chr. xxiv. 7), whose return from captivity is recorded 1 Chr. ix. 10; Neh. xi. 10. They were probably of the house of Eleazar, though this cannot be affirmed with certainty. This Asmonean dynasty lasted from B.C. 153, till the family was damaged by intestine divisions, and then destroyed by Herod the Great. Aristobulus, the last high-priest of his line, brother of Mariamne, was murdered by order of Herod, his brother-in-law, B.C. 35. There were no fewer than twenty-eight high-priests from the reign of Herod to the destruction of the Temple by Titus, a period of 107 years. The N. T. introduces us to some of these later, and oft-changing high-priests, viz. Annas, Caiaphas, and Ananias. Theophilus, the son of Ananus, was the high-priest from whom Saul received letters to the synagogue at Damascus (Acts ix. 1, 14). Phannias, the last high-priest, was appointed by lot by the Zealots from the course of priests called by Josephus Eniachim (probably a corrupt reading for Jachim).

HILKIAH. 1. Father of Eliakim (2 K. xviii. 37, Is. xxii. 20, xxxvi. 22). [ELIAKIM.]—2. High-priest in the reign of Josiah (2 K. xxii. 4 sqq.; 2 Chr. xxxiv. 9 sqq.; 1 Esdr. i. 8). According to the genealogy in 1 Chr. vi. 13 he was son of Shallum, and from Ezr. vii. 1, apparently the ancestor of Ezra the scribe. His high-priesthood was rendered particularly illustrious by the great reformation effected under it by king Josiah.

by the solemn Passover kept at Jerusalem in the 18th year of that king's reign, and above all by the discovery which he made of the book of the law of Moses in the temple.

HIN. [MEASURES.]

HIND, the female of the common stag or *cervus elaphus*. It is frequently noticed in the poetical parts of Scripture as emblematic of activity (Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19), gentleness (Prov. v. 19), feminine modesty (Cant. ii. 7, iii. 5), earnest longing (Ps. xlii. 1), and maternal affection (Jer. xiv. 5). Its shyness and remoteness from the haunts of men are also alluded to (Job xxxix. 1), and its timidity, causing it to cast its young at the sound of thunder (Ps. xxix. 9).

HIN'NOM, VALLEY OF, otherwise called "the valley of the son" or "children of Hinnom," a deep and narrow ravine, with steep, rocky sides to the S. and W. of Jerusalem, separating Mount Zion to the N. from the "Hill of Evil Counsel," and the sloping rocky plateau of the "plain of Rephaim" to the S. The earliest mention of the Valley of Hinnom is in Josh. xv. 8, xviii. 16, where the boundary-line between the tribes of Judah and Benjamin is described, as passing along the bed of the ravine. On the southern brow, overlooking the valley at its eastern extremity, Solomon erected high places for Molech (1 K. xi. 7), whose horrid rites were revived from time to time in the same vicinity by the later idolatrous kings. Ahaz and Manasseh made their children "pass through the fire" in this valley (2 K. xvi. 3; 2 Chr. xxviii. 3, xxxiii. 6), and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Tophet, at its S.E. extremity for a considerable period (Jer. vii. 31; 2 K. xxx. 10). To put an end to these abominations the place was polluted by Josiah, who rendered it ceremonially unclean by spreading over it human bones, and other corruptions (2 K. xxiii. 10, 13, 14; 2 Chr. xxxiv. 4, 5), from which time it appears to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Kidron, as well as a lay-stall, where all its solid filth was collected. From its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the supposed everburning funeral piles, the later Jews applied the name of this valley *Ge Hinnom*, *Gehenna*, to denote the place of eternal torment. In this sense the word is used by our Lord (Matt. v. 29, x. 28, xxiii. 15; Mark ix. 43; Luke xii. 5).

HIPPOTAMUS. [BEHEMOTH.]

HI'RAM, or HU'RAM. 1. The king of

Tyre who sent workmen and materials to Jerusalem, first (2 Sam. v. 11, 1 Chr. xiv. 1) to build a palace for David whom he ever loved (1 K. v. 1), and again (1 K. v. 10, vii. 13, 2 Chr. 14, 16) to build the Temple for Solomon, with whom he had a treaty of peace and commerce (1 K. v. 11, 12). The contempt with which he received Solomon's present of Cabul (1 K. ix. 12) does not appear to have caused any breach between the two kings. He admitted Solomon's ships, issuing from Joppa, to a share in the profitable trade of the Mediterranean (1 K. x. 22); and Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of India (1 K. ix. 26) to Solomon's two harbours on the Red Sea.—2. Hiram was the name of a man of mixed race (1 K. vii. 13, 40), the principal architect and engineer sent by king Hiram to Solomon.

HIT'TITES, THE, the nation descended from Cheth (A. V. "Heth"), the second son of Canaan. Abraham bought from the "Children of Heth," the field and the cave of Machpelah, belonging to Ephron the Hittite. They were then settled at the town which was afterwards, under its new name of Hebron, to become one of the most famous cities of Palestine, then bearing the name of Kirjath-arba (Gen. xxiii. 19, xxv. 9). When the Israelites entered the Promised Land, we find the Hittites taking their part against the invader, in equal alliance with the other Canaanite tribes (Josh. ix. 1, xi. 3, &c.). Henceforward the notices of the Hittites are very few and faint. We meet with two individuals, both attached to the person of David. (1.) "Ahimelech the Hittite" (1 Sam. xxvi. 6). (2.) "Uriah the Hittite," one of "the thirty" of David's body-guard (2 Sam. xxiii. 39; 1 Chr. xi. 41).

HI'VITES, THE. In the genealogical tables of Genesis, "the Hivite" is named as one of the descendants—the sixth in order—of Canaan, the son of Ham (Gen. x. 17; 1 Chr. i. 15). We first encounter the actual people of the Hivites at the time of Jacob's return to Canaan. Shechem was then in their possession, Hamor the Hivite being the "prince of the land" (Gen. xxxiv. 2). We next meet with the Hivites during the conquest of Canaan (Josh. ix. 7, xi. 19). The main body of the Hivites were at this time living on the northern confines of western Palestine—"under Hermon, in the land o. Mizpeh" (Josh. xi. 3)—"in Mount Lebanon, from Mount Baal-Hermon to the entering in of Hamath" (Judg. iii. 3, comp. 2 Sam. xxiv. 7).

HO'BAB. This name is found in two places only (Num. x. 29; Judg. iv. 11), and

it seems doubtful whether it denotes the father-in-law or brother-in-law of Moses.

(1.) In favour of the latter is the express statement that Hobab was "the son of Raguel" (Num. x. 29); Raguel or Ruel—the Hebrew word in both cases is the same—being identified with Jethro, not only in Ex. ii. 18 (comp. iii. 1, &c.), but also by Josephus. (2.) In favour of Hobab's identity with Jethro are the words of Judg. iv. 11, and the Mahometan traditions. But whether Hobab was the father-in-law of Moses or not, the notice of him in Num. x. 29-32, though brief, is full of point and interest. While Jethro is preserved to us as the wise and practised administrator, Hobab appears as the experienced Bedouin sheikh, to whom Moses looked for the material safety of his cumbrous caravan in the new and difficult ground before them.

HO'BAH, the place to which Abraham pursued the kings who had pillaged Sodom (Gen. xiv. 15). It was situated "to the north of Damascus."

HO'HAM, king of Hebron at the time of the conquest of Canaan (Josh. x. 3).

HOLOFER'NES, or, more correctly, OLO-FERNES, was, according to the book of Judith, a general of Nebuchadnezzar, king of the Assyrians (Jud. ii. 4), who was slain by the Jewish heroine Judith during the siege of Bethulia.

HOMER. [MEASURES.]

HONEY. The Hebrew *dēbash*, in the first place, applies to the product of the bee, to which we exclusively give the name of honey. All travellers agree in describing Palestine as a land "flowing with milk and honey" (Ex. iii. 8); bees being abundant even in the remote parts of the wilderness, where they deposit their honey in the crevices of the rocks or in hollow trees. In some parts of northern Arabia the hills are so well stocked with bees, that no sooner are hives placed than they are occupied. In the second place the term *dēbash* applies to a decoction of the juice of the grape, which is still called *dibs*, and which forms an article of commerce in the East; it was this, and not ordinary bee-honey, which Jacob sent to Joseph (Gen. xliii. 11), and which the Tyrians purchased from Palestine (Ez. xxvii. 17). A third kind has been described by some writers as "vegetable" honey, by which is meant the exudations of certain trees and shrubs, such as the *Tamarix mannifera*, found in the peninsula of Sinai, or the stunted oaks of Luristan and Mesopotamia. The honey, which Jonathan ate in the wood (1 Sam. xiv. 25), and the "wild honey," which supported St. John (Matt. iii. 4), have been

referred to this species. But it was probably the honey of the wild bees.

HOPH'NI and PHINEAS, the two sons of Eli, who fulfilled their hereditary sacerdotal duties at Shiloh. Their brutal rapacity and lust, which seemed to acquire fresh violence with their father's increasing years (1 Sam. ii. 22, 12-17), filled the people with disgust and indignation, and provoked the curse which was denounced against their father's house first by an unknown prophet (27-36), and then by Samuel (1 Sam. iii. 11-14). They were both cut off in one day in the flower of their age, and the ark which they had accompanied to battle against the Philistines was lost on the same occasion (1 Sam. iv. 10, 11).

HOR, MOUNT. 1. The mountain on which Aaron died (Num. xx. 25, 27). The word Hor is probably an archaic form of *Har*, the usual Hebrew term for "mountain." It was "on the boundary line" (Num. xx. 23) or "at the edge" (xxxiii. 37) of the land of Edom. It was the halting-place of the people next after Kadesh (xx. 22, xxxiii. 37), and they quitted it for Zalmonah (xxxiii. 41) in the road to the Red Sea (xxi. 4). It was during the encampment at Kadesh that Aaron was gathered to his fathers. It is situated on the eastern side of the great valley of the *Arabah*, the highest and most conspicuous of the whole range of the sandstone mountains of Edom, having close beneath it on its eastern side the mysterious city of Petra. The tradition has existed from the earliest date. It is now the *Jebel Nebi-Harūn*, "the mountain of the Prophet Aaron." Its height is 4800 feet above the Mediterranean, that is to say about 1700 feet above the town of Petra, 4000 above the level of the *Arabah*, and more than 6000 above the Dead Sea. The mountain is marked far and near by its double top, which rises like a huge castellated building from a lower base, and is surmounted by a circular dome of the tomb of Aaron, a distinct white spot on the dark red surface of the mountain. The chief interest of Mount Hor consists in the prospect from its summit—the last view of Aaron—that view which was to him what Pisgah was to his brother.—2. A mountain, entirely distinct from the preceding, named in Num. xxxiv. 7, 8, only, as one of the marks of the northern boundary of the land which the children of Israel were about to conquer. This "Mount Hor" is the great chain of Lebanon itself.

HO'REB. [SINAI.]

HO'RITES and HO'RIMS, the aboriginal inhabitants of Mount Seir (Gen. xiv. 6), and

probably allied to the Emims and Rephaims. The name *Horite* appears to have been derived from their habits as "cave-dwellers." Their excavated dwellings are still found in hundreds in the sandstone cliffs and mountains of Edom, and especially in Petra.

**HORMAH**, or Zephath (Judg. i. 17), was the chief town of a king of a Canaanitish tribe on the south of Palestine, which was reduced by Joshua, and became a city of the territory of Judah (xv. 30; 1 Sam. xxx. 30), but apparently belonged to Simeon (1 Chr. iv. 30).

**HORN**. The word "horn" is often used metaphorically to signify *strength* and *honour*. Of *strength* the horn of the unicorn was the most frequent representative (Deut. xxxiii. 17, &c.), but not always; comp. 1 K. xxii. 11, where probably horns of iron, worn defiantly and symbolically on the head, are intended. Among the Druses upon Mount Lebanon the married women wear silver horns on their heads. In the sense of *honour*, the word *horn* stands for the *abstract* (my horn, Job xvi. 15; *all the horns of Israel*, Lam. ii. 3), and so for the supreme authority. It also stands for the *concrete*, whence it comes to mean *king*, *kingdom* (Dan. viii. 2, &c.; Zech. i. 18). Out of either or both of these two last metaphors sprang the idea of representing gods with horns.



Heads of modern Asiatics ornamented with horns.

**HORNET**. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12; Wisd. xii. 8). Some commentators regard the word as used in its literal sense, but it more probably expresses under a vivid

image the consternation with which Jehovah would inspire the enemies of the Israelites, as declared in Deut. ii. 25, Josh. ii. 11.

**HORONA'IM**, a town of Moab, possibly a sanctuary, named with Zoar and Luhith (Is. xv. 5; Jer. xlviii. 3, 5, 34).

**HORSE**. The most striking feature in the Biblical notices of the horse is the exclusive application of it to warlike operations; in no instance is that useful animal employed for the purposes of ordinary locomotion or agriculture, if we except Is. xxviii. 28, where we learn that horses (A. V. "horsemen") were employed in threshing, not, however, in that case put in the gears, but simply driven about wildly over the strewed grain. The animated description of the horse in Job xxxix. 19-25 applies solely to the war-horse. The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse, and for a long period after their settlement in Canaan they dispensed with it, partly in consequence of the hilly nature of the country, which only admitted of the use of chariots in certain localities (Judg. i. 19), and partly in consequence of the prohibition in Deut. xvii. 16, which would be held to apply at all periods. David first established a force of cavalry and chariots after the defeat of Hadadezer (2 Sam. viii. 4). But the great supply of horses was subsequently effected by Solomon through his connexion with Egypt (1 K. iv. 26). The horses were not shod, and therefore hoofs as hard "as flint" (Is. v. 28) were regarded as a great merit.

**HORSELEACH** (Heb. *'alūkāh*) occurs once only, viz. Prov. xxx. 15. There is little doubt that *'alūkāh* denotes some species of leech, or rather is the generic term for any bloodsucking annelid.

**HOSAN'NA** ("Save, we pray"), the cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Matt. xxi. 9, 15; Mar. xi. 9, 10; John xii. 13). The Psalm from which it was taken, the 118th, was one with which they were familiar from being accustomed to recite the 25th and 26th verses at the Feast of Tabernacles. On that occasion the *Hallel*, consisting of Psalms cxiii.-cxviii., was chanted by one of the priests, and at certain intervals the multitudes joined in the responses, waving their branches of willow and palm, and shouting as they waved them, Hallelujah, or Hosanna, or "O Lord, I beseech thee, send now prosperity" (Ps. cxviii. 25).

**HOSE'A**, son of Beer, and first of the Minor Prophets. The title of the book gives for the beginning of Hosea's ministry the

reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B.C. 783. The pictures of social and political life which Hosea draws so forcibly are rather applicable to the interregnum which followed the death of Jeroboam (712-772), and to the reign of the succeeding kings. It seems almost certain that very few of his prophecies were written until after the death of Jeroboam (783), and probably the life, or rather the prophetic career of Hosea, extended from 784 to 725, a period of fifty-nine years. The prophecies of Hosea were delivered in the kingdom of Israel. It is easy to recognise two great divisions in the book:—(1.) chap. i. to iii.; (2.) iv. to end. The subdivision of these several parts is a work of greater difficulty. (1.) The first division should probably be subdivided into three separate poems, each originating in a distinct aim, and each after its own fashion attempting to express the idolatry of Israel by imagery borrowed from the matrimonial relation. The first, and therefore the least elaborate of these, is contained in chap. iii., the second in i. 2-11, the third in i. 2-9, and ii. 1-23. These three are progressively elaborate developments of the same reiterated idea. Chap. i. 2-9 is common to the second and third poems, but not repeated with each severally. (2.) Attempts have been made to subdivide the second part of the book. These divisions are made either according to reigns of contemporary kings, or according to the subject-matter of the poem. The prophecies were probably collected by Hosea himself towards the end of his career. Hosea is referred to in the following passages of the N. T.:—Matt. ix. 13, xii. 7, Hos. vi. 6; Luke xxiii. 30, Rev. vi. 16, Hos. x. 8; Matt. ii. 15, Hos. xi. 1; Rom. ix. 25, 26, 1 Pet. ii. 10, Hos. i. 10, ii. 23; 1 Cor. xv. 4, Hos. vi. 2; Heb. xiii. 15, Hos. xiv. 2.

HOSHEA, the nineteenth, last, and best king of Israel. He succeeded Pekah, whom he slew in a successful conspiracy, thereby fulfilling a prophecy of Isaiah (Is. vii. 16). It took place B.C. 737, in the 20th year of Jotham (2 K. xv. 30), *i. e.* "in the 20th year after Jotham became sole king," for he only reigned 16 years (2 K. xv. 33). But there must have been an interregnum of at least eight years before Hoshea came to the throne, which was not till B.C. 729, in the 12th year of Ahaz (2 K. xvii. 1). It is expressly stated (2 K. xvii. 2) that Hoshea was not so sinful as his predecessors. In the third year of his reign (B.C. 726) Shalmaneser cruelly stormed the strong caves of Beth-arbel (Hos.

8. 14), and made Israel tributary (2 K. xvii. 3) for three years. At the end of this period, encouraged perhaps by the revolt of Hezekiah, Hoshea entered into a secret alliance with So, king of Egypt, to throw off the Assyrian yoke. The alliance did him no good; it was revealed to the court of Nineveh by the Assyrian party in Ephraim, and Hoshea was immediately seized as a rebellious vassal, shut up in prison, and apparently treated with the utmost indignity (Mic. v. 1). Of the subsequent fortunes of Hoshea we know nothing.

HOSHEA, the son of Nun, *i. e.*, Joshua (Deut. xxxii. 44; and also in Num. xiii. 8, though there the A. V. has OSHEA).

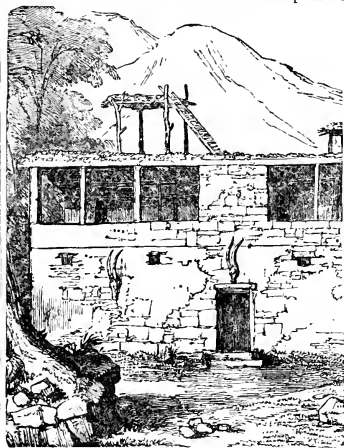
HOSPITALITY. Hospitality was regarded by most nations of the ancient world as one of the chief virtues. Among the Arabs we find the best illustrations of the old Bible narratives, and among them see traits that might beseem their ancestor Abraham. The laws respecting strangers (Lev. xix. 33, 34) and the poor (Lev. xxv. 14 seq.; Deut. xv. 7), and concerning redemption (Lev. xxv. 23 seqq.), &c., are framed in accordance with the spirit of hospitality; and the strength of the national feeling regarding it is shown in the incidental mentions of its practice. In the Law, compassion to strangers is constantly enforced by the words, "for ye were strangers in the land of Egypt" (Lev. xix. 34). And before the Law, Abraham's entertainment of the angels (Gen. xviii. 1 seqq.), and Lot's (xix. 1), are in exact agreement with its precepts, and with modern usage (comp. Ex. ii. 20; Judg. xiii. 15, xix. 17, 20, 21). In the N. T. hospitality is yet more markedly enjoined; and in the more civilised state of society which then prevailed, its exercise became more a social virtue than a necessity of patriarchal life. The good Samaritan stands for all ages as an example of Christian hospitality, embodying the command to love one's neighbour as himself. The neglect of Christ is symbolised by inhospitality to our neighbours (Matt. xxv. 43). The Apostles urged the church to "follow after hospitality" (Rom. xii. 13; cf. 1 Tim. v. 10); to remember Abraham's example (Heb. xiii. 2); to "use hospitality one to another without grudging" (1 Pet. iv. 9); while a bishop must be a "lover of hospitality" (Tit. i. 8, cf. 1 Tim. iii. 2). The practice of the early Christians was in accord with these precepts. They had all things in common, and their hospitality was a characteristic of their belief. Such having been the usage of Biblical times, it is in the next place important to remark how hospitality was shown. In the patri-

archal ages we may take Abraham's example as the most fitting, as we have of it the fullest account. "The account," says Mr. Lane, "of Abraham's entertaining the three angels, related in the Bible, presents a perfect picture of the manner in which a modern Bedawee sheykh receives travellers arriving at his encampment. He immediately orders his wife or women to make bread, slaughters a sheep or some other animal, and dresses it in haste, and bringing milk and any other provisions that he may have ready at hand, with the bread and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat, as Abraham did in the case above alluded to. Most Bedaweews will suffer almost any injury to themselves or their families rather than allow their guests to be ill-treated while under their protection." The Oriental respect for the covenant of bread and salt, or salt alone, certainly sprang from the high regard in which hospitality was held.

**HOOR.** The ancient Hebrews were probably unacquainted with the division of the natural day into 24 parts; but they afterwards parcelled out the period between sunrise and sunset into a series of divisions distinguished by the sun's course. The early Jews appear to have divided the day into *four* parts (Neh. ix. 3), and the night into three watches (Judg. vii. 19), and even in the N. T. we find a trace of this division in Matt. xx. 1-5. The Greeks adopted the division of the day into 12 hours from the Babylonians. At what period the Jews became first acquainted with this way of reckoning time is unknown, but it is generally supposed that they too learnt it from the Babylonians during the captivity. In whatever way originated, it was known to the Egyptians at a very early period. They had 12 hours of the day and of the night. There are two kinds of hours, viz. (1.) the astronomical or equinoctial hour, *i. e.*, the 24th part of a civil day, and (2.) the natural hour, *i. e.*, the 12th part of the natural day, or of the time between sunrise and sunset. These are the hours meant in the N. T. (John xi. 9, &c.), and it must be remembered that they perpetually vary in length, so as to be very different at different times of the year. For the purposes of prayer the old division of the day into 4 portions was continued in the Temple service, as we see from Acts ii. 15, iii. 1, x. 9.

**HOUSE.** The houses of the rural poor in Egypt, as well as in most parts of Syria, Arabia, and Persia, are for the most part mere huts of mud, or sunburnt bricks. In some parts of Palestine and Arabia stone is

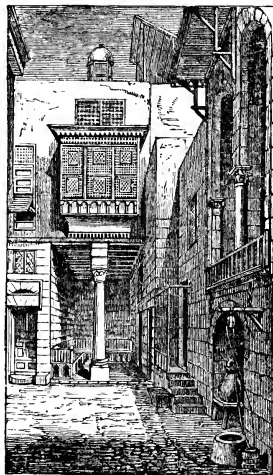
used, and in certain districts caves in the rock are used as dwellings (Amos v. 11). The houses are usually of one story only, viz., the ground floor, and often contain only one apartment. Sometimes a small court for the cattle is attached; and in some cases the cattle are housed in the same building, or the people live on a raised platform, and the cattle round them on the ground (1 Sam. xxviii. 24). The windows are small apertures high up in the walls, sometimes grated with wood. The roofs are commonly but not always flat, and are usually formed of a plaster of mud and straw laid upon boughs or rafters; and upon the flat roofs, tents, or "booths" of boughs or rushes are often raised to be used as sleeping-places in summer. The difference between the poorest



A Nestorian House, with stages upon the roof for sleeping. (Layard, *Nineveh*, i. 177.)

houses and those of the class next above them is greater than between these and the houses of the first rank. The prevailing plan of Eastern houses of this class presents, as was the case in ancient Egypt, a front of wall, whose blank and mean appearance is usually relieved only by the door and a few latticed and projecting windows. Within this is a court or courts with apartments opening into them. Over the door is a projecting window with a lattice more or less elaborately wrought, which, except in times of public celebrations, is usually closed (2 K. ix. 30). An awning is sometimes drawn over the court, and the floor strewn with carpets on festive occasions. The stairs to

the upper apartments are in Syria usually in a corner of the court. Around part, if not the whole, of the court is a verandah, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth with a balustrade.



Inner Court of House in Cairo.  
(Lane, *Modern Egyptians*.)

Bearing in mind that the reception room is raised above the level of the court, we may, in explaining the circumstances of the miracle of the paralytic (Mark ii. 3; Luke v. 18), suppose, 1. either that our Lord was standing under the verandah, and the people in front in the court. The bearers of the sick man ascended the stairs to the roof of the house, and taking off a portion of the boarded covering of the verandah, or removing the awning, in the former case let down the bed *through* the verandah roof, or in the latter, *down by way of* the roof, and deposited it before the Saviour. 2. Another explanation presents itself in considering the room where the company were assembled as the "upper room," and the roof opened for the bed to be the true roof of the house. 3. And one still more simple is found in regarding the house as one of the rude dwellings now to be seen near the Sea of Galilee, a mere room 10 or 12 feet high and as many or more square, with no opening except the door. The roof, used as a sleeping-place, is reached by a ladder from the outside, and the bearers of the paralytic, unable to ap-

proach the door, would thus have ascended the roof, and having uncovered it, let him down into the room where our Lord was. When there is no second floor, but more than one court, the women's apartments, *hareem, harem, or haram*, are usually in the second court; otherwise they form a separate building within the general enclosure, or are above on the first floor. When there is an upper story, the Ka'ah forms the most important apartment, and thus probably answers to the "upper room," which was often the "guest-chamber" (Luke xxii. 12; Acts i. 13, ix. 37, xx. 8). The windows of the upper rooms often project one or two feet, and form a kiosk or latticed chamber. Such may have been "the chamber in the wall" (2 K. iv. 10, 11). The "lattice" through which Ahaziah fell, perhaps belonged to an upper chamber of this kind (2 K. i. 2), as also the "third loft," from which Eutychus fell (Acts xx. 9; comp. Jer. xxii. 13). There are usually no special bedrooms in Eastern houses. The outer doors are closed with a wooden lock, but in some cases the apartments are divided from each other by curtains only. There are no chimneys, but fire is made when required with charcoal in a chafing-dish; or a fire of wood might be kindled in the open court of the house (Luke xxii. 55). Some houses in Cairo have an apartment, open in front to the court, with two or more arches, and a railing; and a pillar to support the wall above. It was in a chamber of this kind, probably one of the largest size to be found in a palace, that our Lord was being arraigned before the High-priest, at the time when the denial of Him by St. Peter took place. He "turned and looked" on Peter as he stood by the fire in the court (Luke xxii. 56, 61; John xviii. 24), whilst He himself was in the "hall of Judgment." In no point do Oriental domestic habits differ more from European than in the use of the roof. Its flat surface is made useful for various household purposes, as drying corn, hanging up linen, and preparing figs and raisins. The roofs are used as places of recreation in the evening, and often as sleeping-places at night (2 Sam. xi. 2, xvi. 22; Dan. iv. 29; 1 Sam. ix. 25, 26; Job xxvii. 18; Prov. xxi. 9). They were also used as places for devotion, and even idolatrous worship (Jer. xxxii. 29, xix. 13; 2 K. xxiii. 12; Zeph. i. 5; Acts x. 9). At the time of the Feast of Tabernacles booths were erected by the Jews on the tops of their houses. Protection of the roof by parapets was enjoined by the law (Deut. xxii. 8). Special apartments were devoted in larger houses to winter and summer uses (Jer.



xxxvi. 22; Am. iii. 15). The ivory house of Ahab was probably a palace largely ornamented with inlaid ivory. The circumstance of Samson's pulling down the house by means of the pillars, may be explained by the fact of the company being assembled on tiers of balconies above each other, supported by central pillars on the basement; when these were pulled down the whole of the upper floors would fall also (Judg. xvi. 26).

HUL'DAH, a prophetess, whose husband Shallum was keeper of the wardrobe in the time of king Josiah. It was to her that Josiah had recourse when Hilkiah found a book of the law, to procure an authoritative opinion on it (2 K. xxii. 14; 2 Chr. xxxiv. 22).

HUR. 1. A man who is mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim (Ex. xvii. 10), when with Aaron he stayed up the hands of Moses (12). He is mentioned again in xxiv. 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. The Jewish tradition is that he was the husband of Miriam, and that he was identical with—2. The grandfather of Bezaleel, the chief artificer of the tabernacle—"son of Huri, son of Hur—of the tribe of Judah" (Ex. xxxi. 2, xxxv. 30, xxxviii. 22). In the lists of the descendants of Judah in 1 Chr. the pedigree is more fully preserved. Hur there appears as one of the great family of Pharez. He was the son of Caleb ben-Hezron, by a second wife, Ephrath (ii. 19, 20; comp. 5, also iv. 1), the first fruit of the marriage (ii. 50, iv. 4), and the father, besides Uri (ver. 20), of three sons, who founded the towns of Kirjath-jearim, Bethlehem, and Beth-gader (51).—3. The fourth of the five kings of Midian, who were slain with Balaam after the "matter of Peor" (Num. xxxi. 8). In a later mention of them (Josh. xiii. 21) they are called princes of Midian and dukes.

HU'RAM. [HIRAM.]

HUSBAND. [MARRIAGE.]

HUSHA'I, an Archite, *i.e.*, possibly an inhabitant of a place called Erec (2 Sam. xv. 32 ff., xvi. 16 ff.). He is called the "friend" of David (2 Sam. xv. 37; comp. 1 Chr. xxvii. 33.) To him David confided the delicate and dangerous part of a pretended adherence to the cause of Absalom. He was probably the father of Baana (1 K. iv. 16).

HU'SHAM, one of the early kings of Edom (Gen. xxxvi. 34, 35; 1 Chr. i. 43, 46).

HU'SHIM. In Gen. xlv. 23, "the children of Dan" are said to have been Hushim. The name is plural, as if of a tribe rather than an individual. In Num. xxvi. the name is changed to SHUHAM.

HUSKS. The word rendered in the A.V. "husks" (Luke xv. 16), describes really the fruit of a particular kind of tree, viz.: the carob or *Ceratonia siliqua* of botanists. This tree is very commonly met with in Syria and Egypt; it produces pods, shaped like a horn, varying in length from 6 to 10 inches, and about a finger's breadth, or rather more.

HYMENAE'US, the name of a person occurring twice in the correspondence between St. Paul and Timothy; the first time classed with Alexander (1 Tim. i. 20); and the second time classed with Philetus (2 Tim. ii. 17, 18). In the error with which he was charged he stands as one of the earliest of the Gnostics. As regards the sentence passed upon him—it has been asserted by some writers of eminence, that the "delivering to Satan" is a mere synonym for ecclesiastical excommunication. Such can hardly be the case. As the Apostles healed all manner of bodily infirmities, so they seem to have possessed and exercised the same power in inflicting them—a power far too perilous to be continued when the manifold exigencies of the Apostolic age had passed away (Acts v. 5, 10, ix. 17, 40, xiii. 11). Even apart from actual intervention by the Apostles, bodily visitations are spoken of in the case of those who approached the Lord's Supper unworthily (1 Cor. xi. 30).

HYMN. Among the later Jews the word *hymn* was more or less vague in its application, and capable of being used as occasion should arise. To Christians the Hymn has always been something different from the Psalm; a different conception in thought, a different type in composition. There is some dispute about the hymn sung by our Lord and his Apostles on the occasion of the Last Supper; but even supposing it to have been the *Hallel*, or Paschal Hymn, consisting of Pss. cxliii.-cxlviii., it is obvious that the word *hymn* is in this case applied not to an individual psalm, but to a number of psalms chanted successively, and altogether forming a kind of devotional exercise which is not unaptly called a hymn. In the jail at Philippi, Paul and Silas "sang hymns" (A. V. "praises") unto God, and so loud was their song that their fellow-prisoners heard them. This must have been what we mean by singing, and not merely recitation. It was in fact a veritable singing of hymns. And it is remarkable that the noun *hymn* is only used in reference to the services of the Greeks, and in the same passages is clearly distinguished from the psalm (Eph. v. 19, Col. iii. 16), "psalms, and hymns, and spiritual songs."

UYSSOP. (Heb. *é-zób*.) The *é-zób* was

used to sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb (Ex. xii. 22); it was employed in the purification of lepers and leprous houses (Lev. xiv. 4, 51), and in the sacrifice of the red heifer (Num. xix. 6). In consequence of its detergent qualities, or from its being associated with the purificatory services, the Psalmist makes use of the expression, "purge me with *ēzōb*" (Ps. li. 7). It is described in 1 K. iv. 33 as growing on or near walls. Bochart decides in favour of marjoram, or some plant like it, and to this conclusion, it must be admitted, all ancient tradition points. But Dr. Royle, after a careful investigation of the subject, arrives at the conclusion that the hyssop is no other than the caper-plant, or *capparis spinosa* of Linnaeus. The Arabic name of this plant, *asuf*, by which it is sometimes, though not commonly, described, bears considerable resemblance to the Hebrew.

**I'BHAR**, one of the sons of David (2 Sam. v. 15; 1 Chr. iii. 6, xiv. 5) born in Jerusalem.

**IB'LEAM**, a city of Manasseh, with villages or towns dependent on it (Judg. i. 27). It appears to have been situated in the territory of either Issachar or Asher (Josh. xvii. 11). The ascent of GUR was "at Ibleam" (2 K. ix. 27), somewhere near the present *Jenin*, probably to the north of it.

**IB'ZAN**, a native of Bethlehem of Zebulun, who judged Israel for seven years after Jephthah (Judg. xii. 8, 10).

**ICH'ABOD**, the son of Phinehas, and grandson of Eli (1 Sam. iv. 21).

**ICO'NIUM**, the modern *Konie*, was the capital of LYCAONIA. It was on the great line of communication between Ephesus and the western coast of the peninsula on one side, and Tarsus, Antioch, and the Euphrates on the other. Iconium was a well chosen place for missionary operations (Acts xiv. 1, 3, 21, 22, xvi. 1, 2, xviii. 23). The Apostle's first visit was on his first circuit, in company with Barnabas; and on this occasion he approached it from Antioch in Pisidia, which lay to the west.

**ID'DO**. 1. A seer whose "visions" against Jeroboam incidentally contained some of the acts of Solomon (2 Chr. ix. 29). He appears to have written a chronicle or story relating to the life and reign of Abijah (2 Chr. xiii. 22), and also a book "concerning genealogies" in which the acts of Rehoboam were recorded (xii. 15). These books are lost, but they may have formed part of the foundation of the existing books of Chronicles.—2. The grandfather of the prophet Zechariah

(Zech. i. 1, 7), although in other places Zechariah is called "the son of Iddo" (Ezr. v. 1; vi. 14). Iddo returned from Babylon with Zerubbabel and Jeshua (Neh. xii. 4).—3. The chief of those who assembled at Casiphia, at the time of the second caravan from Babylon. He was one of the Nethinim (Ezr. viii. 17; comp. 20).

**IDOLATRY**, strictly speaking, denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God, or of the false divinities which have been made the objects of worship in His stead.—

**I. History of Idolatry among the Jews.**—The first undoubted allusion to idolatry or idolatrous customs in the Bible is in the account of Rachel's stealing her father's teraphim (Gen. xxxi. 19), a relic of the worship of other gods, whom the ancestors of the Israelites served "on the other side of the river, in old time" (Josh. xxiv. 2). These he consulted as oracles (Gen. xxx. 27, A. V. "learned by experience") though without entirely losing sight of the God of Abraham and the God of Nahor, to whom he appealed when occasion offered (Gen. xxxi. 53), while he was ready, in the presence of Jacob, to acknowledge the benefits conferred upon him by Jehovah (Gen. xxx. 27). Such, indeed, was the character of most of the idolatrous worship of the Israelites. Like the Cuthean colonists in Samaria, who "feared Jehovah and served their own gods" (2 K. xvii. 33), they blended in a strange manner a theoretical belief in the true God with the external reverence which they were led to pay to the idols of the nations by whom they were surrounded. During their long residence in Egypt, the country of symbolism, they defiled themselves with the idols of the land, and it was long before the taint was removed (Josh. xxiv. 14; Ez. xx. 7). To these gods Moses, as the herald of Jehovah, flung down the gauntlet of defiance, and the plagues of Egypt smote their symbols (Num. xxxiii. 4). Yet, with the memory of their deliverance fresh in their minds, their leader absent, the Israelites clamoured for some visible shape in which they might worship the God who had brought them out of Egypt (Ex. xxxii.). Aaron lent himself to the popular cry, and chose as the symbol of deity one with which they had long been familiar—the calf—embodiment of Apis, and emblem of the productive power of nature. For a while the erection of the tabernacle, and the establishment of the worship which accompanied it, satisfied that craving for an outward sign which the Israelites constantly exhibited;

and for the remainder of their march through the desert, with the dwelling-place of Jehovah in their midst, they did not again degenerate into open apostasy. But it was only so long as their contact with the nations was of a hostile character that this seeming orthodoxy was maintained. During the lives of Joshua and the elders who outlived him, they kept true to their allegiance; but the generation following, who knew not Jehovah, nor the works he had done for Israel, swerved from the plain path of their fathers, and were caught in the toils of the foreigner (Judg. ii.). From this time forth their history becomes little more than a chronicle of the inevitable sequence of offence and punishment (Judg. ii. 12, 14). By turns each conquering nation strove to establish the worship of its national god. Thus far idolatry is a national sin. The episode of Micah, in Judg. xvii. xviii. sheds a lurid light on the secret practices of individuals, who without formally renouncing Jehovah, though ceasing to recognise Him as the theocratic King (xvii. 6), linked with His worship the symbols of ancient idolatry. In later times the practice of secret idolatry was carried to greater lengths. Images were set up on the corn-floors, in the vine-vats, and behind the doors of private houses (Is. lvii. 8; Hos. ix. 1, 2); and to check this tendency the statute in Deut. xxvii. 15 was originally promulgated. Under Samuel's administration a fast was held, and purificatory rites performed, to mark the public renunciation of idolatry (1 Sam. vii. 3-6). But in the reign of Solomon all this was forgotten. Each of his many foreign wives brought with her the gods of her own nation; and the gods of Ammon, Moab, and Zidon, were openly worshipped. Rehoboam, the son of an Ammonite mother, perpetuated the worst features of Solomon's idolatry (1 K. xiv. 22-24); and in his reign was made the great schism in the national religion: when Jeroboam, fresh from his recollections of the Apis worship of Egypt, erected golden calves at Bethel and at Dan, and by this crafty state-policy severed for ever the kingdoms of Judah and Israel (1 K. xii. 26-33). The successors of Jeroboam followed in his steps, till Ahab, who married a Zidonian princess, at her instigation (1 K. xxi. 25) built a temple and altar to Baal, and revived all the abominations of the Amorites (1 K. xxi. 26). Compared with the worship of Baal, the worship of the calves was a venial offence, probably because it was morally less detestable and also less anti-national (1 K. xii. 28; 2 K. x. 28-31). Henceforth Baal-worship became so completely identified with

the northern kingdom that it is described as walking in the way or statutes of the kings of Israel (2 K. xvi. 3, xvii. 8), as distinguished from the sin of Jeroboam. The conquest of the ten tribes by Shalmaneser was for them the last scene of the drama of abominations which had been enacted uninterruptedly for upwards of 250 years. The first act of Hezekiah on ascending the throne was the restoration and purification of the temple which had been dismantled and closed during the latter part of his father's life (2 Chr. xxviii. 24, xxix. 3). The iconoclastic spirit was not confined to Judah and Benjamin, but spread throughout Ephraim and Manasseh (2 Chr. xxxi. 1), and to all external appearance idolatry was extirpated. But the reform extended little below the surface (Is. xxix. 13). With the death of Josiah ended the last effort to revive among the people a purer ritual, if not a purer faith. The lamp of David, which had long shed but a struggling ray, flickered for a while and then went out in the darkness of Babylonian captivity. But foreign exile was powerless to eradicate the deep inbred tendency to idolatry. One of the first difficulties with which Ezra had to contend was the haste with which his countrymen took them foreign wives of the people of the land, and followed them in all their abominations (Ezr. ix.). The conquests of Alexander in Asia caused Greek influence to be extensively felt, and Greek idolatry to be first tolerated, and then practised, by the Jews (1 Macc. i. 43-50, 54). The attempt of Antiochus to establish this form of worship was vigorously resisted by Mattathias (1 Macc. ii. 23-26). The erection of synagogues has been assigned as a reason for the comparative purity of the Jewish worship after the captivity, while another cause has been discovered in the hatred for images acquired by the Jews in their intercourse with the Persians.—II. *Objects of Idolatry.*—In the old religion of the Semitic races the deity, following human analogy, was conceived of as male and female: the one representing the active, the other the passive principle of nature; the former the source of spiritual, the latter of physical life. The sun and moon were early selected as outward symbols of this all-pervading power, and the worship of the heavenly bodies was not only the most ancient but the most prevalent system of idolatry. Taking its rise in the plains of Chaldea, it spread through Egypt, Greece, Scythia, and even Mexico and Ceylon (Comp. Dent. iv. 19, xvii. 3; Job xxxi. 26-28). It is probable that the Israelites learnt their first lessons in sun-worship from the Egyptians, in whose re-

ligious system that luminary, as Osiris, held a prominent place. The Phoenicians worshipped him under the title of "Lord of heaven." As Molech or Milcom, the sun was worshipped by the Ammonites, and as Chemosh by the Moabites. The Hadad of the Syrians is the same deity. The Assyrian Bel or Belus, is another form of Baal. By the later kings of Judah, sacred horses and chariots were dedicated to the sun-god, as by the Persians (2 K. xxiii. 11). The moon, worshipped by the Phoenicians under the name of Astarte or Baaltis, the passive power of nature, as Baal was the active, and known to the Hebrews as Ashtaroeth or Ashtoreth, the tutelary goddess of the Zidonians, appears early among the objects of Israelitish idolatry. In the later times of the monarchy, the planets, or the zodiacal signs, received, next to the sun and moon, their share of popular adoration (2 K. xxiii. 5). Beast-worship, as exemplified in the calves of Jeroboam, has already been alluded to. There is no actual proof that the Israelites ever joined in the service of Dagon, the fish-god of the Philistines, though Ahaziah sent stealthily to Baalzebub, the fly-god of Ekron (2 K. i.), and in later times the brazen serpent became the object of idolatrous homage (2 K. xviii. 4). Of pure hero-worship among the Semitic races we find no trace. The singular reverence with which trees have been honoured is not without example in the history of the Hebrews. The terebinth at Mamre, beneath which Abraham built an altar (Gen. xii. 7, xiii. 18), and the memorial grove planted by him at Beersheba (Gen. xxi. 33), were intimately connected with patriarchal worship. Mountains and high places were chosen spots for offering sacrifice and incense to idols (1 K. xi. 7, xiv. 23); and the retirement of gardens and the thick shade of woods offered great attractions to their worshippers (2 K. xvi. 4; Is. i. 29; Hos. iv. 13). The host of heaven was worshipped on the house-top (2 K. xxiii. 12; Jer. xix. 3, xxxii. 29; Zeph. i. 5).—III. *Punishment of Idolatry*.—If one main object of the Hebrew polity was to teach the unity of God, the extermination of idolatry was but a subordinate end. Jehovah, the God of the Israelites, was the civil head of the State. He was the theocratic king of the people, who had delivered them from bondage, and to whom they had taken a willing oath of allegiance. Idolatry, therefore, to an Israelite was a state offence (1 Sam. xv. 23), a political crime of the gravest character, high treason against the majesty of his king. But it was much more than all this. While the idolatry of foreign nations is stigmatised merely as an abomina-

tion in the sight of God, which called for his vengeance, the sin of the Israelites is regarded as of more glaring enormity and greater moral guilt. In the figurative language of the prophets, the relation between Jehovah and his people is represented as a marriage bond (Is. liv. 5; Jer. iii. 14), and the worship of false gods with all its accompaniments (Lev. xx. 56) becomes then the greatest of social wrongs (Hos. ii.; Jer. iii., &c.). The first and second commandments are directed against idolatry of every form. Individuals and communities were equally amenable to the rigorous code. The individual offender was devoted to destruction (Ex. xxii. 20); his nearest relatives were not only bound to denounce him and deliver him up to punishment (Deut. xiii. 2-10), but their hands were to strike the first blow when, on the evidence of two witnesses at least, he was stoned (Deut. xvii. 2-5). To attempt to seduce others to false worship was a crime of equal enormity (Deut. xiii. 6-10).

IDUME'A. [EDOM.]

I'JE-AB'ARIM, one of the later halting places of the children of Israel (Num. xxi. 11, xxxiii. 44). It was on the boundary—the S.E. boundary—of the territory of Moab; in the waste uncultivated "wilderness" on its skirts (xxi. 11).

I'JON, a town in the north of Palestine, belonging to the tribe of Naphtali. It was taken and plundered by the captains of Benhadad (1 K. xv. 20; 2 Chr. xvi. 4), and a second time by Tiglath-pileser (2 K. xv. 29). It was situated a few miles N.W. of the site of Dan, in a fertile and beautiful little plain called *Merj 'Ayn*.

ILLYRICUM, an extensive district lying along the eastern coast of the Adriatic from the boundary of Italy on the north to Epirus on the south, and contiguous to Moesia and Macedonia on the east (Rom. xv. 19).

IMMAN'UEL, that is, *God with us*, the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah, as the sign which God would give of their deliverance from their enemies (Is. vii. 14). It is applied by the Apostle Matthew to the Messiah, born of the Virgin (Matt. i. 23). It would therefore appear that the immediate reference of the prophet was to some contemporary occurrence, but that his words received their true and full accomplishment in the birth of the Messiah.

INCENSE. The incense employed in the service of the tabernacle was compounded of the perfumes stacte, onycha, galbanum, and pure frankincense. All incense which was not made of these ingredients was forbidden

to be offered (Ex. xxx. 9). Aaron, as high-priest, was originally appointed to offer incense, but in the daily service of the second temple the office devolved upon the inferior priests, from among whom one was chosen by lot (Luke i. 9), each morning and evening. The times of offering incense were specified in the instructions first given to Moses (Ex. xxx. 7, 8). The morning incense was offered when the lamps were trimmed in the Holy place, and before the sacrifice, when the watchman set for the purpose announced the break of day. When the lamps were lighted "between the evenings," after the evening sacrifice and before the drink-offerings were offered, incense was again burnt on the golden altar, which "belonged to the oracle" (1 K. vi. 22), and stood before the veil which separated the Holy place from the Holy of Holies, the throne of God (Rev. viii. 4). When the priest entered the Holy place with the incense, all the people were removed from the temple, and from between the porch and the altar (cf. Luke i. 10). Profound silence was observed among the congregation who were praying without (cf. Rev. viii. 1), and at a signal from the prefect the priest cast the incense on the fire, and bowing reverently towards the Holy of Holies retired slowly backwards, not prolonging his prayer that he might not alarm the congregation, or cause them to fear that he had been struck dead for offering unworthily (Lev. xvi. 13; Luke i. 21). On the day of atonement the service was different. The offering of incense has formed a part of the religious ceremonies of most ancient nations. It was an element in the idolatrous worship of the Israelites (Jer. xi. 12, 17, xlviii. 35; 2 Chr. xxxiv. 25). Looking upon incense in connexion with the other ceremonial observances of the Mosaic ritual, it would rather seem to be symbolical, not of prayer itself, but of that which makes prayer acceptable, the intercession of Christ. In Rev. viii. 3, 4, the incense is spoken of as something distinct from, though offered with, the prayers of all the saints (cf. Luke i. 10); and in Rev. v. 8 it is the golden vials, and not the odours or incense which are said to be the prayers of saints.

INDIA. The name of India does not occur in the Bible before the book of Esther, where it is noticed as the limit of the territories of Ahasuerus in the east, as Ethiopia was in the west (i. 1; viii. 9). The India of the book of Esther is not the peninsula of Hindostan, but the country surrounding the Indus, the *Punjab* and perhaps *Scinde*. In 1 Macc. viii. 8, India is reckoned among the countries which Eumenes, king of Pergamus,

received out of the former possessions of Antiochus the Great. A more authentic notice of the country occurs in 1 Macc. xi. 37. But though the name of India occurs so seldom, the people and productions of that country must have been tolerably well known to the Jews. There is undoubted evidence that an active trade was carried on between India and Western Asia. The trade opened by Solomon with Ophir through the Red Sea consisted chiefly of Indian articles. The connexion thus established with India led to the opinion that the Indians were included under the ethnological title of Cush (Gen. x. 6).

INK, INKHORN. [WRITING.]

INN. The Hebrew word (*mālon*) thus rendered literally signifies "a lodging-place for the night." Inns, in our sense of the term, were, as they still are, unknown in the East, where hospitality is religiously practised. The khans, or caravanserais, are the representatives of European inns, and these were established but gradually. It is doubtful whether there is any allusion to them in the Old Testament. The halting-place of a caravan was selected originally on account of its proximity to water or pasture, by which the travellers pitched their tents and passed the night. Such was undoubtedly the "inn" at which occurred the incident in the life of Moses, narrated in Ex. iv. 24 (Comp. Gen. xlii. 27). On the more frequented routes, remote from towns (Jer. ix. 2), caravanserais were in course of time erected, often at the expense of the wealthy. The following description of one of those on the road from Bagdad to Babylon will suffice for all:—"It is a large and substantial square building, in the distance resembling a fortress, being surrounded with a lofty wall, and flanked by round towers to defend the inmates in case of attack. Passing through a strong gateway, the guest enters a large court, the sides of which are divided into numerous arched compartments, open in front, for the accommodation of separate parties and for the reception of goods. In the centre is a spacious raised platform, used for sleeping upon at night, or for the devotions of the faithful during the day. Between the outer wall and the compartments are wide vaulted arcades, extending round the entire building, where the beasts of burden are placed. Upon the roof of the arcades is an excellent terrace, and over the gateway an elevated tower containing two rooms—one of which is open at the sides, permitting the occupants to enjoy every breath of air that passes across the heated plain. The terrace is tolerably clean; but the court and

stabling below are ankle-deep in chopped straw and filth." (Loftus, *Chaldea*, p. 13.)

INSTANT, INSTANTLY, in the A. V., means urgent, urgently, or fervently, as will be seen from the following passages (Luke vii. 4, xxiii. 23; Acts xxvi. 7; Rom. xii. 12). In 2 Tim. iv. 2 we find "be instant in season and out of season." The literal sense is "stand ready"—"be alert" for whatever may happen.

IRON is mentioned with brass as the earliest of known metals (Gen. iv. 22). As it is rarely found in its native state, but generally in combination with oxygen, the knowledge of the art of forging iron, which is attributed to Tubal Cain, argues an acquaintance with the difficulties which attend the smelting of this metal. The natural wealth of the soil of Canaan is indicated by describing it as "a land whose stones are iron" (Deut. viii. 9). The book of Job contains passages which indicate that iron was a metal well known. Of the manner of procuring it, we learn that "iron is taken from dust" (xxviii. 2). The "furnace of iron" (Deut. iv. 28; 1 K. viii. 51) is a figure which vividly expresses hard bondage, as represented by the severe labour which attended the operation of smelting. Sheet-iron was used for cooking utensils (Ez. iv. 3; cf. Lev. vii. 9). That it was plentiful in the time of David appears from 1 Chr. xxii. 3. The market of Tyre was supplied with bright or polished iron by the merchants of Dan and Javan (Ez. xxvii. 19). The Chalybes of the Pontus were celebrated as workers in iron in very ancient times. The produce of their labour is supposed to be alluded to in Jer. xv. 12, as being of superior quality.

IR'-SHEM'ESH, a city of the Danites (Josh. xix. 41), probably identical with BETH-SHEMESH, and if not identical, at least connected with MOUNT HERES (Judg. i. 35).

ISAAC, the son whom Sarah, in accordance with the Divine promise, bore to Abraham in the hundredth year of his age, at Gerar. In his infancy he became the object of Ishmael's jealousy; and in his youth the victim, in intention, of Abraham's great sacrificial act of faith. When forty years old he married Rebekah his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year he and his brother Ishmael buried their father Abraham in the cave of Machpelah. From this abode by the well Lahai-roi, in the South Country, Isaac was driven by a famine to Gerar. Here Jehovah appeared to him and bade him dwell there and not go over into Egypt, and renewed to him the promises made to Abraham. Here he subjected himself, like Abraham in

the same place and under like circumstances (Gen. xx. 2), to a rebuke from Abimelech the Philistine king for an equivocation. Here he acquired great wealth by his flocks; but was repeatedly dispossessed by the Philistines of the wells which he sank at convenient stations. At Beersheba Jehovah appeared to him by night and blessed him, and he built an altar there: there, too, like Abraham, he received a visit from the Philistine king Abimelech, with whom he made a covenant of peace. After the deceit by which Jacob acquired his father's blessing, Isaac sent his son to seek a wife in Padan-aram; and all that we know of him during the last forty-three years of his life is that he saw that son, with a large and prosperous family, return to him at Hebron (xxxv. 27) before he died there at the age of 180 years. He was buried by his two sons in the cave of Machpelah. In the N. T. reference is made to the offering of Isaac (Heb. xi. 17; and James ii. 21) and to his blessing his sons (Heb. xi. 20). As the child of the promise, and as the progenitor of the children of the promise, he is contrasted with Ishmael (Rom. ix. 7, 10; Gal. iv. 28; Heb. xi. 18). In our Lord's remarkable argument with the Sadducees, his history is carried beyond the point at which it is left in the O. T., and beyond the grave. Isaac, of whom it was said (Gen. xxxv. 29) that he was gathered to his people, is represented as still living to God (Luke xx. 38, &c.); and by the same Divine authority he is proclaimed as an acknowledged heir of future glory (Matt. viii. 11, &c.). It has been asked what are the persecutions sustained by Isaac from Ishmael to which St. Paul refers (Gal. iv. 29)? Rashi relates a Jewish tradition of Isaac suffering personal violence from Ishmael, a tradition which some think was adopted by St. Paul. In reference to the offering up of Isaac by Abraham, the primary doctrines taught are those of sacrifice and substitution, as the means appointed by God for taking away sin; and, as co-ordinate with these, the need of the obedience of faith, on the part of man, to receive the benefit (Heb. xi. 17). A confusion is often made between Isaac and the victim actually offered. Isaac himself is generally viewed as a type of the Son of God, offered for the sins of men; but Isaac, himself one of the sinful race for whom atonement was to be made,—Isaac, who did not actually suffer death,—was no fit type of Him who "was slain, the just for the unjust." But the animal, not of the human race, which God provided and Abraham offered, was, in the whole history of sacrifice, the recognised

type of "the Lamb of God, that taketh away the sins of the world." Isaac is the type of humanity itself, devoted to death for sin, and submitting to the sentence.

ISAIAH, the prophet, son of Amoz. The Hebrew name, our shortened form of which occurs with other persons [see JESAJAH, JESHAIAH], signifies *Salvation of Jahu* (a shortened form of *Jehovah*). He prophesied concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (Is. i. 1). Isaiah must have been an old man at the close of Hezekiah's reign. The ordinary chronology gives 758 B.C. for the date of Jotham's accession, and 698 for that of Hezekiah's death. This gives us a period of sixty years. And since his ministry commenced before Uzziah's death (how long we know not), supposing him to have been no more than twenty years old when he began to prophesy, he would have been eighty or ninety at Manasseh's accession. Rabbinical tradition says that Isaiah was sawn asunder in a trunk of a tree by order of Manasseh, to which it is supposed that reference is made in Hebrews xi. 37.—

I. Chs. i.-v. contain Isaiah's prophecies in the reigns of Uzziah and Jotham.—Ch. i. is very general in its contents.—Chs. ii.-iv. are one prophesying,—the leading thought of which is that the present prosperity of Judah should be destroyed for her sins, to make room for the real glory of piety and virtue; while ch. v. forms a distinct discourse, whose main purport is that Israel, God's vineyard, shall be brought to desolation.—Ch. vi. describes an ecstatic vision that fell upon the prophet in the year of Uzziah's death.—Ch. vi., vii., delivered in the reign of Ahaz, when he was threatened by the forces of Pekah, king of Israel, and Rezin, king of Syria. As a sign that Judah was not yet to perish, he announces the birth of the child Immanuel, who should "know to refuse the evil and choose the good," before the land of the two hostile kings should be left desolate.—Ch. viii.-ix. 7. As the Assyrian empire began more and more to threaten the Hebrew commonwealth with utter overthrow, the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear. The king was bent upon an alliance with Assyria. This Isaiah stedfastly opposes.—Ch. ix. 8-x. 4, is a prophecy delivered at this time against the kingdom of Israel (ix. 8-x. 4).—Ch. x. 5-xii. 6, is one of the most highly wrought passages in the whole book, and was probably one single prophecy. It stands wholly disconnected with the preceding in the circumstances which it presupposes; and to

what period to assign it, is not easy to determine.—Ch. xiii.-xxiii., contain chiefly a collection of utterances, each of which is styled a "burden." (a.) The first (xiii. 1-xiv. 27) is against Babylon. The ode of triumph (xiv. 3-23), in this burden is among the most poetical passages in all literature. (b.) The short and pregnant "burden" against Philistia (xiv. 29-32), in the year that Ahaz died, was occasioned by the revolt of the Philistines from Judah, and their successful inroad recorded in 2 Chr. xxviii. 18. (c.) The "burden of Moab" (xv. xvi.) is remarkable for the elegiac strain in which the prophet bewails the disasters of Moab, and for the dramatic character of xvi. 1-6. (d.) Ch. xvii. xviii. This prophecy is headed "the burden of Damascus;" and yet after ver. 3 the attention is withdrawn from Damascus and turned to Israel, and then to Ethiopia. (e.) In the "burden of Egypt" (xix.) the prophet prophesies the utter helplessness of Egypt under God's judgments, probably to counteract the tendency which led both Judah and Israel to look towards Egypt for succour against Assyria. (f.) In the midst of these "burdens" stands a passage which presents Isaiah in a new aspect, an aspect in which he appears in this instance only. The more emphatically to enforce the warning already conveyed in the "burden of Egypt," Isaiah was commanded to appear in the streets and temple of Jerusalem stripped of his sackcloth mantle, and wearing his vest only, with his feet also bare. (g.) In "the burden of the desert of the sea," a poetical designation of Babylonia (xxi. 1-10), the images in which the fall of Babylon is indicated are sketched with Aeschylean grandeur. (h.) "The burden of Dumah," and "of Arabia" (xxi. 11-17), relate apparently to some Assyrian invasion. (i.) In "the burden of the valley of vision" (xxii. 1-14) it is doubtless Jerusalem that is thus designated. The scene presented is that of Jerusalem during an invasion. (k.) The passage in xxii. 15-25 is singular in Isaiah as a prophesying against an individual. Shebna was one of the king's highest functionaries, and seems to have been leader of a party opposed to Jehovah (ver. 25). (l.) The last "burden" is against Tyre (xxiii.). Her utter destruction is not predicted by Isaiah as it afterwards was by Ezekiel.—Ch. xxiv.-xxvii., form one prophecy, essentially connected with the preceding ten "burdens" (xiii.-xxiii.), of which it is in effect a general summary. In xxv., after commemorating the destruction of all oppressors, the prophet gives us in vers. 6-9 a most glowing description of

Messianic blessings. In xxvi., vers. 12-18 describe the new, happy state of God's people as God's work wholly. In xxvii. 1, "Leviathan the fleeing serpent, and Leviathan the twisting serpent, and the dragon in the sea," are perhaps Nineveh and Babylon—two phases of the same Asshur—and Egypt (comp. ver. 13); all, however, symbolizing adverse powers of evil.—Ch. xxiii.-xxv. predicts the Assyrian invasion. The prophet protests against the policy of courting the help of Egypt against Assyria (xxx. 1-17, xxxi. 1-3).—Ch. xxxvii.-xxxix. At length the season so often, though no doubt obscurely foretold, arrived. The Assyrian was near, with forces apparently irresistible. In the universal consternation which ensued, all the hope of the state centered upon Isaiah; the highest functionaries of the state—Shebna too—wait upon him in the name of their sovereign. The short answer which Jehovah gave through him was, that the Assyrian king should hear intelligence which should send him back to his own land, there to perish. How the deliverance was to be effected, Isaiah was not commissioned to tell; but the very next night (2 K. xix. 35) brought the appalling fulfilment.—II. The last 27 chapters form a separate prophecy, and are supposed by many critics to have been written in the time of the Babylonian captivity, and are therefore ascribed to a "later Isaiah." It is evident that the point of time and situation from which the prophet here speaks is that of the captivity in Babylon (comp. e.g., lxiv. 10, 11); but this may be adopted on a principle which appears to characterise "vision," viz., that the prophet sees the future as if present. This second part falls into three sections, each, as it happens, consisting of nine chapters; the two first end with the *refrain*, "There is no peace, saith Jehovah (or "my God"), to the wicked;" and the third with the same thought amplified. (1.) The first section (xl.-xlviii.) has for its main topic the comforting assurance of the deliverance from Babylon by Koresh (Cyrus) who is even named twice (xl. 2, 3, 25, xlv. 28, xlv. 1-4, 13, xlv. 11, xlviii. 14, 15). It is characteristic of sacred prophecy in general that the "vision" of a great deliverance leads the seer to glance at the great deliverance to come through Jesus Christ. This principle of association prevails in the second part taken as a whole; but in the first section, taken apart, it appears as yet imperfectly. (2.) The second section (xlix.-lvii.) is distinguished from the first by several features. The person of Cyrus as well as his name, and the specification of Babylon, disappear alto-

gether. Return from exile is indeed spoken of repeatedly and at length (xlix. 9-26, li. 9-11, 12, lv. 12, 13, lvii. 14); but in such general terms as admit of being applied to the spiritual and Messianic, as well as to the literal restoration. (3.) In the third section (lviii.-lxvi.), as Cyrus nowhere appears, so neither does "Jehovah's servant" occur so frequently to view as in the second. The only delineation of the latter is in lxi. 1-3 and in lxiii. 1-6, 9. He no longer appears as suffering, but only as saving and avenging Zion. The section is mainly occupied with various practical exhortations founded upon the views of the future already set forth.—In favour of the authenticity of the last 27 chapters the following reasons may be advanced. (a.) The unanimous testimony of Jewish and Christian tradition (comp. Eccus. xlviii. 24); and the evidence of the N. T. quotations (Matt. iii. 3; Luke iv. 17; Acts viii. 28; Rom. x. 16, 20). (b.) The unity of design which connects these last 27 chapters with the preceding. The oneness of diction which pervades the whole book. The peculiar elevation and grandeur of style, which characterize the second part as well as the first. The absence of any other name than Isaiah's claiming the authorship. Lastly, the Messianic predictions which mark its inspiration, and remove the chief ground of objection against its having been written by Isaiah. In point of style we can find no difficulty in recognising in the second part the presence of the same plastic genius as we discover in the first.

IS'CAH, daughter of Haran the brother of Abram, and sister of Milcah and of Lot (Gen. xi. 29). In the Jewish traditions she is identified with SARAI.

ISCAR'JOT. [JUDAS ISCARIOT.]

ISH'BAK, a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32), and the progenitor of a tribe of northern Arabia.

ISH'BI-BENO'B, son of Rapha, one of the race of Philistine giants, who attacked David in battle, but was slain by Abishai (2 Sam. xxi. 16, 17).

ISH-BO'SHETH, the youngest of Saul's four sons, and his legitimate successor. His name appears (1 Chr. viii. 33, ix. 39) to have been originally *Esh-baal*, "the man of Baal." He was 35 years of age at the time of the battle of Gilboa, but for five years Abner was engaged in restoring the dominion of the house of Saul over all Israel. Ishbosheth was then "40 years old when he began to reign over Israel, and reigned two years" (2 Sam. iii. 10). During these two years he reigned at Mahanaim, though only in name. The wars and negotiations with



David were entirely carried on by Abner (2 Sam. ii. 12, iii. 6, 12). The death of Abner deprived the house of Saul of their last remaining support. When Ishbosheth heard of it, "his hands were feeble, and all the Israelites were troubled" (2 Sam. iv. 1). In this extremity of weakness he fell a victim, probably, to revenge for a crime of his father. Two Beerothites, Baana and Rechab, in remembrance, it has been conjectured, of Saul's slaughter of their kinsmen the Gibeonites, determined to take advantage of the helplessness of the royal house to destroy the only representative that was left, excepting the child Mephibosheth (2 Sam. iv. 4). After assassinating Ishbosheth, they took his head to David as a welcome present. They met with a stern reception. David rebuked them for the cold-blooded murder of an innocent man, and ordered them to be executed. The head of Ishbosheth was carefully buried in the sepulchre of his great kinsman Abner, at the same place (2 Sam. iv. 9-12).

**ISHMAEL**, the son of Abraham by Hagar the Egyptian, his concubine; born when Abraham was fourscore and six years old (Gen. xvi. 15, 16). Ishmael was the first-born of his father. He was born in Abraham's house, when he dwelt in the plain of Mamre; and on the institution of the covenant of circumcision, was circumcised, he being then thirteen years old (xvii. 25). With the institution of the covenant, God renewed his promise respecting Ishmael. He does not again appear in the narrative until the weaning of Isaac. The latter was born when Abraham was a hundred years old (xxi. 5), and as the weaning, according to Eastern usage, probably took place when the child was between two and three years old, Ishmael himself must have been then between fifteen and sixteen years of age. At the great feast made in celebration of the weaning, "Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking," and urged Abraham to cast out him and his mother. The patriarch, comforted by God's renewed promise that of Ishmael He would make a nation, sent them both away, and they departed and wandered in the wilderness of Beersheba. It is doubtful whether the wanderers halted by the well, or at once continued their way to the "wilderness of Paran," where, we are told in the next verse to that just quoted, he dwelt, and where "his mother took him a wife out of the land of Egypt" (Gen. xxi. 9-21). This wife of Ishmael was the mother of his twelve sons, and daughter. Of the later life of Ishmael we know little. He was present

with Isaac at the burial of Abraham. He died at the age of 137 years (xxv. 17, 18). The sons of Ishmael peopled the north and west of the Arabian peninsula, and eventually formed the chief element of the Arab nation. Their language, which is generally acknowledged to have been the Arabic commonly so called, has been adopted with insignificant exceptions throughout Arabia. The term **ISHMAELITE** occurs on three occasions, Gen. xxxvii. 25, 27, 28, xxxix. 1; Judg. viii. 24; Ps. lxxxiii. 6.—**2.** The son of Nathaniah; a perfect marvel of craft and villany, whose treachery forms one of the chief episodes of the history of the period immediately succeeding the first fall of Jerusalem. His exploits are related in Jer. xl. 7-xli. 15, with a short summary in 2 K. xxv. 23-25. His full description is "Ishmael, the son of Nathaniah, the son of Elishama, of the seed royal" of Judah (Jer. xli. 1; 2 K. xxv. 25). During the siege of the city he had, like many others of his countrymen (Jer. xl. 11), fled across the Jordan, where he found a refuge at the court of Baalis, the then king of the Bene-Ammon. After the departure of the Chaldeans, Ishmael murdered Gedaliah and all his attendants, and succeeded in escaping to the Ammonites.

**ISHTOB**, apparently one of the small kingdoms or states which formed part of the general country of Aram, named with Zobah, Rehob, and Maacah (2 Sam. x. 6, 8). It is probable that the real signification is "the men of Tob."

**ISRAEL**. **1.** The name given (Gen. xxxii. 28) to Jacob after his wrestling with the Angel (Hos. xii. 4) at Peniel. Gesenius interprets Israel "soldier of God."—**2.** It became the national name of the twelve tribes collectively. They are so called in Ex. iii. 16 and afterwards.—**3.** It is used in a narrower sense, excluding Judah, in 1 Sam. xi. 8; 2 Sam. xx. 1; 1 K. xii. 16. Thenceforth it was assumed and accepted as the name of the Northern Kingdom.—**4.** After the Babylonian captivity, the returned exiles resumed the name Israel as the designation of their nation. The name Israel is also used to denote laymen, as distinguished from Priests, Levites, and other ministers (Ezr. vi. 16, ix. 1, x. 25; Neh. xi. 3, &c.).

**ISRAEL, KINGDOM OF**. **1.** The prophet Ahijah of Shiloh, who was commissioned in the latter days of Solomon to announce the division of the kingdom, left one tribe (Judah) to the house of David, and assigned ten to Jeroboam (1 K. xi. 35, 31). These were probably Joseph (= Ephraim and Manasseh), Issachar, Zebulun, Asher, Naphtali, Benjamin, Dan, Simeon, Gad, and Reuben;

Levi being intentionally omitted. Eventually the greater part of Benjamin, and probably the whole of Simeon and Dan, were included as if by common consent in the kingdom of Judah. With respect to the conquests of David, Moab appears to have been attached to the kingdom of Israel (2 K. iii. 4); so much of Syria as remained subject to Solomon (see 1 K. xi. 24) would probably be claimed by his successor in the northern kingdom; and Ammon, though connected with Rehoboam as his mother's native land (2 Chr. xii. 13), and though afterwards tributary to Judah (2 Chr. xxvii. 5), was at one time allied (2 Chr. xx. 1), we know not how closely or how early, with Moab. The sea-coast between Aecho and Japho remained in the possession of Israel.—2. The population of the kingdom is not expressly stated; and in drawing any inference from the numbers of fighting men, we must bear in mind that the numbers in the Hebrew text are strongly suspected to have been subjected to extensive, perhaps systematic, corruption. Jeroboam brought into the field an army of 800,000 men (2 Chr. xiii. 3). If in B.C. 957 there were actually under arms 800,000 men of that age in Israel, the whole population may perhaps have amounted to at least three millions and a half.—3. **SHECHEM** was the first capital of the new kingdom (1 K. xii. 25), venerable for its traditions, and beautiful in its situation. Subsequently Tirzah became the royal residence, if not the capital, of Jeroboam (1 K. xiv. 17) and of his successors (xv. 33, xvi. 8, 17, 23). Samaria, uniting in itself the qualities of beauty and fertility, and a commanding position, was chosen by Omri (1 K. xvi. 24), and remained the capital of the kingdom until it had given the last proof of its strength by sustaining for three years the onset of the hosts of Assyria. Jezreel was probably only a royal residence of some of the Israelitish kings.—4. The kingdom of Israel lasted 254 years, from B.C. 975 to B.C. 721, about two-thirds of the duration of its more compact neighbour Judah. The detailed history of the kingdom will be found under the names of its nineteen kings. A summary view may be taken in four periods:—(a.) B.C. 975-929. Jeroboam had not sufficient force of character in himself to make a lasting impression on his people. A king, but not a founder of a dynasty, he aimed at nothing beyond securing his present elevation. The army soon learned its power to dictate to the isolated monarch and disunited people. Baasha, in the midst of the army at Gibbethon, slew the son and successor of Jeroboam; Zimri, a captain of chariots, slew

the son and successor of Baasha; Omri, the captain of the host, was chosen to punish Zimri; and after a civil war of four years he prevailed over Tibni, the choice of half the people.—(b.) B.C. 929-884. For forty-five years Israel was governed by the house of Omri. That sagacious king pitched on the strong hill of Samaria as the site of his capital. The princes of his house cultivated an alliance with the kings of Judah, which was cemented by the marriage of Jehoram and Athaliah. The adoption of Baal-worship led to a reaction in the nation, to the moral triumph of the prophets in the person of Elijah, and to the extinction of the house of Ahab in obedience to the bidding of Elisha.—(c.) B.C. 884-772. Unparalleled triumphs, but deeper humiliation, awaited the kingdom of Israel under the dynasty of Jehu. Hazael, the ablest king of Damascus, reduced Jehoahaz to the condition of a vassal, and triumphed for a time over both the disunited Hebrew kingdoms. Almost the first sign of the restoration of their strength was a war between them; and Jehoash, the grandson of Jehu, entered Jerusalem as the conqueror of Amaziah. Jehoash also turned the tide of war against the Syrians; and Jeroboam II., the most powerful of all the kings of Israel, captured Damascus, and recovered the whole ancient frontier from Hamath to the Dead Sea. This short-lived greatness expired with the last king of Jehu's line.—(d.) B.C. 772-721. Military violence, it would seem, broke off the hereditary succession after the obscure and probably convulsed reign of Zachariah. An unsuccessful usurper, Shalhum, is followed by the cruel Menahem, who, being unable to make head against the first attack of Assyria under Pul, became the agent of that monarch for the oppressive taxation of his subjects. Yet his power at home was sufficient to insure for his son and successor Pekahiah a ten years' reign, cut short by a bold usurper, Pekah. Abandoning the northern and transjordanic regions to the encroaching power of Assyria under Tiglath-Pileser, he was very near subjugating Judah, with the help of Damascus, now the coequal ally of Israel. But Assyria interposing summarily put an end to the independence of Damascus, and perhaps was the indirect cause of the assassination of the baffled Pekah. The irresolute Hoshea, the next and last usurper, became tributary to his invader, Shalmaneser, betrayed the Assyrian to the rival monarchy of Egypt, and was punished by the loss of his liberty, and by the capture, after a three years' siege, of his strong capital, Samaria. Some gleanings of the ten tribes yet remained in the land

after so many years of religious decline, moral debasement, national degradation, anarchy, bloodshed, and deportation. Even these were gathered up by the conqueror and carried to Assyria, never again, as a distinct people, to occupy their portion of that goodly and pleasant land which their forefathers won under Joshua from the heathen.

IS'SACHAR, the ninth son of Jacob and the fifth of Leah; the first born to Leah, after the interval which occurred in the births of her children (Gen. xxx. 17; comp. xxix. 35). At the descent into Egypt four sons are ascribed to him, who founded the four chief families of the tribe (Gen. xlv. 13; Num. xxvi. 23, 25; 1 Chr. vii. 1). The number of the fighting men of Issachar, when taken in the census at Sinai, was 54,400. During the journey they seem to have steadily increased. The allotment of Issachar lay above that of Manasseh (Josh. xix. 17-23). In the words of Josephus, "it extended in length from Carmel to the Jordan, in breadth to Mount Tabor." This territory was, as it still is, among the richest land in Palestine. Westward was the famous plain which derived its name from its fertility. On the north is Tabor, which even under the burning sun of that climate is said to retain the glades and dells of an English wood. On the east, behind Jezreel, is the opening which conducts to the plain of the Jordan—to that Beth-shean which was proverbially among the Rabbis the gate of Paradise for its fruitfulness. It is this aspect of the territory of Issachar which appears to be alluded to in the Blessing of Jacob.

ISSUE, RUNNING. (Lev. xv. 2, 3, xxii. 4; Num. v. 2; and Sam. iii. 29.) In Lev. xv. 3 a distinction is introduced, which merely means that the cessation of the actual flux does not constitute ceremonial cleanness, but that the patient must bide the legal time, seven days (ver. 13), and perform the prescribed purifications and sacrifice (ver. 14).

IT'ALY. This word is used in the N.T. (Acts xviii. 2, xxvii. 1; Heb. xiii. 24) in the usual sense of the period, *i. e.* in its true geographical sense, as denoting the whole natural peninsula between the Alps and the Straits of Messina.

ITALIAN BAND. [ARMY.]

ITH'AMAR, the youngest son of Aaron (Ex. vi. 23). After the deaths of Nadab and Abihu (Lev. x. 1), Eleazar and Ithamar were appointed to succeed to their places in the priestly office (Ex. xxviii. 1, 40, 43; Num. iii. 3, 4; 1 Chr. xxiv. 2). In the distribution of services belonging to the Tabernacle, and its transport on the march of the

Israelites, the Gershonites and the Merarites were placed under the superintendence of Ithamar (Ex. xxxviii. 21; Num. iv. 21-33). The high-priesthood passed into the family of Ithamar in the person of Eli, but for what reason we are not informed.

ITTAI. 1. "ITTAI THE GITTITE," *i. e.* the native of Gath, a Philistine in the army of king David. He appears only during the revolution of Absalom. We first discern him on the morning of David's flight. Last in the procession came the 600 heroes who had formed David's band during his wanderings in Judah, and had been with him at Gath (2 Sam. xv. 18; comp. 1 Sam. xxiii. 13, xxvii. 2, xxx. 9, 10). Amongst these, apparently commanding them, was Ittai the Gittite (ver. 19). He caught the eye of the king, who at once addressed him and besought him not to attach himself to a doubtful cause, but to return "with his brethren" and abide with the king (19, 20). But Ittai is firm; he is the king's slave, and wherever his master goes he will go. Accordingly he is allowed by David to proceed. When the army was numbered and organised by David at Mahanaim, Ittai again appears, now in command of a third part of the force (2 Sam. xviii. 2, 5, 12).—2. Son of Ribai, from Gibeah of Benjamin; one of the thirty heroes of David's guard (2 Sam. xxiii. 29).

ITURAE'A, a small province on the north-western border of Palestine, lying along the base of Mount Hermon, only mentioned in Luke iii. 1. JETUR the son of Ishmael gave his name, like the rest of his brethren, to the little province he colonised (Gen. xxv. 15, 16). Ituraea, with the adjoining provinces, fell into the hands of a chief called Zenodorus; but about B.C. 20, they were taken from him by the Roman emperor, and given to Herod the Great, who bequeathed them to his son Philip (Luke iii. 1). It adjoined Trachonitis, and lay along the base of Libanus between Tiberias and Damascus. At the place indicated is situated the modern province of *Jedâr*, which is just the Arabic form of the Hebrew Jetur.

I'VAH, or AVA, which is mentioned in Scripture twice (2 K. xviii. 34, xix. 13; comp. Is. xxxvii. 13) in connexion with Hena and Sepharvaim, and once (2 K. xvii. 24) in connexion with Babylon, and Cuthah, must be sought in Babylonia, and is probably identical with the modern *Hit*, on the Euphrates.

IVORY (Heb. *shén* in all passages, except 1 K. x. 22, and 2 Chr. ix. 21, where *shenhabbim* is so rendered). The word *shén* literally signifies the "tooth" of any animal, and hence more especially denotes the sub-

stance of the projecting tusks of elephants. It is remarkable that no word in Biblical Hebrew denotes an elephant, unless the latter portion of the compound *shenhabbim* be supposed to have this meaning. Gesenius derives it from the Sanscrit *ibhas*, "an elephant." The skilled workmen of Hiram, king of Tyre, fashioned the great ivory throne of Solomon, and overlaid it with pure gold (1 K. x. 18; 2 Chr. ix. 17). The ivory thus employed was supplied by the caravans of Dedan (Is. xxi. 13; Ez. xxvii. 15), or was brought with apes and peacocks by the navy of Tharshish (1 K. x. 22). The "ivory house" of Ahab (1 K. xxii. 39) was probably a palace, the walls of which were panelled with ivory, like the palace of Menelaus described by Homer (*Odys.* iv. 73). Beds inlaid or veneered with ivory were in use among the Hebrews (Am. vi. 4).

IZ'HAR, son of Kohath, grandson of Levi, uncle of Aaron and Moses, and father of Korah (Ex. vi. 18, 21; Num. iii. 19, xvi. 1; 1 Chr. vi. 2, 18). Izhar was the head of the family of the IZHARITES or IZEHARITES (Num. iii. 27; 1 Chr. xxvi. 23, 29).

J'AZER, or JA'ZER, a town on the east of Jordan, in or near to Gilead (Num. xxxii. 1, 3; 1 Chr. xxvi. 31). We first hear of it in possession of the Amorites, and as taken by Israel after Heshbon, and on their way from thence to Bashan (Num. xxi. 32). It seems to have given its name to a district of dependent or "daughter" towns (Num. xxi. 32, A. V. "villages;" 1 Macc. v. 8), the "land of Jazer" (Num. xxxii. 1).

JA'BAL, the son of Lamech and Adah (Gen. iv. 20) and brother of Jubal. He is described as the father of such as dwell in tents and have cattle.

JAB'BOK, a stream which intersects the mountain-range of Gilead (comp. Josh. xii. 2, and 5), and falls into the Jordan about midway between the sea of Galilee and the Dead Sea. It was anciently the border of the children of Ammon (Num. xxi. 24; Deut. ii. 37, iii. 16). It was on the south bank of the Jabbok the interview took place between Jacob and Esau (Gen. xxxii. 22); and this river afterwards became, towards its western part, the boundary between the kingdoms of Sihon and Og (Josh. xii. 2, 5). Its modern name is *Wady Zurka*.

JA'BESH. 1. Father of SHALUM, the 15th king of Israel (2 K. xv. 10, 13, 14).—2. Jabesh, or Jabesh Gilead, or Jabesh in the territory of Gilead. In its widest sense Gilead included the half tribe of Manasseh (1 Chr. xxvii. 21) as well as the tribes of

Gad and Reuben (Num. xxxii. 1-42) east of the Jordan—and of the cities of Gilead, Jabesh was the chief. It is first mentioned in Judg. xxi. 8-14. Being attacked subsequently by Nahash the Ammonite, it gave Saul an opportunity of displaying his prowess in its defence (1 Sam. xi. 1-15). Eusebius places it beyond the Jordan, 6 miles from Pella on the mountain-road to Gerasa; where its name is probably preserved in the *Wady Yabes*.

JA'BIN. 1. King of Hazor, who organised a confederacy of the northern princes against the Israelites (Josh. xi. 1-3). Joshua surprised the allied forces by the waters of Merom (ver. 7) and utterly routed them. During the ensuing wars, Joshua again attacked Jabin, and burnt his city (xi. 1-14).—2. A king of Hazor, whose general Sisera was defeated by Barak (Judg. iv. 3, 13).

JAB'NEEL. 1. One of the points on the northern boundary of Judah, not quite at the sea, though near it (Josh. xv. 11). There is no sign, however, of its ever having been occupied by Judah. Josephus attributes it to the Danites. There was a constant struggle going on between that tribe and the Philistines for the possession of all the places in the lowland plains, and it is not surprising that the next time we meet with Jabneel it should be in the hands of the latter (2 Chr. xxvi. 6). Uzziah dispossessed them of it, and demolished its fortifications. Here it is in the shorter form of JABNEH. In its Greek garb, IAMNIA, it is frequently mentioned in the Maccabees (1 Macc. iv. 15, v. 58, x. 69, xv. 40; 2 Macc. xii. 9). At the time of the fall of Jerusalem, Jabneh was one of the most populous places of Judaea. The modern village of *Yebna*, more accurately *Ibna*, stands about two miles from the sea on a slight eminence just south of the *Nahr Rubin*.—2. One of the landmarks on the boundary of Naphtali (Josh. xix. 33) in Upper Galilee.

JA'CHIN, one of the two pillars which were set up "in the porch" (1 K. vii. 21) or before the temple (2 Chr. iii. 17) of Solomon. [Boaz.]

JACINTH, a precious stone, forming one of the foundations of the walls of the new Jerusalem (Rev. xxi. 20). It seems to be identical with the Hebrew *leshem* (A. V. "figure," Ex. xxviii. 19). The jacinth or hyacinth is a red variety of zircon, which is found in square prisms, of a white, grey, red, reddish-brown, yellow, or pale-green colour. The expression in Rev. ix. 17, "of jacinth," applied to the breast-plate, is descriptive simply of a *hyacinthine*, i. e., dark-purple colour.

JA'COB, the second son of Isaac and Rebekah. He was born with Esau, when Isaac was 59 and Abraham 159 years old, probably at the well Lahai-roi. His history is related in the latter half of the book of Genesis. He bought the birthright from his brother Esau; and afterwards, at his mother's instigation, acquired the blessing intended for Esau, by practising a well-known deceit on Isaac. Hitherto the two sons shared the wanderings of Isaac in the South Country; but now Jacob, in his 78th year, was sent from the family home, to avoid his brother, and to seek a wife among his kindred in Padan-aram. As he passed through Bethel, God appeared to him. After the lapse of 21 years he returned from Padan-aram with two wives, two concubines, eleven sons, and a daughter, and large property. He escaped from the angry pursuit of Laban, from a meeting with Esau, and from the vengeance of the Canaanites provoked by the murder of Shechem; and in each of those three emergencies he was aided and strengthened by the interposition of God, and in sign of the grace won by a night of wrestling with God his name was changed at Jabbok into Israel. Deborah and Rachel died before he reached Hebron; and it was at Hebron, in the 122nd year of his age, that he and Esau buried their father Isaac. Joseph, the favourite son of Jacob, was sold into Egypt eleven years before the death of Isaac; and Jacob had probably exceeded his 130th year when he went thither, being encouraged in a divine vision as he passed for the last time through Beersheba. He was presented to Pharaoh, and dwelt for seventeen years in Ramesses and Goshen. After giving his solemn blessing to Ephraim and Manasseh, and his own sons one by one, and charging the ten to complete their reconciliation with Joseph, he died in his 147th year. His body was embalmed, carried with great care and pomp into the land of Canaan, and deposited with his fathers, and his wife Leah, in the cave of Machpelah.—The example of Jacob is quoted by the first and the last of the minor prophets. Hosea, in the latter days of the kingdom, seeks (xii. 3, 4, 12) to convert the descendants of Jacob from their state of alienation from God, by recalling to their memory the repeated acts of God's favour shown to their ancestor. And Malachi (i. 2) strengthens the desponding hearts of the returned exiles by assuring them that the love which God bestowed upon Jacob was not withheld from them. Besides the frequent mention of his name in conjunction with those of the other two Patriarchs, there are distinct references to events in the life of

Jacob in four books of the N. T. In Rom. ix. 11-13, St. Paul adduces the history of Jacob's birth to prove that the favour of God is independent of the order of natural descent. In Heb. xii. 16, and xi. 21, the transfer of the birthright and Jacob's dying benediction are referred to. His vision at Bethel, and his possession of land at Shechem are cited in St. John i. 51, and iv. 5, 12. And St. Stephen, in his speech (Acts vii. 12, 16), mentions the famine which was the means of restoring Jacob to his lost son in Egypt, and the burial of the patriarch in Shechem.

JADDU'A, son, and successor in the high-priesthood of Jonathan or Johanan. He is the last of the high-priests mentioned in the O. T., and probably altogether the latest name in the canon (Neh. xii. 11, 22).

JA'EL, the wife of Heber the Kenite. In the headlong rout which followed the defeat of the Canaanites by Barak, Sisera, abandoning his chariot the more easily to avoid notice, fled unattended, and in an opposite direction from that taken by his army, to the tent of the Kenite chieftainess. He accepted Jael's invitation to enter, and she flung a mantle over him as he lay wearily on the floor. When thirst prevented sleep, and he asked for water, she brought him buttermilk in her choicest vessel, thus ratifying with the semblance of officious zeal the sacred bond of Eastern hospitality. At last, with a feeling of perfect security, the weary general resigned himself to the deep sleep of misery and fatigue. Then it was that Jael took in her left hand one of the great wooden pins which fastened down the cords of the tent, and in her right hand the mallet used to drive it into the ground, and with one terrible blow dashed it through Sisera's temples deep into the earth (Judg. v. 27). She then waited to meet the pursuing Barak, and led him into her tent that she might in his presence claim the glory of the deed! Many have supposed that by this act she fulfilled the saying of Deborah, that God would sell Sisera into the hand of a woman (Judg. iv. 9); and hence they have supposed that Jael was actuated by some divine and hidden influence. But the Bible gives no hint of such an inspiration.

JAHAZ, also JAHAZA, JAHAZAH, and JAH'ZAH. Under these four forms are given in the A. V. the name of a place which in the Hebrew appears as *Yahatz* and *Yahtsah*. At Jahaz the decisive battle was fought between the children of Israel and Sihon king of the Amorites (Num. xxi. 23; Deut. ii. 32; Judg. xi. 20). It was in the allotment of Reuben (Josh. xiii. 18). Like

many others relating to the places East of the Dead Sea, the question of its site must await further research.

**JA'IR.** 1. A man who on his father's side was descended from Judah, and on his mother's from Manasseh. During the conquest he took the whole of the tract of **ARGOB** (Deut. iii. 14), and in addition possessed himself of some nomad villages in Gilead, which he called after his own name **HAVVOTH-JAIR** (Num. xxxii. 41; 1 Chr. ii. 23).—2. "**JAIR THE GILEADITE**," who judged Israel for two-and-twenty years (Judg. x. 3-5). He had thirty sons who rode thirty asses, and possessed thirty cities in the land of Gilead, which, like those of their namesake, were called **Havvoth-Jair**.

**JAI'RUS**, a ruler of a synagogue, probably in some town near the western shore of the sea of Galilee (Matt. ix. 18; Mark v. 22; Luke viii. 41).

**JA'KEH.** [PROVERBS.]

**JAM'BRES.** [JANNES and JAMBRES.]

**JAMES.** 1. **JAMES THE SON OF ZEBEDEE**, one of the Twelve Apostles. We first hear of him in A.D. 27, when Zebedee, a fisherman (Mark i. 20), was out on the Sea of Galilee with his two sons, James and John, and some boatmen. He was engaged in his customary occupation of fishing, and near him was another boat belonging to Simon and Andrew, with whom he and his sons were in partnership. Finding themselves unsuccessful, the occupants of both boats came ashore, and began to wash their nets. At this time the new Teacher appeared upon the beach. At His call they left all, and became, once and for ever, His disciples, hereafter to catch men. For a full year we lose sight of St. James. He is then, in the spring of 28, called to the apostleship with his eleven brethren (Matt. x. 2; Mark iii. 14; Luke vi. 13; Acts i. 13). In the list of the Apostles given us by St. Mark, and in the book of Acts, his name occurs next to that of Simon Peter: in the Gospels of St. Matthew and St. Luke it comes third. It is worthy of notice that with one exception (Luke ix. 28), the name of James is put before that of John, and that John is twice described as "the brother of James" (Mark v. 37; Matt. xvii. 1). This would appear to imply that at this time James, either from age or character, took a higher position than his brother. It would seem to have been at the time of the appointment of the twelve Apostles that the name of Boanerges was given to the sons of Zebedee. The "Sons of Thunder" had a burning and impetuous spirit, which twice exhibits itself in its unchastened form (Luke ix. 54; Mark x.

37). The first occasion on which this natural character manifests itself in St. James and his brother is at the commencement of our Lord's last journey to Jerusalem in the year 30. He was passing through Samaria, and "sent messengers before his face" into a certain village, "to make ready for him" (Luke ix. 52), *i.e.* in all probability to announce him as the Messiah. The Samaritans, with their old jealousy strong upon them, refused to receive him; and in their exasperation James and John entreated their Master to follow the example of Elijah, and call down fire to consume them. At the end of the same journey a similar spirit appears again (Mark x. 35). On the night before the Crucifixion he was present at the Agony in the Garden. On the day of the Ascension he is mentioned as persevering with the rest of the Apostles and disciples in prayer (Acts i. 13). Shortly before the day of the Passover, in the year 44, he was put to death by Herod Agrippa I. (Acts xii. 1, 2).—2. **JAMES THE SON OF ALPHEAUS**, one of the Twelve Apostles. Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13.—3. **JAMES THE BROTHER OF THE LORD.** Matt. xiii. 55; Mark vi. 3; Gal. i. 19.—4. **JAMES THE SON OF MARY.** Matt. xxvii. 56; Luke xxiv. 10. Also called **THE LESS.** Mark xv. 40.—5. **JAMES THE BROTHER OF JUDE.** Jude 1.—6. **JAMES THE BROTHER (?) OF JUDE.** Luke vi. 16; Acts i. 13.—7. **JAMES,** Acts xii. 17, xv. 13, xxi. 18; 1 Cor. xv. 7; Gal. ii. 9, 12.—8. **JAMES, THE SERVANT OF GOD AND OF OUR LORD JESUS CHRIST** (James i. 1). St. Paul identifies for us Nos. 3. and 7. (see Gal. ii. 9 and 12 compared with i. 19). If we may translate *Ἰούδας Ἰακώβου*, *Judas the brother*, rather than *the son of James*, we may conclude that 5. and 6. are identical. We may identify 5. and 6. with 3., because we know that James the Lord's brother had a brother named Jude. We may identify 4. with 3., because we know James the son of Mary had a brother named *Joses*, and so also had James the Lord's brother. Thus there remain two only, James the son of Alphaeus (2), and James, the brother of the Lord (3). Can we, or can we not, identify them? This is one of the most difficult questions in the Gospel history. By comparing Matt. xxvii. 56 and Mark xv. 40, with John xix. 25, we find that the Virgin Mary had a sister named like herself, Mary, who was the wife of Clopas or Alphaeus (varieties of the same name), and who had two sons, James the Less and *Joses*. By referring to Matt. xiii. 55 and Mark vi. 3, we find that a James and a *Joses*, with two other brethren called Jude and Simon, and at least three sisters, were

living with the Virgin Mary at Nazareth. By referring to Luke vi. 16 and Acts i. 13, we find that there were two brethren named James and Jude among the Apostles. It would certainly be natural to think that we had here but one family of four brothers and three or more sisters, the children of Clopas and Mary, nephews and nieces of the Virgin Mary. There are difficulties, however, in the way of this conclusion into which we cannot here enter; but in reply to the objection that the four brethren in Matt. xiii. 55 are described as the brothers of JESUS, not as His cousins, it must be recollected that ἀδελφοί which is here translated "brethren," may also signify cousins.

JAMES THE LESS, son of Alphaeus or Clopas, and brother of our Lord (see above), was called to the Apostolate, together with his younger brother Jude, in the spring of the year 28. It is not likely (though far from impossible) that James and Jude took part with their brothers and sisters, and the Virgin Mary, in trying "to lay hold on" JESUS in the autumn of the same year (Mark iii. 21); and it is likely, though not certain, that it is of the other brothers and sisters, without these two, that St. John says, "Neither did His brethren believe on Him" (John vii. 5), in the autumn of A.D. 29. We hear no more of James till after the Crucifixion and the Resurrection. At some time in the forty days that intervened between the Resurrection and the Ascension the Lord appeared to him. This is not related by the Evangelists, but it is mentioned by St. Paul (1 Cor. xv. 7). Again we lose sight of James for ten years, and when he appears once more it is in a far higher position than any that he has yet held. In the year 37 occurred the conversion of Saul. Three years after his conversion he paid his first visit to Jerusalem, but the Christians recollected what they had suffered at his hands, and feared to have anything to do with him. Barnabas, at this time of far higher reputation than himself, took him by the hand, and introduced him to Peter and James (Acts ix. 27; Gal. i. 18, 19), and by their authority he was admitted into the society of the Christians, and allowed to associate freely with them during the fifteen days of his stay. Here we find James on a level with Peter, and with him deciding on the admission of St. Paul into fellowship with the Church at Jerusalem; and from henceforth we always find him equal, or in his own department superior, to the very chiefest Apostles, Peter, John, and Paul. For by this time he had been appointed to preside over the infant Church in its most important

centre, in a position equivalent to that of Bishop. This pre-eminence is evident throughout the after history of the Apostles, whether we read it in the Acts, in the Epistles, or in Ecclesiastical writers (Acts xii. 17, xv. 13, 19, xxi. 18; Gal. ii. 9). According to tradition, James was thrown down from the Temple by the Scribes and Pharisees; he was then stoned and his brains dashed out by a fuller's club.

#### JAMES, THE GENERAL EPISTLE OF.

The author of this Epistle was in all probability James, the son of Alphaeus, and our Lord's brother. It was written from Jerusalem, which St. James does not seem to have ever left. Its main object is not to teach doctrine, but to improve morality. St. James is the moral teacher of the N. T. He wrote for the Jewish Christians whether in Jerusalem or abroad, to warn them against the sins to which as Jews they were most liable; and to console and exhort them under the sufferings to which as Christians they were most exposed. It has been maintained that the passage ii. 14-26 is a formal opposition to St. Paul's doctrine of Justification by Faith; but if we consider the meaning of the two Apostles, we see at once that there is no contradiction either intended or possible. St. Paul was opposing the Judaizing party, which claimed to earn acceptance by good works, whether the works of the Mosaic law, or works of piety done by themselves. In opposition to these, St. Paul lays down the great truth that acceptance cannot be earned by man at all, but is the free gift of God to the Christian man, for the sake of the merits of Jesus Christ, appropriated by each individual, and made his own by the instrumentality of faith. St. James, on the other hand, was opposing the old Jewish tenet that to be a child of Abraham was all in all; that godliness was not necessary, so that the belief was correct.

JAM'IN, second son of Simeon (Gen. xli. 10; Ex. vi. 15; 1 Chr. iv. 24), founder of the family of the Jaminites (Num. xxvi. 12).

JAM'NIA. [JAMNEEL.]

JAN'NES and JAMBRES, the names of two Egyptian magicians who opposed Moses. St. Paul alone of the sacred writers mentions them by name, and says no more than that they "withstood Moses," and that their folly in doing so became manifest (2 Tim. iii. 8, 9). It appears from the Jewish commentators that these names were held to be those of the magicians who opposed Moses and Aaron, spoken of in Exodus. Whether Jannes and Jambres were mentioned in some long-lost book relating to the early history of the Israelites, or whether there were a veritable

oral tradition respecting them, cannot now be determined.

**JAPHETH**, one of the three sons of Noah. From the order in which their names invariably occur (Gen. v. 32, vi. 10) we should naturally infer that Japheth was the youngest, but we learn from ix. 24 that Ham held that position. It has been generally supposed from x. 21 that Japheth was the eldest; but the word "elder" in that passage is better connected with "brother." We infer therefore that Japheth was the second son of Noah. The descendants of Japheth occupied the "isles of the Gentiles" (Gen. x. 5), *i. e.* the coast-lands of the Mediterranean Sea in Europe and Asia Minor, whence they spread northwards over the whole continent of Europe and a considerable portion of Asia.

**JAREB** is either to be explained as the proper name of a country or person, as a noun in apposition, or as a verb from a root, *rûb*, "to contend, plead." All these senses are represented in the A. V. and the marginal readings (Hos. v. 13, x. 6), and the least preferable has been inserted in the text. Jareb is most probably the name of some city of Assyria, or as another name of the country itself.

**JARED**, one of the antediluvian patriarchs, the fifth from Adam; son of Mahalaleel, and father of Enoch (Gen. v. 15, 16, 18, 19, 20; Luke iii. 37). In the lists of Chronicles the name is given in the A. V. **JERED**.

**JARIB**. 1. Named in the list of 1 Chr. iv. 24 only, as a son of Simeon. Perhaps the same as **JACHIN** (Gen. xlvii, Ex. vi., and Num. xxvi.).—2. One of the "chief men" who accompanied Ezra on his journey from Babylon to Jerusalem (Ezr. viii. 16).—3. A priest of the house of Jeshua the son of Jozadak, who had married a foreign wife, and was compelled by Ezra to put her away (Ezr. x. 18).—4. (1 Macc. xiv. 29). A contraction or corruption of the name **JOARIB** (ii. 1).

**JARIMOTH**, 1 Esd. ix. 28. [**JEREMOTH**.]

**JAR'MUTH**. 1. A town in the low country of Judah (Josh. xv. 35). Its king, **PIRAM**, was one of the five who conspired to punish Gibeon for having made alliance with Israel (Josh. x. 3, 5), and who were routed at Bethhoron and put to death by Joshua at Makkedah (23). Its site is probably the modern *Yarmûk*.—2. A city of Issachar, allotted with its suburbs to the Gershonite Levites (Josh. xxi. 29).

**JA'SHER**, **BOOK OF**, or, as the margin of the A. V. gives it, "the book of the upright," a record alluded to in two passages only of the O. T. (Josh. x. 13, and 2 Sam. i. 18), and consequently the subject of much dis-

pute. That it was written in verse may reasonably be inferred from the only specimens extant, which exhibit unmistakable signs of metrical rhythm. Gesenius conjectured that it was an anthology of ancient songs, which acquired its name, "the book of the just or upright," from being written in praise of upright men.

**JASHO'BEAM**. Possibly one and the same follower of David, bearing this name, is described as a Hachmonite (1 Chr. xi. 11), a Korhite (1 Chr. xii. 6), and son of Zabdiel (1 Chr. xxvii. 2). He came to David at Ziklag. His distinguishing exploit was that he slew 300 (or 800, 2 Sam. xxiii. 8) men at one time. He is named first among the chief of the mighty men of David (1 Chr. xi. 11).

**JA'SON**, a Greek form of the name Jesus or Joshua.—1. **JASON THE HIGH-PRIEST**, the second son of Simon II., and brother of Onias III., who succeeded in obtaining the high-priesthood from Antiochus Epiphanes (circa 175 B.C.) to the exclusion of his elder brother (2 Macc. iv. 7-26). He laboured in every way to introduce Greek customs among the people, and that with great success (2 Macc. iv.). After three years (cir. B.C. 172) he was in turn supplanted in the king's favour by his own emissary Menelaus, and was forced to take refuge among the Ammonites (2 Macc. iv. 26). On a report of the death of Antiochus (c. 170 B.C.) he made a violent attempt to recover his power (2 Macc. v. 5-7), but was repulsed, and again fled to the Ammonites. Afterwards he was compelled to retire to Egypt, and thence to Sparta (2 Macc. v. 9), and there "perished in a strange land" (2 Macc. i. c.; cf. Dan. xii. 30 ff.; 1 Macc. i. 12 ff.).—2. **JASON THE THESSALONIAN**, who entertained Paul and Silas, and was in consequence attacked by the Jewish mob (Acts xvii. 5, 6, 7, 9). He is probably the same as the Jason mentioned in Rom. xvi. 21, as a companion of the apostle, and one of his kinsmen or fellow-tribesmen. It is conjectured that Jason and Secundus (Acts xx. 4) were the same.

**JASPER**, a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high-priest's breastplate (Ex. xxviii. 20, xxxix. 13), and the first of the twelve used in the foundations of the new Jerusalem (Rev. xxi. 19). The characteristics of the stone, as far as they are specified in Scripture (Rev. xxi. 11), are that it was "most precious," and "like crystal;" we may also infer from Rev. iv. 3, that it was a stone of brilliant and transparent light. The stone which we name "jasper" does not accord with this descrip-



tion. There can be no doubt that the *diamond* would more adequately answer to the description in the book of Revelation.

**JA'VAN.** 1. A son of Japheth, and the father of Elishah and Tarshish, Kittim and Dodanim (Gen. x. 2, 4). The name appears in Is. lxvi. 19, where it is coupled with Tarshish, Pul, and Lud, and more particularly with Tubal and the "isles afar off," as representatives of the Gentile world: again in Ez. xxvii. 13, where it is coupled with Tubal and Meshech, as carrying on considerable commerce with the Tyrians, who imported from these countries slaves and brazen vessels: in Dan. viii. 21, x. 20, xi. 2, in reference to the Macedonian empire; and lastly in Zech. ix. 13, in reference to the Græco-Syrian empire. From a comparison of these various passages there can be no doubt that Javan was regarded as the representative of the Greek race. The name was probably introduced into Asia by the Phœnicians, to whom the Ionians were naturally better known than any other of the Hellenic races, on account of their commercial activity and the high prosperity of their towns on the western coast of Asia Minor.—2. A town in the southern part of Arabia (*Yemen*), whither the Phœnicians traded (Ez. xxvii. 19).

**JAVELIN.** [ARMS.]

**JA'ZER.** [JAAZER.]

**JE'ARIM, MOUNT,** a place named in specifying the northern boundary of Judah (Josh. xv. 10). The boundary ran from Mount Seir to "the shoulder of Mount Jearim, which is Cesalon"—that is, Cesalon was the landmark on the mountain. *Kesla* stands, 7 miles due west of Jerusalem, on a high point on the north slope of a lofty ridge, which is probably Mount Jearim.

**JEATERA'I,** a Gershonite Levite, son of Zerah (1 Chr. vi. 21).

**JEBERECHI'AH,** father of a certain Zechariah, in the reign of Ahaz, mentioned Is. viii. 2. As this form occurs nowhere else, and both the LXX. and Vulgate have *Berechiah*, it is probably only an accidental corruption.

**JE'BUS,** one of the names of Jerusalem, the city of the Jebusites, also called *JE'BUSI*. (Josh. xv. 8, xviii. 16, 28; Judg. xix. 10, 11; 1 Chr. xi. 4, 5). [JERUSALEM.]

**JE'BUSITES, THE,** were descended from the third son of Canaan (Gen. x. 16; 1 Chr. i. 14). The actual people first appear in the invaluable report of the spies (Num. xiii. 29). When Jabin organised his rising against Joshua he sent amongst others "to the Amorite, the Hittite, the Perizzite, and the Jebusite in the mountain" (Josh. xi. 3). A

mountain-tribe they were, and a mountain-tribe they remained. "Jebus, which is Jerusalem," lost its king in the slaughter of Bethhoron (Josh. x. 1, 5, 26; comp. xii. 10)—was sacked and burned by the men of Judah (Judg. i. 21), and its citadel finally scaled and occupied by David (2 Sam. v. 6). After this they emerge from the darkness but once, in the person of Araunah the Jebusite, "Araunah the king," who appears before us in true kingly dignity in his well-known transaction with David (2 Sam. xxiv. 23; 1 Chr. xix. 23).

**JECHONI'AS,** the Greek form of the name of king JECHONIAH, an altered form of JEHOIACHIN. [JEHOIACHIN.]

**JEDIDI'AH, JEDID-JAH,** "darling of Jehovah," the name bestowed, through Nathan the prophet, on David's son Solomon (2 Sam. xii. 25).

**JED'UTHUN,** a Levite, of the family of Merari, is probably the same as Ethan (comp. 1 Chr. xv. 17, 19, with 1 Chr. xvi. 41, 42, xxv. 1, 3, 6; 2 Chr. xxxv. 15). His office was generally to preside over the music of the temple service. Jeduthun's name stands at the head of the 39th, 62nd, and 77th Psalms, indicating probably that they were to be sung by his choir.

**JEGA'R SAHADU'THA** ("heap of testimony"), the Aramaean name given by Laban the Syrian to the heap of stones which he erected as a memorial of the compact between Jacob and himself, while Jacob commemorated the same by setting up a pillar (Gen. xxxi. 47), as was his custom on several other occasions. Galead, a "witness heap," which is given as the Hebrew equivalent, does not exactly represent Jegar-sahadutha.

**JEHOAD'DAN,** queen to king Joash, and mother of Amaziah of Judah (2 K. xiv. 2; 2 Chr. xxv. 1).

**JEHO'AHAZ.** 1. The son and successor of Jehu, reigned 17 years B.C. 856-840 over Israel in Samaria. His inglorious history is given in 2 K. xiii. 1-9. Throughout his reign (ver. 22) he was kept in subjection by Hazael king of Damascus. Jehoahaz maintained the idolatry of Jeroboam; but in the extremity of his humiliation he besought Jehovah; and Jehovah gave Israel a deliverer—probably either Jehoash (vv. 23 and 25), or Jeroboam II. (2 K. xiv. 24, 25).—2. Jehoahaz, otherwise called *SHALLUM*, the fourth (acc. to 1 Chr. iii. 15), or third, if Zedekiah's age be correctly stated (2 Chr. xxxvi. 11), son of Josiah, whom he succeeded as king of Judah. He was chosen by the people in preference to his elder (comp. 2 K. xxiii. 31 and 36) brother, B.C. 610, and he reigned three months in Jerusalem. Pharaoh-

Necho on his return from Carchemish, perhaps resenting the election of Jehoahaz, sent to Jerusalem to depose him, and to fetch him to Riblah. There he was cast into chains, and from thence he was taken into Egypt, where he died.—3. The name given (2 Chr. xxi. 17) to Ahaziah, the youngest son of Jehoram king of Judah.

JEHO'ASH, the uncontracted form of Joash. [JOASH.]

JEHOI'ACHIN, son of Jehoiakim and Nehushta, and for three months and ten days king of Judah, B.C. 597. Jehoiachin came to the throne when Egypt was still prostrate in consequence of the victory at Carchemish. Jerusalem was quite defenceless, and unable to offer any resistance to the regular army which Nebuchadnezzar sent to besiege it (2 K. xxiv. 10, 11). In a very short time Jehoiachin surrendered at discretion; and he, and the queen-mother, and all his servants, captains, and officers, came out and gave themselves up to Nebuchadnezzar, who carried them, with the harem and the eunuchs, to Babylon (Jer. xxix. 2; Ezek. xvii. 12, xix. 9). There he remained a prisoner, actually in prison, and wearing prison garments, for thirty-six years, viz. till the death of Nebuchadnezzar, when Evil-Merodach, succeeding to the throne of Babylon, brought him out of prison, and made him sit at his own table. Whether Jehoiachin outlived the two years of Evil-Merodach's reign or not does not appear, nor have we any particulars of his life at Babylon. It does not appear certainly from Scripture, whether Jehoiachin was married or had any children. That Zedekiah, who in 1 Chr. iii. 16 is called "his son," is the same as Zedekiah his uncle (called "his brother," 2 Chr. xxxvi. 10), who was his successor on the throne, seems certain.

JEHOI'ADA. 1. Father of BENAIAH, David's well-known warrior (2 Sam. viii. 18, 1 K. i. and ii. *passim*, 1 Chr. xviii. 17, &c.). —2. High-priest at the time of Athaliah's usurpation of the throne of Judah (B.C. 884-878), and during the greater portion of the 40 years' reign of Joash. He probably succeeded Amariah. He married JEHOSEBEA, or Jehoshabeath, daughter of king Jehoram, and sister of king Ahaziah (2 Chr. xxii. 11); and when Athaliah slew all the seed royal of Judah after Ahaziah had been put to death by Jehu, he and his wife stole Joash from among the king's sons, and hid him for six years in the Temple, and eventually replaced him on the throne of his ancestors. Having divided the priests and Levites into three bands, which were posted at the principal entrances, he produced the young king be-

fore the whole assembly, and crowned and anointed him. Athaliah was put to death. [ATHALIAH.] The destruction of Baal worship and the restoration of the Temple were among the great works effected by Jehoiada. He died B.C. 834.—3. Second priest, or sagan, to Seraiah the high-priest (Jer. xxix. 25-29; 2 K. xxv. 18).

JEHOI'AKIM, called ELIAKIM, son of Josiah and Zebudah, and king of Judah. After deposing Jehoahaz, Pharaoh Necho set Eliakim, his elder brother, upon the throne, and changed his name to Jehoiakim, B.C. 608-597. Egypt played no part in Jewish politics during the seven or eight years of Jehoiakim's reign. After the battle of Carchemish Nebuchadnezzar came into Palestine as one of the Egyptian tributary kingdoms, the capture of which was the natural fruit of his victory over Necho. He found Jehoiakim quite defenceless. After a short siege he entered Jerusalem, took the king prisoner, bound him in fetters to carry him to Babylon, and took also some of the precious vessels of the Temple and carried them to the land of Shinar. But he seems to have changed his purpose as regarded Jehoiakim, and to have accepted his submission, and reinstated him on the throne, perhaps in remembrance of the fidelity of his father Josiah. What is certain is, that Jehoiakim became tributary to Nebuchadnezzar after his invasion of Judah, and continued so for three years, but at the end of that time broke his oath of allegiance and rebelled against him (2 K. xxiv. 1). Though Nebuchadnezzar was not able at that time to come in person to chastise his rebellious vassal he sent against him numerous bands of Chaldeans, with Syrians, Moabites, and Ammonites, who were all now subject to Babylon (2 K. xxiv. 7), and who cruelly harassed the whole country. Either in an engagement with some of these forces, or else by the hand of his own oppressed subjects, who thought to conciliate the Babylonians by the murder of their king, Jehoiakim came to a violent end in the 11th year of his reign. His body was cast out ignominiously on the ground; and then, after being left exposed for some time, was dragged away and buried "with the burial of an ass," without pomp or lamentation, "beyond the gates of Jerusalem" (Jer. xxii. 18, 19, xxxvi. 30). All the accounts we have of Jehoiakim concur in ascribing to him a vicious and irreligious character. The writer of 2 K. xxiii. 37, tells us that "he did that which was evil in the sight of Jehovah," a statement which is repeated xxiv. 9, and 2 Chr. xxxvi. 5. But it is in the writings of Jeremiah that we have the fullest

portraiture of him. The reign of Jehoiakim extends from B.C. 609 to B.C. 598, or as some reckon 599.

**JEHOI'ARIB**, head of the first of the 24 courses of priests, according to the arrangement of king David (1 Chr. xxiv. 7). Some of his descendants returned from the Babylonish captivity, as we learn from 1 Chr. ix. 10, Neh. xi. 10. Their chief in the days of Joiakim the son of Jeshua was Mattenai (Neh. xii. 6, 19). They were probably of the house of Eleazar. To the course of Jehoiarib belonged the Asmonean family (1 Macc. ii. 1), and Josephus, as he informs us.

**JEHO'NADAB**, and **JO'NADAB**, the son of Rechab, founder of the Rechabites. It appears from 1 Chr. ii. 55, that his father or ancestor Rechab belonged to a branch of the Kenites; the Arabian tribe which entered Palestine with the Israelites. One settlement of them was established, under a four-fold division at or near the town of Jabez in Judah (1 Chr. ii. 55). To these last belonged Rechab and his son Jehonadab. The Bedouin habits, which were kept up by the other branches of the Kenite tribe, were inculcated by Jehonadab with the utmost minuteness on his descendants (Jer. xxxv. 6). Bearing in mind this general character of Jehonadab as an Arab chief, and the founder of a half-religious sect, we are the better able to understand the single occasion on which he appears before us in the historical narrative. Jehu was advancing, after the slaughter of Bethel, on the city of Samaria, when he suddenly met the austere Bedouin coming towards him (2 K. x. 15). The king was in his chariot; the Arab was on foot. No doubt he acted in concert with Jehu throughout; the only occasion on which he is expressly mentioned is when he went with Jehu through the temple of Baal to turn out any that there might happen to be in the mass of Pagan worshippers (2 K. x. 23).

**JEHO'RAM**. 1. Son of Ahab king of Israel, who succeeded his brother Ahaziah, B.C. 896, and died B.C. 884. The alliance between the kingdoms of Israel and Judah, commenced by his father and Jehoshaphat, was very close throughout his reign. We first find him associated with Jehoshaphat and the king of Edom, at that time a tributary of the kingdom of Judah, in a war against the Moabites. The three armies were in the utmost danger of perishing for want of water. The piety of Jehoshaphat suggested an inquiry of some prophet of Jehovah, and Elisha, at that time and since the latter part of Ahab's reign Elijah's attendant (2 K. iii. 11; 1 K. xix. 19-21), was

found with the host. From him Jehoram received a severe rebuke, and was bid to inquire of the prophets of his father and mother, the prophets of Baal. Nevertheless for Jehoshaphat's sake Elisha inquired of Jehovah, and received the promise of an abundant supply of water, and of a great victory over the Moabites: a promise which was immediately fulfilled. The Moabites were put to the rout. The allies pursued them with great slaughter into their own land, which they utterly ravaged and destroyed with all its cities. Kirharaseth alone remained, and there the king of Moab made his last stand. An attempt to break through the besieging army having failed, he resorted to the desperate expedient of offering up his eldest son, the heir to his throne, as a burnt-offering, upon the wall of the city, in the sight of the enemy. Upon this the Israelites retired and returned to their own land (2 K. iii.). A little later, when war broke out between Syria and Israel, we find Elisha befriending Jehoram. What happened after this to change the relations between the king and the prophet we can only conjecture. But it seems probable that when the Syrian inroads ceased, and he felt less dependent upon the aid of the prophet, he relapsed into idolatry, and was rebuked by Elisha, and threatened with a return of the calamities from which he had escaped. Refusing to repent, a fresh invasion by the Syrians, and a close siege of Samaria, actually came to pass, according probably to the word of the prophet. Hence, when the terrible incident arose, in consequence of the famine, of a woman boiling and eating her own child, the king immediately attributed the evil to Elisha, and determined to take away his life. The providential interposition by which both Elisha's life was saved and the city delivered, is narrated 2 K. vii., and Jehoram appears to have returned to friendly feeling towards Elisha (2 K. viii. 4). It was very soon after the above events that Elisha went to Damascus, and predicted the revolt of Hazael, and his accession to the throne of Syria in the room of Ben-hadad. Jehoram seems to have thought the revolution in Syria, which immediately followed Elisha's prediction, a good opportunity to pursue his father's favourite project of recovering Ramoth-Gilead from the Syrians. He accordingly made an alliance with his nephew Ahaziah, who had just succeeded Joram on the throne of Judah, and the two kings proceeded to occupy Ramoth-Gilead by force. The expedition was an unfortunate one. Jehoram was wounded in battle, and obliged to return to Jezreel to be healed of his wounds (2 K.

viii. 29, ix. 14, 15), leaving his army under Jehu to hold Ramoth-Gilead against Hazael. Jehu, however, and the army under his command, revolted from their allegiance to Jehoram (2 K. ix.), and, hastily marching to Jezreel, surprised Jehoram, wounded and defenceless as he was. Jehoram, going out to meet him, fell pierced by an arrow from Jehu's bow on the very plot of ground which Ahab had wrested from Naboth the Jezreelite; thus fulfilling to the letter the prophecy of Elijah (1 K. xxi. 21-29). With the life of Jehoram ended the dynasty of Omri.—2. Eldest son of Jehoshaphat, succeeded his father on the throne of Judah at the age of 32, and reigned eight years, from B.C. 893-2 to 885-4. Jehosheba his daughter was wife to the high-priest Jehoiada. As soon as he was fixed on the throne, he put his six brothers to death, with many of the chief nobles of the land. He then probably at the instance of his wife Athaliah the daughter of Ahab, proceeded to establish the worship of Baal. A prophetic writing from the aged prophet Elijah (2 Chr. xxi. 12), failed to produce any good effect upon him. This was in the first or second year of his reign. The remainder of it was a series of calamities. First the Edomites, who had been tributary to Jehoshaphat, revolted from his dominion, and established their permanent independence. Next Libnah, one of the strongest fortified cities in Judah (2 K. xix. 8), rebelled against him. Then followed invasions of armed bands of Philistines and of Arabians, who stormed the king's palace, put his wives and all his children, except his youngest son Ahaziah, to death (2 Chr. xxii. 1), or carried them into captivity, and plundered all his treasures. He died of a terrible disease (2 Chr. xxi. 19, 20) early in the twelfth year of his brother-in-law Jehoram's reign over Israel.

JEHOSH'APHAT, king of Judah, son of Asa, succeeded to the throne B.C. 914, when he was 35 years old, and reigned 25 years. His history is to be found among the events recorded in 1 K. xv. 24; 2 K. viii. 16, or in a continuous narrative in 2 Chr. xvii. 1-xxi. 3. He was contemporary with Ahab, Ahaziah, and Jehoram. At first he strengthened himself against Israel by fortifying and garrisoning the cities of Judah and the Ephraimite conquests of Asia. But soon afterwards the two Hebrew kings, perhaps appreciating their common danger from Damascus and the tribes on their eastern frontier, formed an alliance. Jehoshaphat's eldest son Jehoram married Athaliah, the daughter of Ahab and Jezebel. In his own kingdom Jehoshaphat ever showed himself a

zealous follower of the commandments of God: he tried, it would seem not quite successfully, to put down the high places and groves in which the people of Judah burnt incense. Riches and honours increased around him. He received tribute from the Philistines and Arabians; and kept up a large standing army in Jerusalem. It was probably about the 16th year of his reign (B.C. 898) when he went to Samaria to visit Ahab and to become his ally in the great battle of Ramoth-Gilead. From thence Jehoshaphat returned to Jerusalem in peace; and went himself through the people "from Beersheba to Mount Ephraim," reclaiming them to the law of God. Turning his attention to foreign commerce, he built at Ezion-geber, with the help of Ahaziah, a navy designed to go to Tarshish; but it was wrecked at Ezion-geber. Before the close of his reign he was engaged in two additional wars. He was miraculously delivered from a threatened attack of the people of Ammon, Moab, and Seir. After this, perhaps, must be dated the war which Jehoshaphat, in conjunction with Jehoram king of Israel and the king of Edom, carried on against the rebellious king of Moab (2 K. iii.). In his declining years the administration of affairs was placed (probably B.C. 891) in the hands of his son Jehoram.

JEHOSH'APHAT, VALLEY OF, a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen (Joel iii. 2), and would there sit to judge them for their misdeeds to Israel (iii. 12). The prophet seems to have glanced back to that triumphant day when king Jehoshaphat, the greatest king the nation had seen since Solomon, led out his people to a valley in the wilderness of Tekoah, and was there blessed with such a victory over the hordes of his enemies as was without a parallel in the national records (2 Chr. xx.). The scene of "Jehovah's judgment" has been localised, and the name has come down to us attached to that deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream. At what period the name was first applied to this spot is not known. There is no trace of it in the Bible or in Josephus. In both the only name used for this gorge is KIDRON (N. T. CEDRON). We first encounter its new title in the middle of the 4th century in the *Onomasticon* of Eusebius and Jerome, and in the Commentary of the latter Father on Joel. Since that time the name has been recognised and adopted by travellers of all ages and all faiths. Both Moslems and Jews

believe that the last judgment is to take place there. The steep sides of the ravine, wherever a level strip affords the opportunity, are crowded—in places almost paved—by the sepulchres of the Moslems, or the simpler slabs of the Jewish tombs, alike awaiting the assembly of the last Judgment. The name would seem to be generally confined by travellers to the upper part of the glen, from about the "Tomb of the Virgin" to the south-east corner of the wall of Jerusalem.

JEHOSHE'BA, daughter of Joram king of Israel, and wife of Jehoiada the high-priest (2 K. xi. 2). Her name in the Chronicles is given JEHOSEBEATH. As she is called, 2 K. xi. 2, "the daughter of Joram, sister of Ahaziah," it has been conjectured that she was the daughter, not of Athaliah, but of Joram by another wife. She is the only recorded instance of the marriage of a princess of the royal house with a high-priest.

JEHOSH'UA, that is, "help of Jehovah" or "Saviour." In this form is given the name of Joshua in Num. xiii. 16, on the occasion of its bestowal by Moses.

JEHO'VAH. [GOD.]

JEHO'VAH-JI'REH, i. e. "Jehovah will see," or "provide," the name given by Abraham to the place on which he had been commanded to offer Isaac, to commemorate the interposition of the angel of Jehovah, who appeared to prevent the sacrifice (Gen. xxii. 14) and provided another victim.

JEHO'VAH-NIS'SI, i. e. "Jehovah my banner," the name given by Moses to the altar which he built in commemoration of the discomfiture of the Amalekites by Joshua and his chosen warriors at Rephidim (Ex. xvii. 15). The significance of the name is probably contained in the allusion to the staff which Moses held in his hand as a banner during the engagement.

JEHO'VAH-SHA'LOM, i. e. "Jehovah (is) peace," or, with an ellipsis, "Jehovah, the God of peace," the altar erected by Gideon in Ophrah was so called in memory of the salutation addressed to him by the angel of Jehovah, "Peace be unto thee" (Judg. vi. 24).

JEHO'ZADAK, son of the high-priest SERALAH (1 Chr. vi. 14, 15) in the reign of Zedekiah. When his father was slain at Riblah by order of Nebuchadnezzar, in the 11th of Zedekiah (2 K. xxv. 18, 21), Jehozadak was led away captive to Babylon (1 Chr. vi. 15), where he doubtless spent the remainder of his days. He himself never attained the high-priesthood, but he was the father of JESHUA the high-priest—who with Zerubbabel headed the Return from Captivity

—and of all his successors till the pontificate of Alcimus (Ezr. iii. 2; Neh. xii. 26, &c.).

JE'HU. 1. The founder of the fifth dynasty of the kingdom of Israel, son of Jehoshaphat (2 K. ix. 2). In his youth he had been one of the guards of Ahab. His first appearance in history is when, with a comrade in arms, Bidkar, he rode behind Ahab on the fatal journey from Samaria to Jezreel, and heard the warning of Elijah against the murderer of Naboth (2 K. ix. 25). But he had already, as it would seem, been known to Elijah as a youth of promise, and, accordingly, in the vision at Horeb he is mentioned as the future king of Israel, whom Elijah is to anoint as the minister of vengeance on Israel (1 K. xix. 16, 17). This injunction, for reasons unknown to us, Elijah never fulfilled. It was reserved long afterwards for his successor Elisha. Jehu meantime, in the reigns of Ahaziah and Jehoram, had risen to importance. He was, under the last-named king, captain of the host in the siege of Ramoth-Gilead. Whilst in the midst of the officers of the besieging army a youth suddenly entered, of wild appearance (2 K. ix. 11), and insisted on a private interview with Jehu. They retired into a secret chamber. The youth uncovered a vial of the sacred oil which he had brought with him, poured it over Jehu's head, and after announcing to him the message from Elisha, that he was appointed to be king of Israel and destroyer of the house of Ahab, rushed out of the house and disappeared. Jehu's countenance, as he re-entered the assembly of officers, showed that some strange tidings had reached him. He tried at first to evade their questions, but then revealed the situation in which he found himself placed by the prophetic call. In a moment the enthusiasm of the army took fire. They threw their garments under his feet, so as to form a rough carpet of state placed him on the top of the stairs, as on an extempore throne, blew the royal salute on their trumpets, and thus ordained him king. He then cut off all communication between Ramoth-Gilead and Jezreel, and set off, full speed, with his ancient comrade, Bidkar, whom he had made captain of the host in his place, and a band of horsemen. From the tower of Jezreel a watchman saw the cloud of dust (A. V. "company") and announced his coming (2 K. ix. 17). It was not till he had almost reached the city, and was identified by the watchman, that alarm was taken. But it was not till, in answer to Jehoram's question, "Is it peace, Jehu?" that Jehu's fierce denunciation of Jezebel at once revealed the danger. Jehu seized his

opportunity, and shot him through the heart (i.e. 24). The body was thrown out on the fatal field, and whilst his soldiers pursued and killed the king of Judah at Beth-gan (A. V. "the garden-house"), probably Engannim, Jehu himself advanced to the gates of Jezreel and fulfilled the divine warning on Jezebel as already on Jehoram. He then entered on a work of extermination hitherto unparalleled in the history of the Jewish monarchy. All the descendants of Ahab that remained in Jezreel, together with the officers of the court, and hierarchy of Astarte, were swept away. His next step was to secure Samaria. As he drove on he encountered a strange figure, such as might have reminded him of the great Elijah. It was Jehonadab, the austere Arabian sectary, the son of Rechab. In him his keen eye discovered a ready ally. He took him into his chariot, and they concocted their schemes as they entered Samaria (x. 15, 16). Up to this moment there was nothing which showed anything beyond a determination to exterminate in all its branches the personal adherents of Ahab. There was to be a new inauguration of the worship of Baal. A solemn assembly, sacred vestments, innumerable victims, were ready. The vast temple at Samaria raised by Ahab (1 K. xvi. 32) was crowded from end to end. The chief sacrifice was offered, as if in the excess of his zeal, by Jehu himself. Jehonadab joined in the deception. There was some apprehension lest worshippers of Jehovah might be found in the temple; such, it seems, had been the intermixture of the two religions. As soon, however, as it was ascertained that all, and none but, the idolators were there, the signal was given to eighty trusted guards, and a sweeping massacre removed at one blow the whole heathen population of the kingdom of Israel. This is the last public act recorded of Jehu. The remaining twenty-seven years of his long reign are passed over in a few words, in which two points only are material:—He did not destroy the calf-worship of Jeroboam:—The trans-jordanic tribes suffered much from the ravages of Hazael (2 K. x. 29-33). He was buried in state in Samaria, and was succeeded by his son JEHOAHAZ (2 K. x. 35). His name is the first of the Israelite kings which appears in the Assyrian monuments.—2. Jehu, son of Hanani; a prophet of Judah, but whose ministrations were chiefly directed to Israel. His father was probably the seer who attacked Asa (2 Chr. xvi. 7). He must have begun his career as a prophet when very young. He first denounced Baasha (1 K. xvi. 1, 7), and then, after an interval of

thirty years, reappears to denounce Jehoshaphat for his alliance with Ahab (2 Chr. xix. 2, 3). He survived Jehoshaphat and wrote his life (xx. 34).

JEPH'THAH, a judge, about B.C. 1143-1137. His history is contained in Judg. xi. 1-xii. 7. He was a Gileadite, the son of Gilead and a concubine. Driven by the legitimate sons from his father's inheritance, he went to Tob, and became the head of a company of freebooters in a debateable land probably belonging to Ammon (2 Sam. x. 6). His fame as a bold and successful captain was carried back to his native Gilead; and when the time was ripe for throwing off the yoke of Ammon, Jephthah consented to become their captain, on the condition (solemnly ratified before the Lord in Mizpeh) that in the event of his success against Ammon he should still remain as their acknowledged head. He collected warriors throughout Gilead and Manasseh, the provinces which acknowledged his authority; and then he vowed his vow unto the Lord. The Ammonites were routed with great slaughter. But as the conqueror returned to Mizpeh there came out to meet him a procession of damsels with dances and timbrels, and among them—the first person from his own house—his daughter and only child. "Alas! my daughter, thou hast brought me very low," was the greeting of the heart-stricken father. But the high-minded maiden is ready for any personal suffering in the hour of her father's triumph. Only she asks for a respite of two months to withdraw to her native mountains, and in their recesses to weep with her virgin-friends over the early disappointment of her life. When that time was ended she returned to her father, and "he did unto her his vow." But Jephthah had not long leisure, even if he were disposed, for the indulgence of domestic grief. The proud tribe of Ephraim challenged his right to go to war, as he had done without their concurrence, against Ammon. He first defeated them, then intercepted the fugitives at the fords of Jordan, and there put forty-two thousand men to the sword. He judged Israel six years and died. It is generally conjectured that his jurisdiction was limited to the trans-Jordanic region. That the daughter of Jephthah was really offered up to God in sacrifice, is a conclusion which it seems impossible to avoid.

JEPHUN'NEH, father of Caleb the spy, appears to have belonged to an Edomitish tribe called Kenezites, from Kenaz their founder. (See Num. xiii. 6, &c., xxxii. 12, &c.; Josh. xiv. 14, &c.; 1 Chr. iv. 15.)

JERAH, the fourth in order of the sons of Joktan (Gen. x. 26; 1 Chr. i. 20), and the progenitor of a tribe of southern Arabia.

JEREMIAH was "the son of Hilkiah of the priests that were in Anathoth" (Jer. i. 1), and was a child in the reign of Josiah, B.C. 633-608 (i. 6). In his youth he was called to the prophetic office, but we have hardly any mention of him during the eighteen years between his call and Josiah's death, or during the short reign of Jehoahaz. Under Jehoikim, B.C. 607-597, he opposed the Egyptian party, then dominant in Jerusalem, and maintained that the only way of safety lay in accepting the supremacy of the Chaldeans. He was accordingly accused of treachery, and men claiming to be prophets had their "word of Jehovah" to set against his (xiv. 13, xxiii. 7). In the fourth year of Jehoikim the battle of Carchemish overthrew the hopes of the Egyptian party (xvi. 2), and the armies of Nebuchadnezzar drove those who had no defended cities to take refuge in Jerusalem (xxxv. 11). As the danger from the Chaldeans became more threatening, the persecution against Jeremiah grew hotter (xviii.) The people sought his life; his voice rose up in the prayer that God would deliver and avenge him. That thought he soon reproduced in act as well as word. Standing in the valley of Ben-Hinnom, he broke the earthen vessel he carried in his hands, and prophesied to the people that the whole city should be defiled with the dead, as that valley had been, within their memory, by Josiah (xix. 10-13). The boldness of the speech and act drew upon him immediate punishment. The years that followed brought no change for the better. Famine and drought were added to the miseries of the people (xiv. 1), but false prophets still deceived them with assurances of plenty; and Jeremiah was looked on with dislike, as "a prophet of evil," and "every one cursed" him (xv. 10). He was set, however, "as a fenced brazen wall" (xv. 20), and went on with his work, reproving king and nobles and people. The danger which Jeremiah had so long foretold at last came near. First Jehoikim, and afterwards his successor Jehoiachin, were carried into exile (2 K. xxiv.); but Zedekiah (B.C. 597-586), who was appointed by Nebuchadnezzar, does not exhibit the same obstinate resistance to the prophet's counsels as Jehoiakim. He respects him, fears him, seeks his counsel; but he is a mere shadow of a king, powerless even against his own counsellors, and in his reign, accordingly, the sufferings of Jeremiah were sharper than they had been before. The approach of an Egyptian army, and the

consequent departure of the Chaldeans, made the position of Jeremiah full of danger; and he sought to effect his escape from the city, and to take refuge in his own town of Anathoth or its neighbourhood (xxxvii. 12). The discovery of this plan led to the charge of desertion: it was thought that he too was "falling away to the Chaldeans," as others were doing (xxxviii. 19); and, in spite of his denial, he was thrown into a dungeon (xxxvii. 16). The interposition of the king, who still respected and consulted him, led to some mitigation of the rigour of his confinement (xxxvii. 21); but, as this did not bind him from speaking to the people, the princes of Judah, bent on an alliance with Egypt, and calculating on the king's being unable to resist them (xxviii. 5), threw him into the prison-pit, to die there. From this horrible fate he was again delivered by the friendship of the Ethiopian eunuch, Ebed-Melech, and the king's regard for him; and was restored to the milder custody in which he had been kept previously, where we find (xxxii. 16) he had the companionship of Baruch. The return of the Chaldean army filled both king and people with dismay (xxxii. 1); and the risk now was that they would pass from their presumptuous confidence to the opposite extreme and sink down in despair, with no faith in God and no hope for the future. The prophet was taught how to meet that danger also. In his prison, while the Chaldeans were ravaging the country, he bought, with all requisite formalities, the field at Anathoth which his kinsman Hanameel wished to get rid of (xxxii. 6-9). His faith in the promises of God did not fail him. At last the blow came. The city was taken, the Temple burnt. The king and his princes shared the fate of Jehoiachin. The prophet gave utterance to his sorrow in the LAMENTATIONS. After the capture of Jerusalem, B.C. 586, the Chaldean party in Judah had now the prospect of better things. We find a special charge given to Nebuzaradan (xxxix. 11) to protect the person of Jeremiah; and, after being carried as far as Ramah with the crowd of captives (xl. 1), he was set free, and Gedaliah made governor over the cities of Judah. The feeling of the Chaldeans towards him was shown yet more strongly in the offer made him by Nebuzaradan (xl. 4, 5). For a short time there was an interval of peace (xl. 9-12), soon broken, however, by the murder of Gedaliah by Ishmael and his associates. The prophet escaped from the massacre; and the people, under Johanan, who had taken the command on the death of Gedaliah, turned to him for

counsel. His warnings and assurances were in vain, and did but draw on him and Baruch the old charge of treachery (xliii. 3). The people followed their own counsel, and in order to escape the vengeance of Nebuchadnezzar for the murder of Gedaliah, they determined to take refuge in Egypt. They carried with them Jeremiah and his faithful friend and amanuensis Baruch. [BARUCH.] In Egypt, in the city of Tahpanhes, we have the last clear glimpses of the Prophet's life. His words are sharper and stronger than ever. He does not shrink, even there, from speaking of the Chaldean king once more as "the servant of Jehovah" (xliii. 10). After this all is uncertain. If we could assume that lii. 31 was written by Jeremiah himself, it would show that he reached an extreme old age, but this is so doubtful that we are left to other sources. On the one hand there is the Christian tradition, resting doubtless on some earlier belief, that the Jews at Tahpanhes, irritated by his rebukes, at last stoned him to death. On the other side there is the Jewish statement that on the conquest of Egypt by Nebuchadnezzar, he, with Baruch, made his escape to Babylon or Judaea, and died in peace. — The absence of any chronological order in the present structure of the collection of Jeremiah's prophecies is obvious at the first glance. In the present order we have two great divisions: — I. Ch. i.-xlv. Prophecies delivered at various times, directed mainly to Judah, or connected with Jeremiah's personal history. II. Ch. xlvi.-li. Prophecies connected with other nations. Ch. lii., taken largely, though not entirely, from 2 K. xxv., may be taken either as a supplement to the prophecy, or as an introduction to the Lamentations. Looking more closely into each of these divisions we have the following sections: — I. Ch. i.-xxi. Containing probably the substance of the book of xxxvi. 32, and including prophecies from the thirteenth year of Josiah to the fourth of Jehoiakim: i. 3, however, indicates a later revision, and the whole of ch. i. may possibly have been added on the prophet's retrospect of his whole work from this its first beginning. Ch. xxi. belongs to a later period, but has probably found its place here as connected, by the recurrence of the name Pashur, with ch. xv. 2. Ch. xxii. xxv. Shorter prophecies, delivered at different times, against the kings of Judah and the false prophets. xxv. 13, 14, evidently marks the conclusion of a series of prophecies; and that which follows, xxv. 15-38, the germ of the fuller predictions in xlvi.-xlix., has been placed here as a kind of completion to the prophecy of the

Seventy Years and the subsequent fall of Babylon.—3. Ch. xxvi.-xxviii. The two great prophecies of the fall of Jerusalem, and the history connected with them. Ch. xxvi. belongs to the earlier, ch. xxvii. and xxviii. to the later period of the prophet's work. Jehoiakim, in xxvii. 1, is evidently (comp. ver. 3) a mistake for Zedekiah.—4. Ch. xxix.-xxxi. The message of comfort for the exiles in Babylon.—5. Ch. xxxii.-xlvi. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work in them and in the period that followed. The position of ch. xlv., unconnected with anything before or after it, may be accounted for on the hypothesis that Baruch desired to place on record so memorable a passage in his own life, and inserted it where the direct narrative of his master's life ended. The same explanation applies in part to ch. xxxvi.—6. Ch. xlvi.-li. The prophecies against foreign nations, ending with the great prediction against Babylon.—7. The supplementary narrative of ch. lii.

JERICO, a city of high antiquity, situated in a plain traversed by the Jordan, and exactly over against where that river was crossed by the Israelites under Joshua (Josh. iii. 16). It had a king. Its walls were so considerable that houses were built upon them (ii. 15), and its gates were shut, as throughout the East still, "when it was dark" (v. 5). The spoil that was found in it betokened its affluence. Jericho is first mentioned as the city to which the two spies were sent by Joshua from Shittim: they were lodged in the house of Rahab the harlot upon the wall, and departed, having first promised to save her and all that were found in her house from destruction (ii. 1-21). As it had been left by Joshua it was bestowed by him upon the tribe of Benjamin (Josh. xviii. 21), and from this time a long interval elapses before Jericho appears again upon the scene. The solemn manner in which its second foundation under Hiel the Bethelite is recorded (1 K. xvi. 34) implies that up to that time its site had been uninhabited. Once rebuilt, Jericho rose again slowly into consequence. In its immediate vicinity the sons of the prophets sought retirement from the world: Elisha "healed the spring of the waters;" and over against it, beyond Jordan, Elijah "went up by a whirlwind into heaven" (2 K. ii. 1-22). In its plains Zedekiah fell into the hands of the Chaldeans (2 K. xxv. 5; Jer. xxxix. 5). In the return under Zerubbabel the "children of Jericho," 345 in number, are comprised (Ez. iii. 34; Neh. vii. 36). Under



Herod the Great it again became an important place. He built a fort there, which he called "Cyprus" in honour of his mother; a tower which he called in honour of his brother Phasaëlis; and a number of new palaces, which he named after his friends. He even founded a new town, higher up the plain, which he called, like the tower, Phasaëlis. If he did not make Jericho his habitual residence, he at least retired thither to die, and it was in the amphitheatre of Jericho that the news of his death was announced to the assembled soldiers and people by Salome. Soon afterwards the palace was burnt, and the town plundered by one Simon, slave to Herod; but Archelaus rebuilt the former sumptuously, and founded a new town on the plain, that bore his own name; and, most important of all, diverted water from a village called Neaera, to irrigate the plain which he had planted with palms. Thus Jericho was once more "a city of palms" when our Lord visited it. Here He restored sight to the blind (Matt. xx. 30; Mark x. 46; Luke xviii. 35). Here the descendant of Rahab did not disclaim the hospitality of Zacchaeus the publican. Finally, between Jerusalem and Jericho was laid the scene of His story of the good Samaritan. The city was destroyed by Vespasian. The site of ancient (the first) Jericho is placed by Dr. Robinson in the immediate neighbourhood of the fountain of Elisha; and that of the second (the city of the N.T. and of Josephus) at the opening of the *Wady Kelt* (*Cherith*), half an hour from the fountain.

**JEROBOAM.** 1. The first king of the divided kingdom of Israel (B.C. 975-954), was the son of an Ephraimite of the name of Nebat. He was employed by Solomon in the fortifications of Millo underneath the citadel of Zion, and was raised to the rank of superintendent over the taxes and labours exacted from the tribe of Ephraim (1 K. xi. 28). He made the most of his position, and at last was perceived by Solomon to be aiming at the monarchy. These ambitious designs were probably fostered by the sight of the growing disaffection of the great tribe over which he presided, as well as by the alienation of the Prophetic order from the house of Solomon. He was leaving Jerusalem, and he encountered on one of the black-paved roads which ran out of the city, Ahijah, "the prophet" of the ancient sanctuary of Shiloh. Ahijah, who was dressed in a new outer garment, stripped it off, and tore it into 12 shreds; 10 of which he gave to Jeroboam, with the assurance that on condition of his obedience to His laws, God would establish for him a kingdom and

dynasty equal to that of David (1 K. xi. 29-40). The attempts of Solomon to cut short Jeroboam's designs occasioned his flight into Egypt. There he remained during the rest of Solomon's reign. On Solomon's death, he demanded Shishak's permission to return. The Egyptian king seems, in his reluctance, to have offered any gift which Jeroboam chose, as a reason for his remaining, and the consequence was the marriage with Ano, the elder sister of the Egyptian queen, Tahpenes, and of another princess who had married the Edomite chief, Hadad. A year elapsed, and a son, Abijah (or Abijam), was born. Then Jeroboam again requested permission to depart, which was granted; and on his return to Shechem took place the conference with Rehoboam, and the final revolt [REHOBOM]; which ended in the elevation of Jeroboam to the throne of the northern kingdom. From this moment one fatal error crept, not unnaturally, into his policy, which undermined his dynasty and tarnished his name as the first king of Israel. The political disruption of the kingdom was complete; but its religious unity was as yet unimpaired. He feared that the yearly pilgrimages to Jerusalem would undo all the work which he effected, and he took the bold step of rending it asunder. Two sanctuaries of venerable antiquity existed already, one at the southern, the other at the northern extremity of his dominions. These he elevated into seats of the national worship, which should rival the newly established Temple at Jerusalem. But he was not satisfied without another deviation from the Mosaic idea of the national unity. His long stay in Egypt had familiarised him with the outward forms under which the Divinity was there represented. A golden figure of Mnevis, the sacred calf of Heliopolis, was set up at each sanctuary, with the address, "Behold thy God which brought thee up out of the land of Egypt." The sanctuary at DAN, as the most remote from Jerusalem, was established first (1 K. xii. 30). The more important one, as nearer the capital and in the heart of the kingdom, was BETHEL. The worship and the sanctuary continued till the end of the northern kingdom. It was while dedicating the altar at Bethel that a prophet from Judah suddenly appeared, who denounced the altar, and foretold its desecration by Josiah, and violent overthrow. The king stretching out his hand to arrest the prophet, felt it withered and paralyzed, and only at the prophet's prayer saw it restored, and acknowledged his divine mission. Jeroboam was at constant war with the house of Judah, but the only act distinctly recorded is

a battle with Abijah, son of Rehoboam, in which he was defeated. The calamity was severely felt; he never recovered the blow, and soon after died, in the 22nd year of his reign (2 Chr. xiii. 20), and was buried in his ancestral sepulchre (1 K. xiv. 20).—2. JEROBOAM II., the son of Joash, the 4th of the dynasty of Jehu (B.C. 825–784). The most prosperous of the kings of Israel. He repelled the Syrian invaders, took their capital city Damascus (2 K. xiv. 28; Am. i. 3–5), and recovered the whole of the ancient dominion from Hamath to the Dead Sea (xiv. 25; Am. vi. 14). Ammon and Moab were reconquered (Am. i. 13, ii. 1–3); the Transjordanic tribes were restored to their territory (2 K. xiii. 5; 1 Chr. v. 17–22). But it was merely an outward restoration. Amos was charged by Amaziah with prophesying the destruction of Jeroboam and his house by the sword (Am. vii. 9, 17).

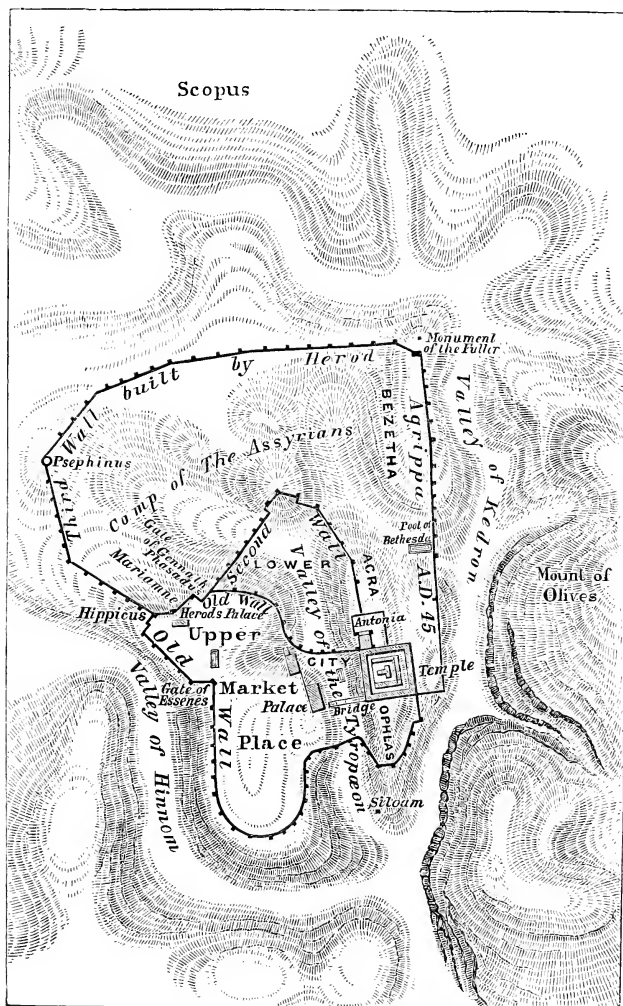
JERUBBA'AL, the surname of Gideon which he acquired in consequence of destroying the altar of Baal, when his father defended him from the vengeance of the Abiezrites (Judg. vi. 32).

JERUSALEM. I. THE PLACE ITSELF.—The arguments for and against the identity of the "Salem" of Melchizedek (Gen. xiv. 18) with Jerusalem—the "Salem" of a late Psalmist (Ps. lxxvi. 2)—are discussed under SALEM. The earliest notice of the city is in Josh. xv. 8 and xviii. 16, 28, describing the landmarks of the boundaries of Judah and Benjamin. Here it is styled Ha-Jebusi, i. e. "the Jebusite" (A. V. Jebusi), after the name of its occupiers. Next, we find the form JEBUS (Judg. xix. 10, 11)—"Jebus, which is Jerusalem . . . the city of the Jebusites;" and lastly, we have Jerusalem (Josh. x. 1, &c., xii. 10; Judg. i. 7, &c.).—Jerusalem stands in latitude 31° 46', 35" North, and longitude 35° 18' 30" East of Greenwich. It is 32 miles distant from the sea, and 18 from the Jordan; 20 from Hebron, and 36 from Samaria. "In several respects," says Dean Stanley, "its situation is singular among the cities of Palestine. Its elevation is remarkable; occasioned not from its being on the summit of one of the numerous hills of Judaea, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron indeed is higher still by some hundred feet, and from the south, accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side the ascent is perpetual; and to the traveller approaching the city from the E. or W. it must always have presented the appearance beyond any other

capital of the then known world—we may say beyond any important city that has ever existed on the earth—of a mountain city; breathing, as compared with the sultry plains of Jordan, a mountain air; enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain fastness" (*S. & P.* 170, 1). The elevation of Jerusalem is a subject of constant reference and exultation by the Jewish writers. Their fervid poetry abounds with allusions to its height, to the ascent thither of the tribes from all parts of the country. It was the habitation of Jehovah, from which "He looked upon all the inhabitants of the world" (Ps. xxxiii. 14): its kings were "higher than the kings of the earth" (Ps. lxxxix. 27). Jerusalem, if not actually in the centre of Palestine, was yet virtually so. "It was on the ridge, the broadest and most strongly marked ridge of the back-bone of the complicated hills which extend through the whole country from the Plain of Esdraelon to the Desert. Every wanderer, every conqueror, every traveller who has trod the central route of Palestine from N. to S. must have passed through the table-land of Jerusalem. It was the watershed between the streams, or rather the torrent beds, which find their way eastward to the Jordan, and those which pass westward to the Mediterranean" (Stanley, *S. & P.* 176). This central position, as expressed in the words of Ezekiel (v. 5), "I have set Jerusalem in the midst of the nations and countries round about her," led in later ages to a definite belief that the city was actually in the centre of the earth—in the words of Jerome, "umbilicus terrae," the central boss or navel of the world.—*Roads.* There appear to have been but two main approaches to the city. 1. From the Jordan valley by Jericho and the Mount of Olives. This was the route commonly taken from the north and east of the country—as from Galilee by our Lord (Luke xvii. 11, xviii. 35, xix. 1, 29, 45, &c.), from Damascus by Pompey, to Mahanaim by David (2 Sam. xv. xvi.). It was also the route from places in the central districts of the country, as Samaria (2 Chr. xxviii. 15). The latter part of the approach, over the Mount of Olives, as generally followed at the present day, is identical with what it was, at least in one memorable instance, in the time of Christ. 2. From the great maritime plain of Philistia and Sharon. This road led by the two Bethhorons up to the high ground at Gibeon, whence it turned south, and came to Jerusalem by Ramah and Gibeah, and over the ridge north of the city.—*TOPOGRAPHY.* To

convey an idea of the position of Jerusalem, we may say roughly, and with reference to the accompanying Plan, that the city occupies the southern termination of a table-land,

which is cut off from the country round it on its west, south, and east sides, by ravines more than usually deep and precipitous. These ravines leave the level of the table-

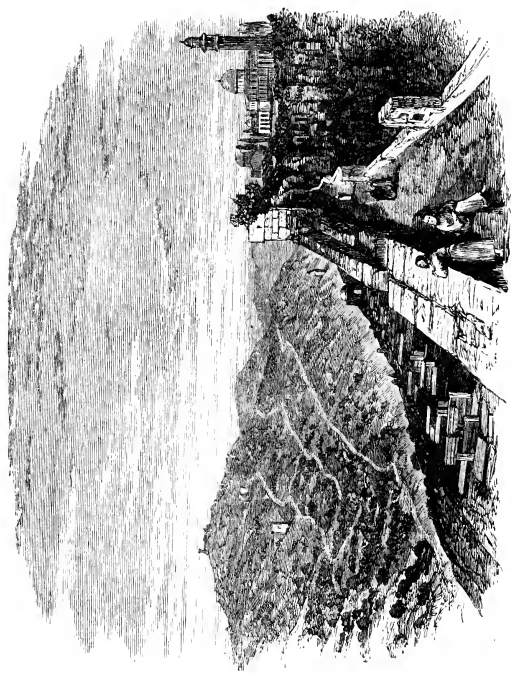


Plan of Jerusalem.

land, the one on the west and the other on the north-east of the city, and fall rapidly until they form a junction below its south-east corner. The eastern one—the valley of the Kedron, commonly called the Valley of Jehoshaphat, runs nearly straight from north to south. But the western one—the valley of Hinnom—runs south for a time and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat, after which the two rush off as one to the Dead Sea. How sudden is their descent may be gathered from the fact, that the level at the point of junction—about a mile and a quarter from the starting-point of each—is more than 600 feet below that of the upper plateau from which they commenced their descent. Thus, while on the north there is no material difference between the general level of the country outside the walls, and that of the highest parts of the city; on the other three sides, so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory, at whose feet they run, as to leave on the beholder almost the impression of the ditch at the foot of a fortress, rather than of valleys formed by nature. The promontory thus encircled is itself divided by a longitudinal ravine running up it from south to north, called the valley of the Tyropeon, rising gradually from the south like the external ones, till at last it arrives at the level of the upper plateau, and dividing the central mass into two unequal portions. Of these two, that on the west is the higher and more massive on which the city of Jerusalem now stands, and in fact always stood. The hill on the east is considerably lower and smaller, so that, to a spectator from the south, the city appears to slope sharply towards the east. Here was the Temple, and here stands now the great Mohammedan sanctuary with its mosques and domes.—The name of MOUNT ZION has been applied to the western hill from the time of Constantine to the present day; but notwithstanding it seems certain that up to the time of the destruction of the city by Titus, the name was applied exclusively to the eastern hill, or that on which the Temple stood. From the passages in 2 Sam. v. 7, and 1 Chr. xi. 5-8, it is quite clear that Zion and the city of David were identical, for it is there said, “David took the castle of Zion, which is the city of David.” “And David dwelt in the castle, therefore they called it the city of David. And he built the city round about, even from Milo round about, and Joab repaired the rest of the city.” There are numberless passages in which Zion is spoken of as a Holy place in such

terms as are never applied to Jerusalem and which can only be understood as applied to the Holy Temple Mount (Ps. ii. 6, lxxxvii. 2, &c.). When from the Old Testament we turn to the Books of the Maccabees, we come to some passages written by persons who certainly were acquainted with the localities, which seem to fix the site of Zion with a considerable amount of certainty (1 Macc. iv. 37 and 60, vii. 33).—The eastern hill, called MOUNT MORIAH in 2 Chron. iii. 1, was, as already remarked, the site of the Temple. It was situated in the south-west angle of the area, now known as the Haram area, and was, as we learn from Josephus, an exact square of a stadium, or 600 Greek feet, on each side. Attached to the north-west angle of the Temple was the Antonia, a town or fortress. North of the side of the Temple is the building now known to Christians as the Mosque of Omar, but by Moslems called the Dome of the Rock. This building is, according to Mr. Fergusson's theory, the identical church which Constantine erected over the rock containing the tomb of Christ. According to this view the *Church of the Holy Sepulchre*, which stands on the western hill, has no right to its name. The southern continuation of the eastern hill was named OPHEL, which gradually came to a point at the junction of the valleys Tyropeon and Jehoshaphat; and the northern BEZETHA, “the New City,” first noticed by Josephus, which was separated from Moriah by an artificial ditch, and overlooked the valley of Kedron on the E.; this hill was enclosed within the walls of Herod Agrippa. Lastly, ACRA lay westward of Moriah and northward of Zion, and formed the “Lower City” in the time of Josephus.—*Gates*.—The following is a complete list of those which are named in the Bible and Josephus, with the references to their occurrences:—1. Gate of Ephraim. 2 Chr. xxv. 23; Neh. viii. 16, xii. 39. This is probably the same as the—2. Gate of Benjamin. Jer. xx. 2, xxxvii. 13; Zech. xiv. 10. If so, it was 400 cubits distant from the—3. Corner gate. 2 Chr. xxv. 23, xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10. 4. Gate of Joshua, governor of the city. 2 K. xxiii. 8. 5. Gate between the two walls. 2 K. xxv. 4; Jer. xxxix. 4. 6. Horse gate. Neh. iii. 38; 2 Chr. xxiii. 15; Jer. xxxi. 40. 7. Ravine gate (*i.e.* opening on ravine of Hinnom). 2 Chr. xxvi. 9; Neh. ii. 13, 15, iii. 13. 8. Fish gate. 1 Chr. xxxiii. 14; Neh. iii. 1; Zeph. i. 16. 9. Dung gate. Neh. ii. 13, iii. 13. 10. Sheep gate. Neh. iii. 1, 32, xii. 39. 11. East gate. Neh. iii. 29. 12. Miphkad. Neh. iii. 31. 13. Fountain gate (Siloam?)





JERUSALEM AND MOUNT OF OLIVES.

*To face p 251*

Neh. xii. 37. 14. Water gate. Neh. xii. 37. 15. Old gate. Neh. xii. 39. 16. Prison gate. Neh. xii. 39. 17. Gate Harsith (perhaps the Sun; A. V. East gate). Jer. xix. 2. 18. First gate. Zech. xiv. 10. 19. Gate Gennath (gardens). Joseph. *B. J.* v. 4, § 4. 20. Essenes' gate. Jos. *B. J.* 4, § 2.—To these should be added the following gates of the Temple:—Gate Sur. 2 K. xi. 6. Called also Gate of foundation. 2 Chr. xxiii. 5. Gate of the guard, or behind the guard. 2 K. xi. 6, 19. Called the High gate. 2 Chr. xxiii. 20, xxvii. 3; 2 K. xv. 35. Gate Shallecheth. 1 Chr. xxvi. 16.—*Walls*.—These are described by Josephus. The *first or old wall* began on the north at the tower called Hippius, the ruins now called *Kasr Jalud* at the N.W. angle of the present city, and, extending to the Xystus, joined the council house, and ended at the west cloister of the Temple. Its southern direction is described as passing the gate of the Essenes (probably the modern Jaffa gate), and, bending above the fountain of Siloam, it reached Ophel, and was joined to the eastern cloister of the Temple. The *second wall* began at the gate Gennath, in the old wall, probably near the Hippius, and passed round the northern quarter of the city, enclosing the great valley of the Tyropoeon, which leads up to the Damascus gate; and then, proceeding southward, joined the fortress Antonia. The direction of this second wall was identical with that of the modern wall; and some part at least of the northern portion of the western part of the Haram area is probably built on its site. The *third wall* was built by King Herod Agrippa; and was intended to enclose the suburbs which had grown out on the northern sides of the city, which before this had been left exposed. It began at the Hippius, and reached as far as the tower Psephinus, till it came opposite the monument of Queen Helena of Adiabene; it then passed by the sepulchral monuments of the kings—a well-known locality—and turning south at the monument of the Fuller, joined the old wall at the valley called the valley of Kedron. After describing these walls, Josephus adds that the whole circumference of the city was 33 stadia, or nearly four English miles, which is as near as may be the extent indicated by the localities. He then adds that the number of towers in the old wall was 60, the middle wall 40, and the new wall 99.—*Pools and Fountains*.—Among the objects of interest about Jerusalem the pools hold a conspicuous place. Outside the walls on the W. side were the Upper and Lower Pools of GICHON, the latter close under Zion, the former more to

the N.W. on the Jaffa road. At the junction of the valleys of Hinnom and Jehoshaphat was ENROGEL, the *Well of Job*, in the midst of the king's gardens. Within the walls, immediately N. of Zion, was the "Pool of Hezekiah." A large pool existing beneath the Temple (referred to in Ecclus. i. 3), was probably supplied by some subterranean aqueduct. The "King's Pool" was probably identical with the *Fountain of the Virgin*, at the southern angle of Moriah. It possesses the peculiarity that it rises and falls at irregular periods; it is supposed to be fed from the cistern below the Temple. From this a subterranean channel cut through the solid rock leads the water to the pool of SILOAH or SILOAM, which has also acquired the character of being an intermittent fountain. The pool to which tradition has assigned the name of BETHESDA is situated on the N. side of Moriah: it is now named *Birket Israil*.—*Burial-grounds*.—The main cemetery of the city seems from an early date to have been where it is still—on the steep slopes of the valley of the Kedron. The tombs of the kings were in the city of David, that is, Mount Zion. The royal sepulchres were probably chambers containing separate recesses for the successive kings. Other spots also were used for burial.—*Gardens*.—The king's gardens of David and Solomon seem to have been in the bottom formed by the confluence of the Kedron and Hinnom (Neh. iii. 15). The Mount of Olives, as its name and those of various places upon it seem to imply, was a fruitful spot. At its foot was situated the Garden of Gethsemane. At the time of the final siege the space north of the wall of Agrippa was covered with gardens, groves, and plantations of fruit-trees, inclosed by hedges and walls; and to level these was one of Titus's first operations. We know that the gate Gennath (*i.e.* "of gardens") opened on this side of the city.—*Streets, Houses, &c.*—Of the nature of these in the ancient city we have only the most scattered notices. The "East street" (2 Chr. xxix. 4); the "street of the city"—*i.e.* the city of David (xxxii. 6); the "street facing the water gate" (Neh. viii. 1, 3)—or, according to the parallel account in 1 Esdr. ix. 38, the "broad place of the Temple towards the East;" the "street of the house of God" (Ezr. x. 9); the "street of the gate of Ephraim" (Neh. viii. 16); and the "open place of the first gate towards the East" must have been not "streets" in our sense of the word, so much as the open spaces found in eastern towns round the inside of the gates. Streets, properly so called, there were (Jer. v. 1, xi.

13, &c.); but the name of only one "the bakers' street" (Jer. xxxvii. 21), is preserved to us. To the houses we have even less clue; but there is no reason to suppose that in either houses or streets the ancient Jerusalem differed very materially from the modern. No doubt the ancient city did not exhibit that air of mouldering dilapidation which is now so prominent there. The whole of the slopes south of the Haram area (the ancient Ophel), and the modern Zion, and the west side of the valley of Jehoshaphat, present the appearance of gigantic mounds of rubbish. In this point at least the ancient city stood in favourable contrast with the modern, but in many others the resemblance must have been strong.—*Population*.—Taking the area of the city enclosed by the two old walls at 750,000 yards, and that enclosed by the wall of Agrippa at 1,500,000, we have 2,250,000 yards for the whole. Taking the population of the old city at the probable number of one person to 50 yards we have 15,000, and at the extreme limit of 30 yards we should have 25,000 inhabitants for the old city. And at 100 yards to each individual in the new city about 15,000 more; so that the population of Jerusalem, in its days of greatest prosperity, may have amounted to from 30,000 to 45,000 souls, but could hardly ever have reached 50,000; and assuming that in times of festival one-half were added to this amount, which is an extreme estimate, there may have been 60,000 or 70,000 in the city when Titus came up against it.—*Environs of the City*.—The various spots in the neighbourhood of the city are described under their own names, and to them the reader is accordingly referred.—II. THE ANNALS OF THE CITY.—In considering the annals of the city of Jerusalem, nothing strikes one so forcibly as the number and severity of the sieges which it underwent. We catch our earliest glimpse of it in the brief notice of the 1st chapter of Judges, which describes how the "children of Judah smote it with the edge of the sword, and set the city on fire;" and almost the latest mention of it in the New Testament is contained in the solemn warnings in which Christ foretold how Jerusalem should be "compassed with armies" (Luke xxi. 20), and the "abomination of desolation" be seen standing in the Holy Place (Matt. xxiv. 15). In the fifteen centuries which elapsed between those two points the city was besieged no fewer than seventeen times; twice it was razed to the ground; and on two other occasions its walls were levelled. In this respect it stands

without a parallel in any city ancient or modern. The first siege appears to have taken place almost immediately after the death of Joshua (cir. 1400 B.C.). Judah and Simeon "fought against it and took it, and smote it with the edge of the sword, and set the city on fire" (Judg. i. 8). To this brief notice Josephus makes a material addition. He tells us that the part which was taken at last, and in which the slaughter was made, was the lower city; but that the upper city was so strong, that they relinquished the attempt and moved off to Hebron. As long as the upper city remained in the hands of the Jebusites they practically had possession of the whole, and a Jebusite city in fact it remained for a long period after this. The Benjamites followed the men of Judah to Jerusalem, but with no better result (Judg. i. 21). And this lasted during the whole period of the Judges, the reign of Saul, and the reign of David at Hebron. David advanced against the place at the head of a formidable army. No doubt he approached the city from the south. As before, the lower city was immediately taken—and as before, the citadel held out. The undaunted Jebusites, believing in the impregnability of their fortress, manned the battlements "with lame and blind." But they little understood the temper of the king or of those he commanded. David's anger was thoroughly roused by the insult, and he at once proclaimed to his host that the first man who would scale the rocky side of the fortress and kill a Jebusite should be made chief captain of the host. A crowd of warriors rushed forward to the attempt, but Joab's superior agility gained him the day, and the citadel, the fastness of Zion, was taken (1046 B.C.). It is the first time that that memorable name appears in history. The fortress, which now became the capital of the kingdom, received the name of "the city of David;" and David fortified its whole circuit round about from Millo, while Joab repaired the rest of the city. (2 Sam. v. 6-9; 1 Chr. xi. 4-8.) Until the time of Solomon we hear of no additions to the city. His three great works were the Temple, with its east wall and cloister, his own Palace, and the Wall of Jerusalem. One of the first acts of the new king was to make the walls larger. But on the completion of the Temple he again turned his attention to the walls, and both increased their height and constructed very large towers along them. Another work of his in Jerusalem was the repair or fortification of Millo (1 K. ix. 15, 24). The city was taken by the Philistines and Arabians in the reign of Jehoram (B.C. 886), and by the Israelites in the reign of Amaziah (B.C. 826).



It was thrice taken by Nebuchadnezzar, in the years B.C. 607, 597, and 586, in the last of which it was utterly destroyed. Its restoration commenced under Cyrus (B.C. 538), and was completed under Artaxerxes I., who issued commissions for this purpose to Ezra (B.C. 457) and Nehemiah (B.C. 445). In B.C. 332 it was captured by Alexander the Great. Under the Ptolemies and the Seleucidae the town was prosperous, until Antiochus Epiphanes sacked it (B.C. 170). In consequence of his tyranny, the Jews rose under the Maccabees, and Jerusalem became again independent, and retained its position until its capture by the Romans under Pompey (B.C. 63). The Temple was subsequently plundered by Crassus (B.C. 54), and the city by the Parthians (B.C. 40). Herod took up his residence there as soon as he was appointed sovereign, and restored the Temple with great magnificence. On the death of Herod it became the residence of the Roman procurators, who occupied the fortress of Antonia. The greatest siege that it sustained, however, was at the hands of the Romans under Titus, when it held out nearly five months, and, when the town was completely destroyed (A.D. 70). Hadrian restored it as a Roman colony (A.D. 135), and among other buildings erected a temple of Jupiter Capitolinus on the site of the Temple. He gave to it the name of Aelia Capitolina, thus combining his own family name with that of the Capitoline Jupiter. The emperor Constantine established the Christian character by the erection of a church on the supposed site of the holy sepulchre (A.D. 336), and Justinian added several churches and hospitals (about A.D. 532). It was taken by the Persians under Chosroes II. in A.D. 614. After a struggle of fourteen years the imperial arms were again victorious, and in 628 Heraclius entered Jerusalem on foot. The dominion of the Christians in the Holy City was now rapidly drawing to a close. In A.D. 637 the patriarch Sophronius surrendered to the Khalif Omar in person. With the fall of the Abassides the Holy City passed into the hands of the Fatimite dynasty, under whom the sufferings of the Christians in Jerusalem reached their height. About the year 1084 it was bestowed upon Ortok, chief of a Turkman horde under his command. From this time till 1091 Ortok was emir of the city, and on his death it was held as a kind of fief by his sons Ilghazy and Sukman, whose severity to the Christians became the proximate cause of the Crusades. It was taken by the Crusaders in 1099, and for eighty-eight years Jerusalem remained in the hands of the Christians. In 1187 it was retaken

by Saladin after a siege of several weeks. In 1277 Jerusalem was nominally annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman Sultan Selim I., whose successor Suliman built the present walls of the city in 1542. Mohammed Aly, the Pasha of Egypt, took possession of it in 1832; and in 1840, after the bombardment of Acre, it was again restored to the Sultan.

JESH'IMON, "the waste," a name which occurs in Num. xxi. 20 and xxiii. 28, in designating the position of Pisgah and Peor; both described as "facing the Jeshimon." Perhaps the dreary, barren waste of hills lying immediately on the west of the Dead Sea.

JESH'UA (another form of the name Joshua or Jesus), son of Jehozadak, first high-priest of the third series, viz., of those after the Babylonish captivity, and ancestor of the fourteen high-priests his successors down to Joshua or Jason, and Onias or Menelaus, inclusive. [HIGH-PRIEST.] Jeshua, like his contemporary Zerubbabel, was probably born in Babylon, whither his father Jehozadak had been taken captive while young (1 Chr. vi. 15, A.V.). He came up from Babylon in the first year of Cyrus with Zerubbabel, and took a leading part with him in the rebuilding of the Temple, and the restoration of the Jewish commonwealth. The two prophecies concerning him in Zech. iii. and vi. 9-15, point him out as an eminent type of Christ.

JESH'URUN, and once by mistake in A.V. JES'URUN (Is. xlv. 2), a symbolical name for Israel in Deut. xxxii. 15, xxxiii. 5, 26; Is. xlv. 2. It is most probably derived from a root signifying "to be blessed." With the intensive termination Jeshurun would then denote Israel as supremely happy or prosperous, and to this signification the context in Deut. xxxii. 15 points.

JESSE, the father of David, was the son of Obed, who again was the fruit of the union of Boaz and the Moabitess Ruth. Nor was Ruth's the only foreign blood that ran in his veins; for his great-grandmother was no less a person than Rahab the Canaanite, of Jericho (Matt. i. 5). Jesse's genealogy is twice given in full in the O. T., viz. Ruth iv. 18-22, and 1 Chr. ii. 5-12. He is commonly designated as "Jesse the Bethlehemite" (1 Sam. xvi. 1, 18). So he is called by his son David, then fresh from home (xvii. 55); but his full title is "the Ephraimite of Bethlehem Judah" (xvii. 12). He is an "old man" when we first meet with him (1 Sam. xvii. 12), with eight sons (xvi. 10, xvii. 12), residing at Bethlehem (xvi. 4, 5). Jesse's wealth seems to have con-

sisted of a flock of sheep and goats, which were under the care of David (xvi. 11, xvii. 34, 35). When David's rupture with Saul had finally driven him from the court, and he was in the cave of Adullam, "his brethren and all his father's house" joined him (xxii. 1). Anxious for their safety, he took his father and his mother into the country of Moab, and deposited them with the king, and there they disappear from our view in the records of Scripture. Who the wife of Jesse was we are not told. His eight sons will be found displayed under DAVID.

JESUS, the Greek form of the name Joshua or Jeshua, a contraction of Jehoshua, that is, "help of Jehovah" or "Saviour," (Num. xiii. 16). [JEHOSHUA.]

JESUS THE SON OF SIRACH is described in the text of Ecclesiasticus (i. 27) as the author of that book, which in the LXX., and generally, except in the Western Church, is called by his name the *Wisdom of Jesus the Son of Sirach*, or simply the *Wisdom of Sirach*. [ECCLESIASTICUS.]

JESUS, called JUSTUS, a Christian who was with St. Paul at Rome (Col. iv. 11).

JESUS CHRIST.—I. NAME.—The name Jesus signifies Saviour. The name of Christ signifies Anointed. Priests were anointed among the Jews, as their inauguration to their office (1 Chr. xvi. 22; Ps. cv. 15), and kings also (2 Macc. i. 24; Eccus. xli. 19). In the New Testament the name Christ is used as equivalent to Messiah (John i. 41), the name given to the long-promised Prophet and King whom the Jews had been taught by their prophets to expect (Acts xix. 4; Matt. xi. 3). The use of this name, as applied to the Lord, has always a reference to the promises of the Prophets. The name of Jesus is the proper name of our Lord, and that of Christ is added to identify Him with the promised Messiah.—II. BIRTH AND EARLY LIFE.—According to the received chronology, which is in fact that of Dionysius Exiguus in the 6th century, the Birth of Christ occurred in the year of Rome 754 (A.D. 1); but from other considerations it is probable that the Nativity took place some time before the month of April 750 (A.D. 4), and if it happened only a few months before Herod's death, then its date would be four years earlier than the Dionysian reckoning. The salutation addressed by the Angel to Mary His mother, "Hail! Thou that art highly favoured," was the prelude to a new act of divine creation. Mary received the announcement of a miracle, the full import of which she could not have understood, with the submission of one who knew that the message came from God; and the Angel departed from her. The prophet

Micah had foretold (v. 2) that the future king should be born in Bethlehem of Judaea, the place where the house of David had its origin; but Mary dwelt in Nazareth. Augustus, however, had ordered a general census of the Roman empire. From the well-known passage of St. Luke (ii. 2) it appears that the taxing was not completed till the time of Quirinus (Cyrenius), some years later; and how far it was carried now, cannot be determined: all that we learn is that it brought Joseph, who was of the house of David, from his home to Bethlehem, where the Lord was born. As there was no room in the inn, a manger was the cradle in which Christ the Lord was laid. But signs were not wanting of the greatness of the event that seemed so unimportant. Lowly shepherds were the witnesses of the wonder that accompanied the lowly Saviour's birth; an angel proclaimed to them "good tidings of great joy;" and then the exceeding joy that was in heaven amongst the angels about this mystery of love broke through the silence of night with the words, "Glory to God in the highest, and on earth peace, good will towards men" (Luke ii. 8-20). The child Jesus is circumcised in due time, is brought to the Temple, and the mother makes the offering for her purification. Simeon and Anna, taught from God that the object of their earnest longings was before them, prophesied of His divine work: the one rejoicing that his eyes had seen the salvation of God, and the other speaking of Him "to all that looked for redemption in Jerusalem" (Luke ii. 28-38). Thus recognised amongst His own people, the Saviour was not without witness amongst the heathen. "Wise men from the East"—that is, Persian magi of the Zend religion, in which the idea of a Zoziosh or Redeemer was clearly known—guided miraculously by a star or meteor created for the purpose, came and sought out the Saviour to pay him homage. A little child made the great Herod quake upon his throne. When he knew that the magi were come to hail their king and Lord, and did not stop at his palace, but passed on to a humbler roof, and when he found that they would not return to betray this child to him, he put to death all the children in Bethlehem that were under two years old. Joseph, warned by a dream, flees to Egypt with the young child, beyond the reach of Herod's arm. After the death of Herod, in less than a year, Jesus returned with his parents to their own land, and went to Nazareth, where they abode. Except as to one event, the Evangelists are silent upon the succeeding years of our Lord's life down to the commencement of

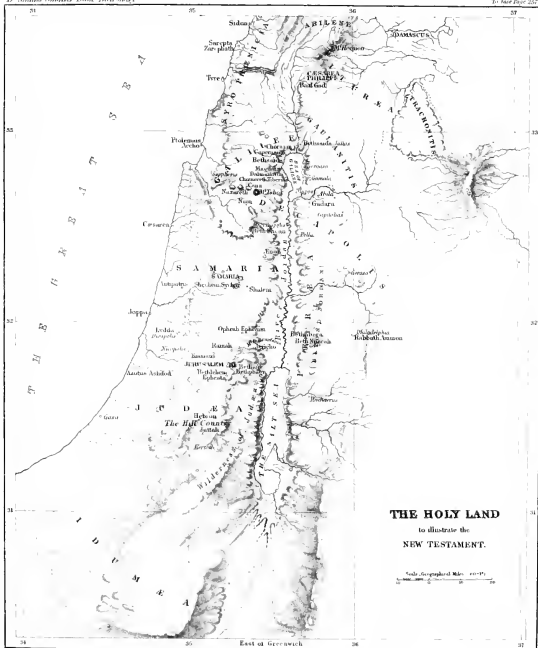
His ministry. When He was twelve years old He was found in the Temple, hearing the doctors and asking them questions (Luke ii. 40-52). We are shown this one fact that we may know that at the time when the Jews considered childhood to be passing into youth, Jesus was already aware of His mission, and consciously preparing for it, although years passed before its actual commencement. Thirty years had elapsed from the birth of our Lord to the opening of His ministry. In that time great changes had come over the chosen people. Herod the Great had united under him almost all the original kingdom of David; after the death of that prince it was dismembered for ever. It was in the fifteenth year of Tiberius the Emperor, reckoning from his joint rule with Augustus (Jan. u.c. 765, A.D. 12), and not from his sole rule (Aug. u.c. 767, A.D. 14), that John the Baptist began to teach. He was the last representative of the prophets of the old covenant; and his work was twofold—to enforce repentance and the terrors of the old law, and to revive the almost forgotten expectation of the Messiah (Matt. iii. 1-10; Mark i. 1-8; Luke iii. 1-18). The career of John seems to have been very short. Jesus came to Jordan with the rest to receive baptism at John's hands: first, in order that the sacrament by which all were hereafter to be admitted into His kingdom might not want His example to justify its use (Matt. iii. 15); next, that John might have an assurance that his course as the herald of Christ was now completed by his appearance (John i. 33); and last, that some public token might be given that He was indeed the Anointed of God (Heb. v. 5). Immediately after this inauguration of His ministry Jesus was led up of the Spirit into the wilderness to be tempted of the devil (Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13). The three temptations are addressed to the three forms in which the disease of sin makes its appearance on the soul—to the solace of sense, and the love of praise, and the desire of gain (1 John ii. 16).—III. THE LORD'S MINISTRY.—Before entering upon the history of our Lord's ministry, there are two points that demand a few remarks:—(i.) the scene of the ministry; (ii.) its duration. (i.) *The scene of the ministry.*—As to the scene of the ministry of Christ, no less than as to its duration, the three Evangelists seem at first sight to be at variance with the fourth. Matthew, Mark, and Luke record only our Lord's doings in Galilee; if we put aside a few days before the Passion, we find that they never mention His visiting Jerusalem. John, on the other hand, whilst he records some acts

in Galilee, devotes the chief part of his Gospel to the transactions in Judæa. But when the supplemental character of John's Gospel is borne in mind there is little difficulty in explaining this. The three Evangelists do not profess to give a chronology of the ministry, but rather a picture of it: notes of time are not frequent in their narrative. And as they chiefly confined themselves to Galilee, where the Redeemer's chief acts were done, they might naturally omit to mention the feasts, which being passed by our Lord at Jerusalem, added nothing to the materials for His Galilean ministry.—(ii.) *Duration of the ministry.*—It is impossible to determine exactly from the Gospels the number of years during which the Redeemer exercised His ministry before the Passion: but the doubt lies between two and three. The data are to be drawn from St. John. This Evangelist mentions six feasts, at five of which Jesus was present; the Passover that followed His baptism (ii. 13); "a feast of the Jews" (v. 1); a Passover during which Jesus remained in Galilee (vi. 4); the feast of Tabernacles to which the Lord went up privately (vii. 2); the feast of Dedication (x. 22); and lastly the feast of Passover, at which he suffered (xii. xiii.). There are certainly three Passovers, and it is possible that "a feast" (v. 1) may be a fourth. Upon this possibility the question turns. But if this feast is not a Passover, then no Passover is mentioned by John between the first (ii. 13), and that which is spoken of in the sixth chapter; and the time between those two must be assumed to be a single year only. Now, although the record of John of this period contains but few facts, yet when all the Evangelists are compared, the amount of labour compressed into this single year would be too much for its compass. It is, to say the least, easier to suppose that the "feast" (John v. 1) was a Passover, dividing the time into two, and throwing two of these circuits into the second year of the ministry. Upon the whole, though there is nothing that amounts to proof, it is probable that there were four Passovers, and consequently that our Lord's ministry lasted somewhat more than three years, the "beginning of miracles" (John ii.) having been wrought before the first passover.—1. *First year of the ministry.*—The year of the first of these Passovers was u.c. 780 (A.D. 27), and the Baptism of our Lord took place either in the beginning of that year or the end of the year preceding. Our Lord has now passed through the ordeal of temptation, and His ministry is begun. At Bethabara, to which He returns, disciples begin to

be drawn towards Him; Andrew and another, probably John, the sole narrator of the fact, see Jesus, and hear the Baptist's testimony concerning Him. Andrew brings Simon Peter to see Him also; and he receives from the Lord the name of Cephas. Then Philip and Nathanael are brought into contact with our Lord. The two disciples last named saw Him as He was about to set out for Galilee, on the third day of His sojourn at Bethabara. The third day after this interview Jesus is at Cana in Galilee, and works His first miracle, by making the water wine (John i. 29, 35, 43; ii. 1). He now betakes Himself to Capernaum, and after a sojourn there of "not many days," sets out for Jerusalem to the Passover, which was to be the beginning of His ministry in Judaea (John ii. 12, 13). The cleansing of the Temple is associated by St. John with this first Passover (ii. 12-22), and a similar cleansing is assigned to the last Passover by the other Evangelists. These two cannot be confounded without throwing discredit on the historical character of one narrative or the other; the notes of time are too precise. The expulsion of the traders was not likely to produce a permanent effect, and at the end of three years Jesus found the tumult and the traffic defiling the court of the Temple as they had done when He visited it before. The visit of Nicodemus to Jesus took place about the first passover. It implies that our Lord had done more at Jerusalem than is recorded of Him even by John: since we have here a Master of Israel (John iii. 10), a member of the Sanhedrim (John vii. 50) expressing his belief in Him, although too timid at this time to make an open profession. The object of the visit, though not directly stated, is still clear: he was one of the better Pharisees, who were expecting the kingdom of Messiah, and having seen the miracles that Jesus did, he came to enquire more fully about these signs of its approach. It has been well said that this discourse contains the whole Gospel in epitome. After a sojourn at Jerusalem of uncertain duration, Jesus went to the Jordan with His disciples; and they there baptized in His name. The Baptist was now at Aenon near Salim; and the jealousy of his disciples against Jesus drew from John an avowal of his position, which is remarkable for its humility (John iii. 27-30). How long this sojourn in Judaea lasted is uncertain. In the way to Galilee Jesus passed by the shortest route, through Samaria. In the time of our Lord the Samaritans were hated by the Jews even more than if they had been Gentiles. Yet even in Samaria were souls to be saved;

and Jesus would not shake off even that dust from His feet. He came in His journey to Sichem, which the Jews in mockery had changed to Sychar. Wearied and athirst He sat on the side of Jacob's well. A woman from the neighbouring town came to draw from the well, and was astonished that a Jew should address her as a neighbour, with a request for water. The conversation that ensued might be taken for an example of the mode in which Christ leads to Himself the souls of men. In this remarkable dialogue are many things to ponder over. The living water which Christ would give; the announcement of a change in the worship of Jew and Samaritan; lastly, the confession that He who speaks is truly the Messiah, are all noteworthy. Jesus now returned to Galilee, and came to Nazareth, His own city. In the Synagogue He expounded to the people a passage from Isaiah (lxi. 1), telling them that its fulfilment was now at hand in His person. The same truth that had filled the Samaritans with gratitude, wrought up to fury the men of Nazareth, who would have destroyed Him if He had not escaped out of their hands (Luke iv. 16-30). He came now to Capernaum. On his way hither, when He had reached Cana, He healed the son of one of the courtiers of Herod Antipas (John iv. 46-54), who "himself believed, and his whole house." This was the second Galilean miracle. At Capernaum He wrought many miracles for them that needed. Here two disciples who had known him before, namely, Simon Peter and Andrew, were called from their fishing to become "fishers of men" (Matt. iv. 19), and the two sons of Zebedee received the same summons. After healing on the Sabbath a demoniac in the Synagogue, He returned the same day to Simon's house, and healed the mother-in-law of Simon, who was sick of a fever. At sunset, the multitude, now fully aroused by what they had heard, brought their sick to Simon's door to get them healed. He did not refuse His succour, and healed them all (Mark i. 29-34). He now, after showering down on Capernaum so many cures, turned His thoughts to the rest of Galilee, where other "lost sheep" were scattered:—"Let us go into the next towns that I may preach there also, for therefore came I forth" (Mark i. 38). The journey through Galilee, on which He now entered, must have been a general circuit of that country.—2. *Second year of the ministry.*—Jesus went up to Jerusalem to "a feast of the Jews," which was probably the Passover. At the pool Bethesda (= house of mercy), which was near the sheep-gate (Neh. iii. 1) on the





north-east side of the Temple, Jesus saw many infirm persons waiting their turn for the healing virtues of the water (John v. 1-18). Among them was a man who had an infirmity thirty-eight years : Jesus made him whole by a word, bidding him take up his bed and walk. The miracle was done on the Sabbath ; and the Jews, who acted against Jesus, rebuked the man for carrying his bed. It was a labour, and as such forbidden (Jer. xvii. 21). In our Lord's justification of Himself, "My Father worketh hitherto, and I work" (John v. 17), there is an unequivocal claim to the divine nature. Another discussion about the Sabbath arose from the disciples plucking the ears of corn as they went through the fields (Matt. xii. 1-8). The time of this is somewhat uncertain ; some would place it a year later, just after the third Passover : but its place is much more probably here. Our Lord quotes cases where the law is superseded or set aside, because He is One who has power to do the same. And the rise of a new law is implied in those words which St. Mark alone has recorded : "The Sabbath was made for man, and not man for the Sabbath." The law upon the Sabbath was made in love to men, to preserve for them a due measure of rest, to keep room for the worship of God. The Son of Man has power to re-adjust this law, if its work is done, or if men are fit to receive a higher. This may have taken place on the way to Jerusalem after the Passover. On another Sabbath, probably at Capernaum, to which Jesus had returned, the Pharisees gave a far more striking proof of the way in which their hard and narrow and unloving interpretation would turn the beneficence of the Law into a blighting oppression. Our Lord entered into the synagogue, and found there a man with a withered hand—some poor artisan perhaps whose handiwork was his means of life. Jesus was about to heal him—which would give back life to the sufferer—which would give joy to every beholder, who had one touch of pity in his heart. The Pharisees interfere : "Is it lawful to heal on the Sabbath-day?" Their doctors would have allowed them to pull a sheep out of a pit ; but they will not have a man rescued from the depth of misery. Rarely is that loving Teacher wroth, but here His anger, mixed with grief, showed itself : He looked round about upon them "with anger, being grieved at the hardness of their hearts," and answered their cavils by healing the man (Matt. xii. 9-14 ; Mark iii. 1-6 ; Luke vi. 6-11).—In placing the ordination or calling of the Twelve Apostles just before the Sermon on the Mount, we are

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under the guidance of St. Luke (vi. 13, 17). But this more solemn separation for their work by no means marks the time of their first approach to Jesus. That which takes place here is the appointment of twelve disciples to be a distinct body, under the name of Apostles. They are not sent forth to preach until later in the same year. The number twelve must have reference to the number of the Jewish tribes : it is a number selected on account of its symbolical meaning, for the work confided to them might have been wrought by more or fewer. In the four lists of the names of the Apostles preserved to us (Matt. x., Mark iii., Luke vi., Acts i.), there is a certain order preserved, amidst variations. The two pairs of brothers, Simon and Andrew, and the sons of Zebedee, are always named the first ; and of these Simon Peter ever holds the first place. Philip and Bartholomew, Thomas and Matthew, are always in the next rank ; and of them Philip is always the first. In the third rank James the son of Alphaeus is the first, as Judas Iscariot is always the last, with Simon the Zealot and Thaddaeus between. Some of the Apostles were certainly poor and unlearned men ; it is probable that the rest were of the same kind. Four of them were fishermen, not indeed the poorest of their class ; and a fifth was a "publican," one of the tax-gatherers, who collected the taxes farmed by Romans of higher rank. From henceforth the education of the twelve Apostles will be one of the principal features of the Lord's ministry. First He instructs them ; then He takes them with Him as companions of His wayfaring ; then He sends them forth to teach and heal for Him. The *Sermon on the Mount*, although it is meant for all the disciples, seems to have a special reference to the chosen Twelve (Matt. v. 11).—About this time it was that John the Baptist, long a prisoner with little hope of release, sent his disciples to Jesus with the question, "Art thou He that should come, or do we look for another?" In all the Gospels there is no more touching incident. The great privilege of John's life was that he was appointed to recognize and bear witness to the Messiah (John i. 31). After languishing a year in a dungeon, after learning that even yet Jesus had made no steps towards the establishment of His kingdom of the Jews, and that his following consisted of only twelve poor Galileans, doubts began to cloud over his spirit. Was the kingdom of Messiah as near as he had thought? Was Jesus not the Messiah, but some forerunner of that Deliverer, as he himself had been? There is no unbelief ; he does not suppose

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that Jesus has deceived; when the doubts arise, it is to Jesus that he submits them. But it was not without great depression and perplexity that he put the question, "Art thou He that should come?" The scope of the answer given lies in its recalling John to the grounds of his former confidence.—Now commences the second circuit of Galilee (Luke viii. 1-3), to which belong the parables in Matt. xiii.; the visit of our Lord's mother and brethren (Luke viii. 19-21), and the account of His reception at Nazareth (Mark vi. 1-6). During this time the twelve have journeyed with Him. But now a third circuit in Galilee is recorded, which probably occurred during the last three months of this year (Matt. ix. 35-38); and during this circuit, after reminding them how great is the harvest and how pressing the need of labourers, He carries the training of the disciples one step further by sending them forth by themselves to teach (Matt. x. xi.). They went forth two and two; and our Lord continued His own circuit (Matt. xi. 1), with what companions does not appear. After a journey of perhaps two months' duration the twelve return to Jesus, and gave an account of their ministry. The third Passover was now drawing near; but the Lord did not go up to it. He wished to commune with His Apostles privately upon their work, and, we may suppose, to add to the instruction they had already received from Him (Mark vi. 30, 31). He therefore went with them from the neighbourhood of Capernaum to a mountain on the eastern shore of the Sea of Tiberias, near Bethsaida Julias, not far from the head of the sea. Great multitudes pursued them; and here the Lord, moved to compassion by the hunger and weariness of the people, wrought for them one of His most remarkable miracles. Out of five barley loaves and two small fishes, He produced food for five thousand men besides women and children. After the miracle the disciples crossed the sea, and Jesus retired alone to a mountain to commune with the Father. They were toiling at the oar, for the wind was contrary, when, as the night drew towards morning, they saw Jesus walking to them on the sea, having passed the whole night on the mountain. They were amazed and terrified. He came into the ship and the wind ceased. When they reached the shore of Gennesaret the whole people showed their faith in Him as a Healer of disease (Mark vi. 53-56); and He performed very many miracles on them. Yet on the next day the great discourse just alluded to was uttered, and "from that time many of His disciples went back and walked no more with Him"

(John vi. 66).—3. *Third year of the Ministry.*—Hearing perhaps that Jesus was not coming to the feast, Scribes and Pharisees from Jerusalem went down to see Him at Capernaum (Matt. xv. 1). Leaving the neighbourhood of Capernaum our Lord now travels to the north-west of Galilee, to the region of Tyre and Sidon. The time is not strictly determined, but it was probably the early summer of this year. It does not appear that He retired into this heathen country for the purpose of ministering; more probably it was a retreat from the machinations of the Jews (Matt. xv. 21-28; Mark vii. 24-30). Returning thence He passed round by the north of the sea of Galilee to the region of Decapolis on its eastern side (Mark vii. 31-37). In this district He performed many miracles, and especially the restoration of a deaf man who had an impediment in his speech, remarkable for the seeming effort with which He wrought it. To these succeeded the feeding of the four thousand with the seven loaves (Matt. xv. 32). He now crossed the Lake of Magdala, where the Pharisees and Sadducees asked and were refused a "sign." After they had departed Jesus crossed the lake with his disciples. At Bethsaida Julias, He restored sight to a blind man; and here, as in a former case, the form and preparation which He adopted are to be remarked (Mark viii. 22-26). The ministry in Galilee is now drawing to its close. Through the length and breadth of that country Jesus has proclaimed the kingdom of Christ, and has shown by mighty works that He is the Christ that was to come. Many thousands had actually been benefited by the miracles; and yet of all these there were only twelve that really clave to Him, and one of them was Judas the traitor. With this rejection an epoch of the history is connected. He begins to unfold now the doctrine of His passion more fully. The doctrine of a suffering Messiah, so plainly exhibited in the prophets, had receded from sight in the current religion of that time. The announcement of it to the disciples was at once new and shocking. Turning now to the whole body of those who followed Him, He published the Christian doctrine of self-denial. The Apostles had just shown that they took the natural view of suffering, that it was an evil to be shunned. They shrank from conflict, and pain, and death, as it is natural men should. But Jesus teaches that, in comparison with the higher life, the life of the soul, the life of the body is valueless (Matt. xvi. 21-28; Mark viii. 31-38; Luke ix. 22-27). The Transfiguration, which took place just a week after this conversation, is to be



understood in connexion with it. The minds of the twelve were greatly disturbed at what they had heard. Now, if ever, they needed support for their perplexed spirits, and this their loving Master failed not to give them. He takes with Him three chosen disciples, Peter, John, and James, who formed as it were a smaller circle nearer to Jesus than the rest, into a high mountain apart by themselves. There are no means of determining the position of the mountain. The three disciples were taken up with Him, who should afterwards be the three witnesses of His agony in the garden of Gethsemane: those who saw His glory in the holy mount would be sustained by the remembrance of it when they beheld His lowest humiliation. Meantime amongst the multitude below a scene was taking place which formed the strongest contrast to the glory and the peace which they had witnessed, and which seemed to justify Peter's remark, "It is good for us to be here." A poor youth, lunatic and possessed by a devil, was brought to the disciples who were not with Jesus, to be cured. They could not prevail; and when Jesus appeared amongst them the agonized and disappointed father appealed to Him, with a kind of complaint of the impotence of the disciples. What the disciples had failed to do, Jesus did at a word. He then explained to them that their want of faith in their own power to heal, and in His promises to bestow the power upon them, was the cause of their inability (Matt. xvii. 14-21; Mark ix. 14-29; Luke ix. 37-43). Once more did Jesus foretell His sufferings on their way back to Capernaum (Mark ix. 30-32). — *Third year, from the Feast of Tabernacles.*—The Feast of Tabernacles was now approaching. His brethren set out for the feast without Him, and He abode in Galilee for a few days longer (John vii. 2-10). Afterwards He set out, taking the more direct but less frequented route by Samaria. St. Luke alone records, in connexion with this journey, the sending forth of the seventy disciples. This event is to be regarded in a different light from that of the twelve. The seventy had received no special education from our Lord, and their commission was of a temporary kind. The number has reference to the Gentiles, as twelve had to the Jews; and the scene of the work, Samaria, reminds us that this is a movement directed towards the stranger. After healing the ten lepers in Samaria, He came about the midst of the feast to Jerusalem. The Pharisees and rulers sought to take Him; some of the people, however, believed in Him, but concealed their opinion for fear of the rulers. To this

division of opinion we may attribute the failure of the repeated attempts on the part of the Sanhedrim to take One who was openly teaching in the Temple (John vii. 11-53: see esp. ver. 30, 32, 44, 45, 46). The officers were partly afraid to seize in the presence of the people the favourite Teacher; and partly were themselves awed and attracted by Him. The history of the woman taken in adultery belongs to this time. To this place belongs the account, given by John alone, of the healing of one who was born blind, and the consequences of it (John ix. 1-41, x. 1-21). The well-known parable of the good shepherd is an answer to the calumny of the Pharisees, that He was an impostor and breaker of the law, "This man is not of God, because he keepeth not the Sabbath-day" (ix. 16).—We now approach a difficult portion of the sacred history. The note of time given us by John immediately afterwards is the Feast of the Dedication, which was celebrated on the 25th of Kisleu, answering nearly to December. According to this Evangelist our Lord does not appear to have returned to Galilee between the Feast of Tabernacles and that of the Dedication, but to have passed the time in and near Jerusalem. Matthew and Mark do not allude to the Feast of Tabernacles. Luke appears to do so in ix. 51: but the words there used would imply that this was the last journey to Jerusalem. Now in St. Luke's Gospel a large section, from ix. 51 to xviii. 14, seems to belong to the time preceding the departure from Galilee; and the question is how is this to be arranged, so that it shall harmonize with the narrative of St. John? In most Harmonies a return of our Lord to Galilee has been assumed, in order to find a place for this part of Luke's Gospel. Perhaps this great division of Luke (x. 17-xviii. 14) should be inserted entire between John x. 21 and 22. Some of the most striking parables, preserved only by Luke, belong to this period. The parables of the good Samaritan, the prodigal son, the unjust steward, the rich man and Lazarus, and the Pharisee and publican, all peculiar to this Gospel, belong to the present section. The instructive account of Mary and Martha and the miracle of the ten lepers belong to this portion of the narrative. Besides these, scattered sayings that occur in St. Matthew are here repeated in a new connexion. The account of the bringing of young children to Jesus unites again the three Evangelists (Matt. xix. 13-15; Mark x. 13-16; Luke xviii. 15-17). On the way to Jerusalem through Jeræa, to the Feast of Dedication, Jesus again puts before the minds of the twelve what they are

never now to forget, the sufferings that await Him. They "understood none of these things," for they could not reconcile this foreboding of suffering with the signs and announcements of the coming of His kingdom (Matt. xx. 17-19; Mark x. 32-34; Luke xviii. 31-34). In consequence of this new, though dark, intimation of the coming of the kingdom, Salome, with her two sons, James and John, came to bespeak the two places of highest honour in the kingdom. Jesus tells them that they know not what they ask; that the places of honour in the kingdom shall be bestowed, not by Jesus in answer to a chance request, but upon those for whom they are prepared by the Father. As sin ever provokes sin, the ambition of the ten was now aroused, and they began to be much displeased with James and John. Jesus once more recalls the principle that the childlike disposition is that which He approves (Matt. xx. 20-28; Mark x. 35-45). The healing of the two blind men at Jericho is chiefly remarkable among the miracles from the difficulty which has arisen in harmonizing the accounts. Matthew speaks of *two* blind men, and of the occasion as the departure from Jericho; Mark of *one*, whom he names, and of their arrival at Jericho; and Luke agrees with him. This point has received much discussion; but the view of Lightfoot finds favour with many eminent expositors, that there were two blind men, and both were healed under similar circumstances, except that Bartimaeus was on one side of the city, and was healed by Jesus as He entered, and the other was healed on the other side as they departed (Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43). The calling of Zacchaeus has more than a mere personal interest. He was a publican, one of a class hated and despised by the Jews. But he was one who sought to serve God. From such did Jesus wish to call His disciples, whether they were publicans or not (Luke xix. 1-10). We have reached now the Feast of Dedication; but, as has been said, the exact place of the events in St. Luke about this part of the ministry has not been conclusively determined. After being present at the feast, Jesus returned to Bethabara beyond Jordan, where John had formerly baptised, and abode there. How long He remained here does not appear. It was probably for some weeks. The sore need of a family in Bethany, who were what men call the intimate friends of our Lord, called Him thence. Lazarus was sick, and his sisters sent word of it to Jesus, whose power they well knew. It was not till Lazarus had been four days in the grave

that the Saviour appeared on the scene. But with the power of God he breaks the fetters of brass in which Lazarus was held by death, and at His word the man on whom corruption had already begun to do its work, came forth, alive and whole (John xi. 1-45). A miracle so public, for Bethany was close to Jerusalem, and the family of Lazarus well known to many people in the mother-city, could not escape the notice of the Sanhedrim. A meeting of this Council was called without loss of time, and the matter discussed. We now approach the final stage of the history, and every word and act tend towards the great act of suffering. Each day is marked by its own events or instructions. Our Lord entered into Bethany on Friday the 8th of Nisan, the eve of the Sabbath, and remained over the Sabbath.—*Saturday, the 9th of Nisan (April 1st)*.—As he was at supper in the house of one Simon, surnamed "the leper," a relation of Lazarus, who was at table with Him, Mary, full of gratitude for the wonderful raising of her brother from the dead, took a vessel containing a quantity of pure ointment of spikenard, and anointed the feet of Jesus, and wiped His feet with her hair, and anointed His head likewise.—*Passion Week. Sunday the 10th day of Nisan (April 2nd)*.—When He arrives at the Mount of Olives He commands two of His disciples to go into the village near at hand, where they would find an ass, and a colt tied with her. With these beasts, impressed as for the service of a king, He was to enter into Jerusalem. The disciples spread upon the ass their ragged cloaks for Him to sit on. And the multitudes cried aloud before Him, in the words of the 118th Psalm, "Hosanna, Save now! blessed is He that cometh in the name of the Lord." All the city was moved. Blind and lame came to the Temple when He arrived there and were healed. After working miracles in the Temple He returned to Bethany. The 10th of Nisan was the day for the separation of the paschal lamb (Ex. xii. 3). Jesus, the Lamb of God, entered Jerusalem and the Temple on this day, and although none but He knew that He was the Paschal Lamb, the coincidence is not undesigned (Matt. xxi. 1-11, 14-17; Mark xi. 1-11; Luke xix. 29-44; John xii. 12-19).—*Monday the 11th of Nisan (April 3rd)*.—The next day Jesus returned to Jerusalem, again to take advantage of the mood of the people to instruct them. On the way He approached one of the many fig-trees which grew in that quarter, and found that it was full of foliage, but without fruit. He said, "No man eat fruit of thee hereafter for ever!" and the fig-tree withered away (Matt. xxi. 18, 19;

Mark xi. 12-14). Proceeding now to the Temple, He cleared its court of the crowd of traders that gathered there (Matt. xxi. 12, 13; Mark xi. 15-19; Luke xix. 45-48). In the evening he returned again to Bethany.—*Tuesday the 12th of Nisan (April 4th)*.—On this the third day of Passion week Jesus went into Jerusalem as before, and visited the Temple. The Sanhedrim came to Him to call Him to account for the clearing of the Temple. "By what authority doest thou these things?" The Lord answered this question by another. They refused to answer, and Jesus refused in like manner to answer them. To this time belong the parables of the two sons (Matt. xxi. 23-32; Mark xi. 27-33; Luke xx. 1-8), of the wicked husbandman, and of the wedding garment (Matt. xxi. 33-46, xxii. 1-14; Mark xii. 1-12; Luke xx. 9-19). Another great discourse belongs to this day, which, more than any other, presents Jesus as the great Prophet of His people. On leaving the Temple His disciples drew attention to the beauty of its structure, its "goodly stones and gifts," their remarks probably arising from the threats of destruction which had so lately been uttered by Jesus. Their Master answered that not one stone of the noble pile should be left upon another. When they reached the Mount of Olives the disciples, or rather the first four (Mark), speaking for the rest, asked him when this destruction should be accomplished. To understand the answer it must be borne in mind that Jesus warned them that He was *not* giving them an historical account such as would enable them to anticipate the events. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Exact data of time are to be purposely withheld from them. Accordingly two events, analogous in character but widely sundered by time, are so treated in the prophecy that it is almost impossible to disentangle them. The destruction of Jerusalem and the day of judgment—the national and the universal days of account—are spoken of together or alternately without hint of the great interval of time that separates them. The conclusion which Jesus drew from his own awful warning was, that they were not to attempt to fix the date of his return. The lesson of the parable of the Ten Virgins is the same (Matt. xxiv. 44, xxv. 13). And the parable of the Talents, here repeated in a modified form, teaches how precious to souls are the uses of time (xxv. 14-30). In concluding this momentous discourse, our Lord puts aside the destruction of Jerusalem, and displays to our eyes the picture of the final judgment (Matt.

xxv. 31-46). With these weighty words ends the third day.—*Wednesday the 13th of Nisan (April 5th)*.—This day was passed in retirement with the Apostles. Satan had put it into the mind of one of them to betray Him; and Judas Iscariot made a covenant to betray Him to the chief priests for thirty pieces of silver (Matt. xxvi. 14-16; Mark xiv. 10, 11; Luke xxii. 1-6).—*Thursday the 14th of Nisan (April 6th)*.—On "the first day of unleavened bread," the disciples asked their Master where they were to eat the Passover. He directed Peter and John to go into Jerusalem, and to follow a man whom they should see bearing a pitcher of water, and to demand of him, in their Master's name, the use of the guestchamber in his house for this purpose. All happened as Jesus had told them, and in the evening they assembled to celebrate, for the last time, the paschal meal. The sequence of the events is not quite clear from a comparison of the Evangelists. The order seems to be as follows. When they had taken their places at table and the supper had begun, Jesus gave them the first cup to divide amongst themselves (Luke). It was customary to drink at the paschal supper four cups of wine mixed with water; and this answered to the first of them. There now arose a contention among the disciples which of them should be the greatest; perhaps in connexion with the places which they had taken at this feast (Luke). After a solemn warning against pride and ambition Jesus performed an act which, as one of the last of His life, must ever have been remembered by the witnesses as a great lesson of humility. He rose from the table, poured water into a basin, girded himself with a towel, and proceeded to wash the disciples' feet (John). After all had been washed, the Saviour explained to them the meaning of what He had done. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Matt. xxvi. 17-20; Mark xiv. 12-17; Luke xxii. 7-30; John xiii. 1-20). From this act of love it does not seem that even the traitor Judas was excluded. But his treason was thoroughly known; and now Jesus denounces it. One of them should betray Him. The traitor having gone straight to his wicked object, the end of the Saviour's ministry seemed already at hand. He gave them the new commandment, to love one another, as though it were a last bequest to them (Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-35). Towards the close of the meal Jesus instituted the sacrament of the

Lord's Supper (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-25). The denial of Peter is now foretold, and to no one would such an announcement be more incredible than to Peter himself (Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 31-38; John xiii. 36-38). That great final discourse, which John alone has recorded, is now delivered. Although in the middle of it there is a mention of departure (John xiv. 31), this perhaps only implies that they prepared to go; and then the whole discourse was delivered in the house before they proceeded to Gethsemane (John xiv.-xvii.).—*Friday the 15th of Nisan (April 7th), including part of the eve of it.*—"When they had sung a hymn," which perhaps means, when they had sung the second part of the Hallel, or song of praise, which consisted of Psalms cxv.-cxviii., the former part (Psalms cxiii.-cxiv.) having been sung at an earlier part of the supper, they went out into the Mount of Olives. Jesus takes only his three proved companions, Peter, James, and John, and passes with them farther into the garden, leaving the rest seated, probably near the entrance. No pen can attempt to describe what passed that night in that secluded spot. He tells them "my soul is exceeding sorrowful, even unto death: tarry ye here and watch with me," and then leaving even the three He goes further, and in solitude wrestles with an inconceivable trial. The words of Mark are still more expressive—"He began to be sore amazed, and to be very heavy" (xiv. 33). The former word means that he was struck with a great dread; not from the fear of physical suffering, however excruciating, we may well believe, but from the contact with the sins of the world, of which, in some inconceivable way, He felt the bitterness and the weight. He did not merely contemplate them, but bear and feel them. It is impossible to explain this scene in Gethsemane in any other way. The disciples have sunk to sleep. It was in search of consolation that He came back to them. The disciple who had been so ready to ask "Why cannot I follow thee now?" must hear another question, that rebukes his former confidence—"Couldst not thou watch one hour?" A second time He departs and wrestles in prayer with the Father. A second time He returns and finds them sleeping. The same scene is repeated yet a third time; and then all is concluded. Henceforth they may sleep and take their rest; never more shall they be asked to watch one hour with Jesus, for His ministry in the flesh is at an end. This scene is in complete contrast to the Transfiguration (Matt. xxvi. 36-46;

Mark xiv. 32-42; Luke xxii. 39-46; John xviii. 1). Judas now appeared to complete his work. In the doubtful light of torches, a kiss from him was the sign to the officers whom they should take. Peter, whose name is first given in John's Gospel, drew a sword and smote a servant of the high-priest and cut off his ear; but his Lord refused such succour, and healed the wounded man. All the disciples forsook Him and fled (Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 2-12). There is some difficulty in arranging the events that immediately follow, so as to embrace all the four accounts. On the capture of Jesus He was first taken to the house of Annas, the father-in-law of Caiaphas the high-priest. It might appear from the course of John's narrative that the examination of our Lord, and the first denial of Peter, took place in the house of Annas (John xviii. 13, 14). But the 24th verse is retrospective; and probably all that occurred after verse 14 took place not at the house of Annas, but at that of Caiaphas. The house of the high-priest consisted probably, like other Eastern houses, of an open central court with chambers round it. Into this court a gate admitted them, at which a woman stood to open. As Peter passed in, the portress took note of him; and afterwards, at the fire which had been lighted, asked him, "Art not thou also one of this man's disciples?" (John). All the zeal and boldness of Peter seems to have deserted him. He had come as in secret; he is determined so to remain, and he denies his Master! Feeling now the danger of his situation, he went out into the porch, and there some one, or, looking at all the accounts, probably several persons, asked him the question a second time, and he denied more strongly. About an hour after, when he had returned into the court, the same question was put to him a third time, with the same result. Then the cock crew; and Jesus, who was within sight, probably in some open room communicating with the court, "turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto Him, Before the cock crow, thou shalt deny Me thrice. And Peter went out and wept bitterly" (Matt. xxvi. 57, 58, 69-75; Mark xiv. 53, 54, 66-72; Luke xxii. 54-62; John xviii. 13-18, 24-27). The first interrogatory to which our Lord was subject (John xviii. 19-24) was addressed to Him by Caiaphas, probably before the Sanhedrim had time to assemble. It was the questioning of an inquisitive person who had an important criminal in his presence, rather than a formal examination. The Lord's refusal to answer

is thus explained and justified. When the more regular proceedings begin He is ready to answer. A servant of the high-priest, knowing that he should thereby please his master, smote the cheek of the Son of God with the palm of his hand. But this was only the beginning of horrors. At the dawn of day the Sanhedrim, summoned by the high-priest in the course of the night, assembled, and brought their band of false witnesses, whom they must have had ready before. These gave their testimony, but even before this unjust tribunal it could not stand; it was so full of contradictions. At last two false witnesses came, and their testimony was very like the truth. Even these two fell into contradictions. The high-priest now with a solemn adjuration asks Him whether He is the Christ the Son of God. He answers that He is, and foretells His return in glory and power at the last day. This is enough for their purpose. They pronounce Him guilty of a crime for which death should be the punishment (John xviii. 19-24; Luke xxii. 63-71; Matt. xxvi. 59-68; Mark xiv. 55-65). Although they had pronounced Jesus to be guilty of death, the Sanhedrim possessed no power to carry out such a sentence. As soon as it was day they took Him to Pilate, the Roman procurator. The hall of judgment, or praetorium, was probably a part of the tower of Antonia near the Temple, where the Roman garrison was. Pilate hearing that Jesus was an offender under their law, was about to give them leave to treat him accordingly; and this would have made it quite safe to execute him. From the first Jesus found favour in the eyes of Pilate, and He pronounced that he found no fault in Him. Not so easily were the Jews to be cheated of their prey. They heaped up accusations against Him as a disturber of the public peace (Luke xxiii. 5). Pilate was no match for their vehemence. Finding that Jesus was a Galilean, he sent Him to Herod to be dealt with; but Herod, after cruel mockery and persecution, sent Him back to Pilate. Now commenced the fearful struggle between the Roman procurator, a weak as well as cruel man, and the Jews. The well-known incidents of the second interview are soon recalled. After the examination by Herod, and the return of Jesus, Pilate proposed to release Him, as it was usual on the feast-day to release a prisoner to the Jews out of grace. Pilate knew well that the priests and rulers would object to this; but it was a covert appeal to the people. The multitude, persuaded by the priests, preferred another prisoner, called Barabbas. Now came the scourging, and the blows and insults of

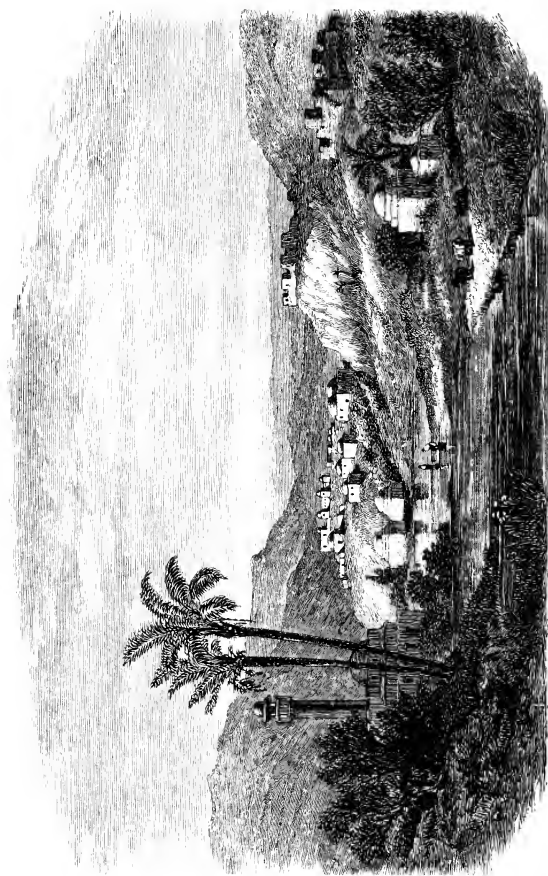
the soldiers, who, uttering truth when they were only reviling, crowned Him and addressed Him as King of the Jews. According to John, Pilate now made one more effort for His release. He still sought to release Jesus: but the last argument, which had been in the minds of both sides all along, was now openly applied to him: "If thou let this man go, thou art not Cæsar's friend." This decided the question. He delivered Jesus to be crucified (Matt. xxvii. 15-30; Mark xv. 6-19; Luke xxiii. 17-25; John xviii. 39, 40, xix. 1-16). John mentions that this occurred about the sixth hour, reckoning probably from midnight. In Mark the Jewish reckoning from six in the morning is followed. One Person alone has been calm amidst the excitements of that night of horrors. On Him is now laid the weight of His cross, or at least of the transverse beam of it; and, with this pressing Him down, they proceed out of the city to Golgotha or Calvary, a place the site of which is now uncertain. As He began to droop, His persecutors, unwilling to defile themselves with the accursed burthen, lay hold of Simon of Cyrene and compel him to carry the cross after Jesus. After offering Him wine and myrrh, they crucified Him between two thieves. Nothing was wanting to His humiliation; a thief had been preferred before Him, and two thieves share His punishment. Pilate set over Him in three languages the inscription, "Jesus, the King of the Jews." The chief-priests took exception to this that it did not denounce Him as falsely calling Himself by that name, but Pilate refused to alter it. One of the two thieves underwent a change of heart even on the cross: he reviled at first (Matt.); and then, at the sight of the constancy of Jesus, repented (Luke) (Matt. xxvii.; Mark xv.; Luke xxiii.; John xix.). In the depths of His bodily suffering, Jesus calmly commended to John (?), who stood near, the care of Mary his mother. "Behold thy son! behold thy mother." From the sixth hour to the ninth there was darkness over the whole land. At the ninth hour (3 P.M.) Jesus uttered with a loud voice the opening words of the 22nd Psalm, all the inspired words of which referred to the suffering Messiah. One of those present dipped a sponge in the common sour wine of the soldiers and put it on a reed to moisten the sufferer's lips. Again He cried with a loud voice, "It is finished" (John), "Father, into thy hands I commend my spirit" (Luke); and gave up the ghost (Matt. xxvii. 31-56; Mark xv. 20-41; Luke xxiii. 33-49; John xix. 17-30). On the death of Jesus the veil which covered the most Holy Place of the

Temple, the place of the more especial presence of Jehovah, was rent in twain. There was a great earthquake. Many who were dead rose from their graves, although they returned to the dust again after this great token of Christ's quickening power had been given to many (Matt.). The Jews, very zealous for the Sabbath in the midst of their murderous work, begged Pilate that He would put an end to the punishment by breaking the legs of the criminals that they might be taken down and buried before the Sabbath, for which they were preparing (Deut. xxi. 23; Joseph. *B. J.* iv. 5, § 2). Those who were to execute this duty found that Jesus was dead and the thieves still living. The death of the Lord before the others was, no doubt, partly the consequence of the previous mental suffering which He had undergone, and partly because His will to die lessened the natural resistance of the frame to dissolution. Joseph of Arimathea, a member of the Council but a secret disciple of Jesus, came to Pilate to beg the body of Jesus, that he might bury it. Nicodemus assisted in this work of love, and they anointed the body and laid it in Joseph's new tomb (Matt. xxvii. 50-61; Mark xv. 37-47; Luke xxiii. 46-56; John xix. 30-42).—*Saturday the 16th of Nisan (April 8th).*—The chief priests and Pharisees, with Pilate's permission, set a watch over the tomb, "lest His disciples come by night and steal Him away, and say unto the people He is risen from the dead." (Matt. xxvii. 62-66).—*Sunday the 17th of Nisan (April 9th).*—The Sabbath ended at six on the evening of Nisan 16th. Early the next morning the resurrection of Jesus took place. The exact hour of the resurrection is not mentioned by any of the Evangelists. Of the great mystery itself, the resumption of life by Him who was truly dead, we see but little. The women, who had stood by the cross of Jesus, had prepared spices on the evening before, perhaps to complete the embalming of our Lord's body, already performed in haste by Joseph and Nicodemus. They came very early on the first day of the week to the Sepulchre. When they arrive they find the stone rolled away, and Jesus no longer in the Sepulchre. He had risen from the dead. Mary Magdalene at this point goes back in haste; and at once, believing that the body has been removed by men, tells Peter and John that the Lord has been taken away. The other women, however, go into the Sepulchre, and they see an angel (Matt. Mark). The two angels, mentioned by St. Luke, are probably two separate appearances to different members of the group; for he alone mentions an

indefinite number of women. They now leave the Sepulchre, and go in haste to make known the news to the Apostles. As they were going, "Jesus met them, saying, All hail." The eleven do not believe the account when they receive it. In the mean time Peter and John came to the Sepulchre. They ran, in their eagerness, and John arrived first and looked in; Peter afterwards came up, and it is characteristic that the awe which had prevented the other disciple from going in appears to have been unfelt by Peter, who entered at once, and found the grave-clothes lying, but not Him who had worn them. This fact must have suggested that the removal was not the work of human hands. They then returned, wondering at what they had seen. Mary Magdalene, however, remained weeping at the tomb, and she too saw the two angels in the tomb, though Peter and John did not. They address her, and she answers, still, however, without any suspicion that the Lord is risen. As she turns away she sees Jesus, but in the tumult of her feelings does not even recognise Him at His first address. But He calls her by name, and then she joyfully recognises her Master. The third appearance of our Lord was to Peter (Luke, Paul); the fourth to the two disciples going to Emmaus in the evening (Mark, Luke); the fifth in the same evening to the eleven as they sat at meat (Mark, Luke, John). All of these occurred on the first day of the week, the very day of the Resurrection. Exactly a week after, He appeared to the Apostles, and gave Thomas a convincing proof of His resurrection (John); this was the sixth appearance. The seventh was in Galilee, where seven of the Apostles were assembled, some of them probably about to return to their old trade of fishing (John). The eighth was to the eleven (Matt.), and probably to five hundred brethren assembled with them (Paul) on a mountain in Galilee. The ninth was to James (Paul); and the last to the Apostles at Jerusalem just before the Ascension (Acts).

JETHRO was priest or prince of Midian, both offices probably being combined in one person. Moses spent the forty years of his exile from Egypt with him, and married his daughter Zipporah. By the advice of Jethro, Moses appointed deputies to judge the congregation and share the burden of government with himself (Ex. xviii.). On account of his local knowledge he was entreated to remain with the Israelites throughout their journey to Canaan (Num. x. 31, 33). It is said in Ex. ii. 18 that the priest of Midian whose daughter Moses married was Reuel; afterwards at ch. iii. 1, he is called Jethro,





JEZREEL.

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as also in ch. xviii. : but in Num. x. 29 "Hobab the son of Raguel the Midianite" is apparently called Moscs' father-in-law (comp. Judg. iv. 11). Some commentators take Jethro and Reuel to be identical, and call Hobab the brother-in-law of Moses.

**JEW.** This name was properly applied to a member of the kingdom of Judah after the separation of the ten tribes. The term first makes its appearance just before the captivity of the ten tribes (2 K. xvi. 6). After the Return the word received a larger application. Partly from the predominance of the members of the old kingdom of Judah among those who returned to Palestine, partly from the identification of Judah with the religious ideas and hopes of the people, all the members of the new state were called Jews (Judaeans), and the name was extended to the remnants of the race scattered throughout the nations (Dan. iii. 8, 12; Ezr. iv. 12, 23, &c.; Neh. i. 2, ii. 16, v. 1, &c.; Esth. iii. 4 ff., &c.). Under the name of "Judaeans," the people of Israel were known to classical writers (Tac. *H.* v. 2, &c.). The force of the title "Jew" is seen particularly in the Gospel of St. John, who very rarely uses any other term to describe the opponents of our Lord. The name, indeed, appeared at the close of the apostle's life to be the true antithesis to Christianity, as describing the limited and definite form of a national religion; but at an earlier stage of the progress of the faith, it was contrasted with Greek as implying an outward covenant with God (Rom. i. 16, ii. 9, 10; Col. iii. 11, &c.), which was the correlative of *Hellenist* [*HELLENIST*], and marked a division of language subsisting within the entire body, and at the same time less expressive than *Israelite*, which brought out with especial clearness the privileges and hopes of the children of Jacob (2 Cor. xi. 22; John i. 47; 1 Macc. i. 43, 53, and often).

**JEW'EL.** [*PRECIOUS STONES.*]

**JEW'RY,** the same word elsewhere rendered Judah and Judea. It occurs several times in the Apoc. and N. T., but once only in the O. T. (Dan. v. 13). Jewry comes to us through the Norman-French, and is of frequent occurrence in Old English.

**JEZ'EBEL,** wife of Ahab, king of Israel, and mother of Athaliah, queen of Judah, and Abaziah and Joram, kings of Israel. She was a Phoenician princess, daughter of "Ethbaal king of the Zidonians." In her hands her husband became a mere puppet (1 K. xxi. 25). The first effect of her influence was the immediate establishment of the Phoenician worship on a grand scale in the court of Ahab. At her table were sup-

ported no less than 450 prophets of Baal, and 400 of Astarte (1 K. xvi. 31, 32, xviii. 19). The prophets of Jehovah, who up to this time had found their chief refuge in the northern kingdom, were attacked by her orders and put to the sword (1 K. xviii. 13; 2 K. ix. 7). When at last the people, at the instigation of Elijah, rose against her ministers, and slaughtered them at the foot of Carmel, and when Ahab was terrified into submission, she alone retained her presence of mind. The next instance of her power is still more characteristic and complete. When she found her husband cast down by his disappointment at being thwarted by Naboth, she took the matter into her own hands, with a spirit which reminds us of Clytemnestra or Lady Macbeth (1 K. xxi. 7). She wrote a warrant in Ahab's name, and sealed it with his seal. To her, and not to Ahab, was sent the announcement that the royal wishes were accomplished (1 K. xxi. 14), and she bade her husband go and take the vacant property; and on her accordingly fell the prophet's curse, as well as on her husband (1 K. xxi. 23). We hear no more of her for a long period. But she survived Ahab for 14 years, and still, as queen-mother (after the Oriental custom), was a great personage in the court of her sons, and, as such, became the special mark for the vengeance of Jehu. She was looking out from the window of the palace, which stood by the gate of the city, as Jehu approached. The new king looked up from his chariot. Two or three eunuchs of the royal harem showed their faces at the windows, and at his command dashed the ancient princess down from the chamber. She fell immediately in front of the conqueror's chariot. The merciless destroyer passed on; and the last remains of life were trampled out by the horses' hoofs. The body was left in that open space called in modern Eastern language "the mounds," where offal is thrown from the city-walls. The dogs of Eastern cities, which prowl around these localities, and which the present writer met on this very spot by the modern village which occupies the site of Jezreel, pounced upon this unexpected prey.

**JEZ'REEL.** 1. A city situated in the plain of the same name between Gilboa and Little Hermon, now generally called Esdraelon. [*ESDRAELON.*] It appears in Josh. xix. 18, but its historical importance dates from the reign of Ahab, who chose it for his chief residence. The situation of the modern village of *Zerin* still remains to show the fitness of his choice. In the neighbourhood, or within the town probably, was a temple and grove of Astarte, with an establishment

of 400 priests supported by Jezebel (1 K. xvi. 33; 2 K. x. 11). The palace of Ahab (1 K. xxi. 1, xviii. 46), probably containing his "ivory house" (1 K. xxii. 39), was on the eastern side of the city, forming part of the city wall (comp. 1 K. xxi. 1; 2 K. ix. 25, 30, 33). The seraglio, in which Jezebel lived, was on the city wall, and had a high window facing eastward (2 K. ix. 30). Close by, if not forming part of this seraglio, was a watch-tower, on which a sentinel stood, to give notice of arrivals from the disturbed district beyond the Jordan (2 K. ix. 17). An ancient square tower which stands among the hovels of the modern village may be its representative. The gateway of the city on the east was also the gateway of the palace (2 K. ix. 34). Whether the vineyard of Naboth was here or at Samaria is a doubtful question. Still in the same eastern direction are two springs, one 12 minutes from the town, the other 20 minutes. The latter probably both from its size and situation, was known as "THE SPRING OF JEZREEL" (mis-translated A. V. "a fountain," 1 Sam. xxix. 1). With the fall of the house of Ahab the glory of Jezreel departed.—2. A town in Judah, in the neighbourhood of the southern Carmel (Josh. xv. 56). Here David in his wanderings took Ahinoam the Israelitess for his first wife (1 Sam. xxvii. 3, xxx. 5).

JO'AB, the most remarkable of the three nephews of David, the children of Zeruiah, David's sister. Their father is unknown, but seems to have resided at Bethlehem, and to have died before his sons, as we find mention of his sepulchre at that place (2 Sam. ii. 32). Joab first appears after David's accession to the throne at Hebron. Abner slew in battle Asahel, the younger brother of Joab; and when David afterwards received Abner into favour, Joab treacherously murdered him. [ABNER.] There was now no rival left in the way of Joab's advancement, and at the siege of Jebus he was appointed for his prowess commander-in-chief—"captain of the host"—the same office that Abner had held under Saul, the highest in the state after the king (1 Chr. xi. 6; 2 Sam. viii. 16). In this post he was content, and served the king with undeviating fidelity. In the wide range of wars which David undertook, Joab was the acting general. He was called by the almost regal title of "Lord" (2 Sam. xi. 11), "the prince of the king's army" (1 Chr. xxvii. 34).—1. His great war was against the Ammonites which he conducted in person. It was divided into three campaigns. At the siege of Rabbah, in the last campaign, the ark was sent with him, and the whole army was encamped in booths or

huts round the beleaguered city (2 Sam. xi. 1, 11). Joab took the lower city on the river, and then sent to urge David to come and take the citadel (2 Sam. xii. 26-28).—2. The services of Joab to the king were not confined to these military achievements. In the entangled relations which grew up in David's domestic life, he bore an important part. (a) The first occasion was the unhappy correspondence which passed between him and the king during the Ammonite war respecting Uriah the Hittite (2 Sam. xi. 1-25). (b) The next occasion on which it was displayed was in his successful endeavour to reinstate Absalom in David's favour, after the murder of Amnon (2 Sam. xiv. 1-20). (c) The same keen sense of his master's interests ruled the conduct of Joab no less, when the relations of the father and son were reversed by the successful revolt of Absalom. His former intimacy with the prince did not impair his fidelity to the king. He followed him beyond the Jordan, and in the final battle of Ephraim assumed the responsibility of taking the rebel prince's dangerous life in spite of David's injunction to spare him, and when no one else had courage to act so decisive a part (2 Sam. xviii. 2, 11-15). The king transferred the command to Amasa. (d) Nothing brings out more strongly the good and bad qualities of Joab than his conduct in this trying crisis of his history. With his own guard and the mighty men under Abishai he went out in pursuit of the remnants of the rebellion. In the heat of pursuit, he encountered his rival Amasa, more leisurely engaged in the same quest. At "the great stone" in Gibeon, the cousins met. Joab's sword was attached to his girdle; by design or accident it protruded from the sheath; Amasa rushed into the treacherous embrace, to which Joab invited him, holding fast his beard by his own right hand, whilst the unsheathed sword in his left hand plunged into Amasa's stomach; a single blow from that practised arm, as in the case of Abner, sufficed to do its work.—3. There is something mournful in the end of Joab. At the close of his long life, his loyalty, so long unshaken, at last wavered. "Though he had not turned after Absalom he turned after Adonijah" (1 K. ii. 28). This probably filled up the measure of the king's long cherished resentment. The revival of the pretensions of Adonijah after David's death was sufficient to awaken the suspicions of Solomon. Joab fled to the shelter of the altar at Gibeon, and was there slain by Benaiah.

JOAN'NA, the name of a woman, occurring twice in Luke (viii. 3, xxiv. 10), but

evidently denoting the same person. In the first passage she is expressly stated to have been "wife of Chuza, steward of Herod," that is, Antipas, tetrarch of Galilee.

IO'ASH, contr. from JEHOASH. 1. Son of Ahazian, king of Judah, and the only one of his children who escaped the murderous hand of Athaliah. After his father's sister Jehoshabeath, the wife of Jehoiada the high-priest, had stolen him from among the king's sons, he was hid for six years in the chambers of the Temple. In the 7th year of his age and of his concealment, a successful revolution, conducted by Jehoiada, placed him on the throne of his ancestors, and freed the country from the tyranny and idolatries of Athaliah. For at least 23 years, while Jehoiada lived, this reign was very prosperous. But, after the death of Jehoiada, Joash fell into the hands of bad advisers, at whose suggestion he revived the worship of Baal and Ashtarothe. When he was rebuked for this by Zechariah, the son of Jehoiada, Joash caused him to be stoned to death in the very court of the Lord's house (Matt. xxiii. 35). The vengeance imprecated by the murdered high-priest was not long delayed. That very year, Hazael king of Syria came up against Jerusalem, and carried off a vast booty as the price of his departure. Joash had scarcely escaped this danger, when he fell into another and fatal one. Two of his servants, taking advantage of his severe illness, some think of a wound received in battle, conspired against him, and slew him in his bed in the fortress of Millo. Joash's reign lasted 40 years, from 878 to 838 B.C. —2. Son and successor of Jehoahaz on the throne of Israel from B.C. 840 to 825, and for two full years a contemporary sovereign with the preceding (2 K. xiv. 1; comp. with xii. 1, xiii. 10). When he succeeded to the crown, the kingdom was in a deplorable state from the devastations of Hazael and Benhadad, kings of Syria. On occasion of a friendly visit paid by Joash to Elisha on his deathbed, the prophet promised him deliverance from the Syrian yoke in Aphek (1 K. xx. 26-30). He then bid him smite upon the ground, and the king smote thrice and then stayed. The prophet rebuked him for staying, and limited to three his victories over Syria. Accordingly Joash did beat Benhadad three times on the field of battle, and recovered from him the cities which Hazael had taken from Jehoahaz. The other great military event of Joash's reign was his successful war with Amaziah king of Judah. The grounds of this war are given fully in 2 Chr. xxv. The two armies met at Bethshemesh, that of Joash was victorious, put

the army of Amaziah to the rout, took him prisoner, brought him to Jerusalem, broke down the wall of Jerusalem, and plundered the city. He died in the 15th year of Amaziah king of Judah, and was succeeded by his son Jeroboam II.—3. The father of Gideon, and a wealthy man among the Abiezrites (Judg. vi. 11, 29, 30, 31, vii. 14, viii. 13, 29, 32).

JOB, the patriarch, the name of one of the books of the O. T. His residence in the land of Uz, which took its name from a son of Aram (Gen. x. 23), or Nahor (Gen. xxii. 21), marks him as belonging to a branch of the Aramaean race, which had settled in the lower part of Mesopotamia (probably to the south or south-east of Palestine, in Idumaeen Arabia), adjacent to the Sabaeans and Chaldaeans. The opinions of Job and his friends are thus peculiarly interesting as exhibiting an aspect of the patriarchal religion outside of the family of Abraham, and as yet uninfluenced by the legislation of Moses. The form of worship belongs essentially to the early patriarchal type; with little of ceremonial ritual, without a separate priesthood, it is thoroughly domestic in form and spirit. Job is represented as a chieftain of immense wealth and high rank, blameless in all the relations of life. One question could be raised by envy; may not the goodness which secures such direct and tangible rewards be a refined form of selfishness? Satan, the accusing angel, suggests the doubt, "doth Job fear God for nought?" and asserts boldly that if those external blessings were withdrawn Job would cast off his allegiance—"he will curse thee to thy face." The problem is thus distinctly propounded which this book is intended to discuss and solve. Can goodness exist irrespective of reward? The accuser receives permission to make the trial. He destroys Job's property, then his children; and afterwards, to leave no possible opening for a cavil, is allowed to inflict upon him the most terrible disease known in the East. Job's wife breaks down entirely under the trial. Job remains steadfast. He repels his wife's suggestion with the simple words, "What! shall we receive good at the hand of the Lord, and shall we not receive evil?" "In all this Job did not sin with his lips." The question raised by Satan was thus answered.—2. Still it is clear that many points of deep interest would have been left in obscurity. Entire as was the submission of Job, he must have been inwardly perplexed by events to which he had no clue. An opportunity for the discussion of the providential government of the world is afforded by the introduction of three men, represent-

ing the wisdom and experience of the age, who came to condole with Job on hearing of his misfortunes. After a long discussion between Job and his three friends, Elihu, a young man, who had listened in indignant silence to the arguments of his elders (xxxii. 7), now addresses himself to both parties in the discussion, and specially to Job. He shows that they had accused Job upon false or insufficient grounds, and failed to convict him or to vindicate God's justice. Job again had assumed his entire innocence, and had arraigned that justice (xxxiii. 9, 11). Jehovah at length appears in the midst of a storm, and in language of incomparable grandeur He reproves and silences the murmurs of Job. He rebukes the opponents of Job, and vindicates the integrity of the patriarch. The restoration of Job's external prosperity, which is the result of God's personal manifestation, symbolizes the ultimate compensation of the righteous for all sufferings undergone upon earth.—The date of the book is doubtful, and there have been many theories upon the subject. The language approaches far more nearly to the Arabic than any other Hebrew production. On the other hand, there are undoubtedly many Aramaic words, and grammatical forms, which some critics have regarded as a strong proof that the writer must have lived during, or even after the captivity. This hypothesis is now universally given up as untenable; and it has been proved that these Aramaisms are such as characterise the antique and highly poetic style. It may be regarded as a settled point that the book was written long before the exile; while there is absolutely nothing to prove a later date than the Pentateuch. This impression is borne out by the style. The total absence of any allusion, not only to the Mosaic Law, but to the events of the Exodus, the fame of which must have reached the country of Job, on any hypothesis respecting its locality, is a strong argument for the early age both of the patriarch and of the book.

JO'BAB. 1. The last in order of the sons of Joktan (Gen. x. 29; 1 Chr. i. 23).—2. One of the "kings" of Edom (Gen. xxxvi. 33, 34; 1 Chr. i. 44, 45).

JOCHEB'ED, the wife and at the same time the aunt of Amram, and the mother of Moses and Aaron (Ex. ii. 1, vi. 20; Num. xxvi. 59).

JO'EL. 1. Eldest son of Samuel the prophet (1 Sam. viii. 2; 1 Chr. vi. 33, xv. 17), and father of Heman the singer.—2. The second of the twelve minor prophets, the son of Pethuel, probably prophesied in Judah in the reign of Uzziah. We find, what we

should expect on the supposition of Joel being the first prophet to Judah, only a grand outline of the whole terrible scene, which was to be depicted more and more in detail by subsequent prophets. The proximate event to which the prophecy related was a public calamity, then impending on Judah, of a twofold character: want of water, and a plague of locusts, continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting, and prayer; and then (he says) the plague shall cease, and the rain descend in its season, and the land yield her accustomed fruit. Nay, the time will be a most joyful one; for God, by the outpouring of His Spirit, will extend the blessings of true religion to heathen lands. The prophecy is referred to in Acts ii.

JOHN, the same name as Johanan, a contraction of Jehohanan, "Jehovah's gift."

1. The father of Mattathias, and grandfather of the Maccabaeae family (1 Macc. ii. 1).—2. The eldest son of Mattathias surnamed Caddis, who was slain by "the children of Jambri" (1 Macc. ii. 2, ix. 36-38).—3. The father of Eupolemus, one of the envoys whom Judas Maccabaeus sent to Rome (1 Macc. viii. 17; 2 Macc. iv. 11).—4. The son of Simon, the brother of Judas Maccabaeus (1 Macc. xiii. 53, xvi. 1).—5. One of the high-priest's family, who, with Annas and Caiaphas, sat in judgment upon the Apostles Peter and John (Acts iv. 6).—6. The Hebrew name of the Evangelist Mark (Acts xii. 12, 25, xiii. 5, 13, xv. 37).

JOHN THE APOSTLE was the son of Zebedee, a fisherman on the Lake of Galilee, and of Salome, and brother of James, also an apostle. He was probably younger than his brother, whose name commonly precedes his (Matt. iv. 21, x. 3, xvii. 1, &c.), younger than his friend Peter, possibly also than his Master. His call, and that of his brother, to be first disciples and then apostles of our Lord, are related under JAMES. Peter and James and John come within the innermost circle of their Lord's friends. Peter is throughout the leader of that band; to John belongs the yet more memorable distinction of being the disciple whom Jesus loved. He hardly sustains the popular notion, fostered by the received types of Christian art, of a nature gentle, yielding, feminine. The name Boanerges (Mark iii. 17) implies a vehemence, zeal, intensity, which gave to those who had it the might of Sons of Thunder. [JAMES.] The three are with him when none else are, in the chamber of death (Mark v. 37), in the glory of the transfiguration (Matt. xvii. 1), when he forewarns them of the destruction

of the Holy City (Mark xiii. 3, Andrew, in this instance with them), in the agony of Gethsemane. When the betrayal is accomplished, Peter and John, after the first moment of confusion, follow afar off, while the others simply seek safety in a hasty flight (John xviii. 15). The personal acquaintance which existed between John and Caiaphas enabled him to gain access both for himself and Peter, but the latter remains in the porch, with the officers and servants, while John himself apparently is admitted to the council-chamber, and follows Jesus thence, even to the praetorium of the Roman Procurator (John xviii. 16, 19, 28). Thence he followed, accompanied probably by his own mother, Mary the mother of Jesus, and Mary Magdalene, to the place of crucifixion. The teacher who had been to him as a brother leaves to him a brother's duty. He is to be as a son to the mother who is left desolate (John xix. 26-27). The Sabbath that followed was spent, it would appear, in the same company. He receives Peter, in spite of his denial, on the old terms of friendship. It is to them that Mary Magdalene first runs with the tidings of the emptied sepulchre (John xx. 2); they are the first to go together to see what the strange words meant. Not without some bearing on their respective characters is the fact that John is the more impetuous, running on most eagerly to the rock-tomb; Peter, the least restrained by awe, the first to enter in and look (John xx. 4-6). For at least eight days they continued in Jerusalem (John xx. 26). Then, in the interval between the resurrection and the ascension, we find them still together on the sea of Galilee (John xxi. 1). Here too there is a characteristic difference. John is the first to recognise in the dim form seen in the morning twilight the presence of his risen Lord; Peter the first to plunge into the water and swim towards the shore where He stood calling to them (John xxi. 7). The last words of the Gospel reveal to us the deep affection which united the two friends. It is not enough for Peter to know his own future. That at once suggests the question, "And what shall this man do?" (John xxi. 21). The history of the Acts shows the same union. They are of course together at the ascension and on the day of Pentecost. Together they enter the Temple as worshippers (Acts iii. 1) and protest against the threats of the Sanhedrim (iv. 13). The persecution which was pushed on by Saul of Tarsus did not drive him or any of the apostles from their post (viii. 1). The sharper though shorter persecution which followed under Herod Agrippa brought a great sorrow to him in the martyrdom of his

brother (Acts xii. 2). His friend was driven to seek safety in flight. Fifteen years after St. Paul's first visit he was still at Jerusalem and helped to take part in the settlement of the great controversy between the Jewish and the Gentile Christians (Acts xv. 6). His subsequent history we know only by tradition. There can be no doubt that he removed from Jerusalem and settled at Ephesus, though at what time is uncertain. Tradition goes on to relate that in the persecution under Domitian he is taken to Rome, and there, by his boldness, though not by death, gains the crown of martyrdom. The boiling oil into which he is thrown has no power to hurt him. He is then sent to labour in the mines, and Patmos is the place of his exile. The accession of Nerva frees him from danger, and he returns to Ephesus. Heresies continue to show themselves, but he meets them with the strongest possible protest. The very time of his death lies within the region of conjecture rather than of history, and the dates that have been assigned for it range from A.D. 89 to A.D. 120.

JOHN THE BAPTIST was of the priestly race by both parents, for his father Zacharias was himself a priest of the course of Abia, or Abijah (1 Chr. xxiv. 10), offering incense at the very time when a son was promised to him; and Elizabeth was of the daughters of Aaron (Luke i. 5). His birth—a birth not according to the ordinary laws of nature, but through the miraculous interposition of almighty power—was foretold by an angel sent from God, and is related at length in the first chapter of the Gospel of St. Luke. The birth of John preceded by six months that of our Lord. John was ordained to be a Nazarite from his birth (Luke i. 15). Dwelling by himself in the wild and thinly peopled region westward of the Dead Sea, he prepared himself for the wonderful office to which he had been divinely called. The very appearance of the holy Baptist was of itself a lesson to his countrymen; his dress was that of the old prophets—a garment woven of camel's hair (2 K. i. 8), attached to the body by a leathern girdle. His food was such as the desert afforded—locusts (Lev. xi. 22) and wild honey (Ps. lxxxi. 16). And now the long secluded hermit came forth to the discharge of his office. His supernatural birth—his hard ascetic life—his reputation for extraordinary sanctity—and the generally prevailing expectation that some great one was about to appear—these causes, without the aid of miraculous power, for "John did no miracle" (John x. 41), were sufficient to attract to him a great multitude from "every quarter" (Matt. iii. 5). Brief and startling

was his first exhortation to them, "Repent ye for the kingdom of heaven is at hand." Many of every class pressed forward to confess their sins and to be baptised. The preparatory baptism of John was a visible sign to the people, and a distinct acknowledgment by them, that a hearty renunciation of sin and a real amendment of life were necessary for admission into the kingdom of heaven, which the Baptist proclaimed to be at hand. But the fundamental distinction between John's baptism unto repentance, and that baptism accompanied with the gift of the Holy Spirit which our Lord afterwards ordained, is clearly marked by John himself (Matt. iii. 11, 12). Jesus Himself came from Galilee to Jordan to be baptised of John. [Jesus.] From incidental notices we learn that John and his disciples continued to baptise some time after our Lord entered upon his ministry (see John iii. 23, iv. 1; Acts xix. 3). We gather also that John instructed his disciples in certain moral and religious duties, as fasting (Matt. ix. 14; Luke v. 33) and prayer (Luke xi. 1). But shortly after he had given his testimony to the Messiah, John's public ministry was brought to a close. In daring disregard of the divine laws, Herod Antipas had taken to himself the wife of his brother Philip; and when John reproved him for this, as well as for other sins (Luke iii. 19), Herod cast him into prison. The place of his confinement was the castle of Machaerus—a fortress on the eastern shore of the Dead Sea. It was here that reports reached him of the miracles which our Lord was working in Judaea. Respecting the message which John sent to our Saviour, see Jesus, p. 257. Nothing but the death of the Baptist would satisfy the resentment of Herodias. A court festival was kept at Machaerus in honour of the king's birthday. After supper, the daughter of Herodias came in and danced before the company, and so charmed was the king by her grace that he promised with an oath to give her whatsoever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instructions to an officer of his guard, who went and executed John in the prison, and his head was brought to feast the eyes of the adulteress whose sins he had denounced. His death is supposed to have occurred just before the third passover, in the course of the Lord's ministry.

**JOHN, GOSPEL OF.** No doubt has been entertained at any time in the Church, either of the canonical authority of this Gospel, or of its being written by St. John. Ephesus and Patmos are the two places mentioned by early writers as the place where this Gospel

was written; and the weight of evidence seems to preponderate in favour of Ephesus. The Apostle's sojourn at Ephesus probably began after St. Paul's Epistle to the Ephesians was written, *i.e.* after A.D. 62. Eusebius specifies the fourteenth year of Domitian, *i.e.* A.D. 95, as the year of his banishment to Patmos. Probably the date of the Gospel may lie about midway between these two, about A.D. 78. After the destruction of Jerusalem A.D. 69, Ephesus probably became the centre of the active life of Eastern Christendom. It contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a strange idol whose image was borrowed from the East, its name from the West. The Gospel was obviously addressed primarily to Christians, not to heathens. There can be little doubt that the main object of St. John, who wrote after the other Evangelists, is to supplement their narratives, which were almost confined to our Lord's life in Galilee. [See further, GOSPEL.]—The following is an abridgment of its contents:—*A. The Prologue* i. 1-18.—*B. The History*, i. 19-xx. 29. *a.* Various events relating to our Lord's ministry, narrated in connexion with seven journeys, i. 19-xii. 50 :—1. First journey, into Judaea and beginning of His ministry, i. 19-ii. 12. 2. Second journey, at the Passover in the first year of His ministry, ii. 13-iv. 3. Third journey, in the second year of His ministry, about the Passover, v. 4. Fourth journey, about the Passover, in the third year of His ministry, beyond Jordan, vi. 5. Fifth journey, six months before His death, begun at the Feast of Tabernacles, vii.-x. 21. 6. Sixth journey, about the Feast of Dedication, x. 22-42. 7. Seventh journey in Judaea towards Bethany, xi. 1-54. 8. Eighth journey, before His last Passover, xi. 55-xii. *b.* History of the death of Christ, xiii.-xx. 29. 1. Preparation for His Passion, xiii.-xvii. 2. The circumstances of His Passion and Death, xviii. xix. 3. His Resurrection, and the proofs of it, xx. 1-29.—*C. The Conclusion*, xx. 30-xxi. :—1. Scope of the foregoing history, xx. 30, 31. 2. Confirmation of the authority of the Evangelist by additional historical facts, and by the testimony of the elders of the Church, xxi. 1-24. 3. Reason of the termination of the history, xxi. 25.

**JOHN, THE FIRST EPISTLE GENERAL OF.** There can be no doubt that the Apostle John was the author of this Epistle. Like the Gospel it was probably written from Ephesus, and most likely at the close of the first century. It was primarily meant for the churches of Asia under St. John's inspection, to whom he had already orally

delivered his doctrine (i. 3, ii. 7). In the introduction (i. 1-4) the Apostle states the purpose of his Epistle. It is to declare the Word of life to those whom he is addressing, in order that he and they might be united in true communion with each other, and with God the Father, and His Son Jesus Christ. The first part of the Epistle may be considered to end at ii. 28. The Apostle begins afresh with the doctrine of sonship or communion at ii. 29, and returns to the same theme at iv. 7. His lesson throughout is, that the means of union with God are, on the part of Christ, His atoning blood (i. 7, ii. 2, iii. 5, iv. 10, 14, v. 6) and advocacy (ii. 1)—on the part of man, holiness (i. 6), obedience (ii. 3), purity (iii. 3), faith (iii. 23, iv. 3, v. 5), and above all love (ii. 7, iii. 14, iv. 7, v. 1). There are two doubtful passages in this Epistle, ii. 23, "but he that acknowledgeth the Son hath the Father also," and v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." It would appear without doubt that they are not genuine.

JOHN, THE SECOND AND THIRD EPISTLES OF. These two Epistles are placed by Eusebius in the class of "disputed" books, and he appears himself to be doubtful whether they were written by the Evangelist, or by some other John. The evidence of antiquity in their favour is not very strong, but yet is considerable. In the 5th century they were almost universally received. The title and contents of the Epistles are strong arguments against a fabricator, whereas they would account for their non-universal reception in early times. The Second Epistle is addressed *ἐκλεκτῇ κυρίᾳ*. An individual woman who had children, and a sister and nieces, is clearly indicated. Whether her name is given, and if so, what it is, has been doubted. According to one interpretation she is "the Lady Electa," to another, "the elect Kyria," to a third, "the elect Lady." The English version is probably right, though here too we should have expected the article. The Third Epistle is addressed to Caius or Caius. We have no reason for identifying him with Caius of Macedonia (Acts xix. 29), or with Caius of Derbe (Acts xx. 4), or with Caius of Corinth (Rom. xvi. 23; 1 Cor. i. 14), or with Caius Bishop of Ephesus, or with Caius Bishop of Thessalonica, or with Caius Bishop of Pergamos. He was probably a convert of St. John (Ep. iii. 4), and a layman of wealth and distinction (Ep. iii. 5) in some city near Ephesus. The *object* of St. John in writing the Second Epistle was to warn the lady to whom he wrote against abetting the teaching

known as that of Basilides and his followers, by perhaps an undue kindness displayed by her towards the preachers of the false doctrine. The Third Epistle was written for the purpose of commending to the kindness and hospitality of Caius some Christians who were strangers in the place where he lived. It is probable that these Christians carried this letter with them to Caius as their introduction.

JOK'MEAM, a city of Ephraim, given with its suburbs to the Kohathite Levites (1 Chr. vi. 68). The situation of Jokmeam is to a certain extent indicated in 1 K. iv. 12, where it is named with places which we know to have been in the Jordan valley at the extreme east boundary of the tribe.

JOK'NEAM, a city of the tribe of Zebulun, allotted with its suburbs to the Merarite Levites (Josh. xxi. 34). Its modern site is *Tell Kaimon*, an eminence which stands just below the eastern termination of Carmel.

JOK'SHAN, a son of Abraham and Keturah (Gen. xxv. 2, 3; 1 Chr. i. 32), whose sons were Sheba and Dedan.

JOK'TAN, son of Eber (Gen. x. 25; 1 Chr. i. 19), and the father of the Joktanite Arabs. Scholars are agreed in placing the settlements of Joktan in the south of the peninsula. The original limits are stated in the Bible, "their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East" (Gen. x. 30). The ancestor of the great southern peoples was called Kahtán, who, say the Arabs, was the same as Joktan.

JOK'THEEL. 1. A city in the low country of Judah (Josh. xv. 38), named next to Lachish.—2. "God-subdued," the title given by Amaziah to the cliff (A.V. *Selah*)—the stronghold of the Edomites—after he had captured it from them (2 K. xiv. 7). The parallel narrative of 2 Chr. xxv. 11-13 supplies fuller details.

JO'NA, the father of the Apostle Peter (John i. 42), who is hence addressed as Simon Barjona (*i. e.* son of Jona) in Matt. xvi. 17.

JON'ADAB, son of Shimeah and nephew of David. He is described as "very subtil" (2 Sam. xiii. 3). His age naturally made him the friend of his cousin Amnon, heir to the throne (2 Sam. xiii. 3). He gave him the fatal advice for ensnaring his sister Tamar (5, 6). Again, when, in a later stage of the same tragedy, Amnon was murdered by Absalom, and the exaggerated report reached David that all the princes were slaughtered, Jonadab was already aware of the real state of the case (2 Sam. xiii. 32, 33).

JO'NAH, the fifth of the Minor Prophets, according to the order of our Bible, was the son of Amittai, and a native of Gath.

hepher, a town of Lower Galilee in Zebulun (2 K. xiv. 25). He lived after the reign of Jehu, when the losses of Israel (2 K. x. 32) began; and probably not till the latter part of the reign of Jeroboam II. The general opinion is that Jonah was the first of the prophets. The king of Nineveh at this time is supposed to have been Pul, who is placed B.C. 750. Our English Bible gives B.C. 862. Having already, as it seems, prophesied to Israel, he was sent to Nineveh. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrank from a commission which he felt sure would result (iv. 2) in the sparing of a hostile city. He attempted therefore to escape to Tarshish. The Providence of God, however, watched over him, first in a storm, and then in his being swallowed by a large fish for the space of three days and three nights. [On this subject see art. WHALE.] After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, not from personal, but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonas" (Luke xi. 29, 30). But the resurrection of Christ itself was also shadowed forth in the history of the prophet (Matt. xii. 39, 41, xvi. 4). The mission of Jonah was highly symbolical. The facts contained a concealed prophecy. The old tradition made the burial-place of Jonah to be Gathhepher: the modern tradition places it at Nebi-Yunus, opposite Mosul.

JO'NAS. 1. The prophet Jonah (Matt. xii. 39, 40, 41, xvi. 4). 2. Father of Peter (John xxi. 15-17). [JONA.]

JON'ATHAN, that is, "the gift of Jehovah," the eldest son of king Saul. He was regarded in his father's lifetime as heir to the throne. Like Saul, he was a man of great strength and activity (2 Sam. i. 23). He was also famous for the peculiar martial exercises in which his tribe excelled—archery and slinging (1 Chr. xii. 2). His bow was to him what the spear was to his father: "the bow of Jonathan turned not back" (2 Sam. i. 22). It was always about him

(1 Sam. xviii. 4, xx. 35). His life may be divided into two main parts.—1. The war with the Philistines, commonly called, from its locality, "the war of Michmash" (1 Sam. xiii. 21). The Philistines were still in the general command of the country; an officer was stationed at Geba, either the same as Jonathan's position or close to it. In a sudden act of youthful daring Jonathan slew this officer, and thus gave the signal for a general revolt. But it was a premature attempt. The Philistines poured in from the plain, and the tyranny became more deeply rooted than ever. From this oppression, as Jonathan by his former act had been the first to provoke it, so now he was the first to deliver his people. Without communicating his project to any one, except the young man, whom, like all the chiefs of that age, he retained as his armour-bearer, he sallied forth from Gibeah to attack the garrison of the Philistines stationed on the other side of the steep defile of Michmash (xiv. 1). A panic seized the garrison, thence spread to the camp, and thence to the surrounding hordes of marauders; an earthquake combined with the terror of the moment. Saul and his little band had watched in astonishment the wild retreat from the heights of Gibeah: he now joined in the pursuit. Jonathan had not heard of the rash curse (xiv. 24) which Saul invoked on any one who ate before the evening, and he tasted the honey which lay on the ground as they passed through the forest. Jephthah's dreadful sacrifice would have been repeated; but the people interposed in behalf of the hero of that great day; and Jonathan was saved (xiv. 24-46).—2. But the chief interest of his career is derived from the friendship with David, which began on the day of David's return from the victory over the champion of Gath, and continued till his death. Their last meeting was in the forest of Ziph, during Saul's pursuit of David (1 Sam. xxiii. 16-18). From this time forth we hear no more till the battle of Gilboa. In that battle he fell, with his two brothers and his father, and his corpse shared their fate (1 Sam. xxxi. 2, 8). His ashes were buried first at Jabesh-Gilead (ib. 13), but afterwards removed with those of his father to Zelah in Benjamin (2 Sam. xxi. 12). The news of his death occasioned the celebrated elegy of David. He left a son, Mephibosheth. [MEPHIBOSHETH.] —2. Son of Shimeah, brother of Jonadab, and nephew of David (2 Sam. xxi. 21; 1 Chr. xx. 7). Like David, he engaged in a single combat, and slew a gigantic Philistine of Gath (2 Sam. xxi. 21).—3. The son of Abiathar, the high-priest, is the last descend



ant of Eli, of whom we hear anything. He appears on the day of David's flight from Absalom (2 Sam. xv. 36, xvii. 15-21), and on the day of Solomon's inauguration (1 K. i. 42, 43).—4. The son, or descendant, of Gershon the son of Moses (Judg. xviii. 30). [MICAH.]—5. Son of Joiada, and his successor in the high-priesthood (Neh. xii. 11, 22, 23).

JOP'PA, or JAPHO, now *Jaffa*, a town on the S.W. coast of Palestine, in the portion of Dan (Josh. xix. 46). Having a harbour attached to it—though always, as still, a dangerous one—it became the port of Jerusalem in the days of Solomon, and has been ever since. Here Jonah "took ship to flee from the presence of his Maker." Here, on the house-top of Simon the tanner, "by the seaside," St. Peter had his vision of tolerance (Acts xi. 5). The existing town contains about 4000 inhabitants.

JO'RAM. [JHORAM.]

JOR'DAN, the one river of Palestine, has a course of little more than 200 miles, from the roots of Anti-Lebanon to the head of the Dead Sea. It is the river of the "great plain" of Palestine—the "Descender"—if not "the river of God" in the book of Psalms, at least that of His chosen people throughout their history. There were fords over against Jericho, to which point the men of Jericho pursued the spies (Josh. ii. 7; comp. Judg. iii. 28). Higher up, perhaps over against Succoth, some way above where the little river Jabbok (*Zerka*) enters the Jordan, were the fords or passages of Beth-barah (probably the Bethabara of the Gospel), where Gideon lay in wait for the Midianites (Judg. vii. 24), and where the men of Gilead slew the Ephraimites (xii. 6). These fords undoubtedly witnessed the first recorded passage of the Jordan in the O. T. (Gen. xxxii. 10). Jordan was next crossed, over against Jericho, by Joshua the son of Nun (Josh. iv. 12, 13). From their vicinity to Jerusalem the lower fords were much used; David, it is probable, passed over them in one instance to fight the Syrians (2 Sam. x. 17); and subsequently when a fugitive himself, in his way to Mahanaim (xvii. 22) on the east bank. Thus there were two customary places, at which the Jordan was fordable; and it must have been at one of these, if not at both, that baptism was afterwards administered by St. John, and by the disciples of our Lord. Where our Lord was baptised is not stated expressly; but it was probably at the upper ford. These fords were rendered so much the more precious in those days from two circumstances. First, it does not appear that there were then any bridges thrown over, or boats regularly esta-

lished on, the Jordan. And secondly, because "Jordan overflowed all his banks at the time of harvest" (Josh. iii. 15). The channel or bed of the river became brimful, so that the level of the water and of the banks was then the same. The last feature which remains to be noticed in the Scriptural account of the Jordan is its frequent mention as a boundary: "over Jordan," "this," and "the other side," or "beyond Jordan," were expressions as familiar to the Israelites as "across the water," "this," and "the other side of the Channel," are to English ears. In one sense indeed, that is, in so far as it was the eastern boundary of the land of Canaan, it was the eastern boundary of the promised land (Num. xxxiv. 12). The Jordan rises from several sources near Panium (*Bāniās*), and passes through the lakes of Merom (*Hūleh*) and Gennesaret. The two principal features in its course are its descent and its windings. From its fountain-heads to the Dead Sea, it rushes down one continuous inclined plane, only broken by a series of rapids or precipitous falls. Between the lake of Gennesaret and the Dead Sea there are 27 rapids; the depression of the lake of Gennesaret below the level of the Mediterranean is 653 feet; and that of the Dead Sea 1316 feet. Its sinuosity is not so remarkable in the upper part of its course. The only tributaries to the Jordan below Gennesaret are the *Yarmūk* (Hieromax) and the *Zerka* (Jabbok). Not a single city ever crowned the banks of the Jordan. Still Bethshan and Jericho to the W., Gerasa, Pella, and Gadara to the E. of it, were important cities, and caused a good deal of traffic between the two opposite banks. The physical features of the *Ghor*, through which the Jordan flows, are treated of under PALESTINE.

JO'SEPH. 1. The elder of the two sons of Jacob by Rachel, is first mentioned when a youth, seventeen years old. Jacob seems then to have stayed at Hebron with the aged Isaac, while his sons kept his flocks. Joseph, we read, brought the evil report of his brethren to his father, and they hated him because his father loved him more than them, as the "son of his old age," and had shown his preference by making him a dress, which appears to have been a long tunic with sleeves, worn by youths and maidens of the richer class (Gen. xxxvii. 2). The hatred of Joseph's brethren was increased by his telling of a dream foreshowing that they would bow down to him, which was followed by another of the same import. They had gone to Shechem to feed the flock; and Joseph was sent thither from the vale of

Hebron by his father to bring him word of their welfare and that of the flock. They were not at Shechem, but were gone to Dothan, which appears to have been not far distant, pasturing their flock like the Arabs of the present day, wherever the wild country was unowned. On Joseph's approach, his brethren, except Reuben, resolved to kill him; but Reuben saved him, persuading them to cast him into a dry pit, to the intent that he might restore him to his father. Accordingly, when Joseph was come, they stripped him of his tunic and cast him into the pit, "and they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels." Judah suggested to his brethren to sell Joseph to the Ishmeelites, and accordingly they took him out of the pit and sold him "for twenty [shekels] of silver" (ver. 28). His brethren pretended to Jacob that Joseph had been killed by some wild beast, taking to him the tunic stained with a kid's blood. The Midianites sold Joseph in Egypt to Potiphar, "an officer of Pharaoh, captain of the executioners, an Egyptian" (xxxix. 1; comp. xxxvii. 36). Joseph prospered in the house of the Egyptian, who, seeing that God blessed him, and pleased with his good service, "set him over his house, and all [that] he had he gave into his hand" (xxxix. 4, comp. 5). His master's wife, with the well-known profligacy of the Egyptian women, tempted him, and failing, charged him with the crime she would have made him commit. Potiphar, incensed against Joseph, cast him into prison, where he remained for at least two years, and perhaps longer. In the prison, as in Potiphar's house, Joseph was found worthy of complete trust, and the keeper of the prison placed everything under his control. After a while, Pharaoh was incensed against two of his officers, "the chief of the cupbearers" and the "chief of the bakers," and cast them into the prison where Joseph was. Each dreamed a prophetic dream, which Joseph interpreted. "After two years," Joseph's deliverance came. Pharaoh dreamed two prophetic dreams. "He stood by the river [the Nile]. And, behold, coming up out of the river seven kine [or 'heifers'], beautiful in appearance and fat-fleshed; and they fed in the marsh-grass. And, behold, seven other kine coming up after them out of the river, evil in appearance, and lean-fleshed" (xli. 1-3). These, afterwards described still more strongly, ate up the first seven, and yet, as is said in the second account, when they had eaten them remained as lean as before (xli. 1-4, 17-21). Then

Pharaoh had a second dream,—"Behold, seven ears of corn coming up on one stalk, fat [or 'full,' ver. 22] and good. And, behold, seven ears, thin and blasted with the east wind, sprouting forth after them" (ver. 5, 6). These, also described more strongly in the second account, devoured the first seven ears (ver. 5-7, 22-24). In the morning Pharaoh sent for the "scribes" and the "wise men," and they were unable to give him an interpretation. Then the chief of the cupbearers remembered Joseph, and told Pharaoh how a young Hebrew, "servant to the captain of the executioners," had interpreted his and his fellow-prisoner's dreams. "Then Pharaoh sent and called Joseph, and they made him hasten out of the prison: and he shaved [himself], and changed his raiment, and came unto Pharaoh" (ver. 14). The king then related his dreams, and Joseph, when he had disclaimed human wisdom, declared to him that they were sent of God to forewarn Pharaoh. There was essentially but one dream. Both kine and ears symbolized years. There were to be seven years of great plenty in Egypt, and after them seven years of consuming and "very heavy famine." On the interpretation it may be remarked, that the kine represented the animal products, and the ears of corn the vegetable products, the most important object in each class representing the whole class. Having interpreted the dream, Joseph counselled Pharaoh to choose a wise man and set him over the country, in order that he should take the fifth part of the produce of the seven years of plenty against the years of famine. To this high post the king appointed Joseph, made him not only governor of Egypt, but second only to the sovereign. He also "gave him to wife Asenath daughter of Potipharah, priest [or 'prince'] of On." Joseph's first act was to go throughout all the land of Egypt. During the seven plenteous years there was a very abundant produce, and he gathered the fifth part, as he had advised Pharaoh, and laid it up. Before the year of famine Asenath bare Joseph two sons. When the seven good years had passed, the famine began (Gen. xli. 54-57). Famines are not very unfrequent in the history of Egypt. [FAMINE.] After the famine had lasted for a time, apparently two years, Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house (xlvii. 13, 14). When all the money of Egypt and Canaan was exhausted, barter became necessary. Joseph then obtained all the cattle of Egypt, and in the next year, all the land,

except that of the priests, and apparently, as a consequence, the Egyptians themselves. He demanded, however, only a fifth part of the produce as Pharaoh's right. Early in the time of famine, which prevailed equally in Canaan and Egypt, Jacob reproved his helpless sons and sent them to Egypt, where he knew there was corn to be bought. Benjamin alone he kept with him. Joseph was now governor, an Egyptian in habits and speech. His brethren did not know him, grown from the boy they had sold into a man. Joseph remembered his dreams, and behaved to them as a stranger, using, as we afterwards learn, an interpreter, and spoke hard words to them, and accused them of being spies. In defending themselves they spoke of their household. The whole story of Joseph's treatment of his brethren is so graphically told in Gen. xlii.-xlv., and is so familiar that it is unnecessary here to repeat it. After the removal of his family into Egypt, Jacob and his house abode in the land of Goshen, Joseph still ruling the country. Here Jacob, when near his end, gave Joseph a portion above his brethren, doubtless including the "parcel of ground" at Shechem, his future burying-place (comp. John iv. 5). Then he blessed his sons, Joseph most earnestly of all, and died in Egypt. "And Joseph fell upon his face, and wept upon him, and kissed him" (l. 1). When he had caused him to be embalmed by "his servants the physicians" he carried him to Canaan, and laid him in the cave of Machpelah, the burying-place of his fathers. Then it was that his brethren feared that, their father being dead, Joseph would punish them, and that he strove to remove their fears. We know no more of Joseph than that he lived "a hundred and ten years," having been more than ninety in Egypt; that he "saw Ephraim's children of the third" [generation], and that "the children also of Machir the son of Manasseh were borne upon Joseph's knees;" and that dying he took an oath of his brethren that they should carry up his bones to the land of promise: thus showing in his latest action the faith (Heb. xi. 22) which had guided his whole life. Like his father he was embalmed, "and he was put in a coffin in Egypt" (l. 26). His trust Moses kept, and laid the bones of Joseph in his inheritance in Shechem, in the territory of Ephraim his offspring. As to the dynasty which ruled in Egypt during Joseph's residence, see EGYPT.

—2. Son of Heli, and reputed father of Jesus Christ. All that is told us of Joseph in the N. T. may be summed up in a few words. He was a just man, and of the house

and lineage of David. The public registers also contained his name under the reckoning of the house of David (John i. 45; Luke iii. 23; Matt. i. 20; Luke ii. 4). He lived at Nazareth in Galilee, and it is probable that his family had been settled there for at least two preceding generations, possibly from the time of Matthat, the common grandfather of Joseph and Mary, since Mary lived there too (Luke i. 26, 27). He espoused Mary, the daughter and heir of his uncle Jacob, and before he took her home as his wife received the angelic communication recorded in Matt. i. 20. When Jesus was 12 years old Joseph and Mary took him with them to keep the Passover at Jerusalem, and when they returned to Nazareth he continued to act as a father to the child Jesus, and was reputed to be so indeed. But here our knowledge of Joseph ends. That he died before our Lord's crucifixion, is indeed tolerably certain, by what is related, John xix. 27, and perhaps Mark vi. 3 may imply that he was then dead. But where, when, or how he died, we know not.—3. JOSEPH OF ARIMATHAEA, a rich and pious Israelite, is denominated by Mark (xv. 43), an honourable counsellor, by which we are probably to understand that he was a member of the Great Council, or Sanhedrim. He is further characterised as "a good man and a just" (Luke xxiii. 50), one of those who, bearing in their hearts the words of their old prophets, were waiting for the kingdom of God (Mark xv. 43; Luke ii. 25, 38, xxiii. 51). We are expressly told that he did not "consent to the counsel and deed" of his colleagues in conspiring to bring about the death of Jesus; but he seems to have lacked the courage to protest against their judgment. At all events we know that he shrank, through fear of his countrymen, from professing himself openly a disciple of our Lord. The crucifixion seems to have wrought in him the same clear conviction that it wrought in the Centurion who stood by the cross; for on the very evening of that dreadful day, when the triumph of the chief priests and rulers seemed complete, Joseph "went in boldly unto Pilate and craved the body of Jesus." Pilate consented. Joseph and Nicodemus then having enfolded the sacred body in the linen shroud which Joseph had bought, consigned it to a tomb hewn in a rock, a tomb where no human corpse had ever yet been laid. The tomb was in a garden belonging to Joseph, and close to the place of crucifixion. There is a tradition that he was one of the seventy disciples.—4. JOSEPH, called BARBABA, and surnamed Justus; one of the two persons chosen by

the assembled church (Acts i. 23) as worthy to fill the place in the Apostolic company from which Judas had fallen.

JOSH'UA, whose name appears in the various forms of HOSHEA, OSHEA, JEHOSHUA, JESHUA, and JESUS, was the son of Nun, of the tribe of Ephraim (1 Chr. vii. 27), and was nearly forty years old when he shared in the hurried triumph of the Exodus. He is mentioned first in connexion with the fight against Amalek at Rephidim, when he was chosen by Moses to lead the Israelites (Ex. xvii. 9). When Moses ascended Mount Sinai to receive for the first time the two Tables, Joshua, who is called his minister or servant, accompanied him part of the way, and was the first to accost him in his descent (Ex. xxxii. 17). Soon afterwards he was one of the twelve chiefs who were sent (Num. xlii. 17) to explore the land of Canaan, and one of the two (xiv. 6) who gave an encouraging report of their journey. The 40 years of wandering were almost passed, and Joshua was one of the few survivors, when Moses, shortly before his death, was directed (Num. xxvii. 18) to invest Joshua solemnly and publicly with definite authority, in connexion with Eleazar the priest, over the people. And after this was done, God Himself gave Joshua a charge by the mouth of the dying Lawgiver (Deut. xxxi. 14, 23). Under the direction of God again renewed (Josh. i. 1), Joshua assumed the command of the people at Shittim, sent spies into Jericho, crossed the Jordan, fortified a camp at Gilgal, circumcised the people, kept the passover, and was visited by the Captain of the Lord's Host. A miracle made the fall of Jericho more terrible to the Canaanites. In the first attack upon Ai the Israelites were repulsed: it fell at the second assault, and the invaders marched to the relief of Gibeon. In the great battle of Bethhoron the Amorites were signally routed, and the south country was open to the Israelites. Joshua returned to the camp at Gilgal, master of half of Palestine. In the north, at the waters of Merom, he defeated the Canaanites under Jabin king of Hazor; and pursued his success to the gates of Zidon and into the valley of Lebanon under Hermon. In six years, six tribes with thirty-one petty chiefs were conquered; amongst others the Anakim—the old terror of Israel—are especially recorded as destroyed everywhere except in Philistia. Joshua, now stricken in years, proceeded in conjunction with Eleazar and the heads of the tribes to complete the division of the conquered land; and when all was allotted, Timnath-serah in Mount Ephraim was assigned by the people as

Joshua's peculiar inheritance. After an interval of rest, Joshua convoked an assembly from all Israel. He delivered two solemn addresses reminding them of the marvellous fulfilment of God's promises to their fathers, and warning them of the conditions on which their prosperity depended; and lastly, he caused them to renew their covenant with God, at Shechem, a place already famous in connexion with Jacob (Gen. xxxv. 4), and Joseph (Josh. xxiv. 32). He died at the age of 110 years, and was buried in his own city, Timnath-serah.

JOSH'UA, BOOK OF. This book has been regarded by many critics as a part of the Pentateuch, forming with the latter one complete work; but there do not appear to be sufficient grounds for this opinion. The fact that the first sentence of Joshua begins with a conjunction does not show any closer connexion between it and the Pentateuch than exists between Judges and it. The references in i. 8, viii. 31, xliii. 6, xxiv. 26, to the "book of the law" rather show that that book was distinct from Joshua. Other references to events recorded in the Pentateuch tend in the same direction. No quotation (in the strict modern sense of the word) from the Pentateuch can be found in Joshua.—The book may be regarded as consisting of three parts: (I.) The conquest of Canaan, (II.) The partition of Canaan, (III.) Joshua's farewell.—I. The preparations for the war and the passage of the Jordan, ch. 1-5; the capture of Jericho, 6; the conquest of the south, 7-10; the conquest of the north, 11; recapitulation, 12.—II. Territory assigned to Reuben, Gad, and half Manasseh, 13; the lot of Caleb and of the tribe of Judah, 14, 15; Ephraim and half Manasseh, 16, 17; Benjamin, 18; Simeon, Zebulun, Issachar, Asher, Naphtali and Dan, 19; the appointment of six cities of refuge, 20; the assignment of forty-eight cities to Levi, 21; the departure of the transjordanic tribes to their homes, 22. This part of the book has been aptly compared to the Domesday-book of the Norman conquerors of England. The documents of which it consists were doubtless the abstract of such reports as were supplied by the men whom Joshua sent out to describe the land. In the course of time it is probable that changes were introduced into their reports by transcribers adapting them to the actual state of the country in later times, when political divisions were modified, new towns sprang up and old ones disappeared.—III. Joshua's convocation of the people and first address, 23; his second address at Shechem, and his death, 24. Nothing is really known as to the authorship of the

book. Joshua himself is generally named as the author by the Jewish writers and the Christian Fathers; but no contemporary assertion or sufficient historical proof of the fact exists, and it cannot be maintained without qualification. The last verses (xxiv. 29-33) were obviously added at a later time. Some events, such as the capture of Hebron, of Debir (Josh. xv. 13-19, and Judg. i. 10-15), of Leshem (Josh. xix. 47, and Judg. xviii. 7), and the joint occupation of Jerusalem (Josh. xv. 63, and Judg. i. 21) probably did not occur till after Joshua's death.

**JOSIAH.** The son of Amon and Jedidah, succeeded his father B.C. 641, in the eighth year of his age, and reigned 31 years. His history is contained in 2 K. xxii.-xxiv. 30; 2 Chr. xxxiv., xxxv.; and the first twelve chapters of Jeremiah throw much light upon the general character of the Jews in his days. He began in the eighth year of his reign to seek the Lord; and in his twelfth year, and for six years afterwards, in a personal progress throughout all the land of Judah and Israel, he destroyed everywhere high places, groves, images, and all outward signs and relics of idolatry. The temple was restored under a special commission; and in the course of the repairs Hilkiah the priest found that book of the Law of the Lord which quickened so remarkably the ardent zeal of the king. The great day of Josiah's life was the day of the Passover in the eighteenth year of his reign. After this, his endeavours to abolish every trace of idolatry and superstition were still carried on. But the time drew near which had been indicated by Huldah (2 K. xxii. 20). When Pharaoh-Necho went from Egypt to Carchemish to carry on his war against Assyria, Josiah, possibly in a spirit of loyalty to the Assyrian king, to whom he may have been bound, opposed his march along the sea-coast. Necho reluctantly paused and gave him battle in the valley of Esdraelon. Josiah was mortally wounded, and died before he could reach Jerusalem. He was buried with extraordinary honours.

**JO'THAM.** 1. The youngest son of Gideon (Judg. ix. 5), who escaped from the massacre of his brethren. His parable of the reign of the bramble is the earliest example of the kind.—2. The son of king Uzziah or Azariah and Jerushah. After administering the kingdom for some years during his father's leprosy, he succeeded to the throne B.C. 753, when he was 25 years old, and reigned 16 years in Jerusalem. He was contemporary with Pekah and with the prophet Isaiah. His history is contained in 2 K. xv. and 2 Chr. xxvii.

**JU'BAL**, a son of Lamech by Adah, and the inventor of the "harp and organ" (Gen. iv. 21), probably general terms for stringed and wind instruments.

**JUBILEE, THE YEAR OF**, the fiftieth year after the succession of seven Sabbatical years, in which all the land which had been alienated returned to the families of those to whom it had been allotted in the original distribution, and all bondmen of Hebrew blood were liberated. The relation in which it stood to the Sabbatical year and the general directions for its observance are given Lev. xxv. 8-16 and 23-55. Its bearing on lands dedicated to Jehovah is stated Lev. xxvii. 16-25. There is no mention of the Jubilee in the book of Deuteronomy, and the only other reference to it in the Pentateuch is in Num. xxxvi. 4. The year was inaugurated on the Day of Atonement with the blowing of trumpets throughout the land, and by a proclamation of universal liberty. Josephus states that all debts were remitted in the year of Jubilee; but the Scripture speaks of the remission of debts only in connexion with the Sabbatical Year (Deut. xv. 1, 2), and the Jewish writers say expressly that the remission of debts was a point of distinction between the Sabbatical year and the Jubilee. The Jewish writers in general consider that the Jubilee was observed till the destruction of the first temple. But there is no direct historical notice of its observance on any one occasion, either in the books of the O. T., or in any other records. The only passages in the Prophets which can be regarded with much confidence, as referring to the Jubilee in any way, are Is. v. 7, 8, 9, 10, lxi. 1, 2; Ez. vii. 12, 13, xlv. 16, 17, 18. The Jubilee is to be regarded as the outer circle of that great Sabbatical system which comprises within it the Sabbatical year, the sabbatical month, and the sabbath day. But the Jubilee is more immediately connected with the body politic; and it was only as a member of the state that each person concerned could participate in its provisions. It was not distinguished by any prescribed religious observance peculiar to itself, like the rites of the sabbath day and of the sabbatical month. As far as legislation could go, its provisions tended to restore that equality in outward circumstances which was instituted in the first settlement of the land by Joshua.

**JU'CAL**, son of Shelemiah (Jer. xxxviii. 1).

**JU'DA**, one of the Lord's brethren, enumerated in Mark vi. 3. [JUDAS, p. 280.]

**JUDAE'A**, or **JUDE'A**, a territorial division which succeeded to the overthrow of the ancient landmarks of the tribes of Israel and Judah in their respective captivities.

The word first occurs Dan. v. 13 (A.V. "Jewry"), and the first mention of the "province of Judaea" is in the book of Ezra (v. 8); it is alluded to in Neh. xi. 3 (A.V. "Judah"), and was the result of the division of the Persian empire mentioned by Herodotus (iii. 89-97), under Darius (comp. Esth. viii. 9; Dan. vi. 1). In the Apocryphal Books the word "province" is dropped, and throughout the books of Esdras, Tobit, Judith, and Maccabees, the expressions are the "land of Judaea," "Judaea" (A. V. frequently "Jewry"), and throughout the N. T. In a wide and more improper sense, the term Judaea was sometimes extended to the whole country of the Canaanites, its ancient inhabitants; and even in the Gospels we seem to read of the coasts of Judaea "beyond Jordan" (Matt. xix. 1; Mark x. 1). Judaea was, in strict language, the name of the third district, west of the Jordan, and south of Samaria. It was made a portion of the Roman province of Syria upon the deposition of Archelaus, the ethnarch of Judea in A.D. 6, and was governed by a procurator, who was subject to the governor of Syria.

JU'DAH, the fourth son of Jacob and the fourth of Leah, the last before the temporary cessation in the births of her children. His whole-brothers were Reuben, Simeon, and Levi, elder than himself—Issachar and Zebulun younger (see Gen. xxxv. 23). Of Judah's personal character more traits are preserved than of any other of the patriarchs, with the exception of Joseph. In the matter of the sale of Joseph, he and Reuben stand out in favourable contrast to the rest of the brothers. When a second visit to Egypt for corn had become inevitable, it was Judah who, as the mouthpiece of the rest, headed the remonstrance against the detention of Benjamin by Jacob, and finally undertook to be responsible for the safety of the lad (xliii. 3-10). And when, through Joseph's artifice, the brothers were brought back to the palace, he is again the leader and spokesman of the band. So too it is Judah who is sent before Jacob to smooth the way for him in the land of Goshen (xli. 28). This ascendancy over his brethren is reflected in the last words addressed to him by his father. His sons were five. Of these, three were by his Canaanite wife Bath-shua. They are all insignificant: two died early; and the third, SHELAIH, does not come prominently forward, either in his person or his family. The other two, PHAREZ and ZERAH, were illegitimate sons by the widow of Er, the eldest of the former family. As is not unfrequently the case, the illegitimate sons surpassed the legitimate, and from Pharez, the elder, were de-

scended the royal and other illustrious families of Judah. The three sons went with their father into Egypt at the time of the final removal thither (Gen. xli. 12; Ex. i. 2). When we again meet with the families of Judah they occupy a position among the tribes similar to that which their progenitor had taken amongst the patriarchs. The numbers of the tribe at the census at Sinai were 74,600 (Num. i. 26, 27), considerably in advance of any of the others, the largest of which—Dan—numbered 62,700. On the borders of the Promised Land they were 76,500 (xxvi. 22), Dan being still the nearest. During the march through the desert Judah's place was in the van of the host, on the east side of the Tabernacle, with his kinsmen Issachar and Zebulun (ii. 3-9, x. 14). During the conquest of the country the only incidents specially affecting the tribe of Judah are—(1) the misdeed of Achan, who was of the great house of Zerah (Josh. vii. 1, 16-18); and (2) the conquest of the mountain district of Hebron by Caleb, and of the strong city Debir, in the same locality, by his nephew and son-in-law Othniel (Josh. xiv. 6-15, xv. 13-19).—The boundaries and contents of the territory allotted to Judah are narrated at great length, and with greater minuteness than the others, in Josh. xv. 20-63. The north boundary, for the most part coincident with the south boundary of Benjamin, began at the embouchure of the Jordan, entered the hills apparently at or about the present road from Jericho, ran westward to En-shemesh, probably the present *Ain-Haud*, below Bethany, thence over the Mount of Olives to *Enrogel*, in the valley beneath Jerusalem; went along the ravine of Hinnom, under the precipices of the city, climbed the hill in a N.W. direction to the water of the Nephtoah (probably *Lifta*), and thence by Kirjath-Jearim (probably *Kariet-el-Enab*), Bethshemesh (*Ain-Shems*), Timnath, and Ekron to Jabneel on the sea-coast. On the east the Dead Sea, and on the west the Mediterranean formed the boundaries. The southern line is hard to determine, since it is denoted by places many of which have not been identified. It left the Dead Sea at its extreme south end, and joined the Mediterranean at the *Wady el-Arish*. This territory is in average length about 45 miles, and in average breadth about 50.

JU'DAH, KINGDOM OF. When the disruption of Solomon's kingdom took place at Shechem, only the tribe of Judah followed the house of David. But almost immediately afterwards, when Rehoboam conceived the design of establishing his authority over

Israel by force of arms, the tribe of Benjamin also is recorded as obeying his summons, and contributing its warriors to make up his army. Two Benjamite towns, Bethel and Jericho, were included in the northern kingdom. A part, if not all, of the territory of Simeon (1 Sam. xxvii. 6; 1 K. xix. 3; comp. Josh. xix. 1) and of Dan (2 Chr. xi. 10; comp. Josh. xix. 41, 42) was recognised as belonging to Judah; and in the reigns of Abijah and Asa the southern kingdom was enlarged by some additions taken out of the territory of Ephraim (2 Chr. xiii. 19, xv. 8, xvii. 2). The kingdom of Judah possessed many advantages which secured for it a longer continuance than that of Israel. A frontier less exposed to powerful enemies, a soil less fertile, a population bolder and more united, a fixed and venerated centre of administration and religion, an hereditary aristocracy in the sacerdotal caste, an army always subordinate, a succession of kings which no revolution interrupted:—to these and other secondary causes is to be attributed the fact that Judah survived her more populous and more powerful sister kingdom by 135 years, and lasted from B.C. 975 to B.C. 536. (a.) The first three kings of Judah seem to have cherished the hope of re-establishing their authority over the Ten Tribes; for sixty years there was war between them and the kings of Israel. The victory achieved by the daring Abijah brought to Judah a temporary accession of territory. Asa appears to have enlarged it still farther. (b.) Hanani's remonstrance (2 Chr. xvi. 7) prepares us for the reversal by Jehoshaphat of the policy which Asa pursued towards Israel and Damascus. A close alliance sprang up with strange rapidity between Judah and Israel. Jehoshaphat, active and prosperous, repelled nomad invaders from the desert, curbed the aggressive spirit of his nearer neighbours, and made his influence felt even among the Philistines and Arabians. Amaziah, flushed with the recovery of Edom, provoked a war with his more powerful contemporary Jehoash the conqueror of the Syrians; and Jerusalem was entered and plundered by the Israelites. Under Uzziah and Jotham, Judah long enjoyed political and religious prosperity, till Ahaz became the tributary and vassal of Tiglath-Pileser. (c.) Already in the fatal grasp of Assyria, Judah was yet spared for a chequered existence of almost another century and a half after the termination of the kingdom of Israel. The consummation of the ruin came upon them in the destruction of the Temple by the hand of Nebuzaradan, amid the wailings of prophets, and the taunts

of heathen tribes released at length from the yoke of David.

JU'DAS, surnamed BAR'SABAS, a leading member of the Apostolic church at Jerusalem (Acts xv. 22), endued with the gift of prophecy (ver. 32), chosen with Silas to accompany Paul and Barnabas as delegates to the church at Antioch, to make known the decree concerning the terms of admission of the Gentile converts (ver. 27). After employing their prophetic gifts for the confirmation of the Syrian Christians in the faith, Judas went back to Jerusalem.

JU'DAS OF GALILEE, the leader of a popular revolt "in the days of the taxing" (*i.e.* the census, under the prefecture of P. Sulp. Quirinus, A.D. 6, A.U.C. 759), referred to by Gamaliel in his speech before the Sanhedrim (Acts v. 37). According to Josephus, Judas was a Gaulonite of the city of Gamala, probably taking his name of Galilaean from his insurrection having had its rise in Galilee. His revolt had a theocratic character, the watchword of which was, "We have no Lord or master but God." Judas himself perished, and his followers were dispersed. With his fellow-insurgent Sadoc, a Pharisee, Judas is represented by Josephus as the founder of a fourth sect, in addition to the Pharisees, Sadducees, and Essenes. The Gaulonites, as his followers were called, may be regarded as the doctrinal ancestors of the Zealots and Sicarii of later days.

JU'DAS ISCARIOT. He is sometimes called "the son of Simon" (John vi. 71, xiii. 2, 26), but more commonly called (the three Synoptic Gospels give no other name) Iscariotes (Matt. x. 4; Mark iii. 19; Luke vi. 16, &c.). In the three lists of the Twelve there is added in each case the fact that he was the betrayer. The name Iscariot has received many interpretations more or less conjectural. The most probable are—(1) From Kerioth (Josh. xv. 25), in the tribe of Judah. On this hypothesis his position among the Twelve, the rest of whom belonged to Galilee (Acts ii. 7), would be exceptional; and this has led to (2) From Kartha in Galilee (Kartan, A.V. Josh. xxi. 32). (3) From *scortea*, a leathern apron, the name being applied to him as the bearer of the bag and=Judas with the apron.—Of the life of Judas, before the appearance of his name in the lists of the Apostles, we know absolutely nothing. What that appearance implies, however, is that he had previously declared himself a disciple. He was drawn, as the others were, by the preaching of the Baptist, or his own Messianic hopes, or the "gracious words" of the new Teacher, to leave his former life, and to obey the call of

the Prophet of Nazareth. The choice was not made, we must remember, without a provision of its issue (John vi. 64). The germs of the evil, in all likelihood, unfolded themselves gradually. The rules to which the Twelve were subject in their first journey (Matt. x. 9, 10) sheltered him from the temptation that would have been most dangerous to him. The new form of life, of which we find the first traces in Luke viii. 3, brought that temptation with it. As soon as the Twelve were recognised as a body, travelling hither and thither with their Master, receiving money and other offerings, and redistributing what they received to the poor, it became necessary that some one should act as the steward and almoner of the small society, and this fell to Judas (John xii. 6, xiii. 29). The Galilean or Judæan peasant found himself entrusted with larger sums of money than before, and with this there came covetousness, unfaithfulness, embezzlement. It was impossible after this that he could feel at ease with One who asserted so clearly and sharply the laws of faithfulness, duty, unselfishness. The narrative of Matt. xxvi., Mark xiv., places this history in close connexion with the fact of the betrayal. It leaves the motives of the betrayer to conjecture. During the days that intervened between the supper at Bethany and the Paschal or quasi-Paschal gathering, he appeared to have concealed his treachery. At the last Supper he is present, looking forward to the consummation of his guilt as drawing nearer every hour. Then come the sorrowful words which showed him that his design was known. "One of you shall betray me." After this there comes on him that paroxysm and insanity of guilt as of one whose human soul was possessed by the Spirit of Evil—"Satan entered into him" (John xiii. 27). He knows that garden in which his Master and his companions had so often rested after the weary work of the day. He comes, accompanied by a band of officers and servants (John xviii. 3), with the kiss which was probably the usual salutation of the disciples. The words of Jesus, calm and gentle as they were, showed that this was what embittered the treachery, and made the suffering it inflicted more acute (Luke xxii. 48). What followed in the confusion of that night the Gospels do not record. The fever of the crime passed away. There came back on him the recollection of the sinless righteousness of the Master he had wronged (Matt. xxvii. 3). He repented, and his guilt and all that had tempted him to it became hateful. He carried back the thirty pieces of silver to the chief priests, and confessed his sin, hoping perhaps that good might yet be

done by this assertion of Christ's innocence. Their only answer was to throw the responsibility upon him; and casting down the money on the pavement of the Temple he went and hanged himself. His death was made more horrible to all the inhabitants of Jerusalem by the circumstance recorded by St. Luke in the Acts; but most awful of all is the sentence which was more than once pronounced upon him by the Lord, and with which Peter dismisses his name from the apostles' list, "from which Judas by transgression fell, that *he might go to his own place.*" With a scrupulousness which is the most striking example of religious formalism glossing over moral deformity, the chief priests decided that the thirty silver pieces, as the price of blood, must not be put back into the treasury, so they purchased with them the potter's field, without the city, as a burial place for strangers. It seems to be implied in the narrative that the field thus purchased was also the place where Judas committed suicide, and the double memorial of the scene and the price of blood was preserved by its name, *Aceldama, the field of blood* (Matt. xxvii. 3-10; Acts i. 18, 19). It is hardly necessary to point out that "purchased" in the latter passage is an instance of a common figure of speech, implying indirect agency. [ACELDAMA.]

JUDE, or JU'DAS, LEBBE'US and THAD-DE'US (A. V. "*Judas the brother of James*"), one of the Twelve Apostles; a member, together with his namesake "Iscariot," James the son of Alphaeus, and Simon Zelotes, of the last of the three sections of the Apostolic body. The name Judas only, without any distinguishing mark, occurs in the lists given by St. Luke vi. 16; Acts i. 13; and in John xiv. 22 (where we find "*Judas not Iscariot*" among the Apostles), but the Apostle has been generally identified with "Lebbeus whose surname was Thaddeus" (Matt. x. 3; Mark iii. 18). Much difference of opinion has existed from the earliest times as to the right interpretation of the words 'Ιούδας 'Ιακώβου. The generally received opinion is that the A. V. is right in translating "*Judas the brother of James.*" But we prefer to follow nearly all the most eminent critical authorities, and render the words "*Judas the son of James.*" The name of Jude occurs only once in the Gospel narrative (John xiv. 22). Nothing is certainly known of the later history of the Apostle. Tradition connects him with the foundation of the church at Edessa.

JU'DAS MACCABAE'US. [MACCABEES.]

JU'DAS, THE LORD'S BROTHER. Among the brethren of our Lord mentioned by the people of Nazareth (Matt. xiii. 55; Mark vi.



3) occurs a "Judas," who has been sometimes identified with the Apostle of the same name. It has been considered with more probability that he was the writer of the Epistle which bears the name of "Jude the brother of James."

**JUDE, EPISTLE OF.** Its author was probably Jude, one of the brethren of Jesus, the subject of the preceding article. Although the canonicity of this Epistle was questioned in the earliest ages of the Church, there never was any doubt of its genuineness. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the Canon. This question was gradually decided in its favour. There are no data from which to determine its date or place of writing. The object of the Epistle is plainly enough announced, ver. 3: the reason for this exhortation is given ver. 4. The remainder of the Epistle is almost entirely occupied by a minute depiction of the adversaries of the faith. The Epistle closes by briefly reminding the readers of the oft-repeated prediction of the Apostles—among whom the writer seems not to rank himself—that the faith would be assailed by such enemies as he has depicted (ver. 17-19), exhorting them to maintain their own steadfastness in the faith (ver. 20, 21), while they earnestly sought to rescue others from the corrupt example of those licentious livers (ver. 22, 23), and commending them to the power of God in language which forcibly recalls the closing benediction of the Epistle to the Romans (ver. 24, 25; cf. Rom. xvi. 25-27). This Epistle presents one peculiarity, which, as we learn from St. Jerome, caused its authority to be impugned in very early times—the supposed citation of apocryphal writings (ver. 9, 14, 15). The former of these passages, containing the reference to the contest of the archangel Michael and the devil "about the body of Moses," was supposed by Origen to have been founded on a Jewish work called the "Assumption of Moses." As regards the supposed quotation from the Book of Enoch, the question is not so clear whether St. Jude is making a citation from a work already in the hands of his readers, or is employing a traditionary prophecy not at that time committed to writing. The larger portion of this Epistle (ver. 3-16) is almost identical in language and subject with a part of the Second Epistle of Peter (2 Pet. ii. 1-19). This question is examined in the article PETER, SECOND EPISTLE OF.

**JUDGES.** The Judges were temporary and special deliverers, sent by God to deliver the Israelites from their oppressors, not su-

preme magistrates, succeeding to the authority of Moses and Joshua. Their power only extended over portions of the country, and some of them were contemporaneous. Their name in Hebrew is *Shophetim*, which is the same as that for ordinary *judges*, nor is it applied to them in a different sense.\* For, though their first work was that of deliverers and leaders in war, they then administered justice to the people, and their authority supplied the want of a regular government. But the only recognised central authority was still the oracle at Shiloh, which sunk into a system of priestly weakness and disorder under Eli and his sons. Even while the administration of Samuel gave something like a settled government to the South, there was scope for the irregular exploits of Samson on the borders of the Philistines; and Samuel at last established his authority as Judge and prophet, but still as the servant of Jehovah, only to see it so abused by his sons as to exhaust the patience of the people, who at length demanded a KING, after the pattern of the surrounding nations. The following is a list of the Judges, whose history is given under their respective names:—

First Servitude, to Mesopotamia—

*First Judge*: OTHNIEL.

Second Servitude, to Moab—

*Second Judge*: EHUD;

*Third Judge*: SHAMGAR.

Third Servitude, to Jabin and Sisera—

*Fourth Judge*: DEBORAH and BARAK.

Fourth Servitude, to Midian—

*Fifth Judge*: GIDEON;

*Sixth Judge*: ABIMELECH;

*Seventh Judge*: TOLA;

*Eighth Judge*: JAIR.

Fifth Servitude, to Ammon—

*Ninth Judge*: JEPHTHAH;

*Tenth Judge*: IBZAN;

*Eleventh Judge*: ELON;

*Twelfth Judge*: ABDON.

Sixth Servitude, to the Philistines—

*Thirteenth Judge*: SAMSON;

*Fourteenth Judge*: ELI.

*Fifteenth Judge*: SAMUEL.

On the Chronology of the Judges, see the following article.

**JUDGES, BOOK OF**, of which the book of Ruth formed originally a part, contains the history from Joshua to Samson. As the history of the Judges occupies by far the greater part of the narrative, and is at the same time the history of the people, the title of the whole book is derived from that portion. The book

\* The Hebrew word is the same as that of the Carthaginian "Suffetes," the name of the magistrates whom we find in the time of the Punic wars.

may be divided into two parts—(I.) Ch. i.-xvi.—The subdivisions are—(a) i.-ii. 5, which may be considered as a first introduction, giving a summary of the results of the war carried on against the Canaanites by the several tribes on the west of Jordan after Joshua's death, and forming a continuation of Josh. xii. (b) ii. 6-iii. 6.—This is a second introduction, standing in nearer relation to the following history. (c) iii. 7-xvi.—The words, "and the children of Israel did evil in the sight of the Lord," which had been already used in ii. 11, are employed to introduce the history of the thirteen Judges comprised in this book. An account of six of these thirteen is given at greater or less length. The account of the remaining seven is very short, and merely attached to the longer narratives. We may observe in general on this portion of the book, that it is almost entirely a history of the wars of deliverance. (II.) Ch. xvii.-xxi.—This part has no formal connexion with the preceding, and is often called an appendix. No mention of the Judges occurs in it. It contains allusions to "the house of God," the ark, and the high-priest. The period to which the narrative relates is simply marked by the expression, "when there was no king in Israel" (xix. 1; cf. xviii. 1). It records (a) the conquest of Laish by a portion of the tribe of Dan, and the establishment there of the idolatrous worship of Jehovah already instituted by Micah in Mount Ephraim. (b) The almost total extinction of the tribe of Benjamin. The date is marked by the mention of Phinehas, the grandson of Aaron (xx. 28). From the above account it will be observed that the history ceases with Samson, excluding Eli and Samuel; and then at this point two historical pieces are added—xvii.-xxi. and the book of Ruth—independent of the general plan and of each other. This is sufficiently explained by the supposition, that the books from Judges to 2 Kings formed one work. [KINGS, BOOKS OF.] In this case the histories of Eli and Samuel, so closely united between themselves, are only deferred on account of their close connexion with the rise of the monarchy. And Judg. xvii.-xxi. is inserted both as an illustration of the sin of Israel during the time of the Judges, in which respect it agrees with i.-xvi., and as presenting a contrast with the better order prevailing in the time of the kings. If we adopt the view, that Judges to 2 Kings form one book, the final arrangement of the whole must have been after the thirty-seventh year of Jehoiachin's captivity, or B.C. 562 (2 K. xxv. 27.)—The time commonly assigned to the period contained in this book is 299

years. The dates which are given amount to 410 years when reckoned consecutively; and Acts xiii. 20 would show that this was the computation commonly adopted, as the 450 years seem to result from adding 40 years for Eli to the 410 of this book. But a difficulty is created by xi. 26, and in a still greater degree by 1 K. vi. 1, where the whole period from the Exodus to the building of the Temple is stated as 480 years. On the whole, it seems safer to give up the attempt to ascertain the chronology exactly. The successive narratives give us the history of only parts of the country, and *some* of the occurrences may have been contemporary (x. 7).

**JUDGMENT-HALL.** The word *Praetorium* is so translated five times in the A. V. of the N. T.; and in those five passages it denotes two different places. 1. In John xviii. 28, 33, xxix. 9, it is the residence which Pilate occupied when he visited Jerusalem. The site of Pilate's praetorium in Jerusalem has given rise to much dispute, some supposing it to be the palace of king Herod, others the tower of Antonia; but it was probably the latter, which was then and long afterwards the citadel of Jerusalem. 2. In Acts xxiii. 35 Herod's judgment-hall or praetorium in Caesarea was doubtless a part of that magnificent range of buildings, the erection of which by king Herod is described in Josephus.—The word "palace," or "Caesar's court," in the A. V. of Phil. i. 13, is a translation of the same word praetorium. It may here have denoted the quarter of that detachment of the Praetorian Guards which was in immediate attendance upon the emperor, and had barracks in Mount Palatine.

**JU'DITH**, the heroine of the apocryphal book which bears her name, who appears as an ideal type of piety (Jud. viii. 6), beauty (xi. 21), courage, and chastity (xvi. 22 ff.).

**JU'DITH, THE BOOK OF**, one of the books of the Apocrypha, like that of Tobit, belongs to the earliest specimens of historical fiction. The narrative of the reign of "Nabuchadnezzar king of Nineveh" (i. 1), of the campaign of Holofernes, and the deliverance of Bethulia, through the stratagem and courage of the Jewish heroine, contains too many and too serious difficulties, both historical and geographical, to allow of the supposition that it is either literally true, or even carefully moulded on truth. It belongs to the Maccabean period, which it reflects not only in its general spirit but even in its smaller traits. The text exists at present in two distinct recensions, the Greek and the Latin. The former evidently is the truer representa-

tive of the original, and it seems certain that the Latin was derived, in the main, from the Greek by a series of successive alterations.

JULIA, a Christian woman at Rome, probably the wife, or perhaps the sister, of Philologus, in connexion with whom she is saluted by St. Paul (Rom. xvi. 15).

JULIUS, the centurion of "Augustus' band," to whose charge St. Paul was delivered when he was sent prisoner from Caesarea to Rome (Acts xxvii. 1, 3).

JU'NIA, a Christian at Rome, mentioned by St. Paul as one of his kinsfolk and fellow-prisoners, of note among the Apostles, and in Christ before St. Paul (Rom. xvi. 7).

JUNIPER (1 K. xix. 4, 5; Ps. cxx. 4; Job xxx. 4). The word which is rendered in A. V. juniper is beyond doubt a sort of broom, *Genista monosperma*, G. raetam of Forskål, answering to the Arabic *Rothem*. It is very abundant in the desert of Sinai, and affords shade and protection, both in heat and storm, to travellers. The *Rothem* is a leguminous plant, and bears a white flower. It is also found in Spain, Portugal, and Palestine.

JU'PITER (the Greek Zeus). Antiochus Epiphanes dedicated the Temple at Jerusalem to the service of Zeus Olympius (2 Macc. vi. 2), and at the same time the rival temple on Gerizim was devoted to Zeus Xenius (*Jupiter hospitalis*, Vulg.). The Olympian Zeus was the national god of the Hellenic race, as well as the supreme ruler of the heathen world, and as such formed the true opposite to Jehovah. The application of the second epithet, "the God of hospitality," is more obscure. Jupiter or Zeus is mentioned in one passage of the N. T., on the occasion of St. Paul's visit to Lystra (Acts xiv. 12, 13), where the expression "Jupiter, which was before their city," means that his temple was outside the city.

JUST'US. 1. A surname of Joseph called Barsabas (Acts i. 23).—2. A Christian at Corinth, with whom St. Paul lodged (Acts xviii. 7).—3. A surname of Jesus, a friend of St. Paul (Col. iv. 11).

KABZEE'L, one of the "cities" of the tribe of Judah (Josh. xv. 21), the native place of the great hero Benaiah-ben-Jehoiada (2 Sam. xxiii. 20; 1 Chr. xi. 22). After the captivity it was reinhabited by the Jews, and appears as JEKABZEEL.

KA'DESH, KA'DESH-BARNE'A (Kadesh means *holy*: it is the same word as the Arabic name for Jerusalem, *El-Khuds*). This place, the scene of Miriam's death, was the farthest point which the Israelites reached in

their direct road to Canaan; it was also that whence the spies were sent, and where, on their return, the people broke out into murmuring, upon which their strictly penal term of wandering began (Num. xiii. 3, 26, xiv. 29-33, xx. 1; Deut. ii. 14). It is probable that the term "Kadesh," though applied to signify a "city," yet had also a wider application to a region, in which Kadesh-Meribah certainly, and Kadesh-Barnea probably, indicates a precise spot. In Gen. xiv. 7 Kadesh is identified with En-Mishpat, the "fountain of judgment," and is connected with Tamar or Hazazon Tamar. Precisely thus stands Kadesh-Barnea in the books of Numbers and Joshua (comp. Ezek. xlvii. 19, xlviii. 28; Num. xxxiv. 4; Josh. xv. 3). The name of the place to which the spies returned is "Kadesh" simply, in Num. xiii. 26, and is there closely connected with the "wilderness of Paran;" yet the "wilderness of Zin" stands in near conjunction, as the point whence the "search" of the spies commenced (ver. 21). Again, in Num. xx., we find the people encamped in Kadesh after reaching the wilderness of Zin. Hence it has been supposed that there were two places of the name of Kadesh, one in the wilderness of Paran, and the other in that of Zin; but it is more probable that only one place is meant, for whether these tracts were contiguous, and Kadesh on their common border, or ran into each other, and embraced a common territory, to which the name "Kadesh," in an extended sense, might be given, is comparatively unimportant. Kadesh must be placed in a site near where the mountain of the Amorites descends to the low region of the Arabah and Dead Sea; but its exact locality cannot be ascertained. Dean Stanley would identify it with Petra.

KAD'MIEL, one of the Levites who with his family returned from Babylon with Zerubbabel (Ezr. ii. 40; Neh. vii. 43). He and his house are prominent in history on three occasions (Ezr. iii. 9; Neh. ix. 4, 5, x. 9).

KAD'MONTES, THE, a people named in Gen. xv. 19 only; one of the nations who at that time occupied the land promised to the descendants of Abram. The name is probably a synonym for the BENE-KEDEM—the "children of the East."

KA'NAH. 1. One of the places which formed the landmarks of the boundary of Asher; apparently next to Zidon-rabbah, or "great Zidon" (Josh. xix. 28).—2. The River, a stream falling into the Mediterranean, which formed the division between the territories of Ephraim and Manasseh, the former on the south, the latter on the north (Josh. xvi. 8, xvii. 9).

**KARE'AH**, the father of Johanan and Jonathan, who supported Gedaliah's authority and avenged his murder (Jer. xl. 8, 13, 15, 16, xli. 11, 13, 14, 16, xlii. 1, 8, xliii. 2, 4, 5).

**KAR'KOR**, the place in which Zebah and Zalmunna were again routed by Gideon (Judg. viii. 10), must have been on the east of Jordan.

**KE'DAR**, the second in order of the sons of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), and the name of a great tribe of the Arabs, settled on the north-west of the peninsula and the confines of Palestine. The "glory of Kedar" is recorded by the prophet Isaiah (xxi. 13-17) in the burden upon Arabia; and its importance may also be inferred from the "princes of Kedar" mentioned by Ez. (xxvii. 21), as well as the pastoral character of the tribe. They appear also to have been, like the wandering tribes of the present day, "archers" and "mighty men" (Is. xxi. 17; comp. Ps. cxx. 5). That they also settled in villages or towns, we find from Isaiah (xlii. 11). The tribe seems to have been one of the most conspicuous of all the Ishmaelite tribes, and hence the Rabbins call the Arabians universally by this name.

**KE'DEMAH**, the youngest of the sons of Ishmael (Gen. xxv. 15; 1 Chr. i. 31).

**KE'DEMOTH**, one of the towns in the district east of the Dead Sea allotted to the tribe of Reuben (Josh. xiii. 18); given to the Merarite Levites (Josh. xxi. 37; 1 Chr. vi. 79). It possibly conferred its name on the "wilderness," or uncultivated pasture land, "of Kedemoth" (Num. xxi. 23; Deut. ii. 26, 27, &c.).

**KE'DESH**. 1. In the extreme south of Judah (Josh. xv. 23).—2. A city of Issachar, allotted to the Gershonite Levites (1 Chr. vi. 72). The Kedesh mentioned among the cities whose kings were slain by Joshua (Josh. xii. 22), in company with Megiddo and Jokneam of Carmel, would seem to have been this city of Issachar.—3. **KE'DESH**: also **KE'DESH IN GALILEE**: and once, Judg. iv. 6, **KE'DESH-NAPHTALI**. One of the fortified cities of the tribe of Naphtali, named between Hazor and Edrei (Josh. xix. 37); appointed as a city of refuge, and allotted with its "suburbs" to the Gershonite Levites (xx. 7, xxi. 32; 1 Chr. vi. 76). It was the residence of Barak (Judg. iv. 6), and there he and Deborah assembled the tribes of Zebulun and Naphtali before the conflict, being probably, as its name implies, a "holy place" of great antiquity. It was taken by Tiglath-Pileser in the reign of Pekah (2 K. xv. 29). It is identified with the village *Kades*, which

lies 4 miles to the N.W. of the upper part of the Sea of Merom.

**KED'RON**, properly Kidron. [**KIDRON**.]

**KE'TLAH**, a city of the Shefelah or low-land district of Judah (Josh. xv. 44). Its main interest consists in its connection with David (1 Sam. xxiii. 7-13). It is represented by *Kila*, a site with ruins, on the lower road from *Beit Jibrin* to Hebron.

**KEM'UEL**, son of Nahor by Milcah, and father of Aram (Gen. xxii. 21).

**KE'NAN** = **CAINAN**, the son of Enos (1 Chr. i. 2).

**KE'NAZ**, son of Eliphaz, the son of Esau, was one of the dukes of Edom (Gen. xxxvi. 15, 42; 1 Chr. i. 53).

**KE'NEZITE**, or **KENIZZITE** (Gen. xv. 19), an Edomitish tribe (Num. xxxii. 12; Josh. xiv. 6, 14).

**KE'NITE**, **THE**, and **KE'NITES**, **THE**, a tribe or nation, first mentioned in company with the Kenizzites and Kadmonites (Gen. xv. 19). Their origin is hidden from us. But we may fairly infer that they were a branch of the larger nation of **MIDIAN**—from the fact that Jethro, who in Exodus (see ii. 15, 16, iv. 19, &c.) is represented as dwelling in the land of Midian, and as priest or prince of that nation, is in Judges (i. 16, iv. 11) as distinctly said to have been a Kenite. The important services rendered by the sheikh of the Kenites to Moses during a time of great pressure and difficulty, were rewarded by the latter with a promise of firm friendship between the two peoples. The connexion then commenced lasted as firmly as a connexion could last between a settled people like Israel and one whose tendencies were so ineradicably nomadic as the Kenites. They seem to have accompanied the Hebrews during their wanderings (Num. xxiv. 21, 22; Judg. i. 16; comp. 2 Chr. xxviii. 15). But the wanderings of Israel over, they forsook the neighbourhood of the towns, and betook themselves to freer air—to "the wilderness of Judah, which is to the south of Arad" (Judg. i. 16). But one of the sheikhs of the tribe, Heber by name, had wandered north instead of south (Judg. iv. 11). The most remarkable development of this people is to be found in the sect or family of the **RECHABITES**.

**KE'NIZZITE**. (Gen. xv. 19). [**KENEZITE**.]

**KE'REN-HAP'PUCH**, the youngest of the daughters of Job, born to him during the period of his reviving prosperity (Job xlii. 14).

**KETU'RAH**, the wife whom Abraham "added and took" (A. V. "again took") besides, or after the death of, Sarah (Gen. xxv. 1; 1 Chr. i. 32). Some critics think that Abraham took Keturah after Sarah's

death; but it is more probable that he took her during Sarah's lifetime (comp. Gen. xvii. 17; xviii. 11; Rom. iv. 19; Heb. xi. 12). That she was strictly speaking his wife is also very uncertain. In the record in 1 Chr. i. 32, she is called a "concubine" (comp. Gen. xxv. 5, 6).

**KEY.** The key of a native Oriental lock is a piece of wood, from 7 inches to 2 feet in length, fitted with wires or short nails, which, being inserted laterally into the hollow bolt which serves as a lock, raises other pins within the staple so as to allow the bolt to be drawn back. But it is not difficult to open a lock of this kind even without a key, viz. with the finger dipped in paste or other adhesive substance. The passage Cant. v. 4, 5, is thus probably explained.

**KEZI'A**, the second of the daughters of Job, born to him after his recovery (Job xlii. 14).

**KEZI'Z**, of Benjamin (Josh. xviii. 21) and the eastern border of the tribe.

**KIB'ROTH-HATTA'AVAH**, Num. xi. 34; marg. "the graves of lust" (comp. xxxiii. 17). From there being no change of spot mentioned between it and Taberah in xi. 3, it is probably, like the latter, about three days' journey from Sinai (x. 33), and near the sea (xi. 22, 31). If *Hûdherâ* be Hazeroth, then "the graves of lust" may be perhaps within a day's journey thence in the direction of Sinai.

**KID.** [GOAT.]

**KID'RON** (or **KED'RON**), **THE BROOK**, a torrent or valley—not a "brook," as in the A. V.—close to Jerusalem. It lay between the city and the Mount of Olives, and was crossed by David in his flight (2 Sam. xv. 23, comp. 30), and by our Lord on His way to Gethsemane (John xviii. 1; comp. Mark xiv. 26; Luke xxii. 39). Its connexion with these two occurrences is alone sufficient to leave no doubt that the Kidron is the deep ravine on the east of Jerusalem, now commonly known as the "Valley of Jehoshaphat." [Map, p. 249.] The distinguishing peculiarity of the Kidron valley—that in respect to which it is most frequently mentioned in the O. T.—is the impurity which appears to have been ascribed to it. In the time of Josiah it was the common cemetery of the city (2 K. xxiii. 6; comp. Jer. xxvi. 23, "graves of the common people"). At present it is the favourite resting-place of Moslems and Jews, the former on the west, the latter on the east of the valley. The channel of the valley of Jehoshaphat is nothing more than the dry bed of a wintry torrent, bearing marks of being occasionally swept over by a large volume of water.

**KING**, the name of the Supreme Ruler of the Hebrews during a period of about 500 years previous to the destruction of Jerusalem, B.C. 586. The immediate occasion of the substitution of a regal form of government for that of Judges, seems to have been the siege of Jabesh-Gilead by Nahash, king of the Ammonites (1 Sam. xi. 1, xii. 12), and the refusal to allow the inhabitants of that city to capitulate, except on humiliating and cruel conditions (1 Sam. xi. 2, 4-6). The conviction seems to have forced itself on the Israelites that they could not resist their formidable neighbour unless they placed themselves under the sway of a king, like surrounding nations. Concurrently with this conviction, disgust had been excited by the corrupt administration of justice under the sons of Samuel, and a radical change was desired by them in this respect also (1 Sam. viii. 3-5). Accordingly the original idea of a Hebrew king was twofold: first, that he should lead the people to battle in time of war; and, 2ndly, that he should execute judgment and justice to them in war and in peace (1 Sam. viii. 20). In both respects the desired end was attained. To form a correct idea of a Hebrew king, we must abstract ourselves from the notions of modern Europe, and realise the position of Oriental sovereigns. Besides being commander-in-chief of the army, supreme judge, and absolute master, as it were, of the lives of his subjects, the king exercised the power of imposing taxes on them, and of exacting from them personal service and labour. And the degree to which the exaction of personal labour might be carried on a special occasion is illustrated by King Solomon's requirements for building the temple. In addition to these earthly powers, the King of Israel had a more awful claim to respect and obedience. He was the vicegerent of Jehovah (1 Sam. x. 1, xvi. 13), and as it were His son, if just and holy (2 Sam. vii. 14; Ps. lxxxix. 26, 27, ii. 6, 7). He had been set apart as a consecrated ruler. Upon his head had been poured the holy anointing oil, which had hitherto been reserved exclusively for the priests of Jehovah. He had become, in fact, emphatically "the Lord's Anointed." A ruler in whom so much authority, human and divine, was embodied, was naturally distinguished by outward honours and luxuries. He had a court of Oriental magnificence. When the power of the kingdom was at its height, he sat on a throne of ivory, covered with pure gold, at the feet of which were two figures of lions. The king was dressed in royal robes (1 K. xxii. 10; 2 Chr. xviii. 9); his insignia were, a crown or diadem of pure gold, or perhaps

radiant with precious gems (2 Sam. i. 10, xii. 30; 2 K. xi. 12; Ps. xxi. 3), and a royal sceptre. Those who approached him did him obeisance, bowing down and touching the ground with their foreheads (1 Sam. xxiv. 8; 2 Sam. xix. 24); and this was done even by a king's wife, the mother of Solomon (1 K. i. 16). Their officers and subjects called themselves his servants or slaves, though they do not seem habitually to have given way to such extravagant salutations as in the Chaldean and Persian courts (1 Sam. xvii. 32, 34, 36, xx. 8; 2 Sam. vi. 20; Dan. ii. 4). As in the East to this day, a kiss was a sign of respect and homage (1 Sam. x. 1, perhaps Ps. ii. 12). He lived in a splendid palace, with porches and columns (1 K. vii. 2-7). All his drinking vessels were of gold (1 K. x. 21). He had a large harem, which in the time of Solomon must have been the source of enormous expense. As is invariably the case in the great eastern monarchies at present, his harem was guarded by eunuchs; translated "officers" in the A. V. for the most part (1 Sam. viii. 15; 2 K. xxiv. 12, 15; 1 K. xxii. 9; 2 K. viii. 6, ix. 32, 33, xx. 18, xxiii. 11; Jer. xxxviii. 7). The law of succession to the throne is somewhat obscure, but it seems most probable that the king during his lifetime named his successor. This was certainly the case with David (1 K. i. 30, ii. 22); and with Rehoboam (2 Chr. xi. 21, 22). At the same time, if no partiality for a favourite wife or son intervened, there would always be a natural bias of affection in favour of the eldest son.

**KINGS, FIRST AND SECOND BOOKS OF**, originally only one book in the Hebrew Canon, form in the LXX. and the Vulgate the third and fourth books of *Kings* (the books of Samuel being the first and second). It must also be remembered that the division between the books of Kings and Samuel is equally artificial, and that in point of fact the historical books commencing with Judges and ending with 2 Kings present the appearance of one work, giving a continuous history of Israel from the time of Joshua to the death of Jehoiachin. The Books of Kings contain the history from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of an event that occurred after an interval of twenty-six years, viz. the liberation of Jehoiachin from his prison at Babylon, and a still further extension to Jehoiachin's death, the time of which is not known, but which was probably not long after his liberation. The history therefore comprehends the whole time of the Israelitish monarchy, exclusive of the reigns

of Saul and David. As regards the authorship of the books, but little difficulty presents itself. The Jewish tradition, which ascribes them to Jeremiah, is borne out by the strongest internal evidence, in addition to that of the language. The last chapter, especially as compared with the last chapter of the Chronicles, bears distinct traces of having been written by one who did not go into captivity, but remained in Judaea after the destruction of the Temple. This suits Jeremiah. The events singled out for mention in the concise narrative are precisely those of which he had personal knowledge, and in which he took special interest. The writer in Kings has nothing more to tell us concerning the Jews or Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who we know was carried down into Egypt with the fugitives. In fact, the date of the writing and the position of the writer seem as clearly marked by the termination of the narrative at v. 26, as in the case of the Acts of the Apostles. But though the general unity and continuity of plan lead us to assign the whole history in a certain sense to one author, yet it must be borne in mind that the authorship of those parts of the history of which Jeremiah was not an eye-witness—that is, of all before the reign of Josiah—would have consisted merely in selecting, arranging, inserting the connecting phrases, and, when necessary, slightly modernising the old histories which had been drawn up by contemporary prophets through the whole period of time. (See *e.g.* 1 K. xiii. 32.) For, as regards the sources of information, it may truly be said that we have the narrative of contemporary writers throughout. There was a regular series of state-annals both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the books of Kings, or at least to the end of the reign of Jehoiaakim (2 K. xxiv. 5). These annals are constantly cited by name as "the Book of the Acts of Solomon" (1 K. xi. 41); and after Solomon, "the Book of the Chronicles of the Kings of Judah, or, Israel" (*e.g.* 1 K. xiv. 29, xv. 7, xvi. 5, 14, 20; 2 K. x. 34, xxiv. 5, &c.); and it is manifest that the author of Kings had them both before him, while he drew up his history, in which the reigns of the two kingdoms are harmonized, and these annals constantly appealed to. But, in addition to these national annals, there were also extant, at the time that the Books of Kings were compiled, separate works of the several prophets who had lived in Judah and Israel. Thus the acts of Uzziah, written by Isaiah, were very likely identical with the history

of his reign in the national chronicles; and part of the history of Hezekiah we know is identical in the chronicles and in the prophet. The chapter in Jeremiah relating to the destruction of the Temple (lii.) is identical with that in 2 K. xxiv., xxv.—*Relation of the Books of Kings to those of Chronicles.*—It is manifest, and is universally admitted, that the former is by far the older work. The language, which is quite free from the Persicisms of the Chronicles and their late orthography, clearly points out its relative superiority in regard to age. Its subject also, embracing the kingdom of Israel as well as Judah, is another indication of its composition before the kingdom of Israel was forgotten, and before the Jewish enmity to Samaria, which is apparent in such passages as 2 Chr. xx. 37, xxv., and in those chapters of Ezra (i.-vi.) which belong to Chronicles, was brought to maturity. While the Books of Chronicles therefore were written especially for the Jews after their return from Babylon, the Book of Kings was written for the whole of Israel, before their common national existence was hopelessly quenched. Another comparison of considerable interest between the two histories may be drawn in respect to the main design, that design having a marked relation both to the individual station of the supposed writers, and the peculiar circumstances of their country at the time of their writing. Jeremiah was himself a prophet. He lived while the prophetic office was in full vigour, in his own person, in Ezekiel, and Daniel, and many others, both true and false. Accordingly, we find in the Books of Kings great prominence given to the prophetic office. Ezra, on the contrary, was only a priest. In his days the prophetic office had wholly fallen into abeyance. That evidence of the Jews being the people of God, which consisted in the presence of prophets among them, was no more. But to the men of his generation, the distinctive mark of the continuance of God's favour to their race was the rebuilding of the Temple at Jerusalem, the restoration of the daily sacrifice and the Levitical worship, and the wonderful and providential renewal of the Mosaic institutions. The chief instrument, too, for preserving the Jewish remnant from absorption into the mass of Heathenism, and for maintaining their national life till the coming of Messiah, was the maintenance of the Temple, its ministers, and its services. Hence we see at once that the chief care of a good and enlightened Jew of the age of Ezra—and all the more if he were himself a priest—would naturally be to enhance the value of the Levitical ritual, and

the dignity of the Levitical caste. And in compiling a history of the past glories of his race, he would as naturally select such passages as especially bore upon the sanctity of the priestly office, and showed the deep concern taken by their ancestors in all that related to the honour of God's House, and the support of his ministering servants. Hence the Levitical character of the Books of Chronicles, and the presence of several detailed narratives not found in the Books of Kings, and the more frequent reference to the Mosaic institutions, may most naturally and simply be accounted for, without resorting to the absurd hypothesis that the ceremonial law was an invention subsequent to the Captivity. (2 Chr. xxix., xxx., xxxi., compared with 2 K. xviii. is perhaps as good a specimen as can be selected of the distinctive spirit of the Chronicles. See also 2 Chr. xxvi. 16-21, compared with 2 K. xv. 5; 2 Chr. xi. 13-17, xiii. 9-20, xv. 1-15, xxiii. 2-8, compare with 2 K. xi. 5-9, and vers. 18, 19, compare with ver. 18, and many other passages.) Moreover, upon the principle that the sacred writers were influenced by natural feelings in their selection of their materials, it seems most appropriate that while the prophetic writer in Kings deals very fully with the kingdom of Israel, in which the prophets were much more illustrious than in Judah, the Levitical writer, on the contrary, should concentrate all his thoughts round Jerusalem, where alone the Levitical caste had all its power and functions, and should dwell upon all the instances preserved in existing monuments of the deeds and even the minutest ministrations of the priests and Levites, as well as of their faithfulness and sufferings in the cause of truth. From the comparison of parallel narratives in the two books, it appears that the results are precisely what would naturally arise from the circumstances of the case. The writer of the Chronicles, having the Books of Kings before him, made those books to a great extent the basis of his own. But also having his own personal views, predilections, and motives in writing, composing for a different age, and for people under very different circumstances; and, moreover, having before him the original authorities from which the Books of Kings were compiled, as well as some others, he naturally rearranged the older narrative as suited his purpose and his taste. He gave in full passages which the other had abridged, inserted what had been wholly omitted, omitted some things which the other had inserted, including nearly everything relating to the kingdom of Israel, and showed the colour of his own mind, not only in the na-

ture of the passages which he selected from the ancient documents, but in the reflections which he frequently adds upon the events which he relates, and possibly also in the turn given to some of the speeches which he records.

KIR-HARA'SETH (2 K. iii. 25). KIR-HA'RESH (Is. xvi. 11). KIR-HARE'SETH (Is. xvi. 7). KIR-HE'RES (Jer. xlviii. 31, 36). These four names are all applied to one place, probably KIR-MOAB.

KIR'IAH, apparently an ancient or archaic word, meaning a city or town. It may be compared to the word "burg" or "bury" in our own language. Closely related to Kiriah is Kereth, apparently a Phoenician form, which occurs occasionally (Job xxix. 7; Prov. viii. 3). This is familiar to us in the Latin garb of *Carthago*, and in the Parthian and Armenian names *Cirta*, *Tigrano-Certa*. As a proper name it appears in the Bible under the forms of Kerioth, Kartah, Kartan; besides those immediately following.

KIRIATHA'IM. [KIRJATHAIM.]

KIR'IOTH, a place in Moab, the palaces of which were threatened by Amos with destruction by fire (Am. ii. 2); unless indeed the word means simply "the cities"—which is probably the case also in Jer. xlviii. 4.

KIR'JATH, the last of the cities enumerated as belonging to the tribe of Benjamin (Josh. xviii. 28), probably identical with the better known place KIRJATH-JEARIM.

KIRJATHA'IM.—1. On the east of the Jordan, one of the places which were taken possession of and rebuilt by the Reubenites, and had fresh names conferred on them (Num. xxxii. 37, and see 38), the first and last of which are known with some tolerable degree of certainty (Josh. xii. 19). It existed in the time of Jeremiah (xlviii. 1, 23) and Ezekiel (xxv. 9)—in these three passages the A. V. gives the name KIRIATHAIM. By Eusebius it appears to have been well known. He describes it as a village entirely of Christians, 10 miles west of Medeba, "close to the Baris."—2. A town in Naphtali not mentioned in the original lists of the possession allotted to the tribe (see Josh. xix. 32-39), but inserted in the list of cities given to the Gershonite Levites, in 1 Chr. (vi. 76), in place of KARTAN in the parallel catalogue, Kartan being probably only a contraction thereof.

KIR'JATH-AR'BA, an early name of the city which after the conquest is generally known as HEBRON (Josh. xiv. 15; Judg. i. 10). The identity of Kirjath-Arba with Hebron is constantly asserted (Gen. xxiii. 2, xxxv. 27; Josh. xiv. 15, xv. 13, 54, xx. 7, xxi. 11).

KIR'JATH-A'RIM, an abbreviated form of the name KIRJATH-JEARIM, which occurs only in Ezr. ii. 25.

KIR'JATH-BA'AL. [KIRJATH-JEARIM.]

KIR'JATH-HU'ZOTH, a place to which Balak accompanied Balaam immediately after his arrival in Moab (Num. xxii. 39).

KIR'JATH-JE'ARIM, first mentioned as one of the four cities of the Gibeonites (Josh. ix. 17): it next occurs as one of the landmarks of the northern boundary of Judah (xv. 9) and as the point at which the western and southern boundaries of Benjamin coincided (xviii. 14, 15); and in the two last passages we find that it bore another, perhaps earlier, name—that of the great Canaanite deity Baal, namely BAALAH and KIRJATH-BAAL. It is reckoned among the towns of Judah (xv. 60). It is included in the genealogies of Judah (1 Chr. ii. 50, 52) as founded by, or descended from, SHOBAI, the son of Caleb-ben-Hur. "Behind Kirjath-jearim" the band of Danites pitched their camp before their expedition to Mount Ephraim and Laish, leaving their name attached to the spot for long after (Judg. xviii. 12). [MAHANEH-DAN.] Hitherto beyond the early sanctity implied in its bearing the name of BAAL, there is nothing remarkable in Kirjath-jearim. It was no doubt this reputation for sanctity which made the people of Bethshemesh appeal to its inhabitants to relieve them of the Ark of Jehovah, which was bringing such calamities on their untutored inexperience (1 Sam. vi. 20, 21). In this high place the ark remained for twenty years (vii. 2). At the close of that time Kirjath-jearim lost its sacred treasure, on its removal by David to the house of Obed-edom the Gittite (1 Chr. xiii. 5, 6; 2 Chr. i. 4; 2 Sam. vi. 2, &c.). To Eusebius and Jerome it appears to have been well known. They describe it as a village at the ninth mile between Jerusalem and Diospolis (Lydda). These requirements are exactly fulfilled in the modern village of *Kuriet-el-Enab*—now usually known as *Abū Gosh*, from the robber-chief whose headquarters it was—on the road from Jaffa to Jerusalem.

KIR'JATH-SAN'NAH. [DEBIR.]

KIR'JATH-SE'PHER. (Judg. i. 11, 12.) [DEBIR.]

KIR OF MOAB, one of the two chief strongholds of Moab, the other being AR or MOAB. The name occurs only in Is. xv. 1, though the place is probably referred to under the names of KIR-HERES, KIR-HARASETH, &c. It is almost identical with the name *Kerah*, by which the site of an important city in a high and very strong position at the S.E. of the Dead Sea is known at this day. Its



situation is truly remarkable. It is built upon the top of a steep hill, surrounded on all sides by a deep and narrow valley, which again is completely inclosed by mountains rising higher than the town, and overlooking it on all sides.

**KISH.** 1. The father of Saul; a Benjamite of the family of Matri, according to 1 Sam. x. 21, though descended from Becher according to 1 Chr. vii. 8, compared with 1 Sam. ix. 1.—2. Son of Jehiel, and uncle to the preceding (1 Chr. ix. 36).—3. A Benjamite, great grandfather of Mordecai (Esth. ii. 5).—4. A Merarite, of the house of Mahli, of the tribe of Levi. His sons married the daughters of his brother Eleazar (1 Chr. xxiii. 21, 22, xxiv. 28, 29), apparently about the time of King Saul, or early in the reign of David, since Jeduthun the singer was the son of Kish (1 Chr. vi. 44, compared with 2 Chr. xxix. 12).

**KISH'ION**, one of the towns on the boundary of the tribe of Issachar (Josh. xix. 20), which with its suburbs was allotted to the Gershonite Levites (xxi. 28; A. V. KISHON).

**KI'SHON**, THE RIVER, a torrent or winter stream of central Palestine, the scene of two of the grandest achievements of Israelite history—the defeat of Sisera (Judg. iv.), and the destruction of the prophets of Baal by Elijah (1 K. xviii. 40). The *Nahr Mukäta*, the modern representative of the Kishon, is the drain by which the waters of the plain of Esdraelon, and of the mountains which enclose that plain, find their way to the Mediterranean. Like most of the so-called “rivers” of Palestine, the perennial stream forms but a small part of the Kishon. During the greater part of the year its upper portion is dry, and the stream confined to a few miles next the sea. The part of the Kishon at which the prophets of Baal were slaughtered by Elijah was doubtless close below the spot on Carmel where the sacrifice had taken place.

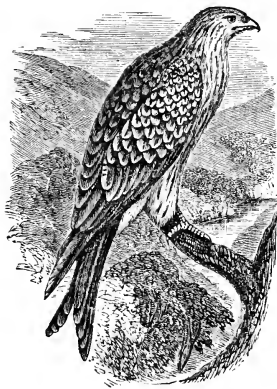
**KI'SON**, an inaccurate mode of representing the name KISHON (Ps. lxxxiii. 9).

**KISS.** Kissing the lips by way of affectionate salutation was customary amongst near relatives of both sexes, both in Patriarchal and in later times (Gen. xxix. 11; Cant. viii. 1). Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East, and can hardly be said to be extinct even in Europe. In the Christian Church the kiss of charity was practised not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood (Rom. xvi. 16; 1

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Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14). The written decrees of a sovereign are kissed in token of respect; even the ground is sometimes kissed by Orientals in the fulness of their submission (Gen. xli. 40; 1 Sam. xxiv. 8; Ps. lxxii. 9; &c.). Kissing is spoken of in Scripture as a mark of respect or adoration to idols (1 K. xix. 18; Hos. xiii. 2).

**KITE** (Heb. *ayyâh*). The Hebrew word thus rendered occurs in three passages, Lev. xi. 14, Deut. xiv. 13, and Job xxviii. 7: in the two former it is translated “kite” in the A. V., in the latter “vulture.” It is enumerated among the twenty names of birds mentioned in Deut. xiv. (belonging for the most part to the order *Raptores*), which were considered unclean by the Mosaic Law, and forbidden to be used as food by the Israelites. The allusion in Job alone affords a clue to its identification. The deep mines in the recesses of the mountains from which the labour of man extracts the treasures of the earth are there described as “a track which the bird of prey hath not known, nor hath the eye of the *ayyâh* looked upon it.” The *ayyâh* may possibly be the “kite,” but there is no certainty on the subject.



Kite.

**KIT'RON**, one of the towns from which Zebulun did not expel the Canaanites (Judg. i. 30). In the Talmud it is identified with “Zippori,” i.e. Sepphoris, now *Seffurieh*.

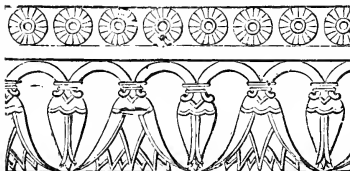
**KIT'TIM.** Twice written in the A. V. for **CHITTIM** (Gen. x. 4; 1 Chr. i. 7).

**KNEADING-TROUGHS.** [BREAD.]

**KNOP.** A word employed in the A. V. to translate two terms, which refer to some

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architectural or ornamental object, but which have nothing in common. 1. *Caphtor*. This occurs in the description of the candlestick of the sacred tent in Ex. xxv. 31-36, and xxxvii. 17-22. 2. The second term, *Peka'im*, is found only in 1 K. vi. 18, and vii. 24. The word no doubt signifies some globular thing resembling a small gourd, or an egg, though as to the character of the ornament we are quite in the dark. The following woodcut of a portion of a richly ornamented door-step or slab from Kouyunjik, probably represents something approximating to the "knop and the flower" of Solomon's Temple.



Border of a Slab from Kouyunjik.

KO'HATH, second of the three sons of Levi, from whom the three principal divisions of the Levites derived their origin and their name (Gen. xlv. 11; Exod. vi. 16, 18; Num. iii. 17; 2 Chr. xxxiv. 12, &c.). Kohath was the father of Amram, and he of Moses and Aaron. From him, therefore, were descended all the priests; and hence those of the Kohathites who were not priests were of the highest rank of the Levites, though not the sons of Levi's first-born. In the journeyings of the Tabernacle the sons of Kohath had charge of the most holy portions of the vessels (Num. iv.). It appears from Ex. vi. 18-22, compared with 1 Chr. xxiii. 12, xxvi. 23-32, that there were four families of sons of Kohath—Amramites, Izharites, Hebronites, and Uzzielites. Of the personal history of Kohath we know nothing, except that he came down to Egypt with Levi and Jacob (Gen. xlv. 11), that his sister was Jochebed (Ex. vi. 20), and that he lived to the age of 133 years (Ex. vi. 18).

KO'RAH. 1. Third son of Esau by Aholibamah (Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35). He was born in Canaan before Esau migrated to Mount Seir (xxxvi. 5-9), and was one of the "dukes" of Edom.—2. Another Edomitic duke of this name, sprung from Eliphaz, Esau's son by Adah (Gen. xxxvi. 16).—3. Son of Izhar, the son of Kohath, the son of Levi. He was leader of the famous rebellion against his cousins Moses and Aaron in the wilderness, for which he paid the penalty of perishing with his followers by an earthquake

and flames of fire (Num. xvi. xxvi. 9-11). The particular grievance which rankled in the mind of Korah and his company was their exclusion from the office of the priesthood, and their being confined—those among them who were Levites—to the inferior service of the tabernacle. Korah's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Korah were not involved in the destruction of their father (Num. xxvi. 11). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From ver. 27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. He himself was doubtless with the 250 men who bare censers nearer the tabernacle (ver. 19), and perished with them by the "fire from Jehovah" which accompanied the earthquake. In the N. T. (Jude 11) Korah is coupled with Cain and Balaam.

KORAHITE (1 Chr. ix. 19, 31), KOR'HITE, or KOR'ATHITE, that portion of the Kohathites who were descended from Korah, and are frequently styled by the synonymous phrase Sons of Korah. They were an important branch of the singers (2 Chr. xx. 19). Hence we find eleven Psalms (or twelve, if Ps. 43 is included under the same title as Ps. 42) dedicated or assigned to the sons of Korah, viz. Ps. 42, 44-49, 84, 85, 87, 88.

L A'BAN, son of Bethuel, brother of Rebekah, and father of Leah and Rachel. The elder branch of the family remained at Haran when Abraham removed to the land of Canaan, and it is there that we first meet with Laban, as taking the leading part in the betrothal of his sister Rebekah to her cousin Isaac (Gen. xxiv. 10, 29-60, xxvii. 43, xxix. 4). The next time Laban appears in the sacred narrative it is as the host of his nephew Jacob at Haran (Gen. xxix. 13, 14). The subsequent transactions by which he secured the valuable services of his nephew are related under JACOB.

LACEDEMO'NIANS, the inhabitants of Sparta or Lacedaemon, with whom the Jews claimed kindred (1 Macc. xii. 2, 5, 6, 20, 21; xiv. 20, 23; xv. 23; 2 Macc. v. 9).

LA'CHISH, a city of the Amorites, the king of which joined with four others, at the invitation of Adonizedek king of Jerusalem, to chastise the Gibeonites for their league with Israel (Josh. x. 3, 5). They were

routed by Joshua at Bethhoron, and the king of Lachish fell a victim with the others under the trees at Makkedah (ver. 26). The destruction of the town shortly followed the death of the king (ver. 31-33). In the special statement that the attack lasted two days, in contradistinction to the other cities which were taken in one (see ver. 35), we gain our first glimpse of that strength of position for which Lachish was afterwards remarkable. Lachish was one of the cities fortified and garrisoned by Rehoboam after the revolt of the northern kingdom (2 Chr. xi. 9). It was chosen as a refuge by Amaziah from the conspirators who threatened him in Jerusalem, and to whom he at last fell a victim at Lachish (2 K. xiv. 19; 2 Chr. xxv. 27). In the reign of Hezekiah, it was one of the cities taken by Sennacherib when on his way from Phœnicia to Egypt. This siege is considered by Layard and Hincks to be depicted on the slabs found by the former in one of the chambers of the palace at Kouyunjik. But though the Assyrian records appear to assert the capture of Lachish, no statement is to be found either in the Bible or Josephus that it was taken. After the return from captivity, Lachish with its surrounding "fields" was re-occupied by the Jews (Neh. xi. 30). By Eusebius and Jerome, in the *Onomasticon*, Lachish is mentioned as "7 miles from Eleutheropolis, towards Daroma," i.e. towards the south.

**LAHA'I-RO'I, THE WELL.** In this form is given in the A. V. of Gen. xxiv. 62, and xxv. 11, the name of the famous well of Hagar's relief, in the oasis of verdure round which Isaac afterwards resided.

**LA'ISH**, the city which was taken by the Danites, and under its new name of **DAN** became famous as the northern limit of the nation (Judg. xviii. 7, 14, 27, 29). [**DAN.**] In the A. V. Laish is again mentioned in the account of Sennacherib's march on Jerusalem (Is. x. 30). This Laish is probably the small village, Laishah, lying between Gallim and Anathoth, and of which hitherto no traces have been found.

**LA'ISH**, father of Phaltiel, to whom Saul had given Michal, David's wife (1 Sam. xxv. 44; 2 Sam. iii. 15).

**LAKES.** [**PALESTINE.**]

**LA'KUM**, properly **LAKKUM**, one of the places which formed the landmarks of the boundary of Naphtali (Josh. xix. 33).

**LAMBS** formed an important part of almost every sacrifice (Ex. xxix. 38-41; Num. xxviii. 9, 11, xxix. 2, 13-40, &c.). On the Paschal Lamb see **PASSOVER**.

**LA'MECH**, properly Lamech.—1. The fifth lineal descendant from Cain (Gen. iv. 18-24).

He is the only one except Enoch, of the posterity of Cain, whose history is related with some detail. His two wives, Adah and Zillah, and his daughter Naamah, are, with Eve, the only antediluvian women whose names are mentioned by Moses. His three sons—**JABAL**, **JUBAL**, and **TUBAL-CAIN**, are celebrated in Scripture as authors of useful inventions. The remarkable poem which Lamech uttered has not yet been explained quite satisfactorily. It may be rendered:—

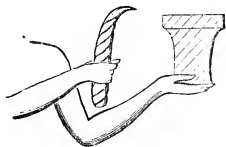
Adah and Zillah! hear my voice,  
Ye wives of Lamech! give ear unto my speech,  
For a man had I slain for smiting me,  
And a youth for wounding me:  
Surely sevenfold shall Cain be avenged,  
But Lamech seventy and seven.

It may perhaps be regarded as Lamech's song of exultation on the invention of the sword by his son Tubal-cain, in the possession of which he foresaw a great advantage to himself and his family over any enemies.—2. The father of Noah (Gen. v. 29).

**LAMENTATIONS OF JEREMIAH.** The Hebrew title of this Book, *Écah*, is taken, like those of the five Books of Moses, from the Hebrew word with which it opens. It contains the utterance of Jeremiah's sorrow upon the capture of Jerusalem and the destruction of the Temple. It consists of five chapters, each of which, however, is a separate poem, complete in itself, and having a distinct subject, but brought at the same time under a plan which includes them all. The book has supplied thousands with the fullest utterance for their sorrows in the critical periods of national or individual suffering. We may well believe that it soothed the weary years of the Babylonian exile. On the ninth day of the month of Ab (July-August), the Lamentations of Jeremiah were read, year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered. It enters largely into the order of the Latin Church for the services of Passion-week.

**LAMP.** 1. That part of the golden candlestick belonging to the Tabernacle which bore the light; also of each of the ten candlesticks placed by Solomon in the Temple before the Holy of Holies (Ex. xxv. 37; 1 K. vii. 49; 2 Chr. iv. 20, xiii. 11; Zech. iv. 2). The lamps were lighted every evening, and cleansed every morning (Ex. xxx. 7, 8). 2. A torch or flambeau, such as was carried by the soldiers of Gideon (Judg. vii. 16, 20; comp. xv. 4). The use of lamps fed with oil in marriage processions is alluded to in the parable of the ten virgins (Matt. xxv. 1). Modern Egyptian lamps consist of small glass vessels with a tube at the bottom containing a cotton-wick twisted round a piece of straw.

For night-travelling, a lantern composed of waxed cloth strained over a sort of cylinder of wire-rings, and a top and bottom of perforated copper. This would, in form at least, answer to the lamps within pitchers of Gideon.



Egyptian Lamp.

LANCET. This word is found in 1 K. xviii. 28 only. The Hebrew term is *Romach*, which is elsewhere rendered, and appears to mean a javelin, or light spear. In the original edition of the A. V. (1611) the word is "lancers."

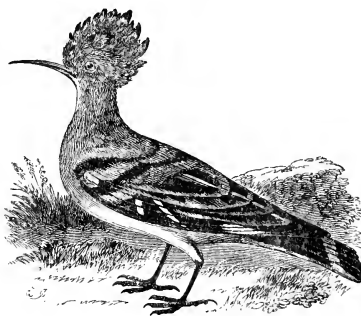
LANGUAGE. [TONGUES, CONFUSION OF.]

LAODICEA, a town in the Roman province of ASIA, situated in the valley of the Maeander, on a small river called the Lycus, with COLOSSAE and HIERAPOLIS a few miles distant to the west. Built, or rather rebuilt, by one of the Seleucid monarchs, and named in honour of his wife, Laodicea became under the Roman government a place of some importance. Its trade was considerable: it lay on the line of a great road; and it was the seat of a *conventus*. From Rev. iii. 17, we should gather it was a place of great wealth. It was soon after this occurrence that Christianity was introduced into Laodicea, not, however, as it would seem, through the direct agency of St. Paul. We have good reason for believing that when, in writing from Rome to the Christians of Colossae, he sent a greeting to those of Laodicea, he had not personally visited either place. But the preaching of the Gospel at Ephesus (Acts xviii. 19-xix. 41) must inevitably have resulted in the formation of churches in the neighbouring cities, especially where Jews were settled: and there were Jews in Laodicea. In subsequent times it became a Christian city of eminence, the see of a bishop, and a meeting-place of councils. The Mohammedan invaders destroyed it; and it is now a scene of utter desolation: but the extensive ruins near *Denishu* justify all that we read of Laodicea in Greek and Roman writers. One Biblical subject of interest is connected with Laodicea. From Col. iv. 16 it appears that St. Paul wrote a letter to this place when he wrote the letter to Colossae. The question arises

whether we can give any account of this Laodicean epistle. Wieseler's theory is that the Epistle to Philemon is meant. Another view maintained by Paley and others, is that the Epistle to the Ephesians is intended. Ussher's view is that this last epistle was a circular letter sent to Laodicea among other places. The apocryphal *Epistola ad Laodicensis* is a late and clumsy forgery.

LAP'IDOTH, the husband of Deborah the prophetess (Judg. iv. 4).

LAPWING (Heb. *duci'phath*) occurs only in Lev. xi. 19, and in the parallel passage of Deut. xiv. 18, amongst the list of those birds which were forbidden by the law of Moses to be eaten by the Israelites. Commentators generally agree that the *Hoopoe* is the bird intended. The hoopoe is not now eaten except occasionally in those countries where it is abundantly found—Egypt, France, Spain, &c., &c. The hoopoe is an occasional visitor to this country, arriving for the most part in the autumn. Its crest is very elegant, the long feathers forming it are each of them tipped with black.

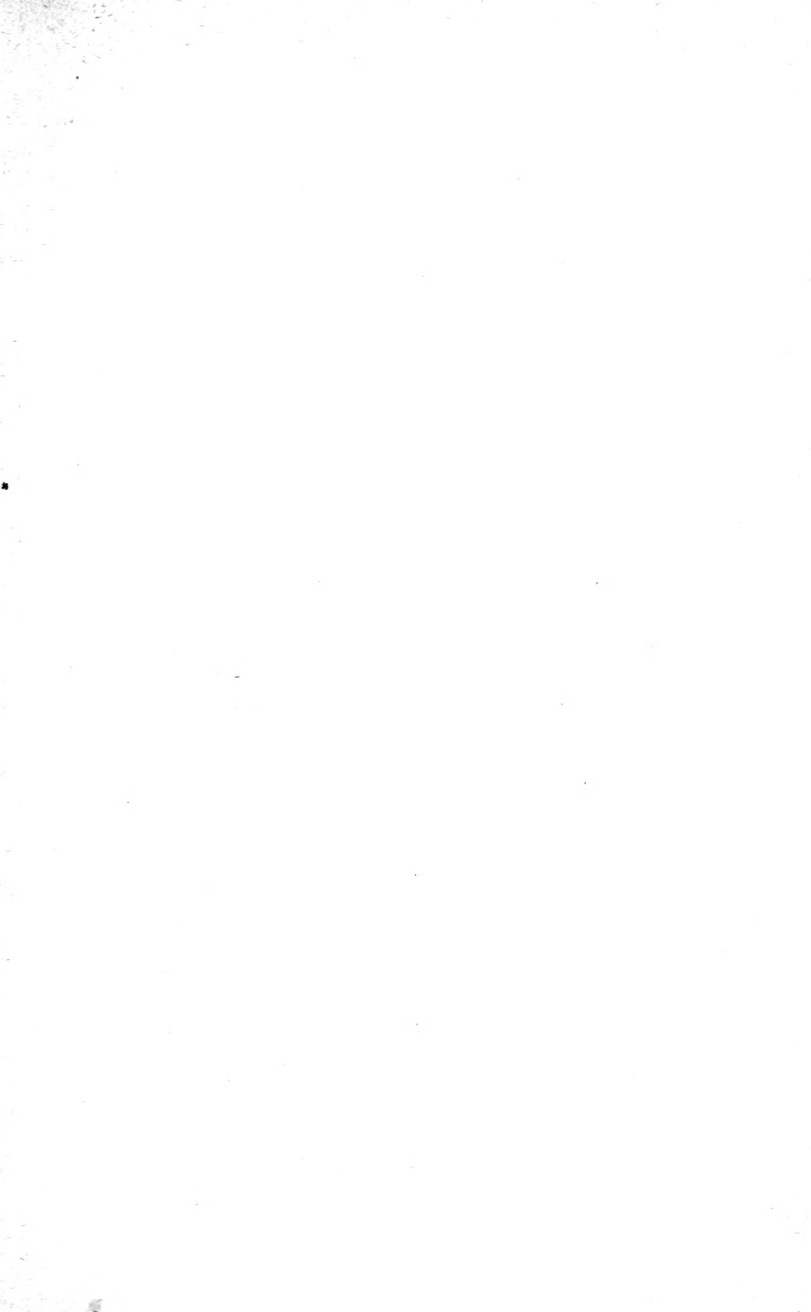


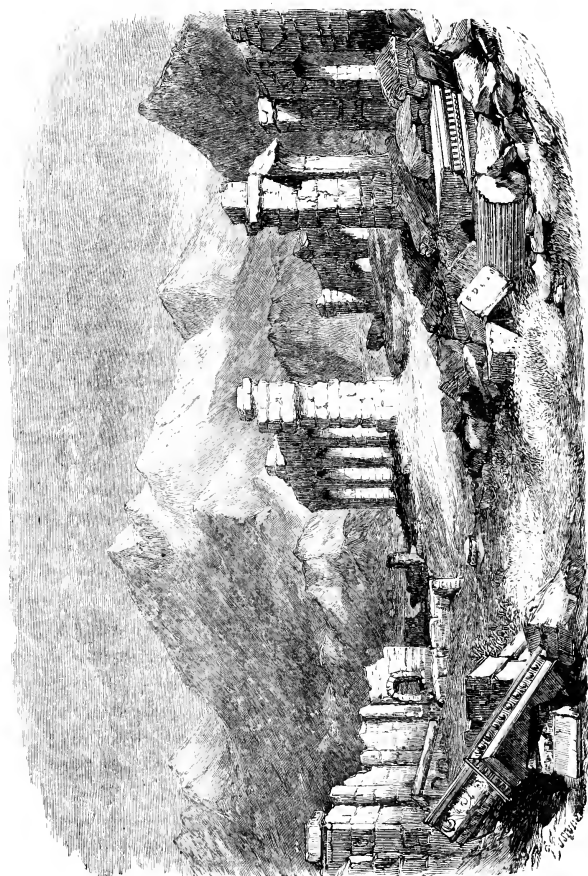
The Hoopoe (*Upupa Epops*.)

LASEA (Acts xxvii. 8), a city of Crete, the ruins of which were discovered in 1856, a few miles to the eastward of Fair Havens.

LA'SHA, a place noticed in Gen. x. 19 as marking the limit of the country of the Canaanites. It lay somewhere in the south-east of Palestine. Jerome and other writers identify it with Callirhoë, a spot famous for hot springs near the eastern shore of the Dead Sea.

LATCHET, the thong or fastening by which the sandal was attached to the foot. It occurs in the proverbial expression in Gen. xiv. 23, and is there used to denote something trivial or worthless. Another semi-proverbial expression in Luke iii. 16 points to





LAODICEA.

*To face p. 293.*

the fact that the office of bearing and unfastening the shoes of great personages fell to the meanest slaves.

LATIN, the language spoken by the Romans, is mentioned only in John xix. 20, and Luke xxiii. 38.

LATTICE. The rendering in A. V. of three Hebrew words. 1. *Eshnâb*, which occurs but twice, Judg. v. 28, and Prov. vii. 6, and in the latter passage is translated "casement" in the A. V. In both instances it stands in parallelism with "window." 2. *Khâraccîm* (Cant. ii. 9), is apparently synonymous with the preceding, though a word of later date. 3. *Sebâcâh*, is simply "a network" placed before a window or balcony. Perhaps the network through which Ahaziah fell and received his mortal injury was on the parapet of his palace (2 K. i. 2).

LAVER. 1. In the Tabernacle, a vessel of brass containing water for the priests to wash their hands and feet before offering sacrifice. It stood in the court between the altar and the door of the Tabernacle (Ex. xxx. 19, 21). It rested on a basis, *i. e.* a foot, though by some explained to be a cover of copper or brass, which, as well as the laver itself, was made from the mirrors of the women who assembled at the door of the Tabernacle-court (Ex. xxxviii. 8). The form of the laver is not specified, but may be assumed to have been circular. Like the other vessels belonging to the Tabernacle, it was, together with its "foot," consecrated with oil (Lev. viii. 10, 11). 2. In Solomon's Temple, besides the great molten sea, there were ten lavers of brass, raised on bases (1 K. vii. 27, 39), five on the N. and S. sides respectively of the court of the priests. Each laver contained 40 of the measures called "bath." They were used for washing the animals to be offered in burnt-offerings (2 Chr. iv. 6). The dimensions of the bases with the lavers, as given in the Hebrew text, are 4 cubits in length and breadth, and 3 in height. There were to each 4 wheels of  $1\frac{1}{2}$  cubit in diameter, with spokes, &c., all cast in one piece.

LAW. The word is properly used, in Scripture as elsewhere, to express a definite commandment laid down by any recognised authority. The commandment may be general, or (as in Lev. vi. 9, 14, &c., "the law of the burnt-offering," &c.) particular in its bearing; the authority either human or divine. But when the word is used with the article, and without any words of limitation, it refers to the expressed will of God, and, in nine cases out of ten, to the Mosaic Law, or to the Pentateuch, of which it forms the chief portion. The Hebrew word, *tôrâh*, lays

more stress on its moral authority, as teaching the truth, and guiding in the right way; the Greek *nomos* (*nómos*), on its constraining power, as imposed and enforced by a recognised authority. The sense of the word, however, extends its scope, and assumes a more abstract character in the writings of St. Paul. *Nomos*, when used by him with the article, still refers in general to the Law of Moses; but when used without the article, so as to embrace any manifestation of "law," it includes all powers which act on the will of man by compulsion, or by the pressure of external motives, whether their commands be or be not expressed in definite forms. The occasional use of the word "law" (as in Rom. iii. 27, "law of faith;") to denote an *internal* principle of action, does not really militate against the general rule. It should also be noticed that the title "the Law" is occasionally used loosely to refer to the whole of the Old Testament (as in John x. 34, referring to Ps. lxxxii. 6; in John xv. 25, referring to Ps. xxxv. 19; and in 1 Cor. xiv. 21, referring to Is. xxviii. 11, 12).—The question has been frequently discussed how far the Mosaic Law has any obligation or existence under the dispensation of the Gospel. As a means of justification or salvation, it ought never to have been regarded, even before Christ: it needs no proof to show that still less can this be so since He has come. But yet the question remains whether it is binding on Christians, even when they do not depend on it for salvation. It seems clear enough, that its formal coercive authority as a whole ended with the close of the Jewish dispensation. It referred throughout to the Jewish covenant, and in many points to the constitution, the customs, and even the local circumstances of the people. That covenant was preparatory to the Christian, in which it is now absorbed; those customs and observances have passed away. It follows, by the very nature of the case, that the formal obligation to the Law must have ceased with the basis on which it is grounded. But what then becomes of the declaration of our Lord, that He came "not to destroy the Law, but to perfect it," and that "not one jot or one tittle of it shall pass away"? what of the fact, consequent upon it, that the Law has been revered in all Christian churches, and had an important influence on much Christian legislation? The explanation of the apparent contradiction lies in the difference between positive and moral obligation. To apply this principle practically there is need of much study and discretion, in order to distinguish what is local and temporary from what is universal,

and what is mere external form from what is the essence of an ordinance.

LAWYER. The title "lawyer" is generally supposed to be equivalent to the title "scribe," both on account of its etymological meaning, and also because the man, who is also called a "lawyer" in Matt. xxii. 35 and Luke x. 25, is called "one of the scribes" in Mark xii. 28. If the common reading in Luke xi. 44, 45, 46, be correct, it will be decisive against this. By the use of the word νομικός (Tit. iii. 9) as a simple adjective, it seems more probable that the title "scribe" was a legal and official designation, but that the name νομικός was properly a mere epithet signifying one "learned in the law," and only used as a title in common parlance (comp. the use of it in Tit. iii. 13, "Zenias the lawyer").

#### LAYING ON OF HANDS. [BAPTISM.]

LAZARUS, another form of the Hebrew name Eleazar.—1. Lazarus of Bethany, the brother of Martha and Mary (John xi. 1). All that we know of him is derived from the Gospel of St. John, and that records little more than the facts of his death and resurrection; but we may, with at least some measure of probability, fill up these scanty outlines. (1.) The language of John xi. 1, implies that the sisters were the better known. Lazarus is "of Bethany, of the village of Mary and her sister Martha." From this, and from the order of the three names in John xi. 5, we may reasonably infer that Lazarus was the youngest of the family. (2.) In Luke x. 38 and John xii. 1, 2, a feast is given to Jesus by Martha and Mary; but in Matt. xxvi. 6, Mark xiv. 3, the same feast appears as occurring in "the house of Simon the leper." A leper, as such, would have been compelled to lead a separate life, and certainly could not have given a feast and received a multitude of guests. Among the conjectural explanations which have been given of this difference, the hypothesis that this Simon was the father of the two sisters and of Lazarus, that he had been smitten with leprosy, and that actual death, or the civil death that followed on his disease, had left his children free to act for themselves, is at least as probable as any other, and has some support in early ecclesiastical traditions. (3.) All the circumstances of John xi. and xii., point to wealth and social position above the average. (4.) A comparison of Matt. xxvi. 6, Mark xiv. 3, with Luke vii. 36, 44, suggests another conjecture that harmonises with and in part explains the foregoing. If Simon the leper were also the Pharisee, it would explain the fact just noticed of the friendship between the sisters of Lazarus and

the members of that party in Jerusalem. It would follow on this assumption that the Pharisee, whom we thus far identify with the father of Lazarus, was probably one of the members of that sect, sent down from Jerusalem to watch the new teacher. (5.) One other conjecture may yet be hazarded. There are some coincidences which suggest the identification of Lazarus with the young ruler that had great possessions, of Matt. xix., Mark x., Luke xviii. The age (Matt. xix. 20, 22) agrees with what has been before inferred (see above, 1), as does the fact of wealth above the average with what we know of the condition of the family at Bethany (see 2). If the father were an influential Pharisee, if there were ties of some kind uniting the family with that body, it would be natural enough that the son, even in comparative youth, should occupy the position of a "ruler." But further, it is of this rich young man that St. Mark uses the emphatic word ("Jesus, beholding him, *loved* him") which is used of no others in the Gospel-history, save of the beloved apostle and of Lazarus and his sisters (John xi. 5).—Combining these inferences then, we get an insight into one aspect of the life of the Divine Teacher and Friend, full of living interest. The village of Bethany and its neighbourhood were a frequent retreat from the controversies and tumults of Jerusalem (John xviii. 2; Luke xxi. 37, xxii. 39). At some time or other one household, wealthy, honourable, belonging to the better or Nicodemus section of the Pharisees (see above, 1, 2, 3) learns to know and reverence him. Disease or death removes the father from the scene, and the two sisters are left with their younger brother to do as they think right. In them and in the brother over whom they watch, He finds that which is worthy of His love. But two at least need an education in the spiritual life. A few weeks pass away, and then comes the sickness of John xi. One of the sharp malignant fevers of Palestine cuts off the life that was so precious. The sisters know how truly the Divine Friend has loved him on whom their love and their hopes centered. They send to him in the belief that the tidings of the sickness will at once draw Him to them (John xi. 3). Slowly, and in words which (though afterwards understood otherwise) must at the time have seemed to the disciples those of one upon whom the truth came not at once but by degrees, he prepares them for the worst. "This sickness is not unto death"—"Our friend Lazarus sleepeth"—"Lazarus is dead." The work which he was doing as a teacher or a healer (John x. 41, 42) in Betha-



bara, or the other Bethany (John x. 40 and i. 28), was not interrupted, and continues for two days after the message reaches him. Then comes the journey, occupying two days more. When He and His disciples come, three days have passed since the burial. The friends from Jerusalem, chiefly of the Pharisee and ruler class, are there with their consolations. The sisters receive the Prophet, each according to her character. His sympathy with their sorrow leads Him also to weep. Then comes the work of might as the answer of the prayer which the Son offers to the Father (John xi. 41, 42). The stone is rolled away from the mouth of the rock-chamber in which the body had been placed. "He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin." One scene more meets us, and then the life of the family which has come before us with such daylight clearness lapses again into obscurity. In the house which, though it still bore the father's name (*sup.* 1), was the dwelling of the sisters and the brother, there is a supper, and Lazarus is there, and Martha serves, no longer jealously, and Mary pours out her love in the costly offering of the spikenard ointment, and finds herself once again misjudged and hastily condemned. After this all direct knowledge of Lazarus ceases. The resurrection of Lazarus is recorded only by St. John. The writers of the first three Gospels confined themselves, as by a deliberate plan, to the miracles wrought in Galilee (that of the blind man at Jericho being the only exception).—2. The name of a poor man in the well-known parable of Luke xvi. 19-31. The name of Lazarus has been perpetuated in an institution of the Christian Church. The leper of the Middle Ages appears as a Lazzaro. Among the orders, half-military and half-monastic, of the 12th century, was one which bore the title of the Knights of St. Lazarus (A.D. 1119), whose special work it was to minister to the lepers, first of Syria, and afterwards of Europe. The use of *lazaretto* and *lazar-house* for the leper-hospitals then founded in all parts of Western Christendom, no less than that of *lazzarone* for the mendicants of Italian towns, are indications of the effect of the parable upon the mind of Europe in the Middle Ages, and thence upon its later speech.

LEAD, one of the most common of metals, found generally in veins of rocks, though seldom in a metallic state, and most commonly in combination with sulphur. It was early known to the ancients, and the allusions to it in Scripture indicate that the Hebrews were well acquainted with its uses. The

rocks in the neighbourhood of Sinai yielded it in large quantities, and it was found in Egypt. That it was common in Palestine is shown by the expression in Eccus. xlvii. 18 (comp. 1 K. x. 27). It was among the spoils of the Midianites which the children of Israel brought with them to the plains of Moab, after their return from the slaughter of the tribe (Num. xxxi. 22). The ships of Tarshish supplied the market of Tyre with lead, as with other metals (Ez. xxvii. 12). Its heaviness, to which allusion is made in Ex. xv. 10, and Eccus. xxii. 14, caused it to be used for weights, which were either in the form of a round flat cake (Zech. v. 7), or a rough unfashioned lump or "stone" (ver. 8); stones having in ancient times served the purpose of weights (comp. Prov. xvi. 11). In modern metallurgy lead is used with tin in the composition of solder for fastening metals together. That the ancient Hebrews were acquainted with the use of solder is evident from Isaiah xli. 7. No hint is given as to the composition of the solder, but in all probability lead was one of the materials employed, its usage for such a purpose being of great antiquity. In Job. xix. 24 the allusion is supposed to be to the practice of carving inscriptions upon stone, and pouring molten lead into the cavities of the letters, to render them legible, and at the same time preserve them from the action of the air. In modern metallurgy lead is employed for the purpose of purifying silver from other mineral products. The alloy is mixed with lead, exposed to fusion upon an earthen vessel, and submitted to a blast of air. By this means the dross is consumed. This process is called the cupelling operation, with which the description in Ez. xxii. 18-22 accurately coincides.

LEAF, LEAVES. The word occurs in the A. V. either in the singular or plural number in three different senses. 1. LEAF of a tree. The olive leaf is mentioned in Gen. viii. 11. Fig-leaves formed the first covering of our parents in Eden. The barren fig-tree (Matt. xxi. 19; Mark xi. 13) on the road between Bethany and Jerusalem, "had on it nothing but leaves." The oak-leaf is mentioned in Is. i. 30, and vi. 13. The righteous are often compared to green leaves (Jer. xvii. 8). The ungodly on the other hand are "as an oak whose leaf fadeth" (Is. i. 30). In Ez. xlviii. 12; Rev. xxii. 1, 2, there is probably an allusion to some tree whose leaves were used by the Jews as a medicine or ointment; indeed, it is very likely that many plants and leaves were thus made use of by them, as by the old English herbalists. 2. LEAVES of doors. The Hebrew word, which occurs

very many times in the Bible, and which in 1 K. vi. 32 (margin) and 34 is translated "leaves" in the A. V., signifies *beams, ribs, sides*, &c. 3. LEAVES of a book or roll occurs in this sense only in Jer. xxxvi. 23. The Hebrew word (literally *doors*) would perhaps be more correctly translated *columns*.

LE'AH, the daughter of Laban (Gen. xxix. 16). The dulness or weakness of her eyes was so notable, that it is mentioned as a contrast to the beautiful form and appearance of her younger sister Rachel. Her father took advantage of the opportunity which the local marriage-rite afforded to pass her off in her sister's stead on the unconscious bridegroom, and excused himself to Jacob by alleging that the custom of the country forbade the younger sister to be given first in marriage. Jacob's preference of Rachel grew into hatred of Leah, after he had married both sisters. Leah, however, bore to him in quick succession Reuben, Simeon, Levi, Judah, then Issachar, Zebulun, and Dinah, before Rachel had a child. She died some time after Jacob reached the south country in which his father Isaac lived. She was buried in the family grave in Machpelah (ch. xlix. 31).

LEASING, "falsehood." This word is retained in the A. V. of Ps. iv. 2, v. 6, from the older English versions; but the Hebrew word of which it is the rendering is elsewhere almost uniformly translated "lies" (Ps. xl. 4, lviii. 3, &c.).

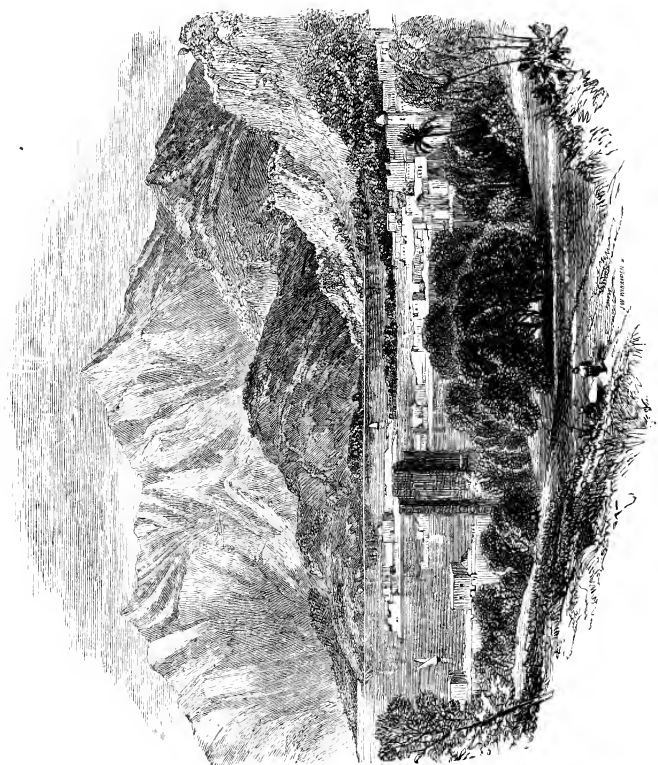
LEATHER. The notices of leather in the Bible are singularly few; indeed the word occurs but twice in the A. V., and in each instance in reference to the same object, a girdle (2 K. i. 8; Matt. iii. 4.). There are, however, other instances in which the word "leather" might with propriety be substituted for "skin" (Lev. xi. 32, xiii. 48; Num. xxxi. 20).

LEAVEN. Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. The use of leaven was strictly forbidden in all offerings made to the Lord by fire. It is in reference to these prohibitions that Amos (iv. 5) ironically bids the Jews of his day to "offer a sacrifice of thanksgiving *with leaven*." In other instances, where the offering was to be consumed by the priests, and not on the altar, leaven might be used. Various ideas were associated with the prohibition of leaven in the instances above quoted. But the most prominent idea, and the one which applies equally to all the cases of prohibition, is connected with the *corruption* which leaven itself had undergone,

and which it communicated to bread in the process of fermentation. It is to this property of leaven that our Saviour points when he speaks of the "leaven (*i.e.* the corrupt doctrine) of the Pharisees and of the Sadducees" (Matt. xvi. 6); and St. Paul, when he speaks of the "old leaven" (1 Cor. v. 7).

LEB'ANON, a mountain range in the north of Palestine. The name *Lebanon* signifies "white," and was applied either on account of the snow, which, during a great part of the year, covers its whole summit, or on account of the white colour of its limestone cliffs and peaks. It is the "white mountain"—the *Mont Blanc* of Palestine. Lebanon is represented in Scripture as lying upon the northern border of the land of Israel (Deut. i. 7, xi. 24; Josh. i. 4). Two distinct ranges bear this name. They run in parallel lines from S.W. to N.E. for about 90 geog. miles, enclosing between them a long fertile valley from 5 to 8 miles wide, anciently called *Coele-Syria*. The western range is the "*Libanus*" of the old geographers, and the Lebanon of Scripture. The eastern range was called "*Anti-Libanus*" by geographers, and "Lebanon toward the sun-rising" by the sacred writers (Josh. xiii. 5). 1. *Lebanon*—the western range—commences on the south of the deep ravine of the *Litány*, the ancient river Leontes, which drains the valley of Coele-Syria, and falls into the Mediterranean five miles north of Tyre. It runs N.E. in a straight line parallel to the coast, to the opening from the Mediterranean into the plain of Emesa, called in Scripture the "*Entrance of Hamath*" (Num. xxxiv. 8). Here *Nahr el-Kebîr*—the ancient river Eleutherus—sweeps round its northern end, as the Leontes does round its southern. The average elevation of the range is from 6000 to 8000 ft.; but two peaks rise considerably higher. On the summits of both these peaks the snow remains in patches during the whole summer. The line of cultivation runs along at the height of about 6000 ft.; and below this the features of the western slopes are entirely different. The rugged limestone banks are scantily clothed with the ever-green oak, and the sandstone with pines; while every available spot is carefully cultivated. The cultivation is wonderful, and shows what all Syria might be if under a good government. Fig-trees cling to the naked rock; vines are trained along narrow ledges; long ranges of mulberries, on terraces like steps of stairs, cover the more gentle declivities; and dense groves of olives fill up the bottoms of the glens. Hundreds of villages are seen—here built amid labyrinth of rocks, there clinging like swallows'





CHAIN OF LEBANON.

nests to the sides of cliffs; while convents, no less numerous, are perched on the top of every peak. The vine is still largely cultivated in every part of the mountain. Lebanon also abounds in olives, figs, and mulberries; while some remnants exist of the forests of pine, oak, and cedar, which formerly covered it (1 K. v. 6; Ps. xxix. 5; Is. xiv. 8; Ezr. iii. 7). Considerable numbers of wild beasts still inhabit its retired glens and higher peaks; the writer has seen jackals, hyenas, wolves, bears, and panthers (2 K. xiv. 9; Cant. iv. 8; Hab. ii. 17). Along the base of Lebanon runs the irregular plain of Phœnicia; nowhere more than two miles wide, and often interrupted by bold rocky spurs, that dip into the sea. The main ridge of Lebanon is composed of Jura limestone, and abounds in fossils. Long belts of more recent sandstone run along the western slopes, which is in places largely impregnated with iron. Lebanon was originally inhabited by the Hivites and Gibeonites (Judg. iii. 3; Josh. xiii. 5, 6). The whole mountain range was assigned to the Israelites, but was never conquered by them (Josh. xiii. 2-6; Judg. iii. 1-3). During the Jewish monarchy it appears to have been subject to the Phœnicians (1 K. v. 2-6; Ezr. iii. 7). From the Greek conquest until modern times Lebanon had no separate history.—2. *Anti-Libanus*.—The main chain of Anti-Libanus commences in the plateau of Bashan, near the parallel of Caesarea-Philippi, runs north to Hermon, and then north-east in a straight line till it sinks down into the great plain of Emesa, not far from the site of Riblah. HERMON is the loftiest peak; the next highest is a few miles north of the site of Abila, beside the village of *Bludán*, and has an elevation of about 7000 feet. The rest of the ridge averages about 5000 ft.; it is in general bleak and barren, with shelving gray declivities, gray cliffs, and gray rounded summits. Here and there we meet with thin forests of dwarf oak and juniper. The western slopes descend abruptly into the *Bukā'a*; but the features of the eastern are entirely different. Three side ridges here radiate from Hermon, like the ribs of an open fan, and form the supporting walls of three great terraces. Anti-Libanus is only once distinctly mentioned in Scripture, where it is accurately described as "Lebanon toward the sun-rising" (Josh. xiii. 5). "The tower of Lebanon which looketh toward Damascus" (Cant. vii. 4) is doubtless Hermon, which forms the most striking feature in the whole panorama round that city.

LEBBAE'US. This name occurs in Matt. x. 3, according to Codex D (Bezae) of the

sixth century, and in the received Text. In Mark iii. 18, it is substituted in a few unimportant MSS. for Thaddaeus. [JUDE.]

LEECH. [HORSE-LEECH.]

LEEKs (Heb. *châtsîr*). The word *châtsîr*, which in Num. xi. 5 is translated *leeks*, occurs twenty times in the Hebrew text. The Hebrew term, which properly denotes *grass*, is derived from a root signifying "to be green," and may therefore stand in this passage for any green food, lettuce, endive, &c.; it would thus be applied somewhat in the same manner as we use the term "greens;" yet as the *châtsîr* is mentioned together with onions and garlic in the text, and as the most ancient versions unanimously understand *leeks* by the Hebrew word, we may be satisfied with our own translation. There is, however, another and a very ingenious interpretation of *châtsîr*, first proposed by Hengstenberg, and received by Dr. Kitto (*Pictor. Bible*, Num. xi. 5), which adopts a more literal translation of the original word, for, says Dr. Kitto, "among the wonders in the natural history of Egypt, it is mentioned by travellers that the common people there eat with special relish a kind of *grass similar to clover*." This plant (of which the scientific name is *Trigonella foenum Graecum*) is similar to clover, but its leaves more pointed,



*Trigonella foenum-graecum*

and great quantities of it are eaten by the people. The *leek* is too well-known to need description. Its botanical name is *Allium porrum*.

LEES. The Hebrew *shemer* bears the radical sense of *preservation*, and was applied

to "lees" from the custom of allowing the wine to stand on the lees in order that its colour and body might be better preserved. Hence the expression "wine on the lees," as meaning a generous full-bodied liquor (Is. xxv. 6). Before the wine was consumed, it was necessary to strain off the lees; such wine was then termed "well refined" (Is. xxv. 6). To drink the lees, or "dregs," was an expression for the endurance of extreme punishment (Ps. lxxv. 8).

LEGION, the chief sub-division of the Roman army, containing about 6000 infantry, with a contingent of cavalry. The term does not occur in the Bible in its primary sense, but appears to have been adopted in order to express any large number, with the accessory ideas of order and subordination (Matt. xxvi. 53; Mark v. 9).

LE'HABIM, occurring only in Gen. x. 13, the name of a Mizraite people or tribe. There can be no doubt that they are the same as the ReBU or LeBU of the Egyptian inscriptions, and that from them Libya and the Libyans derived their name. These primitive Libyans appear to have inhabited the northern part of Africa to the west of Egypt, though latterly driven from the coast by the Greek colonists of the Cyrenaica.

LE'HI, a place in Judah, probably on the confines of the Philistines' country, between it and the cliff Etam; the scene of Samson's well-known exploit with the jawbone (Judg. xv. 9, 14, 19). It contained an eminence—Ramath-lehi, and a spring of great and lasting repute—En-hak-kore. It may perhaps be identified with *Beit-Likiyeh*, a village about 2 miles below the upper Beth-horon.

LEM'UEL, the name of an unknown king to whom his mother addressed the prudential maxims contained in Prov. xxxi. 1-9. The Rabbinical commentators identified Lemuel with Solomon. Others regard him as king or chief of an Arab tribe dwelling on the borders of Palestine, and elder brother of Agur, whose name stands at the head of Prov. xxx.

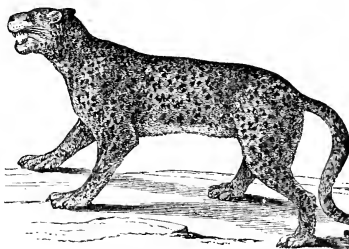
LENTILES (Heb. *'ādāshīm*). The word occurs in the four following passages:—Gen. xxv. 34, 2 Sam. xvii. 28, xxiii. 11, and Ez. iv. 9. There are three or four kinds of lentiles, all of which are still much esteemed in those countries where they are grown, viz. the South of Europe, Asia, and North Africa: the red lentile is still a favourite article of food in the East; it is a small kind, the seeds of which after being decorticated, are commonly sold in the bazaars of India. The modern Arabic name of this plant is identical with the Hebrew; it is known in Egypt and Arabia, Syria, &c., by the name *'Adas*.

Lentile bread is still eaten by the poor of Egypt.



Lentile (*Ervum lens*.)

LEOPARD (Heb. *nāmēr*) is invariably given by the A. V. as the translation of the Hebrew word, which occurs in the seven following passages,—Is. xi. 6; Jer. v. 6, xiii. 23; Dan. vii. 6; Hos. xiii. 7; Cant. iv. 8; Hab. i. 8. *Leopard* occurs also in Eccus. xxviii. 23, and in Rev. xiii. 2. From Cant. iv. 8, we learn that the hilly ranges of Lebanon were in ancient times frequented by these animals. They are now not uncommonly seen in and about Lebanon, and the southern maritime mountains of Syria. Under the name *nāmēr*, which means "spotted," it is not improbable that another animal, namely the cheetah (*Gueparda jubata*), may be included; which is tamed by the Maho-



Leopard (*Leopardus varius*.)

metans of Syria, who employ it in hunting the gazelle.

**LEPER, LEPROSY.** The predominant and characteristic form of leprosy in Scripture is a white variety, covering either the entire body, or a large tract of its surface; which has obtained the name of *lepra Mosaica*. Such were the cases of Moses, Miriam, Naaman, and Gehazi (Ex. iv. 6; Num. xii. 10; 2 K. v. 1, 27; comp. Lev. xiii. 13). But, remarkably enough, in the Mosaic ritual-diagnosis of the disease (Lev. xiii., xiv.), this kind, when overspreading the whole surface, appears to be regarded as "clean" (xiii. 12, 13, 16, 17). The Egyptian bondage, with its studied degradations and privations, and especially the work of the kiln under an Egyptian sun, must have had a frightful tendency to generate this class of disorders; hence Manetho asserts that the Egyptians drove out the Israelites as infected with leprosy—a strange reflex, perhaps, of the Mosaic narrative of the "plagues" of Egypt, yet probably also containing a germ of truth. The sudden and total change of food, air, dwelling, and mode of life, caused by the Exodus, to this nation of newly-emancipated slaves, may possibly have had a further tendency to produce skin-disorders, and severe repressive measures may have been required in the desert-moving camp to secure the public health, or to allay the panic of infection. Hence it is possible that many, perhaps most of this repertory of symptoms may have disappeared with the period of the Exodus, and the snow-white form, which had pre-existed, may alone have ordinarily continued in a later age. But it is observable that, amongst these Levitical symptoms, the scaling, or peeling off of the surface, is nowhere mentioned, nor is there any expression in the Hebrew text which points to exfoliation of the cuticle. The principal morbid features are a rising or swelling, a scab or baldness, and a bright or white spot (xiii. 2). But especially a white swelling in the skin, with a change of the hair of the part from the natural black to white or yellow (3, 10, 4, 20, 25, 30), or an appearance of a taint going "deeper than the skin," or again, "raw flesh" appearing in the swelling (10, 14, 15), were critical signs of pollution. The mere swelling, or scab, or bright spot, was remanded for a week as doubtful (4, 21, 26, 31), and for a second such period, if it had not yet pronounced (5). If it then spread (7, 22, 27, 35), it was decided as polluting. But if after the second period of quarantine the trace died away and showed no symptom of spreading, it was a mere scab, and the patient was adjudged clean (6, 23, 34). This

tendency to spread seems especially to have been relied on. A spot most innocent in all other respects, if it "spread much abroad," was unclean; whereas as before remarked, the man so wholly overspread with the evil that it could find no farther range, was on the contrary "clean" (12, 13). These two opposite criteria seem to show, that whilst the disease manifested activity, the Mosaic law imputed pollution to and imposed segregation on the sufferer, but that the point at which it might be viewed as having run its course was the signal for his readmission to communion. It is clear that the leprosy of Lev. xiii., xiv. means any severe disease spreading on the surface of the body in the way described, and so shocking of aspect, or so generally suspected of infection, that public feeling called for separation.—It is now undoubted that the "leprosy" of modern Syria, and which has a wide range in Spain, Greece, and Norway, is the *Elephantiasis Gracorum*. It is said to have been brought home by the crusaders into the various countries of Western and Northern Europe. It certainly was not the distinctive white leprosy, nor do any of the described symptoms in Lev. xiii. point to elephantiasis. "White as snow" (2 K. v. 27) would be as inapplicable to elephantiasis as to small-pox.—There remains a curious question as regards the leprosy of garments and houses. Some have thought garments worn by leprosy patients intended. This classing of garments and housewalls with the human epidermis, as leprosy, has moved the mirth of some, and the wonder of others. Yet modern science has established what goes far to vindicate the Mosaic classification as more philosophical than such cavils. It is now known that there are some skin-diseases which originate in an acarus, and others which proceed from a fungus. In these we may probably find the solution of the paradox. The analogy between the insect which frets the human skin and that which frets the garment that covers it, between the fungous growth that lines the crevices of the epidermis and that which creeps in the interstices of masonry, is close enough for the purposes of a ceremonial law. It is manifest also that a disease in the human subject caused by an acarus or by a fungus would be certainly contagious, since the propagative cause could be transferred from person to person.

**LE'SHEM**, another form of **LAISH**, afterwards **DAN**, occurring in Josh. xix. 47.

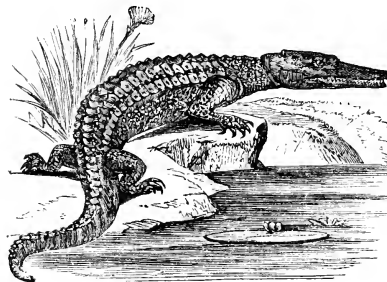
**LET'USHIM**, the name of the second of the sons of Dedan, son of Jokshan (Gen. xxv. 3).

**LE'UMMIM**, the name of the third of the

descendants of Dedan, son of Jokshan, Gen. xxv. 3, being in the plural form like his brethren, Asshurim and Letushim.

LEVI. 1. The name of the third son of Jacob by his wife Leah. The name, derived from *lāvāh*, "to adhere," gave utterance to the hope of the mother that the affections of her husband, which had hitherto rested on the favoured Rachel, would at last be drawn to her. "This time will my husband be joined unto me, because I have borne him three sons" (Gen. xxix. 34). The new-born child was to be a fresh link binding the parents to each other more closely than before. Levi, with his brother Simeon, avenged with a cruel slaughter the outrage of their sister Dinah. [DINAH.] Levi, with his three sons, Gershon, Kohath, Merari, went down to Egypt with his father Jacob (Gen. xlvii. 11). When Jacob's death draws near, and the sons are gathered round him, Levi and Simeon hear the old crime brought up again to receive its sentence. They, no less than Reuben, the incestuous first-born, had forfeited the privileges of their birthright (Gen. xlix. 5-7). [LEVITES].—2. Son of Alphaeus (Mark ii. 14; Luke v. 27, 29). [MATTHEW.]

LEVI'ATHAN occurs five times in the text of the A. V., and once in the margin of Job iii. 8, where the text has "mourning." In the Hebrew Bible the word *liryathan*, which is, with the foregoing exception, always left untranslated in the A. V., is found only in the following passages: Job iii. 8, xli. 1; Ps. lxxiv. 14, civ. 26; Is. xxvii. 1. In the margin of Job iii. 8, and text of Job xli. 1, the crocodile is most clearly the animal denoted by the Hebrew word. Ps. lxxiv. 14 also clearly points to this same saurian. The context of Ps. civ. 26 seems to show that in this passage the name represents some animal of the whale tribe; but it is somewhat uncertain what animal is denoted in Is. xxvii. 1.



Crocodile of the Nile (*C. vulgaris*.)

As the term *leviathan* is evidently used in no limited sense, it is not improbable that the "leviathan the piercing serpent," or "leviathan the crooked serpent," may denote some species of the great rock-snakes which are common in South and West Africa.

LEVI'S, improperly given as a proper name in 1 Esd. ix. 14. It is simply a corruption of "the Levite" in Ezr. x. 15.

LEVITES. The analogy of the names of the other tribes of Israel would lead us to include under these titles the whole tribe that traced its descent from Levi. The existence of another division, however, within the tribe itself, in the higher office of the priesthood as limited to "the sons of Aaron," gave to the common form, in this instance, a peculiar meaning. Most frequently the Levites are distinguished, as such, from the priests (1 K. viii. 4; Ezr. ii. 70; John i. 19, &c.), and this is the meaning which has perpetuated itself. Sometimes the word extends to the whole tribe, the priests included (Num. xxxv. 2; Josh. xxi. 3, 41; Ex. vi. 25; Lev. xxv. 32, &c.). Sometimes again it is added as an epithet of the smaller portion of the tribe, and we read of "the priests the Levites" (Josh. iii. 3; Ez. xlv. 15). The history of the tribe and of the functions attached to its several orders is essential to any right apprehension of the history of Israel as a people. It will fall naturally into four great periods. I. *The time of the Exodus*—There is no trace of the consecrated character of the Levites till the institution of an hereditary priesthood in the family of Aaron, during the first withdrawal of Moses to the solitude of Sinai (xxviii. 1). The next extension of the idea of the priesthood grew out of the terrible crisis of Ex. xxxii. The tribe stood forth, separate and apart, recognising even in this stern work the spiritual as higher than the natural. From this time they occupied a distinct position. The tribe of Levi was to take the place of that earlier priesthood of the first-born as representatives of the holiness of the people. As the Tabernacle was the sign of the presence among the people of their unseen King, so the Levites were, among the other tribes of Israel, as the royal guard that waited exclusively on Him. When the people were at rest they encephamed as guardians round the sacred tent (Num. i. 51, xviii. 22). When on the march no hands but theirs might strike the tent at the commencement of the day's journey, or carry the parts of its structure during it, or pitch the tent once again when they halted (Num. i. 51). It was obviously essential for such a work that there should be a fixed assignment of duties; and now accordingly we meet with the first out-



lines of the organization which afterwards became permanent. The division of the tribe into the three sections that traced their descent from the sons of Levi, formed the groundwork of it. The work which they all had to do required a man's full strength, and therefore, though twenty was the starting-point for military service (Num. i.), they were not to enter on their active service till they were thirty (Num. iv. 23, 30, 35). At fifty they were to be free from all duties but those of superintendence (Num. viii. 25, 26). The Kohathites, as nearest of kin to the priests, held from the first the highest offices. They were to bear all the vessels of the sanctuary, the ark itself included (Num. iii. 31, iv. 15; Deut. xxxi. 25), after the priests had covered them with the dark-blue cloth which was to hide them from all profane gaze. The Gershonites had to carry the tent-hangings and curtains (Num. iv. 22-26). The heavier burden of the boards, bars, and pillars of the tabernacle fell on the sons of Merari. The Levites were to have no territorial possessions. In place of them they were to receive from the others the tithes of the produce of the land, from which they, in their turn, offered a tithe to the priests, as a recognition of their higher consecration (Num. xviii. 21, 24, 26; Neh. x. 37). When the wanderings of the people should be over and the tabernacle have a settled place, great part of the labour that had fallen on them would come to an end, and they too would need a fixed abode. Distinctness and diffusion were both to be secured by the assignment to the whole tribe of forty-eight cities, with an outlying "suburb" (Num. xxxv. 2) of meadow-land for the pasturage of their flocks and herds. The reverence of the people for them was to be heightened by the selection of six of these as cities of refuge. Through the whole land the Levites were to take the place of the old household priests, sharing in all festivals and rejoicings (Deut. xii. 19, xiv. 26, 27, xxvi. 11). Every third year they were to have an additional share in the produce of the land (Deut. xiv. 28, xxvi. 12). To "the priests the Levites" was to belong the office of preserving, transcribing, and interpreting the law (Deut. xvii. 9-12, xxxi. 26). II. *The period of the Judges.*—The successor of Moses, though belonging to another tribe, did faithfully all that could be done to convert this idea into a reality. The submission of the Gibeonites enabled him to relieve the tribe-divisions of Gershon and Merari of the most burdensome of their duties. The conquered Hivites became "hewers of wood and drawers of water" for the house of Jehovah and for

the congregation (Josh. ix. 27). As soon as the conquerors had advanced far enough to proceed to a partition of the country, the forty-eight cities were assigned to them. III. *The Monarchy.*—The rule of Samuel, himself a Levite, tended to give them the position of a ruling caste. The reign of Saul, in its later period, was the assertion of a self-willed power against the priestly order. The reign of David, however, wrought the change from persecution to honour. When his kingdom was established, there came a fuller organisation of the whole tribe. Their position in relation to the priesthood was once again definitely recognised. When the ark was carried up to its new resting-place in Jerusalem, their claim to be the bearers of it was publicly acknowledged (1 Chr. xv. 2). In the procession which attended the ultimate conveyance of the ark to its new resting-place the Levites were conspicuous, wearing their linen ephods, and appearing in their new character as minstrels (1 Chr. xv. 27, 28). In the worship of the tabernacle under David, as afterwards in that of the Temple, we may trace a development of the simpler arrangements of the wilderness and of Shiloh. The Levites were the gatekeepers, vergers, sacristans, choristers of the central sanctuary of the nation. They were, in the language of 1 Chr. xxiii. 24-32, to which we may refer as almost the *locus classicus* on this subject, "to wait on the sons of Aaron for the service of the house of Jehovah, in the courts, and the chambers, and the purifying of all holy things." This included the duty of providing "for the shew-bread, and the fine flour for meat-offering, and for the unleavened bread." They were, besides this, "to stand every morning to thank and praise Jehovah, and likewise at even." They were lastly "to offer"—i.e. to assist the priest in offering—"all burnt-sacrifices to Jehovah in the sabbaths and on the set feasts." They lived for the greater part of the year in their own cities, and came up at fixed periods to take their turn of work (1 Chr. xxv. xxvi.). The education which the Levites received for their peculiar duties, no less than their connexion more or less intimate with the schools of the prophets, would tend to make them the teachers of the others, the transcribers and interpreters of the Law, the chroniclers of the times in which they lived. We have some striking instances of their appearance in this new character. The two books of Chronicles bear unmistakable marks of having been written by men whose interests were all gathered round the services of the Temple, and who were familiar with its records. The

revolt of the ten tribes, and the policy pursued by Jeroboam, led to a great change in the position of the Levites. They were the witnesses of an appointed order and of a central worship. He wished to make the priests the creatures and instruments of the king, and to establish a provincial and divided worship. The natural result was, that they left the cities assigned to them in the territory of Israel, and gathered round the metropolis of Judah (2 Chr. xi. 13, 14). In the kingdom of Judah they were, from this time forward, a powerful body, politically, as well as ecclesiastically. IV. *After the Captivity*.—On the return from Babylon, the Levites take their old places in the Temple and in the villages near Jerusalem (Neh. xii. 29), and are present in full array at the great feast of the Dedication of the Wall. The two prophets who were active at the time of the Return, Haggai and Zechariah, if they did not belong to the tribe, helped it forward in the work of restoration. The last prophet of the O. T. sees, as part of his vision of the latter days, the time when the Lord "shall purify the sons of Levi" (Mal. iii. 3). During the period that followed the Captivity they contributed to the formation of the so-called Great Synagogue. They, with the priests, formed the majority of the permanent Sanhedrim, and as such had a large share in the administration of Justice even in capital cases. They take no prominent part in the Maccabean struggles, though they must have been present at the great purification of the Temple. They appear but seldom in the history of the N. T. Where we meet with their names it is as the type of a formal heartless worship, without sympathy and without love (Luke x. 32). The mention of a Levite of Cyprus in Acts iv. 36 shows that the changes of the previous century had carried that tribe also into "the dispersed among the Gentiles."

LEVIT'ICUS. The Book, which is so called because it relates principally to the Levites and Priests, consists of the following principal sections:—I. The laws touching sacrifices (chap. i.-vii.). II. An historical section containing, first, the consecration of Aaron and his sons (chap. viii.); next, his first offering for himself and his people (chap. ix.); and lastly, the destruction of Nadab and Abihu, the sons of Aaron, for their presumptuous offence (chap. x.). III. The laws concerning purity and impurity, and the appropriate sacrifices and ordinances for putting away impurity (chap. xi.-xvi.). IV. Laws chiefly intended to mark the separation between Israel and the heathen nations (chap. xvii.-xx.). V. Laws concerning the

priests (xxi., xxii.); and certain holy days and festivals (xxiii., xxv.), together with an episode (xxiv.). The section extends from chap. xxi. 1 to xxvi. 2. VI. Promises and threats (xxvi. 2-46). VII. An appendix containing the laws concerning vows (xxvii.).

LIB'ANUS. [LEBANON.]

LIBERTINES. This word, which occurs once only in the N. T. (Acts vi. 9), is the Latin *Libertini*, that is "freedmen." They were probably Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, had been reduced to slavery, and had afterwards been emancipated, and returned, permanently or for a time, to the country of their fathers.

LIB'NAH. 1. A city which lay in the south-west part of the Holy Land, taken by Joshua immediately after the rout of Beth-horon. It belonged to the maritime lowland of Judah, among the cities of which district it is enumerated (Josh. xv. 42). It was appropriated with its "suburbs" to the priests (Josh. xxi. 13; 1 Chr. vi. 57). In the reign of Jehoram the son of Jehoshaphat it "revolted" from Judah at the same time with Edom (2 K. viii. 22; 2 Chr. xxi. 10). On completing or relinquishing the siege of Lachish—which of the two is not quite certain—Sennacherib laid siege to Libnah (2 K. xix. 8; Is. xxxvii. 8). It was the native place of Hamutal, or Hamital, the queen of Josiah, and mother of Jehoahaz (2 K. xxiii. 31) and Zedekiah (xxiv. 18; Jer. lli. 1). Its exact site is uncertain.—2. One of the stations at which the Israelites encamped, on their journey between the wilderness of Sinai and Kadesh (Num. xxxiii. 20, 21); and the only conjecture which appears to have been made concerning it is that it was identical with Liban, mentioned in Deut. i. 1.

LIB'NI, eldest son of Gershon, the son of Levi (Ex. vi. 17; Num. iii. 18; 1 Chr. vi. 17, 20), and ancestor of the family of the Libnites (Num. iii. 21, xxvi. 58).

LIB'YA occurs only in Acts ii. 10, in the periphrasis "the parts of Libya about Cyrene," which obviously means the Cyrenaica. The name Libya is applied by the Greek and Roman writers to the African continent, generally however excluding Egypt.

LICE (Heb. *cinnim*, *cinnám*). This word occurs in the A. V. only in Ex. viii. 16-18, and in Ps. cv. 31; both of which passages have reference to the third great plague of Egypt. The Hebrew word has given occasion to whole pages of discussion. Some commentators, and indeed modern writers generally, suppose that gnats are the animals intended by the original word; while, on the other hand, the Jewish Rabbis, Josephus and

others, are in favour of the translation of the A. V. Upon the whole it appears that there is not sufficient authority for departing from the translation of the A. V.

#### LIGN ALOES. [ALOES.]

LIGURE (Heb. *leshem*), a precious stone mentioned in Ex. xxviii. 19, xxxix. 12, as the first in the third row of the high-priest's breastplate. It is impossible to say, with any certainty, what stone is denoted by the Heb. term; but perhaps *tourmaline*, or more definitely the red variety known as *rubellite* has better claims than that of any other mineral. Rubellite is a hard stone and used as a gem, and is sometimes sold for *red sapphire*.

LILY (Heb. *shúshán*, *shóshannáh*). Although there is little doubt that the Hebrew word denotes some plant of the lily species, it is by no means certain what individual of this class it especially designates. If the *shúshán* or *shóshannáh* of the O. T. and the *κρίνον* of the Sermon on the Mount be identical, which there seems no reason to doubt, the plant designated by these terms must have been a conspicuous object on the shores of the Lake of Gennesaret (Matt. vi. 28; Luke xii. 27); it must have flourished in the deep broad valleys of Palestine (Cant. ii. 1), among the thorny shrubs (*ib.* ii. 2) and pastures of the desert (*ib.* ii. 16, iv. 5, vi. 3), and must have been remarkable for its rapid and luxuriant growth (Hos. xiv. 5; Eccles. xxxix. 14). That its flowers were brilliant in colour would seem to be indicated in Matt. vi. 28, where it is compared with the gor-

geous robes of Solomon; and that this colour was scarlet or purple is implied in Cant. v. 13. There appears to be no species of lily which so completely answers all these requirements as the *Lilium Chalcedonicum*, or Scarlet Martagon, which grows in profusion in the Levant. But direct evidence on the point is still to be desired from the observation of travellers.—The Phœnician architects of Solomon's temple decorated the capitals of the columns with "lily-work," that is, with leaves and flowers of the lily (1 K. vii.), corresponding to the lotus-headed capitals of Egyptian architecture. The rim of the "brazen sea" was possibly wrought in the form of the recurved margin of a lily flower (1 K. vii. 26).

LINEN. 1. As Egypt was the great centre of the linen manufacture of antiquity, it is in connexion with that country that we find the first allusion to it in the Bible. Joseph, when promoted to the dignity of ruler of the land of Egypt, was arrayed "in vestures of *fine linen*" (*shésh*, marg. "silk," Gen. xli. 42), and among the offerings for the tabernacle of the things which the Israelites had brought out of Egypt were "blue, and purple, and scarlet, and *fine linen*" (Ex. xxv. 4, xxxv. 6).—2. But in Ex. xxviii. 42, and Lev. vi. 10, the drawers of the priests and their flowing robes are said to be of *linen* (*bad*); and the tunic of the high-priest, his girdle and mitre, which he wore on the day of atonement, were made of the same material (Lev. xvi. 4). From a comparison of Ex. xxviii. 42 with xxxix. 28 it seems clear that *bad* and *shésh* were synonymous.—3. *Búts*, always translated "fine linen," except 2 Chr. v. 12, is apparently a late word, and probably the same with the Greek *βύσσως*, by which it is represented by the LXX. It was used for the dresses of the Levite choir in the temple (2 Chr. v. 12), for the loose upper garment worn by kings over the close-fitting tunic (1 Chr. xv. 27), and for the vail of the temple, embroidered by the skill of the Tyrian artificers (2 Chr. iii. 14). The dress of the rich man in the parable was purple and *fine linen* (*βύσσως*, Luke xvi. 19). "Fine linen," with purple and silk, are enumerated in Rev. xviii. 12 as among the merchandise of the mystical Babylon.—4, 5. *Etán* (Prov. vii. 16) and *sádán* (Judg. xiv. 12, 13) also signify linen. But the general term which included all those already mentioned was *pishteh*, which was employed—like our "cotton"—to denote not only the flax (Judg. xv. 14) or raw material from which the linen was made, but also the plant itself (Josh. ii. 6), and the manufacture from it. It is generally opposed to wool, as a



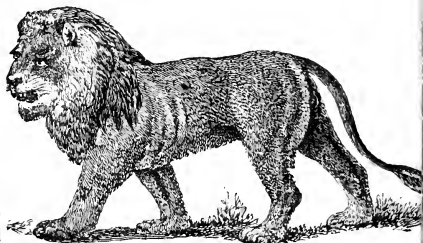
*Lilium Chalcedonicum.*

vegetable product to an animal (Lev. xiii. 47, 48, 52, 59; Deut. xxii. 11; Prov. xxxi. 13; Hos. ii. 5, 9), and was used for nets (Is. xix. 9), girdles (Jer. xiii. 1), and measuring-lines (Ez. xl. 3), as well as for the dress of the priests (Ez. xlv. 17, 18).

LINUS, a Christian at Rome, known to St. Paul and to Timothy (2 Tim. iv. 21), who was the first bishop of Rome after the apostles.

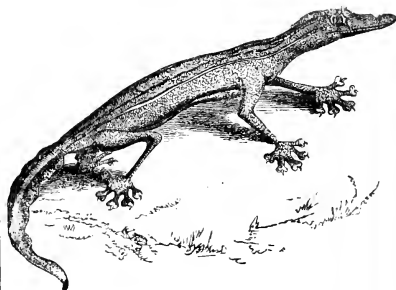
LION. At present lions do not exist in Palestine; but they must in ancient times have been numerous. The names Lebaoth (Josh. xv. 32), Beth-Lebaoth (Josh. xix. 6), Arieih (2 K. xv. 25), and Laish (Judg. xviii. 7; 1 Sam. xxv. 44), were probably derived from the presence of or connexion with lions, and point to the fact that they were at one time common. They had their lairs in the forests which have vanished with them (Jer. v. 6, xii. 8; Am. iii. 4), in the tangled brushwood (Jer. iv. 7, xxv. 38; Job xxxviii. 40), and in the caves of the mountains (Cant. iv. 8; Ez. xix. 9; Nah. ii. 12). The cane-brake on the banks of the Jordan, the "pride" of the river, was their favourite haunt (Jer. xlix. 19, l. 44; Zech. xi. 3). The lion of Palestine was in all probability the Asiatic variety, described by Aristotle and Pliny as distinguished by its short curly mane, and by being shorter and rounder in shape, like the sculptured lion found at Arban. It was less daring than the longer maned species, but when driven by hunger it not only ventured to attack the flocks in the desert in presence of the shepherd (Is. xxxi. 4; 1 Sam. xvii. 34), but laid waste towns and villages (2 K. xvii. 25, 26; Prov. xxii. 13, xxvi. 13), and devoured men (1 K. xiii. 24, xx. 36; 2 K. xvii. 25; Ez. xix. 3, 6). The shepherds sometimes ventured to encounter the lion single-handed (1 Sam. xvii. 34); and the vivid figure employed by Amos (iii. 12), the herdsman of Tekoa, was but the transcript of a scene which he must have often witnessed. At other times they pursued the animal in large bands, raising loud shouts to intimidate him (Is. xxxi. 4), and drive him into the net or pit they had prepared to catch him (Ez. xix. 4, 8). Benaiab, one of David's heroic body-guard, had distinguished himself by slaying a lion in his den (2 Sam. xxiii. 20). The kings of Persia had a menagerie of lions (Dan. vi. 7, &c.). When captured alive they were put in a cage (Ez. xix. 9), but it does not appear that they were tamed. The strength (Judg. xiv. 18; Prov. xxx. 30; 2 Sam. i. 23), courage (2 Sam. xvii. 10; Prov. xxviii. 1; Is. xxxi. 9; Nah. ii. 11), and ferocity (Gen. xlix. 9; Num. xxiv. 4) of the lion were proverbial.

The "lion-faced" warriors of Gad were among David's most valiant troops (1 Chr. xii. 8); and the hero Judas Maccabeus is described as "like a lion, and like a lion's whelp roaring for his prey" (1 Macc. iii. 4). Among the Hebrews, and throughout the O. T., the lion was the achievement of the princely tribe of Judah, while in the closing book of the canon it received a deeper significance as the emblem of him who "prevailed to open the book and loose the seven seals thereof" (Rev. v. 5). On the other hand its fierceness and cruelty rendered it an appropriate metaphor for a fierce and malignant enemy (Ps. vii. 2, xxii. 21, lvii. 4; 2 Tim. iv. 17), and hence for the arch-fiend himself (1 Pet. v. 8). The figure of the lion was employed as an ornament both in architecture and sculpture.



Persian Lion, (from specimen in the Zoological Gardens).

LIZARD (Heb. *letâah*, Lev. xi. 30). Lizards of various kinds abound in Egypt, Palestine, and Arabia. The lizard denoted by the Hebrew word is probably the Fan-Foot Lizard (*Ptyodactylus Gecko*), which is common in Egypt and in parts of Arabia, and perhaps is also found in Palestine. It is reddish brown, spotted with white. The



The Fan-Foot Lizard (*Ptyodactylus Gecko*.)

Geckos live on insects and worms, which they swallow whole. They derive their name from the peculiar sound which some of the species utter.

LO-AM'MI, *i. e.* "not my people," the figurative name given by the prophet Hosea to his second son by Gomer, the daughter of Diblaim (Hos. i. 9), to denote the rejection of the kingdom of Israel by Jehovah. Its significance is explained in ver. 9, 10.

LOAN. The Law strictly forbade any interest to be taken for a loan to any poor person, and at first, as it seems, even in the case of a foreigner; but this prohibition was afterwards limited to the Hebrews only, from whom, of whatever rank, not only was no usury on any pretence to be exacted, but relief to the poor by way of loan was enjoined, and excuses for evading this duty were forbidden (Ex. xxii. 25; Lev. xxv. 35, 37; Deut. xv. 3, 7-10, xxiii. 19, 20). As commerce increased, the practice of usury, and so also of suretyship, grew up; but the exaction of it from a Hebrew appears to have been regarded to a late period as discreditable (Prov. vi. 1, 4, xi. 15, xvii. 18, xx. 16, xxii. 26; Ps. xv. 5, xxvii. 13; Jer. xv. 10; Ez. xviii. 13, xxii. 12). Systematic breach of the law in this respect was corrected by Nehemiah after the return from captivity (Neh. v. 1, 13). The money-changers, who had seats and tables in the Temple, were traders whose profits arose chiefly from the exchange of money with those who came to pay their annual half-shekel. The Jewish law did not forbid temporary bondage in the case of debtors, but it forbade a Hebrew debtor to be detained as a bondsman longer than the 7th year, or at farthest the year of Jubilee (Ex. xxi. 2; Lev. xxv. 39, 42; Deut. xv. 9).

LOAVES. [BREAD.]

LOCUST, a well-known insect, which commits terrible ravages on vegetation in the countries which it visits. In the Bible there are frequent allusions to locusts; and there are nine or ten Hebrew words which are supposed to denote different varieties or species of this family. The most destructive of the locust tribe that occur in the Bible lands are the *Oedipoda migratoria* and the *Acridium peregrinum*, and as both these species occur in Syria and Arabia, &c., it is most probable that one or other is denoted in those passages which speak of the dreadful devastations committed by these insects. Locusts occur in great numbers, and sometimes obscure the sun (Ex. x. 15; Jer. xlv. 23; Judg. vi. 5, vii. 12; Joel ii. 10; Nah. iii. 15). Their voracity is alluded to in Ex. x. 12, 15; Joel i. 4, 7, 12, and ii. 3; Deut.

xxviii. 38; Ps. lxxviii. 46, cv. 34; Is. xxxiii. 4. They are compared to horses—Joel ii. 4; Rev. ix. 7. They make a fearful noise in their flight (Joel ii. 5; Rev. ix. 9).



Locust (*Oedipoda migratoria*).

They have no king (Prov. xxx. 27). Their irresistible progress is referred to in Joel ii. 8, 9. They enter dwellings, and devour even the woodwork of houses (Ex. x. 6; Joel ii. 9, 10). They do not fly in the night (Nah. iii. 17). The sea destroys the greater number (Ex. x. 19; Joel ii. 20). Their dead bodies taint the air (Joel ii. 20). The flight of locusts is thus described by M. Olivier (*Voyage dans l'Empire Othoman*, ii. 424): "With the burning south winds (of Syria) there come from the interior of Arabia and from the most southern parts of Persia clouds of locusts (*Acridium peregrinum*), whose ravages to these countries are as grievous and nearly as sudden as those of the heaviest hail in Europe. We witnessed them twice. It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain: the sky was darkened, and the light of the sun considerably weakened. In a moment the terraces of the houses, the streets, and all the fields were covered by these insects, and in two days they had nearly devoured all the leaves of the plants. Happily they lived but a short time, and seemed to have migrated only to reproduce themselves and die; in fact, nearly all those we saw the next day had paired, and the day following the fields were covered with their dead bodies."—Locusts were used as food (Lev. xi. 21, 22; Matt. iii. 4; Mark i. 6). There are different ways of preparing locusts for food: sometimes they are ground and pounded, and then mixed with flour and



Locust (*Acridium Peregrinum*).

water and made into cakes, or they are salted and then eaten : sometimes smoked ; boiled or roasted ; stewed, or fried in butter. From ignorance of this fact, some persons have erroneously asserted that the locusts which formed part of the food of the Baptist were not the insect of that name, but the long sweet pods of the locust-tree, "St. John's bread," as the monks of Palestine call it.

LOD. [LYDDA.]

LO'-DEBAR, a place named with Mahanaim, Rogelim, and other trans-Jordanic towns (2 Sam. xvii. 27), and therefore no doubt on the eastern side of the Jordan. It was the native place of Machir-ben-Ammiel (ix. 4, 5).

LOG. [WEIGHTS AND MEASURES.]

LO'IS, the grandmother of TIMOTHY, and doubtless the mother of his mother EUNICE (2 Tim. i. 5). It seems likely that Lois had resided long at Lystra ; and almost certain that from her, as well as from Eunice, Timothy obtained his intimate knowledge of the Jewish Scriptures (2 Tim. iii. 15).

LOOKING-GLASSES. [MIRRORS.]

LORD. [GOD.]

LORD'S DAY, THE (ἡ Κυριακὴ Ἡμέρα, Rev. i. 10 only), the weekly festival of our Lord's resurrection, and identified with "the first day of the week," or "Sunday," of every age of the Church. Scripture says very little concerning this day. But that little seems to indicate that the divinely inspired apostles, by their practice and by their precepts, marked the first day of the week as a day for meeting together to break bread, for communicating and receiving instruction, for laying up offerings in store for charitable purposes, for occupation in holy thought and prayer. The first day of the week so devoted seems also to have been the day of the Lord's Resurrection. The Lord rose on the first day of the week, and appeared, on the very day of His rising, to His followers on five distinct occasions—to Mary Magdalene, to the other women, to the two disciples on the road to Emmaus, to St. Peter separately, to ten Apostles collected together. After eight days, that is, according to the ordinary reckoning, on the first day of the next week, He appeared to the eleven. On the day of Pentecost, which in that year fell on the first day of the week, "they were all with one accord in one place," had spiritual gifts conferred on them, and in their turn began to communicate those gifts, as accompaniments of instruction, to others. At Troas (Acts xx. 7), many years after the occurrence at Pentecost, when Christianity had begun to assume something like a settled form, St. Luke records the following circumstances.

St. Paul and his companions arrived there, and "abode seven days, and upon the first day of the week when the disciples came together to break bread, Paul preached unto them." In 1 Cor. xvi. 1, 2, that same St. Paul writes thus : "Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." In Heb. x. 25, the correspondents of the writer are desired "not to forsake the assembling of themselves together, as the manner of some is, but to exhort one another," an injunction which seems to imply that a regular day for such assembling existed, and was well known ; for otherwise no rebuke would lie. And lastly, in the passage given above, St. John describes himself as being in the Spirit "on the Lord's Day." Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice. But, it may be observed, that it is at any rate an extraordinary coincidence, that almost immediately we emerge from Scripture, we find the same day mentioned in a similar manner, and directly associated with the Lord's Resurrection ; that it is an extraordinary fact that we never find its dedication questioned or argued about, but accepted as something equally apostolic with Confirmation, with *Infant* Baptism, with Ordination, or at least spoken of in the same way. The results of our examination of the principal writers of the two centuries after the death of St. John are as follows. The Lord's Day (a name which has now come out more prominently, and is connected more explicitly with our Lord's resurrection than before) existed during these two centuries as a part and parcel of apostolical, and so of Scriptural Christianity. It was never defended, for it was never impugned, or at least only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it. Religiously regarded, it was a day of solemn meeting for the Holy Eucharist, for united prayer, for instruction, for alms-giving. [SABBATH.]

LORD'S SUPPER (Κυριακὸν δεῖπνον). The words which thus describe the great central act of the worship of the Christian Church occur but in one single passage of the N. T. (1 Cor. xi. 20). I. It was instituted on that night when Jesus and his disciples

met together to eat the Passover (Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13). The Paschal feast was kept by the Jews of that period in the following order. (1) The members of the company that were joined for this purpose met in the evening and reclined on couches (comp. Matt. xxvi. 20; Luke xxii. 14; and John xiii. 23, 25). The head of the household, or celebrant, began by a form of blessing "for the day and for the wine," pronounced over a cup, of which he and the others then drank. (2) All who were present then washed their hands; this also having a special benediction. (3) The table was then set out with the paschal lamb, unleavened bread, bitter herbs, and the dish known as Charoseth, a sauce made of dates, figs, raisins, and vinegar, and designed to commemorate the mortar of their bondage in Egypt. (4) The celebrant first, and then the others, dipped a portion of the bitter herbs into the Charoseth and ate them. (5) The dishes were then removed, and a cup of wine again brought. Then followed an interval which was allowed theoretically for the questions that might be asked by children or proselytes, who were astonished at such a strange beginning of a feast, and the cup was passed round and drunk at the close of it. (6) The dishes being brought on again, the celebrant repeated the commemorative words which opened what was strictly the paschal supper, and pronounced a solemn thanksgiving, followed by Ps. cxiii. and cxiv. (7) Then came a second washing of the hands, with a short form of blessing as before, and the celebrant broke one of the two loaves or cakes of unleavened bread, and gave thanks over it. All then took portions of the bread and dipped them, together with the bitter herbs, into the Charoseth, and so ate them. (8) After this they ate the flesh of the paschal lamb, with bread, &c., as they liked; and after another blessing, a third cup, known especially as the "cup of blessing," was handed round. (9) This was succeeded by a fourth cup, and the recital of Ps. cxv.-cxviii. followed by a prayer, and this was accordingly known as the cup of the Hallel, or of the Song. (10) There might be, in conclusion, a fifth cup, provided that the "great Hallel" (possibly Psalms ex.-xxxviii.) was sung over it.—Comparing the ritual thus gathered from Rabbinic writers with the N. T., and assuming that it represents substantially the common practice of our Lord's time; and that the meal of which He and His disciples partook, was either the passover itself, or an anticipation of it, conducted according to the same rules, we are able to point, though not with absolute certainty, to

the points of departure which the old practice presented for the institution of the new. To (1) or (3), or even to (8), we may refer the first words and the first distribution of the cup (Luke xxii. 17, 18); to (2) or (7), the dipping of the sop of John xiii. 26; to (7), or to an interval during or after (8), the distribution of the bread (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 23, 24); to (9) or (10) ("after supper," Luke xxii. 20) the thanksgiving, and distribution of the cup, and the hymn with which the whole was ended.—The narratives of the Gospels show how strongly the disciples were impressed with the words which had given a new meaning to the old familiar acts. They leave unnoticed all the ceremonies of the Passover, except those which had thus been transferred to the Christian Church and perpetuated in it. Old things were passing away, and all things becoming new. They had looked on the bread and the wine as memorials of the deliverance from Egypt. They were now told to partake of them "in remembrance" of their Master and Lord. The festival had been annual. No rule was given as to the time and frequency of the new feast that thus supervened on the old, but the command "Do this as oft as ye drink it" (1 Cor. xi. 25), suggested the more continual recurrence of that which was to be their memorial of one whom they would wish never to forget. The words, "This is my body," gave to the unleavened bread a new character. They had been prepared for language that would otherwise have been so startling, by the teaching of John (vi. 32-58), and they were thus taught to see in the bread that was broken the witness of the closest possible union and incorporation with their Lord. The cup which was "the new testament in His blood," would remind them, in like manner, of the wonderful prophecy in which that new covenant had been foretold (Jer. xxxi. 31-34).—II. In the account given by the writer of the Acts of the life of the first disciples at Jerusalem, a prominent place is given to this act, and to the phrase which indicated it. He describes the baptized members of the Church as continuing steadfast in or to the teaching of the apostles, in fellowship with them and with each other, and *in breaking of bread* and in prayers (Acts ii. 42). We can scarcely doubt that this implies that the chief actual meal of each day was one in which they met as brothers, and which was either preceded or followed by the more solemn commemorative acts of the breaking of the bread and the drinking of the cup. It will be convenient to anticipate the language and the thoughts of a

somewhat later date, and to say that, apparently, they thus united every day the Agapè or feast of Love with the celebration of the Eucharist. It would be natural that in a society consisting of many thousand members there should be many places of meeting. The congregation assembling in each place would come to be known as "the Church" in this or that man's house (Rom. xvi. 5, 23; 1 Cor. xvi. 19; Col. iv. 15; Philem. ver. 2). When they met, the place of honour would naturally be taken by one of the apostles, or some elder representing him. It would belong to him to pronounce the blessing and thanksgiving, with which the meals of devout Jews always began and ended. The bread (unless the converted Jews were to think of themselves as keeping a perpetual passover) would be such as they habitually used. The wine (probably the common red wine of Palestine, Prov. xxiii. 31) would, according to their usual practice, be mixed with water. At some time, before or after the meal of which they partook as such, the bread and the wine would be given with some special form of words or acts, to indicate its character. New converts would need some explanation of the meaning and origin of the observance. What would be so fitting and so much in harmony with the precedents of the Paschal feast as the narrative of what had passed on the night of its institution (1 Cor. xi. 23-27)? With this there would naturally be associated (as in Acts ii. 42) prayers for themselves and others. Their gladness would show itself in the psalms and hymns with which they praised God (Heb. ii. 46, 47; James v. 13). The analogy of the Passover, the general feeling of the Jews, and the practice of the Essenes may possibly have suggested ablutions, partial or entire, as a preparation for the feast (Heb. x. 22; John xiii. 1-15). At some point in the feast those who were present, men and women sitting apart, would rise to salute each other with the "holy kiss" (1 Cor. xvi. 20; 2 Cor. xiii. 12). The next traces that meet us are in 1 Cor., and the fact that we find them is in itself significant. The commemorative feast has not been confined to the personal disciples of Christ, or the Jewish converts whom they gathered round them at Jerusalem. The title of the "cup of blessing" (1 Cor. x. 16), has been imported into the Greek Church. The synonym of "the cup of the Lord" (1 Cor. x. 21) distinguishes it from the other cups that belonged to the Agapè, or Love feast. The word "fellowship" is passing by degrees into the special signification of "Communion." The apostle refers to his own office as breaking the bread

and blessing the cup (1 Cor. x. 16). The table on which the bread was placed was the Lord's Table. But the practice of the Agapè, as well as the observance of the commemorative feast, had been transferred to Corinth, and this called for a special notice. Evils had sprung up which had to be checked at once. The meeting of friends for a social meal, to which all contributed, was a sufficiently familiar practice in the common life of Greeks of this period; and the club-feasts were associated with plans of mutual relief or charity to the poor. The Agapè of the new society would seem to them to be such a feast, and hence came a disorder that altogether frustrated the object of the Church in instituting it. What was to be the remedy for this terrible and growing evil St. Paul does not state explicitly. He reserves formal regulations for a later personal visit. In the mean time he gives a rule which would make the union of the Agapè and the Lord's Supper possible without the risk of profanation. They were not to come even to the former with the keen edge of appetite. They were to wait till all were met, instead of scrambling tumultuously to help themselves (1 Cor. xi. 33, 34). In one point, however, the custom of the Church of Corinth differed apparently from that of Jerusalem. The meeting for the Lord's Supper was no longer daily (1 Cor. xi. 20, 33). The directions given in 1 Cor. xvi. 2, suggest the constitution of a celebration on the first day of the week. The meeting at Troas is on the same day (Acts xx. 7). A change gradually takes place. The Lord's Supper is separated from the Agapè, and the latter finally dies out. The morning celebration of the Supper takes the place of the evening. In Acts xx. 11 we have an example of the way in which the transition may have been effected. The disciples at Troas meet together to break bread. The hour is not definitely stated, but the fact that St. Paul's discourse was protracted till past midnight, and the mention of the many lamps indicate a later time than that commonly fixed for the Greek δειπνον. Then came the teaching and the prayers, and then, towards early dawn, the breaking of bread, which constituted the Lord's Supper, and for which they were gathered together. If this midnight meeting may be taken as indicating a common practice, originating in reverence for an ordinance which Christ had enjoined, we can easily understand how the next step would be to transfer the celebration of the Eucharist permanently to the morning hour, to which it had gradually been approximating.

LO-RUHAMAH, *i. e.* "the uncompassionated," the name of the daughter of Hosea



the prophet, given to denote the utterly ruined condition of the kingdom of Israel (Hos. i. 6).

LOT, the son of Haran, and therefore the nephew of Abraham (Gen. xi. 27, 31). His sisters were MILCAH the wife of Nahor, and ISCAH, by some identified with Sarah. Haran died before the emigration of Terah and his family from Ur of the Chaldees (ver. 28), and Lot was therefore born there. He removed with the rest of his kindred to Charran, and again subsequently with Abraham and Sarai to Canaan (xii. 4, 5). With them he took refuge in Egypt from a famine, and with them returned, first to the "South" (xiii. 1), and then to their original settlement between Bethel and Ai (ver. 3, 4). But the pastures of the hills of Bethel, which had with ease contained the two strangers on their first arrival, were not able any longer to bear them, so much had their possessions of sheep, goats and cattle increased. Accordingly they separated, Lot choosing the fertile plain of the Jordan, and advancing as far as Sodom (Gen. xiii. 10-14). The next occurrence in the life of Lot is his capture by the four kings of the East, and his rescue by Abram (Gen. xiv.). For details see ABRAHAM. The last scene preserved to us in the history of Lot is too well known to need repetition. He is still living in Sodom (Gen. xix.). But in the midst of the licentious corruption of that city, he preserves some of the delightful characteristics of his wandering life, his fervent and chivalrous hospitality (xix. 2, 8), the unleavened bread of the tent of the wilderness, the water for the feet of the wayfarers, affording his guests a reception identical with that which they had experienced that very morning in Abraham's tent on the heights of Hebron (comp. xviii. 3, 6). His deliverance from the guilty and condemned city points the allusion of St. Peter (2 Pet. ii. 6-9). Where Zoar was situated, in which he found a temporary refuge during the destruction of the other cities of the plain, we do not know with absolute certainty.—The end of Lot's wife is commonly treated as one of the difficulties of the Bible. But it surely need not be so. It cannot be necessary, as some have done, to create the details of the story where none are given. On these points the record is silent. The value and the significance of the story to us are contained in the allusion of Christ (Luke xvii. 32). Later ages have not been satisfied so to leave the matter, but have insisted on identifying the "pillar" with some one of the fleeting forms which the perishable rock of the south end of the Dead Sea is constantly assuming in its process of decomposition and

liquefaction.—From the incestuous intercourse between Lot and his two daughters sprang the nations of Moab and Ammon.

LOT. The custom of deciding doubtful questions by lot is one of great extent and high antiquity. The religious estimate of them may be gathered from Prov. xvi. 33. The following historical or ritual instances are—1. Choice of men for an invading force (Judg. i. 1, xx. 10). 2. Partition (a) of the soil of Palestine among the tribes (Num. xxvi. 55; Josh. xviii. 10; Acts xiii. 19). (b) of Jerusalem; *i. e.* probably its spoil or captives among captors (Obad. 11); of the land itself in a similar way (1 Macc. iii. 36). (c) Apportionment of possessions, or spoil, or of prisoners, to foreigners or captors (Joel iii. 3; Nah. iii. 10; Matt. xxvii. 35). 3. (a) Settlement of doubtful questions (Prov. xvi. 33, xviii. 18). (b) A mode of divination among heathens by means of arrows, two inscribed, and one without mark (Hos. iv. 12; Ez. xxi. 21). (c) Detection of a criminal (Josh. vii. 14, 18). (d) Appointment of persons to offices or duties, as above in Achan's case. (e) Selection of the scape-goat on the Day of Atonement (Lev. xvi. 8, 10). 4. The use of words heard or passages chosen at random from Scripture.

LO'TAN, the eldest son of Seir the Horite (Gen. xxxvi. 20, 22, 29; 1 Chr. i. 38, 39).

LOTS, FEAST OF. [PURIM.]

LOVE-FEASTS (Jude 12, and 2 Pet. ii. 13). [LORD'S SUPPER.]

LU'BIM, a nation mentioned as contributing, together with Cushites and Sukkim, to Shishak's army (2 Chr. xii. 3); and apparently as forming with Cushites the bulk of Zerah's army (xvi. 8), spoken of by Nahum (iii. 9) with Put or Phut, as helping No-Amon (Thebes), of which Cush and Egypt were the strength; and by Daniel (xi. 43) as paying court with the Cushites to a conqueror of Egypt or the Egyptians. Upon the Egyptian monuments we find representations of a people called REBU, or LEBU, who correspond to the Lubim, and who may be placed on the African coast to the westward of Egypt, perhaps extending far beyond the Cyrenaica.

LU'CAS (Philem. 24). [LUKE.]

LU'CIFER, found in Is. xiv. 12, coupled with the epithet "son of the morning," clearly signifies a "bright star," and probably what we call the morning star. In this passage it is a symbolical representation of the king of Babylon, in his splendour and in his fall. Its application from St. Jerome downwards, to Satan in his fall from heaven, arises probably from the fact that the Babylonian Empire is in Scripture represented as the type of tyrannical and self-idolising

power, and especially connected with the empire of the Evil One in the Apocalypse.

**LU'CIUS.** 1. A Roman consul who is said to have written the letter to Ptolemy (Euergetes), which assured Simon I. of the protection of Rome (cir. B.C. 139-8; 1 Macc. xv. 10, 15-24). The whole form of the letter shows that it cannot be an accurate copy of the original document. Lucius may perhaps be identified with Lucius Calpurnius Piso, who was consul B.C. 139.—2. **LUCIUS OF CYRENE** is first mentioned in the N. T. in company with Barnabas, Simeon, called Niger, Manaen, and Saul, who are described as prophets and teachers of the church at Antioch (Acts xiii. 1). Whether Lucius was one of the seventy disciples, is quite a matter of conjecture; but it is highly probable that he formed one of the congregation to whom St. Peter preached on the day of Pentecost (Acts ii. 10); and there can hardly be a doubt that he was one of "the men of Cyrene" who, being "scattered abroad upon the persecution that arose about Stephen," went to Antioch preaching the Lord Jesus (Acts xi. 19, 20). It is commonly supposed that Lucius is the kinsman of St. Paul, mentioned by that Apostle as joining with him in his salutation to the Roman brethren (Rom. xvi. 21), and who is said by tradition to have been ordained bishop of the church of Cenchreae.

**LUD**, the fourth name in the list of the children of Shem (Gen. x. 22; comp. 1 Chr. i. 17), supposed to have been the ancestor of the Lydians.

**LU'DIM** (Gen. x. 13; 1 Chr. i. 11), a Mizraite people or tribe. From their position at the head of the list of the Mizraites, it is probable that the Ludim were settled to the west of Egypt, perhaps further than any other Mizraite tribe. Lud and the Ludim are mentioned in four passages of the prophets (Is. lxvi. 19; Jer. xlv. 9; Ez. xxvii. 10, xxxviii. 5). There can be no doubt that but one nation is intended in these passages, and it seems that the preponderance of evidence is in favour of the Mizraite Ludim.

**LU'HITH, THE ASCENT OF**, a place in Moab, occurs only in Is. xv. 5, and the parallel passage of Jeremiah (xlviii. 5). In the days of Eusebius and Jerome it was still known, and stood between Areopolis (Rabbath-Moab) and Zoar.

**LUKE**, or **LUCAS**, is an abbreviated form of Lucanus. It is not to be confounded with Lucius (Acts xiii. 1; Rom. xvi. 21), which belongs to a different person. The name Luke occurs three times in the N. T. (Col. iv. 14; 2 Tim. iv. 11; Philem. 24), and prob-

ably in all three, the third evangelist is the person spoken of. Combining the traditional element with the scriptural, we are able to trace the following dim outline of the Evangelist's life. He was born at Antioch in Syria, and was taught the science of medicine. The well known tradition that Luke was also a painter, and of no mean skill, rests on the authority of late writers. He was not born a Jew, for he is not reckoned among them "of the circumcision" by St. Paul (comp. Col. iv. 11 with ver. 14). The date of his conversion is uncertain. He joined St. Paul at Troas, and shared his journey into Macedonia. The sudden transition to the first person plural in Acts xvi. 9, is most naturally explained, after all the objections that have been urged, by supposing that Luke, the writer of the Acts, formed one of St. Paul's company from this point. As far as Philippi the Evangelist journeyed with the Apostle. The resumption of the third person on Paul's departure from that place (xvii. 1) would show that Luke was now left behind. During the rest of St. Paul's second missionary journey we hear of Luke no more. But on the third journey the same indication reminds us that Luke is again of the company (Acts xx. 5), having joined it apparently at Philippi, where he had been left. With the Apostle he passed through Miletus, Tyre, and Caesarea to Jerusalem (xx. 5, xxi. 18). Between the two visits of Paul to Philippi seven years had elapsed (A.D. 51 to A.D. 58), which the Evangelist may have spent in Philippi and its neighbourhood, preaching the Gospel. There remains one passage, which, if it refers to St. Luke, must belong to this period. "We have sent with him" (*i. e.* Titus) "the brother whose praise is in the gospel throughout all the churches" (2 Cor. viii. 18). The subscription of the Epistle sets forth that it was "written from Philippi, a city of Macedonia, by Titus and Lucas," and it is an old opinion that Luke was the companion of Titus, although he is not named in the body of the Epistle. If this be so, we are to suppose that during the "three months" of Paul's sojourn at Philippi (Acts xx. 3) Luke was sent from that place to Corinth on this errand. He again appears in the company of Paul in the memorable journey to Rome (Acts xxvii. 1). He remained at his side during his first imprisonment (Col. iv. 14; Philem. 24); and if it is to be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of that Epistle (iv. 11) shows that he continued faithful to the Apostle to the end of his afflictions. After the death of St. Paul, the acts of his faithful companion are

hopelessly obscure to us. In the well-known passage of Epiphanius, we find that Luke, receiving the commission to preach the Gospel, preaches first in Dalmatia and Gallia. As to his age and death, there is the utmost uncertainty. He probably died a martyr, between A.D. 75 and A.D. 100.

**LUKE, GOSPEL OF.** The third Gospel is ascribed, by the general consent of ancient Christendom, to "the beloved physician," Luke, the friend and companion of the Apostle Paul. From Acts i. 1, it is clear that the Gospel described as "the former treatise" was written before the Acts of the Apostles; but how much earlier is uncertain. Perhaps it was written at Caesarea during St. Paul's imprisonment there, A.D. 58-60. The preface, contained in the first four verses of the Gospel, describes the object of its writer. Here are several facts to be observed. There were many narratives of the life of our Lord current at the early time when Luke wrote his Gospel. The ground of fitness for the task St. Luke places in his having carefully followed out the whole course of events from the beginning. He does not claim the character of an eye-witness from the first; but possibly he may have been a witness of some part of our Lord's doings. The ancient opinion, that Luke wrote his Gospel under the influence of Paul, rests on the authority of Irenaeus, Tertullian, Origen, and Eusebius. The two first assert that we have in Luke the Gospel preached by Paul; Origen calls it "the Gospel quoted by Paul," alluding to Rom. ii. 16; and Eusebius refers Paul's words, "according to my Gospel" (2 Tim. ii. 8), to that of Luke, in which Jerome concurs. The language of the preface is against the notion of any exclusive influence of St. Paul. The four verses could not have been put at the head of a history composed under the exclusive guidance of Paul or of any one apostle, and as little could they have introduced a gospel simply communicated by another. The truth seems to be that St. Luke, seeking information from every quarter, sought it from the preaching of his beloved master, St. Paul; and the apostle in his turn employed the knowledge acquired from other sources by his disciple. Upon the question whether Luke made use of the Gospels of Matthew and Mark see **GOSPELS**.—The Evangelist professes to write that Theophilus "might know the certainty of those things wherein he had been instructed" (i. 4). This Theophilus was probably a native of Italy, and perhaps an inhabitant of Rome, for in tracing St. Paul's journey to Rome, places which an Italian might be supposed not to know are described minutely (Acts xxvii. 8,

12, 16); but when he comes to Sicily and Italy this is neglected. Hence it would appear that the person for whom Luke wrote in the first instance was a Gentile reader; and accordingly we find traces in the Gospel of a leaning towards Gentile rather than Jewish converts. It has never been doubted that the Gospel was written in Greek. Whilst Hebraisms are frequent, classical idioms and Greek compound words abound. The number of words used by Luke only is unusually great, and many of them are compound words for which there is classical authority. On comparing the Gospel with the Acts it is found that the style of the latter is more pure and free from Hebrew idioms.

**LUNATICS.** This word is used twice in the N. T. (Matt. iv. 24, xvii. 15). It is evident that the word itself refers to some disease, affecting both the body and the mind, which might or might not be a sign of possession. By the description of Mark ix. 17-26, it is concluded that this disease was epilepsy.

**LUZ.** It seems impossible to discover with precision whether Luz and Bethel represent one and the same town—the former the Canaanite, the latter the Hebrew name—or whether they were distinct places, though in close proximity. The latter is the natural inference from two of the passages in which Luz is spoken of (Gen. xxviii. 19; Josh. xvi. 2, xviii. 13). Other passages, however, seem to speak of the two as identical (Gen. xxxv. 6; Judg. i. 23). The most probable conclusion is that the two places were, during the times preceding the conquest, distinct, Luz being the city and Bethel the pillar and altar of Jacob: that after the destruction of Luz by the tribe of Ephraim the town of Bethel arose.—2. When the original Luz was destroyed, through the treachery of one of its inhabitants, the man who had introduced the Israelites into the town went into the "land of the Hittites" and built a city, which he named after the former one (Judg. i. 26). Its situation, as well as that of the "land of the Hittites," has never been discovered, and is one of the favourite puzzles of Scripture geographers.

**LYCAONIA,** a district of Asia Minor. From what is said in Acts xiv. 11 of "the speech of Lycaonia," it is evident that the inhabitants of the district, in St. Paul's day, spoke something very different from ordinary Greek. Whether this language was some Syrian dialect, or a corrupt form of Greek, has been much debated. The fact that the Lycaonians were familiar with the Greek mythology is consistent with either supposition. Lycaonia is for the most part a dreary

plain, bare of trees, destitute of fresh water, and with several salt lakes. After the provincial system of Rome had embraced the whole of Asia Minor, the boundaries of the provinces were variable; and Lycaonia was, politically, sometimes in Cappadocia, sometimes in Galatia. It is interesting to see these rude country people, when Paul and Barnabas worked miracles among them, rushing to the conclusion that the strangers were Mercury and Jupiter, whose visit to this very neighbourhood forms the subject of one of Ovid's most charming stories (Ovid, *Metam.* viii. 626). Nor can we fail to notice how admirably St. Paul's address on the occasion was adapted to a simple and imperfectly civilised race (xiv. 15-17). This was at **LYSTRA**, in the heart of the country. Further to the east was **DERBE** (ver. 6), not far from the chief pass which leads up through Taurus, from **CLICIA** and the coast, to the central table-land. At the western limit of Lycaonia was **ICONIUM** (ver. 1), in the direction of **ANTIOCH** in **PISIDIA**. A good Roman road intersected the district along the line thus indicated. On St. Paul's first missionary journey he traversed Lycaonia from west to east, and then returned on his steps (ver. 21; see 2 Tim. iii. 11). On the second and third journeys he entered it from the east; and after leaving it, travelled in the one case to **TROAS** (Acts xvi. 1-8), in the other to **Ephesus** (Acts xviii. 23, xix. 1).

**LYC'IA** is the name of that south-western region of the peninsula of Asia Minor which is immediately opposite the island of Rhodes. The Lycians were incorporated in the Persian Empire, and their ships were conspicuous in the great war against the Greeks (Herod. vii. 91, 92). After the death of Alexander the Great, Lycia was included in the Greek Seleucid kingdom, and was a part of the territory which the Romans forced Antiochus to cede. It was not till the reign of Claudius that Lycia became part of the Roman provincial system. At first it was combined with Pamphylia. Such seems to have been the condition of the district when St. Paul visited the Lycian towns of **PATARA** (Acts xxi. 1), and **MYRA** (Acts xxvii. 5). At a later period of the Roman empire Lydia was a separate province, with Myra for its capital.

**LYD'DA**, the Greek form of the name (Acts ix. 32, 35, 38), which appears in the Hebrew records as **Lod**, a town of Benjamin, founded by Shamed or Shamer (1 Chr. viii. 12; Ezr. ii. 33; Neh. vii. 37, xi. 35). It is still called **Lidd**, or **Lidda**, and stands in part of the great maritime plain which anciently bore the name of **SHARON**. It is 9 miles from Joppa, and is the first town on the

northernmost of the two roads between that place and Jerusalem. The watercourse outside the town is said still to bear the name of **Abi-Butrus** (Peter), in memory of the Apostle. It was destroyed by Vespasian, and was probably not rebuilt till the time of Hadrian, when it received the name of **Diospolis**. When Eusebius wrote (A.D. 320-330) **Diospolis** was a well-known and much-frequented town. The modern town is, for a Mohammedan place, busy and prosperous.

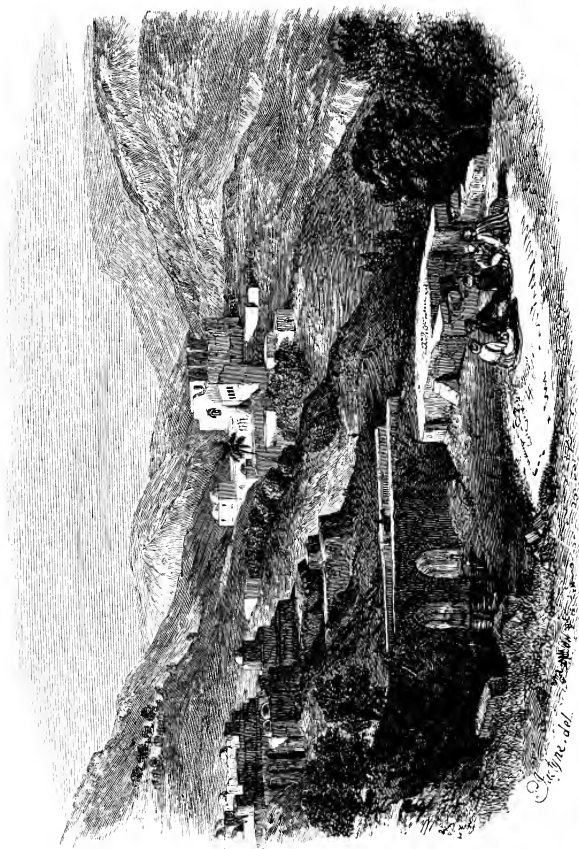
**LYD'IA**, a maritime province in the west of Asia Minor, bounded by Mysia on the N., Phrygia on the E., and Caria on the S. The name occurs only in 1 Macc. viii. 8 (the rendering of the A. V. in Ez. xxx. 5 being for **Ludim**); it is there enumerated among the districts which the Romans took away from Antiochus the Great after the battle of Magnesia in B.C. 190, and transferred to Eumenes II. king of Pergamus. For the connexion between Lydia and the **Lud** and **Ludim** of the O. T., see **LUDIM**. Lydia is included in the "Asia" of the N. T.

**LYD'IA**, the first European convert of St. Paul, and afterwards his hostess during his first stay at Philippi (Acts xvi. 14, 15, also 40). She was a Jewish proselyte at the time of the Apostle's coming; and it was at the Jewish Sabbath-worship by the side of a stream (ver. 13) that the preaching of the Gospel reached her heart. Her native place was **THYATIRA**, in the province of Asia (ver. 14; Rev. ii. 18). Thyatira was famous for its dyeing-works; and Lydia was connected with this trade, either as a seller of dye, or of dyed goods. We infer that she was a person of considerable wealth.

**LYSA'NIAS**, mentioned by St. Luke in one of his chronological passages (iii. 1) as being tetrarch of **ABILENE** (i. e. the district round Abila) in the 15th year of Tiberius, at the time when Herod Antipas was tetrarch of Galilee, and Herod Philip tetrarch of Ituraea and Trachonitis.

**LYS'IAS**, a nobleman of the blood-royal (1 Macc. iii. 32; 2 Macc. xi. 1), who was entrusted by Antiochus Epiphanes (cir. B.C. 166) with the government of southern Syria, and the guardianship of his son Antiochus Eupator (1 Macc. iii. 32; 2 Macc. x. 11). He carried on the war against Judas Maccabaeus. After the death of Antiochus Epiphanes B.C. (164), Lysias assumed the government as guardian of his son, who was yet a child (1 Macc. vi. 17). The war against the Jews was renewed; and Lysias was besieging Jerusalem when he received tidings of the approach of Philip, to whom Antiochus had transferred the guardianship of the prince (1 Macc. vi. 18; 2 Macc. xiii.). He defeated





LYDDA.

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Philip (b.c. 163), and was supported at Rome; but in the next year, together with his ward, fell into the hands of Demetrius Soter, who put them both to death (1 Macc. vii. 2-4; 2 Macc. xiv. 2).

LY'SIAS, CLAUDIUS, "chief captain of the band," that is, tribune of the Roman cohort, who rescued St. Paul from the hands of the infuriated mob at Jerusalem, and sent him under a guard to Felix, the governor or proconsul of Caesarea (Acts xxi. 31, seq., xxiii. 26, xxiv. 7).

LYSIMACHUS. 1. "A son of Ptolemaeus of Jerusalem," the Greek translator of the book of Esther (comp. Esth. ix. 20).—2. A brother of the high-priest Menelaus, who was left by him as his deputy during his absence at the court of Antiochus. He fell a victim to the fury of the people (2 Macc. iv. 29-42).

LYSTRA has two points of interest in connexion respectively with St. Paul's first and second missionary journeys—(1) as the place where divine honours were offered to him, and where he was presently stoned (Acts xiv.); (2) as the home of his chosen companion and fellow-missionary TIMOTHEUS (Acts xvi. 1). Lystra was in the eastern part of the great plain of Lycaonia; and its site may be identified with the ruins called *Bin-bir-Kilisseh*, at the base of a conical mountain of volcanic structure, named the *Karadagh*.

MA'ACAH. 1. The mother of Absalom, also called MAACHAH (2 Sam. iii. 3).—2. MAACHAH, and (in Chr.) MAACHAH. A small kingdom in close proximity to Palestine, which appears to have lain outside Argob (Deut. iii. 14) and Bashan (Josh. xii. 5). These districts, probably answering to the *Lejah* and *Jaulan* of modern Syria, occupied the space from the Jordan on the west to Salekah on the east and Mount Hermon on the north. Maacah must therefore be placed somewhere to the east of the *Lejah*. The Ammonite war was the only occasion on which the Maacathites came into contact with Israel, when their king assisted the Ammonites against Joab with a force which he led himself (2 Sam. x. 6, 8; 1 Chr. xix. 7).

MA'ACHAH. 1. The daughter of Nahor by his concubine Reumah (Gen. xxii. 24).—2. The daughter, or more probably granddaughter, of Absalom, named after his mother; the third and favourite wife of Rehoboam, and mother of Abijah (1 K. xv. 2; 2 Chr. xi. 20-22). The mother of Abijah is elsewhere called "Michaiah, the daughter of Uriel of Gibeah" (2 Chr. xiii. 2). It is probable that "Michaiah" is the error of a transcriber, and that "Maachah" is the true reading in all cases. During the reign of her

grandson Asa she occupied at the court of Judah the high position of "King's Mother" (comp. 1 K. ii. 19), which has been compared with that of the *Sultana Valide* in Turkey. It may be that at Abijah's death, after a short reign of three years, Asa was left a minor, and Maachah acted as regent, like Athaliah under similar circumstances. If this conjecture be correct, it would serve to explain the influence by which she promoted the practice of idolatrous worship.

MA'ALEH-ACRAB'BIM, the full form of the name (Josh. xv. 3) which in its other occurrences is given in the A.V. as "the ascent of, or the going up to, Akrabim." [AKRAB'BIM.]

MACCABEES, THE. This title, which was originally the surname of Judas, one of the sons of Mattathias, was afterwards extended to the heroic family of which he was one of the noblest representatives. The original term *Maccabi* was probably formed from *Makkābāh*, "a hammer," giving a sense not unlike that in which Charles Martel derived a surname from his favourite weapon. Although the name *Maccabees* has gained the widest currency, that of *Asmonaeans*, or *Hasmonaeans*, is the proper name of the family, which is derived from Cashmon, great grandfather of Mattathias. 1. The causes of the Maccabean war are pointed out under ANTIOCHUS IV. (1 Macc. v. 62). The standard of independence was first raised by MATTATHIAS, a priest of the course of Joiarib, which was the first of the twenty-four courses (1 Chr. xxiv. 7), and consequently of the noblest blood. He seems, however, to have been already advanced in years when the rising was made, and he did not long survive the fatigues of active service. He died b.c. 166, and "was buried in the sepulchre of his fathers at Modin."—2. Mattathias himself named JUDAS—apparently his third son—as his successor in directing the war of independence (1 Macc. ii. 66). The energy and skill of "THE MACCABEE," as Judas is often called in 2 Macc., fully justified his father's preference. After gaining several victories over the other generals of Antiochus, and defeating Lysias, whom Antiochus Epiphanes left in the government of the Palestinian provinces, Judas was able to occupy Jerusalem, except the "tower" (1 Macc. vi. 18, 19), and purified the Temple (1 Macc. iv. 36, 41-53) on the 25th of Cisleu, exactly three years after its profanation (1 Macc. i. 59). The accession of Demetrius brought with it fresh troubles to the patriot Jews. A large party of their countrymen, with ALCEMUS at their head, gained the ear of the king, and he sent Nicanor against Judas. Nicanor was defeated, first at Capharsalama, and again in

a decisive battle at Adasa, near to the glorious field of Bethhoron (B.C. 161) on the 13th Adar (1 Macc. vii. 49; 2 Macc. xv. 36), where he was slain. This victory was the greatest of Judas's successes, and practically decided the question of Jewish independence, but it was followed by an unexpected reverse. A new invasion under Bacchides took place. Judas was able only to gather a small force to meet the sudden danger. Of this a large part deserted him on the eve of the battle; but the courage of Judas was unshaken, and he fell at Eleasa, the Jewish Thermopylae, fighting at desperate odds against the invaders. His body was recovered by his brothers, and buried at Modin "in the sepulchre of his fathers" (B.C. 161).—3. After the death of Judas the patriotic party seems to have been for a short time wholly disorganised, and it was only by the pressure of unparalleled sufferings that they were driven to renew the conflict. For this purpose they offered the command to JONATHAN, surnamed Apphus (*the wary*), the youngest son of Mattathias. After two or three campaigns Bacchides accepted terms which Jonathan proposed; and upon his departure Jonathan "judged the people at Michmash" (1 Macc. ix. 73), and gradually extended his power. The claim of Alexander Balas to the Syrian crown gave a new importance to Jonathan and his adherents. The success of Alexander led to the elevation of Jonathan, who assumed the high-priestly office (1 Macc. x. 21); and not long after he placed the king under fresh obligations by the defeat of Apollonius, a general of the younger Demetrius (1 Macc. x.). After the death of Alexander, Jonathan attached himself to Antiochus VI. He at last fell a victim to the treachery of Tryphon, who put him to death B.C. 144 (1 Macc. xi. 8-xii. 4).—4. As soon as SIMON, the last remaining brother of the Maccabæan family, heard of the detention of Jonathan in Ptolemais by Tryphon, he placed himself at the head of the patriot party. He made overtures to Demetrius II. (B.C. 143), which were favourably received, and the independence of the Jews was at length formally recognised. The long struggle was now triumphantly ended, and it remained only to reap the fruits of victory. This Simon hastened to do. The prudence and wisdom for which he was already distinguished at the time of his father's death (1 Macc. ii. 65), gained for the Jews the active support of Rome (1 Macc. xv. 16-21), in addition to the confirmation of earlier treaties. After settling the external relations of the new state upon a sure basis, Simon regulated its internal administration. With two of his sons he was murdered at

Dôk by Ptolemaeus, B.C. 135 (1 Macc. xvi. 11-16).—5. The treason of Ptolemaeus failed in its object. JOHANNES HYRCANUS, one of the sons of Simon, escaped from the plot by which his life was threatened, and at once assumed the government (B.C. 135). At first he was hard pressed by Antiochus Sidetes, and only able to preserve Jerusalem on condition of dismantling the fortifications and submitting to a tribute, B.C. 133. He reduced Idumæa, confirmed the alliance with Rome, and at length succeeded in destroying Samaria, the hated rival of Jerusalem, B.C. 109. The external splendour of his government was marred by the growth of internal divisions; but John escaped the fate of all the older members of his family, and died in peace, B.C. 106-5. His eldest son Aristobulus I., who succeeded, was the first who assumed the kingly title, though Simon had enjoyed the fulness of the kingly power.—The great outlines of the Maccabæan contest, which are somewhat hidden in the annals thus briefly epitomised, admit of being traced with fair distinctness. The disputed succession to the Syrian throne (B.C. 153) was the political turning-point of the struggle, which may thus be divided into two great periods. During the first period (B.C. 168-153) the patriots maintained their cause with varying success against the whole strength of Syria: during the second (B.C. 153-139) they were courted by rival factions, and their independence was acknowledged from time to time, though pledges given in times of danger were often broken when the danger was over. The war, thus brought to a noble issue, if less famous is not less glorious than any of those in which a few brave men have successfully maintained the cause of freedom or religion against overpowering might. For it is not only in their victory over external difficulties that the heroism of the Maccabees is conspicuous: their real success was as much imperilled by internal divisions as by foreign force.

MACCABEES, BOOKS OF. Four books which bear the common title of "Maccabees" are found in some MSS. of the LXX. Two of these were included in the early current Latin versions of the Bible, and thence passed into the Vulgate. As forming part of the Vulgate they were received as canonical by the council of Trent, and retained among the *apocrypha* by the reformed churches. The two other books obtained no such wide circulation, and have only a secondary connexion with the Maccabæan history. 1. THE FIRST BOOK OF MACCABEES contains a history of the patriotic struggle, from the first resistance of Mattathias to the settled



sovereignty and death of Simon, a period of thirty-three years (B.C. 168-135). The opening chapter gives a short summary of the conquests of Alexander the Great, and describes at greater length the oppression of Antiochus Epiphanes. The great subject of the book begins with the enumeration of the Maccabaeus family (ii. 1-5), which is followed by an account of the part which the aged Mattathias took in rousing and guiding the spirit of his countrymen (ii. 6-70). The remainder of the narrative is occupied with the exploits of his five sons. Each of the three divisions into which the main portion of the book thus naturally falls, is stamped with an individual character derived from its special hero. The great marks of trustworthiness are everywhere conspicuous. Victory and failure and despondency are, on the whole, chronicled with the same candour. There is no attempt to bring into open display the working of providence. The testimony of antiquity leaves no doubt but that the book was first written in Hebrew. Its whole structure points to Palestine as the place of its composition. There is, however, considerable doubt as to its date. Perhaps we may place it between B.C. 120-100. The date and person of the Greek translator are wholly undetermined.—2. THE SECOND BOOK OF MACCABEES.—The history of the Second Book of the Maccabees begins some years earlier than that of the First Book, and closes with the victory of Judas Maccabaeus over Nicanor. It thus embraces a period of twenty years, from B.C. 180 (?) to B.C. 161. For the few events noticed during the earlier years it is the chief authority; during the remainder of the time the narrative goes over the same ground as 1 Macc., but with very considerable differences. The first two chapters are taken up by two letters supposed to be addressed by the Palestinian to the Alexandrine Jews, and by a sketch of the author's plan, which proceeds without any perceptible break from the close of the second letter. The main narrative occupies the remainder of the book. This presents several natural divisions, which appear to coincide with the "five books" of Jason on which it was based. The first (c. iii.) contains the history of Heliodorus (cir. B.C. 180). The second (iv.-vii.) gives varied details of the beginning and course of the great persecution (B.C. 175-167). The third (viii.-x. 9) follows the fortunes of Judas to the triumphant restoration of the Temple service (B.C. 166, 165). The fourth (x. 10-xiii.) includes the reign of Antiochus Eupator (B.C. 164-162). The fifth (xiv., xv.) records the treachery of Alcimus, the mission of Nicanor, and the crowning success of Judas

(B.C. 162, 161). The writer himself distinctly indicates the source of his narrative—"the five books of Jason of Cyrene" (ii. 23), of which he designed to furnish a short and agreeable epitome for the benefit of those who would be deterred from studying the larger work. His own labour, which he describes in strong terms (ii. 26, 27; com. xv. 38, 39), was entirely confined to condensation and selection; all investigation of detail he declares to be the peculiar duty of the original historian. Of Jason himself nothing more is known than may be gleaned from this mention of him. The district of Cyrene was most closely united with that of Alexandria. In both the predominance of Greek literature and the Greek language was absolute. The work of Jason must therefore have been composed in Greek; and the style of the epitome proves beyond doubt that the Greek text is the original. It is scarcely less certain that the book was compiled at Alexandria.—The Second Book of Maccabees is not nearly so trustworthy as the First. In the Second Book the groundwork of facts is true, but the dress in which the facts are presented is due in part at least to the narrator. It is not at all improbable that the error with regard to the first campaign of Lysias arose from the mode in which it was introduced by Jason as a prelude to the more important measures of Lysias in the reign of Antiochus Eupator. In other places (as very obviously in xiii. 19 ff.) the compiler may have disregarded the historical dependence of events while selecting those which were best suited for the support of his theme. The latter half of the book (cc. viii.-xv.) is to be regarded not as a connected and complete history, but as a series of special incidents from the life of Judas, illustrating the providential interference of God in behalf of His people, true in substance, but embellished in form.—3. THE THIRD BOOK OF THE MACCABEES contains the history of events which preceded the great Maccabean struggle, beginning with B.C. 217.—4. THE FOURTH BOOK OF MACCABEES contains a rhetorical narrative of the martyrdom of Eleazer and of the "Maccabean family," following in the main the same outline as 2 Macc.

MACEDO'NIA, the first part of Europe which received the Gospel directly from St. Paul, and an important scene of his subsequent missionary labours and those of his companions. It was bounded by the range of Haemus or the Balkan northwards, by the chain of Pindus westwards, by the Cambunian hills southwards, by which it is separated from Thessaly, and is divided on the east from Thrace by a less definite moun-

tain-boundary running southwards from Hæmus. Of the space thus enclosed, two of the most remarkable physical features are two great plains, one watered by the Axios, which comes to the sea at the Thermaic gulf, not far from Thessalonica; the other by the Strymon, which, after passing near Philippi, flows out below Amphipolis. Between the mouths of these two rivers a remarkable peninsula projects, dividing itself into three points, on the farthest of which Mount Athos rises nearly into the region of perpetual snow. Across the neck of this peninsula St. Paul travelled more than once with his companions. This general sketch sufficiently describes the Macedonia which was ruled over by Philip and Alexander, and which the Romans conquered from Perseus. At first the conquered country was divided by Aemilius Paulus into four districts. This division was only temporary. The whole of Macedonia, along with Thessaly and a large tract along the Adriatic, was made one province and centralised under the jurisdiction of a proconsul, who resided at Thessalonica. We have now reached the definition which corresponds with the usage of the term in the N. T. (Acts xvi. 9, 10, 12, &c.). Three Roman provinces, all very familiar to us in the writings of St. Paul, divided the whole space between the basin of the Danube and Cape Matapan. The border town of ILLYRICUM was Lissus on the Adriatic. The boundary-line of ACHAIA nearly coincided, except in the western portion, with that of the kingdom of modern Greece, and ran in an irregular line from the Acroceraunian promontory to the bay of Thermopylae and the north of Euboea. By subtracting these two provinces, we define Macedonia. The account of St. Paul's first journey through Macedonia (Acts xvi. 10-xvii. 15) is marked by copious detail and well-defined incidents. At the close of this journey he returned from Corinth to Syria by sea. On the next occasion of visiting Europe, though he both went and returned through Macedonia (Acts xx. 1-6), the narrative is a very slight sketch, and the route is left uncertain, except as regards Philippi. The character of the Macedonian Christians is set before us in Scripture in a very favourable light. The candour of the Bereans is highly commended (Acts xvii. 11); the Thessalonians were evidently objects of St. Paul's peculiar affection (1 Thess. ii. 8, 17-20, iii. 10); and the Philippian, besides their general freedom from blame, are noted as remarkable for their liberality and self-denial (Phil. iv. 10, 14-19; see 2 Cor. ix. 2, xi. 9).

MACH'IR. 1. The eldest son (Josh. xvii. 1) of the patriarch Manasseh by an Aramite or

Syrian concubine (1 Chr. vii. 14). His children are commemorated as having been caressed by Joseph before his death (Gen. l. 23). At the time of the conquest the family of Machir had become very powerful, and a large part of the country on the east of Jordan was subdued by them (Num. xxxii. 39; Deut. iii. 15). So great was their power that the name of Machir occasionally superseded that of Manasseh.—2. The son of Ammiel, a powerful sheykh of one of the trans-Jordanic tribes, who rendered essential service to the cause of Saul and of David successively—in each case when they were in difficulty (2 Sam. ix. 4, 5, xvii. 27-29).

MACH'PELAH. [HEBRON.]

MADA'I (Gen. x. 2) is usually called the third son of Japhet, and the progenitor of the Medes. But probably all that is intended is, that the Medes, as well as the Gomerites, Greeks, Tibareni, Moschi, &c., descended from Japhet.

MA'DIAN, Acts vii. 29. [MIDIAN.]

MAD'MANNAH, one of the towns in the south district of Judah (Josh. xv. 31). In the time of Eusebius and Jerome, it was called Menoïs, and was not far from Gaza. The first stage southward from Gaza is now *el-Minyâ*, which is perhaps the modern representative of Menoïs, and therefore of Madmannah.

MAD'MENAH, one of the Benjamite villages north of Jerusalem, the inhabitants of which were frightened away by the approach of Sennacherib along the northern road (Is. x. 31).

MA'DON, one of the principal cities of Canaan before the conquest, probably in the north. Its king joined Jabin and his confederates in their attempt against Joshua at the waters of Merom, and like the rest was killed (Josh. xi. 1, xii. 19).

MAG'BISH, a proper name in Ezr. ii. 30, but whether of a man or of a place is doubtful; probably the latter, as all the names from Ezr. ii. 20 to 34, except Elam and Harim, are names of places.

MAG'DALA. The name Magdala does not really exist in the Bible. It is found in the received Greek text and the A. V. of Matt. xv. 39 only; but the chief MSS. and versions exhibit the name as "Magadan." Into the limits of Magadan Christ came by boat, over the lake of Gennesareth, after His miracle of feeding the four thousand on the mountain of the eastern side (Matt. xv. 39); and from thence, after a short encounter with the Pharisees and Sadducees, He returned in the same boat to the opposite shore. In the present text of the parallel narrative of St. Mark (viii. 10) we find the

"parts of Dalmanutha," on the western edge of the lake of Gennesareth. The Magdala, which conferred her name on "Mary the Magdal-ene," one of the numerous Migdols, i.e. towers, which stood in Palestine, was probably the place of that name which is mentioned in the Jerusalem Talmud as near Tiberias, and this again is as probably the modern *el-Mejdel*, a miserable little Muslim village, on the water's edge at the south-east corner of the plain of Gennesareth. By the Jews the word *megaddelâ* is used to denote a person who platted or twisted hair, a practice then much in use amongst women of loose character. Magdalum is mentioned as between Tiberias and Capernaum, as early as by Willibald, A.D. 722.

MAG'DIEL, one of the "dukes" of Edom, descended from Esau (Gen. xxxvi. 43; 1 Chr. i. 54).

MAGI (A. V. "wise men"). I. In the Hebrew text of the O. T. the word occurs but twice, and then only incidentally. In Jer. xxix. 3 and 13 we meet, among the Chaldaean officers sent by Nebuchadnezzar to Jerusalem, one with the name or title of Rab-Mag. This word is interpreted, as equivalent to chief of the Magi. Historically the Magi are conspicuous chiefly as a Persian religious caste. Herodotus connects them with another people by reckoning them among the six tribes of the Medes (i. 101). They appear in his history of Astyages as interpreters of dreams (i. 120), the name having apparently lost its ethnological and acquired a caste significance. But as they appear in Jeremiah among the retinue of the Chaldaean king, we must suppose Nebuchadnezzar's conquests led him to gather round him the wise men and religious teachers of the nations which he subdued, and that thus the sacred tribe of the Medes rose under his rule to favour and power. The Magi took their places among "the astrologers and star-gazers and monthly prognosticators." It is with such men that we have to think of Daniel and his fellow-exiles as associated. The office which Daniel accepted (Dan. v. 11) was probably identical with that of the Rab-Mag who first came before us. The name of the Magi does not meet us in the Biblical account of the Medo-Persian kings.—II. The word presented itself to the Greeks as connected with a foreign system of divination, and it soon became a by-word for the worst form of imposture. This is the predominant meaning of the word as it appears in the N. T. The noun and the verb derived from it are used by St. Luke in describing the impostor, who is therefore known distinctively as Simon Magus (Acts viii. 9).

Another of the same class (Bar-jesus) is described (Acts xiii. 8) as having, in his cognomen Elymas, a title which was equivalent to Magus.—III. In one memorable instance, however, the word retains its better meaning. In the Gospel of St. Matthew (ii. 1-12), the Magi appear as "wise men"—properly MAGIANS—who were guided by a star from "the East" to Jerusalem, where they sadly appeared in the days of Herod the Great, enquiring for the newborn king of the Jews, whom they had come to worship. As to the country from which they came, opinions vary greatly; but their following the guidance of a star seems to point to the banks of the Tigris and Euphrates, where astronomy was early cultivated by the Chaldeans. The religion of Zoroaster remaining pure from the grosser forms of idolatry, preserved the hope of a great deliverer, who should reform the world, and establish a reign of universal peace. That some tradition, influenced possibly by the Jews of the dispersion, went so far as to make this deliverer a "King of the Jews," seems a fair inference from the direct form of their enquiry for Him. As to the sign which guided them, the chief difficulties have arisen from the attempt to find a natural explanation; for the plain narrative of St. Matthew evidently represents it as a miracle vouchsafed for the occasion. The ingenious conjecture of certain astronomers, that the appearance of the star was caused by a remarkable conjunction of Jupiter and Saturn is now exploded. The approach of the two planets was not at all near enough for them to be mistaken for a single star; nor could habitual observers of the heavens fail to recognise the positions of such well-known planets. Besides, their "standing over the place where the young child was," so as to define the spot on the surface of the earth, is utterly inconceivable. It only remains for us to be content with the obvious explanation, that some new luminary, whether meteoric or celestial, was made to appear, in a manner distinct enough to the eyes of practised astronomers, expressly to guide the sages on their way. Their arrival and enquiries threw Jerusalem into commotion. With his usual craft, Herod summoned the Sanhedrim, and learnt that the Messiah was to be born at Bethlehem. Having enquired from the Magi the time of the star's appearance, as a guide to that of the child's birth, he professed his desire to worship the newborn king, and sent them on to discover his abode. The star again guided them over the five miles from Jerusalem to Bethlehem, and at length stood still above the house where Jesus was. They paid Him their willing

homage, and presented their costly gifts, the first-fruits of the wealth and wisdom of the Gentile world. By means of a dream, a form of divination which they were wont to follow with implicit faith, they were warned by God not to return to Herod, and they departed into their own country by another route, perhaps by Hebron and round the southern end of the Dead Sea. According to a late tradition, the Magi are represented as three kings, named Gaspar, Melchior, and Belthazar, who take their place among the objects of Christian reverence, and are honoured as the patron saints of travellers. Among other relics supplied to meet the demands of the market which the devotion of Helena had created, the bodies of the Magi were discovered somewhere in the East, were brought to Constantinople, were thence transferred to Milan, and were in 1162 finally deposited in the cathedral of Cologne, where the shrine of the Three Kings is shown as the greatest of its many treasures.

MAGIC, MAGICIANS. [DIVINATION; MAGI.]

MA'GOG. In Gen. x. 2 Magog appears as the second son of Japheth in connexion with Gomer (the Cimmerians) and Madai (the Medes): in Ez. xxxviii. 2, xxxix. 1, 6, it appears as a country or people of which Gog was the prince, in conjunction with Meshech (the Moschici), Tubal (the Tibareni), and Rosh (the Roxolani). In the latter of these senses there is evidently implied an etymological connexion between Gog and Ma-gog, the *Ma* being regarded by Ezekiel as a prefix significant of a country. In this case Gog contains the original element of the name, which may possibly have its origin in some Persian root. The notices of Magog would lead us to fix a northern locality: it is expressly stated by Ezekiel that he was to come up from "the sides of the north" (xxxix. 2), from a country adjacent to that of Togarmah or Armenia (xxxviii. 6), and not far from "the isles" or maritime regions of Europe (xxxix. 6). The people of Magog further appear as having a force of cavalry (xxxviii. 15), and as armed with the bow (xxxix. 3). From the above *data*, we may conclude that Magog represents the important race of the Scythians.

MAHA'LALEEL, the fourth in descent from Adam, according to the Sethite genealogy, and son of Cainan (Gen. v. 12, 13, 15-17; 1 Chr. i. 2).

MAH'ALATH, the title of Ps. liii., and MAH'ALATH-LEAN'NOTII, the title of Ps. lxxviii. The meaning of these words is uncertain. The conjecture is, that *Mahalath* is a guitar, and that *Leamoth* has reference

to the character of the psalm, and might be rendered "to humble, or afflict," in which sense the root occurs in verse 7.

MAHANAIM, a town on the east of the Jordan, signifying *two hosts* or *two camps*, a name given to it by Jacob, because he there met "the angels of God" (Gen. xxxii. 1, 2). We next meet with it in the records of the conquest (Josh. xiii. 26 and 29). It was within the territory of Gad (Josh. xxi. 38, 39), and therefore on the south side of the torrent Jabbok. The town with its "suburbs" was allotted to the service of the Merarite Levites (Josh. xxi. 39; 1 Chron. vi. 80). From some cause—the sanctity of its original foundation, or the strength of its position—Mahanaim had become in the time of the monarchy a place of mark (2 Sam. ii. 9, 12, iv. 6). The same causes which led Abner to fix Ishbosheth's residence at Mahanaim probably induced David to take refuge there when driven out of the western part of his kingdom by Absalom (2 Sam. xvii. 24; 1 K. ii. 8). Mahanaim was the seat of one of Solomon's commissariat officers (1 K. iv. 14); and it is alluded to in the Song which bears his name (vi. 13). There is a place called *Mahneh* among the villages of the east of Jordan, though its exact position is not certain.

MAH'ANEH-DAN (the "Camp-of-Dan?"), the position of which is specified with great precision, as "behind Kirjath-jearim" (Judg. xviii. 12), and as "between Zorah and Esh-*taol*" (xiii. 25).

MAH'ER-SHA'LAL-HASH-BAZ, i. e., *hasten-booty, speed-spoil*, whose name was given by Divine direction, to indicate that Damascus and Samaria were soon to be plundered by the king of Assyria (Is. vii. 1-4).

MAH'LAH, the eldest of the five daughters of Zelophehad, the grandson of Manasseh (Num. xxvii. 1-11).

MAH'LI. 1. Son of Merari, the son of Levi, and ancestor of the family of the MAHLITES (Num. iii. 20; 1 Chr. vi. 19, 29, xxiv. 26).—2. Son of Mushi, and grandson of Merari (1 Chr. vi. 47, xxiii. 23, xxiv. 30).

MAH'LON, the first husband of Ruth. He and his brother Chilion were sons of Elimelech and Naomi, and are described as "Ephrathites of Bethlehem-judah" (Ruth i. 2, 5; iv. 9, 10; comp. 1 Sam. xvii. 12).

MAK'KEDAH, a place memorable in the annals of the conquest of Canaan as the scene of the execution by Joshua of the five confederate kings (Josh. x. 10-30). The catalogue of the cities of Judah in Joshua (xv. 41) place it in the maritime plain, but its site is uncertain.

MAK'TESH, a place, evidently in Jeru-

salem, the inhabitants of which are denounced by Zephaniah (i. 11). Ewald conjectures that it was the "Phoenician quarter" of the city. The meaning of "Maktesh" is probably a deep hollow, literally a "mortar." This the Targum identifies with the torrent Kedron.

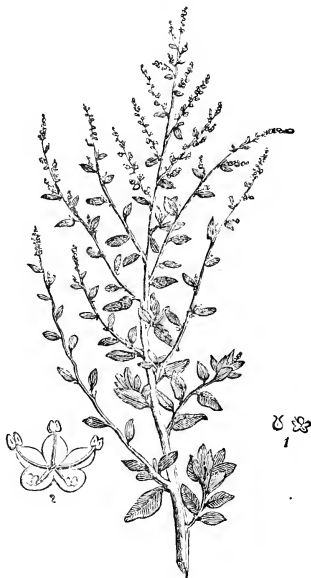
MALACHI (that is, *the angel or messenger of Jehovah*) is the last, and is therefore called "the seal" of the prophets, and his prophecies constitute the closing book of the canon. Of his personal history nothing is known. That Malachi was contemporary with Nehemiah is rendered probable by a comparison of ii. 8 with Neh. xiii. 15; ii. 10-16 with Neh. xiii. 23, &c.; and iii. 7-12 with Neh. xiii. 10, &c. That he prophesied after the times of Haggai and Zechariah is inferred from his omitting to mention the restoration of the Temple, and from no allusion being made to him by Ezra. The captivity was already a thing of the long past, and is not referred to. The existence of the Temple-service is presupposed in i. 10, iii. 1, 10. The Jewish nation had still a political chief (i. 8), distinguished by the same title as that borne by Nehemiah (Neh. xii. 26). Hence we may conclude that Malachi delivered his prophecies after the second return of Nehemiah from Persia (Neh. xiii. 6), and subsequently to the 32nd year of Artaxerxes Longimanus (B.C. 420). From the striking parallelism between the state of things indicated in Malachi's prophecies and that actually existing on Nehemiah's return from the court of Artaxerxes, it is on all accounts highly probable that the efforts of the secular governor were on this occasion seconded by the preaching of "Jehovah's messenger," and that Malachi occupied the same position with regard to the reformation under Nehemiah, which Isaiah held in the time of Hezekiah, and Jeremiah in that of Josiah. The last chapter of canonical Jewish history is the key to the last chapter of its prophecy. The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving father and ruler of His people (i. 2-ii. 9); in the second, as the supreme God and father of all (ii. 10-16); and in the third, as their righteous and final judge (ii. 17-end). The prophecy of Malachi is alluded to in the N. T. (comp. Mark i. 2, ix. 11, 12; Luke i. 17; Rom. ix. 13).

MAL'CHI-SHU'A, one of the sons of king Saul (1 Sam. xiv. 49, xxxi. 2; 1 Chr. viii. 33, ix. 39).

MAL'CHUS, the name of the servant of the high-priest, whose right ear Peter cut off at the time of the Saviour's apprehension in the garden (Matt. xxvi. 51; Mark xiv. 47;

Luke xxii. 49-51; John xviii. 10). He was the personal servant of the high-priest, and not one of the bailiffs or apparitors of the Sanhedrim. It is noticeable that Luke the physician is the only one of the writers who mentions the act of healing.

MALLOWS (Job xxx. 4). By the Hebrew word *malluach* we are no doubt to understand some species of *Orache*, and in all probability the *Atriplex halimus* of botanists.



*Atriplex halimus.*

MAM'MON (Matt. vi. 24; Luke xvi. 9), a word which often occurs in the Chaldee Targums of Onkelos, and later writers, and in the Syriac Version, and which signifies "riches." It is used in St. Matthew as a personification of riches.

MAM'RE, an ancient Amorite, who with his brothers Eshcol and Aner was in alliance with Abram (Gen. xiv. 13, 24), and under the shade of whose oak-grove the patriarch dwelt in the interval between his residence at Bethel and at Beersheba (xiii. 18, xviii. 1). In the subsequent chapters Mamre is a mere local appellation (xxiii. 17, 19, xxv. 9, xlix. 30, l. 13).

MAN'AEN is mentioned in Acts xiii. 1 as

one of the teachers and prophets in the church at Antioch at the time of the appointment of Saul and Barnabas as missionaries to the heathen. He is said to have been brought up (*σύντροφος*) with Herod, that is Herod Antipas. There are two interpretations of *σύντροφος*; one that it means educated with another; and the second, that it denotes foster-brother, brought up at the same breast, so that Manaen's mother would have been also Herod's nurse.

MANASSEH, that is, *forgetting*, the eldest son of Joseph, by his wife Asenath (Gen. xli. 51, xli. 20), so called by Joseph because "God hath-made-me-forget all my toil and all my father's house." Both he and Ephraim were born before the commencement of the famine. Whether the elder of the two sons was inferior in form or promise to the younger, or whether there was any external reason to justify the preference of Jacob, we are not told. [EPHRAIM.] The position of the tribe of Manasseh during the march to Canaan was with Ephraim and Benjamin on the west side of the sacred Tent. The Chief of the tribe at the time of the census at Sinai was Gamaliel ben-Pedahzur, and its numbers were then 32,200 (Num. i. 10, 35, ii. 20, 21, vii. 54-59). In the division of the Promised Land half of the tribe of Manasseh settled east of the Jordan, in the district embracing the hills of Gilead with their inaccessible heights and impassable ravines, and the almost impregnable tract of Argob (Josh. xiii. 29-33). Here they thrived exceedingly, pushing their way northward over the rich plains of *Jaulán* and *Jedúr* to the foot of Mount Hermon (1 Chr. v. 23). But they gradually assimilated themselves to the old inhabitants of the country, and on them descended the punishment which was ordained to be the inevitable consequence of such misdoing. They, first of all Israel, were carried away by Pul and Tiglath-Pileser, and settled in the Assyrian territories (1 Chr. v. 25, 26). The other half tribe settled to the west of the Jordan, north of Ephraim (Josh. xvii.). For further particulars, see EPHRAIM.

MANASSEH, the thirteenth king of Judah, son of Hezekiah and Hephzibah (2 K. xxi. 1), ascended the throne at the age of 12. His accession was the signal for an entire change in the religious administration of the kingdom. Idolatry was again established, and he consecrated idolatrous altars in the Sanctuary itself (2 Chr. xxxiii. 4). Every faith was tolerated but the old faith of Israel. This was abandoned and proscribed. The aged Isaiah, according to the old Jewish tradition, was put to death. [ISAIAH.] But

the persecution did not stop there. It attacked the whole order of the true prophets, and those who followed them. Retribution came soon in the natural sequence of events. The Babylonian alliance, which the king had formed, bore the fruits which had been predicted. The rebellion of Merodach-Baladan was crushed, and then the wrath of the Assyrian king fell on those who had supported him. Judaea was again overrun by the Assyrian armies, and this time the invasion was more successful than that of Sennacherib. The city apparently was taken. The king himself was made prisoner and carried off to Babylon in the 22nd year of his reign, according to a Jewish tradition. There his eyes were opened, and he repented, and his prayer was heard, and the Lord delivered him (2 Chr. xxiii. 12-13). The period that followed is dwelt upon by the writer of 2 Chr. as one of a great change for the better. The compassion or death of Esarhaddon led to his release, and he returned after some uncertain interval of time to Jerusalem. The old faith of Israel was no longer persecuted. Foreign idolatries were no longer thrust, in all their foulness, into the Sanctuary itself. The altar of the Lord was again restored, and peace-offerings and thank-offerings sacrificed to Jehovah (2 Chr. xxxiii. 15, 16). But beyond this the reformation did not go. The other facts known of Manasseh's reign connect themselves with the state of the world round him. The Assyrian monarchy was tottering to its fall, and the king of Judah seems to have thought that it was still possible for him to rule as the head of a strong and independent kingdom. He fortified Jerusalem (2 Chr. xxvii. 3), and put captains of war in all the fenced cities of Judah. There was, it must be remembered, a special reason. Egypt was become strong and aggressive under Psammitichus. About this time we find the thought of an Egyptian alliance again beginning to gain favour. The very name of Manasseh's son, Amon, identical in form and sound with that of the great sun-god of Egypt, is probably an indication of the gladness with which the alliance of Psammitichus was welcomed. As one of its consequences, it involved probably the supply of troops from Judah to serve in the armies of the Egyptian king. If this was the close of Manasseh's reign, we can understand how it was that on his death he was buried as Ahaz had been, not with the burial of a king, in the sepulchres of the house of David, but in the garden of Uzza (2 K. xxi. 26), and that long afterwards, in spite of his repentance, the Jews held his name in abhorrence. He was suc-

ceeded by his son Amon, B.C. 642. Little is added by later tradition to the O. T. narrative of Manasseh's reign. The prayer that bears his name in the Apocrypha cannot be considered as identical with that referred to in 2 Chr. xxxiii. The original is extant in Greek; and it is the work of a later writer, who has endeavoured to express, not without true feeling, the thoughts of the repentant king.

MANASSITES, THE, that is, the members of the tribe of Manasseh. The word occurs but thrice in the A. V. viz. Deut. iv. 43; Judg. xii. 4; and 2 K. x. 33.

MANDRAKES (Heb. *dudáim*) are mentioned in Gen. xxx. 14, 15, 16, and in Cant. vii. 13. From the former passage we learn that they were found in the fields of Mesopotamia, where Jacob and his wives were at one time living, and that the fruit was gathered "in the days of wheat-harvest," i.e. in May. From Cant. vii. 13 we learn that the plant in question was strong-scented, and that it grew in Palestine. The translation

in the A. V. is probably correct. It has been objected that the mandrake is far from odiferous, the whole plant being, in European estimation at all events, very fetid. But, on the other hand, it is well known that the mandrakes are prized by the Arabs for their odour, and that Orientals set an especial value on strongly-smelling things that to more delicate European senses are unpleasing. That the fruit was fit to be gathered at the time of wheat-harvest is clear from the testimony of several travellers. Schultze found mandrake-apples on the 15th of May. Hasselquist saw them at Nazareth early in May. Dr. Thomson found mandrakes ripe on the lower ranges of Lebanon and Hermon towards the end of April. The mandrake (*Atropa mandragora*) is closely allied to the well-known deadly nightshade (*A. belladonna*), and belongs to the order *Solanaceae*.

MA'NEH. [WEIGHTS AND MEASURES.]

MANGER. This word occurs only in connexion with the birth of Christ in Luke ii. 7, 12, 16. The original term is *φάτνη*, which is found but once besides in the N. T., viz. Luke xiii. 15, where it is rendered by "stall." The word in classical Greek undoubtedly means a manger, crib, or feeding trough; but according to Schleusner its real signification in the N. T. is the open courtyard, attached to the inn or khan, into which the cattle would be shut at night, and where the poorer travellers might unpack their animals and take up their lodging, when they were either by want of room or want of means excluded from the house.

MAN'NA (Heb. *mān*). The most important passages of the O. T. on this topic are the following:—Ex. xvi. 14-36; Num. xi. 7-9; Deut. viii. 3, 16; Josh. v. 12; Ps. lxxviii. 24, 25; Wisd. xvi. 20, 21. From these passages we learn that the manna came every morning except the Sabbath, in the form of a small round seed resembling the hoar frost; that it must be gathered early, before the sun became so hot as to melt it; that it must be gathered every day except the Sabbath; that the attempt to lay aside for a succeeding day, except on the day immediately preceding the Sabbath, failed by the substance becoming wormy and offensive; that it was prepared for food by grinding and baking; that its taste was like fresh oil, and like wafers made with honey, equally agreeable to all palates; that the whole nation subsisted upon it for forty years; that it suddenly ceased when they first got the new corn of the land of Canaan; and that it was always regarded as a miraculous gift directly from God, and not as a product of nature. The natural products of the Arabian deserts



The Mandrake (*Atropa Mandragora*).  
Sm. D. E.

and other Oriental regions, which bear the name of manna, have not the qualities or uses ascribed to the manna of Scripture. The manna of Scripture we regard as wholly miraculous, and not in any respect a product of nature. The Hebrew word *mân*, by which this substance is always designated in the Hebrew Scriptures, is the neuter interrogative pronoun (what?); and the name is derived from the inquiry (*mân hu*, what is this?) which the Hebrews made when they first saw it upon the ground. The substance now called manna in the Arabian desert through which the Israelites passed, is collected in the month of June from the *tarfu* or tamarisk shrub (*Tamarix gallica*). According to Burekhardt it drops from the

thorns on the sticks and leaves with which the ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but never make it into cakes or eat it by itself. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash (*Ornus Europaea* and *Ornus rotundifolia*), from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.

MANO'AH, the father of Samson; a Danite, native of the town of Zorah (Judg. xiii. 2). [SAMSON.]

MA'ON, one of the cities of the tribe of Judah, in the district of the mountains (Josh. xv. 55). Its interest for us lies in its connexion with David (1 Sam. xxiii. 24, 25). The name of Maon still exists in *Main*, a lofty conical hill, south of, and about 7 miles distant from, Hebron.

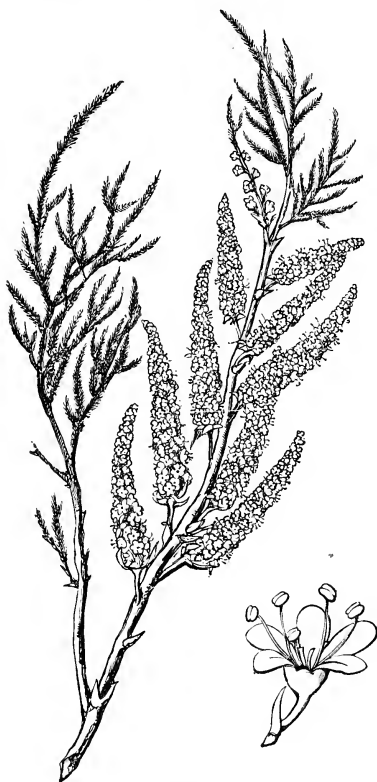
MA'RAH, that is *bitterness*, a place which lay in the wilderness of Shur or Etham, three days' journey distant (Ex. xv. 23-24, Num. xxxiii. 8) from the place at which the Israelites crossed the Red Sea, and where was a spring of bitter water, sweetened subsequently by the casting in of a tree which "the Lord showed" to Moses. It has been suggested that Moses made use of the berries of the plant *Ghürküä*. *Howarah*, distant 16½ hours from *Ayoun Mousa*, has been by many identified with it, apparently because it is the bitterest water in the neighbourhood.

MARAN'ATHA, an expression used by St. Paul at the conclusion of his first Epistle to the Corinthians (xvi. 22). It is a Grecised form of the Aramaic words *māran āthā*, "our Lord cometh."

MARCHESHVAN. [MONTHS.]

MAR'CUS, the Evangelist Mark (Col. iv. 10; Philem. 24; 1 Pet. v. 13). [MARK.]

MAR'ESHAH, one of the cities of Judah in the district of the Shefelah or low country (Josh. xv. 44). It was one of the cities fortified and garrisoned by Rehoboam after the rupture with the northern kingdom (2 Chr. xi. 8). It is mentioned once or twice in the history of the Maccabæan struggles (1 Macc. v. 66; 2 Macc. xii. 35). About 110 B.C. it was taken from the Idumæans by John Hyrcanus. It was in ruins in the 4th century, when Eusebius and Jerome describe it as in



*Tamarix Gallica.*



the second mile from Eleutheropolis. S.S.W. of *Beitjibrin*—in all probability Eleutheropolis—and a little over a Roman mile therefrom, is a site called *Marash*, which is very possibly the representative of the ancient *Mareshah*.

MARK. Mark the Evangelist is probably the same as "John whose surname was Mark" (Acts xii. 12, 25). John was the Jewish name, and Mark (Marcus), a name of frequent use among the Romans, was adopted afterwards, and gradually superseded the other. John Mark was the son of a certain Mary, who dwelt at Jerusalem, and was therefore probably born in that city (Acts xii. 12). He was the cousin of Barnabas (Col. iv. 10). It was to Mary's house, as to a familiar haunt, that Peter came after his deliverance from prison (Acts xii. 12), and there found "many gathered together praying;" and probably John Mark was converted by Peter from meeting him in his mother's house, for he speaks of "Marcus my son" (1 Pet. v. 13). The theory that he was one of the seventy disciples is without any warrant. Another theory, that an event of the night of our Lord's betrayal, related by Mark alone, is one that befell himself, must not be so promptly dismissed (Mark xiv. 51, 52). The detail of facts is remarkably minute, the name only is wanting. The most probable view is that St. Mark suppressed his own name, whilst telling a story which he had the best means of knowing. Anxious to work for Christ, he went with Paul and Barnabas as their "minister" on their first journey; but at Perga, he turned back (Acts xii. 25, xiii. 13). On the second journey Paul would not accept him again as a companion, but Barnabas his kinsman was more indulgent; and thus he became the cause of the memorable "sharp contention" between them (Acts xv. 36-40). Whatever was the cause of Mark's vacillation, it did not separate him for ever from Paul, for we find him by the side of that Apostle in his first imprisonment at Rome (Col. iv. 10; Philem. 24). In the former place a possible journey of Mark to Asia is spoken of. Somewhat later he is with Peter at Babylon (1 Pet. v. 13). On his return to Asia he seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment (2 Tim. iv. 11).—The relation of Mark to Peter is of great importance for our view of his Gospel. Ancient writers with one consent make the Evangelist the *Interpreter* of the Apostle Peter. Some explain this word to mean that the office of Mark was to translate into the Greek tongue the Aramaic discourses of the Apostle; whilst

others adopt the more probable view that Mark wrote a Gospel which conformed more exactly than the others to Peter's preaching, and thus "interpreted" it to the church at large. The report that Mark was the companion of Peter at Rome, is no doubt of great antiquity. Sent on a mission to Egypt by Peter, Mark there founded the church of Alexandria, and preached in various places, then returned to Alexandria, of which church he was bishop, and suffered a martyr's death. But none of these later details rest on sound authority.

MARK, GOSPEL OF. The characteristics of this Gospel, the shortest of the four inspired records, will appear from the discussion of the various questions that have been raised about it.—I. *Sources of this Gospel*.—The tradition that it gives the teaching of Peter rather than of the rest of the Apostles, has been alluded to above. Moreover there are peculiarities in the Gospel which are best explained by the supposition that Peter in some way superintended its composition. Whilst Mark goes over the same ground for the most part as the other Evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to an independent witness. Thus the humble origin of Peter is made known through him (i. 16-20), and his connexion with Capernaum (i. 29); he tells us that Levi was "the son of Alphaeus" (ii. 14), that Peter was the name given by our Lord to Simon (iii. 16), and Boanerges a surname added by Him to the names of two others (iii. 17); he assumes the existence of another body of disciples wider than the Twelve (iii. 32, iv. 10, 36, viii. 34, xiv. 51, 52): we owe to him the name of Jairus (v. 22), the word "carpenter" applied to our Lord (vi. 3), the nation of the "Syrophoenician" woman (vii. 26); he substitutes Dalmanutha for the "Magdala" of Matthew (viii. 10); he names Bartimaeus (x. 46); he alone mentions that our Lord would not suffer any man to carry any vessel through the Temple (xi. 16); and that Simon of Cyrene was the father of Alexander and Rufus (xv. 21). All these are tokens of an independent writer, different from Matthew and Luke, and in the absence of other traditions it is natural to look to Peter.—II. *This Gospel written primarily for Gentiles*.—The Evangelist scarcely refers to the O. T. in his own person. The word Law does not once occur. The genealogy of our Lord is likewise omitted. Other matters interesting chiefly to the Jews are likewise omitted; such as the references to the O. T. and Law in Matt. xii. 5-7, the reflexions on the request of the Scribes and Pharisees for a

sign, Matt. xii. 38-45; the parable of the king's son, Matt. xxii. 1-14; and the awful denunciation of the Scribes and Pharisees in Matt. xxiii. Explanations are given in some places which Jews could not require; thus, Jordan is a "river" (Mark i. 5; Matt. iii. 6); the Pharisees, &c., "used to fast" (Mark ii. 18; Matt. ix. 14), and other customs of theirs are described (Mark vii. 1-4; Matt. xv. 1, 2); "the time of figs was not yet," i. e. at the season of the Passover (Mark xi. 13; Matt. xxi. 19); the Sadducees' worst tenet is mentioned (Mark xii. 18); the Mount of Olives is "over against the temple" (Mark xiii. 3; Matt. xxiv. 3); at the Passover men eat "unleavened bread" (Mark xiv. 1, 12; Matt. xxvi. 2, 17), and explanations are given which Jews would not need (Mark xv. 6, 16, 42; Matt. xxvii. 15, 27, 57). From the general testimony of these and other places, whatever may be objected to an inference from one or other amongst them, there is little doubt but that the Gospel was meant for use in the first instance amongst Gentiles.—III. *Time when the Gospel was written.*—This is uncertain. It is not likely that it dates before the reference to Mark in the epistle to the Colossians (iv. 10), where he is only introduced as a relative of Barnabas, as if this were his greatest distinction; and this epistle was written about A.D. 62. On the other hand it was written before the destruction of Jerusalem (xiii. 13, 24-30, 33, &c.). Probably, therefore, it was written between A.D. 63 and 70.—IV. *Language.*—The Gospel was written in Greek; of this there can be no doubt if ancient testimony is to weigh.—V. *Genuineness of the Gospel.*—All ancient testimony makes Mark the author of a certain Gospel, and that this is the Gospel which has come down to us, there is not the least historical ground for doubting.—VI. *Style and Diction.* The purpose of the Evangelist seems to be to place before us a vivid picture of the earthly acts of Jesus. The style is peculiarly suitable to this. He uses the present tense instead of the narrative aorist, almost in every chapter. Precise and minute details as to persons, places, and numbers, abound in the narrative. All these tend to give force and vividness to the picture of the human life of our Lord. On the other side, the facts are not very exactly arranged. Its conciseness sometimes makes this Gospel more obscure than the others (i. 13, ix. 5, 6, iv. 10-34). Many peculiarities of diction may be noticed; amongst them the following:—1. Hebrew (Aramaic) words are used, but explained for Gentile readers (iii. 17, 22, v. 41, vii. 11, 34, ix. 43, x. 46, xiv. 36, xv. 22, 34). 2. Latin

words are very frequent. 3. Unusual words or phrases are found here. 4. Diminutives are frequent. 5. The substantive is often repeated instead of the pronoun; as (to cite from ch. ii. only) ii. 16, 18, 20, 22, 27, 28. 6. Negatives are accumulated for the sake of emphasis (vii. 12, ix. 8, xii. 34, xv. 5, i. 44). 7. Words are often added to adverbs for the sake of emphasis (ii. 20, v. 5, vi. 25, also vii. 21, viii. 4, x. 20, xiii. 29, xiv. 30, 43). 8. The same idea is often repeated under another expression, as i. 42, ii. 25, viii. 15, xiv. 68, &c. 9. And sometimes the repetition is effected by means of the opposite, as in i. 22, 44, and many other places. 10. Sometimes emphasis is given by simple reiteration, as in ii. 15, 19. 11. The elliptic use of *iva*, like that of *ὅπως* in classical writers, is found, v. 23. 12. The word *ἐπερωτᾶν* is used twenty-five times in this Gospel. 13. Instead of *συμβούλιον λαμβάνειν* of Matt. Mark has *συμβούλιον ποιεῖν*, iii. 6, xv. 1, 14. There are many words peculiar to Mark. The diction of Mark presents the difficulty that whilst it abounds in Latin words, and in expressions that recall Latin equivalents, it is still much more akin to the Hebraistic diction of Matthew than to the purer style of Luke.

MARRIAGE. The topics which this subject presents to our consideration in connexion with Biblical literature may be arranged under five heads:—I. *Its origin and history.*—The institution of marriage dates from the time of man's original creation. No sooner was the formation of woman effected, than Adam recognised in that act the will of the Creator as to man's social condition. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (ii. 24). From these words, coupled with the circumstances attendant on the formation of the first woman, we may evolve the following principles:—(1) The unity of man and wife, as implied in her being formed out of man, and as expressed in the words "one flesh;" (2) the indissolubleness of the marriage bond, except on the strongest grounds (comp. Matt. xix. 9); (3) monogamy, as the original law of marriage; (4) the social equality of man and wife; (5) the subordination of the wife to the husband (1 Cor. xi. 8, 9; 1 Tim. ii. 13); and (6) the respective duties of man and wife. In the patriarchal age Polygamy prevailed (Gen. xvi. 4, xxv. 1, 6, xxviii. 9, xxix. 23, 28; 1 Chr. vii. 14), but to a great extent divested of the degradation which in modern times attaches to that practice. Divorce also prevailed in the patriarchal age, though but one instance of it is recorded (Gen. xxi. 14). The Mosaic law aimed at

mitigating rather than removing evils which were inseparable from the state of society in that day. Its enactments were directed (1) to the discouragement of polygamy; (2) to obviate the injustice frequently consequent upon the exercise of the rights of a father or a master; (3) to bring divorce under some restriction; and (4) to enforce purity of life during the maintenance of the matrimonial bond. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time: indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives (Tob. i. 9, ii. 11; Susan. vers. 29, 63; Matt. xviii. 25; Luke i. 5; Acts v. 1). The practice of polygamy nevertheless still existed; Herod the Great had no less than nine wives at one time. The abuse of divorce continued unabated. Our Lord and His Apostles re-established the integrity and sanctity of the marriage-bond by the following measures:—(1) by the confirmation of the original character of marriage as the basis on which all regulations were to be framed (Matt. xix. 4, 5); (2) by the restriction of divorce to the case of fornication, and the prohibition of re-marriage in all persons divorced on improper grounds (Matt. v. 32, xix. 9; Rom. vii. 3; 1 Cor. vii. 10, 11); and (3) by the enforcement of moral purity generally (Heb. xiii. 4, &c.), and especially by the formal condemnation of fornication, which appears to have been classed among acts morally indifferent by a certain party in the Church (Acts xv. 20).—II. *The conditions of legal marriage* are decided by the prohibitions which the law of any country imposes upon its citizens. In the Hebrew commonwealth these prohibitions were of two kinds, according as they regulated marriage (i.) between an Israelite and a non-Israelite, and (ii.) between an Israelite and one of his own community.—(i.) The prohibitions relating to foreigners were based on that instinctive feeling of exclusiveness, which forms one of the bonds of every social body, and which prevails with peculiar strength in a rude state of society. The only distinct prohibition in the Mosaic law refers to the Canaanites, with whom the Israelites were not to marry on the ground that it would lead them into idolatry (Ex. xxxiv. 16; Deut. vii. 3, 4). But beyond this, the legal disabilities to which the Ammonites and Moabites were subjected (Deut. xxiii. 3), acted as a virtual bar to intermarriage with them, totally preventing the marriage of Israelitish women with Moabites, but permitting that of Israelites with Moabite women, such as that of Mahlon with

Ruth. The prohibition against marriages with the Edomites or Egyptians was less stringent, as a male of those nations received the right of marriage on his admission to the full citizenship in the third generation of proselytism (Deut. xxiii. 7, 8). There were thus three grades of prohibition—total in regard to the Canaanites on either side; total on the side of the males in regard of the Ammonites and Moabites; and temporary on the side of the males in regard of the Edomites and Egyptians, marriages with females in the two latter instances being regarded as legal. The progeny of illegal marriages between Israelites and non-Israelites was described under a peculiar term *mamzér* (A. V. “bastard”; Deut. xxiii. 2).—(ii.) The regulations relative to marriage between Israelites and Israelites were based on considerations of relationship. The most important passage relating to these is contained in Lev. xviii. 6-18, wherein we have in the first place a general prohibition against marriages, between a man and the “flesh of his flesh,” and in the second place special prohibitions against marriage with a mother, stepmother, sister, or half-sister, whether “born at home or abroad,” granddaughter, aunt, whether by consanguinity on either side, or by marriage on the father’s side, daughter-in-law, brother’s wife, stepdaughter, wife’s mother, step-granddaughter, or wife’s sister during the lifetime of the wife. An exception is subsequently made (Deut. xxv. 5-9) in favour of marriage with a brother’s wife in the event of his having died childless. The law which regulates this has been named the “Levirate,” from the Latin *levir*, “brother-in-law.” The first instance of this custom occurs in the patriarchal period, where Onan is called upon to marry his brother Er’s widow (Gen. xxxviii. 8). The Levirate marriage was not peculiar to the Jews; it has been found to exist in many eastern countries, particularly in Arabia, and among the tribes of the Caucasus.—III. *The modes by which marriage was effected.*—The customs of the Hebrews and of Oriental nations in regard to marriage, differ in many respects from those with which we are familiar. In the first place, the choice of the bride devolved not on the bridegroom himself, but on his relations or on a friend deputed by the bridegroom for this purpose. The consent of the maiden was sometimes asked (Gen. xxiv. 58); but this appears to have been subordinate to the previous consent of the father and the adult brothers (Gen. xxiv. 51, xxxiv. 11). Occasionally the whole business of selecting the wife was left in the hands of a friend. The selection of the bride was followed by the espousal, which was a

formal proceeding, undertaken by a friend or legal representative on the part of the bridegroom, and by the parents on the part of the bride; it was confirmed by oaths, and accompanied with presents to the bride. These presents were described by different terms, that to the bride by *mohar* (A. V. "dowry"), and that to the relations by *mattân*. Thus Shechem offers "never so much dowry and gift" (Gen. xxxiv. 12), the former for the bride, the latter for the relations. It would undoubtedly be expected that the *mohar* should be proportioned to the position of the bride, and that a poor man could not on that account afford to marry a rich wife (1 Sam. xviii. 23). The act of betrothal was celebrated by a feast, and among the more modern Jews it is the custom in some parts for the bridegroom to place a ring on the bride's finger. Some writers have endeavoured to prove that the rings noticed in the O. T. (Ex. xxxv. 22; Is. iii. 21) were nuptial rings, but there is not the slightest evidence of this. The ring was nevertheless regarded among the Hebrews as a token of fidelity (Gen. xli. 42), and of adoption into a family (Luke xv. 22). Between the betrothal and the marriage an interval elapsed, varying from a few days in the patriarchal age (Gen. xxiv. 55), to a full year for virgins and a month for widows in later times. During this period the bride-elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend deputed for the purpose, termed the "friend of the bridegroom" (John iii. 29). She was now virtually regarded as the wife of her future husband. Hence faithlessness on her part was punishable with death (Deut. xxii. 23, 24), the husband having, however, the option of "putting her away" (Matt. i. 19; Deut. xxiv. 1).—We now come to the wedding itself; and in this the most observable point is, that there were no definite religious ceremonies connected with it. It is probable, indeed, that some formal ratification of the espousal with an oath took place, as implied in some allusions to marriage (Ez. xvi. 8; Mal. ii. 14), particularly in the expression, "the covenant of her God" (Prov. ii. 17), as applied to the marriage bond, and that a blessing was pronounced (Gen. xxiv. 60; Ruth iv. 11, 12), sometimes by the parents (Tob. vii. 13). But the essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. The bridegroom prepared himself for the occasion by putting on a festive dress, and especially by placing on his head the handsome turban

described by the term *peër* (Is. lxi. 10; A. V. "ornaments"), and a nuptial crown or garland (Cant. iii. 11): he was redolent of myrrh and frankincense and "all powders of the merchant" (Cant. iii. 6). The bride prepared herself for the ceremony by taking a bath, generally on the day preceding the wedding. The notices of it in the Bible are so few as to have escaped general observation (Ruth iii. 3; Ez. xxiii. 40; Eph. v. 26, 27). The distinctive feature of the bride's attire was the "veil"—a light robe of ample dimensions, which covered not only the face but the whole person (Gen. xxiv. 65; comp. xxxviii. 14, 15). This was regarded as the symbol of her submission to her husband (1 Cor. xi. 10). She also wore a peculiar girdle, named *kishshurim*, the "attire" (A. V.), which no bride could forget (Jer. ii. 32); and her head was crowned with a chaplet, which was again so distinctive of the bride, that the Hebrew term *callâh*, "bride," originated from it. If the bride were a virgin, she wore her hair flowing. Her robes were white (Rev. xix. 8), and sometimes embroidered with gold thread (Ps. xlv. 13, 14), and covered with perfumes (Ps. xlv. 8): she was further decked out with jewels (Is. xlix. 18, lxi. 10; Rev. xxi. 2). When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen (A. V. "companions," Judg. xiv. 11; "children of the bride-chamber," Matt. ix. 15), preceded by a band of musicians or singers (Gen. xxxi. 27; Jer. vii. 34, xvi. 9; 1 Macc. ix. 39), and accompanied by persons bearing flambeaux (2 Esdr. x. 2; Matt. xxv. 7; compare Jer. xxv. 10; Rev. xviii. 23, "the light of a candle"). Having reached the house of the bride, who with her maidens anxiously expected his arrival (Matt. xxv. 6), he conducted the whole party back to his own or his father's house, with every demonstration of gladness (Ps. xlv. 15). On their way back they were joined by a party of maidens, friends of the bride and bridegroom, who were in waiting to catch the procession as it passed (Matt. xxv. 6). The inhabitants of the place pressed out into the streets to watch the procession (Cant. iii. 11). At the house a feast was prepared, to which all the friends and neighbours were invited (Gen. xxix. 22; Matt. xxii. 1-10; Luke xiv. 8; John ii. 2), and the festivities were protracted for seven, or even fourteen days (Judg. xiv. 12; Tob. viii. 19). The guests were provided by the host with fitting robes (Matt. xxii. 11), and the feast was enlivened with riddles (Judg. xiv. 12) and other amusements. The bridegroom now entered into direct communication with the bride, and

the joy of the friend was "fulfilled" at hearing the voice of the bridegroom (John iii. 29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. The last act in the ceremonial was the conducting of the bride to the bridal chamber (Judg. xv. 1; Joel ii. 16), where a canopy was prepared (Ps. xix. 5; Joel ii. 16). The bride was still completely veiled, so that the deception practised on Jacob (Gen. xxix. 23) was very possible. A newly married man was exempt from military service, or from any public business which might draw him away from his home, for the space of a year (Deut. xxiv. 5): a similar privilege was granted to him who was betrothed (Deut. xx. 7).—IV. *The social and domestic conditions of married life.*—We must in the first place take into account the position assigned to women generally in their social scale. There is abundant evidence that women, whether married or unmarried, went about with their faces unveiled (Gen. xii. 14, xxiv. 16, 65, xxix. 11; 1 Sam. i. 13). Women not unfrequently held important offices. They took their part in matters of public interest (Ex. xv. 20; 1 Sam. xviii. 6, 7): in short, they enjoyed as much freedom in ordinary life as the women of our own country. If such was her general position, it is certain that the wife must have exercised an important influence in her own home. She appears to have taken her part in family affairs, and even to have enjoyed a considerable amount of independence (2 K. iv. 8; Judg. iv. 18; 1 Sam. xxv. 14, &c.). In the N. T. the mutual relations of husband and wife are a subject of frequent exhortation (Eph. v. 22, 33; Col. iii. 18, 19; Tit. ii. 4, 5; 1 Pet. iii. 1-7). The duties of the wife in the Hebrew household were multifarious: in addition to the general superintendence of the domestic arrangements, such as cooking, from which even women of rank were not exempted (Gen. xviii. 6; 2 Sam. xiii. 8), and the distribution of food at meal-times (Prov. xxxi. 15), the manufacture of the clothing and the various textures required in an Eastern establishment devolved upon her (Prov. xxxi. 13, 21, 22), and if she were a model of activity and skill, she produced a surplus of fine linen shirts and girdles, which she sold, and so, like a well-freighted merchant-ship, brought in wealth to her husband from afar (Prov. xxxi. 14, 24). The legal rights of the wife are noticed in Ex. xxi. 10, under the three heads of food, raiment, and duty of marriage or conjugal right.—V. *The allegorical and typical allusions to marriage* have exclusive reference to one subject, viz., to exhibit the

spiritual relationship between God and his people. The earliest form, in which the image is implied, is in the expressions "to go a whoring," and "whoredom," as descriptive of the rupture of that relationship by acts of idolatry. These expressions have by some writers been taken in their primary and literal sense, as pointing to the licentious practices of idolaters. But this destroys the whole point of the comparison, and is opposed to the plain language of Scripture. The direct comparison with marriage is confined in the O. T. to the prophetic writings, unless we regard the Canticles as an allegorical work. In the N. T. the image of the bridegroom is transferred from Jehovah to Christ (Matt. ix. 15; John iii. 29), and that of the bride to the Church (2 Cor. xi. 2; Rev. xix. 7, xxi. 2, 9, xxii. 17), and the comparison thus established is converted by St. Paul into an illustration of the position and mutual duties of man and wife (Eph. v. 23-32). The breach of the union is, as before, described as fornication or whoredom in reference to the mystical Babylon (Rev. xvii. 1, 2, 5).

MARS' HILL, the Hill of Mars or Ares, better known by the name of Areopagus, of which the Hill of Mars or Ares is a translation. The Areopagus was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. According to tradition it was called the hill of Mars (Ares), because this god was brought to trial here before the assembled gods by Neptune (Poseidon), on account of his murdering Halirrhothius, the son of the latter. The spot is memorable as the place of meeting of the Council of Areopagus, frequently called the Upper Council, to distinguish it from the Council of Five Hundred, which held its sittings in the valley below the hill. It existed as a criminal tribunal before the time of Solon, and was the most ancient and venerable of all the Athenian courts. It consisted of all persons who had held the office of Archon, and who were members of it for life, unless expelled for misconduct. It enjoyed a high reputation, not only in Athens, but throughout Greece. Before the time of Solon the court tried only cases of wilful murder, wounding, poison, and arson; but he gave it extensive powers of a censorial and political nature. The Council continued to exist even under the Roman emperors. Its meetings were held on the south-eastern summit of the rock. There are still sixteen

stone steps cut in the rock, leading up to the hill from the valley of the Agora below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areopagites sat as judges in the open air. On the eastern and western side is a raised block. The Areopagus possesses peculiar interest to the Christian, as the spot from which St. Paul delivered his memorable address to the men of Athens (Acts xvii. 22-31). It has been supposed by some commentators that St. Paul was brought before the Council of Areopagus; but there is no trace in the narrative of any judicial proceedings. St. Paul "disputed daily" in the "market" or Agora (xvii. 17), which was situated south of the Areopagus in the valley lying between this hill and those of the Acropolis, the Pnyx and the Museum. Attracting more and more attention, "certain philosophers of the Epicureans and Stoicks" brought him up from the valley, probably by the stone steps already mentioned, to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably took their seats on the stone benches usually occupied by the members of the Council, while the multitude stood upon the steps and in the valley below.

MAR'THA, the sister of Lazarus and Mary. [LAZARUS.] The facts recorded in Luke x. and John xi. indicate a character devout after the customary Jewish type of devotion, sharing in Messianic hopes and accepting Jesus as the Christ. When she first comes before us in Luke x. 38, as receiving her Lord into her house, she loses the calmness of her spirit, is "cumbered with much serving," is "careful and troubled about many things." She needs the reproof "one thing is needful;" but her love, though imperfect in its form, is yet recognised as true, and she too, no less than Lazarus and Mary, has the distinction of being one whom Jesus loved (John xi. 3). Her position here, it may be noticed, is obviously that of the elder sister, the head and manager of the household. In the supper at Bethany (John xii. 2), the old character shows itself still, but it has been freed from evil. She is no longer "cumbered," no longer impatient. Activity has been calmed by trust. When other voices are raised against her sister's overflowing love, hers is not heard among them.

MARY OF CLEOPHAS. So in A. V., but accurately "of CLOPAS." In St. John's Gospel we read that "there stood by the cross of Jesus His mother, and His mother's sister, Mary of Clopas, and Mary Magdalene" (John xix. 25). The same group of women

is described by St. Matthew as consisting of "Mary Magdalene, and Mary of James and Josès, and the mother of Zebedee's children" (Matt. xxvii. 56); and by St. Mark, as "Mary Magdalene, and Mary of James the Little and of Josès, and Salome" (Mark xv. 40). From a comparison of these passages, it appears that Mary of Clopas, and Mary of James the Little and of Josès, are the same person, and that she was the sister of St. Mary the Virgin. Mary of Clopas was probably the elder sister of the Lord's mother. It would seem that she had married Clopas or Alphaeus while her sister was still a girl. She had four sons, and at least three daughters. The names of the daughters are unknown to us: those of the sons are James, Josès, Jude, Simon, two of whom became enrolled among the twelve apostles [JAMES], and a third (Simon), may have succeeded his brother in the charge of the Church of Jerusalem. Of Josès and the daughters we know nothing. Mary herself is brought before us for the first time on the day of the Crucifixion—in the parallel passages already quoted from St. Matthew, St. Mark, and St. John. In the evening of the same day we find her sitting desolately at the tomb with Mary Magdalene (Matt. xxvii. 61; Mark xv. 47), and at the dawn of Easter morning she was again there with sweet spices, which she had prepared on the Friday night (Matt. xxviii. 1; Mark xvi. 1; Luke xxiii. 56), and was one of those who had "a vision of angels, which said that He was alive" (Luke xxiv. 23). These are all the glimpses that we have of her. Clopas or Alphaeus is not mentioned at all, except as designating Mary and James. It is probable that he was dead before the ministry of our Lord commenced. Joseph the husband of St. Mary the Virgin, was likewise dead; and the two widowed sisters, as was natural both for comfort and for protection, were in the custom of living together in one house.

MARY MAGDALENE. Different explanations have been given of this name; but the most natural is, that she came from the town of Magdala. She appears before us for the first time in Luke viii. 2, among the women who "ministered unto Him of their substance." All appear to have occupied a position of comparative wealth. With all the chief motive was that of gratitude for their deliverance from "evil spirits and infirmities." Of Mary it is said specially that "seven devils went out of her," and the number indicates, as in Matt. xii. 45, and the "Legion" of the Gadarene demoniac (Mark v. 9), a *possession* of more than ordinary malignity. This life of ministration

must have brought Mary Magdalene into companionship of the closest nature with Salome the mother of James and John (Mark xv. 40), and even also with Mary the mother of the Lord (John xix. 25). The women who thus devoted themselves are not prominent in the history: we have no record of their mode of life, or abode, or hopes or fears during the few momentous days that preceded the crucifixion. They "stood afar off, beholding these things" (Luke xxiii. 49) during the closing hours of the Agony on the Cross. The same close association which drew them together there is seen afterwards. She remains by the cross till all is over, waits till the body is taken down, and wrapped in the linen cloth and placed in the garden-sepulchre of Joseph of Arimathea (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55). The sabbath that followed brought an enforced rest, but no sooner is the sunset over than she, with Salome and Mary the mother of James, "bought sweet spices that they might come and anoint" the body (Mark xvi. 1). The next morning accordingly, in the earliest dawn (Matt. xxviii. 1; Mark xvi. 2) they come with Mary the mother of James, to the sepulchre. Mary Magdalene had been to the tomb and had found it empty, had seen the "vision of angels" (Matt. xxviii. 5; Mark xvi. 5). She went with her cry of sorrow to Peter and John (John xx. 1, 2). But she returns there. She follows Peter and John, and remains when they go back. The one thought that fills her mind is still that the body is not there (John xx. 13). The utter stupor of her grief is shown in her want of power to recognise at first either the voice or the form of the Lord to whom she had ministered (John xx. 14, 15). At last her own name uttered by her Lord, recalls her to consciousness; and then follows the cry of recognition, with the strongest word of reverence which a woman of Israel could use, "Rabboni," and the rush forward to cling to His feet.—(1) Mary Magdalene has become the type of a class of repentant sinners; but there is no authority for identifying her with the "sinner" who anoints the feet of Jesus in Luke vii. 36-50. When the name of Mary Magdalene appears in Luke viii. 3 there is not one word to connect it with the history that immediately precedes. Never, perhaps, has a figment so utterly baseless obtained so wide an acceptance as that which we connect with the name of the "penitent Magdalene." It is to be regretted that the chapter-heading of the A. V. of Luke vii. should seem to give a quasi-authoritative sanction to a tradition so utterly uncertain,

and that it should have been perpetuated in connexion with a great work of mercy.—(2) It has also been believed that Mary Magdalene is the same as the sister of Lazarus. But this supposition is still more startling. Not one single circumstance, except that of love and reverence for their Master, is common. The epithet Magdalene, whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Maries. No one Evangelist gives the slightest hint of identity. The Gospels record two anointings of our Saviour, one by the "sinner," in some city unnamed during our Lord's Galilean ministry (Luke vii.), the other at Bethany, by Mary, the sister of Lazarus, before the last entry into Jerusalem (Matt. xxvi.; Mark xiv.; John xii.). The only passage adduced in favour of the supposition that in these two narrations one woman is intended, is John xi. 2. But the words which we find there, "It was that Mary which anointed the Lord with ointment . . . . whose brother Lazarus was sick," evidently refer by anticipation to the history which was about to follow in ch. xii. Moreover there is not the slightest trace of the life of Mary of Bethany ever having been one of open and flagrant impurity.

MARY, MOTHER OF MARK. The woman known by this description must have been among the earliest disciples. We learn from Col. iv. 10 that she was sister to Barnabas, and it would appear from Acts iv. 37, xii. 12, that, while the brother gave up his land and brought the proceeds of the sale into the common treasury of the Church, the sister gave up her house to be used as one of its chief places of meeting. The fact that Peter goes to that house on his release from prison, indicates that there was some special intimacy (Acts xii. 12) between them, and this is confirmed by the language which he uses towards Mark as being his "son" (1 Pet. v. 13).

MARY, SISTER OF LAZARUS. She and her sister Martha appear in Luke x. 40, as receiving Christ in their house. Mary sat listening eagerly for every word that fell from the Divine Teacher. She had chosen the good part, the life that has found its unity, the "one thing needful," in rising from the earthly to the heavenly, no longer distracted by the "many things" of earth. The same character shows itself in the history of John xi. Her grief is deeper but less active. Her first thought when she sees the Teacher in whose power and love she had trusted, is one of complaint. But the great joy and love which her brother's return to life calls up in her, pour themselves out in

larger measure than had been seen before. The treasured alabaster-box of ointment is brought forth at the final feast of Bethany, John xii. 3. [See further, MARY MAGDALENE.]

MARY THE VIRGIN, the mother of our Lord. We are wholly ignorant of the name and occupation of St. Mary's parents. She was, like Joseph, of the tribe of Judah, and of the lineage of David (Ps. cxxxii. 11; Luke i. 32; Rom. i. 3). She had a sister, named like herself, Mary (John xix. 25), and she was connected by marriage (Luke i. 36) with Elisabeth, who was of the tribe of Levi and of the lineage of Aaron. This is all that we know of her antecedents. Her betrothal to Joseph, and the circumstances connected with her becoming the mother of our Lord are related elsewhere. [JESUS CHRIST.] From the time at which our Lord's ministry commenced, St. Mary is withdrawn almost wholly from sight. Four times only is the veil removed. These four occasions are,—1. The marriage at Cana of Galilee (John ii.). 2. The attempt which she and his brethren made "to speak with him" (Matt. xii. 46; Mark iii. 21 and 31; Luke viii. 19). 3. The Crucifixion. 4. The days succeeding the Ascension (Acts i. 14). If to these we add two references to her, the first by her Nazarene fellow-citizens (Matt. xiii. 54, 55; Mark vi. 1-3), the second by a woman in the multitude (Luke xi. 27), we have specified every event known to us in her life. We have no record of her presence at the Ascension, or at the descent of the Holy Spirit on the day of Pentecost. What we do read of her is, that she remained steadfast in prayer in the upper room at Jerusalem with Mary Magdalene and Salome, and those known as the Lord's brothers and the apostles. This is the last view that we have of her. Holy Scripture leaves her engaged in prayer. From this point forwards we know nothing of her. It is probable that the rest of her life was spent in Jerusalem with St. John. According to one tradition the beloved disciple would not leave Palestine until she had expired in his arms. Other traditions make her journey with St. John to Ephesus, and there die in extreme old age. The character of St. Mary is not drawn by any of the Evangelists, but some of its lineaments are incidentally manifested in the fragmentary record which is given of her. It is clear from St. Luke's account, though without any such intimation we might rest assured of the fact, that her youth had been spent in the study of the Holy Scriptures, and that she had set before her the example of the holy women of the Old Testament as her model. This would appear from the

*Magnificat* (Luke i. 46). Her faith and humility exhibit themselves in her immediate surrender of herself to the Divine will, though ignorant how that will should be accomplished (Luke i. 38); her energy and earnestness, in her journey from Nazareth to Hebron (Luke i. 39); her happy thankfulness, in her song of joy (Luke i. 48); her silent musing thoughtfulness, in her pondering over the shepherds' visit (Luke ii. 19), and in her keeping her Son's words in her heart (Luke ii. 51), though she could not fully understand their import. In a word, so far as St. Mary is portrayed to us in Scripture, she is, as we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a woman still. The legend of the *Assumption* of St. Mary first appears in an insertion (now recognised on all hands to be a forgery) in Eusebius' Chronicle, to the effect that "in the year A.D. 48 Mary the Virgin was taken up into heaven, as some wrote that they had had it revealed to them." Thus the legend crept into the Church during the 6th and 7th centuries, and was finally ratified by the authority both of Rome and Constantinople. The sinlessness of St. Mary, which has issued in the dogma of the *Immaculate Conception*, was likewise of late origin. It became almost universal in the 12th century, and the schoolmen further maintained the idea of an Immaculate Conception, which would exempt St. Mary from original as well as actual sin. This doctrine was affirmed by the Papal decree of Dec. 8, 1854.

MARY, a Roman Christian who is greeted by St. Paul in his Epistle to the Romans (xvi. 6) as having toiled hard for him.

MAS'CHIL. The title of thirteen Psalms; xxxiii., xlii., xlv., xlv., lii.-lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. Ewald regards Ps. xlvii. 7 (A. V. "sing ye praises with understanding;" Heb. *maschil*), as the key to the meaning of Maschil, which in his opinion is a musical term, denoting a melody requiring great skill in its execution.

MASH, one of the sons of Aram (Gen. x. 23). In 1 Chr. i. 17 the name appears as Meshech. The name Mash is probably represented by the *Mons Masius* of classical writers, a range which forms the northern boundary of Mesopotamia, between the Tigris and Euphrates.

MAS'REKAH, an ancient place, the native spot of Samlah, one of the old kings of the Edomites (Gen. xxxvi. 36; 1 Chr. i. 47).

MAS'SA, a son of Ishmael (Gen. xxv. 14; 1 Chr. i. 30). His descendants were not improbably the *Masani*, placed by Ptolemy in



the east of Arabia, near the borders of Babylonia.

MAS'SAH, *i. e.* "temptation," a name given to the spot, also called MERIBAH, where the Israelites tempted Jehovah (Ex. xvi. 7; Ps. xcv. 8, 9; Heb. iii. 8).

MASTICH-TREE occurs only in the Apocrypha (Susan. ver. 54), where the margin of the A. V. has *lentisk*. The fragrant resin known in the arts as "mastich," and which is obtained by incisions made in the trunk in the month of August, is the produce of this tree, whose scientific name is *Pistachia lentiscus*. It is used with us to strengthen the teeth and gums, and was so applied by the ancients, by whom it was much prized on this account, and for its many supposed medical virtues.



Mastich (*Pistachia Lentiscus*).

MAT'TANAH, a station in the latter part of the wanderings of the Israelites (Num. xxi. 18, 19). It was probably situated to the S.E. of the Dead Sea.

MATTANI'AH. 1. The original name of Zedekiah king of Judah, which was changed when Nebuchadnezzar placed him on the throne (2 K. xxiv. 17).—2. A Levite singer of the sons of Asaph (1 Chr. ix. 15). He is described as the son of Micah, Micha (Neh. xi. 17), or Michaiah (Neh. xii. 35), and after the return from Babylon lived in the villages of the Netophathites (1 Chr. ix. 16) or Netophathi (Neh. xii. 28), which the singers had built in the neighbourhood of Jerusalem

(Neh. xii. 29). As leader of the Temple choir after its restoration (Neh. xi. 17, xii. 8) in the time of Nehemiah, he took part in the musical service which accompanied the dedication of the wall of Jerusalem (Neh. xii. 25, 35).

MATTATHI'AS. 1. The father of the Maccabees (1 Macc. ii. 1, 14, 16, 17, 19, 24, 27, 39, 45, 49, xiv. 29).—2. The son of Simon Maccabaeus who was treacherously murdered, together with his father and brother, in the fortress of Docus, by Ptolemaeus the son of Abubus (1 Macc. xvi. 14). [MACCABEES.]

MAT'THEW. Matthew the Apostle and Evangelist is the same as Levi (Luke v. 27-29) the son of a certain Alphaeus (Mark ii. 14). His call to be an Apostle is related by all three Evangelists in the same words, except that Matthew (ix. 9) gives the former, and Mark (ii. 14) and Luke (v. 27) the latter name. The publicans, properly so called (*publicani*), were persons who farmed the Roman taxes, and they were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of the province where the taxes were collected, called properly *portitores*, to which class Matthew no doubt belonged. The traditions respecting the later life of St. Matthew are various; but nothing whatever is really known.

MATTHEW, GOSPEL OF. The Gospel which bears the name of St. Matthew was written by the Apostle, according to the testimony of all antiquity. I. *Language in which it was first written.*—Every early writer who mentions that St. Matthew wrote a Gospel *at all* says that he wrote in Hebrew (that is in the Syro-Chaldaic) and in Palestine in the first century. Moreover every early writer that has come down to us uses the Greek of St. Matthew, and this with the definite recognition that it is a translation; hence we may be sure that the Greek copy belongs to the Apostolic age, having been thus authoritatively used from and up to that time. Thus the question is not the *authority* of the Greek translation, which comes from the time when the Churches enjoyed Apostolic guidance, but whether there was a Hebrew original from which it had been translated. The witnesses to the Hebrew original were men sufficiently competent to attest so simple a fact, especially seeing that they are relied on in what is far more important,—that St. Matthew wrote a Gospel at all. There is in fact no evidence whatever that St. Matthew wrote in Greek.—II. *Style and Diction.*—1. Matthew uses the expression, "that it might be fulfilled which

was spoken of the Lord by the prophet" (i. 22, ii. 15). In ii. 5, and in later passages of Matt. it is abbreviated (ii. 17, iii. 3, iv. 14, viii. 17, xii. 17, xiii. 14, 35, xxi. 4, xxvi. 56, xxvii. 9). 2. The reference to the Messiah under the name "Son of David," occurs in Matthew eight times; and three times each in Mark and Luke. 3. Jerusalem is called "the holy city," "the holy place" (iv. 5, xxiv. 15, xxvii. 55). 4. The expression *συντρέχεια τοῦ αἰῶνος* is used five times; in the rest of the N. T. only once, in Ep. to Hebrews. 5. The phrase "kingdom of heaven," about thirty-three times; other writers use "kingdom of God," which is found also in Matthew. 6. "Heavenly Father," used about six times; and "Father in heaven" about sixteen, and without explanation, point to the Jewish mode of speaking in this Gospel.—III. *Genuineness of the Gospel.*—The genuineness of the two first chapters of the Gospel has been questioned, but is established on satisfactory grounds. 1. All the old MSS. and versions contain them; and they are quoted by the Fathers of the 2nd and 3rd centuries. 2. Their contents would naturally form part of a Gospel intended primarily for the Jews. 3. The commencement of ch. iii. is dependent on ii. 23; and in iv. 13 there is a reference to ii. 23. 4. In constructions and expressions they are similar to the rest of the Gospel.—IV. *Time when the Gospel was written.*—Nothing can be said on this point with certainty. The most probable supposition is that it was written between 50 and 60.—V. *Purpose of the Gospel.*—The Gospel itself tells us by plain internal evidence that it was written for Jewish converts, to show them in Jesus of Nazareth the Messiah of the O. T. whom they expected. Jewish converts over all the world seem to have been intended, and not merely Jews in Palestine. It is pervaded by one principle, the fulfilment of the Law and of the Messianic prophecies in the person of Jesus.

MATTHIAS, the Apostle elected to fill the place of the traitor Judas (Acts i. 26). All beyond this that we know of him for certainty is that he had been a constant attendant upon the Lord Jesus during the whole course of His ministry; for such was declared by St. Peter to be the necessary qualification of one who was to be a witness of the resurrection. It is said that he preached the Gospel and suffered martyrdom in Ethiopia.

MAZ'ZAROTH. The margin of the A. V. of Job xxxviii. 32 gives "the twelve signs" as the equivalent of "Mazzaroth," and this is in all probability its true meaning.

ME'AH, THE TOWER OF, one of the

towers of the wall of Jerusalem when rebuilt by Nehemiah (iii. 1, xii. 39), appears to have been situated somewhere at the north-east part of the city, outside of the walls of Zion.

MEALS. Our information on this subject is but scanty: the early Hebrews do not seem to have given special names to their several meals, for the terms rendered "dine" and "dinner" in the A. V. (Gen. xliii. 16; Prov. xv. 17) are in reality general expressions, which might more correctly be rendered "eat" and "portion of food." In the N. T. we have the Greek terms *ἀριστον* and *δειπνον*, which the A. V. renders respectively "dinner" and "supper" (Luke xiv. 12; John xxi. 12), but which are more properly "breakfast" and "dinner." There is some uncertainty as to the hours at which the meals were taken: the Egyptians undoubtedly took their principal meal at noon (Gen. xliii. 16); labourers took a light meal at that time (Ruth ii. 14; comp. ver. 17); and occasionally that early hour was devoted to excess and revelling (1 K. xx. 16). It has been inferred from those passages (somewhat too hastily, we think) that the principal meal generally took place at noon: the Egyptians do indeed still make a substantial meal at that time; but there are indications that the Jews rather followed the custom that prevails among the Bedouins, and made their principal meal after sunset, and a lighter meal at about 9 or 10 A.M. The posture at meals varied at various periods: there is sufficient evidence that the old Hebrews were in the habit of *sitting* (Gen. xxvii. 19; Judg. xix. 6; 1 Sam. xx. 5, 24; 1 K. xiii. 20), but it does not hence follow that they sat on chairs; they may have squatted on the ground, as was the occasional, though not perhaps the general custom of the ancient Egyptians. The table was in this case but slightly elevated above the ground, as is still the case in Egypt. As luxury increased, the practice of sitting was exchanged for that of reclining: the first intimation of this occurs in the prophecies of Amos (iii. 12, vi. 4). The custom may have been borrowed in the first instance from the Babylonians and Syrians, among whom it prevailed at an early period (Esth. i. 6, vii. 8). In the time of our Saviour reclining was the universal custom, as is implied in the terms used for "*sitting at meat*," as the A. V. incorrectly has it. The couch itself is only once mentioned (Mark vii. 4; A. V. "table"), but there can be little doubt that the Roman *triclinium* had been introduced, and that the arrangements of the tables resembled those described by classical writers. Generally speaking, only three persons re-

clined on each couch, but occasionally four or even five. The couches were provided with cushions on which the left elbow rested in support of the upper part of the body, while the right arm remained free: a room provided with these was described as ἐστρωμένον, lit. "spread" (Mark xiv. 15; A. V. "furnished"). As several guests reclined on the same couch, each overlapped his neighbour, as it were, and rested his head on or near the breast of the one who lay behind him; he was then said to "lean on the bosom" of his neighbour (John xiii. 23, xxi. 20). The ordinary arrangement of the couches was in three sides of a square, the fourth being left open for the servants to bring up the dishes. Some doubt attends the question whether the females took their meals along with the males. The cases of Ruth amid the reapers (Ruth ii. 14), of Elkanah with his wives (1 Sam. i. 4), of Job's sons and daughters (Job i. 4), and the general intermixture of the sexes in daily life, make it more than probable that they did so join; at the same time, as the duty of attending upon the guests devolved upon them (Luke x. 40), they probably took a somewhat irregular and briefer repast. Before commencing the meal, the guests washed their hands. This custom was founded on natural decorum; not only was the hand the substitute for our knife and fork, but the hands of all the guests were dipped into one and the same dish. Another preliminary step was the grace or blessing, of which we have but one instance in the O. T. (1 Sam. ix. 13), and more than one pronounced by our Lord Himself in the N. T. (Matt. xv. 36; Luke ix. 16; John vi. 11). The mode of taking the food differed in no material point from the modern usages of the East; generally there was a single dish into which each guest dipped his hand (Matt. xxvi. 23); occasionally separate portions were served out to each (Gen. xliii. 34; Ruth ii. 14; 1 Sam. i. 4). A piece of bread was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed "a sop," John xiii. 26), or into the dish of meat, whence a piece was conveyed to the mouth between the layers of bread. At the conclusion of the meal, grace was again said in conformity with Deut. viii. 10, and the hands were again washed. Thus far we have described the ordinary meal; on state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, in connexion partly with public, partly with private events. On these occasions a sumptuous repast was prepared;

the guests were previously invited (Esth. v. 8; Matt. xxii. 3), and on the day of the feast a second invitation was issued to those that were bidden (Esth. vi. 14; Prov. ix. 3; Matt. xxii. 3). The visitors were received with a kiss (Tob. vii. 6; Luke vii. 45); water was produced for them to wash their feet with (Luke vii. 44); the head, the beard, the feet, and sometimes the clothes, were perfumed with ointment (Ps. xxiii. 5; Am. vi. 6; Luke vii. 38; John xii. 3); on special occasions robes were provided (Matt. xii. 11); and the head was decorated with wreaths (Is. xxviii. 1; Wisd. ii. 7, 8; Joseph. *Ant.* xix. 9, § 1). The regulation of the feast was under the superintendence of a special officer (John ii. 8; A. V. "governor of the feast"), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the toasts and amusements; he was generally one of the guests (Ecclus. xxxii. 1, 2), and might therefore take part in the conversation. The places of the guests were settled according to their respective rank (Gen. xliii. 33; 1 Sam. ix. 22; Luke xiv. 8; Mark xii. 39; John xiii. 23); portions of food were placed before each (1 Sam. i. 4; 2 Sam. vi. 19; 1 Chr. xvi. 3), the most honoured guests receiving either larger (Gen. xliii. 34; comp. Herod. vi. 57) or more choice (1 Sam. ix. 24) portions than the rest. The meal was enlivened with music, singing, and dancing (2 Sam. xix. 35; Ps. lxi. 12; Is. v. 12; Am. vi. 5), or with riddles (Judg. xiv. 12); and amid these entertainments the festival was prolonged for several days (Esth. i. 3, 4).

ME'ARAH, a place named in Josh. xiii. 4 only. The word means in Hebrew a cave, and it is commonly assumed that the reference is to some remarkable cavern in the neighbourhood of Zidon.

MEASURES. [WEIGHTS AND MEASURES.]

MEAT. It does not appear that the word "meat" is used in any one instance in the A. V. of either the O. or N. Testament, in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by "flesh." The only possible exceptions to this assertion in the O. T. are:—(a.) Gen. xxvii. 4, &c., "savoury meat." (b.) Ib. xiv. 23, "corn and bread and meat." The only real and inconvenient ambiguity caused by the change which has taken place in the meaning of the word is in the case of the "meat-offering," which consisted solely of fine flour, seasoned with salt, and mixed with oil and frankincense. It is described in Lev. ii. and vi. 14-23.

MEAT-OFFERING. [MEAT.]

ME'DAD. [ELDAD and MEDAD.]

ME'DAN, a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32). It has been supposed, from the similarity of the name, that the tribe descended from Medan was more closely allied to *Midian* than by mere blood-relation, and that it was the same as, or a portion of, the latter. There is, however, no ground for this theory beyond its plausibility.

ME'DEBA, a town on the eastern side of Jordan, first alluded to in Num. xxi. 30. Here it seems to denote the limit of the territory of Heshbon. It next occurs in the enumeration of the country divided amongst the Transjordanic tribes (Josh. xiii. 9), as giving its name to a district of level downs called "the Mishor of Medeba," or "the Mishor on Medeba." At the time of the conquest Medeba belonged to the Amorites, apparently one of the towns taken from Moab by them. In the time of Ahaz Medeba was a sanctuary of Moab (Is. xv. 2). It has retained its name down to our own times, and lies 4 miles S.E. of *Heshbon*, on a rounded but rocky hill.

MEDES, ME'DIA. Media lay north-west of Persia Proper, south and south-west of the Caspian, east of Armenia and Assyria, west and north-west of the great salt desert of Iram. Its greatest length was from north to south, and in this direction it extended from the 32nd to the 40th parallel, a distance of 550 miles. In width it reached from about long. 45° to 53°; but its average breadth was not more than from 250 to 300 miles. The division of Media commonly recognised by the Greeks and Romans was that into Media Magna and Media Atropatene. 1. Media Atropatene corresponded nearly to the modern *Azerbaijan*, being the tract situated between the Caspian and the mountains which run north from Zagros. 2. Media Magna lay south and east of Atropatene. It contained great part of *Kurdistan* and *Luristan*, with all *Ardelan* and *Irak Ajemi*. It is indicative of the division, that there were two Ecbatanas—one, the northern, at *Takht-i-Suleiman*: the other, the southern, at *Hamadan*, on the flanks of Mount Orontes—respectively the capitals of the two districts. [ECBATANA.] Next to the two Ecbatanas, the chief town in Media was undoubtedly Rhages—the *Raga* of the inscriptions.—It may be gathered from the mention of the Medes, by Moses, among the races descended from Japhet [MADAI], that they were a nation of very high antiquity; and it is in accordance with this view that we find a notice of them in the primitive Babylonian history of Berosus, who says that the Medes conquered Babylon at a very remote period (cir. B.C. 2458), and that eight

Median monarchs reigned there consecutively, over a space of 224 years. The deepest obscurity hangs, however, over the whole history of the Medes from the time of their bearing sway in Babylonia (B.C. 2458-2234) to their first appearance in the cuneiform inscriptions among the enemies of Assyria, about B.C. 880. Herodotus represents the decadence of Assyria as greatly accelerated by a formal revolt of the Medes, and places this revolt about B.C. 708. He gives a succession of kings—Deioces, Phraortes, Cyaxares, and Astyages. But the cuneiform records of Sargon, Sennacherib, and Esarhaddon clearly show that the Median kingdom did not commence so early as Herodotus imagined. These three princes, whose reigns cover the space extending from B.C. 720 to B.C. 660, all carried their arms deep into Media, and found it, not under the dominion of a single powerful monarch, but under the rule of a vast number of petty chieftains. It cannot have been till near the middle of the 7th century B.C. that the Median kingdom was consolidated, and became formidable to its neighbours. Cyaxares, the third Median monarch, took Nineveh and conquered Assyria, B.C. 625. The limits of the Median Empire cannot be definitely fixed. From north to south its extent was in no place great, since it was certainly confined between the Persian Gulf and the Euphrates on the one side, the Black and Caspian Seas on the other. From east to west it had, however, a wide expansion, since it reached from the Halys at least as far as the Caspian Gates, and possibly further. It was separated from Babylonia either by the Tigris, or more probably by a line running about half-way between that river and the Euphrates. Of all the ancient Oriental monarchies the Median was the shortest in duration. It was overthrown by the Persians under Cyrus, B.C. 558.—The treatment of the Medes by the victorious Persians was not that of an ordinary conquered nation. The two nations were closely akin; they had the same Aryan or Iranic origin, the same early traditions, the same language, nearly the same religion, and ultimately the same manners and customs, dress, and general mode of life. Medes were advanced to stations of high honour and importance under Cyrus and his successors.—The customs of the Medes nearly resembled those of their neighbours, the Armenians and the Persians; but they were regarded as the inventors, their neighbours as the copyists. They were brave and warlike, excellent riders, and remarkably skilful with the bow. The flowing robe, so well known from the Persepolitan sculptures, was their native

dress, and was certainly among the points for which the Persians were beholden to them. *References to the Medes.*—The references to the Medes in the canonical Scriptures are not very numerous, but they are striking. We first hear of certain "cities of the Medes," in which the captive Israelites were placed by "the king of Assyria" on the destruction of Samaria, B.C. 721 (2 K. xvii. 6, xviii. 11).



Median Dress. (From Monuments.)

This implies the subjection of Media to Assyria at the time of Shalmaneser, or of Sargon, his successor, and accords very closely with the account given by the latter of certain military colonies which he planted in the Median country. Soon afterwards Isaiah prophesies the part which the Medes shall take in the destruction of Babylon (Is. xiii. 17, xxi. 2); which is again still more distinctly declared by Jeremiah (li. 11 and 28), who sufficiently indicates the independence of Media in his day (xxv. 25). Daniel relates the fact of the Medo-Persic conquest (v. 28, 31), giving an account of the reign of Darius the Mede, who appears to have been made viceroy by Cyrus (vi. 1-28). In Ezra we have a mention of Achmetha (Ecbatana), "the palace in the province of the Medes,"

where the decree of Cyrus was found (vi. 2-5)—a notice which accords with the known facts that the Median capital was the seat of government under Cyrus, but a royal residence only and not the seat of government under Darius Hystaspis. Finally, in Esther, the high rank of Media under the Persian kings, yet at the same time its subordinate position, are marked by the frequent combination of the two names in phrases of honour, the precedence being in every case assigned to the Persians. In the Apocrypha the Medes occupy a more prominent place. The chief scene of one whole book (Tobit) is Media; and in another (Judith) a very striking portion of the narrative belongs to the same country. The mention of Rhages in both narratives as a Median town and region of importance is geographically correct; and it is historically true that Phraortes suffered his overthrow in the Rhagian district.

**MEDICINE.** Egypt was the earliest home of medical and other skill for the region of the Mediterranean basin, and every Egyptian mummy of the more expensive and elaborate sort, involved a process of anatomy. Still we have no trace of any philosophical or rational system of Egyptian origin; and medicine in Egypt was a mere art or profession. The practice of physic was not among the Jews a privilege of the priesthood. At y one might practise it, and this publicity must have kept it pure. Nay, there was no Scriptural bar to its practice by resident aliens. We read of "physicians," "healing," &c., in Ex. xxi. 19; 2 K. viii. 29; 2 Chr. xvi. 12; Jerem. viii. 22. At the same time the greater leisure of the Levites and their other advantages would make them the students of the nation, as a rule, in all science, and their constant residence in cities would give them the opportunity, if carried out in fact, of a far wider field of observation. The reign of peace of Solomon's days must have opened, especially with renewed Egyptian intercourse, new facilities for the study. He himself seems to have included in his favourite natural history some knowledge of the medicinal uses of the creatures. His works show him conversant with the notion of remedial treatment (Prov. iii. 8, vi. 15, xii. 18, xvii. 22, xx. 30, xxix. 1; Eccles. iii. 3); and one passage indicates considerable knowledge of anatomy. The statement that King Asa (2 Chr. xvi. 12) "sought *not* to Jehovah *but* to the physicians," may seem to countenance the notion that a rivalry of actual worship, based on some medical fancies, had been set up. The captivity at Babylon brought the Jews in contact with a

new sphere of thought. We know too little of the precise state of medicine in Babylon, Susa, and the "cities of the Medes," to determine the direction in which the impulse so derived would have led the exiles. The book of Ecclesiasticus shows the increased regard given to the distinct study of medicine, by the repeated mention of physicians, &c., which it contains, and which, as probably belonging to the period of the Ptolemies, it might be expected to show. Rank and honour are said to be the portion of the physician, and his office to be from the Lord (xxxviii. 1, 3, 12). The repeated allusions to sickness in vii. 35, xxx. 17, xxxi. 22, xxxvii. 30, xxxviii. 9, coupled with the former recognition of merit, have caused some to suppose that this author was himself a physician. In Wisd. xvi. 12, plaister is spoken of; anointing, as a means of healing, in Tob. vi. 8. To bring down the subject to the period of the N. T., St. Luke, "the beloved physician," who practised at Antioch whilst the body was his care, could hardly have failed to be conversant with all the leading opinions current down to his own time. The medicine and surgery of St. Luke were probably not inferior to those commonly in demand among educated Asiatic Greeks, and must have been, as regards their basis, Greek and not Jewish.—Among special diseases named in the O. T. are, ophthalmia (Gen. xxix. 17), which is perhaps more common in Syria and Egypt than anywhere else in the world; especially in the fig season, the juice of the newly-ripe fruit having the power of giving it. It may occasion partial or total blindness (2 K. vi. 18). The eye-salve (Rev. iii. 18), was a remedy common to Orientals, Greeks, and Romans. Several diseases are mentioned, the names of which are derived from various words, signifying to burn or to be hot (Lev. xxvi. 16; Deut. xxviii. 22). The "burning boil," or "of a boil" (Lev. xiii. 23) is merely marked by the notion of an effect resembling that of fire, like our "carbuncle;" it may possibly find an equivalent in the Damascus boil of the present time. The diseases rendered "scab" and "scurvy" in Lev. xxi. 20, xxii. 22, Deut. xxviii. 27, may be almost any skin disease. Some of these may be said to approach the type of leprosy. The "botch (*shechin*) of Egypt" (Deut. xxviii. 27), is so vague a term as to yield a most uncertain sense; the plague, as known by its attendant *hūbo*, has been suggested. It is possible that the *Elephantiasis Græcorum* may be intended. The same word is used to express the "boil" of Hezekiah. In Deut. xxviii. 35, is mentioned a disease attacking the "knees and legs," consisting in a "sore botch which

cannot be healed," but extended, in the sequel of the verse, from the "sole of the foot to the top of the head." The latter part of the quotation would certainly accord with *Elephantiasis Græcorum*. The *Elephantiasis Græcorum* is what now passes under the name of "leprosy"—the lepers, *e. g.* of the huts near the Zion gate of modern Jerusalem are elephantiasiacs. [LEPROSY.] The disease of king Antiochus (2 Macc. ix. 5-10, &c.) is that of a boil breeding worms. There is some doubt whether this disease be not allied to phthiriasis, in which lice are bred, and cause ulcers. In Deut. xxviii. 65, it is possible that a palpitation of the heart is intended to be spoken of (comp. Gen. xlv. 26). In Mark xi. 17 (comp. Luke ix. 38) we have an apparent case of epilepsy. The expression of Ex. ix. 10, a "boil" flourishing, or ebullient with blains, may perhaps be a disease analogous to phlegmonous erysipelas, or even common erysipelas. The "withered hand" of Jeroboam (1 K. xiii. 4-6), and of the man, Matt. xii. 10-13 (comp. Luke vi. 10), is such an effect as is known to follow from the obliteration of the main artery of any member, or from paralysis of the principal nerve, either through disease or through injury. The case of the widow's son restored by Elisha (2 K. iv. 19), was probably one of sunstroke. The disease of Asa "in his feet" which attacked him in his old age (1 K. xv. 23; 2 Chr. xvi. 12), and became exceeding great, may have been either *oedema*, swelling, or *podagra*, gout. The disease of Nebuchadnezzar (Dan. iv. 33) may be viewed as a species of the melancholy known as *Lycanthropia*. Persons so affected wander like wolves in sepulchres by night, and imitate the howling of a wolf or a dog. Here should be noticed the mental malady of Saul. His melancholy seems to have had its origin in his sin. Music, which soothed him for a while, has entered largely into the milder modern treatment of lunacy. The palsy meets us in the N. T. only, and in features too familiar to need special remark. Gangrene, or mortification in its various forms, is a totally different disorder from the "canker" of the A. V. in 2 Tim. ii. 17. Both gangrene and cancer were common in all the countries familiar to the Scriptural writers, and neither differs from the modern disease of the same name. The bite or sting of venomous beasts can hardly be treated as a disease; but in connexion with the "fiery (*i. e.* venomous) serpents" of Num. xxi. 6, and the deliverance from death of those bitten, it deserves a notice. The brazen figure was symbolical only. It was customary to consecrate the image of the affliction,

either in its cause or in its effect, as in the golden emerods, golden mice, of 1 Sam. vi. 4, 8, and in the ex-votos common in Egypt, even before the Exodus; and these may be compared with this setting up of the brazen serpent. The scorpion and centipede are natives of the Levant (Rev. ix. 5, 10), and, with a large variety of serpents, swarm there.—Among surgical instruments or pieces of apparatus the following only are alluded to in Scripture. A cutting instrument, supposed a "sharp-stone" (Ex. iv. 25). The "knife" of Josh. v. 2 was probably a more refined instrument for the same purpose. An "awl" is mentioned (Ex. xxi. 6) as used to bore through the ear of the bondman who refused release, and is supposed to have been a surgical instrument. The "roller to bind" of Ez. xxx. 21 was for a broken limb, as still used.—A scraper, for which the "potsheer" of Job was a substitute (Job ii. 8).—Ex. xxx. 23-25 is a prescription in form. An occasional trace occurs of some chemical knowledge, *e.g.* the calcination of the gold by Moses; the effect of "vinegar upon natrum" (Ex. xxxii. 20; Prov. xxv. 20; comp. Jer. ii. 22); the mention of "the apothecary" (Ex. xxx. 35; Eccles. x. 1), and of the merchant in "powders" (Cant. iii. 6), shows that a distinct and important branch of trade was set up in these wares, in which, as at a modern druggist's, articles of luxury, &c., are combined with the remedies of sickness. Among the most favourite of external remedies has always been the bath. There were special occasions on which the bath was ceremonially enjoined. The Pharisees and Essenes aimed at scrupulous strictness of all such rules (Matt. xv. 2; Mark vii. 5; Luke xi. 38). River-bathing was common, but houses soon began to include a bath-room (Lev. xv. 13; 2 K. v. 10; 2 Sam. xi. 2; Susanna 15).

MEGID'DO was in a very marked position on the southern rim of the plain of Esdraelon, on the frontier-line of the territories of the tribes of Issachar and Manasseh, and commanding one of those passes from the north into the hill-country which were of such critical importance on various occasions in the history of Judaea (Judith iv. 7). The first mention occurs in Josh. xii. 21, where Megiddo appears as the city of one of the king's whom Joshua defeated on the west of the Jordan. The song of Deborah brings the place vividly before us, as the scene of the great conflict between Sisera and Barak. The chariots of Sisera were gathered "unto the river of Kishon" (Judg. iv. 13); Barak went down with his men "from Mount TABOR" into the plain (iv. 14); "then

SM. D. B.

fought the kings of Canaan in Taanach by the waters of Megiddo" (v. 19). The chief historical interest of Megiddo is concentrated in Josiah's death. When Pharaoh-Necho came from Egypt against the king of Assyria, Josiah joined the latter, and was slain at Megiddo (2 K. xxiii. 29), and his body was carried from thence to Jerusalem (ib. 30). The story is told in the Chronicles in more detail (2 Chr. xxxv. 22-24). There the fatal action is said to have taken place "in the valley of Megiddo." This calamity made a deep and permanent impression on the Jews. Thus, in the language of the prophets (Zech. xii. 11), "the mourning of Hadadrimmon in the valley of Megiddon" becomes a poetical expression for the deepest and most despairing grief; as in the Apocalypse (Rev. xvi. 16) ARMAGEDDON, in continuance of the same imagery, is presented as the scene of terrible and final conflict. Megiddo is the modern *el-Lejjün*, which is undoubtedly the Legio of Eusebius and Jerome. There is a copious stream flowing down the gorge, and turning some mills before joining the Kishon. Here are probably the "waters of Megiddo" of Judg. v. 19.

ME'HUNIMS, THE, a people against whom king Uzziah waged a successful war (2 Chr. xxvi. 7). Although so different in its English dress, yet the name is in the original merely the plural of Maon [MAON]. The latest appearance of the name MEHUNIMS in the Bible is in the lists of those who returned from the Captivity with Zerubbabel (Ezr. ii. 50, A. V. "Mehunim;" Neh. vii. 52, A. V. "Meunim").

MELCHIZEDEK, king of Salem and priest of the Most High God, who met Abram in the valley of Shaveh, which is the king's valley, brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18-20). The other places in which Melchizedek is mentioned are Ps. cx. 4, where Messiah is described as a priest for ever, "after the order of Melchizedek," and Heb. v., vi., vii., where these two passages of the O.T. are quoted, and the typical relation of Melchizedek to our Lord is stated at great length. There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent reference to him. Bearing a title which Jews in after ages would recognise as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognised as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years. The

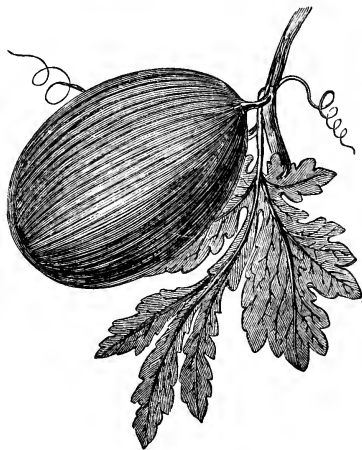
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faith of early ages ventured to invest his person with superstitious awe. Jewish tradition pronounces Melchizedek to be a survivor of the Deluge, the patriarch Shem. The way in which he is mentioned in Genesis would rather lead to the inference that Melchizedek was of one blood with the children of Ham, among whom he lived, chief (like the King of Sodom) of a settled Canaanitish tribe. And as Balaam was a prophet, so Melchizedek was a priest among the corrupted heathen, not self-appointed, but constituted by a special gift from God, and recognised as such by Him. The "order of Melchizedek," in Ps. cx. 4, is explained to mean "manner" = likeness in official dignity—a king and priest. The relation between Melchizedek and Christ as type and antitype is made in the Ep. to the Hebrews to consist in the following particulars. Each was a priest, (1) not of the Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace.—A fruitful source of discussion has been found in the site of Salem. [SALEM.]

MEL'ITA, the modern *Malta*. This island has an illustrious place in Scripture, as the scene of that shipwreck of St. Paul which is described in such minute detail in the Acts of the Apostles (Acts xxvii.). The wreck probably happened at the place traditionally known as St. Paul's Bay. Malta is in the track of ships between Alexandria and Puteoli: and this corresponds with the fact that the "Castor and Pollux," an Alexandrian vessel, which ultimately conveyed St. Paul to Italy, had wintered in the island (Acts xxviii. 11). As regards the condition of the island of Melita, when St. Paul was there, it was a dependency of the Roman province of Sicily. Its chief officer (under the governor of Sicily) appears from inscriptions to have had the title of *πρώτος Μελιταίων*, or *Primus Melitensium*, and this is the very phrase which St. Luke uses (xxviii. 7). Melita, from its position in the Mediterranean, and the excellence of its harbours, has always been important both in commerce and war. It was a settlement of the Phoenicians at an early period, and their language, in a corrupted form, continued to be spoken there in St. Paul's day.

MELONS (Heb. *abattichim*) are mentioned only in Num. xi. 5. By the Hebrew word we are probably to understand both the Melon (*Cucumis melo*) and the water Melon (*Cucurbita citrullus*). The water-melon, which is now extensively cultivated in all hot countries, is a fruit not unlike the common melon, but the leaves are deeply lobed

and gashed, the flesh is pink or white, and contains a large quantity of cold watery juice without much flavour; the seeds are black.



*Cucurbita citrullus.*

MEM'PHIS, a city of ancient Egypt, situated on the western bank of the Nile in latitude 30° 6' N. It is mentioned by Isaiah (xix. 13), Jeremiah (ii. 16, xli. 14, 19), and Ezekiel (xxx. 13, 16), under the name of *Noph*; and by Hosea (ix. 6) under the name of *Moph* in Hebrew, and MEMPHIS in our English version. Though some regard Thebes as the more ancient city, the monuments of Memphis are of higher antiquity than those of Thebes. Herodotus dates its foundation from Menes, the first king of Egypt. The city is said to have had a circumference of about 19 miles. Its overthrow was distinctly predicted by the Hebrew prophets (Is. xix. 13; Jer. xli. 19). The latest of these predictions was uttered nearly 600 years before Christ, and half a century before the invasion of Egypt by Cambyes (cir. B.C. 525). Herodotus informs us that Cambyes, enraged at the opposition he encountered at Memphis, committed many outrages upon the city. The city never recovered from the blow inflicted by Cambyes. The rise of Alexandria hastened its decline. The Caliph conquerors founded Fostat (Old Cairo) upon the opposite bank of the Nile, a few miles north of Memphis, and brought materials from the old city to build their new capital (A.D. 638). At length so complete was the ruin of Memphis,



that for a long time its very site was lost. Recent explorations have brought to light many of its antiquities.

MEN'AHM, son of Gadi, who slew the usurper Shallum and seized the vacant throne of Israel, B.C. 772. His reign, which lasted ten years, is briefly recorded in 2 K. xv. 14-22. It has been inferred from the expression in verse 14, "from Tirzah," that Menahem was a general under Zechariah stationed at Tirzah, and that he brought up his troops to Samaria and avenged the murder of his master by Shallum. He maintained the calf-worship of Jeroboam. The contemporary prophets, Hosea and Amos, have left a melancholy picture of the ungodliness, demoralisation, and feebleness of Israel. In the brief history of Menahem, his ferocious treatment of Tiphshah occupies a conspicuous place. But the most remarkable event in his reign is the first appearance of a hostile force of Assyrians on the north-east frontier of Israel. King Pul, however, withdrew, having been converted from an enemy into an ally by a timely gift of 1000 talents of silver.

MENE' (lit. "numbered"). The first word of the mysterious inscription written upon the wall of Belshazzar's palace, in which Daniel read the doom of the king and his dynasty (Dan. v. 25, 26).

MENELA'US, a usurping high-priest who obtained the office from Antiochus Epiphanes (about B.C. 172) by a large bribe (2 Macc. iv. 23-25), and drove out Jason, who had obtained it not long before by similar means. He met with a violent death at the hands of Antiochus Eupator (cir. B.C. 163), which seemed in a peculiar manner a providential punishment of his sacrilege (xiii. 3, 4). According to Josephus he was a younger brother of Jason and Onias, and, like Jason, changed his proper name Onias, for a Greek name. In 2 Maccabees, on the other hand, he is called a brother of Simon the Benjamite (2 Macc. iv. 23).

MEPHA'ATH, a city of the Reubenites, one of the towns dependent on Heshbon (Josh. xiii. 18), lying in the district of the Mishor (comp. 17, and Jer. xlviii. 21, A.V. "plain"), which probably answered to the modern *Belka*. It was one of the cities allotted with their suburbs to the Merarite Levites (Josh. xxi. 37; 1 Chr. vi. 79). Its site is uncertain.

MEPHIBO'SHETH, the name borne by two members of the family of Saul—his son and his grandson.—1. Saul's son by Rizpah the daughter of Aiah, his concubine (2 Sam. xxi. 8). He and his brother Armoni were among the seven victims who were surrendered by David to the Gibeonites, and by

them crucified in sacrifice to Jehovah, to avert a famine from which the country was suffering.—2. The son of Jonathan, grandson of Saul, and nephew of the preceding. His life seems to have been, from beginning to end, one of trial and discomfort. The name of his mother is unknown. When his father and grandfather were slain on Gilboa he was an infant but five years old. He was then living under the charge of his nurse, probably at Gibeah, the regular residence of Saul. The tidings that the army was destroyed, the king and his sons slain, and that the Philistines were sweeping all before them, reached the royal household. The nurse fled, carrying the child on her shoulder. But in her panic and hurry she stumbled, and Mephibosheth was precipitated to the ground with such force as to deprive him for life of the use of both feet (2 Sam. iv. 4). After the accident which thus embittered his whole existence, Mephibosheth was carried with the rest of his family beyond the Jordan to the mountains of Gilead, where he found a refuge in the house of Machir ben-Ammiel, a powerful Gadite or Manassite sheykh at Lo-debar, not far from Mahanaim, which during the reign of his uncle Ishbosheth was the headquarters of his family. By Machir he was brought up, there he married, and there he was living at a later period, when David having completed the subjugation of the adversaries of Israel on every side, heard of his existence from Ziba. David invited him to Jerusalem, and there treated him and his son Micha with the greatest kindness. From this time forward he resided at Jerusalem. Of Mephibosheth's behaviour during the rebellion of Absalom we possess two accounts—his own (2 Sam. xix. 24-30), and that of Ziba (xvi. 1-4). They are naturally at variance with each other. In consequence of the story of Ziba, he was rewarded by the possessions of his master. Mephibosheth's story—which, however, he had not the opportunity of telling until several days later, when he met David returning to his kingdom at the western bank of Jordan—was very different to Ziba's. That David did not disbelieve it is shown by his revoking the judgment he had previously given. That he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth, is probably due partly to weariness at the whole transaction, but mainly to the conciliatory frame of mind in which he was at that moment. "Shall there any man be put to death this day?" is the key-note of the whole proceeding.

ME'RAB, the eldest daughter of king Saul (1 Sam. xiv. 49). In accordance with the

promise which he made before the engagement with Goliath (xvii. 25), Saul betrothed Merab to David (xviii. 17). Before the marriage Merab's younger sister Michal had displayed her attachment for David, and Merab was then married to Adriel the Meholathite, to whom she bore five sons (2 Sam. xxi. 8).

MERAI'OTH, a descendant of Eleazar the son of Aaron, and head of a priestly house (1 Chr. vi. 6, 7, 52). It is apparently another Meraioth who comes in between Zadok and Ahitub in the genealogy of Azariah (1 Chr. ix. 11, Neh. xi. 11), unless the names Ahitub and Meraioth are transposed, which is not improbable.

MER'ARI, third son of Levi, and head of the third great division of the Levites, THE MERARITES. He was born before the descent of Jacob into Egypt, and was one of the seventy who accompanied Jacob thither (Gen. xli. 8, 11). At the time of the Exodus, and the numbering in the wilderness, the Merarites consisted of two families, the Mahlites and the Mushites, Mahli and Mushi being either the two sons, or the son and grandson, of Merari (1 Chr. vi. 19, 47). Their chief at that time was Zurriel. Their charge was the boards, bars, pillars, sockets, pins, and cords of the tabernacle and the court, and all the tools connected with setting them up. Owing to the heavy nature of the materials which they had to carry, four waggons and eight oxen were assigned to them; and in the march both they and the Gershonites followed immediately after the standard of Judah, and before that of Reuben, that they might set up the tabernacle against the arrival of the Kohathites (Num. iii. 20, 33-37, iv. 29-33, 42-45, vii. 8, x. 17, 21). In the division of the land by Joshua, the Merarites had twelve cities assigned to them, out of Reuben, Gad, and Zebulun, of which one was Ramoth-Gilead, a city of refuge, and in later times a frequent subject of war between Israel and Syria (Josh. xxi. 7, 34-40; 1 Chr. vi. 63, 77-81). In the days of Hezekiah the Merarites were still flourishing (2 Chr. xxix. 12, 15). After the return from captivity Shemaiah represents the sons of Merari, in 1 Chr. ix. 14, Neh. xi. 15. There were also at that time sons of Jeduthun under Obadiah or Abda, the son of Shemaiah (1 Chr. ix. 16; Neh. xi. 17).

MERCU'RIOUS, properly Hermes, the Greek deity, whom the Romans identified with their Mercury the god of commerce and bargains. Hermes was the son of Zeus (Jupiter) and Maia the daughter of Atlas, and is constantly represented as the companion of his father in his wanderings upon earth. The episode of Baucis and Philemon (Ovid, *Metam.* viii. 620-

724) appears to have formed part of the folklore of Asia Minor, and strikingly illustrates the readiness with which the simple people of Lystra recognised in Barnabas and Paul the gods who, according to their wont, had come down in the likeness of men (Acts xiv. 11). They called Paul "Mercurius, because he was the chief speaker;" identifying in him as they supposed by this characteristic, the herald of the gods and of Jupiter, the eloquent orator, inventor of letters, music, and the arts.

MERCY-SEAT (Ex. xxv. 17, xxxvii. 6; Heb. ix. 5). This appears to have been merely the lid of the Ark of the Covenant, not another surface affixed thereto. It was that whereon the blood of the yearly atonement was sprinkled by the high-priest; and in this relation it is doubtful whether the sense of the word in the Heb. is based on the material fact of its "covering" the Ark, or derived from this notion of its reference to the "covering" (*i. e.* atonement) of sin.

MER'IBAH. In Ex. xvii. 7 we read, "he called the name of the place Massah and Meribah," where the people murmured, and the rock was smitten. [For the situation see REPHIDIM.] The name is also given to Kadesh (Num. xx. 13, 24, xxvii. 14; Deut. xxii. 51 "Meribah-kadesh"), because there also the people, when in want of water, strove with God.

MERIB-BA'AL, son of Jonathan the son of Saul (1 Chr. viii. 34, ix. 40), doubtless the same person who in the narrative of 2 Samuel is called MEPHIBOSHETH.

MER'ODACH, a Babylonian god (Jer. l. 2).

MER'ODACH-BAL'ADAN is mentioned as king of Babylon in the days of Hezekiah, both in the second book of Kings (xx. 12) and in Isaiah (xxxix. 1). In the former place he is called Berodach-Baladan. The orthography "Merodach" is, however, to be preferred. The name of Merodach-Baladan has been recognised in the Assyrian inscriptions. It appears there were two reigns of this king, the first from B.C. 721 to B.C. 709, when he was deposed; and the second, after his recovery of the throne in B.C. 702, which lasted only half a year. There is some doubt as to the time at which he sent his ambassadors to Hezekiah, for the purpose of enquiring as to the astronomical marvel of which Judaea had been the scene (2 Chr. xxxii. 31), but it appears to have been B.C. 713. The real object of the mission was most likely to effect a league between Babylon, Judaea, and Egypt (Is. xx. 5, 6), in order to check the growing power of the Assyrians. The league, however, though designed, does not seem to have taken effect. Sargon sent expedition

both into Syria and Babylonia—seized the stronghold of Ashdod in the one, and completely defeated Merodach-Baladan in the other. That monarch sought safety in flight, and lived for eight years in exile. At last he found an opportunity to return. In B.C. 703 or 702, Babylonia was plunged in anarchy—the Assyrian yoke was thrown off, and various native leaders struggled for the mastery. Under these circumstances the exiled monarch seems to have returned, and recovered his throne. Merodach-Baladan had obtained a body of troops from his ally, the king of Susiana; but Sennacherib defeated the combined army in a pitched battle. Merodach-Baladan fled to “the islands at the mouth of the Euphrates.” He lost his recovered crown after wearing it for about six months, and spent the remainder of his days in exile and obscurity.

ME'ROM, THE WATERS OF, a place memorable in the history of the conquest of Palestine. Here, after Joshua had gained possession of the southern portions of the country, a confederacy of the northern chiefs assembled under the leadership of Jabin, king of Hazor (Josh. xi. 5), and here they were encountered by Joshua, and completely routed (ver. 7). It is a remarkable fact that though by common consent the “waters of Merom” are identified with the lake through which the Jordan runs between Banias and the Sea of Galilee—the *Bahr el-Huleh* of the modern Arabs—yet that identity cannot be proved by any ancient record. In form the lake is not far from a triangle, the base being at the north and the apex at the south. It measures about 3 miles in each direction. The water is clear and sweet; it is covered in parts by a broad-leaved plant, and abounds in water-fowl.

ME'ROZ, a place mentioned only in the Song of Deborah and Barak in Judg. v. 23, and there denounced because its inhabitants had refused to take any part in the struggle with Sisera. Meroz must have been in the neighbourhood of the Kishon, but its real position is not known: possibly it was destroyed in obedience to the curse.

ME'SECH, ME'SHECH, a son of Japheth (Gen. x. 2; 1 Chr. i. 5), and the progenitor of a race frequently noticed in Scripture in connexion with Tubal, Magog, and other northern nations. They appear as allies of Gog (Ez. xxxviii. 2, 3, xxxix. 1), and as supplying the Tyrians with copper and slaves (Ez. xxvii. 13); in Ps. cxx. 5, they are noticed as one of the remotest, and at the same time rudest nations of the world. Both the name and the associations are in favour of the identification of Meshech with the *Moschi*,

a people on the borders of Colchis and Armenia.

ME'SHA. 1. The name of one of the geographical limits of the Joktanites when they first settled in Arabia (Gen. x. 30), probably in north-western Yemen.—2. The king of Moab in the reigns of Ahab and his sons Ahaziah and Jehoram, kings of Israel (2 K. iii. 4), and tributary to the first. When Ahab had fallen in battle at Ramoth Gilead, Mesha seized the opportunity afforded by the confusion consequent upon this disaster, and the feeble reign of Ahaziah, to shake off the yoke of Israel and free himself from the burdensome tribute of “a hundred thousand wethers and a hundred thousand rams with their wool.” When Jehoram succeeded to the throne of Israel, one of his first acts was to secure the assistance of Jehoshaphat, his father's ally, in reducing the Moabites to their former condition of tributaries. The united armies of the two kings marched by a circuitous route round the Dead Sea, and were joined by the forces of the king of Edom. The Moabites were defeated, and the king took refuge in his last stronghold and defended himself with the energy of despair. With 700 fighting men he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back, he withdrew to the wall of his city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a burnt-offering to Chemosh, the ruthless fire-god of Moab. His bloody sacrifice had so far the desired effect that the besiegers retired from him to their own land.

ME'SHACH, the Chaldaean name given to Mishael, one of the three friends of Daniel miraculously saved from the fiery furnace (Dan. i. 6, 7, iii.).

MESOPOTA'MIA, is the ordinary Greek rendering of the Hebrew *Aram-Naharaim*, or “Syria of the two rivers.” If we look to the signification of the name, we must regard Mesopotamia as the entire country between the two rivers—the Tigris and the Euphrates. This is a tract nearly 700 miles long, and from 20 to 250 miles broad, extending in a south-easterly direction from *Telek* (lat. 38° 23', long. 39° 18') to *Kurnah* (lat. 31°, long. 47° 30'). The Arabian geographers term it “the Island,” a name which is almost literally correct, since a few miles only intervene between the source of the Tigris and the Euphrates at *Telek*. But the region which bears the name of Mesopotamia, *par excellence*, both in Scripture, and in the classical writers, is the north-western portion of this tract, or the country between the great bend of the Euphrates (lat. 35° to

37° 30') and the upper Tigris. We first hear of Mesopotamia in Scripture as the country where Nahor and his family settled after quitting Ur of the Chaldees (Gen. xxiv. 10). Here lived Bethuel and Laban; and hither Abraham sent his servant, to fetch Isaac a wife "of his own kindred" (ib. ver. 38). Hither too, a century later, came Jacob on the same errand; and hence he returned with his two wives after an absence of 21 years. After this we have no mention of Mesopotamia, till the close of the wanderings in the wilderness (Deut. xxiii. 4). About half a century later, we find, for the first and last time, Mesopotamia the seat of a powerful monarchy (Judg. iii.). Finally, the children of Ammon, having provoked a war with David, "sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-Machab, and out of Zobah" (1 Chr. xix. 6). According to the Assyrian inscriptions Mesopotamia was inhabited in the early times of the empire (B.C. 1200-1100) by a vast number of petty tribes, each under its own prince, and all quite independent of one another. The Assyrian monarchs contended with these chiefs at great advantage, and by the time of Jehu (B.C. 880) had fully established their dominion over them. On the destruction of the Assyrian empire, Mesopotamia seems to have been divided between the Medes and the Babylonians. The conquests of Cyrus brought it wholly under the Persian yoke; and thus it continued to the time of Alexander.

**MESSIAH.** This word (*Mashiach*) which answers to the word *Christ* (*Χριστός*) in the N. T., means *anointed*; and is applicable in its first sense to any one anointed with the holy oil. It is applied to the high-priest in Lev. iv. 3, 5, 16. The kings of Israel were called *anointed*, from the mode of their consecration (1 Sam. ii. 10, 35, xii. 3, 5, &c.). This word also refers to the expected Prince of the chosen people who was to complete God's purposes for them, and to redeem them, and of whose coming the prophets of the old covenant in all time spoke. It is twice used in the N. T. of Jesus (John i. 41, iv. 25, A. V. "Messias"); but the Greek equivalent the *Christ*, is constantly applied, at first with the article as a title, exactly the *Anointed One*, but later without the article, as a proper name, *Jesus Christ*. The present article contains a brief survey of the expectation of a Messiah among the Jews. The earliest gleam of the Gospel is found in the account of the fall (Gen. iii. 15). Many interpreters would understand by the seed of the woman, the Messiah only; but it is

easier to think with Calvin that mankind, after they are gathered into one army by Jesus the Christ the Head of the Church, are to achieve a victory over evil. The blessings in store for the children of Shem are remarkably indicated in the words of Noah, "Blessed be Jehovah the God of Shem" (Gen. ix. 26). Next follows the promise to Abraham, wherein the blessings to Shem are turned into the narrower channel of one family (Gen. xii. 2, 3). The promise is still indefinite; but it tends to the undoing of the curse of Adam, by a blessing to all the earth through the seed of Abraham, as death had come on the whole earth through Adam. A great step is made in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This is the first case in which the promises distinctly centre in one person. The next passage usually quoted is the prophecy of Balaam (Num. xxiv. 17-19). The *star* points indeed to the glory, as the sceptre denotes the power of a king. But it is doubtful whether the prophecy is not fulfilled in David (2 Sam. viii. 2, 14); and though David is himself a type of Christ, the direct Messianic application of this place is by no means certain. The prophecy of Moses (Deut. xviii. 18) claims attention. Does this refer to the Messiah? The reference to Moses in John v. 45-47, "He wrote of me," seems to point to this passage. The passages in the Pentateuch which relate to "the Angel of the Lord" have been thought by many to bear reference to the Messiah. The second period of Messianic prophecy would include the time of David. Passages in the Psalms are numerous which are applied to the Messiah in the N. T.; such as Ps. ii., xvi., xxii., xl., cx. The advance in clearness in this period is great. The name of Anointed, *i. e.* King, comes in, and the Messiah is to come of the lineage of David. He is described in His exaltation, with His great kingdom that shall be spiritual rather than temporal, Ps. ii., xxi., xl., cx. In other places He is seen in suffering and humiliation, Ps. xxii., xvi., xl. After the time of David the predictions of the Messiah ceased for a time; until those prophets arose whose works we possess in the canon of Scripture. The Messiah is a king and Ruler of David's house, who should come to reform and restore the Jewish nation and purify the church, as in Is. xi., xl.-lxvi. The blessings of the restoration, however, will not be confined to Jews; the heathen are made to share them fully (Is. ii. lxvi.). The passage of Micah v. 2 (comp. Matt. ii. 6) left no doubt

in the mind of the Sanhedrim as to the birth-place of the Messiah. The lineage of David is again alluded to in Zechariah xii. 10-14. The time of the second Temple is fixed by Haggai ii. 9 for Messiah's coming; and the coming of the Forerunner and of the Anointed are clearly revealed in Mal. iii. 1, iv. 5, 6. The fourth period after the close of the canon of the O. T. is known to us in a great measure from allusions in the N. T. to the expectation of the Jews. The Pharisees and those of the Jews who expected Messiah at all, looked for a temporal prince only. The Apostles themselves were infected with this opinion, till after the Resurrection, Matt. xx. 20, 21; Luke xxiv. 21; Acts i. 6. Gleams of a purer faith appear, Luke ii. 30, xxiii. 42; John iv. 25. On the other hand there was a sceptical school which had discarded the expectation altogether. The expectation of a golden age that should return upon the earth, was common in heathen nations. This hope the Jews also shared; but with them it was associated with the coming of a particular Person, the Messiah. It has been asserted that in Him the Jews looked for an earthly king, and that the existence of the hope of a Messiah may thus be accounted for on natural grounds and without a divine revelation. But the prophecies refute this: they hold out not a Prophet only, but a King and a Priest, whose business it should be to set the people free from sin, and to teach them the ways of God, as in Ps. xxii., xl., ex.; Is. ii., xi., liii. In these and other places too the power of the coming One reaches beyond the Jews and embraces all the Gentiles, which is contrary to the exclusive notions of Judaism. A fair consideration of all the passages will convince that the growth of the Messianic idea in the prophecies is owing to revelation from God.

METH'EG-AM'MAH, a place which David took from the Philistines, apparently in his last war with them (2 Sam. viii. 1). Ammah may be taken as meaning "mother-city" or "metropolis" (comp. 2 Sam. xx. 19), and Metheg-ha-Ammah "the bride of the mother-city"—viz. of Gath, the chief town of the Philistines.

METHU'SAEL, the son of Mehujael, fourth in descent from Cain, and father of Lamech (Gen. iv. 18).

METHU'SELAH, the son of Enoch, sixth in descent from Seth, and father of Lamech (Gen. v. 25-27).

MICAH (the same name as Micaiah) [MICAIAH]. 1. An Israelite whose familiar story is preserved in the xviii and xviith chapters of Judges. From this interesting narrative we see (1.) how completely some

of the most solemn and characteristic enactments of the Law had become a dead letter. Micah was evidently a devout believer in Jehovah. His one anxiety is to enjoy the favour of Jehovah (xvii. 13); the formula of blessing used by his mother and his priest invokes the same awful name (xvii. 2, xviii. 6); and yet so completely ignorant is he of the Law of Jehovah, that the mode which he adopts of honouring Him is to make a molten and graven image, teraphim or images of domestic gods, and to set up an unauthorised priesthood, first in his own family (xvii. 5), and then in the person of a Levite not of the priestly line (ver. 12). (2.) The story also throws a light on the condition of the Levites. Here we have a Levite belonging to Bethlehem-Judah, a town not allotted to his tribe; next wandering forth to take up his abode wherever he could find a residence; then undertaking the charge of Micah's idol-chapel; and lastly, carrying off the property of his master and benefactor, and becoming the first priest to another system of false worship. But the transaction becomes still more remarkable when we consider (3.) that this was no obscure or ordinary Levite. He belonged to the chief family in the tribe, nay, we may say to the chief family of the nation, for though not himself a priest, he was closely allied to the priestly house, and was the grandson of no less a person than the great Moses himself. (4.) The narrative gives us a most vivid idea of the terrible anarchy in which the country was placed, when "there was no king in Israel, and every man did what was right in his own eyes," and shows how urgently necessary a central authority had become. A body of six hundred men completely armed, besides the train of their families and cattle, traverses the length and breadth of the land, not on any mission for the ruler or the nation, as on later occasions (2 Sam. ii. 12, &c., xx. 7, 14), but simply for their private ends. Entirely disregarding the rights of private property, they burst in wherever they please along their route, and plundering the valuables and carrying off persons, reply to all remonstrances by taunts and threats. As to the date of these interesting events, the narrative gives us no direct information; but we may at least infer that it was also before the time of Samson, because in this narrative (xviii. 12) we meet with the origin of the name Mahaneh-dan, a place which already bore that name in Samson's childhood (xiii. 25).—2. The sixth in order of the minor prophets. To distinguish him from Micaiah the son of Imlah, the contemporary of Elijah, he is called the MORASTHITE,

that is a native of Moresheth, or some place of similar name, which Jerome and Eusebius call Morasthi and identify with a small village near Eleutheropolis to the east, where formerly the prophet's tomb was shown, though in the days of Jerome it had been succeeded by a church. It is stated in the superscription to his prophecies that Micah exercised the prophetic office during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, giving thus a maximum limit of 59 years (B.C. 756-697), from the accession of Jotham to the death of Hezekiah, and a minimum limit of 16 years (B.C. 742-726), from the death of Jotham to the accession of Hezekiah. In either case he would be contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. With respect to one of his prophecies (iii. 12) it is distinctly assigned to the reign of Hezekiah (Jer. xxvi. 18), and was probably delivered before the great passover which inaugurated the reformation in Judah. According to the most probable arrangement ch. i. was delivered in the contemporary reigns of Jotham king of Judah and of Pekah king of Israel; ii. 1-iv. 8 in those of Ahaz, Pekah, and Hosea; iii. 12 being assigned to the last year of Ahaz, and the remainder of the book to the reign of Hezekiah. But, at whatever time the several prophecies were first delivered, they appear in their present form as an organic whole, marked by a certain regularity of development. Three sections, omitting the superscription, are introduced by the same phrase, "hear ye," and represent three natural divisions of the prophecy—i., ii., iii.-v., vi.-vii.—each commencing with rebukes and threatenings and closing with a promise. The style of Micah has been compared with that of Hosea and Isaiah. His diction is vigorous and forcible, sometimes obscure from the abruptness of its transitions, but varied and rich in figures derived from the pastoral (i. 8, ii. 12, v. 4, 5, 7, 8, vii. 14) and rural life of the lowland country (i. 6, iii. 12, iv. 3, 12, 13, vi. 15), whose vines and olives and fig-trees were celebrated (1 Chr. xxvii. 27, 28), and supply the prophet with so many striking allusions (i. 6, iv. 3, 4, vi. 15, vii. 1, 4), as to suggest that, like Amos, he may have been either a herdsman or a vine-dresser, who had heard the howling of the jackals (i. 8, A. V. "dragons") as he watched his flocks or his vines by night, and had seen the lions slaughtering the sheep (v. 8). The language of Micah is quoted in Matt. ii. 5, 6, and his prophecies are alluded to in Matt. x. 35, 36; Mark xiii. 12; Luke xii. 53; John vii. 42.

MICAIAH, the same name as Micah, both

meaning the same thing, "Who like Jehovah?"—Micaiah, the son of Imlah, was a prophet of Samaria, who, in the last year of the reign of Ahab, king of Israel, predicted his defeat and death, B.C. 897 (1 K. xxii. 1-35; 2 Chr. xviii.).

MI'CHAEI, "one," or "the first of the chief princes" or archangels (Dan. x. 13; comp. Jude 9), described in Dan. x. 21 as the "prince" of Israel, and in xii. 1 as "the great prince which standeth" in time of conflict "for the children of thy people." All these passages in the O. T. belong to that late period of its Revelation, when, to the general declaration of the angelic office, was added the division of that office into parts, and the assignment of them to individual angels. As Gabriel represents the ministration of the angels towards man, so Michael is the type and leader of their strife, in God's name and His strength, against the power of Satan. In the O. T. therefore he is the guardian of the Jewish people in their antagonism to godless power and heathenism. In the N. T. (see Rev. xii. 7) he fights in heaven against the dragon—"that old serpent called the Devil and Satan, which deceiveth the whole world;" and so takes part in that struggle, which is the work of the Church on earth. There remains one passage (Jude 9; comp. 2 Pet. ii. 11) in which we are told that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The allusion seems to be to a Jewish legend attached to Deut. xxxiv. 6.

MI'CHAL, the younger of Saul's two daughters (1 Sam. xiv. 49). The king had proposed to bestow on David his eldest daughter MERAB; but before the marriage could be arranged an unexpected turn was given to the matter by the behaviour of Michal, who fell violently in love with the young hero. The marriage with her elder sister was at once put aside. Saul eagerly caught at the opportunity which the change afforded him of exposing his rival to the risk of death. The price fixed on Michal's hand was no less than the slaughter of a hundred Philistines. David by a brilliant feat doubled the tale of victims, and Michal became his wife. Shortly afterwards she saved David from the assassins whom her father had sent to take his life (1 Sam. xix. 11-17). But when the rupture between Saul and David had become open and incurable, she was married to another man, Phalti or Phaltiel of Gallim (1 Sam. xxv. 44). After the death of her father and brothers at Gilboa, David compelled her new husband to surrender Michal

to him (2 Sam. iii. 13-16). How Michal comported herself in the altered circumstances of David's household we are not told; but it is plain from the subsequent occurrences that something had happened to alter the relations of herself and David. It was the day of David's greatest triumph, when he brought the ark of Jehovah from its temporary resting-place to its home in the newly-acquired city. Michal watched the procession approach from the window of her apartment; the motions of her husband shocked her as undignified and indecent, "she despised him in her heart." After the exertions of the long day were over, the king was received by his wife with a bitter taunt. David's report was a tremendous one, conveyed in words which once spoken could never be recalled. All intercourse between her and David ceased from that date (2 Sam. vi. 20-23). Her name appears (2 Sam. xxi. 8) as the mother of five of the grandchildren of Saul. But it is probably more correct to substitute Merab for Michal in this place.

MICH'MASH, a town which is known to us almost solely by its connexion with the Philistine war of Saul and Jonathan (1 Sam. xiii., xiv.). It has been identified with great probability in a village which still bears the name of *Mikhmas*, about 7 miles north of Jerusalem. The place was thus situated in the very middle of the tribe of Benjamin. In the invasion of Sennacherib in the reign of Hezekiah, it is mentioned by Isaiah (x. 28). After the captivity the men of the place returned (Ezr. ii. 27; Neh. vii. 31). At a later date it became the residence of Jonathan Maccabaeus, and the seat of his government (1 Macc. ix. 73). In the time of Eusebius and Jerome it was "a very large village retaining its ancient name, and lying near Ramah in the district of Aelia (Jerusalem) at 9 miles distance therefrom." Immediately below the village the great wady spreads out to a considerable width—perhaps half a mile; and its bed is broken up into an intricate mass of hummocks and mounds, some two of which, before the torrents of 3000 winters had reduced and rounded their forms, were probably the two "teeth of cliff"—the Bozez and Senah of Jonathan's adventure. Right opposite is *Jeba* (Geba) on a curiously terraced hill.

MICH'METHAH, a place which formed one of the landmarks of the boundary of the territories of Ephraim and Manasseh on the western side of Jordan (Josh. xvii. 7). The position of the place must be somewhere on the east of and not far distant from Shechem.

MICH'TAM. This word occurs in the titles of six Psalms (xvi. lvi.-lx.), all of

which are ascribed to David. The marginal reading of our A. V. is "*a golden Psalm*," while in the Geneva version it is described as "*a certain tune*." From the position which it occupies in the title we may infer that *michtam* is a term applied to these Psalms to denote their musical character, but beyond this everything is obscure.

MID'IAN, a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32); progenitor of the Midianites, or Arabians dwelling principally in the desert north of the peninsula of Arabia. Southwards they extended along the eastern shore of the Gulf of Eyleh (*Sinus Aelaniticus*); and northwards they stretched along the eastern frontier of Palestine. Midian is first mentioned, as a people, when Moses fled, having killed the Egyptian, to the "land of Midian" (Ex. ii. 15), and married a daughter of a priest of Midian (21). The "land of Midian," or the portion of it specially referred to, was probably the peninsula of Sinai. The next occurrence of the name of this people in the sacred history marks their northern settlement on the border of the Promised Land, "on this side Jordan [by] Jericho" in the plains of Moab (Num. xxii. 1-4). It was "on this side Jordan," that the chief doings of the Midianites with the Israelites took place. The influence of the Midianites on the Israelites was clearly most evil, and directly tended to lead them from the injunctions of Moses. The events at Shittim occasioned the injunction to vex Midian and smite them. Twelve thousand men, a thousand from each tribe, went up to this war, a war in which all the males of the enemy were slain. After a lapse of some years, the Midianites appear again as the enemies of the Israelites. They had recovered from the devastation of the former war, probably by the arrival of fresh colonists from the desert tracts over which their tribes wandered; and they now were sufficiently powerful to become the oppressors of the children of Israel. Allied with the Amalekites, and the *Bene-Kedem*, they drove them to make dens in the mountains and caves and strongholds, and wasted their crops even to Gaza, on the Mediterranean coast, in the land of Simeon. The Midianites had oppressed Israel for seven years; but were finally defeated with great slaughter by Gideon. [GIDEON.]—The Midianites are described as true Arabs. The spoil taken in both the war of Moses and that of Gideon is remarkable. The gold, silver, brass, iron, tin, and lead (Num. xxxi. 22), the "jewels of gold, chains, and bracelets, rings, earrings, and tablets" (50) taken by Moses, is especially noteworthy; and it is confirmed by the booty taken by Gideon

(Judg. viii. 21, 24-26). We have here a wealthy Arab nation, living by plunder, delighting in finery; and, where forays were impossible, carrying on the traffic southwards into Arabia, the land of gold—if not naturally, by trade—and across to Chaldaea; or into the rich plains of Egypt.

MIG'DAL-EL, one of the fortified towns of the possession of Naphtali (Josh. xix. 38 only), possibly deriving its name from some ancient tower—the “tower of El, or God.”

MIG'DAL-GAD, a city of Judah (Josh. xv. 37) in the district of the *Shefelah*, or maritime lowland.

MIG'DOL, the name of one or two places on the eastern frontier of Egypt, cognate to *Migdal*, which appears properly to signify a military watchtower, or a shepherd's lookout. 1. A Migdol is mentioned in the account of the Exodus (Ex. xiv. 2; Num. xxxiii. 7, 8). We suppose that the position of the encampment was before or at Pihahiroth, behind which was Migdol, and on the other hand Baal-zephon and the sea, these places being near together. The place of the encampment and of the passage of the sea we believe to have been not far from the Persepolitan monument, which is made in Linant's map the site of the Serapeum. 2. A Migdol is spoken of by Jeremiah and Ezekiel. The latter prophet mentions it as a boundary-town, evidently on the eastern border, corresponding to Seveneh, or Syene, on the southern (xxix. 10, xxx. 6). In the prophecy of Jeremiah the Jews in Egypt are spoken of as dwelling at Migdol, Tahpanhes, and Noph, and in the country of Pathros (xlv. 1); and in that foretelling, apparently, an invasion of Egypt by Nebuchadnezzar, Migdol, Noph, and Tahpanhes are again mentioned together (xlv. 14). It seems plain, from its being spoken of with Memphis, and from Jews dwelling there, that this Migdol was an important town, and not a mere fort, or even military settlement. After this time there is no notice of any place of this name in Egypt, excepting of Magdolus, by Hecataeus of Miletus, and in the *Itinerary of Antoninus*, in which *Magdolo* is placed twelve Roman miles to the southward of Pelusium, in the route from the Serapeum to that town. This latter place most probably represents the Migdol mentioned by Jeremiah and Ezekiel. Its position on the route to Palestine would make it both strategically important and populous, neither of which would be the case with a town in the position of the Migdol of the Pentateuch.

MIG'RON, a town or a spot—for there is nothing to indicate which—in the neighbourhood of Saul's city, Gibeah, on the very edge of the district belonging to it (1 Sam. xiv.

2). Migron is also mentioned in the list of the places disturbed by Sennacherib's approach to Jerusalem (Is. x. 28). But here its position seems a little further north than that indicated in the former passage. In Hebrew, *Migron* may mean a “precipice,” and it is not impossible, therefore, that two places of the same name are intended.

MIL'COM. The “abomination” of the children of Ammon, elsewhere called MOLECH (1 K. xi. 7, &c.) and MALCHAM (Zeph. i. 5, marg. “their king”), of the latter of which it is probably a dialectical variation.

MILE, a Roman measure of length, equal to 1618 English yards. It is only once noticed in the Bible (Matt. v. 41), the usual method of reckoning both in the N. T. and in Josephus being by the stadium. The mile of the Jews is said to have been of two kinds, long or short, dependent on the length of the pace, which varied in different parts, the long pace being double the length of the short one.

MILE'TUS (Acts xx. 15, 17, less correctly called MILETUM in 2 Tim. iv. 20). In the context of Acts xx. 6 we have the geographical relations of Miletus brought out as distinctly as if it were St. Luke's purpose to state them. In the first place it lay on the coast to the S. of Ephesus. Next, it was a day's sail from Trogyllium (ver. 15). Moreover, to those who are sailing from the north, it is in the direct line for Cos. All these details correspond with the geographical facts of the case. The site of Miletus has now receded ten miles from the coast, and even in the Apostle's time it must have lost its strictly maritime position. The passage in the second Epistle to Timothy, where Miletus is mentioned, presents a very serious difficulty to the theory that there was only one Roman imprisonment. As to the history of Miletus itself, it was far more famous five hundred years before St. Paul's day, than it ever became afterwards. In early times it was the most flourishing city of the Ionian Greeks. In the natural order of events, it was absorbed in the Persian empire. After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander, when on his Eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbours. At this time it was politically in the province of ASIA, though CARIA was the old ethnological name of the district in which it was situated.

MILK. As an article of diet, milk holds a more important position in Eastern countries than with us. It is not a mere adjunct in cookery; or restricted to the use of the young,



although it is naturally the characteristic food of childhood, both from its simple and nutritive qualities (1 Pet. ii. 2), and particularly as contrasted with meat (1 Cor. iii. 2; Heb. v. 12): but beyond this it is regarded as substantial food adapted alike to all ages and classes. Not only the milk of cows, but of sheep (Deut. xxxii. 14), of camels (Gen. xxxii. 15), and of goats (Prov. xxvii. 27) was used; the latter appears to have been most highly prized. Milk was used sometimes in its natural state, and sometimes in a sour coagulated state: the former was named *chālāb*, and the latter *chemah*. In the A. V. the latter is rendered "butter," but there can be no question that in every case (except perhaps Prov. xxx. 33) the term refers to a preparation of milk well known in Eastern countries under the name of *leben*. The method now pursued in its preparation is to boil the milk over a slow fire, adding to it a small piece of old *leben* or some other acid in order to make it coagulate. The refreshing draught which Jael offered "in a lordly dish" to Sisera (Judg. v. 25) was *leben*. *Leben* is still extensively used in the East: at certain seasons of the year the poor almost live upon it, while the upper classes eat it with salad or meat. It is still offered in hospitality to the passing stranger, exactly as of old in Abraham's tent (Gen. xviii. 8).

**MILL.** The mills of the ancient Hebrews probably differed but little from those at present in use in the East. These consist of two circular stones, about 18 inches or two feet in diameter, the lower of which is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone. The latter has a hole in it through which the grain passes, immediately above a pivot or shaft which rises from the centre of the lower stone, and about which the upper stone is turned by means of an upright handle fixed near the edge. It is worked by women, sometimes singly and sometimes two together, who are usually seated on the bare ground (Is. xlvii. 1, 2) "facing each other; both have hold of the handle by which the upper is turned round on the 'nether' millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone. It is not correct to say that one pushes it half round, and then the other seizes the handle. This would be slow work, and would give a spasmodic motion to the stone. Both retain their hold, and pull *to* or push *from*, as men do with the whip or crosscut saw. The proverb of our Saviour (Matt. xxiv. 41) is true to life, for *women* only grind. I cannot recall an instance in which men were at

the mill." (Thomson, *The Land and the Book*, c. 34.) The labour is very hard, and the task of grinding in consequence performed only by the lowest servants (Ex. xi. 5), and captives (Judg. xvi. 21; Job xxxi. 10; Is. xlvii. 1, 2; Lam. v. 13). So essential were mill-stones for daily domestic use, that they were forbidden to be taken in pledge (Deut. xxiv. 6), in order that a man's family might not be deprived of the means of preparing their food. The hand-mills of the ancient Egyptians appear to have been of the same character. "They had also a large mill on a very similar principle; but the stones were of far greater power and dimensions; and this could only have been turned by cattle or asses, like those of the ancient Romans, and of the modern Cairenes" (Wilkinson). It was the millstone of a mill of this kind, driven by an ass, which is alluded to in Matt. xviii. 6. With the moveable upper millstone of the hand-mill the woman of Thebez broke Abimelech's skull (Judg. ix. 53).

**MILLET** (Heb. *dōchan*) occurs only in Ez. iv. 9. Dr. Royle maintains that the true *dukkum* of Arab authors is the *Panicum miliaceum*, which is universally cultivated in the East. It is probable that both the *Sorghum vulgare*, and the *Panicum miliaceum*, were used by the ancient Hebrews and Egyptians, and that the Heb. *dōchan* may denote either of these plants.

**MIL'LO**, a place in ancient Jerusalem. Both name and place seem to have been already in existence when the city was taken from the Jebusites by David (2 Sam. v. 9; 1 Chr. xi. 8). Its repair or restoration was one of the great works for which Solomon raised his "levy" (1 K. ix. 15, 24, xi. 27); and it formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians (2 Chr. xxxii. 5). The last passage seems to show that "the Millo" was part of the "city of David," that is of Zion (comp. 2 K. xii. 20). If "Millo" be taken as a Hebrew word, it would be derived from a root which has the force of "filling;" but the only ray of light which we can obtain as to the meaning of the word is from the LXX. Their rendering in every case (excepting only 2 Chr. xxxii. 5) is ἡ ἀκρά, a word which they employ nowhere else in the O. T. Now ἡ ἀκρά means "the citadel," and it is remarkable that it is the word used with unvarying persistence throughout the Books of Maccabees for the fortress on Mount Zion. It is therefore perhaps not too much to assume that the word *Millo* was employed in the Hebrew original of 1 Maccabees.

**MIL'LO, THE HOUSE OF.** 1. Apparently a family or clan, mentioned in Judg. ix. 6,

20 only, in connexion with the men or lords of Shechem.—2. The “house of Millo that goeth down to Silla” was the spot at which king Joash was murdered by his slaves (2 K. xii. 20). There is nothing to lead us to suppose that the murder was not committed in Jerusalem, and in that case the spot must be connected with the ancient Millo (see preceding article).

**MINGLED PEOPLE.** This phrase, like that of “the mixed multitude,” which the Hebrew closely resembles, is applied in Jer. xxv. 20, and Ez. xxx. 5, to denote the miscellaneous foreign population of Egypt and its frontier-tribes, including every one, says Jerome, who was not a native Egyptian, but was resident there. It is difficult to attach to it any precise meaning, or to identify with the mingled people any race of which we have knowledge. “The kings of the mingled people that dwell in the desert,” are the same apparently as the tributary kings (A. V. “kings of Arabia”) who brought presents to Solomon (1 K. x. 15); the Hebrew in the two cases is identical. The “mingled people” in the midst of Babylon (Jer. l. 37), were probably the foreign soldiers or mercenary troops, who lived among the native population.

**MINISTER.** This term is used in the A. V. to describe various officials of a religious and civil character. In the O. T. it answers to the Hebrew *meshārēth*, which is applied (1) to an attendant upon a person of high rank (Ex. xxiv. 13; Josh. i. 1; 2 K. iv. 43); (2) to the *attachés* of a royal court (1 K. x. 5; 2 Chr. xxii. 8; comp. Ps. civ. 4), where, it may be observed, they are distinguished from the “servants” or officials of higher rank; (3) to the Priests and Levites (Is. lxi. 6; Ez. xliv. 11; Joel i. 9, 13; Ezr. viii. 17; Neh. x. 36). In the N. T. we have three terms, each with its distinctive meaning—*λειτουργός*, *ὑπηρέτης*, and *διάκονος*. The first answers most nearly to the Hebrew *meshārēth*, and is usually employed in the LXX. as its equivalent. It betokens a subordinate public administrator (Rom. xiii. 6, xv. 16; Heb. viii. 2). In all these instances the original and special meaning of the word, as used by the Athenians of one who performs certain gratuitous public services, is preserved. The second term, *ὑπηρέτης*, differs from the two others in that it contains the idea of actual and personal attendance upon a superior. Thus it is used of the attendant in the synagogue, the *chazan* of the Talmudists (Luke iv. 20), whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest

or teacher. The idea of *personal attendance* comes prominently forward in Luke i. 2; Acts xxvi. 16. In all these cases the etymological sense of the word (*ὑπὸ ἐπέρης*, literally a “sub-rower,” one who rows under command of the steersman) comes out. The third term, *διάκονος*, is the one usually employed in relation to the ministry of the Gospel: its application is twofold, in a general sense to indicate ministers of any order, whether superior or inferior, and in a special sense to indicate an order of inferior ministers. [DEACON.]

**MIN’NITH**, a place on the east of the Jordan, named as the point to which Jephthah’s slaughter of the Ammonites extended (Judg. xi. 33). A site bearing the name *Menjah*, is marked in Van de Velde’s Map, at 7 Roman miles east of Heshbon. The “wheat of Minnith” is mentioned in Ez. xxvii. 17, as being supplied by Judah and Israel to Tyre; but there is nothing to indicate that the same place is intended, and indeed the word is thought by some not to be a proper name.

**MINSTREL.** The Hebrew word in 2 K. iii. 15 properly signifies a player upon a stringed instrument like the harp or *kinnor* [HARP]. The “minstrels” in Matt. ix. 23, were the flute-players who were employed as professional mourners to whom frequent allusion is made (Eccl. xii. 5; 2 Chr. xxxv. 25; Jer. ix. 17-20).

**MINT** occurs only in Matt. xxiii. 23, and Luke xi. 42, as one of those herbs, the tithe



Mint. (*Mentha sylvestris*.)

of which the Jews were most scrupulously exact in paying. The woodcut represents the horse mint (*M. sylvestris*) which is common in Syria.

**MIRACLES.** The word "miracle" is the ordinary translation, in our Authorized English version, of the Greek word *Semeion* (σημεῖον), which signifies "a sign." The habitual use of the term "miracle" has tended to fix attention too much on the physical *strangeness* of the facts thus described, and to divert attention from what may be called their *signality*. A miracle may be defined to be a plain and manifest exercise by a man, or by God at the call of a man, of those powers which belong only to the Creator and Lord of nature; and this for the declared object of attesting that a divine mission is given to that man. It is not therefore the *wonder*, the exception to common experience, that constitutes the *miracle*, as is assumed both in the popular use of the word, and by most objectors against miracles. No phenomenon in nature, however unusual, no event in the course of God's providence, however unexpected, is a miracle, unless it can be traced to the agency of man (including prayer under the term agency), and unless it be put forth as proof of a divine mission. *Prodigies* and *special providences* are not miracles. On the other hand, it is a mere *petitio principii*, to argue against all miracles, on the ground that if we could see the secret manner of God's working, we might find them to be consistent with some higher law unknown to our experience. For it is not so much the violation of law, as the manifest application of it to a special occasion, that attests the immediate power of God.—In the case of the *Old Testament Miracles*, in order fully to understand their evidential character, we must consider the general nature and design of the dispensation with which they were connected. The general design of that dispensation appears to have been to keep up in one particular race a knowledge of the one true God, and of the promise of a Messiah in whom "all the families of the earth" should be "blessed." And in order to this end, it appears to have been necessary that, for some time, God should have assumed the character of the local tutelary Deity and Prince of that particular people. And from this peculiar relation in which He stood to the Jewish people resulted the necessity of frequent miracles, to manifest and make sensibly perceptible His actual presence among and government over them. The miracles, therefore, of the Old Testament are to be regarded as evidential of the theocratic government; and this again is to be conceived of as subordinate

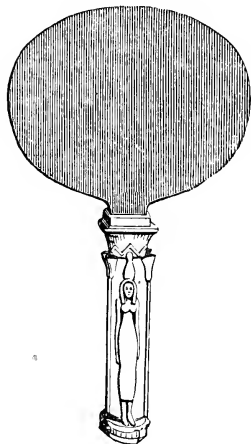
to the further purpose of preparing the way for Christianity, by keeping up in the world a knowledge of the true God and of His promise of a Redeemer. With respect to the *character* of the Old Testament miracles, we must also remember that the whole structure of the Jewish economy had reference to the peculiar exigency of the circumstances of a people imperfectly civilized, and is so distinctly described in the New Testament, as dealing with men according to the "hardness of their hearts," and being a system of "weak and beggarly elements," and a rudimentary instruction for "children" who were in the condition of "slaves."—The *New Testament Miracles* do not seem to have been generally denied by the opponents of Christianity. They appear to have preferred adopting the expedient of ascribing them to art, magic, and the power of evil spirits. We know that in two instances, in the Gospel narrative, the cure of the man born blind and the Resurrection, the Jewish priests were unable to pretend such a solution and were driven to maintain unsuccessfully a charge of fraud. The circumstances of the Christian miracles are utterly unlike those of any pretended instances of magical wonders. This difference consists in (1.) The greatness, number, completeness, and publicity of the miracles. (2.) The natural beneficial tendency of the doctrine they attested. (3.) The connexion of them with a whole scheme of revelation extending from the first origin of the human race to the time of Christ. The *Ecclesiastical Miracles* are not delivered to us by inspired historians; nor do they seem to form any part of the same series of events as the miracles of the New Testament. The miracles of the New Testament (setting aside those wrought by Christ Himself) appear to have been worked by a power conferred upon particular persons according to a regular law, in virtue of which that power was ordinarily transmitted from one person to another, and the only persons privileged thus to *transmit* that power were the *Apostles*. The only exceptions to this rule were, (1.) the Apostles themselves, and (2.) the family of Cornelius, who were the first-fruits of the Gentiles. In all other cases, miraculous gifts were conferred only by the laying on of the *Apostles'* hands. By this arrangement, it is evident that a provision was made for the total ceasing of that miraculous dispensation within a limited period: because, on the death of the last of the Apostles, the ordinary channels would be all stopped through which such gifts were transmitted in the Church. One passage has, indeed, been appealed to as seeming to indicate the permanent residence

of miraculous powers in the Christian Church through all ages, Mark xvi. 17, 18. But—(1.) That passage itself is of doubtful authority, since we know that it was omitted in most of the Greek MSS. which Eusebius was able to examine in the 4th century; and it is still wanting in some of the most important that remain to us. (2.) It does not necessarily imply more than a promise that such miraculous powers should exhibit themselves among the immediate converts of the Apostles. And (3.) this latter interpretation is supported by what follows—"And they went forth, and preached everywhere, the Lord working with them, and *confirming the word with the accompanying signs.*" Moreover, the ecclesiastical miracles are improbable (1.) as varying from the analogy of nature; (2.) as varying from the analogy of the Scripture miracles; (3.) as resembling those legendary stories which are the known product of the credulity or imposture of mankind.

MIRIAM, the sister of Moses, was the eldest of that sacred family; and she first appears, probably as a young girl, watching her infant brother's cradle in the Nile (Ex. ii. 4), and suggesting her mother as a nurse (ib. 7). The independent and high position given by her superiority of age she never lost. "The sister of Aaron" is her Biblical distinction (Ex. xv. 20). In Num. xii. 1 she is placed before Aaron; and in Mic. vi. 4 reckoned as amongst the Three Deliverers. She is the first personage in that household to whom the prophetic gifts are directly ascribed—"Miriam the Prophetess" is her acknowledged title (Ex. xv. 20). The prophetic power showed itself in her under the same form as that which it assumed in the days of Samuel and David,—poetry, accompanied with music and processions (Ex. xv. 1-19). She took the lead, with Aaron, in the complaint against Moses for his marriage with a Cushite. "Hath JEHOVAH spoken by Moses? Hath He not also spoken by us?" (Num. xii. 1, 2). A stern rebuke was administered in front of the sacred Tent to both Aaron and Miriam. But the punishment fell on Miriam, as the chief offender. The hateful Egyptian prosely, of which for a moment the sign had been seen on the hand of her younger brother, broke out over the whole person of the proud prophetess. How grand was her position, and how heavy the blow, is implied in the cry of anguish which goes up from both her brothers. And it is not less evident in the silent grief of the nation (Num. xii. 10-15). This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died towards the close of the wanderings at Kadesh,

and was buried there (Num. xx. 1). Her tomb was shown near Petra in the days of Jerome. According to Josephus, she was married to the famous HUR, and, through him, was grandmother of the architect BEZALEEL.

MIRROR. Two Hebrew words in Ex. xxxviii. 8, and Job xxxvii. 18 are rendered "looking glass" in the A. V., but from the context evidently denote a mirror of polished metal. The Hebrew women on coming out of Egypt probably brought with them mirrors like those which were used by the Egyptians, and were made of a mixed metal, chiefly copper, wrought with admirable skill, and susceptible of a bright lustre. The metal of which the mirrors were composed, being liable to rust and tarnish, required to be constantly kept bright (Wisd. vii. 26; Ecclus. xii. 11). The obscure image produced by a tarnished or imperfect mirror, appears to be alluded to in 1 Cor. xiii. 12.



Egyptian Mirror.

#### MISH'AEI. [MESHACH.]

MIS'REPHOTH-MA'IM, a place in north ern Palestine, in close connexion with Zidon-rabbah, *i. e.* Sidon (Josh. xi. 8, xiii. 6). Taken as Hebrew, the literal meaning of the name is "burnings of waters," and accordingly it is taken by the old interpreters to mean "warm waters," whether natural, *i. e.* hot baths or springs—or artificial, *i. e.* salt, glass, or smelting works. Dr. Thomson treats Misrephoth-maim as identical with a collection of springs called *Ain-Musheirifeh*,

on the sea-shore, close under the *Ras en-Nakhura*; but this has the disadvantage of being very far from Sidon. May it not rather be the place with which we are familiar in the later history as Zarephath?

MITE, a coin current in Palestine in the time of our Lord (Mark xii. 41-44; Luke xxi. 1-4). It seems in Palestine to have been the smallest piece of money, being the half of the farthing, which was a coin of very low value. From St. Mark's explanation, "two mites, which make a farthing" (ver. 42), it may perhaps be inferred that the farthing was the commoner coin. In the Græco-Roman coinage of Palestine, the two smallest coins, of which the assarion is the more common, seem to correspond to the farthing and the mite, the larger weighing about twice as much as the smaller.

MITRE. [CROWN.]

MITYLE'NE, the chief town of Lesbos, and situated on the east coast of the island. Mitylene is the intermediate place where St. Paul stopped for the night between Assos and Chios (Acts xx. 14, 15). The town itself was celebrated in Roman times for the beauty of its buildings. In St. Paul's day it had the privileges of a free city.

MIXED MULTITUDE. When the Israelites journeyed from Rameses to Succoth, the first stage of the Exodus from Egypt, there went up with them "a mixed multitude" (Ex. xii. 38; Num. xi. 4). They were probably the offspring of marriages contracted between the Israelites and the Egyptians; and the term may also include all those who were not of pure Israelite blood.

MI'ZAR, THE HILL, a mountain apparently in the northern part of trans-Jordanic Palestine, from which the author of Psalm xlii. utters his pathetic appeal (ver. 6).

MIZPAH, and MIZ'PEH, "a watch-tower," the name of several places in Palestine.—1. The earliest of all, in order of the narrative, is the heap of stones piled up by Jacob and Laban (Gen. xxxi. 48) on Mount Gilead (ver. 25), to serve both as a witness to the covenant then entered into, and also as a landmark of the boundary between them (ver. 52). This heap received a name from each of the two chief actors in the transaction—GALEED and JEGAR SAHADUTHA. But it had also a third, viz. MIZPAH, which it seems from the terms of the narrative to have derived from neither party, but to have possessed already. The name remained attached to the ancient meeting-place of Jacob and Laban, and the spot where

their conference had been held became a sanctuary of Jehovah, and a place for solemn conclave and deliberation in times of difficulty long after. On this natural "watch-tower," did the children of Israel assemble for the choice of a leader to resist the children of Ammon (Judg. x. 17); and when the outlawed Jephthah had been prevailed on to leave his exile and take the head of his people, his first act was to go to "the Mizpah," and on that consecrated ground utter all his words "before Jehovah." At Mizpah he seems to have henceforward resided; there the fatal meeting took place with his daughter on his return from the war (xi. 34), and we can hardly doubt that on the altar of that sanctuary the father's terrible vow was consummated. It seems most probable that the "Mizpeh-Gilead" which is mentioned here, and here only, is the same as the ham-Mizpah of the other parts of the narrative; and both are probably identical with the RAMATH-MIZPEH and RAMOTH-GILEAD, so famous in the later history. Mizpah still retained its name in the days of the Maccabees, by whom it was besieged and taken with the other cities of Gilead (1 Macc. v. 35).—2. A second Mizpeh, on the east of Jordan, was the MIZPEH-MOAB, where the king of that nation was living when David committed his parents to his care (1 Sam. xxii. 3).—3. A third was THE LAND OF MIZPEH, or more accurately "OF MIZPAH," the residence of the Hivites who joined the northern confederacy against Israel, headed by Jabin king of Hazor (Josh. xi. 3). No other mention is found of this district in the Bible, unless it be identical with—4. THE VALLEY OF MIZPEH, to which the discomfited hosts of the same confederacy were chased by Joshua (xi. 8), perhaps identical with the great country of Coele-Syria.—5. MIZPEH, a city of Judah (Josh. xv. 38); in the district of the Shefelah or maritime lowland.—6. MIZPEH, in Josh. and Samuel; elsewhere MIZPAH a "city" of Benjamin, named in the list of the allotment between Beeroth and Chephirah, and in apparent proximity to Ramah and Gibeon (Josh. xviii. 26). Its connexion with the two last-named towns is also implied in the later history (1 K. xv. 22; 2 Chr. xvi. 6; Neh. iii. 7). It was one of the places fortified by Asa against the incursions of the kings of the northern Israel (1 K. xv. 22; 2 Chr. xvi. 6; Jer. xli. 9); and after the destruction of Jerusalem it became the residence of the superintendent appointed by the king of Babylon (Jer. xl. 7, &c.), and the scene of his murder and of the romantic incidents connected with the name of Ishmael the son

of Nathaniah. But Mizpah was more than this. In the earlier periods of the history of Israel, at the first foundation of the monarchy, it was one of the three holy cities which Samuel visited in turn as judge of the people (vii. 6, 16), the other two being Bethel and Gilgal. But, unlike Bethel and Gilgal, no record is preserved of the cause or origin of a sanctity so abruptly announced, and yet so fully asserted. With the conquest of Jerusalem and the establishment there of the Ark, the sanctity of Mizpah, or at least its reputation, seems to have declined. We hear of no religious act in connexion with it till that affecting assembly called together thither, as to the ancient sanctuary of their forefathers, by Judas Maccabaeus, "when the Israelites assembled themselves together and came to Massepha over against Jerusalem; for in Maspha was there aforetime a place of prayer for Israel" (1 Macc. iii. 46). The expression "over against," no less than the circumstances of the story, seems to require that from Mizpah the City or the Temple was visible. These conditions are satisfied by the position of Scopus, the broad ridge which forms the continuation of the Mount of Olives to the north and east, from which the traveller gains, like Titus, his first view, and takes his last farewell, of the domes, walls, and towers of the Holy City.

#### MIZ'PEH. [MIZPAH.]

MIZ'RAIM, the usual name of Egypt in the O. T., the dual of Mazor, which is less frequently employed. It is probably derived from the Arabic word *Mizr*, which signifies "red earth or mud." Mizraim first occurs in the account of the Hamites in Gen. x., where we read, "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan" (ver. 6; comp. 1 Chr. i. 8). In the use of the name Mizraim for Egypt there can be no doubt that the dual indicates the two regions (Upper and Lower Egypt) into which the country has always been divided by nature as well as by its inhabitants.

MNA'SON is honourably mentioned in Scripture, like Gaius, Lydia, and others, as one of the hosts of the Apostle Paul (Acts xxi. 16). It is most likely that his residence at this time was not Caesarea, but Jerusalem. He was a Cyprian by birth, and may have been a friend of Barnabas (Acts iv. 36), and possibly brought to the knowledge of Christianity by him.

MO'AB, MO'ABITES. Moab was the son of Lot's eldest daughter, the progenitor of the Moabites, and the elder brother of Ben-Ammi, the progenitor of the Ammonites (Gen. xix. 37). Zoar was the cradle of the race of

Lot. From this centre the brother-tribes spread themselves. The Moabites first inhabited the rich highlands which crown the eastern side of the chasm of the Dead Sea, extending as far north as the mountain of Gilead, from which country they expelled the Emims, the original inhabitants (Deut. ii. 11). But they themselves were afterwards driven southwards by the warlike Amorites, who had crossed the Jordan, and were confined to the country south of the river Arnon, which formed their northern boundary (Num. xxi. 13; Judg. xi. 18). The territory occupied by Moab at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. Each of these portions appears to have had its name by which it is almost invariably designated. (1) The enclosed corner or canton south of the Arnon was the "field of Moab" (Ruth i. 1, 2, 6, &c.). (2) The more open rolling country north of the Arnon, opposite Jericho, and up to the hills of Gilead, was the "land of Moab" (Deut. i. 5, xxxii. 49 &c.). (3) The sunk district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself—the Arabah—was the Arboth-Moab, the dry regions—in the A.V. very incorrectly rendered the "plains of Moab" (Num. xxii. 1, &c.).—The Israelites, in entering the Promised Land, did not pass through the Moabites (1 Judg. xi. 18), but conquered the Amorites, who occupied the country from which the Moabites had been so lately expelled. After the conquest of Canaan the relations of Moab with Israel were of a mixed character. With the tribe of Benjamin, whose possessions at their eastern end were separated from those of Moab only by the Jordan, they had at least one severe struggle, in union with their kindred the Ammonites (Judg. iii. 12-30). The feud continued with true Oriental pertinacity to the time of Saul. Of his slaughter of the Ammonites we have full details in 1 Sam. xi., and amongst his other conquests Moab is especially mentioned (1 Sam. xiv. 47). But while such were their relations to the tribe of Benjamin, the story of Ruth, on the other hand, testifies to the existence of a friendly intercourse between Moab and Bethlehem, one of the towns of Judah. By his descent from Ruth, David may be said to have had Moabite blood in his veins. The relationship was sufficient to warrant his visiting the land, and committing his parents to the protection of the king of Moab, when hard pressed by Saul (1 Sam. xxii. 3, 4). But here all friendly relations stop for ever. The

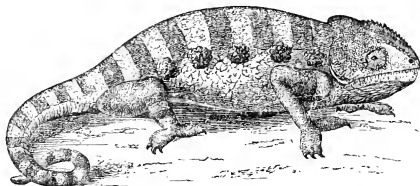
next time the name is mentioned is in the account of David's war, who made them tributary (2 Sam. viii. 2; 1 Chr. xviii. 2). At the disruption of the kingdom, Moab seems to have fallen to the northern realm. At the death of Ahab, eighty years later, the Moabites threw off the yoke (1 K. i. 1, iii. 4). They afterwards fought against the united forces of Israel, Judah, and Edom, but were defeated with great loss (2 K. iii. 2; 1 Chr. xx. 1). Isaiah (xv., xvi., xxv. 10-12) predicts the utter annihilation of Moab; and they are frequently denounced by the subsequent prophets. For the religion of the Moabites see CHEMOSH, MOLECH, PEOR.

MO'DIN, a place not mentioned in either Old or New Testament, though rendered immortal by its connexion with the history of the Jews in the interval between the two. It was the native city of the Maccabean family (1 Macc. xiii. 25), and as a necessary consequence contained their ancestral sepulchre (ii. 70, ix. 19, xiii. 25-30). At Modin the Maccabean armies encamped on the eve of two of their most memorable victories—that of Judas over Antiochus Eupator (2 Macc. xiii. 14), and that of Simon over Cendebeus (1 Macc. xvi. 4), the last battle of the veteran chief before his assassination. The only indication of the position of the place to be gathered from the above notices is contained in the last, from which we may infer that it was near "the plain" *i. e.* the great maritime lowland of Philistia (ver. 5). By Eusebius and Jerome it is specified as near Diospolis, *i. e.* Lydda; while the notice in the Mishna states that it was 1 (Roman) mile from Jerusalem. At the same time the description of the monument seems to imply that the spot was so lofty as to be visible from the sea, and so near that even the details of the sculpture were discernible therefrom. All these conditions, excepting the last, are tolerably fulfilled in either of the two sites called *Latrán* and *Kubáb*. The mediæval and modern tradition places Modin at *Soba*, an eminence south of *Kuriatel-enab*; but this being not more than 7 miles from Jerusalem, while it is as much as 25 from Lydda and 30 from the sea, and also far removed from the plain of Philistia, is at variance with every one of the conditions implied in the records.

MO'LADAH, a city of Judah, one of those which lay in the district of "the south," next to Edom (Josh. xv. 26, xix. 2). In the latter tribe it remained at any rate till the reign of David (1 Chr. iv. 28), but by the time of the captivity it seems to have come back into the hands of Judah, by whom it was reinhabited after the captivity

(Neh. xi. 26). In the *Onomasticon* a place named Malatha is spoken of as in the interior of Daroma; and further it is mentioned as 4 miles from Arad and 20 from Hebron. It may be placed at el-Milh, which is about 4 English miles from *Tell Arad*, 17 or 18 from Hebron, and 9 or 10 due east of Beersheba.

MOLE. 1. *Tinshemeth* (Lev. xi. 30). It is probable that the animals mentioned with the *tinshemeth* in the above passage denote different kinds of lizards; perhaps, therefore, the chameleon may be the animal intended.—2. *Chéphôr péroth* is rendered "moles" in Is. ii.



The Chameleon. (*Chameleo vulgaris*.)

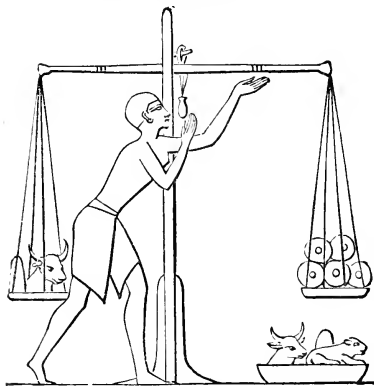
MO'LECH. The fire-god Molech was the tutelary deity of the children of Ammon, and essentially identical with the Moabitish Chemosh. Fire-gods appear to have been common to all the Canaanite, Syrian, and Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. Among these were human sacrifices, purifications and ordeals by fire, devoting of the first-born, mutilation, and vows of perpetual celibacy and virginity. The root of the word Molech is the same as that of *melec* or "king." The first direct historical allusion to Molech-worship is in the description of Solomon's idolatry in his old age (1 K. xi. 7). Two verses before, the same deity is called MILCOM. Most of the Jewish interpreters say that in the worship of Molech the children were not burnt, but made to pass between two burning pyres, as a purificatory rite. But the allusions to the actual slaughter are too plain to be mistaken. Compare Deut. xii. 31; Ps. cvi. 37, 38; Jer. vii. 31, xix. 5; Ez. xvi. 20, 21, xxiii. 37. The worship of Molech is evidently alluded to, though not expressly mentioned, in connexion with star-worship and the worship of Baal in 2 K. xvii. 16, 17, xxi. 5, 6, which seems to show that Molech, the flame-god, and Baal, the sun-god, were worshipped with the same rites. According to Jewish tradition, the image of Molech was of brass, hollow within, and was situated without

Jerusalem. Kimchi (on 2 K. xxiii. 10) describes it as "set within seven chapels, and whoso offered fine flour they open to him one of them; (whoso offered) turtle-doves or young pigeons they open to him two; a lamb, they open to him three; a ram, they open to him four; a calf, they open to him five; an ox, they open to him six; and so whoever offered his son they open to him seven. And his face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbour. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost." "The tabernacle of Moloch" mentioned in Acts vii. 43, was more probably a shrine or ark in which the figure of the god was carried in processions. Molech, "the king," was the lord and master of the Ammonites; their country was his possession (Jer. xlix. 1), as Moab was the heritage of Chemosh; the princes of the land were the princes of Malcham (Jer. xlix. 3; Am. i. 15). His priests were men of rank (Jer. xlix. 3), taking precedence of the princes. The priests of Molech, like those of other idols, were called Chemarim (2 K. xxiii. 5; Hos. x. 5; Zeph. i. 4).

MO'LOCH, the same as MOLECH.

MONEY. We have no evidence of the use of *coined money* before the return from the Babylonian captivity; but silver was used for money, in quantities determined by weight, at least as early as the time of Abraham; and its earliest mention is in the generic sense of the *price* paid for a slave (Gen. xvii. 13). The 1000 *pieces of silver* paid by Abimelech

to Abraham (Gen. xx. 16), and the 20 *pieces of silver* for which Joseph was sold to the Ishmeelites (Gen. xxxvii. 28) were probably rings such as we see on the Egyptian monuments in the act of being weighed. In the first recorded transaction of commerce, the cave of Machpelah is purchased by Abraham for 400 shekels of silver, and it was this *just* weight that was recognised as current with the merchant ("money" is not in the original: Gen. xxiii. 15, 16). The shekel weight of silver was the unit of value through the whole age of Hebrew history, down to the Babylonian captivity. In only one place is there a mention of so many shekels of gold as a sum of money (1 Chr. xxi. 25), and even here, in the older parallel passage, silver only is mentioned (2 Sam. xxiv. 9). In the transaction between Naaman and Gehazi, the "six thousand of gold" (2 K. v. 5, where *pieces* is not in the original) probably denotes shekels, like the "six hundred of gold" in 1 K. x. 16.—After the Captivity we have the earliest mention of *coined money*, in allusion, as might have been expected, to the Persian coinage, the gold *Daric* (A. V. *dram*: Ezra ii. 69, viii. 27; Neh. vii. 70, 71, 72). [DARIC.] No native Jewish coinage appears to have existed till Antiochus VII. Sidetes granted Simon Maccabaeus the licence to coin money (B.C. 140); and it is now generally agreed that the oldest Jewish *silver coins* belong to this period. They are *shekels* and *half-shekels* of the weight of 220 and 110 grains. With this silver there was associated a *copper* coinage, some pieces of which have been supposed to reach as high as Judas Maccabaeus; but probably none are really older than John Hyrcanus (B.C. 135), from whom the series is continued, almost without interruption, to the end of the Asmonaeon house. Most of them are marked as the *half* or *quarter* (doubtless of the *shekel*), their average weight being 235½ and 132 grains; and there is a third piece of about 82 grains, which seems to be the sixth of a shekel. The abundant money of *Herod the Great*, which is of a thoroughly Greek character, and of *copper* only, seems to have been a continuation of the copper coinage of the Maccabees, with some adaptation to the Roman standard. In the money of the New Testament we see the native copper coinage side by side with the Graeco-Roman copper, silver, and gold. An interesting illustration occurs in our Lord's first commission to the Apostles. St. Matthew (x. 9), with comprehensive generality, mentions all the three metals, "Provide neither *gold*, nor *silver*, nor *brass*, in your girdles." St. Mark (vi. 8) names only the *copper* (χαλ-



Egyptian weighing rings for money.



κόν) which formed the common native currency. St. Luke (ix. 3) uses the general word for *money* (ἀργύριον).—The coins mentioned by the Evangelists, and first those of silver, are the following:—The *stater* is spoken of in the account of the miracle of the tribute-money. The receivers of *didrachms* demanded the tribute, but St. Peter found in the fish a *stater*, which he paid for our Lord and himself (Matt. xvii. 24-27). The *stater* was therefore a tetradrachm, and it is noteworthy that at this period almost the only Greek Imperial silver coin in the East was a tetradrachm, the didrachm being probably unknown, or very little coined. The *didrachm* is mentioned as a money of account in the passage above cited, as the equivalent of the Hebrew shekel. The *denarius*, or Roman penny, as well as the Greek *drachm*, then of about the same weight, are spoken of as current coins (Matt. xxii. 15-21; Luke xx. 19-25). Of copper coins the farthing and its half, the mite, are spoken of, and these probably formed the chief native currency.

**MONEY-CHANGERS** (Matt. xii. 12; Mark xi. 15; John ii. 15). According to Ex. xxx. 13-15, every Israelite who had reached or passed the age of twenty must pay into the sacred treasury, whenever the nation was numbered, a half-shekel as an offering to Jehovah. The money-changers whom Christ, for their impiety, avarice, and fraudulent dealing, expelled from the Temple, were the dealers who supplied half-shekels for such a premium as they might be able to exact, to the Jews from all parts of the world, who assembled at Jerusalem during the great festivals, and were required to pay their tribute or ransom money in the Hebrew coin.

**MONTH.** The terms for "month" and "moon" have the same close connexion in the Hebrew language, as in our own. From the time of the institution of the Mosaic law downwards the month was a lunar one. The cycle of religious feasts commencing with the Passover, depended not simply on the month, but on the moon; the 14th of Abib was coincident with the full moon; and the new moons themselves were the occasions of regular festivals (Num. x. 10, xxviii. 11-14). The commencement of the month was generally decided by observation of the new moon. The usual number of months in a year was twelve, as implied in 1 K. iv. 7; 1 Chr. xxvii. 1-15; but inasmuch as the Hebrew months coincided with the seasons, it follows as a matter of course that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. In the

modern Jewish calendar the intercalary month is introduced seven times in every 19 years. The usual method of designating the months was by their numerical order, *e. g.* "the second month" (Gen. vii. 11), "the fourth month" (2 K. xxv. 3); and this was generally retained even when the names were given, *e. g.* "in the month Zif, which is the second month" (1 K. vi. 1), "in the third month, that is, the month Sivan" (Esth. viii. 9). An exception occurs, however, in regard to Abib in the early portion of the Bible (Ex. xiii. 4, xxiii. 15; Deut. xvi. 1), which is always mentioned by name alone. The practice of the writers of the post-Babylonian period in this respect varied: Ezra, Esther, and Zechariah specify both the names and the numerical order; Nehemiah only the former; Daniel and Haggai only the latter. The names of the months belong to two distinct periods; in the first place we have those peculiar to the period of Jewish independence, of which four only, even including Abib, which we hardly regard as a proper name, are mentioned, *viz.*: Abib, in which the Passover fell (Ex. xiii. 4, xxiii. 15, xxxiv. 18; Deut. xvi. 1), and which was established as the first month in commemoration of the Exodus (Ex. xii. 2); Zif, the second month (1 K. vi. 1, 37); Bul, the eighth (1 K. vi. 38); and Ethanin, the seventh (1 K. viii. 2). In the second place we have the names which prevailed subsequently to the Babylonish Captivity; of these the following seven appear in the Bible:—Nisan, the first, in which the Passover was held (Neh. ii. 1; Esth. iii. 7); Sivan, the third (Esth. viii. 9; Bar. i. 8); Elul, the sixth (Neh. vi. 15; 1 Macc. xiv. 27); Chisleu, the ninth (Neh. i. 1; Zech. vii. 1; 1 Macc. i. 54); Tebeth, the tenth (Esth. ii. 16); Sebat, the eleventh (Zech. i. 7; 1 Macc. xvi. 14); and Adar, the twelfth (Esth. iii. 7, viii. 12; 2 Macc. xv. 36). The names of the remaining five occur in the Talmud and other works; they were, Iyar, the second (Targum, 2 Chr. xxx. 2); Tam-muz, the fourth; Ab, the fifth; Tisri, the seventh; and Marcheshvan, the eighth. The name of the intercalary month was Veadar, *i. e.* the *additional* Adar.—Subsequently to the establishment of the Syro-Macedonian Empire, the use of the Macedonian calendar was gradually adopted for purposes of literature or intercommunication with other countries. The only instance in which the Macedonian names appear in the Bible is in 2 Macc. xi. 30, 33, 38, where we have notice of Xanthicus in combination with another named Dioscorinthius (ver. 21), which does not appear in the Macedonian calendar. It is most probable that the author of 2 Macc. or a

copyist was familiar with the Cretan calendar, which contained a month named Dioscurus, holding the same place in the calendar as the Macedonian Dystrus, *i. e.* immediately before Xanthicus, and that he substituted one for the other.—The identification of the Jewish months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month. Nisan (or Abib) answers to March; Zif or Iyar to May; Sivan to June; Tammuz to July; Ab to August; Elul to September; Ethanim or Tisri to October; Bul or Marcheshvan to November; Chisleu to December; Tebeth to January; Sebat to February; and Adar to March.

**MOON.** The moon held an important place in the kingdom of nature, as known to the Hebrews. In the history of the creation (Gen. i. 14-16), it appears simultaneously with the sun. Conjointly with the sun, it was appointed "for signs and for seasons, and for days and years;" though in this respect it exercised a more important influence, if by the "seasons" we understand the great religious festivals of the Jews, as is particularly stated in Ps. civ. 19, and more at length in Ecclus. xliii. 6, 7. Besides this, it had its special office in the distribution of light; it was appointed "to rule over the night," as the sun over the day, and thus the appearance of the two founts of light served "to divide between the day and between the night." The inferiority of its light is occasionally noticed, as in Gen. i. 16; in Cant. vi. 10; and in Is. xxx. 26. The coldness of the night-dews is prejudicial to the health, and particularly to the eyes of those who are exposed to it, and the idea expressed in Ps. exxi. 6 may have reference to the general or the particular evil effect. The worship of the moon was extensively practised by the nations of the East, and under a variety of aspects. In Egypt it was honoured under the form of Isis, and was one of the only two deities which commanded the reverence of all the Egyptians. In Syria it was represented by that one of the Ashtaroth, surnamed "Karnaim," from the horns of the crescent moon by which she was distinguished. There are indications of a very early introduction into the countries adjacent to Palestine of a species of worship distinct from any that we have hitherto noticed, *viz.* of the direct homage of the heavenly bodies, sun, moon, and stars, which is the characteristic of Sabianism. The first notice we have of this is in Job (xxxi. 26, 27), and it is observable that the warning of Moses (Deut. iv. 19) is directed against this nature-worship, rather than against the form of moon-worship, which the

Israelites must have witnessed in Egypt. At a later period, however, the worship of the moon in its grosser form of idol-worship was introduced from Syria. In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (Is. xiii. 10; Joel ii. 31; Matt. xxiv. 29; Mark xiii. 24).

#### MOON, NEW. [NEW MOON.]

**MORASTIITEH, THE,** that is, the native of a place named **MORESHETH**. It occurs twice (Jer. xxvi. 18; Mic. i. 1), each time as the description of the prophet **MICAH**.

**MOR'DECAI**, the deliverer, under Divine Providence, of the Jews from the destruction plotted against them by Haman the chief minister of Xerxes; the institutor of the feast of Purim. The incidents of his history are too well known to need to be dwelt upon. [**ESTHER.**] It will be more useful to point out his place in sacred, profane, and rabbinical history respectively. Three things are predicated of Mordecai in the Book of Esther: (1) that he lived in Shushan; (2) that his name was Mordecai, son of Jair, son of Shimei, son of Kish the Benjamite who was taken captive with Jehoiahin; (3) that he brought up Esther. It is probable that the Mordecai mentioned in Ezr. ii. 2; Neh. vii. 7, as one of the leaders of the captives who returned from time to time from Babylon to Judaea, was the same as Mordecai of the Book of Esther.—As regards his place in *profane* history, the domestic annals of the reign of Xerxes are so scanty, that it would not surprise us to find no mention of Mordecai. But there is a person named by Ctesias, who probably saw the very chronicles of the kings of Media and Persia referred to in Esth. x. 2, whose name and character present some points of resemblance with Mordecai, *viz.* Matacas, or Natacas, whom he describes as Xerxes' chief favourite, and the most powerful of them all. If we suppose the original form of the name to have been Matacai, it would easily in the Chaldee orthography become Mordecai.—As regards his place in *Rabbinical* estimation, Mordecai, as is natural, stands very high. The interpolations in the Greek book of Esther are one indication of his popularity with his countrymen. The Targum (of late date) shows that this increased rather than diminished with the lapse of centuries. It is said of Mordecai that he knew the *seventy languages*, *i. e.* the languages of all the nations mentioned in Gen. x., which the Jews count as seventy nations, and that his age exceeded 400 years. He is continually designated by the appella-

tion "the Just." Benjamin of Tudeia places the tomb of Mordecai and Esther at Hamadan, or Ecbatana. Others, however, place the tomb of Mordecai in Susa.

**MO'REH.**—1. THE PLAIN, OR PLAINS (or, as it should rather be rendered, the OAK OR OAKS), OF MOREH. The Oak of Moreh was the first recorded halting place of Abram after his entrance into the land of Canaan (Gen. xii. 6). It was at the "place of Shechem" (xii. 6), close to the mountains of Ebal and Gerizim (Deut. xi. 30). There is reason for believing that this place, the scene of so important an occurrence in Abram's early residence in Canaan, may have been also that of one even more important, the crisis of his later life, the offering of Isaac, on a mountain in "the land of Moriah." Whether the oaks of Moreh had any connexion with—2. THE HILL OF MOREH, at the foot of which the Midianites and Amalekites were encamped before Gideon's attack upon them (Judg. vii. 1), seems, to say the least, most uncertain. But a comparison of Judg. vi. 33 with vii. 1 makes it evident that it lay in the valley of Jezreel, rather on the north side of the valley, and north also of the eminence on which Gideon's little band of heroes was clustered. These conditions are most accurately fulfilled if we assume *Jebel ed-Duhy*, the "Little Hermon" of the modern travellers, to be Moreh, the *Ain-Jalood* to be the spring of Harod, and Gideon's position to have been on the north-east slope of *Jebel Fukûa* (Mount Gilboa), between the village of *Nuris* and the last-mentioned spring.

**MORESH'ETH-GATH**, a place named by the prophet Micah only (Mic. i. 14), in company with Lachish, Achzib, Mareshah, and other towns of the lowland district of Judah. Micah was himself the native of a place called Moresheth. Eusebius and Jerome, in the *Onomasticon*, describe Morasthi as a moderate-sized village near Eleutheropolis, to the east.

**MOR'IAH.**—1. THE LAND OF MORIAH. On "one of the mountains" in this district took place the sacrifice of Isaac (Gen. xxii. 2). What the name of the mountain was we are not told; but it was a conspicuous one, visible from "afar off" (ver. 4). Nor does the narrative afford any data for ascertaining its position. It is most natural to take the "land of Moriah" as the same district with that in which the "Oak (A. V. "plain") of Moreh" was situated, and not as that which contains Jerusalem, as the modern tradition, which would identify the Moriah of Gen. xxii. and that of 2 Chr. iii. 1, affirms.—2. MOUNT MORIAH. The name ascribed, in

2 Chr. iii. 1 only, to the eminence on which Solomon built the Temple; "where He appeared to David his father, in a place which David prepared in the threshing-floor of Araunah the Jebusite." From the mention of Araunah, the inference is natural that the "appearance" alluded to occurred at the time of the purchase of the threshing-floor by David, and his erection thereon of the altar (2 Sam. xxiv.; 1 Chr. xxi.). But it will be observed that nothing is said in the narratives of that event of any "appearance" of Jehovah. A tradition which first appears in a definite shape in Josephus, and is now almost universally accepted, asserts that the "Mount Moriah" of the Chronicles is identical with the "mountain" in "the land of Moriah" of Genesis, and that the spot on which Jehovah appeared to David, and on which the Temple was built, was the very spot of the sacrifice of Isaac. But the single occurrence of the name in this one passage of Chronicles is surely not enough to establish a coincidence, which if we consider it is little short of miraculous. Except in the case of Salem—and that is by no means ascertained—the name of Abraham does not appear once in connexion with Jerusalem or the later royal or ecclesiastical glories of Israel. Jerusalem lies out of the path of the patriarchs, and has no part in the history of Israel till the establishment of the monarchy. But in addition to this, Jerusalem is incompatible with the circumstances of the narrative of Gen. xxii. To name only two instances—(1.) The Temple mount cannot be spoken of as a conspicuous eminence. It is not visible till the traveller is close upon it at the southern edge of the valley of Hinnom, from whence he looks down upon it as on a lower eminence. (2.) If Salem was Jerusalem, then the trial of Abraham's faith, instead of taking place in the lonely and desolate spot implied by the narrative, where not even fire was to be obtained, and where no help but that of the Almighty was nigh, actually took place under the very walls of the city of Melchizedek. But, while there is no trace except in the single passage quoted of Moriah being attached to any part of Jerusalem—on the other hand, in the slightly different form of MOREH it did exist attached to the town and the neighbourhood of Shechem, the spot of Abram's first residence in Palestine.

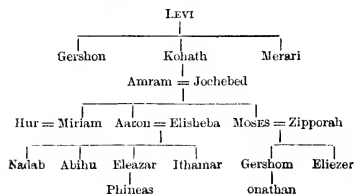
**MORTAR.** The simplest and probably most ancient method of preparing corn for food was by pounding it between two stones. The Israelites in the desert appear to have possessed mortars and handmills among their necessary domestic utensils. When the

manna fell they gathered it, and either ground it in the mill or pounded it in the mortar till it was fit for use (Num. xi. 8). So in the present day stone mortars are used by the Arabs to pound wheat for their national dish *kibby*. Another word occurring in Prov. xxvii. 22, probably denotes a mortar of a larger kind in which corn was pounded. "Though thou bray the fool in the mortar among the bruised corn with the pestle, yet will not his folly depart from him." Corn may be separated from its husk and all its good properties preserved by such an operation, but the fool's folly is so essential a part of himself that no analogous process can remove it from him. Such seems the natural interpretation of this remarkable proverb. The language is intentionally exaggerated, and there is no necessity for supposing an allusion to a mode of punishment by which criminals were put to death, by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews. Such, however, is supposed to be the reference in the proverb by Mr. Roberts, who illustrates it from his Indian experience.

MORTER (Gen. xi. 3; Ex. i. 14; Lev. xiv. 42, 45; Is. xli. 25; Ez. xlii. 10, 11, 14, 15, xxii. 28; Nah. iii. 14). The various compacting substances used in Oriental buildings appear to be—1. bitumen, as in the Babylonian structures; 2. common mud or moistened clay; 3. a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1, 2, 3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impenetrable to wet or the weather. In Assyrian, and also Egyptian brick buildings stubble or straw, as hair or wool among ourselves, was added to increase the tenacity.

MO'SERAH, Deut. x. 6, apparently the same as MOSEROTH, Num. xxxiii. 30, its plural form, the name of a place near Mount Hor.

MO'SES (Heb. *Mōsheh* = "drawn"), the legislator of the Jewish people, and in a certain sense the founder of the Jewish religion. His birth and education. The immediate pedigree of Moses is as follows:—



The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. The story of his birth is thoroughly Egyptian in its scene. The beauty of the new-born babe induced the mother to make extraordinary efforts for its preservation from the general destruction of the male children of Israel. For three months the child was concealed in the house. Then his mother placed him in a small boat or basket of papyrus, closed against the water by bitumen. This was placed among the aquatic vegetation by the side of one of the canals of the Nile. The mother departed as if unable to bear the sight. The sister lingered to watch her brother's fate. The Egyptian princess came down, after the Homeric simplicity of the age, to bathe in the sacred river. Her attendant slaves followed her. She saw the basket in the flags, and despatched divers after it. The divers, or one of the female slaves, brought it. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The sister was at hand to recommend a Hebrew nurse. The child was brought up as the princess's son, and the memory of the incident was long cherished in the name given to the foundling of the water's side—whether according to its Hebrew or Egyptian form. Its Hebrew form is *Mōsheh*, from *Māshāh*, "to draw out"—"because I have drawn him out of the water." But this is probably the Hebrew form given to a foreign word. In Coptic, *mo* = water, and *ushe* = saved. This is the explanation given by Josephus. The child was adopted by the princess. From this time for many years Moses must be considered as an Egyptian. In the Pentateuch this period is a blank, but in the N. T. he is represented as "educated in all the wisdom of the Egyptians," and as "mighty in words and deeds" (Acts vii. 22). But the time at last arrived when he was resolved to reclaim his nationality (Heb. xi. 24-26). Seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone he slew the Egyptian, and buried the corpse in the sand. The fire of patriotism which thus turned him into a deliverer from the oppressors, turns him into the peace-maker of the oppressed. It is characteristic of the faithfulness of the Jewish records that his flight is there occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians. He fled into Midian. Beyond the fact that it was in or near the peninsula of Sinai, its precise situation is unknown. There was a famous well ("the well," Ex. ii. 15) surrounded by tanks for the watering of

the flocks of the Bedouin herdsmen. By this well the fugitive seated himself, and watched the gathering of the sheep. There were the Arabian shepherds, and there were also seven maidens, whom the shepherds rudely drove away from the water. The chivalrous spirit which had already broken forth in behalf of his oppressed countrymen, broke forth again in behalf of the distressed maidens. They returned unusually soon to their father, and told him of their adventure. Moses, who up to this time had been "an Egyptian" (Ex. ii. 19), now became for forty years (Acts vii. 30), an Arabian. He married Zipporah, daughter of his host, to whom he also became the slave and shepherd (Ex. ii. 21, iii. 1). But the chief effect of this stay in Arabia is on Moses himself. It was in the seclusion and simplicity of his shepherd-life that he received his call as a prophet. The traditional scene of this great event is in the valley of *Shoayb*, or *Hobab*, on the N. side of *Jebel Musa*. The original indications are too slight to enable us to fix the spot with any certainty. It was at "the back of the wilderness" at *Horeb* (Ex. iii. 1), "the mountain of God." Upon the mountain was a well-known acacia, the thorn-tree of the desert, spreading out its tangled branches thick set with white thorn, over the rocky ground. It was this tree which became the symbol of the Divine Presence: a flame of fire in the midst of it, in which the dry branches would naturally have crackled and burnt in a moment, but which played around it without consuming it. The rocky ground at once became "holy," and the shepherd's sandal was to be taken off no less than on the threshold of a palace or a temple. The call or revelation was twofold—1. The declaration of the Sacred Name expresses the eternal self-existence of the One God. 2. The mission was given to Moses to deliver his people. The two signs are characteristic—the one of his past Egyptian life—the other of his active shepherd life. In the rush of leprosy into his hand is the link between him and the people whom the Egyptians called a nation of lepers. In the transformation of his shepherd's staff is the glorification of the simple pastoral life, of which that staff was the symbol, into the great career which lay before it. He returns to Egypt from his exile. His Arabian wife and her two infant sons are with him. She is seated with them on the ass. He apparently walks by their side with his shepherd's staff. On the journey back to Egypt a mysterious incident occurred in the family. The most probable explanation seems to be, that at the caravanserai either Moses or

Gershom was struck with what seemed to be a mortal illness. In some way this illness was connected by Zipporah with the fact that her son had not been circumcised. She instantly performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, exclaiming in the agony of a mother's anxiety for the life of her child—"A bloody husband thou art, to cause the death of my son." Then, when the recovery from the illness took place, she exclaims again, "A bloody husband still thou art, but not so as to cause the child's death, but only to bring about his circumcision." It would seem to have been in consequence of this event, whatever it was, that the wife and her children were sent back to Jethro, and remained with him till Moses joined them at Rephidim (Ex. xviii. 2-6). After this parting he advanced into the desert, and at the same spot where he had had his vision encountered Aaron (Ex. iv. 27). From that meeting and cooperation we have the first distinct indication of his personal appearance and character. But beyond the slight glance at his infantine beauty, no hint of this grand personality is given in the Bible. What is described is rather the reverse. The only point there brought out is a singular and unlooked for infirmity. "I am slow of speech and of a slow tongue." In the solution of this difficulty which Moses offers, we read both the disinterestedness, which is the most distinct trait of his personal character, and the future relation of the two brothers. Aaron spoke and acted for Moses, and was the permanent inheritor of the sacred staff of power. But Moses was the inspiring soul behind.—The history of Moses henceforth is the history of Israel for forty years. It is important to trace his relation to his immediate circle of followers. In the Exodus, he takes the decisive lead on the night of the flight. Up to that point he and Aaron appear almost on an equality. But after that, Moses is usually mentioned alone. Aaron still held the second place. Another, nearly equal to Aaron, is *Hur*, of the tribe of Judah. *Miriam* always held the independent position to which her age entitled her. Her part was to supply the voice and song to her brother's prophetic power. But Moses is incontestably the chief personage of the history, in a sense in which no one else is described before or since. He was led into a closer communion with the invisible world than was vouchsafed to any other in the O. T. There are two main characters in which he appears as a Leader and as a Prophet. (a.) As a Leader, his life divides itself into the three epochs—of the march to Sinai; the march

from Sinai to Kadesh; and the conquest of the Transjordanic kingdoms. Of his natural gifts in this capacity, we have but few means of judging. The two main difficulties which he encountered were the reluctance of the people to submit to his guidance, and the impracticable nature of the country which they had to traverse. The incidents with which his name was especially connected both in the sacred narrative, and in the Jewish, Arabian, and heathen traditions, were those of supplying water, when most wanted. In the Pentateuch these supplies of water take place at Marah, at Horeb, at Kadesh, and in the land of Moab. Of the three first of these incidents, traditional sites, bearing his name, are shown in the desert at the present day, though most of them are rejected by modern travellers. The route through the wilderness is described as having been made under his guidance. The particular spot of the encampment is fixed by the cloudy pillar. But the direction of the people first to the Red Sea, and then to Mount Sinai, is communicated through Moses, or given by him. On approaching Palestine the office of the leader becomes blended with that of the general or the conqueror. By Moses the spies were sent to explore the country. Against his advice took place the first disastrous battle at Hormah. To his guidance is ascribed the circuitous route by which the nation approached Palestine from the east, and to his generalship the two successful campaigns in which Siron and Og were defeated. The narrative is told so shortly, that we are in danger of forgetting that at this last stage of his life Moses must have been as much a conqueror and victorious soldier as Joshua.

(b.) His character as a Prophet is, from the nature of the case, more distinctly brought out. He is the first as he is the greatest example of a prophet in the O. T. In a certain sense, he appears as the centre of a prophetic circle, now for the first time named. His brother and sister were both endowed with prophetic gifts. The seventy elders, and Eldad and Medad also, all "prophesied" (Num. xi. 25-27). But Moses rose high above all these. With him the Divine revelations were made, "mouth to mouth, even apparently, and not in dark speeches, and the similitude of *JEHOVAH* shall he behold" (Num. xii. 8). Of the especial modes of this more direct communication, four great examples are given, corresponding to four critical epochs in his historical career. (1.) The appearance of the Divine presence in the flaming acacia-tree has been already noticed. No form is described. "The Angel," or "Messenger," is spoken of as

being "in the flame" (Ex. iii. 2-6). (2.) In the giving of the Law from Mount Sinai, the outward form of the revelation was a thick darkness as of a thunder-cloud, out of which proceeded a voice (Ex. xix. 19, xx. 21). The revelation on this occasion was especially of the Name of *JEHOVAH*. On two occasions he is described as having penetrated within the darkness, and remained there successively, for two periods of forty days, of which the second was spent in absolute seclusion and fasting (Ex. xxiv. 18, xxxiv. 28).

(3.) It was nearly at the close of those communications in the mountains of Sinai that an especial revelation was made to him personally. In the despondency produced by the apostacy of the molten calf, he besought *JEHOVAH* to show him "His glory." The Divine answer announced that an actual vision of God was impossible. "Thou canst not see my face; for there shall no man see my face and live." He was commanded to hew two blocks of stone, like those which he had destroyed. He was to come absolutely alone. He took his place on a well-known or prominent rock ("the rock") (xxxiii. 21). The cloud passed by (xxxiv. 5, xxxiii. 22). A voice proclaimed the two immutable attributes of God, Justice and Love—in words which became part of the religious creed of Israel and of the world (xxxiv. 6, 7).

(4.) The fourth mode of Divine manifestation was that which is described as commencing at this juncture, and which continued with more or less continuity through the rest of his career. Immediately after the catastrophe of the worship of the calf, and apparently in consequence of it, Moses removed the chief tent outside the camp, and invested it with a sacred character under the name of "the Tent or Tabernacle of the congregation" (xxxiii. 7). This tent became henceforth the chief scene of his communications with God. It was during these communications that a peculiarity is mentioned which apparently had not been seen before. It was on his final descent from Mount Sinai, after his second long seclusion, that a splendour shone on his face, as if from the glory of the Divine Presence.—There is another form of the prophetic gift, in which Moses more nearly resembles the later prophets. It is clear that the prophetic office, as represented in the history of Moses, included the poetical form of composition which characterizes the Jewish prophecy generally. These poetical utterances, whether connected with Moses by ascription or by actual authorship, enter so largely into the full Biblical conception of his character, that they must be here mentioned. 1. "The song which Moses and the

children of Israel sung" (after the passage of the Red Sea, Ex. xv. 1-19). 2. A fragment of a war-song against Amalek (Ex. xvii. 16). 3. A fragment of a lyrical burst of indignation (Ex. xxxii. 18). 4. Probably, either from him or his immediate prophetic followers, the fragments of war-songs in Num. xxi. 14, 15, 27-30, preserved in the "book of the wars of Jehovah," Num. xxi. 14; and the address to the well, xxi. 16, 17, 18. 5. The Song of Moses (Deut. xxxii. 1-43), setting forth the greatness and the failings of Israel. 6. The blessing of Moses on the tribes (Deut. xxxiii. 1-29). 7. The 90th Psalm, "A prayer of Moses, the man of God." The title, like all the titles of the Psalms, is of doubtful authority, and the Psalm has often been referred to a later author. How far the gradual development of these revelations or prophetic utterances had any connexion with his own character and history, the materials are not such as to justify any decisive judgment. His Egyptian education must, on the one hand, have supplied him with much of the ritual of the Israelite worship. The coincidences between the arrangements of the priesthood, the dress, the sacrifices, the ark, in the two countries, are decisive. On the other hand, the proclamation of the Unity of God, implies distinct antagonism, almost a conscious recoil against the Egyptian system. And the absence of the doctrine of a future state proves at least a remarkable independence of the Egyptian theology, in which that great doctrine held so prominent a place.—The prophetic office of Moses can only be fully considered in connexion with his whole character and appearance (Hos. xii. 13). He was in a sense peculiar to himself the founder and representative of his people. And, in accordance with this complete identification of himself with his nation, is the only strong personal trait which we are able to gather from his history (Num. xii. 3). The word "meek" is hardly an adequate reading of the Hebrew term, which should be rather "much enduring." It represents what we should now designate by the word "disinterested." All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism.—In exact conformity with his life is the account of his end. The Book of Deuteronomy describes, and is, the long last farewell of the prophet to his people. It takes place on the first day of the eleventh month of the fortieth year of the wanderings, in the plains of Moab (Deut. i. 3, 5). He is described as 120 years of age, but with his sight and his

freshness of strength unabated (Deut. xxxiv. 7). The address from ch. i. to ch. xxx. contains the recapitulation of the Law. Joshua is then appointed his successor. The Law is written out, and ordered to be deposited in the Ark (ch. xxxi.) The song and the blessing of the tribes conclude the farewell (ch. xxxii., xxxiii.). And then comes the mysterious close. As if to carry out to the last the idea that the prophet was to live not for himself, but for his people, he is told that he is to see the good land beyond the Jordan, but not to possess it himself. The sin for which this penalty was imposed on the prophet is difficult to ascertain clearly. He ascends a mountain in the range which rises above the Jordan valley. The mountain tract was known by the general name of the *PISGAH*. Its summits apparently were dedicated to different divinities (Num. xxiii. 14). On one of these, consecrated to Nebo, Moses took his stand, and surveyed the four great masses of Palestine west of the Jordan—so far as it could be discerned from that height. The view has passed into a proverb for all nations. "So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah, and he buried him in a 'ravine' in the land of Moab, 'before' Beth-peor—but no man knoweth of his sepulchre unto this day . . . And the children of Israel wept for Moses in the plains of Moab thirty days" (Deut. xxxiv. 5, 8). This is all that is said in the sacred record. Jewish, Arabian, and Christian traditions have laboured to fill up the detail. His grave, though studiously concealed in the sacred narrative, is shown by the Mussulmans on the *west* (and therefore the wrong) side of the Jordan, between the Dead Sea and St. Saba.—In the O. T. the name of Moses does not occur so frequently, after the close of the Pentateuch, as might be expected. In the Psalms and the Prophets, however, he is frequently named as the chief of the prophets. In the N. T. he is referred to partly as the representative of the Law—as in the numerous passages cited above—and in the vision of the Transfiguration, where he appears side by side with Elijah. As the author of the Law he is contrasted with Christ, the Author of the Gospel: "The Law was given by Moses" (John i. 17). The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity (2 Cor. iii. 13-18), and his mediatorial character against the unbroken communication of God in Christ (Gal. iii. 19). His "service" of God is contrasted with Christ's sonship (Heb. iii. 5, 6). But he is also spoken of as a likeness of Christ; and as this is a point of

view which has been almost lost in the Church, compared with the more familiar comparisons of Christ to Adam, David, Joshua, and yet has as firm a basis in fact as any of them, it may be well to draw it out in detail. 1. Moses is, as it would seem, the only character of the O. T. to whom Christ expressly likens Himself—"Moses wrote of me" (John v. 46). It suggests three main points of likeness:—(a.) Christ was, like Moses, the great Prophet of the people—the last, as Moses was the first. (b.) Christ, like Moses, is a Lawgiver: "Him shall ye hear." (c.) Christ, like Moses, was a Prophet out of the midst of the nation—"from their brethren." As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. 2. In Heb. iii. 1-19, xii. 24-29, Acts vii. 37, Christ is described, though more obscurely, as the Moses of the new dispensation—as the Apostle, or Messenger, or Mediator, of God to the people—as the Controller and Leader of the flock or household of God. 3. The details of their lives are sometimes, though not often, compared (Acts vii. 24-28, 35). In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It probably refers to a lost apocryphal book, mentioned by Origen, called the "Ascension, or Assumption of Moses."—Respecting the books of Moses, see PENTATEUCH.

MOTH. By the Hebrew word we are certainly to understand some species of clothes-moth (*tinea*). Reference to the destructive habits of the clothes-moth is made in Job iv. 19, xiii. 28; Ps. xxxix. 11, &c. In Job xxvii. 18, "He buildeth his house as a moth," it is clear that allusion is made either to the well-known case of the *Tinea pellionella*, or some allied species, or else to the leaf-building larvae of some other member of the *Lepidoptera*. The clothes-moths belong to the group *Tineina*, order *Lepidoptera*.

MOTHER. The superiority of the Hebrew over all contemporaneous systems of legislation and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental, as well as ancient Oriental and classical usage. The king's mother, as appears in the case of Bathsheba, was treated with especial honour (1 K. ii. 19; Ex. xx. 12; Lev. xix. 3; Deut. v. 16, xxi. 18, 21; Prov. x. 1, xv. 20, xvii. 25, xxix. 15, xxxi. 1, 30).

MOUNT, MOUNTAIN. The Hebrew word *har*, like the English "mountain," is employed both for single eminences more or less

isolated, such as Sinai, Gerizim, Ebal, Zion, and Olivet, and for ranges, such as Lebanon. It is also applied to a mountainous country or district. The frequent occurrence throughout the Scriptures of personification of the natural features of the country is very remarkable. The following are all the words used with this object in relation to mountains or hills:—1. HEAD, *Rôsh*, Gen. viii. 5; Ex. xix. 20; Deut. xxxiv. 1; 1 K. xviii. 42; (A. V. "top"). 2. EARS, *Aznôth*, Aznoth-Tabor, Josh. xix. 34: possibly in allusion to some projection on the top of the mountain. 3. SHOULDER, *Câthêph*. Deut. xxxiii. 12; Josh. xv. 8, and xviii. 16 ("side"). 4. SIDE, *Tsâd*. Used in reference to a mountain in 1 Sam. xxiii. 26; 2 Sam. xiii. 34. 5. LOINS or FLANKS, *Cislôth*. Chisloth-Tabor, Josh. xix. 12. It occurs also in the name of a village, probably situated on this part of the mountain, Ha-Cesulloth, i. e. the "loins" (Josh. xix. 18). 6. RIB, *Tsêlâ*. Only used once, in speaking of the Mount of Olives, 2 Sam. xvi. 13, and there translated "side." 7. BACK, *Shecem*. Possibly the root of the name of the town *Shechem*, which may be derived from its situation, as it were on the back of Gerizim. 8. THIGH, *Jarcâh*. Applied to Mount Ephraim, Judg. xix. 1, 18; and to Lebanon, 2 K. xix. 23; Is. xxxvii. 24. Used also for the "sides" of a cave, 1 Sam. xxiv. 3. 9. The word translated "covert" in 1 Sam. xxv. 20 is *Sêther*, from *sâthar* "to hide" and probably refers to the shrubbery or thicket through which Abigail's path lay. In this passage "hill" should be "mountain." The Chaldee *tûr* is the name still given to the Mount of Olives, the *Jebe' et-Tûr*.

MOURNING. (1.) One marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies (Gen. xxiii. 2; Job i. 20, ii. 8; Is. xv. 3, &c.). (2.) Among the particular forms observed the following may be mentioned:—a. Rending the clothes (Gen. xxxvii. 29, 34, xlv. 13, &c.). b. Dressing in sackcloth (Gen. xxxvii. 34; 2 Sam. iii. 31, xxi. 10, &c.). c. Ashes, dust, or earth sprinkled on the person (2 Sam. xiii. 19, xv. 32, &c.). d. Black or sad-coloured garments (2 Sam. xiv. 2; Jer. viii. 21, &c.). e. Removal of ornaments or neglect of person (Deut. xxi. 12, 13, &c.). f. Shaving the head, plucking out the hair of the head or beard (Lev. x. 6; 2 Sam. xix. 24, &c.). g. Laying bare some part of the body (Is. xx. 2, xlvii. 2, &c.). h. Fasting or abstinence in meat and drink (2 Sam. i. 12, iii. 35, xii. 16, 22, &c.). i. In the same direction may be mentioned



diminution in offerings to God, and prohibition to partake in sacrificial food (Lev. vii. 20; Deut. xxvi. 14). *k.* Covering the "upper lip," *i. e.* the lower part of the face, and sometimes the head, in token of silence (Lev. xiii. 45; 2 Sam. xv. 30, xix. 4). *l.* Cutting the flesh (Jer. xvi. 6, 7, xli. 5). Beating the body (Ez. xxi. 12; Jer. xxxi. 19). *m.* Employment of persons hired for the purpose of mourning (Eccl. xii. 5; Jer. ix. 17; Am. v. 16; Matt. ix. 23). *n.* Akin to this usage the custom for friends or passers-by to join in the lamentations of bereaved or afflicted persons (Gen. i. 3; Judg. xi. 40; Job ii. 11, xxx. 25, &c.). *o.* The sitting or lying posture in silence indicative of grief (Gen. xxiii. 3; Judg. xx. 26, &c.). *p.* Mourning feast and cup of consolation (Jer. xvi. 7, 8). The period of mourning varied. In the case of Jacob it was seventy days (Gen. i. 3); of Aaron (Num. xx. 29), and Moses (Deut. xxxiv. 8), thirty. A further period of seven days in Jacob's case, Gen. i. 10. Seven days for Saul, which may have been an abridged period in time of national danger, 1 Sam. xxxi. 13. (3.) In the last place we may mention—*a.* The idolatrous "mourning for Tammuz," Ez. viii. 14, as indicating identity of practice in certain cases among Jews and heathens; and the custom in later days of offerings of food at graves, Ecclus. xxx. 18. *b.* The prohibition, both to the high-priest and to Nazarites, against going into mourning even for a father or mother, Lev. xxi. 10, 11; Num. vi. 7. The inferior priests were limited to the cases of their near relatives, Lev. xxi. 1, 2, 4. *c.* The food eaten during the time of mourning was regarded as impure, Deut. xxvi. 14; Jer. xvi. 5, 7; Ez. xxiv. 17; Hos. ix. 4.—With the practices above mentioned, Oriental and other customs, ancient and modern, in great measure agree. Arab men are silent in grief, but the women scream, tear their hair, hands, and face, and throw earth or sand on their heads. Both Mahometans and Christians in Egypt hire wailing women, and wail at stated times. Burckhardt says the women of Atbara in Nubia shave their heads on the death of their nearest relatives—a custom prevalent also among several of the peasant tribes of Upper Egypt. He also mentions wailing women, and a man in distress besmearing his face with dirt and dust in token of grief. In the Arabian Nights are frequent allusions to similar practices. They also mention ten days and forty days as periods of mourning. Lane, speaking of the modern Egyptians, says, "After death the women of the family raise cries of lamentation called *welweléh* or *wilwál*, uttering the

most piercing shrieks, and calling upon the name of the deceased, 'O, my master! O, my resource! O, my misfortune! O, my glory!' (see Jer. xxii. 18). The females of the neighbourhood come to join with them in this conelamation: generally, also, the family send for two or more *neddábeks*, or public wailing women. Each brings a tambourine, and beating them they exclaim, 'Alas for him!' The female relatives, domestics, and friends, with their hair dishevelled, and sometimes with rent cloths, beating their faces, cry in like manner, 'Alas for him!' These make no alteration in dress, but women, in some cases, dye their shirts, head-veils, and handkerchiefs of a dark-blue colour. They visit the tombs at stated periods" (*Mod. Eg.* iii. 152, 171, 195).

MOUSE occurs in Lev. xi. 29; 1 Sam. vi. 4, 5; Is. lxvi. 17. The Hebrew word is in all probability generic, and is not intended to denote any particular species of mouse. The original word denotes a field-ravager, and may therefore comprehend any destructive rodent. It is probable, however, that in 1 Sam. vi. 5, "the mice that mar the land" may include and more particularly refer to the short-tailed field-mice (*Arvicola agrestis*, Flem.), which cause great destruction to the corn-lands of Syria.

MOWING. As the great heat of the climate in Palestine and other similarly situated countries soon dries up the herbage itself, hay-making in our sense of the term is not in use. The term "hay," therefore, in Prov. xxvii. 25, and Is. xv. 6 is incorrect. The "king's mowings" (Am. vii. 1), *i. e.* mown grass (Ps. lxxii. 6), may perhaps refer to some royal right of early pasturage for the use of the cavalry.

MO'ZAH, one of the cities in the allotment of Benjamin (Josh. xviii. 26 only), named between hac-Cephirah and Rekem. No trace of any name resembling Mozah has hitherto been discovered.

MULBERRY-TREES (Heb. *becáim*) occur only in 2 Sam. v. 23 and 24, and 1 Chr. xiv. 14. We are quite unable to determine what kind of tree is denoted by the Hebrew word. Though there is no evidence to show that the mulberry-tree occurs in the Hebrew Bible, yet the fruit of this tree is mentioned in 1 Macc. vi. 34.

MULE. It is an interesting fact that we do not read of mules till the time of David, just at the time when the Israelites were becoming well acquainted with horses. After this time horses and mules are in Scripture often mentioned together. In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses which

we know the king of Israel obtained from that country; for though the mule is not of frequent occurrence in the monuments of Egypt, yet it is not easy to believe that the Egyptians were not well acquainted with this animal. It would appear that kings and great men only rode on mules. We do not read of mules at all in the N. T., perhaps therefore they had ceased to be imported. Mules are mentioned in Gen. xxxvi. 24 :—"This was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father:" but the A. V. is certainly incorrect; and the Hebrew word *yémim* here translated "mules," probably means "warm springs," as the Vulg. has it.

MUP'PIM, a Benjamite, and one of the fourteen descendants of Rachel who belonged to the original colony of the sons of Jacob in Egypt (Gen. xli. 21). In Num. xxvi. 39 the name is written Shupham. In 1 Chr. vii. 12, 15, it is Shuppim (the same as xxvi. 16), and viii. 5 Shephuphan. Hence it is probable that Muppim is a corruption of the text, and that Shupham is the true form.

MURDER. The principle on which the act of taking the life of a human being was regarded by the Almighty as a capital offence is stated on its highest ground as an outrage on the likeness of God in man, to be punished even when caused by an animal (Gen. ix. 5, 6; see also John viii. 44; 1 John iii. 12, 15). The Law of Moses, while it protected the accidental homicide, defined with additional strictness the crime of murder. It prohibited compensation or reprieve of the murderer, or his protection if he took refuge in the refuge-city, or even at the altar of Jehovah (Ex. xxi. 12, 14; Lev. xxiv. 17, 21; 1 K. ii. 5, 6, 31). If an animal known to be vicious caused the death of any one, not only was the animal destroyed, but the owner also, if he had taken no steps to restrain it, was held guilty of murder (Ex. xxi. 29, 31). The duty of executing punishment on the murderer is in the Law expressly laid on the "revenger of blood;" but the question of guilt was to be previously decided by the Levitical tribunal. In regal times the duty of execution of justice on a murderer seems to have been assumed to some extent by the sovereign, as well as the privilege of pardon (2 Sam. xii. 39, xiv. 7, 11; 1 K. ii. 34). It was lawful to kill a burglar taken at night in the act, but unlawful to do so after sunrise (Ex. xxii. 2, 3).

MU'SHI, the son of Merari the son of Kohath (Ex. vi. 19; Num. iii. 20; 1 Chr. vi. 19, 47, xxiii. 21, 23, xxiv. 26, 30).

MUSIC. The inventor of musical instruments, like the first poet and the first forger

of metals, was a Cainite. We learn from Gen. iv. that Jubal the son of Lamech was "the father of all such as handle the harp and organ," that is of all players upon stringed and wind instruments. The first mention of music in the times after the Deluge is in the narrative of Laban's interview with Jacob (Gen. xxxi. 27). So that, in whatever way it was preserved, the practice of music existed in the upland country of Syria, and of the three possible kinds of musical instruments, two were known and employed to accompany the song. The three kinds are alluded to in Job xxi. 12. On the banks of the Red Sea Moses and the children of Israel sang their triumphal song of deliverance from the hosts of Egypt; and Miriam, in celebration of the same event, exercised one of her functions as a prophetess by leading a procession of the women of the camp, chanting in chorus the burden to the song of Moses, "Sing ye to Jehovah, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." The triumphal hymn of Moses had unquestionably a religious character about it, but the employment of music in religious service, though idolatrous, is more distinctly marked in the festivities which attended the erection of the golden calf. The silver trumpets made by the metal workers of the tabernacle, which were used to direct the movements of the camp, point to music of a very simple kind (Num. x. 1-10). The song of Deborah and Barak is cast in a distinctly metrical form, and was probably intended to be sung with a musical accompaniment as one of the people's songs. The simpler impromptu with which the women from the cities of Israel greeted David after the slaughter of the Philistine, was apparently struck off on the spur of the moment, under the influence of the wild joy with which they welcomed their national champion, "the darling of the songs of Israel" (1 Sam. xviii. 6, 7). Up to this time we meet with nothing like a systematic cultivation of music among the Hebrews, but the establishment of the schools of the prophets appears to have supplied this want. Whatever the students of these schools may have been taught, music was an essential part of their practice. Professional musicians soon became attached to the court. David seems to have gathered round him "singing men and singing women" (2 Sam. xix. 35). Solomon did the same (Eccl. ii. 8), adding to the luxury of his court by his patronage of art, and obtaining a reputation himself as no mean composer (1 K. iv. 32). But the Temple was the great school of music, and it was consecrated to its highest service in the

worship of Jehovah. Before, however, the elaborate arrangements had been made by David for the temple choir, there must have been a considerable body of musicians throughout the country (2 Sam. vi. 5), and in the procession which accompanied the ark from the house of Obededom, the Levites, with Chenaniah at their head, who had acquired skill from previous training, played on psalteries, harps, and cymbals, to the words of the psalm of thanksgiving which David had composed for the occasion (1 Chr. xv. xvi.). It is not improbable that the Levites all along had practised music and that some musical service was part of the worship of the tabernacle. The position which they occupied among the other tribes naturally favoured the cultivation of an art which is essentially characteristic of a leisurely and peaceful life. The three great divisions of the tribe had each a representative family in the choir. Asaph himself appears to have played on the cymbals (1 Chr. xvi. 5), and this was the case with the other leaders (1 Chr. xv. 19), perhaps to mark the time more distinctly, while the rest of the band played on psalteries and harps. The singers, were distinct from both, as is evident in Ps. lxxviii. 25, "the singers went before, the players on instruments followed after, in the midst of the damsels playing with timbrels." The "players on instruments" were the performers upon stringed instruments, like the psaltery and harp. The "players on instruments" in Ps. lxxxvii. 7, were different from these last, and were properly pipers or performers on perforated wind-instruments (see 1 K. i. 40). "The damsels playing with timbrels" (comp. 1 Chr. xiii. 8) seem to indicate that women took part in the temple choir. The trumpets, which are mentioned among the instruments played before the ark (1 Chr. xiii. 8), appear to have been reserved for the priests alone (1 Chr. xv. 24, xvi. 6). As they were also used in royal proclamations (2 K. xi. 14), they were probably intended to set forth by way of symbol the royalty of Jehovah, the theocratic king of his people, as well as to sound the alarm against His enemies (2 Chr. xiii. 12).—In the private as well as in the religious life of the Hebrews music held a prominent place. The kings had their court musicians (Eccl. ii. 8) who bewailed their death (2 Chr. xxxv. 25), and in the luxurious times of the later monarchy the effeminate gallants of Israel, reeking with perfumes and stretched upon their couches of ivory, were wont at their banquets to accompany the song with the tinkling of the psaltery or guitar (Am. vi. 4-6), and amused themselves with devising

musical instruments while their nation was perishing. But while music was thus made to minister to debauchery and excess, it was the legitimate expression of mirth and gladness, and the indication of peace and prosperity. It was only when a curse was upon the land that the prophet could say, "the mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth, they shall not drink wine with a song" (Is. xxiv. 8, 9). The bridal processions as they passed through the streets were accompanied with music and song (Jer. vii. 34), and these ceased only when the land was desolate (Ez. xxvi. 13). The music of the banquets was accompanied with songs and dancing (Luke xv. 25). The triumphal processions which celebrated a victory were enlivened by minstrels and singers (Ex. xv. 1, 20; Judg. v. 1, xi. 34; 1 Sam. xviii. 6, xxi. 11; 2 Chr. xx. 28; Jud. xv. 12, 13), and on extraordinary occasions they even accompanied armies to battle. Besides songs of triumph there were also religious songs (Is. xxx. 29; Am. v. 23; Jam. v. 13), "songs of the temple" (Am. viii. 3), and songs which were sung in idolatrous worship (Ex. xxxii. 18). Love songs are alluded to in Ps. xlv. title, and Is. v. 1. There were also the doleful songs of the funeral procession, and the wailing chant of the mourners who went about the streets, the professional "keening" of those who were skilful in lamentation (2 Chr. xxxv. 25; Eccl. xii. 5; Jer. ix. 17-20; Am. v. 16). The grape gatherers sang as they gathered in the vintage, and the wine-presses were trodden with the shout of a song (Is. xvi. 10; Jer. xlviii. 33); the women sang as they toiled at the mill, and on every occasion the land of the Hebrews during their national prosperity was a land of music and melody.—The instruments of music which have been represented in our version by some modern word, are treated under their respective titles.

MUSTARD occurs in Matt. xiii. 31, xvii. 20; Mark iv. 31; Luke xiii. 19, xvii. 6. The mustard-tree of Scripture is maintained by Dr. Royle to be the *Salvadora persica*, which he supposes to be the same as the tree called *Khardal* (the Arabic for mustard), seeds of which are employed throughout Syria as a substitute for mustard, of which they have the taste and properties. This tree is found all along the banks of the Jordan, near the lake of Tiberias, and near Damascus, and is said to be generally recognised in Syria as the mustard-tree of Scripture. But notwithstanding all that has been adduced by Dr. Royle in support of his argument, it will be well to consider whether

some mustard-plant (*Sinapis*) may not after all be the mustard-tree of the parable. The objection commonly made against any *Sinapis* being the plant of the parable is, that the seed grew into "a tree," or, as St. Luke has it, "a great tree," in the branches of which the fowls of the air are said to come and lodge. Now in answer to the above objection it is urged with great truth, that the expression is figurative and Oriental, and that in a proverbial simile no literal accuracy is to be expected. It is an error, for which the language of Scripture is not accountable, to assert, as Dr. Royle and some others have done, that the passage implies that birds "built their nests" in the tree, the Greek word has no such meaning, the word merely means "to settle or rest upon" any thing for a longer or shorter time; nor is there any occasion to suppose that the expression "fowls of the air" denotes any other than the smaller *insectorial* kinds, linnets, finches, &c. Hiller's explanation is probably the correct one; that the birds came and settled on the mustard-plant for the sake of the seed, of which they are very fond. Again, whatever the *Sinapis* may be, it is expressly said to be a herb, or more properly "a garden herb." Irby and Mangles mention the large

size which the mustard-plant attains in Palestine. In their journey from Bysan to Adjeloun, in the Jordan valley, they crossed a small plain very thickly covered with herbage, particularly the mustard-plant, which reached as high as their horses' heads. Dr. Thomson also says he has seen the Wild Mustard on the *rich plain* of Akkar as tall as the horse and the rider. If then, the wild plant on the *rich plain* of Akkar grows as high as a man on horseback, it might attain to the same or a greater height when in a cultivated garden. The expression "which is indeed the least of all seeds," is in all probability hyperbolical, to denote a very small seed indeed, as there are many seeds which are smaller than mustard. "The Lord in his popular teaching," says Trench (*Notes on Parables*, 108), "adhered to the popular language;" and the mustard-seed was used proverbially to denote anything very minute.

MYN'DUS, a town on the coast of CARIA, between MILETUS and HALICARNASSUS. We find in 1 Macc. xv. 23 that it was the residence of a Jewish population.

MY'RA, an important town in LYCIA, and interesting to us as the place where St. Paul, on his voyage to Rome (Acts xxvii. 5), was removed from the Adramyttin ship which had brought him from Caesarea, and entered the Alexandrian ship in which he was wrecked on the coast of Malta. Myra (called *Dembra* by the Greeks) is remarkable still for its remains of various periods of history.

MYRRH, is mentioned in Ex. xxx. 23, as one of the ingredients of the "oil of holy ointment;" in Esth. ii. 12, as one of the substances used in the purification of women; in Ps. xlv. 8, Prov. vii. 17, and in several passages in Canticles, as a perfume. The Greek occurs in Matt. ii. 11 amongst the gifts brought by the wise men to the infant Jesus, and in Mark xv. 23, it is said that "wine mingled with myrrh" was offered to, but refused by, our Lord on the cross. Myrrh was also used for embalming (see John xix. 39, and Herod. ii. 86). The *Balsamodendron myrrha*, which produces the myrrh of commerce, has a wood and bark which emit a strong odour; the gum which exudes from the bark is at first oily, but becomes hard by exposure to the air: it belongs to the natural order *Terebinthaceae*. For the "wine mingled with myrrh," see GALL. The "myrrh" mentioned in the A. V. in Gen. xxxvii. 25, xliii. 11, is a translation of the Hebrew word *lôt*, and is generally considered to denote the odorous resin which exudes from the branches of the *Cistus creticus*, known by the name of *ladanum* or *labdanum*. It is clear that *lôt*



*Sinapis Nigra.*

cannot signify "myrrh," which is not produced in Palestine. There can be no doubt that the Hebrew *lōt*, the Arabic *ladan*, the Greek *λῆδανor*, the Latin and English *lādanum*, are identical.



*Balsamodendron Myrrha.*

MYRTLE is mentioned in Neh. viii. 15; Is. xli. 19, lv. 13; Zech. i. 8, 10, 11. The modern Jews still adorn with myrtle the booths and sheds at the Feast of Tabernacles. Formerly, as we learn from Nehemiah (viii. 15), myrtles grew on the hills about Jerusalem. "On Olivet," says Dean Stanley, "nothing is now to be seen but the olive and the fig tree:" on some of the hills, however, near Jerusalem, Hasselquist observed the myrtle. Dr. Hooker says it is not uncommon in Samaria and Galilee. The *Myrtus communis* is the kind denoted by the Hebrew word.

MYS'IA (Acts xvi. 7, 8) was the region about the frontier of the provinces of Asia and Bithynia. The term is evidently used in an ethnological, not a political sense.

NA'AMAH (*loveliness*). 1. One of the four women whose names are preserved in the records of the world before the Flood; all except Eve being Cainites. She was daughter of Lamech by his wife Zillah, and sister, as is expressly mentioned, to Tubalcain

(Gen. iv. 22 only).—2. Mother of king Rehoboam (1 K. xiv. 21, 31; 2 Chr. xii. 13). On each occasion she is distinguished by the title "the (not 'an,' as in A. V.) Ammonite." She was therefore one of the foreign women whom Solomon took into his establishment (1 K. xi. 1).

NA'AMAH, one of the towns of Judah in the district of the lowland or Shefelah (Josh. xv. 41).

NA'AMAH (*pleasantness*). 1. "Naaman the Syrian" (Luke iv. 27). A Jewish tradition, at least as old as the time of Josephus, and which may very well be a genuine one, identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound, and thus "gave deliverance to Syria." The expression in 2 K. v. 1 is remarkable—"because that by him Jehovah had given deliverance to Syria." The most natural explanation perhaps is that Naaman, in delivering his country, had killed one who was the enemy of Jehovah not less than he was of Syria. Whatever the particular exploit referred to was, it had given Naaman a great position at the court of Ben-hadad. He was commander-in-chief of the army, and was nearest to the person of the king, whom he accompanied officially, and supported, when he went to worship in the temple of Rimmon (ver. 18). He was afflicted with a leprosy of the white kind (ver. 27),



*Myrtus communis.* (Art. 'Myrtle,')

which had hitherto defied cure. The circumstances of his visit to Elisha are related elsewhere. [ELISHA, p. 156.]—2. One of the family of Benjamin who came down to Egypt with Jacob, as read in Gen. xlv. 21. He was the son of Bela, and head of the family of the Naamites. (Num. xxvi. 40; 1 Chr. viii. 3, 4).

NAAMATHITE, the gentile name of one of Job's friends, Zophar the Naamathite (Job ii. 11, xi. 1, xx. 1, xlii. 9). There is no other trace of this name in the Bible, and the town whence it is derived, is unknown.

NA'BAL (*fool*) was a sheepmaster on the confines of Judaea and the desert, in that part of the country which bore from its great conqueror the name of CALEB (1 Sam. xxx. 14, xxv. 3). His residence was on the southern Carmel, in the pasture lands of Maon. His wealth, as might be expected from his abode, consisted chiefly of sheep and goats. It was the custom of the shepherds to drive them into the wild downs on the slopes of Carmel; and it was whilst they were on one of these pastoral excursions, that they met a band of outlaws, who showed them unexpected kindness, protecting them by day and night, and never themselves committing any depredations (1 Sam. xxv. 7, 15, 16). Once a year there was a grand banquet, on Carmel, "like the feast of a king" (xxv. 2, 4, 36). It was on one of these occasions that Nabal came across the path of the man to whom he owes his place in history. Ten youths from the chief of the freebooters approached him with a triple salutation—enumerated the services of their master, and ended by claiming, with a mixture of courtesy and defiance, characteristic of the East, "whatsoever cometh into thy hand for thy servants and for *thy son* David." The great sheepmaster was not disposed to recognise this unexpected parental relation. On hearing the demand of the ten petitioners, he broke out into fury, "Who is David? and who is the son of Jesse?"—"What runaway slaves are these to interfere with my own domestic arrangements?" (xxv. 10, 11). The moment that the messengers were gone, the shepherds that stood by perceived the danger that their master and themselves would incur. To Nabal himself they durst not speak (xxv. 17). To his wife, as to the good angel of the household, one of the shepherds told the state of affairs. She, with the offerings usual on such occasions, loaded the asses of Nabal's large establishment—herself mounted one of them, and, with her attendants running before her, rode down the hill towards David's encampment. David had already made the fatal vow of 'extermi-

nation (xxv. 22). At this moment, as it would seem, Abigail appeared, threw herself on her face before him, and poured forth her petition in language which both in form and expression almost assumes the tone of poetry. She returns with the news of David's recantation of his vow. Nabal is then in at the height of his orgies, and his wife dared not communicate to him either his danger or his escape (xxv. 36). At break of day she told him both. The stupid reveller was suddenly roused to a sense of that which impended over him. "His heart died within him, and he became as a stone." It was as if a stroke of apoplexy or paralysis had fallen upon him. Ten days he lingered, "and the Lord smote Nabal, and he died" (xxv. 37, 38).

NA'BOTH, victim of Ahab and Jezebel, was the owner of a small vineyard at Jezreel, close to the royal palace of Ahab (1 K. xxi. 1, 2). It thus became an object of desire to the king who offered an equivalent in money, or another vineyard, in exchange for this. Naboth, in the independent spirit of a Jewish landholder, refused. "Jehovah forbid it to me that I should give the inheritance of my fathers unto thee." Ahab was cowed by this reply; but the proud spirit of Jezebel was roused. She took the matter into her own hands. A solemn fast was proclaimed as on the announcement of some great calamity. Naboth was "set on high" in the public place of Samaria: two men of worthless character accused him of having "cursed God and the king." He and his children (2 K. ix. 26) were dragged out of the city and despatched the same night. The place of execution there, was by the large tank or reservoir, which still remains on the slope of the hill of Samaria, immediately outside the walls. The usual punishment for blasphemy was enforced. Naboth and his sons were stoned; and the blood from their wounds ran down into the waters of the tank below.

NABUCHODONOSOR. [NEBUCHADNEZZAR].

NA'CHON'S THRESHING-FLOOR, the place at which the ark had arrived in its progress from Kirjath-jearim to Jerusalem, when Uzzah lost his life in his too hasty zeal for its safety (2 Sam. vi. 6).

NA'CHOR. [NANOR].

NA'DAB (*liberal*). 1. The eldest son of Aaron and Elisheba, (Ex. vi. 23; Num. iii. 2). He, his father and brother, and seventy old men of Israel were led out from the midst of the assembled people (Ex. xxiv. 1), and were commanded to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord. Subsequently (Lev. x. 1) Nadab and

his brother were struck dead before the sanctuary by fire from the Lord. Their offence was kindling the incense in their censers with "strange" fire, *i.e.*, not taken from that which burned perpetually (Lev. vi. 13) on the altar.—2. King Jeroboam's son, who succeeded to the throne of Israel B.C. 954, and reigned two years (1 K. xv. 25-31). At the siege of Gibbethon a conspiracy broke out in the midst of the army, and the king was slain by Baasha, a man of Issachar.

NAG'GE, one of the ancestors of Christ (Luke iii. 25). It represents the Heb. *Nogah* (1 Chr. iii. 7). Nagge must have lived about the time of Onias I., and the commencement of the Macedonian dynasty.

NAH'ALAL, one of the cities of Zebulun, given with its "suburbs" to the Merarite Levites (Josh. xxi. 35). It is the same which in Josh. xix. 15 is inaccurately given in the A. V. as NAHALLAL, the Hebrew being in both cases identical. Elsewhere it is called NAHALOL (Judg. i. 30). The Jerusalem Talmud asserts that Nahalal was in post-biblical times called Mahlul; and this is identified with the modern *Malul*, a village in the plain of Esdraelon.

NAHA'LIEL (*torrents of God*), one of the halting-places of Israel in the latter part of their progress to Canaan (Num. xxi. 19). It lay "beyond," that is, north of the Arnon (ver. 13), and between Mattanah and Bamoth, the next after Bamoth being Pishgah. Its name seems to imply that it was a stream or wady, and it is not impossibly preserved in that of the *Wady Encheyle*, which runs into the *Mojeb*, the ancient Arnon, a short distance to the east of the place at which the road between Rabba and Aroer crosses the ravine of the latter river.

NAH'ALOL. [NAHALAL.]

NA'HASH (*serpent*). 1. King of the Ammonites, who dictated to the inhabitants of Jabesh-Gilead that cruel alternative of the loss of their right eyes or slavery, which roused the swift wrath of Saul, and caused the destruction of the Ammonite force (1 Sam. xi. 1, 2-11). "Nahash" would seem to have been the title of the king of the Ammonites rather than the name of an individual. Nahash the father of Hanun had rendered David some special and valuable service, which David was anxious for an opportunity of requiting (2 Sam. x. 2).—2. A person mentioned once only (2 Sam. xvii. 25) in stating the parentage of Amasa, the commander-in-chief of Absalom's army. Amasa is there said to have been the son of a certain Ithra, by Abigail, "daughter of Nahash, and sister to Zeruiah." By the genealogy of 1 Chr. ii. 16 it appears that

Zeruiah and Abigail were sisters of David and the other children of Jesse. The question then arises, How could Abigail have been at the same time daughter of Nahash and sister to the children of Jesse? To this two answers may be given:—1. The universal tradition of the Rabbis that Nahash and Jesse were identical. 2. That Nahash was the king of the Ammonites, and that the same woman had first been his wife or concubine—in which capacity she had given birth to Abigail and Zeruiah—and afterwards wife to Jesse, and the mother of his children.

NA'IIATH, one of the "dukes" or phylarchs in the land of Edom, eldest son of Reuel the son of Esau (Gen. xxxvi. 13, 17; 1 Chr. i. 37).

NA'HOR, the name of two persons in the family of Abraham.—1. His grandfather: the son of Serug and father of Terah (Gen. xi. 22-25).—2. Grandson of the preceding, son of Terah and brother of Abraham and Haran (Gen. xi. 26, 27). The order of the ages of the family of Terah is not improbably inverted in the narrative; in which case Nahor, instead of being younger than Abraham, was really older. He married Milcah, the daughter of his brother Haran; and when Abraham and Lot migrated to Canaan, Nahor remained behind in the land of his birth, on the eastern side of the Euphrates. Like Jacob, and also like Ishmael, Nahor was the father of twelve sons, and further, as in the case of Jacob, eight of them were the children of his wife, and four of a concubine (Gen. xxii. 21-24). Special care is taken in speaking of the legitimate branch to specify its descent from Milcah—"the son of Milcah, which she bare unto Nahor." It was to this pure and unsullied race that Abraham and Rebekah in turn had recourse for wives for their sons. But with Jacob's flight from Haran the intercourse ceased.

NAH'SHON, or NAASH'ON, son of Aminadab, and prince of the children of Judah (as he is styled in the genealogy of Judah, 1 Chr. ii. 10) at the time of the first numbering in the wilderness (Exod. vi. 23; Num. i. 7, &c.). His sister, Elisheba, was wife to Aaron, and his son, Salmon, was husband to Rahab after the taking of Jericho. He died in the wilderness according to Num. xxvi. 64, 65.

NA'HUM (*consolation*). Nahum "the Elkoshite," the seventh in order of the minor prophets. His personal history is quite unknown. The site of Elkosh, his native place, is disputed, some placing it in Galilee, others in Assyria. Those who maintain the latter view assume that the prophet's parents were carried into captivity by Tiglath-pileser, and

that the prophet was born at the village of Alkush, on the east bank of the Tigris, two miles north of Mosul. But there is nothing in the prophecy of Nahum to indicate that it was written in the immediate neighbourhood of Nineveh, and in full view of the scenes which are depicted, nor is the language that of an exile in an enemy's country. No allusion is made to the captivity; while, on the other hand, the imagery is such as would be natural to an inhabitant of Palestine (i. 4), to whom the rich pastures of Bashan, the vineyards of Carmel, and the blossom of Lebanon, were emblems of all that was luxuriant and fertile. The language employed in i. 15, ii. 2, is appropriate to one who wrote for his countrymen in their native land. In fact the sole origin of the theory that Nahum flourished in Assyria is the name of the village Alkush, which contains his supposed tomb, and from its similarity to Elkosh was apparently selected by mediæval tradition as a shrine for pilgrims. The date of Nahum's prophecy can be determined with a little precision as his birth-place. It is, however, certain that the prophecy was written before the final downfall of Nineveh, and its capture by the Medes and Chaldeans (cir. B.C. 625). The allusions to the Assyrian power imply that it was still unbroken (i. 12, ii. 13, 14, iii. 15-17). It is most probable that Nahum flourished in the latter half of the reign of Hezekiah, and wrote his prophecy either in Jerusalem or its neighbourhood. The subject of the prophecy is, in accordance with the superscription, "the burden of Nineveh," the destruction of which he predicts.

NA'IN, a village of Galilee, the gate of which is made illustrious by the raising of the widow's son (Luke vii. 12). The modern *Nein* is situated on the north-western edge of the "Little Hermon," or *Jebel-ed-Dühy*, where the ground falls into the plain of Esdraelon. The entrance to the place, where our Saviour met the funeral, must probably always have been up the steep ascent from the plain; and here, on the west side of the village, the rock is full of sepulchral caves.

NA'IOTII, or more fully, "Naioth in Ramah;" a place in which Samuel and David took refuge together, after the latter had made his escape from the jealous fury of Saul (1 Sam. xix. 18, 19, 22, 23, xx. 1). It is evident from ver. 18, that Naioth was not actually in Ramah, Samuel's habitual residence. In its corrected form the name signifies "habitations," and probably means the huts or dwellings of a school or college of prophets over which Samuel presided, as Elisha did over those at Gilgal and Jericho.

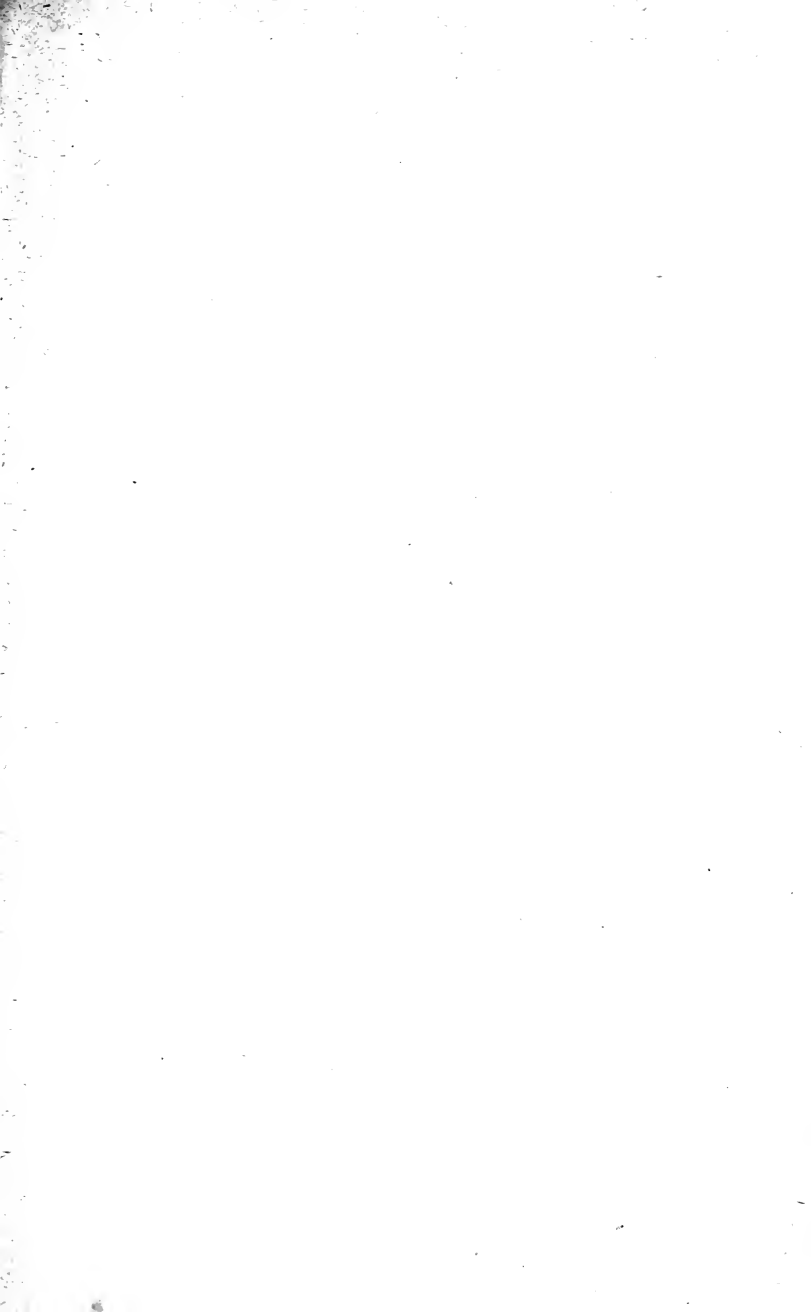
NANE'A. The last act of Antiochus Epiphanes was his attempt to plunder the temple of Nanea at Elymais, which had been enriched by the gifts and trophies of Alexander the Great (1 Macc. vi. 1-4; 2 Macc. i. 13-16). The Persian goddess Nanea is apparently the Moon-goddess.

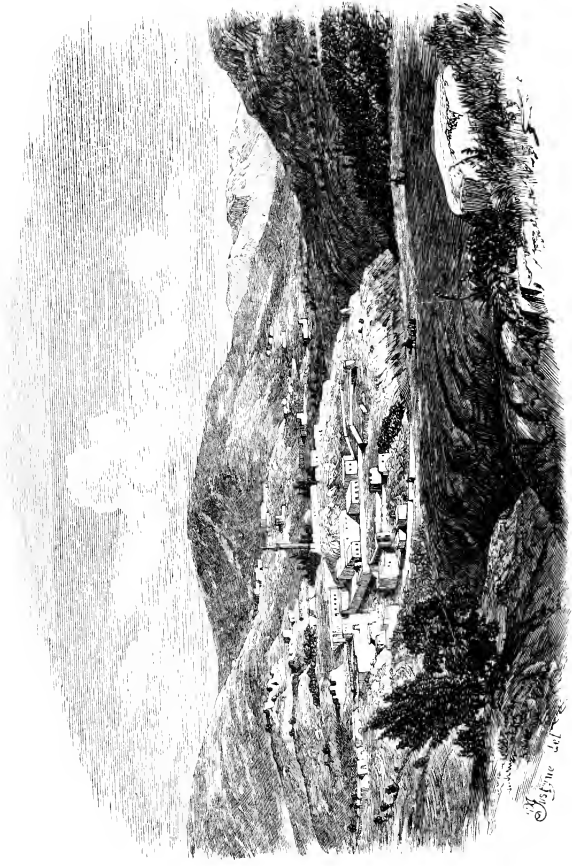
NA'OMI, the wife of Elimelech, and mother-in-law of Ruth (Ruth i. 2, &c., ii. 1, &c., iii. 1, iv. 3, &c.). The name is derived from a root signifying sweetness or pleasantness; whence we read:—"Call me not Naomi (pleasant), call me Mara (bitter) . . . why call ye me Naomi when, Jehovah had testified against me?"

NA'PHISH, the last but one of the sons of Ishmael (Gen. xxv. 15; 1 Chr. i. 31). The tribe descended from Nodab was subdued by the Reubenites, the Gadites, and the half of the tribe of Manasseh, when "they made war with the Hagarites, with Jetur, and *Nephish*, and Nodab" (1 Chr. v. 19).

NAPHTALI (*wrestling*). The fifth son of Jacob; the second child borne to him by Bilhah, Rachel's slave. His birth and the bestowal of his name are recorded in Gen. xxx. 8:—"and Rachel said 'wrestlings (or contortions—*naphṭûle*) of God have I wrestled (*niphṭalti*) with my sister and have prevailed.' And she called his name Naphtali." At the migration to Egypt four sons are attributed to Naphtali (Gen. xlv. 24; Ex. i. 4; 1 Chr. vii. 13). When the census was taken at Mount Sinai the tribe numbered no less than 53,400 fighting men (Num. i. 43, ii. 30). But when the borders of the Promised Land were reached, its numbers were reduced to 45,400 (Num. xxvi. 48-50). During the march through the wilderness Naphtali occupied a position on the north of the Sacred Tent with Dan and Asher (Num. ii. 25-31). In the apportionment of the land, the lot of Naphtali was enclosed on three sides by those of other tribes. On the west lay Asher; on the south Zebulun, and on the east the trans-jordanic Manasseh. The north terminated with the ravine of the *Litány* or Leontes, and opened into the splendid valley which separates the two ranges of Lebanon. The south boundary was probably very much the same as that which at a later time separated Upper from Lower Galilee. In the reign of Pekah king of Israel (cir. B.C. 730), Tiglath-Pileser overran the whole of the north of Israel, swept off the population, and bore them away to Assyria. But though the history of the tribe of Naphtali ends here, yet under the title of GALILEE the district which they had formerly occupied was destined to become in every way far more important than it had ever before been.







NAZARETH.

*To face p. 371.*

**NAPH'TALI, MOUNT.** The mountainous district which formed the main part of the inheritance of Naphtali (Josh. xx. 7), answering to "Mount Ephraim" in the centre and "Mount Judah" in the south of Palestine.

**NAPH'TUHIM**, a Mizraite nation or tribe, mentioned only in the account of the descendants of Noah (Gen. x. 13; 1 Chr. i. 11). If we may judge from their position in the list of the Mizraitcs, the Naphtuhim were probably settled at first, either in Egypt or immediately to the west of it.

**NARCIS'SUS**, a dweller at Rome (Rom. xvi. 11), some members of whose household were known as Christians to St. Paul. Some have assumed the identity of this Narcissus with the secretary of the Emperor Claudius; but this is quite uncertain.

**NARD.** [SPIKENARD.]

**NATHAN** (*a giver*). 1. An eminent Hebrew prophet in the reigns of David and Solomon. He first appears in the consultation with David about the building of the Temple (2 Sam. vii. 2, 3, 17). He next comes forward as the reprover of David for the sin with Bathsheba; and his famous apoloque on the rich man and the ewe lamb, which is the only direct example of his prophetic power, shows it to have been of a very high order (2 Sam. xii. 1-12). On the birth of Solomon he was either specially charged with giving him his name, JEDIDIAH, or else with his education (2 Sam. xii. 25). At any rate, in the last years of David, it is Nathan who, by taking the side of Solomon, turned the scale in his favour. He advised Bathsheba; he himself ventured to enter the royal presence with a remonstrance against the king's apathy; and at David's request he assisted in the inauguration of Solomon (1 K. i. 8, 10, 11, 22, 23, 24, 32, 34, 38, 45). This is the last time that we hear directly of his intervention in the history. He left two works behind him—a Life of David (1 Chr. xxix. 29), and a Life of Solomon (2 Chr. ix. 29). The last of these may have been incomplete, as we cannot be sure that he outlived Solomon. But the biography of David by Nathan is, of all the losses which antiquity, sacred or profane, has sustained, the most deplorable. His grave is shown at *Hathul*, near Hebron.—2. A son of David; one of the four who were born to him by Bathsheba (1 Chr. iii. 5; comp. xiv. 4, and 2 Sam. v. 14). Nathan appears to have taken no part in the events of his father's or his brother's reigns. He is interesting to us from his appearing as one of the forefathers of Joseph in the genealogy of St. Luke (iii. 31).—3. Son, or brother, of one of the mem-

bers of David's guard (2 Sam. xxiii. 36; 1 Chr. xi. 38).

**NATHAN'AEL**, a disciple of Jesus Christ concerning whom, under that name at least, we learn from Scripture little more than his birthplace, Cana of Galilee (John xxi. 2), and his simple truthful character (John i. 47). The name does not occur in the first three Gospels. But it is commonly believed that Nathanael and Bartholomew are the same person. The evidence for that belief is as follows: St. John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. St. Matt. x. 3; St. Mark iii. 18; and St. Luke vi. 14, all speak of Bartholomew, but never of Nathanael. It may be, that Nathanael was the proper name, and Bartholomew (son of Tholmai) the surname of the same disciple, just as Simon was called Bar-Jona, and Jesus, Barnabas. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon; and Bartholomew is named by each of the first three Evangelists immediately after Philip, while by St. Luke he is coupled with Philip precisely in the same way as Simon with his brother Andrew, and James with his brother John.

**NAZ'ARENE**, an inhabitant of Nazareth. This appellation is applied to Jesus in many passages in the N. T. Its application to Jesus, in consequence of the providential arrangements by which His parents were led to take up their abode in Nazareth, was the filling out of the predictions in which the promised Messiah is described as a *Nétser*, i.e. a shoot, sprout, of Jesse, a humble and despised descendant of the decayed royal family. Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the predicted Messiah, a name indicative both of his royal descent and his humble condition. Once (Acts xxiv. 5) the term *Nazarenes* is applied to the followers of Jesus by way of contempt. The name still exists in Arabic as the ordinary designation of Christians.

**NAZ'ARETH**, the ordinary residence of our Saviour, is not mentioned in the O T., but occurs first in Matt. ii. 23. It derives its celebrity from its connexion with the history of Christ, and in that respect has a hold on the imagination and feelings of men which it shares only with Jerusalem and Bethlehem. It is situated among the hills which constitute the south ridges of Lebanon, just before they sink down into the Plain of Esdraelon. Of the identification of the ancient site there can be no doubt. The name of the present village is *en-Názirah*, the same, therefore, as of old; it is formed on a hill or mountain

(Luke iv. 29); it is within the limits of the province of Galilee (Mark i. 9); it is near Cana, according to the implication in John ii. 1, 2, 11; a precipice exists in the neighbourhood (Luke iv. 29); and, finally, a series of testimonies reach back to Eusebius, the father of Church history, which represent the place as having occupied an invariable position. The modern Nazareth belongs to the better class of eastern villages. It has a population of 3000 or 4000; a few are Mohammedans, the rest Latin and Greek Christians. The origin of the disrepute in which Nazareth stood (John i. 47) is not certainly known. All the inhabitants of Galilee were looked upon with contempt by the people of Judaea because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen. But Nazareth laboured under a special opprobrium, for it was a Galilean and not a southern Jew who asked the reproachful question whether "any good thing" could come from that source.—Among the "holy places" which the legends have sought to connect with events in the life of Christ, two localities are of special interest. One of these is the "Fountain of the Virgin," situated at the north-eastern extremity of the town, where, according to one tradition, the mother of Jesus received the angel's salutation (Luke i. 28). The other place is that of the attempted Precipitation. Above the town are several rocky ledges over which a person could not be thrown without almost certain destruction. But there is one very remarkable precipice, almost perpendicular, and forty or fifty feet high, near the Maronite church, which may well be supposed to be the identical one over which His infuriated townsmen attempted to hurl Jesus.

NAZ'ARITE, more properly NAZ'IRITE (*one separated*), one of either sex who was bound by a vow of a peculiar kind to be set apart from others for the service of God. The obligation was either for life or for a defined time. There is no notice in the Pentateuch of Nazarites for life; but the regulations for the vow of a Nazarite of days are given Num. vi. 1-21. The Nazarite, during the term of his consecration, was bound to abstain from wine, grapes, with every production of the vine, and from every kind of intoxicating drink. He was forbidden to cut the hair of his head, or to approach any dead body, even that of his nearest relation. When the period of his vow was fulfilled, he was brought to the door of the tabernacle and was required to offer a he lamb for a burnt-offering, a ewe-lamb for a sin-offering, and a ram for a peace-offering, with the usual ac-

companiments of peace-offerings (Lev. vii. 12, 13) and of the offering made at the consecration of priests (Ex. xxix. 2), "a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil" (Num. vi. 15). He brought also a meat-offering and a drink-offering, which appear to have been presented by themselves as a distinct act of service (ver. 17). He was to cut off the hair of "the head of his separation" (that is, the hair which had grown during the period of his consecration) at the door of the tabernacle, and to put it into the fire under the sacrifice on the altar. The priest then placed upon his hands the sodden left shoulder of the ram, with one of the unleavened cakes and one of the wafers, and then took them again and waved them for a wave-offering. Of the Nazarites for life three are mentioned in the Scriptures; Samson, Samuel, and St. John the Baptist. The only one of these actually called a Nazarite is Samson. We do not know whether the vow for life was ever voluntarily taken by the individual. In all the cases mentioned in the sacred history, it was made by the parents before the birth of the Nazarite himself.—Of the two vows recorded of St. Paul, that in Acts xviii. 18 certainly cannot be regarded as a regular Nazarite vow. All that we are told of it is that, on his way from Corinth to Jerusalem, he "shaved his head in Cenchreae, for he had a vow." It is most likely that it was a sort of vow, modified from the proper Nazarite vow, which had come into use at this time amongst the religious Jews who had been visited by sickness, or any other calamity. The other reference to a vow taken by St. Paul is in Acts xxi. 24, where we find the brethren at Jerusalem exhorting him to take part with four Christians who had a vow on them, to sanctify (not *purify*, as in A. V.) himself with them, and to be at charges with them, that they might shave their heads. It cannot be doubted that this was a strictly legal Nazarite vow.—The meaning of the Nazarite vow has been regarded in different lights. It may be regarded as an act of self-sacrifice. That it was essentially a sacrifice of the person to the Lord is obviously in accordance with the terms of the Law (Num. vi. 2). As the Nazarite was a witness for the strictness of the Law, as distinguished from the freedom of the Gospel, his sacrifice of himself was a submission to the letter of the rule. Its outward manifestations were restraints and eccentricities. The man was separated from his brethren that he might be peculiarly devoted to the Lord. This was consistent with the purpose of

divine wisdom for the time for which it was ordained.

NEAPOLIS, is the place in northern Greece where Paul and his associates first landed in Europe (Acts xvi. 11); where, no doubt, he landed also on his second visit to Macedonia (Acts xx. 1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (Acts xx. 6). Philippi being an inland town, Neapolis was evidently the port, and is represented by the present *Kavalla*.

NEBAI'OTH, NEBAJ'OTH, the "first-born of Ishmael" (Gen. xxv. 13; 1 Chr. i. 29), and father of a pastoral tribe named after him, the "rams of Nebaioth" being mentioned by the prophet Isaiah (lx. 7) with the flocks of Kedar. From the days of Jerome this people had been identified with the Nabathaeans, of whom Petra was the capital.

NE'BAT, the father of Jeroboam (1 K. xi. 26, xii. 2, 15, &c.), is described as an Ephraimite, or Ephraimite, of Zereda.

NE'BO, MOUNT, the mountain from which Moses took his first and last view of the Promised Land (Deut. xxxii. 49, xxxiv. 1). It is described as in the land of Moab; facing Jericho; the head or summit of a mountain called the Pisgah; but notwithstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo.

NE'BO. 1. A town of Reuben on the eastern side of Jordan (Num. xxxii. 3, 38). In the remarkable prophecy adopted by Isaiah (xv. 2) and Jeremiah (xlviii. 1, 22) concerning Moab, Nebo is mentioned in the same connexion as before, but in the hands of Moab. Eusebius and Jerome identify it with Nobah or Kenath, and place it 8 miles south of Heshbon, where the ruins of *el-Habis* appear to stand at present.—2. The children of Nebo returned from Babylon with Zerubbabel (Ezr. ii. 29, x. 43; Neh. vii. 33). The name occurs between Bethel and Ai, and Lydda, which implies that it was situated in the territory of Benjamin to the N.W. of Jerusalem. This is possibly the modern *Beit-Nubah*, about 12 miles N.W. by W. of Jerusalem, 8 from Lydda.—3. Nebo, which occurs both in Isaiah (xlvi. 1) and Jeremiah (xlviii. 1) as the name of a Chaldaean god, is a well known deity of the Babylonians and Assyrians. He was the god who presided over learning and letters. His general character corresponds to that of the Egyptian Thoth, the Greek Hermes and the Latin Mercury. Astronomically he is identified with the planet nearest the sun. In Babylonia Nebo held a prominent place from an early time. The ancient town of Borsippa

was especially under his protection, and the great temple there (the modern *Birs-Nimrud*) was dedicated to him from a very remote age. He was the tutelar god of the most important Babylonian kings, in whose names the word *Nabu*, or Nebo, appears as an element.

NEBUCHADNEZ'ZAR, or NEBUCHAD-REZ'ZAR, the greatest and most powerful of the Babylonian kings. His name is explained to mean "Nebo is the protector against misfortune." He was the son and successor of Nabopolassar, the founder of the Babylonian Empire. In the lifetime of his father, Nebuchadnezzar led an army against Pharaoh-Necho, king of Egypt, defeated him at Carchemish (B.C. 605) in a great battle (Jer. xlii. 2-12), recovered Coele-syria, Phoenicia, and Palestine, took Jerusalem (Dan. i. 1, 2), pressed forward to Egypt, and was engaged in that country or upon its borders when intelligence arrived which recalled him hastily to Babylon. Nabopolassar, after reigning 21 years, had died, and the throne was vacant. In some alarm about the succession he hurried back to the capital, accompanied only by his light troops; and crossing the desert, probably by way of Tadmor or Palmyra, reached Babylon before any disturbance had arisen, and entered peaceably on his kingdom (B.C. 604). Within three years of Nebuchadnezzar's first expedition into Syria and Palestine, disaffection again showed itself in those countries. Jehoiakim, who, although threatened at first with captivity (2 Chr. xxxvi. 6) had been finally maintained on the throne as a Babylonian vassal, after three years of service "turned and rebelled" against his suzerain, probably trusting to be supported by Egypt (2 K. xxiv. 1). Not long afterwards Phoenicia seems to have broken into revolt; and the Chaldaean monarch, who had previously endeavoured to subdue the disaffected by his generals (ib. ver. 2), once more took the field in person, and marched first of all against Tyre. Having invested that city, and left a portion of his army there to continue the siege, he proceeded against Jerusalem, which submitted without a struggle. According to Josephus, who is here our chief authority, Nebuchadnezzar punished Jehoiakim with death (comp. Jer. xxii. 18, 19, and xxxvi. 30), but placed his son Jehoiachin upon the throne. Jehoiachin reigned only three months; for, on his showing symptoms of disaffection, Nebuchadnezzar came up against Jerusalem for the third time, deposed the young prince (whom he carried to Babylon, together with a large portion of the population of the city, and the chief of the Temple

treasures), and made his uncle, Zedekiah, king in his room. Tyre still held out; and it was not till the thirteenth year from the time of its first investment that the city of merchants fell (B.C. 585). Ere this happened, Jerusalem had been totally destroyed. This consummation was owing to the folly of Zedekiah, who, despite the warnings of Jeremiah, made a treaty with Apries (Hophra), king of Egypt (Ez. xvii. 15), and on the strength of this alliance renounced his allegiance to the king of Babylon. Nebuchadnezzar commenced the final siege of Jerusalem in the ninth year of Zedekiah,—his own seventeenth year (B.C. 588), and took it two years later (B.C. 586). One effort to carry out the treaty seems to have been made by Apries. An Egyptian army crossed the frontier, and began its march towards Jerusalem; upon which Nebuchadnezzar raised the siege, and set off to meet the new foe. According to Josephus a battle was fought, in which Apries was completely defeated: but the Scriptural account seems rather to imply that the Egyptians retired on the advance of Nebuchadnezzar, and recrossed the frontier without risking an engagement (Jer. xxxvii. 5-8). After an eighteen months' siege Jerusalem fell. Zedekiah escaped from the city, but was captured near Jericho (ib. xxxix. 5) and brought to Nebuchadnezzar at Riblah in the territory of Hamath, where his eyes were put out by the king's order, while his sons and his chief nobles were slain. Nebuchadnezzar then returned to Babylon with Zedekiah, whom he imprisoned for the remainder of his life; leaving Nebuzar-adan, the captain of his guard, to complete the destruction of the city and the pacification of Judaea. Gedaliah, a Jew, was appointed governor, but he was shortly murdered, and the rest of the Jews either fled to Egypt, or were carried by Nebuzar-adan to Babylon. The military successes of Nebuchadnezzar cannot be traced minutely beyond this point. It may be gathered from the prophetic Scriptures and from Josephus, that the conquest of Jerusalem was rapidly followed by the fall of Tyre and the complete submission of Phoenicia (Ez. xxvi.-xxviii.); after which the Babylonians carried their arms into Egypt, and inflicted severe injuries on that fertile country (Jer. xlvi. 13-26; Ez. xxix. 2-20).—We are told that the first care of Nebuchadnezzar, on obtaining quiet possession of his kingdom after the first Syrian expedition, was to rebuild the temple of Bel (*Bel-Merodach*) at Babylon out of the spoils of the Syrian war. He next proceeded to strengthen and beautify the city, which he

renovated throughout, and surrounded with several lines of fortification, himself adding one entirely new quarter. Having finished the walls and adorned the gates magnificently, he constructed a new palace. In the grounds of this palace he formed the celebrated "hanging garden." But he did not confine his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teredon, and a multitude of other places, he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing everything of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs. The wealth, greatness, and general prosperity of Nebuchadnezzar are strikingly placed before us in the book of Daniel. Towards the close of his reign the glory of Nebuchadnezzar suffered a temporary eclipse. As a punishment for his pride and vanity, that strange form of madness was sent upon him which the Greeks called *Lycanthropy*, wherein the sufferer imagines himself a beast, and quitting the haunts of men, insists on leading the life of a beast (Dan. iv. 33). After an interval of four or perhaps seven years (Dan. iv. 16), Nebuchadnezzar's malady left him. We are told that "his reason returned, and for the glory of his kingdom his honour and brightness returned;" and he "was established in his kingdom, and excellent majesty was added to him" (Dan. iv. 36). He died in the year B.C. 561, at an advanced age (83 or 84), having reigned 43 years. A son, *EVIL-MERODACH*, succeeded him.

**NEBUSHAS'BAN**, one of the officers of Nebuchadnezzar at the time of the capture of Jerusalem. He was Rab-saris, *i. e.* chief of the eunuchs (Jer. xxxix. 13). Nebushasban's office and title were the same as those of Ashpenaz (Dan. i. 3), whom he probably succeeded.

**NEBUZAR'ADAN**, the Rab-tabbachim, *i. e.* chief of the slaughterers (A. V. "captain of the guard") a high officer in the court of Nebuchadnezzar. On the capture of Jerusalem he was left by Nebuchadnezzar in charge of the city (comp. Jer. xxxix. 11). He seems to have quitted Judaea when he took down the chief people of Jerusalem to his master at Riblah (2 K. xxv. 18-20). In four years he again appeared (Jer. lii. 30). Nebuchadnezzar in his twenty-third year made a descent on the regions east of Jordan, including the Ammonites and Moabites, who escaped when Jerusalem was destroyed. Thence he proceeded to Egypt, and, either on

the way thither or on the return, Nebuzardan again passed through the country and carried off more captives (Jer. lii. 30).

NEG'INAH, properly *Neginath*, occurs in the title of Ps. lxi., "to the chief musician upon Neginath." The LXX. and Vulg. evidently read "Neginoth" in the plural, which occurs in the titles of Ps. iv. vi. liv. lv. lxxvii. lxxvi., and the margin of Hab. iii. 19, and is perhaps the true reading. Whether the word be singular or plural, it is the general term by which all stringed instruments are described. "The chief musician on *Neginoth*" was therefore the conductor of that portion of the Temple-choir who played upon the stringed instruments, and who are mentioned in Ps. lxxviii. 25.

NEG'INOTH. [NEGINAH.]

NEHEMI'AH, son of Hachaliah, and apparently of the tribe of Judah. All that we know certainly concerning him is contained in the book which bears his name. We first find him at Shushan, the winter residence of the kings of Persia, in high office as the cup-bearer of king Artaxerxes Longimanus. In the 20th year of the king's reign *i. e.* B.C. 445, certain Jews arrived from Judaea, and gave Nehemiah a deplorable account of the state of Jerusalem. He immediately conceived the idea of going to Jerusalem to endeavour to better their state, and obtained the king's consent to his mission. Having received his appointment as governor of Judaea, he started upon his journey: being under promise to return to Persia within a given time. Nehemiah's great work was rebuilding, for the first time since their destruction by Nebuzardan, the walls of Jerusalem, and restoring that city to its former state and dignity, as a fortified town. In a wonderfully short time the walls seemed to emerge from the heaps of burnt rubbish, and to encircle the city as in the days of old. It soon became apparent how wisely Nehemiah had acted in hastening on the work. On his very first arrival, as governor, Sanballat and Tobiah had given unequivocal proof of their mortification at his appointment. But when the restoration was seen to be rapidly progressing, their indignation knew no bounds. They made a great conspiracy to fall upon the builders with an armed force and put a stop to the undertaking. The project was defeated by the vigilance and prudence of Nehemiah. Various stratagems were then resorted to to get Nehemiah away from Jerusalem, and if possible to take his life. But that which most nearly succeeded was the attempt to bring him into suspicion with the king of Persia, as if he intended to set himself up as an in-

dependent king, as soon as the walls were completed. The artful letter of Sanballat so far wrought upon Artaxerxes, that he issued a decree stopping the work till further orders. It is probable that at the same time he recalled Nehemiah, or perhaps his leave of absence had previously expired. But after a delay, perhaps of several years, he was permitted to return to Jerusalem, and to crown his work by repairing the Temple, and dedicating the walls. Nehemiah does not indeed mention this adverse decree; nor should we have suspected his absence at all from Jerusalem, but for the incidental allusion in ch. ii. 6, xiii. 6, coupled with the long interval of years between the earlier and later chapters of the book. It seems that the work stopped immediately after the events narrated in vi. 16-19, and that chapter vii. goes on to relate the measures adopted by him upon his return with fresh powers. —During his government Nehemiah firmly repressed the exactions of the nobles, and the usury of the rich, and rescued the poor Jews from spoliation and slavery. He refused to receive his lawful allowance as governor from the people, in consideration of their poverty, during the whole twelve years that he was in office, but kept at his own charge a table for 150 Jews, at which any who returned from captivity were welcome. He made most careful provision for the maintenance of the ministering priests and Levites, and for the due and constant celebration of Divine worship. Beyond the 32nd year of Artaxerxes, to which Nehemiah's own narrative leads us, we have no account of him whatever.

NEHEMI'AH, BOOK OF, like the preceding one of Ezra, is clearly and certainly not all by the same hand. [EZRA, BOOK OF.] By far the principal portion, indeed, is the work of Nehemiah; but other portions are either extracts from various chronicles and registers, or supplementary narratives and reflections, some apparently by Ezra, others, perhaps, the work of the same person who inserted the latest genealogical extracts from the public chronicles. —The main history contained in the book of Nehemiah covers about 12 years, viz., from the 20th to the 32nd year of Artaxerxes Longimanus, *i. e.* from B.C. 445 to 433. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and, incidentally, of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubabel on the one hand, and as to the con-

tinuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian empire on the other. The view given of the rise of two factions among the Jews—the one the strict religious party; the other, the gentilizing party, sets before us the germ of much that we meet with in a more developed state in later Jewish history. Again, in this history as well as in the book of Ezra, we see the bitter enmity between the Jews and Samaritans acquiring strength and definitive form on both religious and political grounds. The book also throws much light upon the domestic institutions of the Jews. Some of its details give us incidentally information of great historical importance.

NE'HILOTH. The title of Ps. v. in the A. V. is rendered "to the chief musician upon Nehiloth." It is most likely that Nehiloth is the general term for perforated wind-instruments of all kinds, as Neginoth denotes all manner of stringed instruments.

NEHUSH'TAN, the name by which the brazen serpent, made by Moses in the wilderness (Num. xxi. 9), was worshipped in the time of Hezekiah (2 K. xviii. 4). It is evident that our translators by their rendering, "and he called it Nehushtan," understood that the subject of the sentence is Hezekiah, and that when he destroyed the brazen serpent he gave it the name Nehushtan, "a brazen thing," in token of his utter contempt. But it is better to understand the Hebrew as referring to the name by which the serpent was generally known, the subject of the verb being indefinite—"and one called it 'Nehushtan.'"

NE'REUS, a Christian at Rome, saluted by St. Paul, Rom. xvi. 15. According to tradition he was beheaded at Terracina, probably in the reign of Nerva.

NER'GAL, one of the chief Assyrian and Babylonian deities, seems to have corresponded closely to the classical Mars (2 K. xvii. 30).

NER'GAL-SHARE'ZER occurs only in Jer. xxxix. 3 and 13. There appear to have been two persons of the name among the "princes of the king of Babylon," who accompanied Nebuchadnezzar on his last expedition against Jerusalem. One of these is not marked by any additional title; but the other has the honourable distinction of Rabmag, and it is to him alone that any particular interest attaches. In sacred Scripture he appears among the persons, who, by command of Nebuchadnezzar, released Jeremiah from prison: profane history gives us reason to believe that he was a personage of great importance, who not long afterwards mounted

the Babylonian throne. This identification depends in part upon the exact resemblance of name, which is found on Babylonian bricks in the form of *Nergal-shar-uzur*; but mainly it rests upon the title of *Rubu-emga*, or Rab-Mag, which this king bears in his inscriptions. He is the same as the monarch called Neriglissar or Neriglissor, who murdered Evil-Merodach, the son of Nebuchadnezzar, and succeeded him upon the throne. His reign lasted from B.C. 559 to B.C. 556.

NETH'INIM. As applied specifically to a distinct body of men connected with the services of the Temple, this name first meets us in the later books of the O. T.; in 1 Chr., Ezra, and Nehemiah. The word, and the ideas embodied in it may, however, be traced to a much earlier period. As derived from the verb *nāthan* (=give, set apart, dedicate), it was applied to those who were specially appointed to the liturgical offices of the Tabernacle. We must not forget that the Levites were *given* to Aaron and his sons, *i. e.* to the priests as an order, and were accordingly the first Nethinim (Num. iii. 9, viii. 19). At first they were the only attendants, and their work must have been laborious enough. The first conquests, however, brought them their share of the captive slaves of the Midianites, and 320 were *given* to them as having charge of the Tabernacle (Num. xxxi. 47), while 32 only were assigned specially to the priests. This disposition to devolve the more laborious offices of their ritual upon slaves of another race showed itself again in the treatment of the Gibeonites. No addition to the number thus employed appears to have been made during the period of the Judges, and they continued to be known by their old name as the Gibeonites. Either the massacre at Nob had involved the Gibeonites as well as the priests (1 Sam. xxii. 19), or else they had fallen victims to some other outburst of Saul's fury, and, though there were survivors (2 Sam. xxi. 2), the number was likely to be quite inadequate for the greater stateliness of the new worship at Jerusalem. It is to this period accordingly that the origin of the class bearing this name may be traced. The Nethinim were those "whom David and the princes appointed (Heb. *gave*) for the service of the Levites" (Ezr. viii. 20). Analogy would lead us to conclude that, in this as in the former instances, these were either prisoners taken in war, or else some of the remnant of the Canaanites. From this time the Nethinim probably lived within the precincts of the Temple, doing its rougher work, and so enabling the Levites to take a higher position as the religious representatives and



instructors of the people. The example set by David was followed by his successor. Assuming, as is probable, that the later Rabbinic teaching represents the traditions of an earlier period, the Nethinim appear never to have lost the stigma of their Canaanite origin. They were all along a servile and subject caste. The only period at which they rise into anything like prominence is that of the return from the captivity. In that return the priests were conspicuous and numerous, but the Levites, for some reason unknown to us, hung back. The services of the Nethinim were consequently of more importance (Ezr. viii. 17), but in their case also, the small number of those that joined (392 under Zerubbabel, 220 under Ezra, including "Solomon's servants") indicates that many preferred remaining in the land of their exile to returning to their old service. Those that did come were consequently thought worthy of special mention.

NET'OPHAH, a town the name of which occurs only in the catalogue of those who returned with Zerubbabel from the Captivity (Ezr. ii. 22; Neh. vii. 26; 1 Esdr. v. 18). But, though not directly mentioned till so late a period, Netophah was really a much older place. Two of David's guard (1 Chr. xxvii. 13, 15), were Netophathites. The "villages of the Netophathites" were the residence of the Levites (1 Chr. ix. 16). From another notice we learn that the particular Levites who inhabited these villages were singers (Neh. xii. 28). To judge from Neh. vii. 26 the town was in the neighbourhood of, or closely connected with, Bethlehem.

NETTLE. The Hebrew word so translated in Job xxx. 7; Prov. xxiv. 31, was perhaps some species of wild mustard. The Hebrew word translated *nettle* in Is. xxxiv. 13; Hos. ix. 6; Prov. xxiv. 31, may be understood to denote some species of nettle (*Urtica*).

NEW MOON. The first day of the lunar month was observed as a holy day. In addition to the daily sacrifice there were offered two young bullocks, a ram and seven lambs of the first year as a burnt-offering, with the proper meat-offerings and drink-offerings, and a kid as a sin-offering (Num. xxviii. 11-15). As on the Sabbath, trade and handicraft work were stopped (Am. viii. 5), and the Temple was opened for public worship (Ez. xlvi. 3; Is. lxvi. 23). The trumpets were blown at the offering of the special sacrifices for the day, as on the solemn festivals (Num. x. 10; Ps. lxxxi. 3). It was an occasion for state-banquets (1 Sam. xx. 5-24). In later, if not in earlier times, fasting was intermitted at the new moons (Jud. viii. 6). The new moons are generally mentioned so

as to show that they were regarded as a peculiar class of holy days, distinguished from the solemn feasts and the Sabbaths (Ez. xlv. 17; 1 Chr. xxiii. 31; 2 Chr. ii. 4, viii. 13, xxxi. 3; Esr. iii. 5; Neh. x. 33). The seventh new moon of the religious year, being that of Tisri, commenced the civil year, and had a significance and rites of its own. It was a day of holy convocation.

NEW TESTAMENT. [BIBLE.]

NEW YEAR. [TRUMPETS, FEAST OF.]

NIB'HAZ, a deity of the Avites, introduced by them into Samaria in the time of Shalmaneser (2 K. xvii. 31). There is no certain information as to the character of the deity, or the form of the idol so named. The Rabbinists derived the name from a Hebrew root *nábach*, "to bark," and hence assigned to it the figure of a dog, or a dog-headed man.

NICA'NOR. 1. Son of Patroclus (2 Macc. viii. 9), a general who was engaged in the Jewish wars under Antiochus Epiphanes and Demetrius I. (1 Macc. iii. 38, iv., vii. 26, 49). —2. One of the first seven deacons (Acts vi. 5).

NICODE'MUS, a Pharisee, a ruler of the Jews, and teacher of Israel (John iii. 1, 10), whose secret visit to our Lord was the occasion of the discourse recorded only by St. John. A constitutional timidity is discernible in the character of the inquiring Pharisee. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously rested on a general principle (John vii. 50). And even when the power of Christ's love, manifested on the cross, had made the most timid disciple bold, Nicodemus does not come forward with his splendid gifts of affection until the example had been set by one of his own rank, and wealth, and station in society (xix. 39). In these three notices of Nicodemus a noble candour and a simple love of truth shine out in the midst of hesitation and fear of man. We can therefore easily believe the tradition that after the resurrection he became a professed disciple of Christ, and received baptism at the hands of Peter and John.

NICOLA'ITANS. [NICOLAS.]

NIC'OLAS (Acts vi. 5), a native of Antioch, and a proselyte to the Jewish faith. When the church was still confined to Jerusalem, he became a convert; and being a man of honest report, full of the Holy Ghost and of wisdom, he was chosen by the whole multitude of the disciples to be one of the first seven deacons, and he was ordained by the apostles.—A sect of Nicolaitans is mentioned in Rev. ii. 6, 15; but there is no reason except the similarity of name for identifying Nicolas with the sect which our

Lord denounces, for the traditions on the subject are of no value. It would seem from Rev. ii, 14, that the Nicolaitans held that it was lawful "to eat things sacrificed to idols, and to commit fornication," in opposition to the decree of the church rendered in Acts xv. 20, 29.

NICOPOLIS is mentioned in Tit. iii. 12, as the place where St. Paul was intending to pass the coming winter. Nothing is to be found in the Epistle itself to determine which Nicopolis is here intended. One Nicopolis was in Thrace, near the borders of Macedonia. The subscription (which, however, is of no authority) fixes on this place, calling it the Macedonian Nicopolis. But we little doubt that Jerome's view is correct, and that the Pauline Nicopolis was the celebrated city of Epirus. This city (the "City of Victory") was built by Augustus in memory of the battle of Actium. It was on a peninsula to the west of the bay of Actium.

NIGER is the additional or distinctive name given to the Simeon who was one of the teachers and prophets in the Church at Antioch (Acts xiii. 1).

NIGHT. [DAY.]

NIGHT-HAWK. The Hebrew word so translated (Lev. xi. 16; Deut. xiv. 15) probably denotes some kind of owl.

NILE, the great river of Egypt. The word Nile nowhere occurs in the A. V.; but it is spoken of under the name of Sihor [SIHOR], and "the river of Egypt" (Gen. xv. 18). On the inundation of the Nile see EGYPT. The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast; in it, or rather in some canal or pool, was the ark of Moses put, and found by Pharaoh's daughter when she went down to bathe. When the plagues were sent, the sacred river—a main support of the people—and its waters everywhere, were turned into blood.

NIM'RAH, a place mentioned by this name, in Num. xxxii. 3 only. If it is the same as BETH-NIMRAH (ver. 36) it belonged to the tribe of Gad. By Eusebius, however, it is cited as a "city of Reuben in Gilead." A wady and a town, both called *Nimreh*, have been met with in *Betheniyeh*, east of the *Lejah*, and five miles north-west of *Kunawat*.

NIM'RIM, THE WATERS OF, a stream or brook within the country of Moab, which is mentioned in the denunciations of that nation by Isaiah (xv. 6) and Jeremiah (xlviii. 34). We should perhaps look for the site of Nimrim in Moab proper, i. e. on the south-eastern shoulder of the Dead Sea.

NIM'ROD, a son of Cush and grandson of

Ham. The events of his life are recorded in Gen. x. 8, ff., from which we learn (1) that he was a Cushite; (2) that he established an empire in Shinar (the classical Babylonia), the chief towns being Babel, Erech, Accad, and Calneh; and (3) that he extended this empire northwards along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen. (In verse 11 instead of "out of that land went forth Asshur," we ought to read "out of that land he went forth to Assyria," as in the margin.) These events may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire. 1. In the first place there is abundant evidence that the race that first held sway in the lower Babylonian plain was of Cushite or Hamitic extraction. The name Cush itself was preserved in Babylonia and the adjacent countries under the forms of Cossaei, Cissia, Cuthah, and Susiana or *Chuzistan*. 2. In the second place, the earliest seat of empire was in the south part of the Babylonian plain. The large mounds which for a vast number of centuries have covered the ruins of ancient cities, have already yielded some evidences of the dates and names of their founders, and we can assign the highest antiquity to the towns represented by the mounds of *Niffer* (perhaps the early Babel, though also identified with Calneh), *Warka* (the Biblical Erech), *Mugheir* (Ur), and *Senkereh* (Ellasar), while the name of Accad is preserved in the title *Kinsi-Akkad*, by which the founder or embellisher of those towns was distinguished. The date of their foundation may be placed at about B.C. 2200.—3. In the third place, the Babylonian empire extended its sway northwards along the course of the Tigris at a period long anterior to the rise of the Assyrian empire in the 13th century B.C.

NIM'SHI. The grandfather of Jehu, who is generally called "the son of Nimshi" (1 K. xix. 16; 2 K. ix. 2, 14, 20; 2 Chr. xxii. 7).

NINEVEH, the capital of the ancient kingdom and empire of Assyria. The name appears to be compounded from that of an Assyrian deity, "Nin," corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in "Ninus," the mythic founder, according to Greek tradition, of the city. Nineveh is first mentioned in the O. T. in connexion with the primitive dispersment and migrations of the human race. Asshur, or, according to the marginal reading which is generally preferred, Nimrod, is there de-

scribed (Gen. x. 11) as extending his kingdom from the land of Shinar, or Babylonia, in the south, to Assyria in the north, and founding four cities, of which the most famous was Nineveh. Hence Assyria was subsequently known to the Jews as "the land of Nimrod" (cf. Mic. v. 6), and was believed to have been first peopled by a colony from Babylon. The kingdom of Assyria and of the Assyrians is referred to in the O. T. as connected with the Jews at a very early period; as in Num. xxiv. 22, 24, and Ps. lxxxiii. 8; but after the notice of the foundation of Nineveh in Genesis no further mention is made of the city until the time of the book of Jonah, or the 8th century B.C. In this book neither Assyria nor the Assyrians are mentioned, the king to whom the prophet was sent being termed the "king of Nineveh," and his subjects "the people of Nineveh." Assyria is first called a kingdom in the time of Menahem, about B.C. 770. Nahum (? B.C. 645) directs his prophecies against Nineveh; only once against the king of Assyria, ch. iii. 18. In 2 K. (xix. 36) and Is. xxxvii. 37 the city is first distinctly mentioned as the residence of the monarch. Sennacherib was slain there when worshipping in the temple of Nisroch his god. Zephaniah, about B.C. 630, couples the capital and the kingdom together (ii. 13); and this is the last mention of Nineveh as an *existing* city. The destruction of Nineveh occurred B.C. 606. The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Nineveh is fully confirmed by the records of profane history. The political history of Nineveh is that of Assyria, of which a sketch has already been given. [ASSYRIA].—Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to consist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. The only difficulty is to determine which ruins are to be comprised within the actual limits of the ancient city. The principal ruins are—1, the group immediately opposite Mosul, including the great mounds of *Kouyunjik* and *Nebbi Yunus*; 2, that near the junction of the Tigris and Zab, comprising the mounds of *Nimroud* and *Athur*; 3, *Khorsabad*, about 10 miles to the east of the former river; 4, *Shereef Khan*, about 5½ miles to the north of Kouyunjik; and 5, *Selamiyah*, 3 miles

to the north of Nimroud. The first traveller who carefully examined the supposed site of Nineveh was Mr. Rich, formerly political agent for the East India Company at Bagdad; but his investigations were almost entirely confined to Kouyunjik and the surrounding mounds, of which he made a survey in 1820. In 1843 M. Botta, the French consul at Mosul, fully explored the ruins. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief, the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian sculptures in the Louvre came from these ruins. M. Botta's discoveries at Khorsabad were followed by those of Mr. Layard at Nimroud and Kouyunjik, made between the years 1845 and 1850. The mound of Nimroud was found to contain the ruins of several distinct edifices, erected at different periods. In general plan and in construction they resembled the ruins at Khorsabad—consisting of a number of halls, chambers, and galleries, panelled with sculptured and inscribed alabaster slabs, and opening one into the other by doorways generally formed by pairs of colossal human-headed winged bulls or lions. The exterior architecture could not be traced.—The Assyrian edifices were so nearly alike in general plan, construction, and decoration, that one description will suffice for all. They were built upon artificial mounds or platforms, varying in height, but generally from 30 to 50 feet above the level of the surrounding country, and solidly constructed of regular layers of sun-dried bricks, as at Nimroud, or consisting merely of earth and rubbish heaped up, as at Kouyunjik. This platform was probably faced with stone masonry, remains of which were discovered at Nimroud, and broad flights of steps or inclined ways led up to its summit. Although only the general plan of the ground-floor can now be traced, it is evident that the palaces had several stories built of wood and sun-dried bricks, which, when the building was deserted and allowed to fall to decay, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of the weather. The depth of soil and rubbish above the alabaster slabs varied from a few

inches to about 20 feet. It is to this accumulation of rubbish above them that the bas-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The sculptures, with the exception of the human-headed lions and bulls, were for the most part in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, &c. &c. All refer to public or national events; the hunting-scenes evidently recording the prowess and personal valour of the king as the head of the people—"the mighty hunter before the Lord." The sculptures appear to have been painted—remains of colour having been found on most of them. Thus decorated, without and within, the Assyrian palaces must have displayed a barbaric magnificence, not however devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded. These great edifices, the depositories of the national records, appear to have been at the same time the abode of the king and the temple of the gods.—*Site of the City.*—Much diversity of opinion exists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson and those who concur in his interpretation of the cuneiform characters, each group of mounds already mentioned represents a separate and distinct city. On the other hand, it has been conjectured, with much probability, that these groups of mounds are not ruins of separate cities, but of fortified royal residences, each combining palaces, temples, propylæa, gardens, and parks, and having its peculiar name; and that they all formed part of one great city built and added to at different periods, and consisting of distinct quarters scattered over a very large area, and frequently very distant one from the other. Nineveh might thus be compared with Damascus, Ispahan, or perhaps more appropriately with Delhi. It is thus alone that the ancient descriptions of Nineveh, if any value whatever is to be attached to them, can be reconciled with existing remains. As at Babylon, no great consecutive wall of inclosure comprising all the ruins has been discovered at Nineveh and no such wall

ever existed.—*Prophecies relating to Nineveh and Illustrations of the O. T.*—These are exclusively contained in the books of Nahum and Zephaniah; for although Isaiah foretells the downfall of the Assyrian empire (ch. x. and xiv.), he makes no mention of its capital. Nahum threatens the entire destruction of the city, so that it shall not rise again from its ruins: "With an overrunning flood he will make an utter end of the place thereof." "He will make an utter end: affliction shall not rise up the second time" (i. 8, 9). "Thy people is scattered upon the mountains, and no one gathereth them. There is no healing of thy bruise" (iii. 18, 19). Some commentators believe that "the overrunning flood" refers to the agency of water in the destruction of the walls by an extraordinary overflow of the Tigris, and the consequent exposure of the city to assault through a breach; others, that it applies to a large and devastating army. Most of the edifices discovered had been destroyed by fire, but no part of the walls of either Nimroud or Kouyunjik appears to have been washed away by the river. The likening of Nineveh to "a pool of water" (ii. 8) has been conjectured to refer to the moats and dams by which a portion of the country around Nineveh could be flooded. The city was to be partly destroyed by fire, "The fire shall devour thy bars," "then shall the fire devour thee" (iii. 13, 15). The gateway in the northern wall of the Kouyunjik inclosure had been destroyed by fire as well as the palaces. The population was to be surprised when unprepared, "while they are drunk as drunkards they shall be devoured as stubble fully dry" (i. 10). Diodorus states that the last and fatal assault was made when they were overcome with wine. The captivity of the inhabitants, and their removal to distant provinces, are predicted (iii. 18). The palace-temples were to be plundered of their idols, "out of the house of thy gods will I cut off the graven image and the molten image" (i. 14), and the city sacked of its wealth: "Take ye the spoil of silver, take the spoil of gold" (ii. 9). For ages the Assyrian edifices have been despoiled of their sacred images. Only one or two fragments of the precious metals were found in the ruins. Nineveh, after its fall, was to be "empty, and void, and waste" (ii. 10); "it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste" (iii. 7). These epithets describe the present state of the site of the city. But the fullest and the most vivid and poetical picture of its ruined and deserted condition is that given by Zephaniah, who probably lived to see its fall (ii. 13, 14, 15).

The canals which once fertilised the soil are now dry. Except when the earth is green after the periodical rains the site of the city, as well as the surrounding country, is an arid yellow waste. Many allusions in the O. T. to the dress, arms, modes of warfare, and customs of the people of Nineveh, as well as of the Jews, are explained by the Nineveh monuments. Thus (Nah. ii. 3), "the shield of his mighty men is made red, the valiant men are in scarlet." The shields and the dresses of the warriors are generally painted red in the sculptures. The magnificent description of the assault upon the city (iii. 1, 2, 3) is illustrated in almost every particular. The mounds built up against the walls of a besieged town (Is. xxxvii. 33; 2 K. xix. 32; Jer. xxxii. 24, &c.), the battering-ram (Ez. iv. 2), the various kinds of armour, helmets, shields, spears, and swords, used in battle during a siege; the chariots and horses (Nah. iii. 3) are all seen in various bas-reliefs. The interior decoration of the Assyrian palaces is described by Ezekiel, himself a captive in Assyria and an eyewitness of their magnificence (xxiii. 14, 15); a description strikingly illustrated by the sculptured likenesses of the Assyrian kings and warriors. The mystic figures seen by the prophet in his vision (eh. i.), uniting the man, the lion, the ox, and the eagle, may have been suggested by the eagle-headed idols, and man-headed bulls and lions, and the sacred emblem of the "wheel within wheel" by the winged circle or globe frequently represented in the bas-reliefs.

NISAN. [MONTHS.]

NIS'ROCH, an idol of Nineveh, in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2 K. xix. 37; Is. xxxvii. 38). The word signifies "the great eagle." It is identified with the eagle-headed human figure, which is one of the most prominent on the earliest Assyrian monuments, and is always represented as contending with and conquering the lion or the bull.

NITRE occurs in Prov. xxv. 20, "and as vinegar upon nitre;" and in Jer. ii. 22. The substance denoted is not that which we now understand by the term *nitre*, i.e. nitrate of potassa—"saltpetre"—but the *nitrum* of the Latins, and the *natron* or native carbonate of soda of modern chemistry. The latter part of the passage in Proverbs is well explained by Shaw, who says (*Trav.* ii. 387), "the unsuitableness of the singing of songs to a heavy heart is very finely compared to the contrary there is between vinegar and natron."

NO. [NO-AMON.]

NO'AI, the tenth in descent from Adam,

in the line of Seth, was the son of Lamech, and grandson of Metbuselah. In the reason which Lamech gives for calling his son Noah, there is a play upon the name which it is impossible to preserve in English. He called his name Noah (Noach, *rest*), saying "this same shall *comfort* us." Of Noah himself we hear nothing till he is 500 years old, when it is said he begat three sons, Shem, Ham, and Japhet. In consequence of the grievous and hopeless wickedness of the world at this time, God resolved to destroy it. "My spirit," He says, "shall not always 'dwell' or 'bear sway' in man—inasmuch as he is but flesh." The meaning of which seems to be that whilst God had put His Spirit in man, i.e. not only the breath of life, but a spiritual part capable of recognising, loving, and worshipping Him, man had so much sunk down into the lowest and most debasing of fleshly pleasures, as to have almost extinguished the higher light within him. Then follows: "But his days shall be a hundred and twenty years," which has been interpreted by some to mean, that still a time of grace shall be given for repentance, viz. 120 years before the Flood shall come; and by others, that the duration of human life should in future be limited to this term of years, instead of extending over centuries as before. This last seems the most natural interpretation of the Hebrew words. Of Noah's life during this age of almost universal apostasy we are told but little. It is merely said, that he was a righteous man and perfect in his generations (i.e. amongst his contemporaries), and that he, like Enoch, walked with God. St. Peter calls him "a preacher of righteousness" (2 Pet. ii. 5). Besides this we are merely told that he had three sons, each of whom had married a wife; that he built the Ark in accordance with Divine direction; and that he was 600 years old when the Flood came (Gen. vi. vii.). Both about the Ark and the Flood so many questions have been raised, that we must consider each of these separately. *The Ark*.—The precise meaning of the Hebrew word (*tēbāh*) is uncertain. The word occurs only in Genesis and in Exodus (ii. 3). In all probability it is to the old Egyptian that we are to look for its original form. Bunsen, in his vocabulary, gives *tha*, "a chest," *tpt*, "a boat," and in the Copt. Vers. of Exod. ii. 3, 5, *thebi* is the rendering of *tēbāh*. This "chest," or "boat," was to be made of gopher (i.e. eypress) wood, a kind of timber which both for its lightness and its durability was employed by the Phoenicians for building their vessels. The planks of the ark, after being put together, were to be protected by a coating of pitch, or rather

bitumen, which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. The ark was to consist of a number of "nests" or small compartments, with a view no doubt to the convenient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; "with lower, second, and third (stories) shalt thou make it." Means were also to be provided for letting light into the ark. In the A. V. we read, "A window shalt thou make to the ark, and in a cubit shalt thou finish it above:"—words which it must be confessed convey no very intelligible idea. The original, however, is obscure, and has been differently interpreted. What the "window," or "light-hole" was, is very puzzling. It was to be at the top of the ark apparently. If the words "unto a cubit shalt thou finish it *above*," refer to the window and not to the ark itself, they seem to imply that this aperture, or skylight, extended to the breadth of a cubit the whole length of the roof. But if so, it could not have been merely an open slit, for that would have admitted the rain. Are we then to suppose that some transparent, or at least translucent, substance was employed? It would almost seem so. But besides the window there was to be a door. This was to be placed in the side of the ark. Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Taking 21 inches for the cubit, the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very considerably larger than the largest British man-of-war. It should be remembered that this huge structure was only intended to float on the water, and was not in the proper sense of the word a ship. It had neither mast, sail, nor rudder; it was in fact nothing but an enormous floating house, or oblong box rather. Two objects only were aimed at in its construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. After having given Noah the necessary instructions for the building of the ark, God tells him the purpose for which it was designed. The earth is to be destroyed by water. "And I, behold I do bring the flood—waters upon the earth—to destroy all flesh wherein is the breath of life . . . but I will establish my covenant with thee, &c." (vi. 17, 18). The inmates of the ark are then specified. They are to be Noah and his wife, and his three sons with their wives. Noah

is also to take a pair of each kind of animal into the ark with him that he may preserve them alive; birds, domestic animals, and creeping things are particularly mentioned. He is to provide for the wants of each of these stores "of every kind of food that is eaten." It is added, "Thus did Noah; according to all that God commanded him, so did he." A remarkable addition to these directions occurs in the following chapter. The pairs of animals are now limited to one of *unclean* animals, whilst of *clean* animals and birds (ver. 2), Noah is to take to him seven pairs.—*The Flood*.—The ark was finished, and all its living freight was gathered into it as in a place of safety. Jehovah shut him in, says the chronicler, speaking of Noah. And then there ensued a solemn pause of seven days before the threatened destruction was let loose. At last the Flood came; the waters were upon the earth. The narrative is vivid and forcible, though entirely wanting in that sort of description which in a modern historian or poet would have occupied the largest space. But one impression is left upon the mind with peculiar vividness, from the very simplicity of the narrative, and it is that of utter desolation. From vii. 17 to the end of the chapter a very simple but very powerful and impressive description is given of the appalling catastrophe. The waters of the Flood increased for a period of 190 days (40+150, comparing vii. 12 and 24). And then "God remembered Noah," and made a wind to pass over the earth, so that the waters were assuaged. The ark rested on the seventeenth day of the seventh month on the mountains of Ararat. After this the waters gradually decreased till the first day of the tenth month, when the tops of the mountains were seen. It was then that Noah sent forth, first, the raven, which flew hither and thither, resting probably on the mountain-tops, but not returning to the ark; and next, after an interval of seven days (cf. ver. 10), the dove, "to see if the waters were abated from the ground" (*i. e.* the lower plain country). "But the dove found no rest for the sole of her foot, and she returned unto him into the ark." After waiting for another seven days he again sent forth the dove, which returned this time with a fresh olive-leaf in her mouth, a sign that the waters were still lower. And once more, after another interval of seven days, he sent forth the dove, and she "returned not again unto him any more," having found a home for herself upon the earth.—Whether the Flood was universal or partial has given rise to much controversy; but there can be no doubt that it was

universal, so far as man was concerned: we mean that it extended to all *the then known world*. The literal truth of the narrative obliges us to believe that *the whole human race*, except eight persons, perished by the waters of the Flood. In the New Testament our Lord gives the sanction of His own authority to the historical truth of the narrative (Matt. xxiv. 37; Luke xvii. 26), declaring that the state of the world at His second coming shall be such as it was in the days of Noah. St. Peter speaks of the "long suffering of God," which "waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls, were saved by water," and sees in the waters of the Flood by which the ark was borne up a type of Baptism, by which the Church is separated from the world (1 Pet. iii. 20, 21). And again, in his Second Epistle (2 Pet. ii. 5), he cites it as an instance of the righteous judgment of God who spared not the old world. But the language of the Book of Genesis does not compel us to suppose that the whole surface of the globe was actually covered with water, if the evidence of geology requires us to adopt the hypothesis of a partial deluge. It is natural to suppose that the writer, when he speaks of "all flesh," "all in whose nostrils was the breath of life," refers only to his own locality. This sort of language is common enough in the Bible when only a small part of the globe is intended. Thus, for instance, it is said that "*all countries* came into Egypt to Joseph to buy corn;" and that "a decree went out from Cæsar Augustus that *all the world* should be taxed." In these and many similar passages the expressions of the writer are obviously not to be taken in an exactly literal sense. Even the apparently very distinct phrase "*all the high hills* that were *under the whole heaven* were covered" may be matched by another precisely similar, where it is said that God would put the fear and the dread of Israel upon *every nation under heaven*.—The truth of the Biblical narrative is confirmed by the numerous traditions of other nations, which have preserved the memory of a great and destructive flood, from which but a small part of mankind escaped. They seem to point back to a common centre, whence they were carried by the different families of man, as they wandered east and west. There is a medal of Apamea in Phrygia struck as late as the time of Septimius Severus, in which the Phrygian deluge is commemorated. This medal represents a kind of square vessel floating in the water. Through an opening in it are seen two persons, a man and a woman. Upon the top of this chest or ark is perched

a bird, whilst another flies towards it carrying a branch between its feet. Before the vessel are represented the same pair as having just quitted it, and got upon the dry land. Singularly enough, too, on some specimens of this medal the letters ΝΩ, or ΝΩΕ, have been found on the vessel, as in the annexed cut.—*After the Flood*.—Noah's first act after he left the ark was to build an altar, and to offer sacrifices. This is the first altar of which we read in Scripture, and the first burnt sacrifice. Then follows the blessing of God upon Noah and his sons. All living creatures are now given to man for food; but express provision is made that the blood (in which is the life) should not be eaten.



Medal of Apamea in Phrygia, representing the Deluge.

Next, God makes provision for the security of human life. The blood of man, in which is his life, is yet more precious than the blood of beasts. Hence is laid the first foundation of the civil power. Of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proselytes, three only are here expressly mentioned. It is in the terms of the blessing and the covenant made with Noah after the Flood that we find the strongest evidence that it extended to *all the then known world*. Noah is clearly the head of a new human family, the representative of the whole race. It is as such that God makes His covenant with him; and hence selects a *natural* phenomenon as the sign of that covenant. The bow in the cloud, seen by every nation under heaven, is an unfailing witness to the truth of God.—Noah now for the rest of his life betook himself to agricultural pursuits. It is particularly noticed that he planted a vineyard. Whether in ignorance of its properties or otherwise, we are not informed, but he drank of the juice of the grape till he became intoxicated and shamefully exposed himself in his own tent. One of his sons, Ham, mocked

openly at his father's disgrace. The others, with dutiful care and reverence, endeavoured to hide it. When he recovered from the effects of his intoxication, he declared that a curse should rest upon the sons of Ham. With the curse on his youngest son was joined a blessing on the other two. After this prophetic blessing we hear no more of the patriarch but the sum of his years.

NO-A'MON (Nah. iii. 8), NO (Jer. xlv. 25; Ez. xxx. 14, 15, 16), a city of Egypt, better known under the name of Thebes, or Diospolis Magna. The second part of the first form is the name of *Amen*, the chief divinity of Thebes, mentioned or alluded to in connexion with this place in Jeremiah, "Behold, I will punish Amon in No, and Pharaoh, and Egypt, with their gods, and their kings;" and perhaps also alluded to in Ezekiel (xxx. 15). There is a difficulty as to the meaning of No. It seems most reasonable to suppose that No is a Shemitic name, and that Amon is added in Nahum (*l.c.*) to distinguish Thebes from some other place bearing the same name, or on account of the connexion of Amen with that city. The description of No-Amon, as "situate among the rivers, the waters round about it" (Nah. *l.c.*), remarkably characterizes Thebes.

NOB (1 Sam. xxiii. 11; Neh. xi. 32), a sacerdotal city in the tribe of Benjamin, and situated on some eminence near Jerusalem. It was one of the places where the tabernacle, or ark of Jehovah, was kept for a time during the days of its wanderings (2 Sam. vi. 1, &c.). But the event for which Nob was most noted in the Scripture annals, was a frightful massacre which occurred there in the reign of Saul (1 Sam. xxii. 17-19).

NO'BAH, an Israelite warrior (Num. xxxii. 42), who during the conquest of the territory on the east of Jordan possessed himself of the town of Kenath and the villages or hamlets dependent upon it, and gave them his own name. For a certain period after the establishment of the Israelite rule the new name remained (Judg. viii. 11). But it is not again heard of, and the original appellation, as is usual in such cases, appears to have recovered its hold, which it has since retained; for in the slightly modified form of *Kunawāt* it is the name of the place to the present day.

NOD. [CAIN.]

NO'E, the patriarch Noah (Tob. iv. 12; Matt. xxiv. 37, 38; Luke iii. 36, xvii. 26, 27).

NOPH. [MEMPHIS.]

NOSE-JEWEL (Gen. xxiv. 22; Ex. xxxv. 22 "ear-ring;" Is. iii. 21; Ez. xvi. 12, "jewel on the forehead"), a ring of metal,

sometimes of gold or silver, passed usually through the right nostril, and worn by way of ornament by women in the East. Upon it are strung beads, coral, or jewels. In Egypt it is now almost confined to the lower classes.

NUMBERS, the Fourth Book of the Law or Pentateuch. It takes its name in the LXX. and Vulg. (whence our 'Numbers') from the double numbering or census of the people; the first of which is given in chaps. i.-iv., and the second in chap. xxvi.—A. *Contents*.—The Book may be said to contain generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings. It consists of the following principal divisions:—I. The preparations for the departure from Sinai (i. 1-x. 10). II. The journey from Sinai to the borders of Canaan (x. 11-xiv. 45). III. A brief notice of laws given, and events which transpired, during the thirty-seven years' wandering in the wilderness (xv. 1-xix. 22). IV. The history of the last year, from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by Jordan near Jericho" (xx. 1.-xxxvi. 13).



*Pistocia vera*. (Art. 'Nuts'.)



**NUN**, the father of the Jewish captain Joshua (Ex. xxxiii. 11, &c.). His genealogical descent from Ephraim is recorded in 1 Chr. vii.

**NURSE**. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse, wherever one was maintained, was one of much honour and importance. (See Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 3 Mace. i. 20.) The same term is applied to a foster-father or mother, e.g., Num. xi. 12; Ruth iv. 16; Is. xlix. 23.

**NUTS** are mentioned among the good things of the land which the sons of Israel were to take as a present to Joseph in Egypt (Gen. xliii. 11). There can scarcely be a doubt that the Hebrew word, here translated "nuts," denotes the fruit of the Pistachio tree (*Pistacia vera*), for which Syria and Palestine have been long famous. In Cant. vi. 11 a different Hebrew word is translated "nuts." In all probability it here refers to the *Walnut-tree*. According to Josephus the walnut-tree was formerly common, and grew most luxuriantly around the lake of Genesareth.

**NYMPHAS**, a wealthy and zealous Christian in Laodicea, Col. iv. 15.

**OAK**. The following Hebrew words, which appear to be merely various forms of the same root, occur in the O. T. as the names of some species of oak, viz., *él, éláh, élon, úlán, alláh, and allón*. There is much difficulty in determining the exact meanings of the several varieties of the term mentioned above. Some maintain that *él, élim, élon, éláh, and alláh*, all stand for the terebinth-tree (*Pistacia terebinthus*), while *allón* denotes an oak. But if we examine the claims of the terebinth to represent the *éláh*, we shall see that in point of size it cannot compete with some of the oaks of Palestine. Dr. Thomson (*The Land and the Book*, p. 243) remarks on this point: "There are many mighty oaks here in this immediate vicinity (*Mejdel es-Shems*) than there are terebinths in all Syria and Palestine together." Two oaks (*Quercus pseudo-coccifera* and *Q. aegilops*) are well worthy of the name of mighty trees; though it is equally true that over a greater part of the country the oaks of Palestine are at present merely bushes.

**OATH**. The principle on which an oath is held to be binding is incidentally laid down in Heb. vi. 16, viz. as an ultimate appeal to divine authority to ratify an assertion. There the Almighty is represented as promising or denouncing with an oath, i.e. doing so in the

most positive and solemn manner. On the same principle, that oath has always been held most binding which appealed to the highest authority, both as regards individuals and communities. As a consequence of this principle, appeals to God's name on the one hand, and to heathen deities on the other, are treated in Scripture as tests of allegiance (Ex. xxiii. 13, xxxiv. 6; Deut. xxix. 12, &c.). So also the sovereign's name is sometimes used as a form of obligation (Gen. xlii. 15; 2 Sam. xi. 11, xiv. 19).—Other forms of oath, serious or frivolous, are mentioned, some of which are condemned by our Lord (Matt. v. 33, xxiii. 16-22; and see Jam. v. 12).—The forms of adjuration mentioned in Scripture are—1. Lifting up the hand. Witnesses laid their hands on the head of the accused (Gen. xiv. 22; Lev. xxiv. 14; Deut. xxxiii. 40; Is. iii. 7). 2. Putting the hand under the thigh of the person to whom the promise was made (Gen. xxiv. 2, xlvii. 29). 3. Oaths were sometimes taken before the altar, or, as some understand the passage, if the persons were not in Jerusalem, in a position looking towards the Temple (1 K. viii. 31; 2 Chr. vi. 22). 4. Dividing a victim and passing between or distributing the pieces (Gen. xv. 10, 17; Jer. xxxiv. 18).—As the sanctity of oaths was carefully inculcated by the Law, so the crime of perjury was strongly condemned; and to a false witness the same punishment was assigned which was due for the crime to which he testified (Ex. xx. 7; Lev. xix. 12; Deut. xix. 16-19; Ps. xv. 4; Jer. v. 2, vii. 9; Ez. xvi. 59; Hos. x. 4; Zech. viii. 17).—The Christian practice in the matter of oaths was founded in great measure on the Jewish. Thus the oath on the Gospels was an imitation of the Jewish practice of placing the hands on the book of the Law.—The stringent nature of the Roman military oath, and the penalties attached to infraction of it, are alluded to, more or less certainly, in several places in the N. T., e.g. Matt. viii. 9; Acts xii. 19, xvi. 27, xxvii. 42.

**OBADIAH** (*servant of the Lord*), the fourth of the twelve minor prophets. We know nothing of him except what we can gather from the short book which bears his name. The Hebrew tradition that he is the same person as the Obadiah of Ahab's reign (1 K. xviii. 7-16), is destitute of all foundation. The question of his date must depend upon the interpretation of the 11th verse of his prophecy. He there speaks of the conquest of Jerusalem and the captivity of Jacob. If he is referring to the well-known captivity by Nebuchadnezzar he must have lived at the time of the Babylonish captivity, and

have prophesied subsequently to the year B.C. 588. If, further, his prophecy against Edom found its first fulfilment in the conquest of that country by Nebuchadnezzar in the year B.C. 583, we have its date fixed. It must have been uttered at some time in the five years which intervened between those two dates. The only argument of any weight for the early date of Obadiah is his position in the list of the books of the minor prophets. Why should he have been inserted between Amos and Jonah if his date is about B.C. 585? The answer seems to be that the prophecy of Obadiah is an amplification of the last five verses of Amos, and was therefore placed next after the book of Amos. The book of Obadiah is a sustained denunciation of the Edomites, melting into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance and have repaid double upon her enemies.

O'BED, son of Boaz and Ruth the Moabitess (Ruth iv. 17). The name of Obed occurs only Ruth iv. 17, and in the four genealogies, Ruth iv. 21, 22; 1 Chr. ii. 12; Matt. i. 5; Luke iii. 32. In all these five passages, and in the first with peculiar emphasis, he is said to be *the father of Jesse*.

O'BED-E'DOM. 1. A Levite, described as a Gittite (2 Sam. vi. 10, 11), that is, probably, a native of the Levitical city of Gath-Rimmon in Manasseh, which was assigned to the Kohathites (Josh. xxi. 45). After the death of Uzzah, the ark, which was being conducted from the house of Abinadab in Gibeah to the city of David, was carried aside into the house of Obed-edom, where it continued three months. It was brought thence by David (1 Chr. xv. 25; 2 Sam. vi. 12).—2. "Obed-edom the son of Jeduthun" (1 Chr. xvi. 38), a Merarite Levite, appears to be a different person from the last-mentioned. He was a Levite of the second degree and a gatekeeper for the ark (1 Chr. xv. 18, 24), appointed to sound "with harps on the Sheminith to excel" (1 Chr. xv. 21, xvi. 5).

ODOL'LAM. [ADULLAM.]

OFFERINGS. [SACRIFICE.]

OG, an Amoritish king of Bashan, whose rule extended over sixty cities (Josh. xiii. 12). He was one of the last representatives of the giant-race of Rephaim, and was, with his children and his people, defeated and exterminated by the Israelites at Edrei, immediately after the conquest of Sihon (Deut. i. 1-13; Num. xxxii. 33. Also Deut. i. 4, iv. 47, xxxi. 4; Josh. ii. 10, ix. 10, xiii. 12, 30). The belief in Og's enormous stature is corroborated by an appeal to his iron bedstead preserved in "Rabbath of the children of Ammon" (Deut. iii. 11). Some have sup-

posed that this was one of the common flat beds used sometimes on the housetops of Eastern cities, but made of iron instead of palm-branches, which would not have supported the giant's weight. It is more probable that the words mean a "sarcophagus of black basalt," a rendering of which they undoubtedly admit.

OIL. [OLIVE.]

OIL-TREE (Heb. *êts shemen*). The Hebrew words occur in Neh. viii. 15 (A. V. "pinc branches"), 1 K. vi. 23 ("olive-tree"), and in Is. xli. 19 ("oil-tree"). From the passage in Nehemiah, where the *êts shemen* is mentioned as distinct from the "olive-tree," it may perhaps be identified with the *zackum*-tree of the Arabs, the *Balanites Aegyptiaca*, a well-known and abundant shrub or small tree in the plain of Jordan. The *zackum*-oil is held in high repute by the Arabs for its medicinal properties. [OLIVE.]



*Balanites Aegyptiaca.*

OINTMENT.—1. *Cosmetic* The Greek and Roman practice of anointing the head and clothes on festive occasions prevailed also among the Egyptians, and appears to have had place among the Jews (Ruth iii. 3; Eccl. vii. 1 ix. 8; Prov. xxvii. 9, 16, &c.). Oil

of myrrh, for like purposes, is mentioned Esth. ii. 12.—2. *Funereal*. Ointments as well as oil were used to anoint dead bodies and the clothes in which they were wrapped (Matt. xxvi. 12; Mark xiv. 3, 8; Luke xxiii. 56; John xii. 3, 7, xix. 40).—3. *Medicinal*. Ointment formed an important feature in ancient medical treatment (Is. i. 6). The mention of balm of Gilead and of eye-salve (*collyrium*) points to the same method (Is. i. 6; John ix. 6; Jer. viii. 22; Rev. iii. 18, &c.).—4. *Ritual*. Besides the oil used in many ceremonial observances, a special ointment was appointed to be used in consecration (Ex. xxx. 23, 33, xxix. 7, xxxvii. 29, xl. 9, 15). Strict prohibition was issued against using this unguent for any secular purpose, or on the person of a foreigner, and against imitating it in any way whatsoever (Ex. xxx. 32, 33).—A person whose business it was to compound ointments in general was called an "apothecary" (Neh. iii. 8; Eccl. x. 1; Eccles. xlix. 1). The work was sometimes carried on by women "confectionaries" (1 Sam. viii. 13). In the Christian Church the ancient usage of anointing the bodies of the dead was long retained. The ceremony of Chrism or anointing was also added to baptism.

#### OLD TESTAMENT. [BIBLE.]

**OLIVE.** No tree is more closely associated with the history and civilisation of man. Many of the Scriptural associations of the olive-tree are singularly poetical. It has this remarkable interest, in the first place, that its foliage is the earliest that is mentioned by name, when the waters of the flood began to retire (Gen. viii. 11). Next we find it the most prominent tree in the earliest allegory (Judg. ix. 8, 9). With David it is the emblem of prosperity and the divine blessing (Ps. lii. 8, cxxviii. 3). So with the later prophets it is the symbol of beauty, luxuriance, and strength. We must bear in mind, in reading this imagery, that the olive was among the most abundant and characteristic vegetation of Judaea. Turning now to the mystic imagery of Zechariah (iv. 3, 11-14), and of St. John in the Apocalypse (Rev. xi. 3, 4), we find the olive-tree used, in both cases, in a very remarkable way. Finally, in the argumentation of St. Paul concerning the relative positions of the Jews and Gentiles in the counsels of God, this tree supplies the basis of one of his most forcible allegories (Rom. xi. 16-23). The Gentiles are the "wild olive" grafted in upon the "good olive," to which once the Jews belonged, and with which they may again be incorporated. The olive tree grows freely almost everywhere on the shores of the Mediterranean, but it

was peculiarly abundant in Palestine (see Deut. vi. 11, viii. 8, xxviii. 40). Olive-yards are a matter of course in descriptions of the country, like vineyards and cornfields (Judg. xv. 5; 1 Sam. viii. 14). The kings had very extensive ones (1 Chr. xxvii. 28). Even now the tree is very abundant in the country. Almost every village has its olive-grove. Certain districts may be specified where at various times this tree has been very luxuriant. The cultivation of the olive tree had the closest connexion with the domestic life of the Israelites (2 Chr. ii. 10), their trade (Ez. xxvii. 17; Hos. xii. 1), and even their public ceremonies and religious worship. The oil was used in coronations: thus it was an emblem of sovereignty (1 Sam. x. 1, xii. 3, 5). It was also mixed with the offerings in sacrifice (Lev. ii. 1, 2, 6, 15). For the burning of it in common lamps see Matt. xxv. 3, 4, 8. The use of it on the hair and skin was customary, and indicative of cheerfulness (Ps. xxiii. 5; Matt. vi. 17). It was also employed medicinally in surgical cases (Luke x. 34). See again Mark vi. 13; Jam. v. 14, for its use in combination with prayer on behalf of the sick. In Solomon's temple the cherubim were "of olive-tree" (1 K. vi. 23), as also the doors (vers. 31, 32) and the posts (ver. 33). As to the berries (Jam. iii. 12; 2 Esd. xvi. 29), which produce the oil, they were sometimes gathered by shaking the tree (Is. xxiv. 13), sometimes by beating it (Deut. xxiv. 20). Then followed the treading of the fruit (Deut. xxxiii. 24; Mic. vi. 15). Hence the mention of "oil-fats" (Joel ii. 24). The wind was dreaded by the cultivator of the olive, for the least ruffling of a breeze is apt to cause the flowers to fall (Job xv. 33). It is needless to add that the locust was a formidable enemy of the olive (Amos iv. 9). It happened not unfrequently that hopes were disappointed, and that "the labour of the olive failed" (Hab. iii. 17). As to the growth of the tree, it thrives best in warm and sunny situations. It is of a moderate height, with knotty gnarled trunks, and a smooth ash-coloured bark. It grows slowly, but it lives to an immense age. Its look is singularly indicative of tenacious vigour; and this is the force of what is said in Scripture of its "greenness," as emblematic of strength and prosperity. The leaves, too, are not deciduous. Those who see olives for the first time are occasionally disappointed by the dusty colour of their foliage; but those who are familiar with them find an inexpressible charm in the rippling changes of their slender grey-green leaves.

**OLIVES, MOUNT OF.** The exact expression "the Mount of Olives" occurs in the

O. T. in Zech. xiv. 4 only; in the other places of the O. T. in which it is referred to, the form employed is the "ascent of the olives" (2 Sam. xv. 30; A. V. inaccurately "the ascent of *Mount Olivet*"), or simply "the Mount" (Neh. viii. 15), "the mount facing Jerusalem" (1 K. xi. 7), or "the mountain which is on the east side of the city" (Ez. xi. 23). In the N. T. three forms of the word occur: 1. The usual one, "the Mount of Olives." 2. By St. Luke twice (xix. 29, xxi. 37), "the mount called the Mount of Olives." 3. Also by St. Luke (Acts i. 12), the "mount called Olivet." But in the Greek text, both in the Gospel and the Acts, the same word is used, translated by the Vulgate "*Olivetum*," that is, the Mount of Olives.—It is the well-known eminence on the east of Jerusalem, intimately connected with some of the gravest events of the history of the Old Testament and the New Testament, the scene of the flight of David and the triumphal progress of the Son of David, of the idolatry of Solomon, and the agony and betrayal of Christ. It is not so much a "mount" as a ridge, of rather more than a mile in length, running in general direction north and south; covering the whole eastern side of the city. At its northern end the ridge bends round to the west, so as to form an enclosure to the city on that side also. But there is this difference, that whereas on the north a space of nearly a mile of tolerably level surface intervenes between the walls of the city and the rising ground, on the east the mount is close to the walls, parted only by that which from the city itself seems no parting at all—the narrow ravine of the Kidron. It is this portion which is the real Mount of Olives of the history. In general height it is not very much above the city: 300 feet higher than the Temple mount, hardly more than 100 above the so-called Zion. The word "ridge" has been used above as the only one available for an eminence of some length and even height, but that word is hardly accurate. There is nothing "ridge-like" in the appearance of the Mount of Olives, or of any other of the limestone hills of this district of Palestine; all is rounded, swelling, and regular in form. At a distance its outline is almost horizontal, gradually sloping away at its southern end; but when seen from below the eastern wall of Jerusalem, it divides itself into three, or rather perhaps four, independent summits or eminences. Proceeding from north to south these occur in the following order: Galilee, or Viri Galilaei; Mount of the Ascension; Prophets, subordinate to the last, and almost a part of it; Mount of

Offence. 1. Of these the central one distinguished by the minaret and domes of the Church of the Ascension, is in every way the most important. Three paths lead from the valley to the summit. The first passes under the north wall of the enclosure of Gethsemane, and follows the line of the depression between the centre and the northern hill. The second parts from the first about 50 yards beyond Gethsemane, and striking off to the right up the very breast of the hill, surmounts the projection on which is the traditional spot of the Lamentation over Jerusalem, and thence proceeds directly upwards to the village. The third leaves the other two at the N.E. corner of Gethsemane, and making a considerable détour to the south, visits the so-called "Tombs of the Prophets," and, following a very slight depression which occurs at that part of the mount, arrives in its turn at the village. Of these three paths the first, from the fact that it follows the natural shape of the ground, is unquestionably older than the others, which deviate in pursuit of certain artificial objects. Every consideration is in favour of its being the road taken by David in his flight. It is, with equal probability, that usually taken by our Lord and His disciples in their morning and evening transit between Jerusalem and Bethany, and that also by which the Apostles returned to Jerusalem after the Ascension. The central hill, which we are now considering, purports to contain the sites of some of the most sacred and impressive events of Christian history. The majority of these sacred spots now command little or no attention; but three still remain, sufficiently sacred—if authentic—to consecrate any place. These are: (1.) Gethsemane, at the foot of the mount. (2.) The spot from which our Saviour ascended on the summit. (3.) The place of the Lamentation of Christ over Jerusalem, halfway up. Of these, Gethsemane is the only one which has any claim to be authentic. [GETHESEMANE.]—2. We have spoken of the central and principal portion of the mount. Next to it on the southern side, separated from it by a slight depression, up which the path mentioned above as the third takes its course, is a hill which appears neither to possess, nor to have possessed, any independent name. It is remarkable only for the fact that it contains the "singular catacomb" known as the "Tombs of the Prophets," probably in allusion to the words of Christ (Matt. xxiii. 29).—3. The most southern portion of the Mount of Olives is that usually known as the "Mount of Offence," *Mons Offensionis*. It rises next to that last mentioned; and in the hollow between the two,

more marked than the depressions between the more northern portions, runs the road from Bethany, which was without doubt the road of Christ's entry to Jerusalem. The title Mount of Offence, or Scandal, was bestowed on the supposition that it is the "Mount of Corruption" on which Solomon erected the high places for the gods of his foreign wives (2 K. xxiii. 13; 1 K. xi. 7). The southern summit is considerably lower than the centre one.—4. The only one of the four summits remaining to be considered is that on the north of the "Mount of Ascension" the *Karem es Seyad*, or Vineyard of the Sportsman; or, as it is called by the modern Latin and Greek Christians, the *Viri Galilaei*. This is a hill of exactly the same character as the Mount of the Ascension, and so nearly its equal in height that few travellers agree as to which is the more lofty. The summits of the two are about 400 yards apart. It stands directly opposite the N.E. corner of Jerusalem, and is approached by the path between it and the Mount of Ascension, which strikes at the top into a cross path leading to *el-Isawiye*h and *Anata*. The Arabic name well reflects the fruitful character of the hill, on which there are several vineyards, besides much cultivation of other kinds. The Christian name is due to the singular tradition, that here the two angels addressed the Apostles after our Lord's ascension—"Ye men of Galilee!" This idea, which is so incompatible, on account of the distance, even with the traditional spot of the Ascension, is of late existence and inexplicable origin.—The presence of the crowd of churches and other edifices must have rendered the Mount of Olives, during the early and middle ages of Christianity, entirely unlike what it was in the time of the Jewish kingdom or of our Lord. Except the high places on the summit, the only buildings then to be seen were probably the walls of the vineyards and gardens, and the towers and presses which were their invariable accompaniment. But though the churches are nearly all demolished there must be a considerable difference between the aspect of the mountain now and in those days when it received its name from the abundance of its olive-groves. It does not now stand so pre-eminent in this respect among the hills in the neighbourhood of Jerusalem. It is only in the deeper and more secluded slope leading up to the northernmost summit that these venerable trees spread into anything like a forest. The cedars commemorated by the Talmud, and the date-palms implied in the name Bethany, have fared still worse; there is not one of either to be found within many

miles. Two religious ceremonies performed there must have done much to increase the numbers who resorted to the mount. The appearance of the new moon was probably watched for, certainly proclaimed, from the summit. The second ceremony referred to was the burning of the Red Heifer. This solemn ceremonial was enacted on the central mount, and in a spot so carefully specified that it would seem not difficult to fix it. It was due east of the sanctuary, and at such an elevation on the mount that the officiating priest, as he slew the animal and sprinkled her blood, could see the façade of the sanctuary through the east gate of the Temple. To this spot a viaduct was constructed across the valley on a double row of arches, so as to raise it far above all possible proximity with graves or other defilements. It was probably demolished by the Jews themselves on the approach of Titus, or even earlier, when Pompey led his army by Jericho and over the Mount of Olives. This would account satisfactorily for its not being alluded to by Josephus.

OL'IVET (2 Sam. xv. 30; Acts i. 12).  
[OLIVES, MOUNT OF.]

OLYM'PAS, a Christian at Rome (Rom. xvi. 15), perhaps of the household of Philologus.

O'MAR, son of Eliphaz the firstborn of Esau, and "duke" or phylarch of Edom (Gen. xxxvi. 11, 15; 1 Chr. i. 36).

O'MEGA, the last letter of the Greek alphabet, as Alpha is the first. It is used metaphorically to denote the end of anything: "I am Alpha and Omega, the beginning and the ending, . . . the first and the last" (Rev. i. 8, 11).

OMER. [WEIGHTS AND MEASURES.]

OM'RI, originally "captain of the host" to ELAH, was afterwards himself King of Israel, and founder of the third dynasty. When Elah was murdered by Zimri at Tirzah, then capital of the northern kingdom, Omri was engaged in the siege of Gibbethon, situated in the tribe of Dan, which had been occupied by the Philistines. As soon as the army heard of Elah's death, they proclaimed Omri king. Thereupon he broke up the siege of Gibbethon, and attacked Tirzah, where Zimri was holding his court as king of Israel. The city was taken, and Zimri perished in the flames of the palace, after a reign of seven days. Omri, however, was not allowed to establish his dynasty without a struggle against Tibni, whom "half the people" (1 K. xvi. 21) desired to raise to the throne. The civil war lasted four years (cf. 1 K. xvi. 15, with 23). After the defeat and death of Tibni, Omri reigned for six

years in Tirzah; but at the end of that time he transferred his residence, probably from the proved inability of Tirzah to stand a siege, to the mountain Shomron, better known by its Greek name Samaria, which he bought for two talents of silver from a rich man, otherwise unknown, called Shemer. At Samaria Omri reigned for six years more. He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. The probable date of Omri's accession (*i. e.* of the deaths of Elah and Zimri) was B.C. 935; of Tibni's defeat and the beginning of Omri's sole reign B.C. 931, and of his death B.C. 919.

ON, the son of Peleth, and one of the chiefs of the tribe of Reuben who took part with Korah, Dathan, and Abiram in their revolt against Moses (Num. xvi. 1). His name does not again appear in the narrative of the conspiracy, nor is he alluded to when reference is made to the final catastrophe.

ON, a town of Lower Egypt, which is mentioned in the Bible under at least two names, BETH-SHEMESH (Jer. xliii. 13), corresponding to the ancient Egyptian sacred name HA-RA, "the abode of the sun," and that above, corresponding to the common name AN. On is better known under its Greek name Heliopolis. It was situate on the east side of the Pelusiac branch of the Nile, just below the point of the Delta, and about twenty miles north-east of Memphis. The chief object of worship at Heliopolis was the sun, whose temple, described by Strabo, is now only represented by the single beautiful obelisk, which is of red granite, 68 feet 2 inches high above the pedestal. Heliopolis was anciently famous for its learning, and Eudoxus and Plato studied under its priests. The first mention of this place in the Bible is in the history of Joseph, to whom we read Pharaoh gave "to wife Asenath the daughter of Poti-pherah, priest of On" (Gen. xli. 45, comp. ver. 50, and xlii. 20).

O'NAN, the second son of Judah by the Canaanites, "the daughter of Shua" (Gen. xxxviii. 4; 1 Chr. ii. 3). "What he did was evil in the eyes of Jehovah, and He slew him also," as He had slain his elder brother (Gen. xxxviii. 9). His death took place before the family of Jacob went down into Egypt (Gen. xlii. 12; Num. xxvi. 19).

ONESIMUS is the name of the servant or slave in whose behalf Paul wrote the Epistle to Philemon. He was a native, or certainly an inhabitant of Colossae, since Paul in writing to the Church there speaks of him (Col. iv. 9) as "one of you." Slaves were numerous in Phrygia, and the name itself of Phry-

gian was almost synonymous with that of slave. Onesimus was one of this unfortunate class of persons, as is evident both from the manifest implication in Phil. 16, and from the general tenor of the epistle. The man escaped from his master and fled to Rome, where in the midst of its vast population he could hope to be concealed. Though it may be doubted whether Onesimus heard the gospel for the first time at Rome, it is beyond question that he was led to embrace the gospel there through the apostle's instrumentality. The language in ver. 10 of the letter is explicit on this point. After his conversion, the most happy and friendly relations sprung up between the teacher and the disciple. The situation of the apostle as a captive and an indefatigable labourer for the promotion of the gospel (Acts xxviii. 30, 31) must have made him keenly alive to the sympathies of Christian friendship and dependent upon others for various services of a personal nature, important to his efficiency as a minister of the word. Onesimus appears to have supplied this twofold want in an eminent degree. Whether Paul desired his presence as a personal attendant or as a minister of the gospel, is not certain from ver. 13 of the Epistle.

ONESIPHORUS is named twice only in the N. T., viz., 2 Tim. i. 16-18, and iv. 19. In the former passage Paul mentions him in terms of grateful love, as having a noble courage and generosity in his behalf, amid his trials as a prisoner at Rome, when others from whom he expected better things had deserted him (2 Tim. iv. 16); and in the latter passage he singles out "the household of Onesiphorus" as worthy of a special greeting. It has been made a question whether this friend of the apostle was still living when the letter to Timothy was written, because in both instances Paul speaks of "the household" (in 2 Tim. i. 16) and not separately of Onesiphorus himself. The probability is that other members of the family were also active Christians; and as Paul wished to remember them at the same time, he grouped them together (2 Tim. iv. 19), and thus delicately recognised the common merit, as a sort of family distinction. It is evident from 2 Tim. i. 18, that Onesiphorus had his home at Ephesus; though if we restrict the salutation near the close of the Epistle (iv. 19) to his family, he himself may possibly have been with Paul at Rome when the latter wrote to Timothy.

ONIAS, the name of five high priests in the period between the Old and New Testaments.—1. The son and successor of Jaddua, about B.C. 330-309. According to Josephus

he was father of Simon the Just.—2. The son of Simon the Just. He was a minor at the time of his father's death (about B.C. 290), and the high-priesthood was occupied in succession by his uncles Eleazar and Manasseh to his exclusion. He entered on the office about B.C. 240, and retained it till his death, about B.C. 226, when he was succeeded by his son Simon II.—3. The son of Simon II., who succeeded his father in the high-priesthood, about B.C. 198. Seleucus Philopator was informed by Simon, governor of the Temple, of the riches contained in the sacred treasury, and he made an attempt to seize them by force. At the prayer of Onias, according to the tradition (2 Macc. iii.), the sacrilege was averted; but the high-priest was obliged to appeal to the king himself for support against the machinations of Simon. Not long afterwards Seleucus died (B.C. 175), and Onias found himself supplanted in the favour of Antiochus Epiphanes by his brother Jason, who received the high-priesthood from the king. Jason, in turn, was displaced by his youngest brother Menelaus, who procured the murder of Onias (about B.C. 171).—4. The youngest brother of Onias III., who bore the same name, which he afterwards exchanged for Menelaus.—5. The son of Onias III., who sought a refuge in Egypt from the sedition and sacrilege which disgraced Jerusalem. The immediate occasion of his flight was the triumph of "the sons of Tobias," gained by the interference of Antiochus Epiphanes. Onias, receiving the protection of Ptol. Philometor, endeavoured to give a unity to the Hellenistic Jews. With this object he founded the Temple at Leontopolis.

ONIONS occur only in Num. xi. 5, as one of the good things of Egypt of which the Israelites regretted the loss. Onions have been from time immemorial a favourite article of food amongst the Egyptians. The onions of Egypt are much milder in flavour and less pungent than those of this country.

ONO, one of the towns of Benjamin, is first found in 1 Chr. viii. 12, where Shamed or Shamer is said to have built Ono and Lod with their "daughter villages." A plain was attached to the town, called "the plain of Ono" (Neh. vi. 2), perhaps identical with the "valley of craftsmen" (Neh. xi. 36).

ONYCHA occurs only in Ex. xxx. 34, as one of the ingredients of the sacred perfume. In Ecclus. xxiv. 15, Wisdom is compared to the pleasant odour yielded by "galbanum, onyx, and sweet storax." It is probably the operculum of a *Strombus*, perhaps *S. lenticulosus*.

ONYX, the translation of the Heb. *shó-*

*ham*; but there is nothing in the contexts of the several passages (Gen. ii. 12; Ex. xxviii. 9, 20; 1 Chr. xxix. 2; Ez. xxviii. 13) where the Hebrew term occurs to help us to determine its signification. Some writers believe that the "beryl" is intended; but the balance of authority is in favour of some variety of the onyx.

OPHEL, a part of ancient Jerusalem. The name is derived by the lexicographers from a root of similar sound, which has the force of a swelling or tumour. It does not come forward till a late period of Old Test. history. In 2 Chr. xxvii. 3, Jotham is said to have built much "on the wall of Ophel." Manasseh, amongst his other defensive works, "compassed about Ophel" (*Ibid.* xxxiii. 14). From the catalogue of Nehemiah's repairs to the wall of Jerusalem, it appears to have been near the "water-gate" (Neh. iii. 26) and the "great tower that lieth out" (ver. 27). Lastly, the former of these two passages, and Neh. xi. 21, show that Ophel was the residence of the Levites. Josephus in his account of the last days of Jerusalem mentions it four times as Ophla. Ophel was the swelling declivity by which the Mount of the Temple slopes off on its southern side into the Valley of Hinnom—a long narrowish rounded spur or promontory, which intervenes between the mouth of the central valley of Jerusalem (the Tyropoeon) and the Kidron, or Valley of Jehoshaphat. Halfway down it on its eastern face is the "Fount of the Virgin," so called; and at its foot the lower outlet of the same spring—the Pool of Siloam.

O'PHIR. 1. The eleventh in order of the sons of Joktan, coming immediately after Sheba (Gen. x. 29; 1 Chr. i. 23). From the way in which the sons of Joktan are here described, it is evident that this Ophir corresponds to some city, region, or tribe in Arabia.—2. A seaport or region from which the Hebrews in the time of Solomon obtained gold, in vessels which went thither in conjunction with Tyrian ships from Ezion-geber, near Elath, on that branch of the Red Sea which is now called the Gulf of Akabah. The gold was proverbial for its fineness, so that "gold of Ophir" is several times used as an expression for fine gold (Ps. xiv. 10; Job xxviii. 16; Is. xiii. 12; 1 Chr. xxix. 4); and in one passage (Job xxii. 24) the word "Ophir" by itself is used for gold of Ophir, and for gold generally. In addition to gold, the vessels brought from Ophir almug-wood and precious stones. The precise geographical situation of Ophir has long been a subject of doubt and discussion. The two countries which have divided the opinions of

the learned have been Arabia and India, while some have placed it in Africa. There are only five passages in the historical books which mention Ophir by name: three in the Books of Kings (1 K. ix. 26-29, x. 11, xxii. 48), and two in the Books of Chronicles (2 Chron. viii. 18, ix. 10). The latter were probably copied from the former. In addition to these passages, the following verse in the Book of Kings has very frequently been referred to Ophir: "For the king (*i. e.* Solomon) had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish bringing gold and silver, ivory, and apes, and peacocks" (1 K. x. 22). But there is not sufficient evidence to show that the fleet mentioned in this verse was identical with the fleet mentioned in 1 K. ix. 26-29, and 1 K. x. 11, as bringing gold, almug-trees, and precious stones from Ophir. If the three passages of the Book of Kings are carefully examined, it will be seen that all the information given respecting Ophir is, that it was a place or region accessible by sea from Ezion-geber on the Red Sea, from which imports of gold, almug-trees, and precious stones were brought back by the Tyrian and Hebrew sailors. Now we have seen above that the author of the 10th chapter of Genesis certainly regarded Ophir as the name of some city, region, or tribe in Arabia. And it is almost equally certain that the Ophir of Genesis is the Ophir of the Book of Kings. There is no mention either in the Bible or elsewhere, of any other Ophir; and the idea of there having been *two* Ophirs evidently arose from a perception of the obvious meaning of the 10th chapter of Genesis, on the one hand, coupled with the erroneous opinion on the other, that the Ophir of the Book of Kings *could not* have been in Arabia. Hence the *burden of proof* lies on any one who denies Ophir to have been in Arabia. There do not, however, appear to be sufficient data for determining in favour of any one emporium or of any one locality rather than another in Arabia, as having been the Ophir of Solomon. The Book of Kings certainly suggests the inference that there was some *connexion* between the visit of the Queen of Sheba and the voyage to Ophir, but this would be consistent with Ophir being either contiguous to Sabaea, or situated on any point of the southern or eastern coasts of Arabia; as in either of these cases it would have been politic in Solomon to conciliate the good will of the Sabaeans, who occupied a long tract of the eastern coast of the Red Sea, and who might possibly have commanded the Straits of Bab-el-

mandeb. In answer to objections against the obvious meaning of the tenth chapter of Genesis, the alternatives may be stated as follows. Either Ophir, although in Arabia, produced gold and precious stones; or, if it shall be hereafter proved in the progress of geological investigation that this could not have been the case, Ophir furnished gold and precious stones *as an emporium*.

OPH'NI, a town of Benjamin, mentioned in Josh. xviii. 24, the same as the Gophna of Josephus, a place which at the time of Vespasian's invasion was apparently so important as to be second only to Jerusalem. It still survives in the modern *Jifna* or *Jufna*,  $2\frac{1}{2}$  miles north-west of Bethel.

OPH'RAH. 1. A town in the tribe of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17). Jerome places it 5 miles east of Bethel. It is perhaps *et-Taiyibeh*, a small village on the crown of a conspicuous hill, 4 miles E.N.E. of *Beit'in* (Bethel).—2. More fully OPHRAH OF THE ABI-EZRITES, the native place of Gideon (Judg. vi. 11); the scene of his exploits against Baal (ver. 24); his residence after his accession to power (ix. 5), and the place of his burial in the family sepulchre (viii. 32). It was probably in Manasseh (vi. 15), and not far distant from Shechem (ix. 1, 5).

ORATOR. 1. The A. V. rendering in Iz. iii. 3, for what is literally "skilful in whisper, or incantation."—2. The title applied to Tertullus, who appeared as the advocate or *patronus* of the Jewish accusers of St. Paul before Felix, Acts xxiv. 1.

ORCHARD. [GARDEN.]

O'REB, the "raven" or "crow," the companion of Zeeb, the "wolf," was one of the chieftains of the Midianite host which invaded Israel, and was defeated and driven back by Gideon. The defeat is but slightly touched upon in the narrative of Judges, but the terms in which Isaiah refers to it (x. 26) are such as to imply that it was a truly awful slaughter. He places it in the same rank with the two most tremendous disasters recorded in the whole of the history of Israel—the destruction of the Egyptians in the Red Sea, and of the army of Sennacherib (comp. Ps. lxxxiii.). The slaughter was concentrated round the rock at which Oreb fell, and which was long known by his name (Judg. vii. 25; Is. x. 26).

ORGAN (Gen. iv. 21, Job xxi. 12, xxx. 31, Ps. cl. 4). The Hebrew word *'ûgâb* or *'uggâb*, thus rendered in our version, probably denotes a pipe or perforated wind-instrument, as the root of the word indicates. In Gen. iv. 21 it appears to be a general term for all wind-instruments. In Job xxi.



12 are enumerated the three kinds of musical instruments which are possible, under the general terms of the timbrel, harp, and *organ*. Some identify it with the Pandean pipes, or syrinx, an instrument of unquestionably ancient origin, and common in the East.

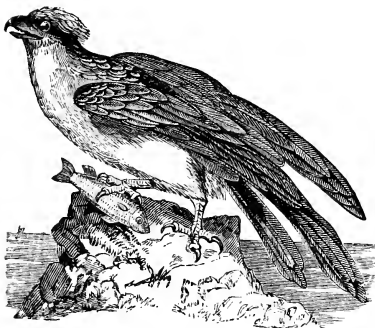
ORI'ON. That the constellation known to the Hebrews by the name *cesil* is the same as that which the Greeks called *Orion*, and the Arabs "the giant," there seems little reason to doubt (Job ix. 9, xxxviii. 31; Am. v. 8). The "giant" of Oriental astronomy was Nimrod, the mighty hunter, who was fabled to have been bound in the sky for his impiety. The two dogs and the hare, which are among the constellations in the neighbourhood of Orion, made his train complete. There is possibly an allusion to this belief in "the bands of *cesil*" (Job xxxviii. 31).

OR'NAN, the same as Araunah (1 Chr. xxi. 15; 2 Chr. iii. 1). [ARAUNAH.]

OR'PAH, a Moabite woman, wife of Chilion son of Naomi, and thereby sister-in-law to RUTH (Ruth i. 4, 14).

OSHE'A. [JOSHUA.]

OSPRAY (Heb. *ozniyyâh*). The Hebrew word occurs in Lev. xi. 13, and Deut. xiv. 12, as the name of some unclean bird. It is probably either the ospray (*Pandion haliaetus*) or the white-tailed eagle (*Haliaeetus albicilla*).



Ospray (*Pandion haliaetus*).

OSSFIFRAGE (Heb. *peres*). The Hebrew word occurs, as the name of an unclean bird, in Lev. xi. 13, and Deut. xiv. 12. If much weight is to be allowed to etymology, the *peres* of the Hebrew Scriptures may well be represented by the ossifrage, or bone-breaker; for *peres* in Hebrew means "the breaker." And the ossifrage (*Gypaëtus barbatus*) is well deserving of his name. The *Lammergeyer*,

or bearded vulture, as it is sometimes called, is one of the largest of the birds of prey.



Ossifrage (*Gypaëtus barbatus*).

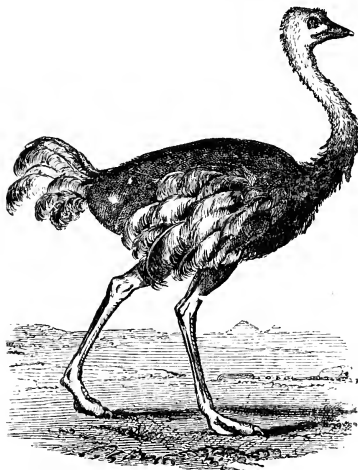
OSTRICH. There can be no doubt that the Hebrew words *bath haya'anâh*, *yâ'en*, and *rânân*, denote this bird of the desert.—1. *Bath haya'anâh* occurs in Lev. xi. 16, Deut. xiv. 15, in the list of unclean birds; and in other passages of Scripture. The A. V. erroneously renders the Hebrew expression, which signifies either "daughter of greediness" or "daughter of shouting," by "owl," or, as in the margin, by "daughter of owl." In Job xxx. 29, Is. xxxiv. 13, and xliii. 20, the margin of the A. V. correctly reads "ostriches." The loud crying of the ostrich seems to be referred to in Mic. i. 8.—2. *Yâ'en* occurs in Lam. iv. 3, where the context shows that the ostrich is intended.—3. *Rânân*, occurs in Job xxxix. 13, where it is clear from the whole passage (13-18) that ostriches are intended by the word. The A. V. erroneously translates the word "peacocks;" but there is a different Hebrew name for peacocks, and this bird was probably not known to the people of Arabia or Syria before the time of Solomon. The "ostrich" of the A. V. in Job xxxix. 13 is the representative of the Hebrew *nôtsch*,

"feathers."—The following short account of the nidification of the ostrich (*Struthio camelus*) will elucidate those passages of Scripture which ascribe cruelty to this bird in neglecting her eggs or young. Ostriches are polygamous: the hens lay their eggs promiscuously in one nest, which is merely a hole scratched in the sand; the eggs are then covered over to the depth of about a foot, and are, in the case of those birds which are found within the tropics, generally left for the greater part of the day to the heat of the sun, the parent-birds taking their turns at incubation during the night. But in those countries which have not a tropical sun ostriches frequently incubate during the day, the male taking his turn at night, and watching over the eggs with great care and affection, as is evidenced by the fact that jackals and other of the smaller *carnivora* are occasionally found dead near the nest, having been killed by the ostrich in defence of the eggs or young. The habit of the ostrich leaving its eggs to be matured by the sun's heat is usually appealed to in order to confirm the Scriptural account, "she leaveth her eggs to the earth;" but this is probably the case only with the tropical birds. And even if the Hebrews were acquainted with the habits of the tropical ostriches, how can it be said that "she forgetteth that the foot may crush" the eggs, when they are covered a foot deep or more in the sand? We believe the true explanation of this passage is to be found in

the fact that the ostrich deposits some of her eggs not in the nest, but around it; these lie about on the surface of the sand, to all appearance forsaken; they are, however, designed for the nourishment of the young birds. And this remark will hold good in the passage of Job which speaks of the ostrich being without understanding. It is a general belief amongst the Arabs that the ostrich is a very stupid bird: indeed they have a proverb, "Stupid as an ostrich." But it by no means deserves such a character, as travellers have frequently testified. "So wary is the bird," says Mr. Tristram, "and so open are the vast plains over which it roams, that no ambuscades or artifices can be employed, and the vulgar resource of dogged perseverance is the only mode of pursuit." The ostrich is the largest of all known birds, and perhaps the swiftest of all cursorial animals. The feathers so much prized are the long white plumes of the wings. The best come to us from Barbary and the west coast of Africa.

OTH'NIEL, son of Kenaz, and younger brother of Caleb, Josh. xv. 17; Judg. i. 13, iii. 9; 1 Chr. iv. 13. But these passages all leave it doubtful whether Kenaz was his father, or, as is more probable, the more remote ancestor and head of the tribe, whose descendants were called Kenezites (Num. xxxii. 12, &c.), or sons of Kenaz. If Jephunneh was Caleb's father, then probably he was father of Othniel also. The first mention of Othniel is on occasion of the taking of Kirjath-Sepher, or Debir, as it was afterwards called. Debir was included in the mountainous territory near Hebron, within the border of Judah, assigned to Caleb the Kenezite (Josh. xiv. 12-14); and in order to stimulate the valour of the assailants, Caleb promised to give his daughter Achsah to whosoever should assault and take the city. Othniel won the prize. The next mention of him is in Judg. iii. 9, where he appears as the first judge of Israel after the death of Joshua, and their deliverer from the oppression of Chushan-Rishathaim. This with his genealogy, 1 Chr. iv. 13, 14, which assigns him a son, Hathath, is all that we know of Othniel.

OVEN. The Eastern oven is of two kinds—fixed and portable. The former is found only in towns, where regular bakers are employed (Hos. vii. 4). The latter is adapted to the nomad state. It consists of a large jar made of clay, about three feet high, and widening towards the bottom, with a hole for the extraction of the ashes. Each household possessed such an article (Ex. viii. 3); and it was only in times of extreme dearth that the same oven sufficed for several families (Lev. xxvi. 26). It was heated with



Ostrich.

dry twigs and grass (Matt. vi. 30); and the loaves were placed both inside and outside of it.



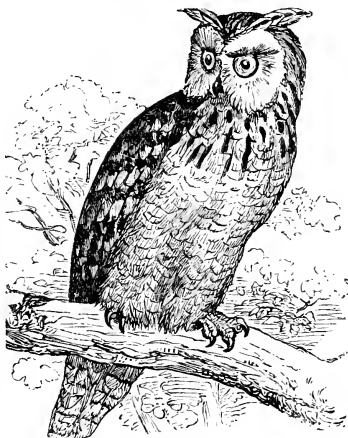
Egyptian Oven.

OWL, the representative in the A.V. of the Hebrew words *bath haya'anāh*, *yanshūph*, *cōs*, *kippōz*, and *līlith*. 1. *Bath haya'anāh*. [OSTRICH].—2. *Yanshūph*, or *yanshōph*, occurs in Lev. xi. 17, Deut. xiv. 16, as the name of some unclean bird, and in Is. xxxiv. 11, in the description of desolate Edom, "the *yanshōph* and the raven shall dwell in it." The A.V. translates *yanshūph* by "owl," or "great owl." The LXX. and Vulg. read *ibis*, i.e. the *Ibis religiosa*, the sacred bird of Egypt. 3. *Cōs*, the name of an unclean bird (Lev. xi. 17; Deut. xiv. 16); it occurs again in Ps. cii. 6. The passage in Ps. cii. 6 points decidedly to some kind of owl. The owl we figure is the *Otus ascalaphus*, the Egyptian and Asiatic representative of our great horned owl (*Bubo maximus*).—4. *Kippōz* occurs only



*Ibis religiosa*.

in Is. xxxiv. 15: "There (i.e. in Edom) the *kippōz* shall make her nest, and lay and hatch and gather under her shadow." It is hopeless to attempt to identify the animal denoted by this word; but it may denote some species of owl.—5. *Līlith*. The A.V. renders this word by "screech owl" in the text of Is. xxxiv. 14, and by "night-monster" in the margin. According to the Rabbins the *līlith* was a nocturnal spectre in the form of a beautiful woman that carried off children at night and destroyed them. If, however, some animal be denoted by the Hebrew term, the screech-owl (*strix flammea*) may well be supposed to represent it, for this bird is found in the Bible lands, and is, as is well known, a frequent inhabitant of ruined places.



*Otus ascalaphus*.

OX. There was no animal in the rural economy of the Israelites, or indeed in that of the ancient Orientals generally, that was held in higher esteem than the ox; and deservedly so, for the ox was the animal upon whose patient labours depended all the ordinary operations of farming. Oxen were used for ploughing (Deut. xxii. 10; 1 Sam. xiv. 14, &c.); for treading out corn (Deut. xxv. 4; Hos. x. 11, &c.); for draught purposes, when they were generally yoked in pairs (Num. vii. 3; 1 Sam. vi. 7, &c.); as beasts of burden (1 Chr. xii. 40); their flesh was eaten (Deut. xiv. 4; 1 K. i. 9, &c.); they were used in the sacrifices; they supplied milk, butter, &c. (Deut. xxxii. 14; Is. vii. 22; 2 Sam. xvii. 29). Connected with the importance of oxen in the rural economy of

the Jews is the strict code of laws which was mercifully enacted by God for their protection and preservation. The ox that threshed the corn was by no means to be muzzled; he was to enjoy rest on the Sabbath as well as his master (Ex. xxiii. 12; Deut. v. 14). The law which prohibited the slaughter of any *clean* animal, excepting as "an offering unto the Lord before the tabernacle," during the time that the Israelites abode in the wilderness (Lev. xvii. 1-6), no doubt contributed to the preservation of their oxen and sheep. It seems clear from Prov. xv. 17, and 1 K. iv. 23, that cattle were sometimes stall-fed, though as a general rule it is probable that they fed in the plains or on the hills of Palestine. The cattle that grazed at large in the open country would no doubt often become fierce and wild, for it is to be remembered that in primitive times the lion and other wild beasts of prey roamed about Palestine. Hence the force of the Psalmist's complaint of his enemies (Ps. xxii. 13).

**PADAN-ARAM.** By this name, which signifies "the table-land of Aram," the Hebrews designated the tract of country which they otherwise called Aram-naharaim, "Aram of the two rivers," the Greek Mesopotamia (Gen. xxiv. 10), and "the field (A.V. 'country') of Aram" (Hos. xii. 13). The term was perhaps more especially applied to that portion which bordered on the Euphrates, to distinguish it from the mountainous districts in the N. and N.E. of Mesopotamia. It is elsewhere called PADAN simply (Gen. xlviii. 7).

**PAINT** [as a cosmetic]. The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt and in Assyria; and in modern times no usage is more general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each instance it seems to have been used as a meretricious art, unworthy of a woman of high character. Thus Jezebel "put her eyes in painting" (2 K. ix. 30, margin); Jeremiah says of the harlot city, "Though thou rentest thy eyes with painting" (Jer. iv. 30); and Ezekiel again makes it a characteristic of a harlot (Ez. xxiii. 40). The expressions used in these passages are worthy of observation, as referring to the mode in which the process was effected. It is thus described by Chandler (*Travels*, ii. 140): "A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of

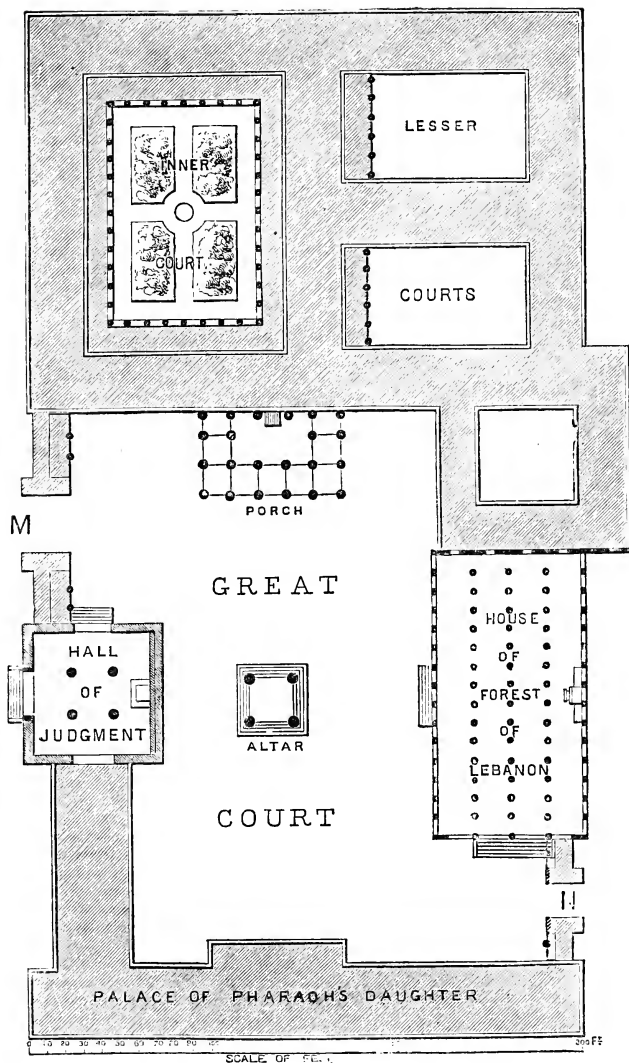
the left hand, pulled them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged round the organ." The eyes were thus literally "put in paint," and were "rent" open in the process. A broad line was also drawn round the eye, as represented in the accompanying cut. The effect was an



"Eye, ornamented with Kohl, as represented in ancient paintings." (Lane, p. 37, new edition.)

apparent enlargement of the eye; and the expression in Jer. iv. 30 has been by some understood in this sense. The Bible gives no indication of the substance out of which the dye was formed. The old versions agree in pronouncing the dye to have been produced from antimony. Antimony is still used for the purpose in Arabia and in Persia, but in Egypt the *kohl* is a soot produced by burning either a kind of frankincense or the shells of almonds. The dye-stuff was moistened with oil, and kept in a small jar, which we may infer to have been made of horn, from the proper name, Keren-happuch, "horn for paint" (Job xlii. 14). Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews, is doubtful. The plant, *henna*, which is used for that purpose, was certainly known (Cant. i. 14; A. V. "camphire"), and the expressions in Cant. v. 14 may possibly refer to the custom.

**PALACE.** The site of the Palace of Solomon was almost certainly in the city itself, on the brow opposite to the Temple, and overlooking it and the whole city of David. The principal building situated within the palace was, as in all Eastern palaces, the great hall of state and audience, called "The House of the Forest of Lebanon," apparently from the four rows of cedar pillars by which it was supported. It was 100 cubits long, 50 wide, and 30 high. Next in importance was the Hall or "Porch of Judgment," a quadrangular building supported by columns, as we learn from Josephus, which apparently stood on the other side of the great court, opposite the House of the Forest of Lebanon. The third edifice is merely called a "Porch of Pillars." Its dimensions were 50 by 30 cubits. Its use cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the reception-room when the king received ordinary



Plan of Solomon's Palace.

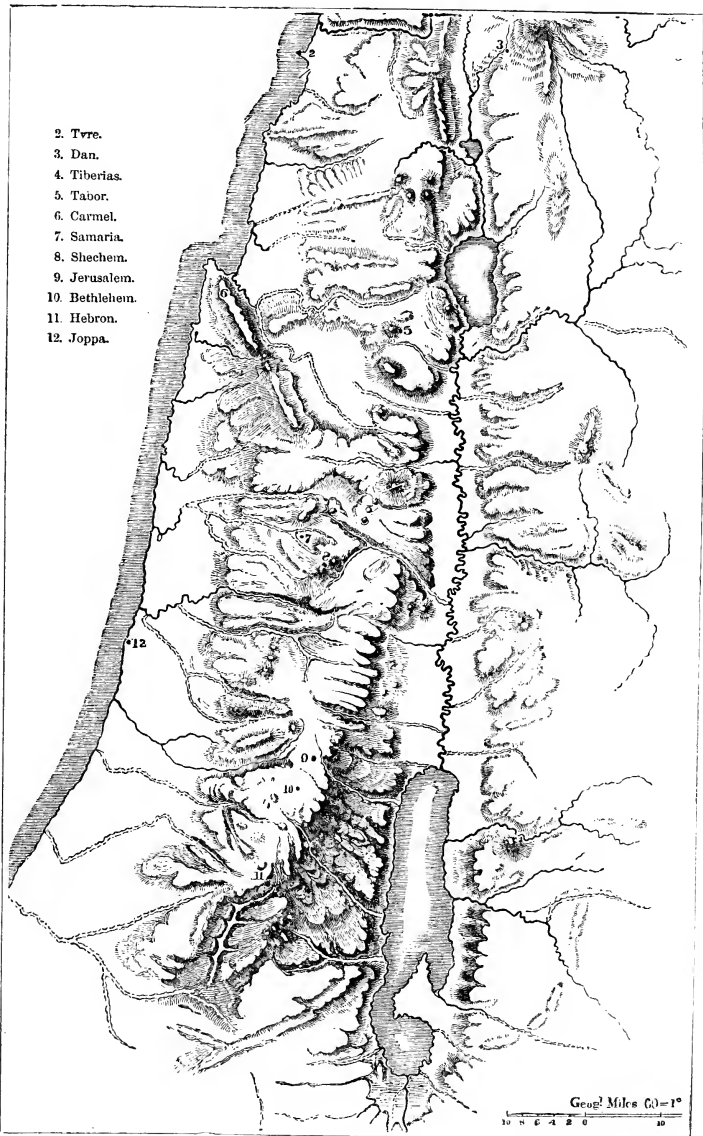
visitors, and sat, except on great state occasions, to transact the business of the kingdom. Behind this, we are told, was the inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; and there were other courts for the residence of the attendants and guards, and for the women of his harem; all of which are shown in the plan with more clearness than can be conveyed by a verbal description. Apart from this palace, but attached, as Josephus tells us, to the Hall of Judgment, was the palace of Pharaoh's daughter: too proud and important a personage to be grouped with the ladies of the harem, and requiring a residence of her own. Solomon constructed an ascent from his own house to the Temple, "the house of Jehovah" (1 K. x. 5), which was a subterranean passage 250 feet long by 42 feet wide, of which the remains may still be traced.

PALESTI'NA and PALESTINE. These two forms occur in the A. V. but four times in all, always in poetical passages; the first in Ex. xv. 14, and Is. xiv. 29, 31; the second, Joel iii. 4. In each case the Hebrew is *Peleseth*, a word found, besides the above, only in Ps. lx. 8, lxxxiii. 7, lxxxvii. 4, and cviii. 9, in all which our translators have rendered it by "Philistia" or "Philistines." Palestine, in the A. V. really means nothing but Philistia. The original Hebrew word *Peleseth*, to the Hebrews signified merely the long and broad strip of maritime plain inhabited by their encroaching neighbours; nor does it appear that at first it signified more to the Greeks. As lying next the sea, and as being also the high road from Egypt to Phœnicia and the richer regions north of it, the Philistine plain became sooner known to the western world than the country further inland, and was called by them Syria Palaestina—Philistine Syria. From thence it was gradually extended to the country further inland, till in the Roman and later Greek authors, both heathen and Christian, it becomes the usual appellation for the whole country of the Jews, both west and east of Jordan. The word is now so commonly employed in our more familiar language to designate the whole country of Israel, that, although biblically a misnomer, it has been chosen here as the most convenient heading under which to give a general description of THE HOLY LAND, embracing those points which have not been treated under the separate headings of cities or tribes. This description will most conveniently divide itself into three sections:—I. The Names applied to the country of Israel in the Bible and elsewhere. II. The Land: its situation,

aspect, climate, physical characteristics, in connexion with its history; its structure, botany, and natural history. III. The History of the country is so fully given under its various headings throughout the work, that it is unnecessary to recapitulate it here.

I. THE NAMES.—Palestine, then, is designated in the Bible by more than one name:—1. During the Patriarchal period, the Conquest, and the age of the Judges, and also where those early periods are referred to in the later literature (as Ps. cv. 11), it is spoken of as "Canaan," or more frequently "the Land of Canaan," meaning thereby the country west of the Jordan, as opposed to "the Land of Gilead" on the east. 2. During the monarchy the name usually, though not frequently, employed, is "land of Israel" (1 Sam. xiii. 19; 2 K. v. 2, 4, &c.). It is Ezekiel's favourite expression. The pious and loyal aspirations of Hosea find vent in the expression, "land of Jehovah" (Hos. ix. 3). In Zechariah it is "the Holy land" (Zech. ii. 12); and in Daniel "the glorious land" (Dan. xi. 41). In Amos (ii. 10) alone it is "the land of the Amorite." Occasionally it appears to be mentioned simply as "The Land:" as in Ruth i. 1; Jer. xxii. 27; 1 Macc. xiv. 4; Luke iv. 25, and perhaps even xxiii. 44. 3. Between the Captivity and the time of our Lord the name "Judæa" had extended itself from the southern portion to the whole of the country, even that beyond Jordan (Matt. xix. 1; Mark x. 1). In the book of Judith it is applied to the portion between the plain of Esdraelon and Samaria (xi. 19), as it is in Luke xxiii. 5; though it is also used in the stricter sense of Judæa proper (John iv. 3, vii. 1). In this narrower sense it is employed throughout 1 Macc. (see especially ix. 50, x. 30, 38, xi. 34). 4. The Roman division of the country hardly coincided with the Biblical one, and it does not appear that the Romans had any distinct name for that which we understand by Palestine. 5. Soon after the Christian era we find the name Palaestina in possession of the country. 6. The name most frequently used throughout the middle ages, and down to our own time, is *Terra Sancta*—the Holy Land. II. THE LAND.—The Holy Land is not in size or physical characteristics proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history. It is but a strip of country about the size of Wales, less than 140 miles in length, and barely 40 in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand, and the enormous trench of the Jordan

2. Tyre.
3. Dan.
4. Tiberias.
5. Tabor.
6. Carmel.
7. Samaria.
8. Shechem.
9. Jerusalem.
10. Bethlehem.
11. Hebron.
12. Joppa.

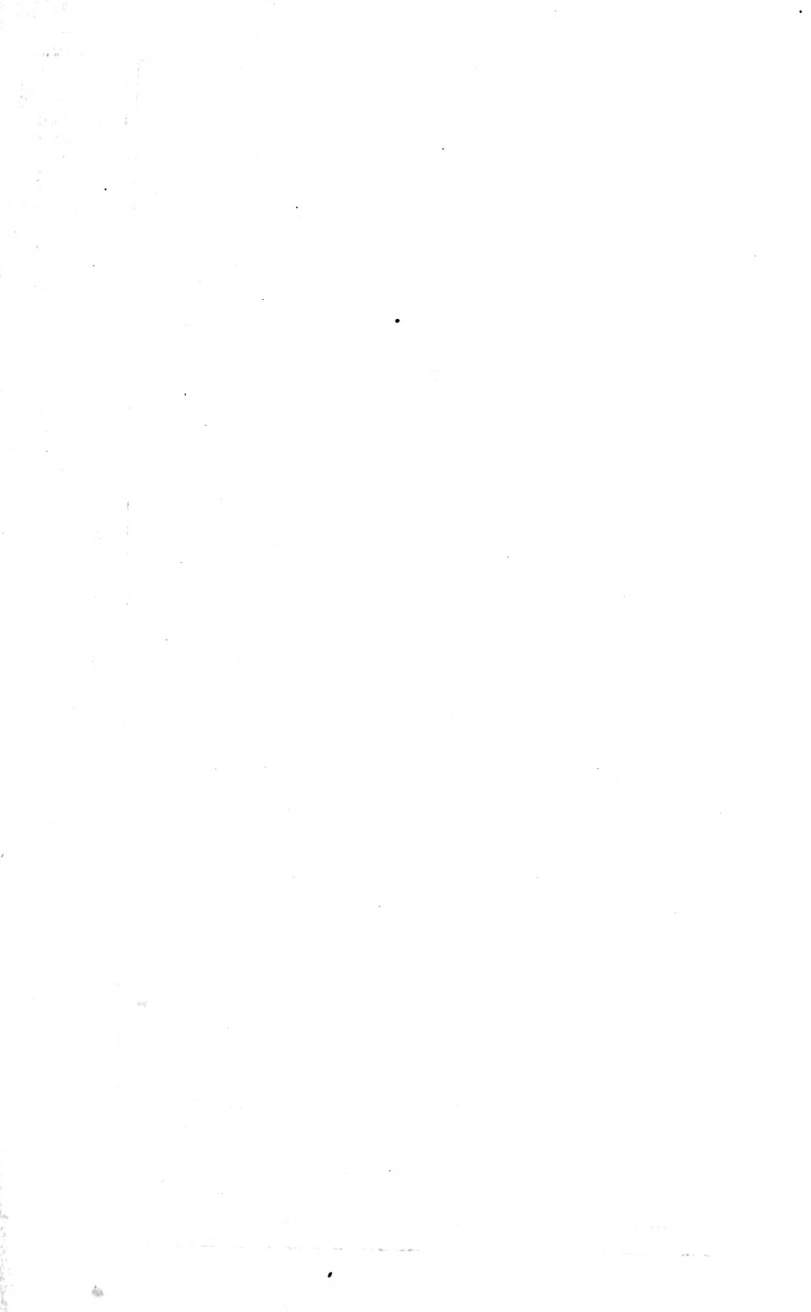


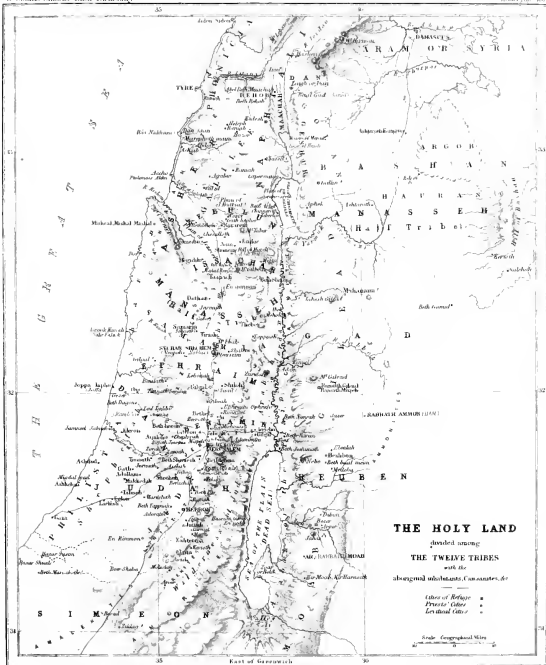
Map of Palestine.

valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the north it is shut in by the high ranges of Lebanon and anti-Lebanon, and by the chasm of the Litány. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai.—1. Its position on the Map of the World—as the world was when the Holy Land first made its appearance in history—is a remarkable one. (i.) It is on the very outpost—on the extremest western edge of the East. On the shore of the Mediterranean it stands, as if it had advanced as far as possible towards the West, separated therefrom by that which, when the time arrived, proved to be no barrier, but the readiest medium of communication—the wide waters of the “Great Sea.” Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from the retrogression and decrepitude which have ultimately been the doom of all purely Eastern States whose connexions were limited to the East only. (ii.) There was however one channel, and but one, by which it could reach and be reached by the great Oriental empires. The only road by which the two great rivals of the ancient world could approach one another—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the Plain of the Lebanon to the Euphrates. (iii.) After this the Holy Land became (like the Netherlands in Europe) the convenient arena on which in successive ages the hostile powers who contended for the empire of the East, fought their battles.—2. It is essentially a mountainous country. Not that it contains independent mountain chains, as in Greece for example, but that every part of the highland is in greater or less undulation. But it is not only a mountainous country. The mass of hills which occupies the centre of the country is bordered or framed on both sides, east and west, by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression, are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower level. On the west this lowland interposes between the mountains and the sea, and is the PLAIN OF PHILISTIA and of SHARON. On the east it is the broad bottom of the JORDAN VALLEY, deep down in which rushes the one river of Palestine to its grave in the Dead Sea. Such is the first general impressor of the physio-

gnomy of the Holy Land. It is a physiognomy compounded of the three main features already named—the plains, the highland hills, and the torrent beds: features which are marked in the words of its earliest describers (Num. xiii. 29; Josh. xi. 16, xii. 8), and which must be comprehended by every one who wishes to understand the country, and the intimate connexion existing between its structure and its history. In the accompanying sketch-map an attempt has been made to exhibit these features with greater distinctness than is usual, or perhaps possible, in maps containing more detail.—3. About halfway up the coast the maritime plain is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is MOUNT CARMEL. On its upper side, the plain, as if to compensate for its temporary displacement, invades the centre of the country and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the PLAIN OF ESDRAELON OR JEZREEL, the great battle-field of Palestine. North of Carmel the lowland resumes its position by the sea-side till it is again interrupted and finally put an end to by the northern mountains which push their way out of the sea, ending in the white promontory of the *Ras Nakhúra*. Above this is the ancient Phœnicia.—4. The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is to all intents and purposes the whole Land of Israel. The northern portion is GALILEE; the centre, SAMARIA; the south JUDAEA. This is the Land of Canaan which was bestowed on Abraham; the covenant home of his descendants. The two tribes and a half remained on the uplands beyond Jordan; and the result was, that these tribes soon ceased to have any close connexion with the others, or to form any virtual part of the nation. But even this definition might without impropriety be further circumscribed; for during the greater part of the Old Testament times the chief events of the history were confined to the district south of Esdraelon, which contained the cities of Hebron, Jerusalem, Bethel, Shiloh, Shechem, and Samaria, the Mount of Olives, and Mount Carmel. The battles of the Conquest and the early struggles of the era of the Judges once passed, Galilee subsided into obscurity and unimportance till the time of Christ.—5. The highland dis-







trict, surrounded and intersected by its broad lowland plains, preserves from north to south a remarkably even and horizontal profile. Its average height may be taken as 1500 to 1800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation.\* Between these elevated points runs the watershed of the country, sending off on either hand—to the Jordan valley on the east and the Mediterranean on the west—the long tortuous arms of its many torrent beds. The valleys on the two sides of the watershed differ considerably in character. Those on the east are extremely steep and rugged. This is the case during the whole length of the southern and middle portions of the country. It is only when the junction between the Plain of Esdraelon and the Jordan Valley is reached, that the slopes become gradual and the ground fit for the manœuvres of anything but detached bodies of foot soldiers. But, rugged and difficult as they are, they form the only access to the upper country from this side, and every man or body of men who reached the territory of Judah, Benjamin, or Ephraim, from the Jordan Valley, must have climbed one or other of them. The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and therefore the fall less, while at the same time the distance to be traversed is much greater. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads “going up to Jerusalem:” the one to the right by *Ramleh* and the *Wady Aly*; the other to the left by Lydda, and thence by the Beth-horons, or the *Wady Sulciman*, and Gibeon. The former of these is modern, but the latter is the scene of many a famous incident in the ancient history.—6. When the highlands of the country are more closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and

farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness (*Negeb*). This was the south country. As the traveller advances north of this tract there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect, than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald grey rocks with verdure and colour, and fills the ravines with torrents of rushing water; but in summer and autumn the look of the country from Hebron up to Bethel is very dreary and desolate. At Jerusalem this reaches its climax. To the west and north-west of the highlands, where the sea-breezes are felt, there is considerably more vegetation.—7. Hitherto we have spoken of the central and northern portions of Judaea. Its eastern portion—a tract some nine or ten miles in width by about thirty-five in length—which intervenes between the centre and the abrupt descent to the Dead Sea, is far more wild and desolate, and that not for a portion of the year only, but throughout it. This must have been always what it is now—an uninhabited desert, because uninhabitable.—8. No descriptive sketch of this part of the country can be complete which does not allude to the caverns, characteristic of all limestone districts, but here existing in astonishing numbers. Every hill and ravine is pierced with them, some very large and of curious formation—perhaps partly natural, partly artificial—others mere grottoes. Many of them are connected with most important and interesting events of the ancient history of the country. Especially is this true of the district now under consideration. Machpelah, Makedah, Adullam, Engedi, names inseparably connected with the lives, adventures, and deaths of Abraham, Joshua, David, and other Old Testament worthies, are all within the small circle of the territory of Judaea. Moreover, there is perhaps hardly one of these caverns, however small, which has not at some time or other furnished a hiding-place to some ancient Hebrew from the sweeping incursions of Philistine or Amalekite.—9. The bareness and dryness which prevail more or less in Judaea are owing partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water, arising from its distance from the Lebanon. But to this discouraging aspect there are some important exceptions,

\* Beginning from the south, these elevations are Hebron, 3029 feet above the Mediterranean; Jerusalem 2610, and Mount of Olives 2724, with *Nebj Samuil* on the north, 2650; Bethel, 2400; *Sirjil*, 2885; Ebal and Gerizim, 2700; “Little Hermon” and Tabor (on the north side of the Plain of Esdraelon), 1900; *Safed*, 2775; *Jebel Jarmuk*, 4000.

The valley of *Urtás*, south of Bethlehem, contains springs which in abundance and excellence rival even those of *Nablús*; the huge "Pools of Solomon" are enough to supply a district for many miles round them; and the cultivation now going on in that neighbourhood shows what might be done with a soil which requires only irrigation and a moderate amount of labour to evoke a boundless produce.—10. It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. Of this there are not wanting sure evidences. There is no country in which the ruined towns bear so large a proportion to those still existing. Hardly a hill-top of the many within sight that is not covered with vestiges of some fortress or city. But, besides this, forests appear to have stood in many parts of Judaea until the repeated invasions and sieges caused their fall; and all this vegetation must have reacted on the moisture of the climate, and, by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have influenced materially the look and the resources of the country.—11. Advancing northwards from Judaea the country (SAMARIA) becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterwards comparatively large. The hills assume here a more varied aspect than in the southern districts, springs are more abundant and more permanent, until at last, when the district of *Jebel Nablús* is reached—the ancient Mount Ephraim—the traveller encounters an atmosphere and an amount of vegetation and water which is greatly superior to anything he has met with in Judaea, and even sufficient to recall much of the scenery of the West. Perhaps the springs are the only objects which in themselves, and apart from their associations, really strike an English traveller with astonishment and admiration. Such glorious fountains as those of *Ain-jalúd* or the *Ras el-Mukáttá*, where a great body of the clearest water wells silently but swiftly out from deep blue recesses worn in the foot of a low cliff of limestone rock, and at once forms a considerable stream—are very rarely to be met with out of irregular, rocky, mountainous countries, and being such unusual sights can hardly be looked on by the traveller without surprise and emotion. The valleys which lead down from the upper level in this district to the valley of the Jordan, are less precipitous than in Judaea. The eastern district

of the *Jebel Nablús* contains some of the most fertile and valuable spots in the Holy Land. Hardly less rich is the extensive region which lies north-west of the city of Shechem (*Nablús*), between it and Carmel, in which the mountains gradually break down into the Plain of Sharon. But with all its richness, and all its advance on the southern part of the country, there is a strange dearth of natural wood about this central district. It is this which makes the wooded sides of Carmel and the parklike scenery of the adjacent slopes and plains so remarkable.—12. No sooner, however, is the Plain of Esdraelon passed, than a considerable improvement is perceptible. The low hills which spread down from the mountains of GALILEE, and form the barrier between the plains of Akka and Esdraelon, are covered with timber, of moderate size, it is true, but of thick vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of *Jebel ed-Duhy* (the so-called "Little Hermon") and the white hills of Nazareth. North of Tabor and Nazareth is the plain of *el-Buttauf*, an upland tract hitherto very imperfectly described, but apparently of a similar nature to Esdraelon, though much more elevated. The notices of this romantic district in the Bible are but scanty; in fact till the date of the New Testament, when it had acquired the name of Galilee, it may be said, for all purposes of history, to be hardly mentioned. And even in the New Testament times the interest is confined to a very small portion—the south and south-west corner, containing Nazareth, Cana, and Nain, on the confines of Esdraelon, Capernaum, Tiberias, and Genesareth, on the margin of the Lake.—13. Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked forlorn structures, piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if indeed they do not sometimes contain the actual remains, of the "fenced cities, great and walled up to heaven," which are so frequently mentioned in the records of the Israelite conquest. These hill-towns were not what gave the Israelites their main difficulty

in the occupation of the country. Wherever strength of arm and fleetness of foot availed, there those hardy warriors, fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills (1 Chron. xii. 8; 2 Sam. i. 23, ii. 18), easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manœuvre, that they failed in dislodging the aborigines. "Judah drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron . . . neither could Manasseh drive out the inhabitants of Bethshean . . . nor Megiddo," in the Plain of Esdraelon . . . "nor could Ephraim drive out the Canaanites that dwelt in Gezer," on the maritime plain near Ramleh . . . "nor could Asher drive out the inhabitants of Acco" . . . "and the Amorites forced the children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i. 19-35). Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland colouring. The "mountains" were to "bring peace," the "little hills, justice to the people:" when plenty came, the corn was to flourish on the "top of the mountains" (Ps. lxxii. 3, 16). In like manner the mountains were to be joyful before Jehovah when He came to judge His people (Ps. xcvi. 8). What gave its keenest sting to the Babylonian conquest, was the consideration that the "mountains of Israel," the "ancient high places," were become a "prey and a derision;" while, on the other hand, one of the most joyful circumstances of the restoration is, that the mountains "shall yield their fruit as before, and be settled after their old estates" (Ezek. xxxvi. 1, 8, 11). We have the testimony of the heathens that in their estimation Jehovah was the "God of the mountains" (1 K. xx. 28), and they showed their appreciation of the fact by fighting, when possible, in the lowlands. The contrast is strongly brought out in the repeated expression of the psalmists. "Some," like the Canaanites and Philistines of the lowlands, "put their trust in chariots, and some in horses; but we"—we mountaineers, from our "sanctuary" on the heights of "Zion"—"will remember the name of Jehovah our God," "the God of Jacob our father," the shepherd-warrior, whose only

weapons were sword and bow—the God who is now a high fortress for us—"at whose command both chariot and horse are fallen," "who burneth the chariots in the fire" (Ps. xx. 1, 7, xli. 7-11, lxxvi. 2, 6).—14. A few words must be said in general description of the maritime lowland, which intervenes between the sea and the highlands. This region, only slightly elevated above the level of the Mediterranean, extends without interruption from *el-Arish*, south of Gaza, to Mount Carmel. It naturally divides itself into two portions, each of about half its length: the lower one the wider; the upper one the narrower. The lower half is the Plain of the Philistines—Philistia, or, as the Hebrews called it, the *Shefelah* or Lowland. The upper half is the Sharon or Saron of the Old and New Testaments. The PHILISTINE PLAIN is on an average 15 or 16 miles in width from the coast to the first beginning of the belt of hills, which forms the gradual approach to the high land of the mountains of Judah. The larger towns, as Gaza and Ashdod, which stand near the shore, are surrounded with huge groves of olive, sycamore, and palm, as in the days of King David (1 Chron. xxvii. 28). The whole plain appears to consist of brown loamy soil, light, but rich, and almost without a stone. It is now, as it was when the Philistines possessed it, one enormous cornfield; an ocean of wheat covers the wide expanse between the hills and the sand dunes of the sea-shore, without interruption of any kind—no break or hedge, hardly even a single olive-tree. Its fertility is marvellous; for the prodigious crops which it raises are produced, and probably have been produced almost year by year for the last forty centuries, without any of the appliances which we find necessary for success. The PLAIN OF SHARON is much narrower than Philistia. It is about 10 miles wide from the sea to the foot of the mountains, which are here of a more abrupt character than those of Philistia, and without the intermediate hilly region there occurring.—15. The one ancient port of the Jews, the "beautiful" city of Joppa, occupied a position central between the *Shefelah* and Sharon. Roads led from these various cities to each other, to Jerusalem, Neapolis, and Sebaste in the interior, and to Ptolemais and Gaza on the north and south. The commerce of Damascus, and, beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the west; and that traffic and the constant movement of troops backwards and forwards must have made this plain one of the busiest and most populous regions of Syria at the time of Christ.—16.

The characteristics already described are hardly peculiar to Palestine. But there is one feature, as yet only alluded to, in which she stands alone. This feature is the JORDAN—the one river of the country. The river is elsewhere described [JORDAN]; but it and the valley through which it rushes down its extraordinary descent—must be here briefly characterized. This valley begins with the river at its remotest springs of *Hasbeiya* on the N.W. side of Hermon, and accompanies it to the lower end of the Dead Sea, a length of about 150 miles. During the whole of this distance its course is straight, and its direction nearly due north and south. The springs of *Hasbeiya* are 1700 feet above the level of the Mediterranean, and the northern end of the Dead Sea is 1317 feet below it, so that between these two points the valley falls with more or less regularity through a height of more than 3000 feet. But though the river disappears at this point, the valley still continues its descent below the waters of the Dead Sea till it reaches a further depth of 1308 feet. So that the bottom of this extraordinary crevasse is actually more than 2600 feet below the surface of the ocean. In width the valley varies. In its upper and shallower portion, as between Banias and the lake of Merom [*Hüleh*], it is about five miles across. Between the lake of Merom and the sea of Galilee it contracts, and becomes more of an ordinary ravine or glen. It is in its third and lower portion that the valley assumes its more definite and regular character. During the greater part of this portion, it is about seven miles wide from the one wall to the other. The eastern mountains preserve their straight line of direction, and their massive horizontal wall-like aspect, during almost the whole distance. The western mountains are more irregular in height, their slopes less vertical. North of Jericho they recede in a kind of wide amphitheatre, and the valley becomes twelve miles broad, a breadth which it thenceforward retains to the southern extremity of the Dead Sea. Buried as it is between such lofty ranges, and shielded from every breeze, the climate of the Jordan valley is extremely hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho. All the irrigation necessary for the cultivation which formerly existed is obtained from the torrents of the western mountains. For all purposes to which a river is ordinarily applied the Jordan is useless. The Dead Sea, which is the final receptacle of the Jordan, is described elsewhere. [SEA, THE SALT.]—17. Monotonous and uninviting as much of the Holy Land will appear from the above description to English readers ac-

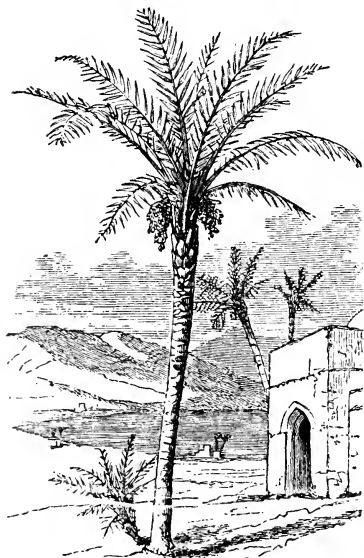
customed to the constant verdure, the succession of flowers, lasting almost throughout the year, the ample streams and the varied surface of our own country—we must remember that its aspect to the Israelites after that weary march of forty years through the desert, and even by the side of the brightest recollections of Egypt that they could conjure up, must have been very different. They entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embrown its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of oriental speech, it is impossible not to feel that those way-worn travellers could have chosen no fitter words to express what their new country was to them than those which they so often employ in the accounts of the conquest—"a land flowing with milk and honey, the glory of all lands."

PALMER-WORM (Heb. *gázám*), occurs Joel i. 4, ii. 25; Am. iv. 9. It is maintained by many that *gázám* denotes some species of locust, but it is more probably a caterpillar.

PALM-TREE (Heb. *támár*). Under this generic term many species are botanically included; but we have here only to do with the Date-palm, the *Phoenix Dactylifera* of Linnaeus. While this tree was abundant generally in the Levant, it was regarded by the ancients as peculiarly characteristic of Palestine and the neighbouring regions. The following places may be enumerated from the Bible as having some connexion with the palm-tree, either in the derivation of the name, or in the mention of the tree as growing on the spot. (1.) At ELIM, one of the stations of the Israelites between Egypt and Sinai, it is expressly stated that there were "twelve wells (fountains) of water, and three-score and ten palm-trees" (Ex. xv. 27; Num. xxxiii. 9). (2.) Next, it should be observed that ELATH (Deut. ii. 8; 1 K. ix. 26; 2 K. xiv. 22, xvi. 6; 2 Chr. viii. 17, xxvi. 2) is another plural form of the same word, and may likewise mean "the palm-trees." (3.) No place in Scripture is so closely associated with the subject before us as JERICHO. Its rich palm-groves are connected with two very different periods,—with that of Moses (Deut. xxxiv. 3; Judg. i. 16) and Joshua on the one hand, and that of the Evangelists on the other. What the extent of these palm-groves may have been in the desolate period of Jericho we cannot tell; but they were renowned in the time of the Gospels and Josephus. The Jewish

historian mentions the luxuriance of these trees again and again. (4.) The name of HAZEON-TAMAR, "the felling of the palm-tree," is clear in its derivation. This place is mentioned in the history both of Abraham (Gen. xiv. 7) and of Jehoshaphat (2 Chr. xx. 2). (5.) Another place having the same element in its name, and doubtless the same characteristic in its scenery, was BAAL-TAMAR (Judg. xx. 33). (6.) We must next mention the TAMAR, "the palm," which is set before us in the vision of Ezekiel (xlvi. 19, xlviii. 28). (7.) There is little doubt that Solomon's TADMOR, afterwards the famous Palmyra, on another desert frontier far to the N.E. of Tamar, is primarily the same word. (8.) Nor again are the places of the N. T. without their associations with this characteristic tree of Palestine. BETHANY means "the house of dates;" and thus we are reminded that the palm grew in the neighbourhood of the Mount of Olives. This helps our realisation of Our Saviour's entry into Jerusalem, when 'the people "took branches of palm-trees and went forth to meet Him" (John xii. 13; comp. Neh. viii. 15). (9.) The word Phœnicia, which occurs twice in the N. T. (Acts xi. 19, xv. 3) is in all probability derived from the Greek word

for a palm. (10.) Lastly, Phoenix in the island of Crete, the harbour which St. Paul was prevented by the storm from reaching (Acts xxvii. 12), has doubtless the same derivation.—From the passages where there is a literal reference to the palm-tree, we may pass to the emblematical uses of it in Scripture. Under this head may be classed the following:—(1.) The striking appearance of the tree, its uprightness and beauty, would naturally suggest the giving of its name occasionally to women (Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27). (2.) We have notices of the employment of this form in decorative art, both in the real temple of Solomon and in the visionary temple of Ezekiel. This work seems to have been in relief. It was a natural and doubtless customary kind of ornamentation in Eastern architecture. (3.) With a tree so abundant in Judæa, and so marked in its growth and appearance, as the palm, it seems rather remarkable that it does not appear more frequently in the imagery of the O. T. There is, however, in the Psalms (xcii. 12) the familiar comparison, "The righteous shall flourish like the palm-tree," which suggests a world of illustration, whether respect be had to the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, or the height at which the foliage grows, as far as possible from earth and as near as possible to heaven. Perhaps no point is more worthy of mention, if we wish to pursue the comparison, than the elasticity of the fibre of the palm, and its determined growth upwards, even when loaded with weights. (4.) The passage in Rev. vii. 9, where the glorified of all nations are described as "clothed with white robes and palms in their hands," might seem to us a purely classical image. But palm-branches were used by Jews in token of victory and peace (1 Macc. xiii. 51; 2 Macc. x. 7, xiv. 4). As to the industrial and domestic uses of the palm, it is well known that they are very numerous: but there is no clear allusion to them in the Bible. That the ancient Orientals, however, made use of wine and honey obtained from the Palm-tree is evident from Herodotus, Strabo, and Pliny. It is indeed possible that the honey mentioned in some places may be palm-sugar. (In 2 Chr. xxxi. 5 the margin has "dates.") There may also in Cant. vii. 2, "I will go up to the palm-tree, I will take hold of the boughs thereof," be a reference to climbing for the fruit. So in ii. 3 and elsewhere (e.g. Ps. i. 3) the fruit of the palm may be intended: but this cannot be proved. It is curious that this tree, once so abundant in Judæa, is now



Palm-Tree. (*Phoenix Dactylofera*.)

comparatively rare, except in the Philistine plain, and in the old Phœnicia about *Beyrout*.

**PALSY.** The palsy meets us in the N. T. only, and in features too familiar to need special remark. The words "grievously tormented" (Matt. viii. 6), may refer to paralysis agitans, or even St. Vitus' dance, in both of which the patient, being never still for a moment save when asleep, might well be so described. The woman's case who was "bowed together" by "a spirit of infirmity," may probably have been paralytic (Luke xiii. 11).

**PAMPHYLIA**, one of the coast-regions in the south of Asia Minor, having **CILICIA** on the east, and **LYCIA** on the west. In St. Paul's time it was not only a regular province, but the Emperor Claudius had united Lycia with it, and probably also a good part of Pisidia. It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to **PERGA** (Acts xiii. 13). The two missionaries finally left Pamphylia by its chief seaport, **ATTALIA**. Many years afterwards St. Paul sailed near the coast (Acts xxvii. 5).

**PANNAG**, an article of commerce exported from Palestine to Tyre (Ez. xxvii. 17), the nature of which is a pure matter of conjecture, as the term occurs nowhere else. A comparison of the passage in Ezekiel with Gen. xliii. 11, leads to the supposition that pannag represents some of the spices grown in Palestine.

**PAPER.** [WRITING.]

**PAPHOS**, a town at the west end of **CYPRUS**, connected by a road with **SALAMIS** at the east end. Paul and Barnabas travelled, on their first missionary expedition, "through the isle," from the latter place to the former (Acts xiii. 6). The great characteristic of Paphos was the worship of Aphrodite or Venus, who was here fabled to have risen from the sea. Her temple, however, was at "Old Paphos," now called *Kuklia*. The harbour and the chief town were at "New Paphos," at some little distance. The place is still called *Baffa*.

**PAPYRUS.** [REED.]

**PARABLE.** The word *Parable*, in Gr. *Parabolē* (παράβολή), does not of itself imply a narrative. The juxtaposition of two things, differing in many points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. In Hellenistic Greek it acquired a meaning, co-extensive with that of the Hebrew *māshāl*. That word (= *similitude*) had a large range of application, and was applied sometimes to the shortest proverbs (1 Sam.

x. 12, xxiv. 13; 2 Chr. vii. 20), sometimes to dark prophetic utterances (Num. xxiii. 7, 18, xxiv. 3; Ez. xx. 49), sometimes to enigmatic maxims (Ps. lxxviii. 2; Prov. i. 6), or metaphors expanded into a narrative (Ez. xii. 22). In the N. T. itself the word is used with a like latitude. By the Jewish Rabbis the parable was made the instrument for teaching the young disciple to discern the treasures of wisdom of which the "accursed" multitude were ignorant. The teaching of Our Lord at the commencement of His ministry was, in every way, the opposite of this. The Sermon on the Mount may be taken as the type of the "words of Grace" which he spake, "not as the scribes." So for some months He taught in the synagogues and on the sea-shore of Galilee, as He had before taught in Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness, and He seems for a time to abandon it for that which took the form of parables. The question of the disciples (Matt. xiii. 10) implies that they were astonished. Their master was speaking to the multitude in the parables and dark sayings which the Rabbis reserved for their chosen disciples. Here for them were two grounds of wonder. Here, for us, is the key to the explanation which He gave, that He had chosen this form of teaching because the people were spiritually blind and deaf (Matt. xiii. 13), and in order that they might remain so (Mark iv. 12). The worth of parables, as instruments of teaching, lies in their being at once a test of character, and in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the seoffer. They leave something even with the careless which may be interpreted and understood afterwards. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, and will not rest till the teacher has explained it. In this way the parable did its work, found out the fit hearers and led them on. In the parables which remain it is possible to trace something like an order. (A.) There is the group which have for their subject the laws of the Divine Kingdom. Under this head we have—1. The Sower (Matt. xiii.; Mark iv.; Luke viii.). 2. The Wheat and the Tares (Matt. xiii.). 3. The Mustard-seed (Matt. xiii.; Mark iv.). 4. The Seed cast into the Ground (Mark iv.). 5. The Leaven (Matt. xiii.). 6. The Hidden Treasure (Matt. xiii.). 7. The Pearl of Great Price (Matt. xiii.). 8. The Net cast into the



Sea (Matt. xiii.). (B.) When the next parables meet us they are of a different type and occupy a different position. They are drawn from the life of men rather than from the world of nature. They are such as these—9. The Two Debtors (Luke vii.). 10. The Merciless Servant (Matt. xviii.). 11. The Good Samaritan (Luke x.). 12. The Friend at Midnight (Luke xi.). 13. The Rich Fool (Luke xii.). 14. The Wedding Feast (Luke xii.). 15. The Fig-Tree (Luke xiii.). 16. The Great Supper (Luke xiv.). 17. The Lost Sheep (Matt. xviii.; Luke xv.). 18. The Lost Piece of Money (Luke xv.). 19. The Prodigal Son (Luke xv.). 20. The Unjust Steward (Luke xvi.). 21. The Rich Man and Lazarus (Luke xvi.). 22. The Unjust Judge (Luke xviii.). 23. The Pharisee and the Publican (Luke xviii.). 24. The Labourers in the Vineyard (Matt. xx.). (C.) Towards the close of Our Lord's ministry, the parables are again theocratic, but the phase of the Divine Kingdom, on which they chiefly dwell, is that of its final consummation. To this class we may refer—25. The Pounds (Luke xix.). 26. The Two Sons (Matt. xxi.). 27. The Vineyard let out to Husbandmen (Matt. xxi.; Mark xii.; Luke xx.). 28. The Marriage-Feast (Matt. xxii.). 29. The Wise and Foolish Virgins (Matt. xxv.). 30. The Talents (Matt. xxv.). 31. The Sheep and the Goats (Matt. xxv.). It is characteristic of the several Gospels that the greater part of the parables of the first and third groups belong to St. Matthew, emphatically the Evangelist of the kingdom. Those of the second are found for the most part in St. Luke.—Lastly, there is the law of interpretation. It has been urged by some writers, that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of Our Lord's teaching. It must be remembered that in the great patterns of interpretation which He himself has given us, there is more than this. Not only the sower and the seed and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. A parable may be at once ethical, and in the highest sense of the term

prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to over-ride or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all *our* interpretations are to be referred, and by which they are to be measured.

PARADISE is a word of Persian origin, and is used in the Septuagint as the translation of Eden. [EDEN.] The Rabbis in the time of our Saviour taught that there was a region of the world of the dead, of Sheol, in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other, the intermediate home of the blessed. But in the common belief Paradise was a far-off land, a region where there was no scorching heat, no consuming cold; and the common prayer for the dying or the dead was that their souls might rest in Paradise, in the garden of Eden. It is with this popular belief, that the language of the N. T. connects itself. The old word is kept, and is raised to a new dignity or power. It is significant, indeed, that the word "paradise" nowhere occurs in the public teaching of our Lord, or in His intercourse with His own disciples. Connected as it had been with the thoughts of a sensuous happiness, it was not the fittest or the best word for those whom He was training to rise out of sensuous thoughts to the higher regions of the spiritual life. For them, accordingly, the kingdom of Heaven, the kingdom of God, are the words most dwelt on. With the thief dying on the cross the case was different (Luke xxiii. 43). We can assume nothing in the robber-outlaw but the most rudimentary forms of popular belief. The answer to his prayer gave him what he needed most, the assurance of immediate rest and peace. The word Paradise spoke to him, as to other Jews, of repose, shelter, joy—the greatest contrast possible to the thirst, and agony, and shame of the hours upon the cross. There is a like significance in the general absence of the word from the language of the Epistles. Here also it is found nowhere in the direct teaching. It occurs only in passages that are apocalyptic, and therefore almost of necessity symbolic (2 Cor. xii. 3; comp. Rev. ii. 7).

PA'RA'N, EL-PA'RA'N. 1. The name Paran corresponds probably in general outline with the desert *Et-Tih*. [KADESH.] Between the wilderness of Paran and that of Zin no strict demarcation exists in the narra-

tive, nor do the natural features of the region yield a well-defined boundary. The name of Paran seems, as in the story of Ishmael (Gen. xxi. 21), to have predominated towards the western extremity of the northern desert frontier of *Et-Tih*, and in Num. xxxiv. 4 the wilderness of Zin, not Paran, is spoken of as the southern border of the land or of the tribe of Judah (Josh. xv. 3). Was there, then, a Paran proper, or definite spot to which the name was applied? From Deut. i. 1 it should seem there must have been. This is confirmed by 1 K. xi. 18, from which we further learn the fact of its being an inhabited region; and the position required by the context here is one between Midian and Egypt. Padan proper is probably the *Wady Feiran*.—2. "Mount" Paran occurs only in two poetic passages (Deut. xxxiii. 2; Hab. iii. 3). It probably denotes the north-western member of the Sinaitic mountain-group, which lies adjacent to the *Wady Feiran*.

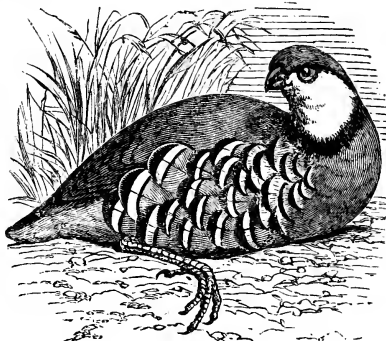
#### PARCHMENT. [WRITING.]

PAR'MENAS. One of the seven deacons, "men of honest report, full of the Holy Ghost and wisdom" (Acts vi. 5). There is a tradition that he suffered martyrdom at Philippi in the reign of Trajan.

PARTHIANS occurs only in Acts ii. 9, where it designates Jews settled in Parthia. Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharesm. It lay south of Hyrcania, east of Media, and north of Sagar-tia. The ancient Parthians are called a "Scythic" race, and probably belonged to the great Turanian family. After being subject in succession to the Persians and the Seleucidae, they revolted in B.C. 256, and under Arsaces succeeded in establishing their independence. Parthia, in the mind of the writer of the Acts, would designate this empire, which extended from India to the Tigris, and from the Chorasmian desert to the shores of the Southern Ocean. Hence the prominent position of the name Parthians in the list of those present at Pentecost. Parthia was a power almost rivalling Rome—the only existing power which had tried its strength against Rome and not been worsted in the encounter. The Parthian dominion lasted for nearly five centuries, commencing in the third century before, and terminating in the third century after, our era.

PARTRIDGE (Heb. *kōrē*) occurs only 1 Sam. xxvi. 20, and Jer. xvii. 11. The "hunting this bird upon the mountains" (1 Sam. xxvi. 20) entirely agrees with the habits of two well-known species of partridge,

viz. *Caccabis saxatilis* (the Greek partridge) and *Ammoperdix Heyii*. The expression in Eccles. xi. 30, "like as a partridge taken (and kept) in a cage," clearly refers to "a decoy partridge." Our common partridge (*Perdix cinerea*) does not occur in Palestine.



Partridge. (*Caccabis saxatilis*.)

PARVA'IM, the name of an unknown place or country whence the gold was procured for the decoration of Solomon's Temple (2 Chr. iii. 6). We may notice the conjecture that it is derived from the Sanscrit *pūrva*, "eastern," and is a general term for the East.

#### PAS-DAM'MIM. [EPHES-DAMMIM.]

PASH'UR. 1. One of the families of priests of the chief house of Malchijah (Jer. xxi. 1, xxxviii. 1; 1 Chr. ix. 12, xxiv. 9; Neh. xi. 12). In the time of Nehemiah this family appears to have become a chief house, and its head the head of a course (Ezr. ii. 38; Neh. vii. 41, x. 3). The individual from whom the family was named was probably Pashur the son of Malchiah, who in the reign of Zedekiah was one of the chief princes of the court (Jer. xxxviii. 1). He was sent, with others, by Zedekiah to Jeremiah at the time when Nebuchadnezzar was preparing his attack upon Jerusalem (Jer. xxi.) Again somewhat later, Pashur joined with several other chief men in petitioning the king that Jeremiah might be put to death as a traitor (Jer. xxxviii.). 2. Another person of this name, also a priest, and "chief governor of the house of the Lord," is mentioned in Jer. xx. 1. He is described as "the son of Immer" (1 Chr. xxiv. 14), probably the same as Amariah (Neh. x. 3, xii. 2, &c.). In the reign of Jehoiakim he showed himself as hostile to Jeremiah as his namesake the son of Malchiah did afterwards, and put him in

the stocks by the gate of Benjamin. For this indignity to God's prophet, Pashur was told by Jeremiah that his name was changed to Magor-missabib (*Terror on every side*), and that he and all his house should be carried captives to Babylon and there die (Jer. xx. 1-6).

PASSOVER, the first of the three great annual Festivals of the Israelites, celebrated in the month Nisan, from the 14th to the 21st. The following are the principal passages in the Pentateuch relating to the Passover:—Ex. xii. 1-51, xiii. 3-10, xxiii. 14-19, xxxiv. 18-26; Lev. xxiii. 4-14; Num. ix. 1-14, xxviii. 16-25; Deut. xvi. 1-6.—I. INSTITUTION AND FIRST CELEBRATION OF THE PASSOVER.—When the chosen people were about to be brought out of Egypt, the word of the Lord came to Moses and Aaron, commanding them to instruct all the congregation of Israel to prepare for their departure by a solemn religious ordinance. On the tenth day of the month of Abib, the head of each family was to select from the flock either a lamb or a kid, a male of the first year, without blemish. If his family was too small to eat the whole of the lamb, he was permitted to invite his nearest neighbour to join the party. On the fourteenth day of the month he was to kill his lamb, while the sun was setting. He was then to take blood in a basin, and with a sprig of hyssop to sprinkle it on the two side-posts and the lintel of the door of the house. The lamb was then thoroughly roasted, whole. It was expressly forbidden that it should be boiled, or that a bone of it should be broken. Unleavened bread and bitter herbs were to be eaten with the flesh. No male who was uncircumcised was to join the company. Each one was to have his loins girt, to hold a staff in his hand, and to have shoes on his feet. He was to eat in haste, and it would seem that he was to stand during the meal. The number of the party was to be calculated as nearly as possible, so that all the flesh of the lamb might be eaten; but if any portion of it happened to remain, it was to be burned in the morning. No morsel of it was to be carried out of the house. The legislator was further directed to inform the people of God's purpose to smite the first-born of the Egyptians, to declare that the Passover was to be to them an ordinance for ever, to give them directions respecting the order and duration of the festival in future times, and to enjoin upon them to teach their children its meaning, from generation to generation. When the message was delivered to the people they bowed their heads in worship. The lambs were selected, on the fourteenth they were

slain, and the blood sprinkled, and in the following evening, after the fifteenth day of the month had commenced, the first paschal meal was eaten. At midnight the first-born of the Egyptians were smitten. The king and his people were now urgent that the Israelites should start immediately, and readily bestowed on them supplies for the journey. In such haste did the Israelites depart, on that very day (Num. xxxiii. 3), that they packed up their kneading-troughs containing the dough prepared for the morrow's provisions, which was not yet leavened.

—II. OBSERVANCE OF THE PASSOVER IN LATER TIMES.—1. In the twelfth and thirteenth chapters of Exodus there are not only distinct references to the observance of the festival in future ages (*e. g.* xii. 2, 14, 17, 24-27, 42, xiii. 2, 5, 8-10), but there are several injunctions which were evidently not intended for the first passover, and which indeed could not possibly have been observed. In the later notices of the festival in the books of the law there are particulars added which appear as modifications of the original institution (Lev. xxiii. 10-14; Num. xxviii. 16-25; Deut. xvi. 1-6). Hence it is not without reason that the Jewish writers have laid great stress on the distinction between "the Egyptian Passover" and "the perpetual Passover." 2. The following was the general order of the observances of the Passover in later times:—On the 14th of Nisan every trace of leaven was put away from the houses, and on the same day every male Israelite not labouring under any bodily infirmity or ceremonial impurity, was commanded to appear before the Lord at the national sanctuary with an offering of money in proportion to his means (Ex. xxiii. 15; Deut. xvi. 16, 17). Devout women sometimes attended, as is proved by the instances of Hannah and Mary (1 Sam. i. 7; Luke ii. 41-42). As the sun was setting, the lambs were slain, and the fat and blood given to the priests (2 Chr. xxxv. 5, 6). The lamb was then roasted whole, and eaten with unleavened bread and bitter herbs; no portion of it was to be left until the morning. The same night, after the 15th of Nisan had commenced, the fat was burned by the priest and the blood sprinkled on the altar (2 Chr. xxx. 16, xxxv. 11). On the 15th, the night being passed, there was a holy convocation, and during that day no work might be done, except the preparation of necessary food (Ex. xii. 16). On this and the six following days an offering in addition to the daily sacrifice was made of two young bullocks, a ram, and seven lambs of the first year, with meat-offerings, for a burnt-offering, and a goat for

a sin-offering (Num. xxviii. 19-23). On the 16th of the month, "the morrow after the sabbath" (i.e. after the day of holy convocation), the first sheaf of harvest was offered and waved by the priest before the Lord, and a male lamb was offered as a burnt sacrifice with a meat and drink offering. Nothing necessarily distinguished the four following days of the festival, except the additional burnt and sin-offerings, and the restraint from some kinds of labour. On the seventh day, the 21st of Nisan, there was a holy convocation, and the day appears to have been one of peculiar solemnity. As at all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside (Deut. xxvii. 7). 3. (a.) *The Paschal Lamb*.—After the first Passover in Egypt there is no trace of the lamb having been selected before it was wanted. In later times we are certain that it was sometimes not provided before the 14th of the month (Luke xxii. 7-9; Mark xiv. 12-16). The law formally allowed the alternative of a kid (Ex. xii. 5), but a lamb was preferred, and was probably nearly always chosen. It was to be faultless and a male, in accordance with the established estimate of animal perfection (see Mal. i. 14). Either the head of the family, or any other person who was not ceremonially unclean (2 Chr. xxx. 17), took it into the court of the Temple on his shoulders. As the paschal lamb could be legally slain, and the blood and fat offered, only in the national sanctuary (Deut. xvi. 2), it of course ceased to be offered by the Jews after the destruction of Jerusalem. The spring festival of the modern Jews strictly consists only of the feast of unleavened bread. (b.) *The Unleavened Bread*.—It might be made of wheat, spelt, barley, oats, or rye, but not of rice or millet. It appears to have been usually made of the finest wheat flour. It was probably formed into dry, thin biscuits, not unlike those used by the modern Jews. (c.) *The Bitter Herbs and the Sauce*.—According to the Mishna the bitter herbs (Ex. xii. 8) might be endive, chicory, wild lettuce, or nettles. These plants were important articles of food to the ancient Egyptians. The sauce into which the herbs, the bread, and the meat were dipped as they were eaten (John xiii. 26; Matt. xxvi. 23) is not mentioned in the Pentateuch. (d.) *The Four Cups of Wine*.—There is no mention of wine in connexion with the Passover in the Pentateuch; but the Mishna strictly enjoins that there should never be less than four cups of it provided at the paschal meal even of the poorest Israelite. Two of them appear to be distinctly mentioned Luke xxii. 17, 20.

"The cup of blessing" (1 Cor. x. 16) was probably the latter one of these, and is generally considered to have been the third of the series, after which a grace was said; though a comparison of Luke xxii. 20 (where it is called "the cup after supper") with a passage in the Talmud, and the designation "*cup of the Hallel*," suggests that it was the fourth and last cup. (e.) *The Hallel*.—The service of praise sung at the Passover is not mentioned in the Law. The name is contracted from *Hallelujah*. It consisted of the series of Psalms from cxiii. to cxviii. The first portion, comprising Ps. cxiii. and cxiv., was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the "hymn" sung by our Lord and His Apostles (Matt. xxvi. 30; Mark xiv. 26). (f.) *Mode and Order of the Paschal Meal*.—Adopting as much from Jewish tradition as is not inconsistent or improbable, the following appears to have been the usual custom:—All work, except that belonging to a few trades connected with daily life, was suspended for some hours before the evening of the 14th Nisan. It was not lawful to eat any ordinary food after mid-day. No male was admitted to the table unless he was circumcised, even if he was of the seed of Israel (Ex. xii. 48). It was customary for the number of a party to be not less than ten. When the meal was prepared, the family was placed round the table, the paterfamilias taking a place of honour, probably somewhat raised above the rest. There is no reason to doubt that the ancient Hebrews sat as they were accustomed to do at their ordinary meals. Our Lord and His Apostles conformed to the usual custom of their time, and reclined (Luke xxii. 14, &c.). When the party was arranged the first cup of wine was filled, and a blessing was asked by the head of the family on the feast, as well as a special one on the cup. The bitter herbs were then placed on the table, and a portion of them eaten, either with or without the sauce. The unleavened bread was handed round next, and afterwards the lamb was placed on the table in front of the head of the family. Before the lamb was eaten the second cup of wine was filled, and the son, in accordance with Ex. xii. 26, asked his father the meaning of the feast. In reply, an account was given of the sufferings of the Israelites in Egypt, and of their deliverance, with a particular explanation of Deut. xxvi. 5, and the first part of the Hallel (Ps. cxiii., cxiv.) was sung. This being gone through, the lamb was carved and eaten. The third cup of wine was poured out and drunk, and soon afterwards

the fourth. The second part of the Hallel (Ps. cxv. to cxviii.) was then sung. A fifth wine-cup appears to have been occasionally produced, but perhaps only in later times. What was termed the greater Hallel (Ps. cxx. to cxxviii.) was sung on such occasions. The Israelites who lived in the country appear to have been accommodated at the feast by the inhabitants of Jerusalem in their houses, so far as there was room for them (Luke xxii. 10-12; Matt. xxvi. 18). Those who could not be received into the city encamped without the walls in tents, as the pilgrims now do at Mecca. (g.) *The first Sheaf of Harvest.*—The offering of the Omer, or sheaf, is mentioned nowhere in the Law except Lev. xxiii. 10-14. It is there commanded that when the Israelites reached the land of promise, they should bring, on the 16th of the month, "the morrow after the sabbath" (i. e. the day of holy convocation), the first sheaf of the harvest to the priest, to be waved by him before the Lord. The sheaf was of barley, as being the grain which was first ripe (2 K. iv. 42). (h.) *The Chagigah.* The daily sacrifices are enumerated in the Pentateuch only in Num. xxviii. 19-23, but reference is made to them Lev. xxiii. 8. Besides these public offerings, there was another sort of sacrifice connected with the Passover, as well as with the other great festivals, called in the Talmud *Chagigah*, i. e. "festivity." It was a voluntary peace-offering made by private individuals. The victim might be taken either from the flock or the herd. It might be either male or female, but it must be without blemish. The offerer laid his hand upon its head, and slew it at the door of the sanctuary. The blood was sprinkled on the altar, and the fat of the inside, with the kidneys, was burned by the priest. The breast was given to the priest as a wave-offering, and the right shoulder as a heave-offering (Lev. iii. 1-5, vii. 29-34). What remained of the victim might be eaten by the offerer and his guests on the day on which it was slain, and on the day following; but if any portion was left till the third day it was burned (Lev. vii. 16-18). The eating of the *Chagigah* was an occasion of social festivity connected with the festivals, and especially with the Passover. (i.) *Release of Prisoners.* It is a question whether the release of a prisoner at the Passover (Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17; John xviii. 39) was a custom of Roman origin resembling what took place at the lectisternium (Liv. v. 13), and, in later times, on the birthday of an emperor; or whether it was an old Hebrew usage belonging to the festival, which Pilate allowed the Jews to retain. (k.) *The Second,*

*or Little Passover.*—When the Passover was celebrated the second year, in the wilderness, certain men were prevented from keeping it, owing to their being defiled by contact with a dead body. Being thus prevented from obeying the Divine command, they came anxiously to Moses to inquire what they should do. He was accordingly instructed to institute a second Passover, to be observed on the 14th of the following month, for the benefit of any who had been hindered from keeping the regular one in Nisan (Num. ix. 11). The Talmudists called this the Little Passover. (l.) *Observances of the Passover recorded in Scripture.*—Of these, seven are of chief historical importance:—1. The first Passover in Egypt (Ex. xii.). 2. The first kept in the desert (Num. ix.). 3. That celebrated by Joshua at Gilgal (Josh. v.). 4. That which Hezekiah observed on the occasion of his restoring the national worship (2 Chr. xxx.). This Passover was not held till the second month, the proper time for the Little Passover. 5. The Passover of Josiah in the eighteenth year of his reign (2 Chr. xxxv.).—6. That celebrated by Ezra after the return from Babylon (Ezr. vi.). 7. The last Passover of our Lord's life.—III. THE LAST SUPPER.—Was the supper which our Lord ate with his disciples on the Thursday evening the true Paschal Supper, or did the latter fall on the following evening, the same as that of His crucifixion? (No point in the Gospel history has been more disputed.) The truth of the former view could never have been questioned, had we possessed the first three Gospels only. They expressly call the Supper of the Thursday evening the Passover; and even if St. John does not so call it, no inference can be drawn from his silence, any more than from his not mentioning the institution of the Lord's Supper, considering the supplementary nature of his Gospel. There are, however, other passages in St. John's narrative of our Saviour's passion, which seem to suggest the inference that the Passover was yet to be eaten on the Friday evening; but all these passages admit of another explanation. [For the detailed argument the reader is referred to the larger Dictionary.] The crowning application of the paschal rites to the truths of which they were the shadowy promises appears to be that which is afforded by the fact that our Lord's death occurred during the festival. According to the Divine purpose, the true Lamb of God was slain at nearly the same time as "the Lord's Passover," in obedience to the letter of the law. It does not seem needful that, in order to give point to this coincidence, we should (as some have done) draw from it an *à priori* argu-

ment in favour of our Lord's crucifixion having taken place on the 14th of Nisan. It is enough to know that our own Holy Week and Easter stand as the anniversary of the same great facts as were foreshown in those events of which the yearly Passover was a commemoration.

PAT'ARA, a Lycian city situated on the south-western shore of Lycia, not far from the left bank of the river Xanthus. The coast here is very mountainous and bold. Immediately opposite is the island of Rhodes. Patara was practically the seaport of the city of Xanthus, which was ten miles distant. These notices of its position and maritime importance introduce us to the single mention of the place in the Bible (Acts xxi. 1, 2).

PATH'ROS, gent. noun PATHRUSIM, a part of Egypt, and a Mizraite tribe. In the list of the Mizraites, the Pathrusim occur after the Naphtuhim, and before the Casluhim; the latter being followed by the notice of the Philistines, and by the Caphtorim (Gen. x. 13, 14; 1 Chr. i. 12). Pathros is mentioned in the prophecies of Isaiah (xi. 11), Jeremiah (xliv. 1, 15), and Ezekiel (xxix. 14, xxx. 13-18). It was probably part of or all Upper Egypt, and we may trace its name in the Pathyrite nome, in which Thebes was situate.

PATH'RUSIM. [PATHROS.]

PAT'MOS (Rev. i. 9), a rugged and bare island, is one of the Sporades, and in that part of the Aegean which is called the Icarian Sea. Such a scene of banishment for St. John in the reign of Domitian is quite in harmony with what we read of the custom of the period. Patmos is divided into two nearly equal parts, a northern, and a southern, by a very narrow isthmus, where, on the east side, are the harbour and the town. On the hill to the south, crowning a commanding height, is the celebrated monastery, which bears the name of "John the Divine." Halfway up the ascent is the cave or grotto where tradition says that St. John received the Revelation.

PATRIARCHS. The name *Patriarch* is applied in the N. T. to Abraham (Heb. vii. 4), to the sons of Jacob (Acts vii. 8, 9), and to David (Acts ii. 29); and is apparently intended to be equivalent to the phrase, the "head" or "prince of a tribe," so often found in the O. T. It is used in this sense by the LXX. in 1 Chr. xxiv. 31, xxvii. 22; 2 Chr. xxiii. 20, xxvi. 12. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses.

PAT'ROBAS, a Christian at Rome to whom

St. Paul sends his salutation (Rom. xvi. 14). Like many other names mentioned in Rom. xvi., this was borne by at least one member of the emperor's household (Suet. *Galba*, 20; Martial, *Ep.* ii. 32, 3).

PAU, but in 1 Chr. i. 50, PAI, the capital of Hadar, king of Edom (Gen. xxxvi. 39). Its position is unknown.

PAUL, the Apostle of Jesus Christ to the Gentiles. *Prominent points in the Life.*—Foremost of all is his *Conversion*. This was the main root of his whole life, outward and inward. Next after this, we may specify his *Labours at Antioch*. From these we pass to the *First Missionary Journey*, in the eastern part of Asia Minor. *The Visit to Jerusalem* was a critical point, both in the history of the Church and of the Apostle. *The introduction of the Gospel into Europe*, with the memorable visits to Philippi, Athens, and Corinth, was the boldest step in the carrying out of St. Paul's mission. A third great missionary journey, chiefly characterized by a long *stay at Ephesus*, is further interesting from its connexion with four leading Epistles. This was immediately followed by the *apprehension of St. Paul at Jerusalem*, and his *imprisonment at Caesarea*. And the last event of which we have a full narrative is the *Voyage to Rome*.—*Saul of Tarsus, before his Conversion*.—Up to the time of his going forth as an avowed preacher of Christ to the Gentiles, the Apostle was known by the name of Saul. This was the Jewish name which he received from his Jewish parents. But though a Hebrew of the Hebrews, he was born in a Gentile city. Of his parents we know nothing, except that his father was of the tribe of Benjamin (Phil. iii. 5), and a Pharisee (Acts xxiii. 6), that he had acquired by some means the Roman franchise ("I was free born," Acts xxii. 28), and that he was settled in Tarsus. "I am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city" (Acts xxi. 39). At Tarsus he must have learnt to use the Greek language with freedom and mastery in both speaking and writing. At Tarsus also he learnt that trade of "tentmaker" (Acts xviii. 3), at which he afterwards occasionally wrought with his own hands. There was a goat's-hair cloth called *Cilicium*, manufactured in Cilicia, and largely used for tents. Saul's trade was probably that of making tents of this haircloth. When St. Paul makes his defence before his countrymen at Jerusalem (Acts xxii.), he tells them that though born in Tarsus, he had been "brought up" in Jerusalem. He must, therefore, have been yet a boy, when he was removed, in all probability for the sake of his education, to the Holy City of his fathers.

He learnt, he says, "at the feet of Gamaliel." He who was to resist so stoutly the usurpations of the law, had for his teacher one of the most eminent of all the doctors of the law. Saul was yet "a young man" (Acts vii. 58), when the Church experienced that sudden expansion which was connected with the ordaining of the Seven appointed to serve tables, and with the special power and inspiration of Stephen. Amongst those who disputed with Stephen were some "of them of Cilicia." We naturally think of Saul as having been one of these, when we find him afterwards keeping the clothes of those suborned witnesses who, according to the law (Deut. xvii. 7), were the first to cast stones at Stephen. "Saul," says the sacred writer, significantly, "was consenting unto his death."—*Saul's Conversion*.—The persecutor was to be converted. Having undertaken to follow up the believers "unto strange cities," Saul naturally turned his thoughts to Damascus. What befell him as he journeyed thither, is related in detail three times in the Acts, first by the historian in his own person, then in the two addresses made by St. Paul at Jerusalem and before Agrippa. St. Luke's statement is to be read in Acts ix. 3-19, where, however, the words "It is hard for thee to kick against the pricks," included in the English version, ought to be omitted. The sudden light from heaven; the voice of Jesus speaking with authority to His persecutor; Saul struck to the ground, blinded, overcome; the three days' suspense; the coming of Ananias as a messenger of the Lord; and Saul's baptism;—these were the leading features of the great event, and in these we must look for the chief significance of the conversion. The manifestation of Jesus as the Son of God is clearly the main point in the narrative. It was in Damascus that he was received into the Church by Ananias, and here to the astonishment of all his hearers he proclaimed Jesus in the synagogues, declaring him to be the Son of God. The narrative in the Acts tells us simply that he was occupied in this work, with increasing vigour, for "many days," up to the time when imminent danger drove him from Damascus. From the Epistle to the Galatians (i. 17, 18) we learn that the many days were at least a good part of "three years," and that Saul, not thinking it necessary to procure authority to preach from the Apostles that were before him, went after his conversion into Arabia, and returned from thence to Damascus. We know nothing whatever of this visit to Arabia; but upon his departure from Damascus, we are again upon historical ground, and have the double evidence of St.

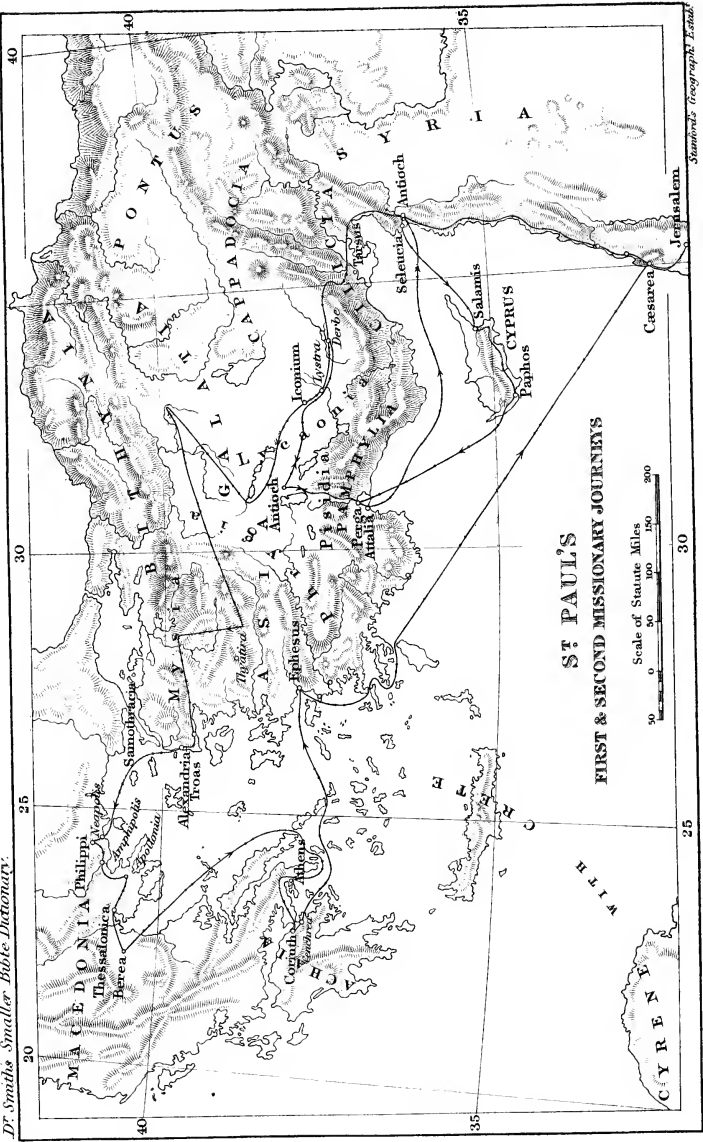
Luke in the Acts, and of the Apostle in his 2nd Epistle to the Corinthians. According to the former, the *Jews* lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and let him down in a basket from the wall. According to St. Paul (2 Cor. xi. 32) it was the ethnarch under Aretas the king who watched for him, desiring to apprehend him. There is no difficulty in reconciling the two statements. Having escaped from Damascus, Saul betook himself to Jerusalem, and there "assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple." Barnabas became his sponsor to the Apostles and Church at Jerusalem, assuring them— from some personal knowledge, we must presume—of the facts of Saul's conversion and subsequent behaviour at Damascus. Barnabas's introduction removed the fears of the Apostles, and Paul "was with them coming in and going out at Jerusalem." His Hellenistical education made him, like Stephen, a successful disputant against the "Grecians;" and it is not strange that the former persecutor was singled out from the other believers as the object of a murderous hostility. He was therefore again urged to flee; and by way of Caesarea betook himself to his native city Tarsus. In the Epistle to the Galatians St. Paul adds certain particulars. He tells us that his motive for going up to Jerusalem rather than anywhere else was that he might see Peter; that he abode with him fifteen days; that the only Apostles he saw were Peter and James the Lord's brother; and that afterwards he came into the regions of Syria and Cilicia, remaining unknown by face, though well-known for his conversion, to the Churches in Judaea which were in Christ.—*St. Paul at Antioch*.—While Saul was at Tarsus, a movement was going on at Antioch, which raised that city to an importance second only to that of Jerusalem itself in the early history of the Church. It was there that the Preaching of the Gospel to the Gentiles first took root, and from thence that it was afterwards propagated. There came to Antioch, when the persecution which arose about Stephen scattered upon their different routes the disciples who had been assembled at Jerusalem, men of Cyprus and Cyrene, eager to tell all who would hear them the good news concerning the Lord Jesus. A great number believed; and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch. As the work grew under his hands, he felt the need of help, went himself to

Tarsus to seek Saul, and succeeded in bringing him to Antioch. There they laboured together unremittingly for "a whole year." All this time Saul was subordinate to Barnabas. An opportunity soon occurred for proving the affection of these new disciples towards their brethren at Jerusalem. There came "prophets" from Jerusalem to Antioch: "and there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world." It is obvious that the fulfilment followed closely upon the intimation of the coming famine. For the disciples at Antioch determined to send contributions immediately to Jerusalem; and the gift was conveyed to the elders of that Church by the hands of Barnabas and Saul. Having discharged their errand, Barnabas and Saul returned to Antioch, bringing with them another helper, John surnamed Mark, sister's son to Barnabas. The work of prophesying and teaching was resumed. Antioch was in constant communication with Cilicia, with Cyprus, with all the neighbouring countries. The question must have forced itself upon hundreds of the "Christians" at Antioch, "What is the meaning of this faith of ours, of this baptism, of this incorporation, of this kingdom of the Son of God, *for the world*? The Gospel is not for Judaea alone: here are we called by it at Antioch. Is it meant to stop here?" The Church was pregnant with a great movement and the time of her delivery was at hand. Something of direct expectation seems to be implied in what is said of the leaders of the Church at Antioch, that they were "ministering to the Lord, and fasting," when the Holy Ghost spoke to them. "Separate me Barnabas and Saul for the work whereunto I have called them." Everything was done with orderly gravity in the sending forth of the two missionaries. Their brethren, after fasting and prayer, laid their hands on them, and so they departed.—*The first Missionary Journey*.—As soon as Barnabas and Saul reached Cyprus, they began to "announce the word of God," but at first they delivered their message in the synagogues of the Jews only. When they had gone through the island, from Salamis to Paphos, they were called upon to explain their doctrine to an eminent Gentile, Sergius Paulus, the proconsul. A Jew, named Barjesus, or Elymas, a *magus* and false prophet, had attached himself to the governor, and had no doubt interested his mind with what he had told him of the history and hopes of the Jews. Accordingly, when Sergius Paulus heard of the strange teachers who were announcing to the Jews the advent of their true Messiah, he

wished to see them and sent for them. The impostor, instinctively hating the Apostles, and seeing his influence over the proconsul in danger of perishing, did what he could to withstand them. Then Saul, "who is also called Paul," denouncing Elymas in remarkable terms declared against him God's sentence of temporary blindness. The blindness immediately falls upon him; and the proconsul, moved by the scene and persuaded by the teaching of the Apostle, becomes a believer. This point is made a special crisis in the history of the Apostle by the writer of the Acts. Saul now becomes Paul, and begins to take precedence of Barnabas. Nothing is said to explain the change of name. No reader could resist the temptation of supposing that there must be some connexion between Saul's new name and that of his distinguished Roman convert. But on reflection it does not seem probable that St. Paul would either have wished, or have consented, to change his own name for that of a distinguished convert. There is no reason, therefore, why Saul should not have borne from infancy the other name of Paul. In that case he would be Saul amongst his own countrymen, Paulus amongst the Gentiles. The conversion of Sergius Paulus may be said, perhaps, to mark the beginning of the work amongst the Gentiles; otherwise, it was not in Cyprus that any change took place in the method hitherto followed by Barnabas and Saul in preaching the Gospel. Their public addresses were as yet confined to the synagogues; but it was soon to be otherwise. From Paphos "Paul and his company" set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they travelled on to a place, obscure in secular history, but most memorable in the history of the kingdom of Christ,—Antioch in Pisidia. Here "they went into the synagogue on the sabbath-day, and sat down." Small as the place was, it contained its colony of Jews. What took place here in the synagogue and in the city, is interesting to us not only on account of its bearing on the history, but also because it represents more or less exactly what afterwards occurred in many other places. The Apostles of Christ sat still with the rest of the assembly, whilst the Law and the Prophets were read. Then the rulers of the synagogue sent to invite them, as strangers but brethren, to speak any word of exhortation which might be in them to the people. Paul stood up, and beckoning with his hand, he spoke. The speech is given in Acts xiii. 16-41. The discourse produced a strong impression; and







**ST. PAUL'S  
FIRST & SECOND MISSIONARY JOURNEYS**

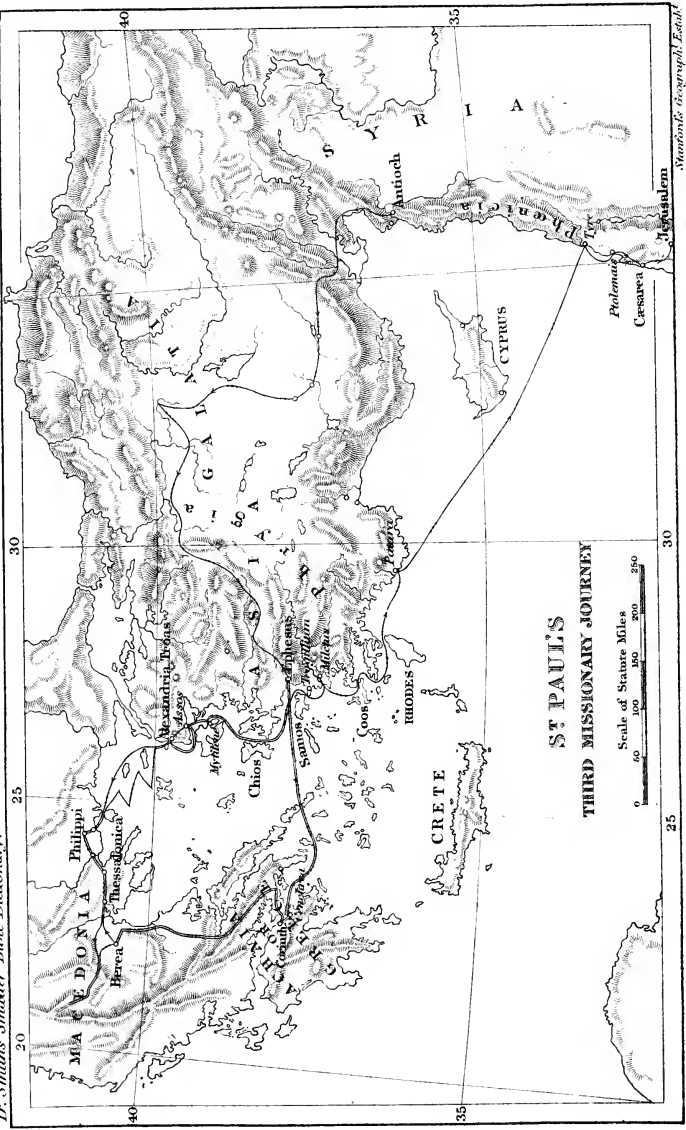
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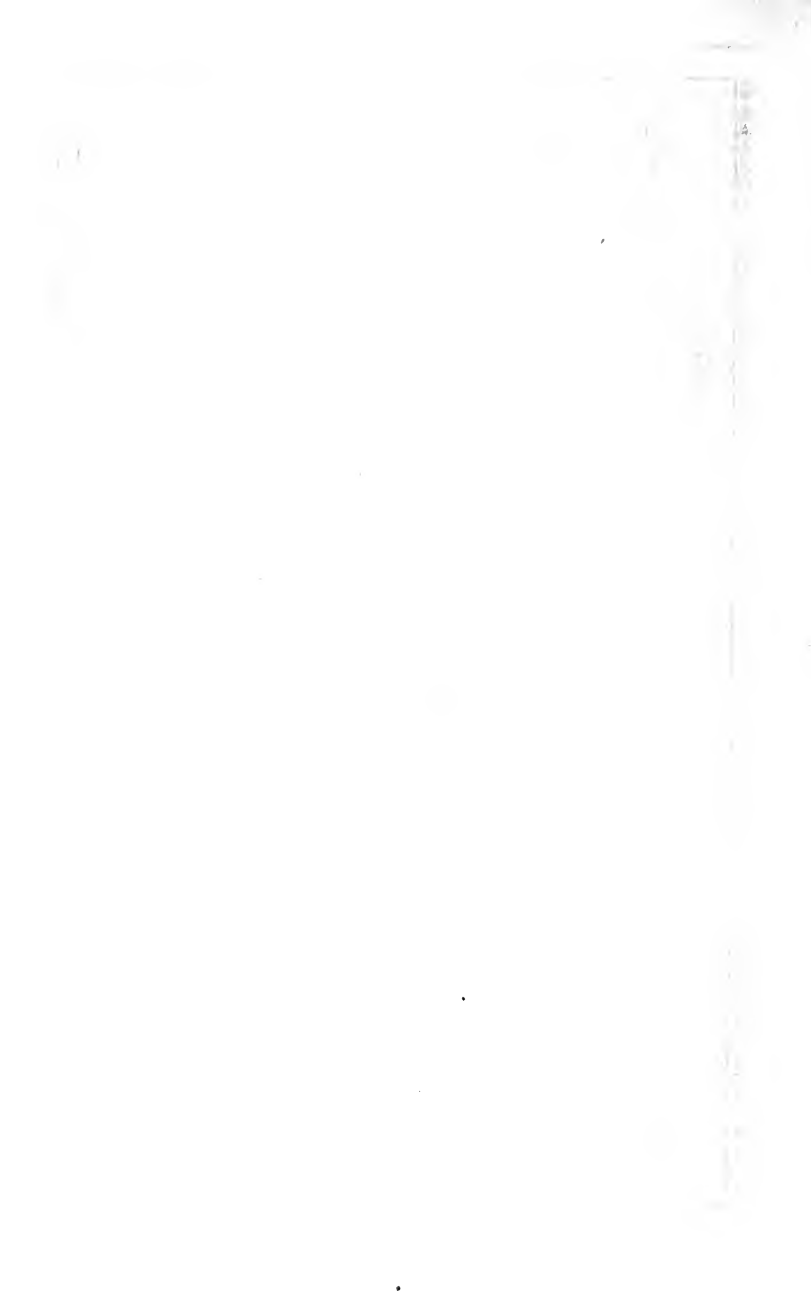
the hearers (not "the Gentiles"), requested the Apostles to repeat their message on the next sabbath. During the week so much interest was excited by the teaching of the Apostles, that on the sabbath-day "almost the whole city came together, to hear the Word of God." It was this concern of the Gentiles which appears to have first alienated the minds of the Jews from what they had heard. They were filled with envy, and set themselves to oppose bitterly the words which Paul spoke. The new opposition brought out new action on the part of the Apostles. Rejected by the Jews, they became bold and outspoken, and turned from them to the Gentiles. At Antioch now, as in every city afterwards, the unbelieving Jews used their influence with their own adherents amongst the Gentiles, to persuade the authorities or the populace to persecute the Apostles, and to drive them from the place. Paul and Barnabas now travelled on to Iconium, where the occurrences at Antioch were repeated, and from thence to the Lycaonian country which contained the cities Lystra and Derbe. Here they had to deal with uncivilized heathens. At Lystra the healing of a cripple took place. Thereupon these pagans took the Apostles for gods, calling Barnabas, who was of the more imposing presence, Jupiter, and Paul, who was the chief speaker, Mercurius. This mistake, followed up by the attempt to offer sacrifices to them, gives occasion to the recording of an address, in which we see a type of what the Apostles would say to an ignorant pagan audience. Although the people of Lystra had been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and they allowed themselves to be persuaded into hostility by Jews who came from Antioch and Iconium, so that they attacked Paul with stones, and thought they had killed him. He recovered, however, as the disciples were standing round him, and went again into the city. The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra, and so to Iconium and Antioch. In order to establish the Churches after their departure, they solemnly appointed "elders" in every city. Then they came down to the coast, and from Attalia they sailed home to Antioch in Syria, where they related the successes which had been granted to them, and especially the "opening of the door of faith to the Gentiles." And so the First Missionary Journey ended.—*The Council at Jerusalem*. (Acts xv.; Galatians ii.) Whilst Paul and Barnabas were staying at Antioch, "certain men from

Judaea" came there and taught the brethren that it was necessary for the Gentile converts to be circumcised. This doctrine was vigorously opposed by the two Apostles, and it was determined that the question should be referred to the Apostles and elders at Jerusalem. Paul and Barnabas themselves, and certain others, were selected for this mission. The Apostles and elders came together, and there was much disputing. At length, St. James gives a practical judgment upon the question. The judgment was a decisive one. The injunction that the Gentiles should abstain from pollutions or idols and from fornication explained itself. The abstinence from things strangled and from blood is desired as a concession to the customs of the Jews, who were to be found in every city, and for whom it was still right, when they had believed in Jesus Christ, to observe the Law. St. Paul had completely gained his point. The judgment of the Church was immediately recorded in a letter addressed to the Gentile brethren in Antioch and Syria and Cilicia.—*Second Missionary Journey*.—The most resolute courage, indeed, was required for the work to which St. Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between him and his comrade in the faith and in past perils, Barnabas (Acts xv. 35-40). Silas, or Silvanus, becomes now a chief companion of the Apostle. The two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. Here they find Timotheus, who had become a disciple on the former visit of the Apostle. Him St. Paul took and circumcised. Paul and Silas were actually delivering the Jerusalem decree to all the churches they visited. They were no doubt triumphing in the freedom secured to the Gentiles. Yet at this very time our Apostle had the wisdom and largeness of heart to consult the feelings of the Jews by circumcising Timothy. St. Luke now steps rapidly over a considerable space of the Apostle's life and labours. "They went throughout Phrygia and the region of Galatia" (xvi. 6). At this time St. Paul was founding "the churches of Galatia" (Gal. i. 2). He himself gives us hints of the circumstances of his preaching in that region, of the reception he met with, and of the ardent, though unstable, character of the people (Gal. iv. 13-15). St. Paul at this time had not indulged the ambition of preaching his Gospel in Europe. His views were limited to the peninsula of Asia Minor. Having gone through Phrygia

and Galatia he intended to visit the western coast; but "they were forbidden by the Holy Ghost to preach the word" there. Then, being on the borders of Mysia, they thought of going back to the north-east into Bithynia; but again the Spirit of *Jesus* "suffered them not." So they passed by Mysia, and came down to Troas. St. Paul saw in a vision a man of Macedonia, who besought him, saying "Come over into Macedonia and help us." The vision was at once accepted as a heavenly intimation; the help wanted by the Macedonians was believed to be the preaching of the Gospel. It is at this point that the historian, speaking of St. Paul's company, substitutes "we" for "they." He says nothing of himself; we can only infer that St. Luke, to whatever country he belonged, became a companion of St. Paul at Troas. The party, thus reinforced, immediately set sail from Troas, touched at Samothrace, then landed on the continent at Neapolis, and from thence journeyed to Philippi. There were a few Jews, if not many, at Philippi; and when the Sabbath came round, the Apostolic company joined their countrymen at the place by the river-side where prayer was wont to be made. The narrative in this part is very graphic (xvi. 13). The first convert in Macedonia was but an Asiatic woman who already worshipped the God of the Jews; but she was a very earnest believer, and besought the Apostle and his friends to honour her by staying in her house. They could not resist her urgency, and during their stay at Philippi they were the guests of Lydia (ver. 40). But a proof was given before long that the preachers of Christ were come to grapple with the powers in the spiritual world to which heathenism was then doing homage. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state, beset Paul and his company. Paul was vexed by her cries, and addressing the spirit in the girl, he said, "I command thee in the name of *Jesus Christ* to come out of her." The girl's masters saw that now the hope of their gains was gone. Paul and Silas were dragged before the magistrates, the multitude clamouring loudly against them, upon the vague charge of "troubling the city," and introducing observances which were unlawful for Romans. The magistrates yielded without inquiry to the clamour of the inhabitants, caused the clothes of Paul and Silas to be torn from them, and themselves to be beaten, and then committed them to prison. This cruel wrong was to be the occasion of a signal appearance of the God of righteousness and deliverance. The nar-

ative tells of the earthquake, the jailor's terror, his conversion, and baptism (xvi. 26-34). In the morning the magistrates sent word to the prison that the men might be let go. But St. Paul denounced plainly their unlawful acts, informing them moreover that those whom they had beaten and imprisoned without trial were Roman citizens. The magistrates, in great alarm, saw the necessity of humbling themselves. They came and begged them to leave the city. Paul and Silas consented to do so, and, after paying a visit to "the brethren" in the house of Lydia, they departed. Leaving St. Luke, and perhaps Timothy for a short time, at Philippi, Paul and Silas travelled through Amphipolis and Apollonia, and stopped again at Thessalonica. At this important city there was a synagogue of the Jews. True to his custom, St. Paul went in to them, and for three Sabbath-days proclaimed *Jesus* to be the Christ, as he would have done in a city of Judea. Again, as in Pisidian Antioch, the envy of the Jews was excited. The mob assaulted the house of Jason, with whom Paul and Silas were staying as guests, and, not finding them, dragged Jason himself and some other brethren before the magistrates. But the magistrates, after taking security of Jason and the rest, let them go. After these signs of danger the brethren immediately sent away Paul and Silas by night. They next came to Beroea. Here they found the Jews more noble than those at Thessalonica had been. Accordingly they gained many converts, both Jews and Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up the people, and it was thought best that St. Paul should himself leave the city, whilst Silas and Timothy remained behind. Some of "the brethren" went with St. Paul as far as Athens, where they left him, carrying back a request to Silas and Timothy that they would speedily join him. There he witnessed the most profuse idolatry side by side with the most pretentious philosophy. Either of these would have been enough to stimulate his spirit. To idolaters and philosophers he felt equally urged to proclaim his Master and the Living God. So he went to his own countrymen and the proselytes in the synagogue and declared to them that the Messiah had come; but he also spoke, like another Socrates, with people in the market, and with the followers of the two great schools of philosophy, Epicureans and Stoics, naming to all *Jesus* and the Resurrection. The philosophers encountered him with a mixture of curiosity and contempt. But any one with a novelty was welcome to those who "spent their time in





nothing else but either to hear or to tell some new thing." They brought him therefore to the Areopagus, that he might make a formal exposition of his doctrine to an assembled audience. Here the Apostle delivered that wonderful discourse, reported in Acts xvii. 22-31. He gained but few converts at Athens, and he soon took his departure and came to Corinth. Athens still retained its old intellectual predominance: but Corinth was the political and commercial capital of Greece. Here, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This trade brought him into close connexion with two persons who became distinguished as believers in Christ, Aquila and Priscilla. Labouring thus on the six days, the Apostle went to the synagogue on the Sabbath, and there by expounding the Scriptures sought to win both Jews and proselytes to the belief that Jesus was the Christ. He was testifying with unusual effort and anxiety, when Silas and Timothy came from Macedonia and joined him. Their arrival was the occasion of the writing of the First Epistle to the Thessalonians. This is the first extant example of that work by which the Apostle Paul has served the Church of all ages in as eminent a degree as he laboured at the founding of it in his lifetime. It is notorious that the order of the Epistles in the book of the N. T. is not their real, or chronological order. *The two Epistles to the Thessalonians* belong—and these alone—to the present Missionary Journey. The Epistles to the Galatians, Romans, and Corinthians, were written during the next journey. Those to Philemon, the Colossians, the Ephesians, and the Philippians, belong to the captivity at Rome.—When Silas and Timotheus came to Corinth, St. Paul was testifying to the Jews with great earnestness, but with little success. So "when they opposed themselves and blasphemed, he shook out his raiment," and said to them, in words of warning taken from their own prophets (Ezek. xxxiii. 4); "Your blood be upon your own heads; I am clean, and henceforth will go to the Gentiles." The Apostle went, as he threatened, to the Gentiles, and began to preach in the house of a proselyte named Justus. Corinth was the chief city of the province of Achaia, and the residence of the proconsul. During St. Paul's stay, we find the proconsular office held by Gallio, a brother of the philosopher Seneca. Before him the Apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could "open his mouth"

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to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question. "If it be a question of words and names and of your law," he said to the Jews, speaking with the tolerance of a Roman magistrate, "look ye to it; for I will be no judge of such matters." Then a singular scene occurred. The Corinthian spectators, either favouring St. Paul, or actuated only by anger against the Jews, seized on the principal person of those who had brought the charge, and beat him before the judgment-seat. Gallio left these religious quarrels to settle themselves. The Apostle, therefore, was not allowed to be "hurt," and remained some time longer at Corinth unmolested. Having been the instrument of accomplishing this work, St. Paul took his departure for Jerusalem, wishing to attend a festival there. Before leaving Greece, he cut off his hair at Cenchreae, in fulfilment of a vow (Acts xviii. 18). He may have followed in this instance, for some reason not explained to us, a custom of his countrymen. [See NAZARITE, p. 372.] When he sailed from the Isthmus, Aquila and Priscilla went with him as far as Ephesus. Paul paid a visit to the synagogue at Ephesus, but would not stay. Leaving Ephesus, he sailed to Caesarea, and from thence went up to Jerusalem and "saluted the Church." It is argued, from considerations founded on the suspension of navigation during the winter months, that the festival was probably the Pentecost. From Jerusalem, almost immediately, the Apostle went down to Antioch, thus returning to the same place from which he had started with Silas.—*Third Missionary Journey, including the stay at Ephesus* (Acts xviii. 23-xxi. 17). The great Epistles which belong to this period, those to the Galatians, Corinthians, and Romans, show how the "Judaizing" question exercised at this time the Apostle's mind. St. Paul "spent some time" at Antioch, and, during this stay, as we are inclined to believe, his collision with St. Peter (Gal. ii. 11-14), took place. When he left Antioch, he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," and giving orders concerning the collection for the saints (1 Cor. xvi. 1). It is probable that *the Epistle to the Galatians* was written soon after this visit. This Letter was, in all probability, sent from Ephesus. This was the goal of the Apostle's journeyings through Asia Minor. He came down to Ephesus, from the upper districts of Phrygia. Here he entered upon his usual work. He went into the synagogue, and for three months he spoke openly, disputing and persuading concerning "the kingdom of God." At the end of this

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time the obstinacy and opposition of some of the Jews led him to give up frequenting the synagogue, and he established the believers as a separate society, meeting "in the school of Tyrannus." This continued for two years. During this time many things occurred, of which the historian of the Acts chooses two examples, the triumph over magical arts, and the great disturbance raised by the silver-smiths who made shrines for Diana; amongst which we are to note further the writing of the *First Epistle to the Corinthians*. Before leaving Ephesus he went into Macedonia, where he met Titus, who brought him news of the state of the Corinthian church. Thereupon he wrote the *Second Epistle to the Corinthians*, and sent it by the hands of Titus and two other brethren to Corinth. The particular nature of this Epistle, as an appeal to facts in favour of his own Apostolic authority, leads to the mention of many interesting features of St. Paul's life. His summary, in xi. 23-28, of the hardships and dangers through which he had gone, proves to us how little the history in the Acts is to be regarded as a complete account of what he did and suffered. The mention of "visions and revelations of the Lord," and of the "thorn (or rather stake) in the flesh," side by side, is peculiarly characteristic both of the mind and of the experiences of St. Paul. As an instance of the visions, he alludes to a trance which had befallen him fourteen years before, in which he had been caught up into paradise, and had heard unspeakable words. But he would not, even inwardly with himself, glory in visions and revelations without remembering how the Lord had guarded him from being puffed up by them. A thorn in the flesh was given him, a messenger of Satan to buffet him, lest he should be exalted above measure. Different interpretations have prevailed of this "thorn;" but it is almost the unanimous opinion of modern divines that the "stake" represents some vexatious *bodily infirmity*. After writing this Epistle, St. Paul travelled through Macedonia, perhaps to the borders of Illyricum (Rom. xv. 19), and then came to Corinth. The narrative in the Acts tells us that "when he had gone over those parts (Macedonia), and had given them much exhortation, he came into Greece, and there abode three months" (xx. 2, 3). There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of his *Epistle to the Romans*. That this was written at this time from Corinth appears from passages in the Epistle itself, and has never been doubted. The letter is a substitute for the personal visit which he had longed "for many years"

to pay. Before his departure from Corinth, St. Paul was joined again by St. Luke, as we infer from the change in the narrative from the third to the first person. He was bent on making a journey to Jerusalem, for a special purpose and within a limited time. With this view he was intending to go by sea to Syria. But he was made aware of some plot of the Jews for his destruction, to be carried out through this voyage; and he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the Churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to Troas, where they were to await St. Paul. He, accompanied by St. Luke, went northwards through Macedonia. During the stay at Troas there was a meeting on the first day of the week "to break bread," and Paul was discoursing earnestly and at length with the brethren. He was to depart the next morning, and midnight found them listening to his earnest speech. A youth named Eutychus was sitting in the window, and was gradually overpowered by sleep, so that at last he fell into the street or court from the third story, and was taken up dead. The meeting was interrupted by this accident, and Paul went down and fell upon him and embraced him, saying, "Be not disturbed, his life is in him." His friends then appear to have taken charge of him, whilst Paul went up again, first presided at the breaking of bread, afterwards took a meal, and continued conversing until daybreak, and so departed. Whilst the vessel which conveyed the rest of the party sailed from Troas to Assos, Paul gained some time by making the journey by land. At Assos he went on board again. Coasting along by Mitylene, Chios, Samos, and Trogyllium, they arrived at Miletus. At Miletus, however, there was time to send to Ephesus; and the elders of the Church were invited to come down to him there. This meeting is made the occasion for recording another characteristic and *representative* address of St. Paul (Acts xx. 18-35). This spoken address to the elders of the Ephesian Church may be ranked with the Epistles, and throws the same kind of light upon St. Paul's Apostolic relations to the Churches. The course of the voyage from Miletus was by Coos and Rhodes to Patara, and from Patara in another vessel past Cyprus to Tyre. Here Paul and his company spent seven days. From Tyre they sailed to Ptolemais, where they spent one day, and from Ptolemais proceeded, apparently by land, to Caesarea. In this place was settled Philip the Evangelist, one of the



seven, and he became the host of Paul and his friends. Philip had four unmarried daughters, who "prophesied," and who repeated, no doubt, the warnings already heard. They now "tarried many days" at Caesarea. During this interval the prophet Agabus (Acts xi. 28) came down from Jerusalem, and crowned the previous intimations of danger with a prediction expressively delivered. At this stage a final effort was made to dissuade Paul from going up to Jerusalem, by the Christians of Caesarea, and by his travelling companions. After a while, they went up to Jerusalem, and were gladly received by the brethren. This is St. Paul's fifth and last visit to Jerusalem.—*St. Paul's Imprisonment: Jerusalem and Caesarea.*—He who was thus conducted into Jerusalem by a company of anxious friends had become by this time a man of considerable fame amongst his countrymen. He was widely known as one who had taught with pre-eminent boldness that a way into God's favour was opened to the Gentiles, and that this way did not lie through the door of the Jewish Law. He had thus roused against himself the bitter enmity of that unfathomable Jewish pride which was almost as strong in some of those who had professed the faith of Jesus, as in their unconverted brethren. He was now approaching a crisis in the long struggle, and the shadow of it has been made to rest upon his mind throughout his journey to Jerusalem. He came "ready to die for the name of the Lord Jesus." The history of the tumults which arose, and in which St. Paul was only saved by the Roman soldiers from being torn in pieces, are related at length in the Acts, and need not be repeated here. At length a conspiracy was formed, by more than forty of the Jews, who bound themselves under a curse neither to eat nor to drink until they had killed Paul. The plot was discovered, and St. Paul was hurried away from Jerusalem. The chief captain, Claudius Lysias, determined to send him to Caesarea, to Felix the governor, or procurator, of Judaea. He therefore put him in charge of a strong guard of soldiers, who took him by night as far as Antipatris. From thence a smaller detachment conveyed him to Caesarea, where they delivered up their prisoner into the hands of the governor.—*Imprisonment of Caesarea.*—St. Paul was henceforth, to the end of the period embraced in the Acts, if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated throughout with humanity and consideration. The go-

vornor before whom he was now to be tried, according to Tacitus and Josephus, was a mean and dissolute tyrant. After hearing St. Paul's accusers, and the Apostle's defence, Felix made an excuse for putting off the matter, and gave orders that the prisoner should be treated with indulgence, and that his friends should be allowed free access to him. After a while, he heard him again. St. Paul remained in custody until Felix left the province. The unprincipled governor had good reason to seek to ingratiate himself with the Jews; and to please them, he handed over Paul, as an untried prisoner, to his successor Festus. Upon his arrival in the province, Festus went up without delay from Caesarea to Jerusalem, and the leading Jews seized the opportunity of asking that Paul might be brought up there for trial, intending to assassinate him by the way. But Festus would not comply with their request. He invited them to follow him on his speedy return to Caesarea, and a trial took place there, closely resembling that before Felix. "They had certain questions against him," Festus says to Agrippa, "of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive. And being puzzled for my part as to such inquiries, I asked him whether he would go to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of St. Paul's appeal to Caesar. The appeal having been allowed, Festus reflected that he must send with the prisoner a report of "the crimes laid against him." He therefore took advantage of an opportunity which offered itself in a few days to seek some help in the matter. The Jewish prince Agrippa arrived with his sister Bernice on a visit to the new governor. To him Festus communicated his perplexity. Agrippa expressed a desire to hear Paul himself. Accordingly Paul conducted his defence before the king; and when it was concluded Festus and Agrippa, and their companions, consulted together, and came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. And Agrippa's final answer to the inquiry of Festus was, "This man might have been set at liberty, if he had not appealed unto Caesar."—*The Voyage to Rome.*—No formal trial of St. Paul had yet taken place. After a while arrangements were made to carry "Paul and certain other prisoners," in the custody of a centurion named Julius into Italy; and amongst the company, whether by favour or from any other reason, we find the historian of the Acts. The narrative of this voyage is accordingly minute and circumstantial; but we

must refer the reader to articles in this Dictionary on the names of places which occur in the narrative. The land on which the wreck took place was found to belong to Malta. The inhabitants of the island received the wet and exhausted voyagers with no ordinary kindness, and immediately lighted a fire to warm them. This particular kindness is recorded on account of a curious incident connected with it. The Apostle was helping to make the fire, and had gathered a bundle of sticks and laid them on it, when a viper came out of the heat and fastened on his hand. When the natives saw the creature hanging from his hand they believed him to be poisoned by the bite, and said amongst themselves, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet Vengeance suffers not to live." But when they saw that no harm came of it they changed their minds and said that he was a god. This circumstance, as well as the honour in which he was held by Julius, would account for St. Paul being invited with some others to stay at the house of the chief man of the island, whose name was Publius. After a three months' stay in Malta the soldiers and their prisoners left in an Alexandrian ship for Italy. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left their ship and the sea. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorted to stay a while with them. Permission seems to have been granted by the centurion; and whilst they were spending seven days at Puteoli news of the Apostle's arrival was sent on to Rome.—*St. Paul at Rome.*—On their arrival at Rome the centurion delivered up his prisoners into the proper custody, that of the praetorian prefect. Paul was at once treated with special consideration, and was allowed to dwell by himself with the soldier who guarded him. He was now therefore free "to preach the Gospel to them that were at Rome also;" and proceeded without delay to act upon his rule—"to the Jew first." But, as of old, the reception of his message by the Jews was not favourable. He turned therefore again to the Gentiles, and for two years he dwelt in his own hired house. These are the last words of the Acts. But St. Paul's career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by himself, which contribute some

particulars to his biography.—*Period of the later Epistles.*—To that imprisonment to which St. Luke has introduced us—the imprisonment which lasted for such a tedious time, though tempered by much indulgence—belongs the noble group of *Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians*. The three former of these were written at one time and sent by the same messengers. Whether that to the Philippians was written before or after these, we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four.—In this Epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person (i. 25, ii. 24). Whether this hope was fulfilled or not, has been the occasion of much controversy. According to the general opinion, the Apostle was liberated from his imprisonment and left Rome, soon after the writing of the letter to the Philippians, spent some time in visits to Greece, Asia Minor, and Spain, returned again as a prisoner to Rome, and was put to death there. From the *Pastoral Epistles* we may draw the following conclusions:—(1.) St. Paul must have left Rome, and visited Asia Minor, and Greece; for he says to Timothy (1 Tim. i. 3), "I besought thee to abide still at Ephesus, when I was setting out for Macedonia." After being once at Ephesus, he was purposing to go there again (1 Tim. iv. 13), and he spent a considerable time at Ephesus (2 Tim. i. 18). (2.) He paid a visit to Crete, and left Titus to organize Churches there (Titus i. 5). He was intending to spend a winter at one of the places named Nicopolis (Tit. iii. 12). (3.) He travelled by Miletus (2 Tim. iv. 20), Troas (2 Tim. iv. 13), where he left a cloak or case, and some books, and Corinth (2 Tim. iv. 20). (4.) He is a prisoner at Rome, "suffering unto bonds as an evildoer" (2 Tim. ii. 9), and expecting to be soon condemned to death (2 Tim. iv. 6). At this time he felt deserted and solitary, having only Luke of his old associates, to keep him company; and he was very anxious that Timothy should come to him without delay from Ephesus, and bring Mark with him (2 Tim. i. 15, iv. 16, 9-12). We conclude then, that after a wearing imprisonment of two years or more at Rome, St. Paul was set free, and spent some years in various journeyings eastwards and westwards. Towards the close of this time he pours out his warnings in the *Letters to Timothy and Titus*. The first to Timothy and that to Titus were evidently written at very nearly the same time. After these were written, he was apprehended again

and sent to Rome. The Apostle appears now to have been treated, not as an honourable state prisoner, but as a felon (2 Tim. ii. 9). But he was at least allowed to write this Second Letter to his "dearly beloved son" Timothy; and though he expresses a confident expectation of his speedy death, he yet thought it sufficiently probable that it might be delayed for some time, to warrant him in urging Timothy to come to him from Ephesus. Meanwhile, though he felt his isolation, he was not in the least daunted by his danger. He was more than ready to die (iv. 6), and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord then stood by him and strengthened him," and gave him a favourable opportunity for the one thing always nearest to his heart, the public declaration of his Gospel. This Epistle, surely no unworthy utterance at such an age and in such an hour even of a St. Paul, brings us, it may well be presumed, close to the end of his life. For what remains, we have the concurrent testimony of ecclesiastical antiquity, that he was beheaded at Rome, about the same time that St. Peter was crucified there. Dionysius, bishop of Corinth (A.D. 170), says that Peter and Paul went to Italy and taught there together, and suffered martyrdom about the same time. Eusebius himself adopts the tradition that St. Paul was beheaded under Nero at Rome.—*Chronology of St. Paul's Life*.—There are two principal events which serve as fixed dates for determining the Pauline chronology—the death of Herod Agrippa, and the accession of Festus. Now it has been proved almost to certainty that Felix was recalled from Judaea and succeeded by Festus in the year 60. In the autumn, then, of A.D. 60 St. Paul left Caesarea. In the spring of 61 he arrived at Rome. There he lived two years, that is, till the spring of 63, with much freedom in his own hired house. After this we depend upon conjecture; but the Pastoral Epistles give us reasons for deferring the Apostle's death until 67, with Eusebius, or 68, with Jerome. Similarly we can go *backwards* from A.D. 60. St. Paul was two years at Caesarea (Acts xxiv. 27); therefore he arrived at Jerusalem on his last visit by the Pentecost of 58. Before this he had wintered at Corinth (Acts xx. 2, 3), having gone from Ephesus to Greece. He left Ephesus, then, in the latter part of 57, and as he stayed 3 years at Ephesus (Acts xx. 31), he must have come thither in 54. Previously to this journey he had spent "some time" at Antioch (Acts xviii. 23), and our chronology becomes indeterminate.

We can only add together the time of a hasty visit to Jerusalem, the travels of the great second missionary journey, which included 1½ year at Corinth, another indeterminate stay at Antioch, the important third visit to Jerusalem, another "long" residence at Antioch (Acts xiv. 28), the first missionary journey, again an indeterminate stay at Antioch (Acts xii. 25)—until we come to the second visit to Jerusalem, which nearly synchronised with the death of Herod Agrippa in A.D. 44. Within this interval of some 10 years the most important date to fix is that of the third visit to Jerusalem; and there is a great concurrence of the best authorities in placing this visit in either 50 or 51. St. Paul himself (Gal. ii. 1) places this visit "14 years after" either his conversion or the first visit. In the former case we have 37 or 38 for the date of the conversion. The conversion was followed by 3 years (Gal. i. 18) spent in Arabia and Damascus, and ending with the first visit to Jerusalem; and the space between the first visit (40 or 41) and the second (44 or 45) is filled up by an indeterminate time, presumably 2 or 3 years, at Tarsus (Acts ix. 30), and 1 year at Antioch (Acts xi. 26). The date of the martyrdom of Stephen can only be conjectured, and is very variously placed between A.D. 30 and the year of St. Paul's conversion. In the account of the death of Stephen St. Paul is called "a young man" (Acts vii. 58). It is not improbable therefore that he was born between A.D. 0 and A.D. 5, so that he might be past 60 years of age when he calls himself "Paul the aged" in Philemon 9.

PAVEMENT. [GAEBATHA.]

PEACOCKS (Heb. *tuccyyim*). Amongst the natural products of the land of Tarshish which Solomon's fleet brought home to Jerusalem, mention is made of "peacocks" (1 K. x. 22; 2 Chr. ix. 21), which is probably the correct translation. The Hebrew word may be traced to the Tamil or Malabaric *togei*, "peacock."

PEARL (Heb. *gābīsh*). The Heb. word in Job xxviii. 18, probably means "crystal." Pearls, however, are frequently mentioned in the N. T. (Matt. xiii. 45; 1 Tim. ii. 9; Rev. xvii. 4, xxi. 21). "The pearl of great price" is doubtless a fine specimen yielded by the pearl oyster (*Avicula margaritifera*), still found in abundance in the Persian Gulf, which has long been celebrated for its pearl fisheries.

PE'KAH, son of Remaliah, originally a captain of Pekahiah king of Israel, murdered his master, seized the throne, and became the 18th sovereign of the northern kingdom (B.C. 757-740). Under his predecessors Israel had been much weakened through the pay-

ment of enormous tribute to the Assyrians (see especially 2 K. xv. 20), and by internal wars and conspiracies. Pekah seems steadily to have applied himself to the restoration of its power. For this purpose he sought for the support of a foreign alliance, and fixed his mind on the plunder of the sister kingdom of Judah. He must have made the treaty by which he proposed to share its spoil with Rezin king of Damascus, when Jotham was still on the throne of Jerusalem (2 K. xv. 37); but its execution was long delayed, probably in consequence of that prince's righteous and vigorous administration (2 Chr. xxvii.). When, however, his weak son Ahaz succeeded to the crown of David, the allies no longer hesitated, and formed the siege of Jerusalem (B.C. 742). The history of the war is found in 2 K. xvi. and 2 Chr. xxviii. It is famous as the occasion of the great prophecies in Isaiah vii.-ix. Its chief result was the capture of the Jewish port of Elath on the Red Sea; but the unnatural alliance of Damascus and Samaria was punished through the final overthrow of the ferocious confederates by Tiglath-pileser. The kingdom of Damascus was finally suppressed, and Rezin put to death, while Pekah was deprived of at least half his kingdom, including all the northern portion, and the whole district to the east of Jordan. Pekah himself, now fallen into the position of an Assyrian vassal, was of course compelled to abstain from further attacks on Judah. Whether his continued tyranny exhausted the patience of his subjects, or whether his weakness emboldened them to attack him, we do not know; but, from one or the other cause, Hoshea the son of Elah conspired against him, and put him to death.

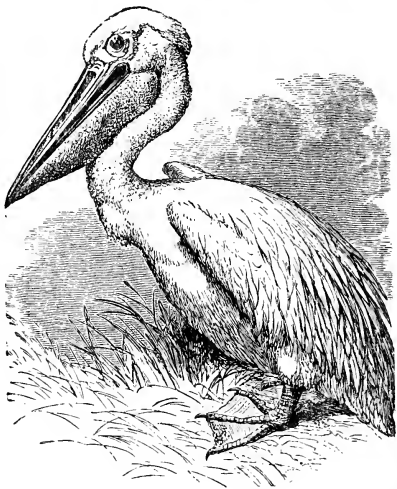
**PEKAHIAH**, son and successor of Menahem, was the 17th king of the separate kingdom of Israel (B.C. 759-757). After a brief reign of scarcely two years a conspiracy was organized against him by Pekah, who murdered him and seized the throne.

**PEKO'D**, an appellation applied to the Chaldeans (Jer. l. 21; Ez. xxiii. 23). Authorities are undecided as to the meaning of the term.

**PE'LEG**, son of Eber and brother of Joktan (Gen. x. 25, xi. 16). The only incident connected with his history is the statement that "in his days was the earth divided"—an event which was embodied in his name, Peleg meaning "division." This refers to a division of the family of Eber himself, the younger branch of whom (the Joktanids) migrated into southern Arabia, while the elder remained in Mesopotamia.

**PEL'ETHITES.** [CHERETHITES.]

**PELICAN** (Heb. *kāath*). Amongst the unclean birds mention is made of the *kāath* (Lev. xi. 18; Deut. xiv. 17). The suppliant psalmist compares his condition to "a *kāath* in the wilderness" (Ps. cii. 6). As a mark of the desolation that was to come upon Edom, it is said that "the *kāath* and the bittern should possess it" (Is. xxxiv. 11). The same words are spoken of Nineveh (Zeph. ii. 14). In these two last places the A. V. has "cormorant" in the text and "pelican" in the margin. The best authorities are in favour of the pelican being the bird denoted by *kāath*. The psalmist, in comparing his pitiable condition to the pelican, probably



*Pelecanus onocrotalus.*

has reference to its general aspect as it sits in apparent melancholy mood, with its bill resting on its breast.

**PEL'ONITE, THE.** Two of David's mighty men, Helez and Abijah, are called Pelonites (1 Chr. xi. 27, 36). From 1 Chr. xxvii. 10, it appears that the former was of the tribe of Ephraim, and "Pelonite" would therefore be an appellation derived from his place of birth or residence. "Abijah the Pelonite" appears in 2 Sam. xxiii. 34 as "Eliam the son of Ahithophel the Gilonite," of which the former is a corruption.

**PEN.** [WRITING.]

**PEN'IEL**, the name which Jacob gave to the place in which he had wrestled with God: "He called the name of the place

'Face of El,' for I have seen Elohim face to face" (Gen. xxxii. 30). In xxxii. 31, and the other passages in which the name occurs, its form is changed to *PENUEL*. From the narrative it is evident that Peniel lay somewhere between the torrent Jabbok and Succoth.

**PENNY, PENNYWORTH.** In the A. V. of the N. T., "penny," either alone or in the compound "pennyworth," occurs as the rendering of the Roman *denarius* (Matt. xx. 2, xxii. 19; Mark vi. 37, xii. 15; Luke xx. 24; John vi. 7; Rev. vi. 6). The denarius was the chief Roman silver coin, and was worth about 9d.

**PENTATEUCH, THE,** is the Greek name given to the five books commonly called the "Five Books of Moses."\* In the time of Ezra and Nehemiah it was called "the Law of Moses" (Ezr. vii. 6); or "the book of the Law of Moses" (Neh. viii. 1); or simply "the book of Moses" (Ezr. vi. 18; Neh. xiii. 1; 2 Chron. xxv. 4, xxxv. 12). This was beyond all reasonable doubt our existing Pentateuch. The book which was discovered in the temple in the reign of Josiah, and which is entitled (2 Chron. xxxiv. 14) "the book of the Law of Jehovah by the hand of Moses," was substantially, it would seem, the same volume, though it may afterwards have undergone some revision by Ezra. The present Jews usually called the whole by the name of *Torah*, i.e. "the Law," or *Torath Mosheh*, "the Law of Moses." The division of the whole work into five parts was probably made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular *sections* and not whole books. The MSS. of the Pentateuch form a single roll or volume, and are divided, not into books, but into the larger and smaller sections called *Parshiyoth* and *Sedarim*. The Five Books of the Pentateuch form a consecutive whole. The work, beginning with the record of Creation, and the history of the primitive world, passes on to deal more especially with the early history of the Jewish family. It gives at length the personal history of the three great Fathers of the family: it then describes how the family grew into a nation in Egypt, tells us of its oppression and deliverance, of its forty years' wandering in the wilderness, of the giving of the Law, with all its enactments both civil and religious, of the construction of the tabernacle, of the numbering

of the people, of the rights and duties of the priesthood, as well as of many important events which befell them before their entrance into the Land of Canaan, and finally concludes with Moses' last discourses and his death. The unity of the work in its existing form is now generally recognised. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of design and purpose in its composition. Even those who discover different authors in the earlier books, and who deny that Deuteronomy was written by Moses, are still of opinion that the work in its present form is a connected whole, and was at least reduced to its present shape by a single reviser or editor. Till the middle of last century it was the general opinion of both Jews and Christians, that the whole of the Pentateuch was written by Moses, with the exception of a few manifestly later additions—such as the 34th chapter of Deuteronomy, which gives the account of Moses' death. The first attempt to call in question the popular belief was made by Astruc, Doctor and Professor of Medicine in the Royal College at Paris, and Court Physician to Louis XIV.\* He had observed that throughout the book of Genesis, and as far as the 6th chapter of Exodus, traces were to be found of two original documents, each characterised by a distinct use of the names of God; the one by the name *Elohim*, and the other by the name *Jehovah* [God]. Besides these two principal documents, he supposed Moses to have made use of ten others in the composition of the earlier part of his work. The path traced by Astruc has been followed by numerous German writers; but for the various hypotheses which have been formed upon the subject we must refer the reader to the larger Dictionary. It is sufficient here to state that there is sufficient evidence for believing that the main bulk of the Pentateuch, at any rate, was written by Moses, though he probably availed himself of existing documents in the composition of the earlier part of the work. Some detached portions would appear to be of later origin; and when we remember how entirely, during some periods of Jewish history, the Law seems to have been forgotten, and again how necessary it would be after the seventy years of exile to explain some of its archaisms, and to add here and there short notes to make it more intelligible to the people, nothing can be more natural than to suppose that such later additions were made by Ezra and Nehemiah. For an account of the separate books see

\* ἡ πεντατευχος σε. βίβλος; Pentateuchus se. liber; the fivefold book; from πένυχος, which meaning originally "vessel, instrument," &c., came in Alexandrine Greek to mean "book."

\* His work was published at Brussels in 1753 under the title of "Conjectures sur les Mémoires originaux, dont il paroit que Moïse s'est servi pour composer le Livre de Genèse."

GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY.

PENTECOST, that is, *the fiftieth day*,\* or HARVEST FEAST, or FEAST OF WEEKS, may be regarded as a supplement to the Passover. It lasted only for one day; but the modern Jews extend it over two. The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest-feast before Jehovah. From the sixteenth of Nisan seven weeks were reckoned inclusively, and the next or fiftieth day was the Day of Pentecost, which fell on the sixth of Sivan (about the end of *May*) (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 15-22; Num. xxviii. 26-31; Deut. xvi. 9-12; 2 Macc. xii. 32; Acts ii. 1, xx. 16; 1 Cor. xvi. 8). The intervening period included the whole of the grain harvest, of which the wheat was the latest crop. Its commencement is also marked as from the time when "thou beginnest to put the sickle to the corn." The Pentecost was the Jewish harvest home, and the people were especially exhorted to rejoice before Jehovah with their families, their servants, the Levite within their gates, the stranger, the fatherless, and the widow, in the place chosen by God for His name, as they brought a freewill-offering of their hand to Jehovah their God (Deut. xvi. 10, 11). The great feature of the celebration was the presentation of the *two loaves*, made from the first-fruits of the wheat-harvest, and *leavened*, that is, in the state fit for ordinary food. In this point, as contrasted with the unleavened bread of the Passover, we see the more homely and social nature of the Feast; while its bounty to the poor is connected with the law which secures them plenty of gleanings (Lev. xxiii. 22). With the loaves two lambs were offered as a peace-offering; and all were waved before Jehovah, and given to the priests: the loaves, being leavened, could not be offered on the altar. The other sacrifices were, a burnt-offering of a young bullock, two rams, and seven lambs, with a meat and drink-offering, and a kid for a sin-offering (Lev. xxiii. 18, 19). Till the pentecostal loaves were offered, the produce of the harvest might not be eaten, nor could any other first-fruits be offered. The whole ceremony was the completion of that dedication of the harvest to God, as its giver, and to whom both the land and the people were holy, which was begun by the offering of the wavesheaf at the Passover. The interval is still regarded as a religious season.—The Pentecost

\* This Greek name is not the translation of any corresponding word in the Pentateuch; but the later name of the feast, which naturally grew out of the calculation of its interval from the Passover.

is the only one of the three great feasts which is not mentioned as the memorial of events in the history of the Jews. But such a significance has been found in the fact, that the Law was given from Sinai on the fiftieth day after the deliverance from Egypt (comp. Ex. xii. and xix.). In the Exodus, the people were offered to God, as living first-fruits; at Sinai their consecration to Him as a nation was completed. The typical significance of the Pentecost is made clear from the events of the day recorded in the Acts of the Apostles (Acts ii.). The preceding Passover had been marked by the sacrifice upon the cross of the true Paschal Lamb, and by his offering to his Father as "the first-fruits of them that slept." The day of Pentecost found his disciples assembled at Jerusalem, like the Israelites before Sinai, waiting for "the promise of the Father." Again did God descend from heaven in fire, to pour forth that Holy Spirit, which gives the spiritual discernment of His law; and the converts to Peter's preaching were the first-fruits of the spiritual harvest, of which Christ had long before assured his disciples. Just as the appearance of God on Sinai was the birthday of the Jewish nation, so was that Pentecost the birthday of the Christian Church. The Pentecost was the last Jewish feast that Paul was anxious to keep (1 Cor. xvi. 8), and Whitsuntide, its successor, was the first annual festival adopted in the Christian Church.

PEN'UEL. [PENIEL.]

PE'OR. 1. A mountain in Moab, from whence, after having ascended the lower or less sacred summits of Bamoth-Baal and Pisgah, the prophet Balaam was conducted by Balak for his final conjurations (Num. xxiii. 28 only). Peor was "facing Jeshimon." The same thing is said of Pisgah. But unfortunately we are as yet ignorant of the position of all three, so that nothing can be inferred from this specification. In the *Onomasticon* it is stated to be above the town of Libias (the ancient Beth-aram), and opposite Jericho.—2. In four passages (Num. xxv. 18 twice; xxxi. 16; Josh. xxii. 17) Peor occurs as a contraction for Baal-peor. [BAAL.]

PER'AZIM, MOUNT, a name which occurs in Is. xxviii. 21 only,—unless the place which it designates be identical with the BAAL-PERAZIM mentioned as the scene of one of David's victories over the Philistines.

PERFUMES. The free use of perfumes was peculiarly grateful to the Orientals (Prov. xxvii. 9), whose olfactory nerves are more than usually sensitive to the offensive smells engendered by the heat of their climate. The Hebrews manufactured their perfumes chiefly from spices imported from





PERGAMUS.

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Arabia, though to a certain extent also from aromatic plants growing in their own country. Perfumes entered largely into the Temple service, in the two forms of incense and ointment (Ex. xxx. 22-38). Nor were they less used in private life: not only were they applied to the person, but to garments (Ps. xlv. 8; Cant. iv. 11), and to articles of furniture, such as beds (Prov. vii. 17). On the arrival of a guest the same compliments were probably paid in ancient as in modern times (Dan. ii. 46). When a royal personage went abroad in his litter, attendants threw up "pillars of smoke" about his path (Cant. iii. 6). The use of perfumes was omitted in times of mourning, whence the allusion in Is. iii. 24.

PER'GA, a city of Pamphylia (Acts xiii. 13), situated on the river Cestius, at a distance of 60 stadia from its mouth, and celebrated in antiquity for the worship of Artemis (Diana).

PER'GAMOS, a city of Mysia, about 3 miles to the N. of the river Caicus, and 20 miles from its present mouth. The name was originally given to a remarkable hill, presenting a conical appearance when viewed from the plain. It was the residence of a dynasty of Greek princes, founded after the time of Alexander the Great, and usually called the Attalic dynasty from its founder Attalus. This Attalic dynasty terminated B.C. 133, when Attalus III., dying at an early age, made the Romans his heirs. His dominions formed the province of *Asia*. The sumptuousness of the Attalic princes had raised Pergamos to the rank of the first city in Asia as regards splendour. It became a city of temples, devoted to a sensuous worship; and being in its origin, according to pagan notions, a sacred place, might not unnaturally be viewed by Jews and Jewish Christians as one "where was the throne of Satan" (Rev. ii. 13). After the extinction of its independence, the sacred character of Pergamos seems to have been put even more prominently forward. In the time of Martial, Aesculapius had acquired so much prominence that he is called *Pergameus deus*. From the circumstance of this notoriety of the Pergamene Aesculapius, and from the *serpent* being his characteristic emblem, it has been supposed that the expressions "the throne of Satan" and "where Satan dwelleth," have an especial reference to this one pagan deity, and not to the whole city as a sort of focus of idolatrous worship.

PER'IZZITE, THE, and PER'IZZITES, one of the nations inhabiting the Land of Promise before and at the time of its conquest by Israel. They are continually men-

tioned in the formula so frequently occurring to express the Promised Land (Gen. xv. 20; Ex. iii. 8, 17, xxiii. 23, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xxiv. 11; Judg. iii. 5; Ezr. ix. 1; Neh. ix. 8). They appear, however, with somewhat greater distinctness on several occasions (Gen. xiii. 7, xxxiv. 30; Judg. i. 4, 5; 2 Esdr. i. 21). The notice in the book of Judges locates them in the southern part of the Holy Land. The signification of the name is not by any means clear. It possibly meant rustics, dwellers in open, unwall'd villages, which are denoted by a similar word.

PERSEP'OLIS, mentioned only in 2 Macc. ix. 2, was the capital of Persia Proper, and the occasional residence of the Persian court from the time of Darius Hystaspis, who seems to have been its founder, to the invasion of Alexander. Its wanton destruction by that conqueror is well known. Its site is now called the *Cehl-Minar* or Forty Pillars.

PER'SEUS, the eldest son of Philip V. and last king of Macedonia (B.C. 179-168). The defeat of Perseus by the Romans put an end to the independence of Macedonia, and extended even to Syria the terror of the Roman name (1 Macc. viii. 5).

PER'SIA, PERSIANS. Persia Proper was a tract of no very large dimensions on the Persian Gulf, which is still known as *Fars*, or *Farsistan*, a corruption of the ancient appellation. This tract was bounded, on the west, by Susiana or Elam, on the north by Media, on the south by the Persian Gulf, and on the east by Carmania. But the name is more commonly applied, both in Scripture and by profane authors, to the entire tract which came by degrees to be included within the limits of the Persian Empire. This empire extended at one time from India on the east to Egypt and Thrace upon the west, and included, besides portions of Europe and Africa, the whole of Western Asia between the Black Sea, the Caucasus, the Caspian, and the Jaxartes upon the north, the Arabian desert, the Persian Gulf, and the Indian Ocean upon the south. The only passage in Scripture where Persia designates the tract which has been called above "Persia Proper" is Ez. xxxviii. 5. Elsewhere the Empire is intended. The Persians were of the same race as the Medes, both being branches of the great Aryan stock. Their language was closely akin to the Sanskrit, or ancient language of India. Modern Persian is its degenerate representative, being, as it is, a motley idiom, largely impregnated with Arabic. The history of Persia begins with their revolt from the Medes and accession of Cyrus the Great, B.C. 558. As usual in the

East, this success led on to others. Cyrus defeated Croesus, and added the Lydian empire to his dominions. This conquest was followed closely by the submission of the Greek settlements on the Asiatic coast, and by the reduction of Caria and Lycia. The empire was soon afterwards extended greatly towards the north-east and east. In B.C. 539 or 538, Babylon was attacked, and after a stout defence fell before his irresistible bands. This victory first brought the Persians into contact with the Jews. The conquerors found in Babylon an oppressed race—like themselves, abhorers of idols—and professors of a religion in which to a great extent they could sympathize. This race Cyrus determined to restore to their own country; which he did by the remarkable edict recorded in the first chapter of Ezra (Ezr. i. 2-4). He was slain in an expedition against the Massagetæ or the Derbices, after a reign of twenty-nine years. Under his son and successor, Cambyzes, the conquest of Egypt took place (B.C. 525). This prince appears to be the Ahasuerus of Ezra (iv. 6). In the absence of Cambyzes with the army, a conspiracy was formed against him at court, and a Magian priest, Gomates by name, professing to be Smerdis, the son of Cyrus, whom his brother, Cambyzes, had put to death secretly, obtained quiet possession of the throne. Cambyzes despairing of the recovery of his crown, ended his life by suicide. His reign had lasted seven years and five months. Gomates the Magian found himself thus, after a struggle, master of Persia (B.C. 522). His situation, however, was one of great danger and difficulty. There is reason to believe that he owed his elevation to his fellow-religionists, whose object in placing him upon the throne was to secure the triumph of Magianism over the Dualism of the Persians. He reversed the policy of Cyrus with respect to the Jews, and forbade by an edict the further building of the Temple (Ezr. iv. 17-22). Darius, the son of Hystaspes, headed a revolt against him, which in a short time was crowned with complete success. The reign of Gomates lasted seven months. The first efforts of Darius were directed to the re-establishment of the Ormazdian religion in all its purity. Appealed to, in his second year, by the Jews, who wished to resume the construction of their Temple, he not only allowed them, confirming the decree of Cyrus, but assisted the work by grants from his own revenues, whereby the Jews were able to complete the Temple as early as his sixth year (Ezr. vi. 1-15). During the first part of the reign of Darius the tranquillity of the empire was disturbed

by numerous revolts. After five or six years of struggle, he became as firmly seated on his throne as any previous monarch. The latter part of his reign was, however, clouded by reverses. The disaster of Mardonius at Mount Athos was followed shortly by the defeat of Datis at Marathon; and before any attempt could be made to avenge that blow, Egypt rose in revolt (B.C. 486), massacred its Persian garrison, and declared itself independent. When, after a reign of thirty-six years, the fourth Persian monarch died (B.C. 485), leaving his throne to a young prince of strong and ungoverned passions, it was evident that the empire had reached its highest point of greatness, and was already verging towards its decline. The first act of Xerxes was to reduce Egypt to subjection (B.C. 484), after which he began at once to make preparations for his invasion of Greece. It is probable that he was the Ahasuerus of Esther. It is unnecessary to give an account of the well-known expedition against Greece, which ended so disastrously for the invaders. A conspiracy in the seraglio having carried off Xerxes (B.C. 465) Artaxerxes his son, called by the Greeks "Long-Handed," succeeded him, after an interval of seven months, during which the conspirator Artabanus occupied the throne. This Artaxerxes, who reigned forty years, is beyond a doubt the king of that name who stood in such a friendly relation towards Ezra (Ezr. vii. 11-28) and Nehemiah (Neh. ii. 1-9, &c.). He is the last of the Persian kings who had any special connexion with the Jews, and the last but one mentioned in Scripture. His successors were Xerxes II., Sogdianus, Darius Nothus, Artaxerxes Mnemon, Artaxerxes Ochus, and Darius Codomannus, who is probably the "Darius the Persian" of Nehemiah (xii. 22). These monarchs reigned from B.C. 424 to B.C. 330. The collapse of the empire under the attack of Alexander is well known, and requires no description here. On the division of Alexander's dominions among his generals Persia fell to the Seleucidae, under whom it continued till after the death of Antiochus Epiphanes, when the conquering Parthians advanced their frontier to the Euphrates, and the Persians became included among their subject-tribes (B.C. 164). Still their nationality was not obliterated. In A.D. 226, the Persians shook off the yoke of their oppressors, and once more became a nation.

PER'SIS, a Christian woman at Rome (Rom. xvi. 12) whom St. Paul salutes.

PESTILENCE. [PLAGUE.]

PETER. His original name was Simon, *i. e.* "hearer." He was the son of a man named Jonas (Matt. xvi. 17; John i. 43,

xxi. 16), and was brought up in his father's occupation, a fisherman on the sea of Tiberias. He and his brother Andrew were partners of John and James, the sons of Zebedee, who had hired servants. The Apostle did not live, as a mere labouring man, in a hut by the sea-side, but first at Bethsaida, and afterwards in a house at Capernaum, belonging to himself or his mother-in-law. That he was an affectionate husband, married in early life to a wife who accompanied him in his Apostolic journeys, are facts inferred from Scripture, while very ancient traditions, recorded by Clement of Alexandria and by other early but less trustworthy writers, inform us that her name was Perpetua, that she bore a daughter, or perhaps other children, and suffered martyrdom.—Peter and his brother Andrew, together with their partners James and John, the sons of Zebedee, were disciples of John the Baptist, when he was first called by our Lord. The particulars of this call are related with graphic minuteness by St. John. It was upon this occasion that Jesus gave Peter the name ΠΕΤΡΟΣ, a Syriac word answering to the Greek ΠΕΤΕΡ, and signifying a stone or rock (John i. 35-42). This first call led to no immediate change in Peter's external position. He and his fellow-disciples looked henceforth upon our Lord as their teacher, but were not commanded to follow him as regular disciples. They returned to Capernaum, where they pursued their usual business, waiting for a further intimation of His will. The second call is recorded by the other three Evangelists; the narrative of Luke being apparently supplementary to the brief, and, so to speak, official accounts given by Matthew and Mark. It took place on the sea of Galilee near Capernaum—where the four disciples, Peter and Andrew, James and John, were fishing. Peter and Andrew were first called. Our Lord then entered Simon Peter's boat and addressed the multitude on the shore. Immediately after that call our Lord went to the house of Peter, where He wrought the miracle of healing on Peter's wife's mother. Some time was passed afterwards in attendance upon our Lord's public ministrations in Galilee, Decapolis, Perea, and Judaea. The special designation of Peter and his eleven fellow-disciples took place some time afterwards, when they were set apart as our Lord's immediate attendants (see Matt. x. 2-4; Mark iii. 13-19, the most detailed account—Luke vi. 13). They appear then first to have received formally the name of Apostles, and from that time Simon bore publicly, and as it would seem all but exclusively, the name Peter, which had hitherto

been used rather as a characteristic appellation than as a proper name. From this time there can be no doubt that Peter held the first place among the Apostles, to whatever cause his preëdence is to be attributed. He is named first in every list of the Apostles; he is generally addressed by our Lord as their representative; and on the most solemn occasions he speaks in their name. Thus when the first great secession took place in consequence of the offence given by our Lord's mystic discourse at Capernaum (see John vi. 66-69), "Jesus said unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life: and we believe and are sure that Thou art that Christ, the Son of the living God." Thus again at Caesarea Philippi, St. Peter (speaking as before in the name of the twelve, though, as appears from our Lord's words, with a peculiar distinctness of personal conviction) repeated that declaration, "Thou art the Christ, the Son of the living God." The confirmation of our Apostle in his special position in the Church, his identification with the rock on which that Church is founded, the ratification of the powers and duties attached to the apostolic office, and the promise of permanence to the Church, followed as a reward of that confession. The early Church regarded St. Peter generally, and most especially on this occasion, as the representative of the apostolic body, a very distinct theory from that which makes him their head, or governor in Christ's stead. *Primus inter pares* Peter held no distinct office, and certainly never claimed any powers which did not belong equally to all his fellow-Apostles. This great triumph of Peter, however, brought other points of his character into strong relief. The distinction which he then received, and it may be his consciousness of ability, energy, zeal, and absolute devotion to Christ's person, seem to have developed a natural tendency to rashness and forwardness bordering upon presumption. On this occasion the exhibition of such feelings brought upon him the strongest reproof ever addressed to a disciple by our Lord. In his affection and self-confidence Peter ventured to reject as impossible the announcement of the sufferings and humiliation which Jesus predicted, and heard the sharp words—"Get thee behind me, Satan, thou art an offence unto me—for thou savourest not the things that be of God, but those that be of men." It is remarkable that on other occasions when St. Peter signalized his faith and devotion, he displayed at the time, or immediately afterwards, a

more than usual deficiency in spiritual discernment and consistency. Thus a few days after that fall he was selected together with John and James to witness the transfiguration of Christ, but the words which he then uttered prove that he was completely bewildered, and unable at the time to comprehend the meaning of the transaction. Thus again, when his zeal and courage prompted him to leave the ship and walk on the water to go to Jesus (Matt. xiv. 29), a sudden failure of faith withdrew the sustaining power; he was about to sink when he was at once reproved and saved by his master. Towards the close of our Lord's ministry Peter's characteristics become especially prominent. Together with his brother, and the two sons of Zebedee, he listened to the last awful predictions and warnings delivered to the disciples, in reference to the second advent (Matt. xxiv. 3; Mark xiii. 3, who alone mentions these names; Luke xxi. 7). At the last supper Peter seems to have been particularly earnest in the request that the traitor might be pointed out. After the supper his words drew out the meaning of the significant act of our Lord in washing His disciples' feet. Then too it was that he made those repeated protestations of unalterable fidelity, so soon to be falsified by his miserable fall. On the morning of the resurrection we have proof that Peter, though humbled, was not crushed by his fall. He and John were the first to visit the sepulchre; he was the first who entered it. We are told by Luke and by Paul that Christ appeared to him first among the Apostles. It is observable, however, that on that occasion he is called by his original name, Simon, not Peter: the higher designation was not restored until he had been publicly reinstituted, so to speak, by his Master. That reinstitution took place at the sea of Galilee (John xxi.), an event of the very highest import. Slower than John to recognize their Lord, Peter was the first to reach Him: he brought the net to land. The thrice repeated question of Christ referring doubtless to the three protestations and denials, was thrice met by answers full of love and faith. He then received the formal commission to feed Christ's sheep, rather as one who had forfeited his place, and could not resume it without such an authorization. Then followed the prediction of his martyrdom, in which he was to find the fulfilment of his request to be permitted to follow the Lord.—With this event closes the first part of Peter's history. Henceforth, he with his colleagues were to establish and govern the Church founded by their Lord, without the support of His presence. The first part of

the Acts of the Apostles is occupied by the record of transactions, in nearly all of which Peter stands forth as the recognized leader of the Apostles; He is the most prominent person in the greatest event after the resurrection, when on the day of Pentecost the Church was first invested with the plenitude of gifts and powers. The first miracle after Pentecost was wrought by him (Acts iii.). This first miracle of healing was soon followed by the first miracle of judgment. Peter was the minister in that transaction. [ANANIAS.] When the Gospel was first preached beyond the precincts of Judaea, he and John were at once sent by the Apostles to confirm the converts at Samaria. Henceforth he remains prominent, but not exclusively prominent, among the propagators of the Gospel. At Samaria he was confronted with Simon Magus, the first teacher of heresy. About three years later (compare Acts ix. 26, and Gal. i. 17, 18) we have two accounts of the first meeting of Peter and Paul. This interview was followed by other events marking Peter's position—a general apostolical tour of visitation to the Churches hitherto established (Acts ix. 32), in the course of which two great miracles were wrought on Aeneas and Tabitha, and in connexion with which the most signal transaction after the day of Pentecost is recorded, the baptism of Cornelius. That was the crown and consummation of Peter's ministry. The establishment of a Church in great part of Gentile origin at Antioch, and the mission of Barnabas, between whose family and Peter there were the bonds of near intimacy, set the seal upon the work thus inaugurated by Peter. This transaction was soon followed by the imprisonment of our Apostle. His miraculous deliverance marks the close of this second great period of his ministry.—The special work assigned to him was completed. From that time we have no continuous history of him. It is quite clear that he retained his rank as the chief Apostle, equally so, that he neither exercised nor claimed any right to control their proceedings. He left Jerusalem, but it is not said where he went. Certainly not to Rome, where there are no traces of his presence before the last years of his life; he probably remained in Judaea; six years later we find him once more at Jerusalem, when the Apostles and elders came together to consider the question whether converts should be circumcised. Peter took the lead in that discussion, and urged with remarkable cogency the principles settled in the case of Cornelius. His arguments, adopted and enforced by James, decided that question at once and for ever. It is a disputed point

whether the meeting between Paul and Peter, of which we have an account in the Galatians (ii. 1-10) took place at this time, or on St. Paul's return from his great Missionary Journey. The only point of real importance was certainly determined before the Apostles separated, the work of converting the Gentiles being henceforth specially entrusted to Paul and Barnabas, while the charge of preaching to the circumcision was assigned to the elder Apostles, and more particularly to Peter (Gal. ii. 7-9). This arrangement cannot, however, have been an exclusive one. Paul always addressed himself first to the Jews in every city: Peter and his old colleagues undoubtedly admitted and sought to make converts among the Gentiles. It may have been in full force only when the old and new apostles resided in the same city. Such at least was the case at Antioch, where Peter went soon afterwards. From this time until the date of his Epistles, we have no distinct notices in Scripture of Peter's abode or work. Peter was probably employed for the most part in building up, and completing the organization of Christian communities in Palestine and the adjoining districts. There is, however, strong reason to believe that he visited Corinth at an early period. The name of Peter as founder, or joint founder, is not associated with any local Church save those of Corinth, Antioch or Rome, by early ecclesiastical tradition. It may be considered as a settled point that he did not visit Rome before the last year of his life; but there is satisfactory evidence that he and Paul were the founders of that Church, and suffered death in that city. The time and manner of the Apostle's martyrdom are less certain. According to the early writers he suffered at, or about the same time with Paul, and in the Neronian persecution. All agree that he was crucified.—The Apostle is said to have employed interpreters. Of far more importance is the statement that Mark wrote his gospel under the teaching of Peter, or that he embodied in that gospel the substance of our Apostle's oral instructions. [MARK.] The only written documents which Peter has left, are the First Epistle, about which no doubt has ever been entertained in the Church; and the Second, which has been a subject of earnest controversy.

PETER, FIRST EPISTLE OF.—The external evidence of authenticity is of the strongest kind; and the internal is equally strong. It was addressed to the Churches of Asia Minor, which had for the most part been founded by Paul and his companions. Supposing it to have been written at Babylon, it

is a probable conjecture that Silvanus, by whom it was transmitted to those Churches, had joined Peter after a tour of visitation, and that his account of the condition of the Christians in those districts determined the Apostle to write the Epistle. The objects of the Epistle were:—1. To comfort and strengthen the Christians in a season of severe trial. 2. To enforce the practical and spiritual duties involved in their calling. 3. To warn them against special temptations attached to their position. 4. To remove all doubt as to the soundness and completeness of the religious system which they had already received. Such an attestation was especially needed by the Hebrew Christians, who were wont to appeal from Paul's authority to that of the elder Apostles, and above all to that of Peter. The last, which is perhaps the very principal object, is kept in view throughout the Epistle, and is distinctly stated, ch. v. ver. 12. The harmony of such teaching with that of Paul is sufficiently obvious; but the indications of originality and independence of thought are at least equally conspicuous. He dwells more frequently than Paul upon the future manifestation of Christ, upon which he bases nearly all his exhortations to patience, self-control, and the discharge of all Christian duties. The Apostle's mind is full of one thought, the realization of Messianic hopes. In this he is the true representative of Israel, moved by those feelings which were best calculated to enable him to do his work as the Apostle of the circumcision. But while Peter thus shows himself a genuine Israelite, his teaching is directly opposed to Judaizing tendencies. He belongs to the school, or to speak more correctly, is the leader of the school, which at once vindicates the unity of the Law and Gospel, and puts the superiority of the latter on its true basis, that of spiritual development. The Apostle of the circumcision says not a word in this Epistle of the perpetual obligation, the dignity or even the bearings of the Mosaic Law. He is full of the Old Testament; his style and thoughts are charged with its imagery, but he contemplates and applies its teaching in the light of the Gospel; he regards the privileges and glory of the ancient people of God entirely in their spiritual development in the Church of Christ.

PETER, SECOND EPISTLE OF.—The following is a brief outline of its contents:—The customary opening salutation is followed by an enumeration of Christian blessings and exhortation to Christian duties (i. 1-13). Referring then to his approaching death, the Apostle assigns as grounds of assurance for believers his own personal testimony as eye-

witness of the transfiguration, and the sure word of prophecy, that is the testimony of the Holy Ghost (14-21). The danger of being misled by false prophets is dwelt upon with great earnestness throughout the second chapter, which is almost identical in language and subject with the Epistle of Jude. The overthrow of all opponents of Christian truth is predicted in connexion with prophecies touching the second advent of Christ, the destruction of the world by fire, and the promise of new heavens and a new earth wherein dwelleth righteousness (iii.).—This Epistle of Peter presents questions of difficulty. We have few references to it in the writings of the early Fathers; the style differs materially from that of the First Epistle; and the resemblance amounting to a studied imitation, between this Epistle and that of Jude, seems scarcely reconcilable with the position of Peter. Doubts as to its genuineness were entertained by the early Church; in the time of Eusebius it was reckoned among the disputed books, and was not formally admitted into the Canon until the year 393, at the Council of Hippo. These difficulties however are insufficient to justify more than hesitation in admitting its genuineness. Supposing, as some eminent critics have believed, that this Epistle was copied by St. Jude, we should have the strongest possible testimony to its authenticity; but if, on the other hand, we accept the more general opinion of modern critics, that the writer of this Epistle copied St. Jude, the following considerations have great weight. It seems quite incredible that a forger, personating the chief among the Apostles, should select the least important of all the Apostolical writings for imitation; whereas it is probable that St. Peter might choose to give the stamp of his personal authority to a document bearing so powerfully upon practical and doctrinal errors in the Churches which he addressed. The doubts as to the genuineness of the Epistle appear to have originated with the critics of Alexandria, where, however, the Epistle itself was formally recognised at a very early period. The opinions of modern commentators may be summed up under three heads. Many reject the Epistle altogether as spurious. A few consider that the first and last chapters were written by Peter or under his dictation, but that the second chapter was interpolated. But a majority of names may be quoted in support of the genuineness and authenticity of this Epistle.

PHA'RAOH, the common title of the native kings of Egypt in the Bible, corresponding to P-RA or PH-RA, "the Sun," of the hieroglyphics. As several kings are only

mentioned by the title "Pharaoh" in the Bible, it is important to endeavour to discriminate them.—1. *The Pharaoh of Abraham*.—At the time at which the patriarch went into Egypt, it is generally held that the country, or at least Lower Egypt, was ruled by the Shepherd kings, of whom the first and most powerful line was the xvth dynasty, the undoubted territories of which would be first entered by one coming from the east. The date at which Abraham visited Egypt was about B.C. 2081, which would accord with the time of Salatis, the head of the xvth dynasty, according to our reckoning.—2. *The Pharaoh of Joseph*.—The chief points for the identification of the line to which this Pharaoh belonged, are that he was a despotic monarch, ruling all Egypt, who followed Egyptian customs, but did not hesitate to set them aside when he thought fit; that he seems to have desired to gain complete power over the Egyptians; and that he favoured strangers. These particulars certainly lend support to the idea that he was one of the Shepherd kings, perhaps Apophis, who belonged to the xvth dynasty. He appears to have reigned from Joseph's appointment (or, perhaps, somewhat earlier) until Jacob's death, a period of at least twenty-six years, from about B.C. cir. 1876 to 1850, and to have been the fifth or sixth king of the xvth dynasty.—3. *The Pharaoh of the Oppression*.—The first persecutor of the Israelites may be distinguished as the Pharaoh of the Oppression, from the second, the Pharaoh of the Exodus, especially as he commenced, and probably long carried on, the persecution. The general view is that he was an Egyptian. He has been generally supposed to have been a king of the xviii or xixth dynasty: we believe that he was of a line earlier than either. If a Shepherd, he must have been of the xvth or the xviith dynasty. The reign of this king probably commenced a little before the birth of Moses, which we place B.C. 1732, and seems to have lasted upwards of forty years, perhaps much more.—4. *The Pharaoh of the Exodus*.—What is known of the Pharaoh of the Exodus is rather biographical than historical. He was reigning for about a year or more before the Exodus, which we place B.C. 1652.—5. *Pharaoh, father-in-law of Mered*.—In the genealogies of the tribe of Judah, mention is made of the daughter of a Pharaoh, married to an Israelite; "Bithiah the daughter of Pharaoh, which Mered took" (1 Chr. iv. 18). This marriage may tend to aid us in determining the age of the sojourn in Egypt. It is perhaps less probable that an Egyptian Pharaoh would have given his daughter in marriage to an Israelite, than

that a Shepherd king would have done so, before the oppression.—6. *Pharaoh, brother-in-law of Hadad the Edomite*.—This king gave Hadad as his wife the sister of his own wife Tahpenes (1 K. xi. 18-20). He was probably a Tanite of the xixth dynasty.—7. *Pharaoh, father-in-law of Solomon*.—The mention that the queen was brought into the city of David, while Solomon's house, and the Temple, and the city-wall, were building, shows that the marriage took place not later than the eleventh year of the king, when the Temple was finished, having been commenced in the fourth year (1 K. vi. 1, 37, 38). He was probably also a Tanite of the xixth dynasty, but it seems certain not the Pharaoh who was reigning when Hadad left Egypt. This Pharaoh led an expedition into Palestine (1 K. ix. 16).—8. *Pharaoh, the opponent of Sennacherib*.—This Pharaoh (Is. xxxvi. 6) can only be the Sethos whom Herodotus mentions as the opponent of Sennacherib, and who may reasonably be supposed to be the Zet of Manetho, the last king of his xxiii<sup>d</sup> dynasty. Tirhakah, as an Ethiopian, whether then ruling in Egypt or not, is, like So, apparently not called Pharaoh.—9. *Pharaoh Necho*.—The first mention in the Bible of a proper name with the title Pharaoh is in the case of Pharaoh Necho, who is also called Necho simply. This king was of the Saïte xxvth dynasty, of which Manetho makes him either the fifth ruler or the sixth. Herodotus calls him Nekôs, and assigns to him a reign of 16 years, which is confirmed by the monuments. He seems to have been an enterprising king, as he is related to have attempted to complete the canal connecting the Red Sea with the Nile, and to have sent an expedition of Phœnicians to circumnavigate Africa, which was successfully accomplished. At the commencement of his reign (b.c. 610) he made war against the king of Assyria, and, being encountered on his way by Josiah, defeated and slew the king of Judah at Megiddo (2 K. xxiii. 29, 30; 2 Chr. xxxv. 20-24). Necho seems to have soon returned to Egypt; perhaps he was on his way thither when he deposed Jehoahaz. The army was probably posted at Carchemish, and was there defeated by Nebuchadnezzar in the fourth year of Necho (b.c. 607), that king not being, as it seems, then at its head (Jer. xlvi. 1, 2, 6, 10). This battle led to the loss of all the Asiatic dominions of Egypt (2 K. xxiv. 7).—10. *Pharaoh Hophra*.—The next king of Egypt mentioned in the Bible is Pharaoh Hophra, the second successor of Necho, from whom he was separated by the six years' reign of Psammetichus II. He came to the throne about b.c. 589, and

ruled 19 years. Herodotus, who calls him Apries, makes him son of Psammetichus II., whom he calls Psammis, and great-grandson of Psammetichus I. In the Bible it is related that Zedekiah, the last king of Judah, was aided by a Pharaoh against Nebuchadnezzar, in fulfilment of a treaty, and that an army came out of Egypt, so that the Chaldeans were obliged to raise the siege of Jerusalem. The city was first besieged in the ninth year of Zedekiah, b.c. 590, and was captured in his eleventh year, b.c. 588. It was evidently continuously invested for a length of time before it was taken, so that it is most probable that Pharaoh's expedition took place during 590 or 589. There may, therefore, be some doubt whether Psammetichus II. be not the king here spoken of; but it must be remembered that the siege may be supposed to have lasted some time before the Egyptians could have heard of it and marched to relieve the city, and also that Hophra may have come to the throne as early as b.c. 590. The Egyptian army returned without effecting its purpose (Jer. xxvii. 5-8; Ez. xvii. 11-18; comp. 2 K. xxv. 1-4).—No subsequent Pharaoh is mentioned in Scripture, but there are predictions doubtless referring to the misfortunes of later princes until the second Persian conquest, when the prophecy "there shall be no more a prince of the land of Egypt" (Ex. xxx. 13) was fulfilled.

**PHARAOH'S DAUGHTER.** Three Egyptian princesses, daughters of Pharaohs, are mentioned in the Bible.—1. The preserver of Moses, daughter of the Pharaoh who first oppressed the Israelites (Ex. ii. 5-10).—2. Bithiah, wife of Mered an Israelite, daughter of a Pharaoh of an uncertain age, probably of about the time of the Exodus (1 Chr. iv. 18). [PHARAOH, No. 5].—3. A wife of Solomon, most probably daughter of a king of the xixth dynasty (1 K. iii. 1, vii. 8, ix. 24). [PHARAOH, 7.]

**PHA'REZ (PEREZ, 1 Chr. xxvii. 3; PHARES, Matt. i. 3; Luke iii. 33; 1 Esd. v. 5),** twin son, with Zarah or Zerah, of Judah and Tamar his daughter-in-law. The circumstances of his birth are detailed in Gen. xxxviii. Pharez seems to have kept the right of primogeniture over his brother, as, in the genealogical lists, his name comes first. The house also which he founded was far more numerous and illustrious than that of the Zarahites. Its remarkable fertility is alluded to in Ruth iv. 12, "Let thy house be like the house of Pharez, whom Tamar bare unto Judah." After the death of Er and Onan without children, Pharez occupied the rank of Judah's second son, and from two of his sons sprang two new chief houses, those

of the Hezronites and Hamulites. From Hezron's second son Ram, or Aram, sprang David and the kings of Judah, and eventually Jesus Christ. In the reign of David the house of Pharez seems to have been eminently distinguished.

PHARISEES, a religious party or school amongst the Jews at the time of Christ, so called from *Perishin*, the Aramaic form of the Hebrew word *Perishim*, "separated." The name does not occur either in the Old Testament or in the Apocrypha; but it is usually considered that the Pharisees were essentially the same with the Assideans (i. e. *chasidim* = godly men, saints) mentioned in the 1st Book of Maccabees ii. 42, vii. 13-17, and in the 2nd Book xiv. 6. A knowledge of the opinions and practices of this party at the time of Christ is of great importance for entering deeply into the genius of the Christian religion. A cursory perusal of the Gospels is sufficient to show that Christ's teaching was in some respects thoroughly antagonistic to theirs. He denounced them in the bitterest language. (See Matt. xv. 7, 8, xxiii. 5, 13, 14, 15, 23; Mark vii. 6; Luke xi. 42-44, and compare Matt. vii. 1-5, xi. 29, xii. 19, 20; Luke vi. 28, 37-42.) Indeed, it is difficult to avoid the conclusion that His repeated denunciations of the Pharisees mainly exasperated them into taking measures for causing his death; so that in one sense He may be said to have shed His blood, and to have laid down His life, in protesting against their practice and spirit. (See especially Luke xi. 53, 54.) Hence, to understand the Pharisees is, by contrast, an aid towards understanding the spirit of uncorrupted Christianity. I. The doctrines of the Pharisees are contained in the *Mishna*, which is the first portion of the Talmud. [TALMUD.] The Pharisees formed a kind of society. A member was called a *chaber*, and those among the middle and lower classes who were not members were called "the people of the land," or the vulgar. Each member undertook, in the presence of three other members, that he would remain true to the laws of the association. Perhaps some of the most characteristic laws of the Pharisees related to what was clean and unclean. According to the Levitical law, every unclean person was cut off from all religious privileges, and was regarded as defiling the sanctuary of Jehovah (Num. xix. 20). On principles precisely similar to those of the Levitical laws (Lev. xx. 25, xxii. 4-7), it was possible to incur these awful religious penalties either by *eating* or by *touching* what was unclean in the Pharisaical sense. One point alone raised an insuperable barrier between the free social

intercourse of Jews and other nations. This point is, "that *any thing* slaughtered by a heathen should be deemed unfit to be eaten, like the carcase of an animal that had died of itself, and like such carcase should pollute the person who carried it." On the reasonable assumption that under such circumstances animals used for food would be killed by Jewish slaughterers, regulations the most minute are laid down for their guidance. In reference, likewise, to *touching* what is unclean, the Mishna abounds with prohibitions and distinctions no less minute. To any one fresh from the perusal of the regulations upon this subject in the Mishna the words, "Touch not, taste not, handle not," seem a correct but almost a pale summary of their drift and purpose (Col. ii. 21); and the stern antagonism becomes vividly visible between them and Him who proclaimed boldly that a man was defiled not by anything he ate, but by the bad thoughts of the heart alone (Matt. xv. 11); and who, even when the guest of a Pharisee, pointedly abstained from washing his hands before a meal, in order to rebuke the superstition which attached a moral value to such a ceremonial act (see Luke xi. 37-40). It is proper to add that it would be a great mistake to suppose that the Pharisees were wealthy and luxurious, much more that they had degenerated into the vices which were imputed to some of the Roman popes and cardinals during the 200 years preceding the Reformation. Josephus compared the Pharisees to the sect of the Stoics. He says that they lived frugally, in no respect giving in to luxury, but that they followed the leadership of reason in what it had selected and transmitted as a good. Although there would be hypocrites among them, it would be unreasonable to charge all the Pharisees as a body with hypocrisy, in the sense wherein we at the present day use the word. They must be regarded as having been some of the most intense *formalists* whom the world has ever seen. It was alleged against them, on the highest spiritual authority, that they "made the word of God of no effect by their traditions." This would be true in the largest sense, from the purest form of religion in the Old Testament being almost incompatible with such endless forms (Mic. vi. 8); but it was true in another sense, from some of the traditions being decidedly at variance with genuine religion. II. One of the fundamental doctrines of the Pharisees was a *belief in a future state*. They appear to have believed in a resurrection of the dead, very much in the same sense as the early Christians. This is in accordance with St. Paul's statement to the chief priests and council



(Acts xxiii. 6), that he was a Pharisee, the son of a Pharisee, and that he was called in question for the hope and resurrection of the dead; and it is likewise almost implied in Christ's teaching, which does not insist on the doctrine of a future life as anything new, but assumes it as already adopted by his hearers, except by the Sadducees, although he condemns some unspiritual conceptions of its nature as erroneous (Matt. xxii. 30; Mark xii. 25; Luke xx. 34-36). III. In reference to the spirit of proselytism among the Pharisees, there is indisputable authority for the statement that it prevailed to a very great extent at the time of Christ (Matt. xxiii. 15); and attention is now called to it on account of its probable importance in having paved the way for the early diffusion of Christianity. Jews at the time of Christ had become scattered over the fairest portions of the civilized world. On the day of Pentecost, Jews are said to have been assembled with one accord in one place at Jerusalem, "from every region under heaven." Moreover, the then existing regulations or customs of synagogues afforded facilities which do not exist now either in synagogues or Christian churches for presenting new views to a congregation (Acts xvii. 2; Luke iv. 16). Under such auspices the proselytizing spirit of the Pharisees inevitably stimulated a thirst for inquiry, and accustomed the Jews to theological controversies. Thus there existed precedents and favouring circumstances for efforts to make proselytes, when the greatest of all missionaries, a Jew by race, a Pharisee by education, a Greek by language, and a Roman citizen by birth, preaching the resurrection of Jesus to those who for the most part already believed in the resurrection of the dead, confronted the elaborate ritual-system of the written and oral law by a pure spiritual religion: and thus obtained the co-operation of many Jews themselves in breaking down every barrier between Jew, Pharisee, Greek, and Roman, and in endeavouring to unite all mankind by the brotherhood of a common Christianity.

PHAR'PAR, the second of the "two rivers of Damascus"—Abana and Pharpar—alluded to by Naaman (2 K. v. 12). The two principal streams in the district of Damascus are the *Barada* and the *Awaj*: the former being the Abana, and the latter the Pharpar. The *Awaj* rises on the S.E. slopes of Hermon, and flows into the most southerly of the three lakes or swamps of Damascus.

PHASE'LIS, a town on the coast of Asia Minor, on the confines of Lycia and Pamphylia, and consequently ascribed by the

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ancient writers sometimes to one and sometimes to the other (1 Macc. xv. 23).

PHÉ'BE. [PHOEBE.]

PHENI'CE. 1. See PHOENICE, PHOENICIA.—2. (Acts xxvii. 12), more properly PHOENIX, the name of a haven in Crete on the south coast. The name was doubtless derived from the Greek word for the palm-tree, which Theophrastus says was indigenous in the island. It is the modern *Lutró*.

PHI'CHOL, chief captain of the army of Abimelech, king of the Philistines of Gerar in the days of both Abraham (Gen. xxi. 22, 32) and Isaac (xxvi. 26).

PHILADEL'PHIA, a town on the confines of Lydia and Phrygia Catacecaumene, built by Attalus II., king of Pergamus. It was situated on the lower slopes of Tmolus, and is still represented by a town called *Allah-shehr* (city of God). Its elevation is 952 feet above the sea. The original population of Philadelphia seems to have been Macedonian; but there was, as appears from Rev. iii. 9, a synagogue of Hellenizing Jews there, as well as a Christian Church. The locality was subject to constant earthquakes, which in the time of Strabo rendered even the town-walls of Philadelphia unsafe. The expense of reparation was constant, and hence perhaps the poverty of the members of the Christian Church (Rev. iii. 8).

PHILE'MON, the name of the Christian to whom Paul addressed his Epistle in behalf of Onesimus. He was a native probably of Colossae, or at all events lived in that city when the Apostle wrote to him; first, because Onesimus was a Colossian (Col. iv. 9); and, secondly, because Archippus was a Colossian (Col. iv. 17), whom Paul associates with Philemon at the beginning of his letter (Philem. i. 2). It is related that Philemon became bishop of Colossae, and died as a martyr under Nero. He was indebted to the Apostle Paul as the medium of his personal participation in the Gospel. It is not certain under what circumstances they became known to each other.

PHILE'MON, THE EPISTLE OF PAUL TO, is one of the letters which the Apostle wrote during his first captivity at Rome. The time when Paul wrote may be fixed with much precision. The Apostle at the close of the letter expresses a hope of his speedy liberation. Presuming, therefore, that he had good reasons for such an expectation, we may conclude that this letter was written by him about the year A.D. 63, or early in A.D. 64. Our knowledge respecting the occasion and object of the letter we must derive from declarations or inferences furnished by the letter itself. Paul, so intimately connected

with the master and the servant, was anxious naturally to effect a reconciliation between them. Paul used his influence with Onesimus (in ver. 12) to induce him to return to Colossae, and place himself again at the disposal of his master. On his departure, Paul put into his hand this letter as evidence that Onesimus was a true and approved disciple of Christ, and entitled as such to be received not as a servant, but above a servant, as a brother in the faith. He intercedes for him as his own child, promises reparation if he had done any wrong, demands for him not only a remission of all penalties, but the reception of sympathy, affection, Christian brotherhood. The result of the appeal cannot be doubted. It may be assumed from the character of Philemon that the Apostle's intercession for Onesimus was not unavailing.

PHILETUS was possibly a disciple of Hymenaeus, with whom he is associated in 2 Tim. ii. 17, and who is named without him in an earlier Epistle (1 Tim. i. 20). They appear to have been persons who believed the Scriptures of the O. T., but misinterpreted them, allegorising away the doctrine of the Resurrection, and resolving it all into figure and metaphor. The delivering over unto Satan seems to have been a form of excommunication declaring the person reduced to the state of a heathen; and in the Apostolical age it was accompanied with supernatural or miraculous effects upon the bodies of the persons so delivered.

PHILIP THE APOSTLE, was of Bethsaida, the city of Andrew and Peter (John i. 44), and apparently was among the Galilaean peasants of that district who flocked to hear the preaching of the Baptist. The manner in which St. John speaks of him, the repetition by him of the selfsame words with which Andrew had brought to Peter the good news that the Christ had at last appeared, all indicate a previous friendship with the sons of Jona and of Zebedee, and a consequent participation in their Messianic hopes. The close union of the two in John vi. and xii. suggests that he may have owed to Andrew the first tidings that the hope had been fulfilled. The statement that Jesus *found* him (John i. 43) implies a previous seeking. To him first in the whole circle of the disciples were spoken the words so full of meaning, "Follow me" (Ibid.). As soon as he has learnt to know his Master, he is eager to communicate his discovery to another who had also shared the same expectations. He speaks to Nathanael, probably on his arrival in Cana (comp. John xxi. 2), as though they had not seldom communed together, of the intimations of a better time, of a divine kingdom, which they found

in their sacred books. In the lists of the twelve Apostles, in the Synoptic Gospels, his name is as uniformly at the head of the second group of four, as the name of Peter is at that of the first (Matt. x. 3; Mark iii. 18; Luke vi. 14); and the facts recorded by St. John give the reason of this priority. Philip apparently was among the first company of disciples who were with the Lord at the commencement of His ministry, at the marriage of Cana, on His first appearance as a prophet in Jerusalem (John ii.). When John was cast into prison, and the work of declaring the glad tidings of the kingdom required a new company of preachers, we may believe that he, like his companions and friends, received a new call to a more constant discipleship (Matt. iv. 18-22). When the Twelve were specially set apart for their office, he was numbered among them. The first three Gospels tell us nothing more of him individually. St. John, with his characteristic fulness of personal reminiscences, records a few significant utterances (John vi. 5-9, xii. 20-22, xiv. 8). No other fact connected with the name of Philip is recorded in the Gospels. He is among the company of disciples at Jerusalem after the Ascension (Acts i. 13), and on the day of Pentecost. After this all is uncertain and apocryphal.

PHILIP THE EVANGELIST, is first mentioned in the account of the dispute between the Hebrew and Hellenistic disciples in Acts vi. He is one of the Seven appointed to superintend the daily distribution of food and alms, and so to remove all suspicion of partiality. Whether the office to which he was thus appointed gave him the position and the title of a Deacon of the Church, or was special and extraordinary in its character, must remain uncertain. The after-history of Philip warrants the belief, in any case, that his office was not simply that of the later Diaconate. The persecution of which Saul was the leader must have stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take to flight, and Philip was among them. It is noticeable that the city of Samaria is the first scene of his activity (Acts viii.). He is the precursor of St. Paul in his work, as Stephen had been in his teaching. It falls to his lot, rather than to that of an Apostle, to take that first step in the victory over Jewish prejudice and the expansion of the Church, according to its Lord's command. The scene which brings Philip and Simon the Sorcerer into contact with each other, in which the magician has to acknowledge a power over nature greater than his own, is interesting, rather as be-

longing to the life of the heresiarch than to that of the Evangelist. This step is followed by another. He is directed by an angel of the Lord to take the road that led down from Jerusalem to Gaza on the way to Egypt. Here he met the Ethiopian eunuch (Acts vi. 26, foll.). The history that follows is interesting as one of the few records in the N. T. of the process of individual conversion. A brief sentence tells us that Philip continued his work as a preacher at Azotus (Ashdod) and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Caesarea. Then for a long period, not less than eighteen or nineteen years, we lose sight of him. The last glimpse of him in the N. T. is in the account of St. Paul's journey to Jerusalem. It is to his house, as to one well known to them, that St. Paul and his companions turn for shelter. He has four daughters, who possess the gift of prophetic utterance, and who apparently give themselves to the work of teaching instead of entering on the life of home (Acts xxi. 8, 9). He is visited by the prophets and elders of Jerusalem. One tradition places the scene of his death at Hierapolis in Phrygia. According to another, he died Bishop of Tralles.

PHILIP HEROD I., II. [HEROD.]

PHILIP'PI, a city of Macedonia, about nine miles from the sea, to the N.W. of the island of Thasos, which is twelve miles distant from its port Neapolis, the modern *Kavalla*. It is situated in a plain between the ranges of Pangaeus and Haemus. St. Paul, when, on his first visit to Macedonia in company with Silas, he embarked at Troas, made a straight run to Samothrace, and the next day to Neapolis, and from thence to Philippi (Acts xvi. 11, 12). The Philippi which St. Paul visited was a Roman colony founded by Augustus, and the remains which strew the ground near the modern Turkish village *Bereketli*, are no doubt derived from that city. The original town, built by Philip of Macedonia, was probably not exactly on the same site. Philip, when he acquired possession of the site, found there a town named *Datus* or *Datum*, which was in all probability in its origin a factory of the Phoenicians, who were the first that worked the gold-mines in the mountains here, as in the neighbouring Thasos. The proximity of the gold-mines was of course the origin of so large a city as Philippi, but the plain in which it lies is of extraordinary fertility. The position too was on the main road from Rome to Asia, the Via Egnatia, which from Thessalonica to Constantinople followed the same course as the existing post-road. On

St. Paul's visits to Philippi, see the following article.

PHILIPPIANS, EPISTLE TO THE, was written by St. Paul from Rome in A.D. 62 or 63.—St. Paul's connexion with Philippi was of a peculiar character, which gave rise to the writing of this Epistle. St. Paul entered its walls, A.D. 52 (Acts xvi. 12). There, at a greater distance from Jerusalem than any Apostle had yet penetrated, the long-restrained energy of St. Paul was again employed in laying the foundation of a Christian Church. Philippi was endeared to St. Paul, not only by the hospitality of Lydia, the deep sympathy of the converts, and the remarkable miracle which set a seal on his preaching, but also by the successful exercise of his missionary activity after a long suspense, and by the happy consequences of his undaunted endurance of ignominies, which remained in his memory (Phil. i. 30) after the long interval of eleven years. Leaving Timothy and Luke to watch over the infant Church, Paul and Silas went to Thessalonica (1 Thess. ii. 2), whither they were followed by the alms of the Philippians (Phil. iv. 16), and thence southwards. After the lapse of five years, spent chiefly at Corinth and Ephesus, St. Paul passed through Macedonia, A.D. 57, on his way to Greece, and probably visited Philippi for the second time, and was there joined by Timothy. He wrote at Philippi his second Epistle to the Corinthians. On returning from Greece (Acts xx. 4), he again found a refuge among his faithful Philippians where he spent some days at Easter, A.D. 58, with St. Luke, who accompanied him when he sailed from Neapolis. Once more, in his Roman captivity (A.D. 62) their care of him revived again. They sent Epaphroditus, bearing their alms for the Apostle's support, and ready also to tender his personal service (Phil. ii. 25). St. Paul's aim in writing is plainly this: while acknowledging the alms of the Philippians and the personal services of their messenger, to give them some information respecting his own condition, and some advice respecting theirs. After the inscription (i. 1-2) in which Timothy as the second father of the Church is joined with Paul, he sets forth his own condition (i. 3-26), his prayers, care, and wishes for his Philippians, with the troubles and uncertainty of his imprisonment, and his hope of eventually seeing them again. Then (i. 27-ii. 18) he exhorts them to those particular virtues which he would rejoice to see them practising at the present time. He hopes soon to hear a good report of them (ii. 19-30), either by sending Timothy, or by going himself to them, as he now sends Epaphroditus

whose diligent service is highly commended. Reverting (iii. 1-21) to the tone of joy which runs through the preceding descriptions and exhortations—as in i. 4, 18, 25, ii. 2, 16, 17, 18, 28—he bids them take heed that their joy be *in the Lord*, and warns them against admitting itinerant Judaizing teachers, the tendency of whose doctrine was towards a vain confidence in more earthly things; in contrast to this, he exhorts them to follow him in placing their trust humbly but entirely in Christ, and in pressing forward in their Christian course, with the Resurrection-day constantly before their minds. Again (iv. 1-9), adverting to their position in the midst of unbelievers, he beseeches them, even with personal appeals, to be firm, united, joyful in the Lord; to be full of prayer and peace, and to lead such a life as must approve itself to the moral sense of all men. Lastly (iv. 10-23), he thanks them for the contribution sent by Epaphroditus for his support, and concludes with salutations and a benediction.

PHILISTIA (Heb. *Peleseth*). The word thus translated (in Ps. lx. 8, lxxxvii. 4, cviii. 9) is in the original identical with that elsewhere rendered PALESTINE.

PHILISTINES. The origin of the Philistines is nowhere expressly stated in the Bible; but as the prophets describe them as “the Philistines from Caphtor” (Am. ix. 7), and “the remnant of the maritime district of Caphtor” (Jer. xlvii. 4), it is *primâ facie* probable that they were the “Caphtorims which came out of Caphtor” who expelled the Avim from their territory and occupied it in their place (Deut. ii. 23), and that these again were the Caphtorim mentioned in the Mosaic genealogical table among the descendants of Mizraim (Gen. x. 14). But in establishing this conclusion a difficulty arises out of the language of the Philistines; for while the Caphtorim were Hamitic, the Philistine language is held to have been Semitic. This difficulty however may be met by assuming either that the Caphtorim adopted the language of the conquered Avim, or that they diverged from the Hamitic stock at a period when the distinctive features of Hamitism and Semitism were yet in embryo. It has been generally assumed that Caphtor represents Crete, and that the Philistines migrated from that island, either directly or through Egypt, into Palestine. But the name Caphtor is more probably identified with the Egyptian Coptos. [CAPHTOR.] The Cretan origin of the Philistines has been deduced, not so much from the name Caphtor, as from that of the Cherethites. This name in its Hebrew form bears a close resemblance to Crete, and is rendered Cretans in the LXX. But the

mere coincidence of the names cannot pass for much without some corroborative testimony. Without therefore asserting that migrations may not have taken place from Crete to Philistia, we hold that the evidence adduced to prove that they did is insufficient. —The Philistines must have settled in the land of Canaan before the time of Abraham: for they are noticed in his day as a pastoral tribe in the neighbourhood of Gerar (Gen. xxi. 32, 34, xxvi. 1, 8). Between the times of Abraham and Joshua, the Philistines had changed their quarters, and had advanced northwards into the plain of Philistia. This plain has been in all ages remarkable for the extreme richness of its soil. It was also adapted to the growth of military power; for while the plain itself permitted the use of war-chariots, which were the chief arm of offence, the occasional elevations which rise out of it offered secure sites for towns and strongholds. It was, moreover, a commercial country; from its position it must have been at all times the great thoroughfare between Phœnicia and Syria in the north, and Egypt and Arabia in the south. They had at an early period attained proficiency in the arts of peace. Their wealth was abundant (Judg. xvi. 5, 18), and they appear in all respects to have been a prosperous people. Possessed of such elements of power, the Philistines had attained in the time of the Judges an important position among eastern nations. About B.C. 1209 we find them engaged in successful war with the Sidonians (Justin, xviii. 3). The territory of the Philistines, having been once occupied by the Canaanites, formed a portion of the promised land, and was assigned to the tribe of Judah (Josh. xv. 2, 12, 45-47). No portion, however, of it was conquered in the lifetime of Joshua (Josh. xiii. 2), and even after his death no permanent conquest was effected (Judg. iii. 3), though we are informed that the three cities of Gaza, Ashkelon, and Ekron were taken (Judg. i. 18). The Philistines soon recovered these, and commenced an aggressive policy against the Israelites, by which they gained a complete ascendancy over them. Individual heroes were raised up from time to time, such as Shangar the son of Anath (Judg. iii. 31), and still more Samson (Judg. xiii.-xvi.): but neither of these men succeeded in permanently throwing off the yoke. Under Eli there was an organised but unsuccessful resistance to the encroachments of the Philistines, who were met at Aphek (1 Sam. iv. 1). The production of the ark on this occasion demonstrates the greatness of the emergency, and its loss marked the lowest depth of Israel's degradation. The

next action took place under Samuel's leadership, and the tide of success turned in Israel's favour. The Israelites now attributed their past weakness to their want of unity, and they desired a king, with the special object of leading them against the foe (1 Sam. viii. 20). Saul threw off the yoke; and the Philistines were defeated with great slaughter at Geba (1 Sam. xiii. xiv.). They made no attempt to regain their supremacy for about 25 years, and the scene of the next contest shows the altered strength of the two parties: it was no longer in the central country, but in a ravine leading down to the Philistine plain, the valley of Elah, the position of which is about 14 miles S.W. of Jerusalem: on this occasion the prowess of young David secured success to Israel, and the foe was pursued to the gates of Gath and Ekron (1 Sam. xvii.). The power of the Philistines was, however, still intact on their own territory. The border warfare was continued. The scene of the next conflict was far to the north, in the valley of Esdraelon. The battle on this occasion proved disastrous to the Israelites: Saul himself perished, and the Philistines penetrated across the Jordan, and occupied the forsaken cities (1 Sam. xxxi. 1-7). On the appointment of David to be king, he twice attacked them, and on each occasion with signal success, in the first case capturing their images, in the second pursuing them "from Geba until thou come to Gazer" (2 Sam. v. 17-25; 1 Chr. xiv. 8-16). Henceforth the Israelites appear as the aggressors: about seven years after the defeat at Rephaim, David, who had now consolidated his power, attacked them on their own soil, and took Gath with its dependencies (1 Chr. xviii. 1), and thus (according to one interpretation of the obscure expression "Metheg-ammah" in 2 Sam. viii. 1) "he took the arm-bridle out of the hand of the Philistines," meaning that their ascendancy was utterly broken. The whole of Philistia was included in Solomon's empire. The division of the empire at Solomon's death was favourable to the Philistine cause: Rehoboam secured himself against them by fortifying Gath and other cities bordering on the plain (2 Chr. xi. 8): the Israelite monarchs were either not so prudent or not so powerful, for they allowed the Philistines to get hold of Gibbethon (1 K. xv. 27, xvi. 15). Judah meanwhile had lost the tribute (2 Chr. xvii. 11). The increasing weakness of the Jewish monarchy under the attacks of Hazael led to the recovery of Gath, which was afterwards dismantled and probably destroyed by Uzziah (2 Chr. xxvi. 6; 2 K. xii. 17). We have reason to suppose that the Philistines

were kept in subjection until the time of Ahaz (2 Chr. xxviii. 18). A few years later the Philistines, in conjunction with the Syrians and Assyrians, and perhaps as the subject-allies of the latter, carried on a series of attacks on the kingdom of Israel (Is. ix. 11, 12). Hezekiah formed an alliance with the Egyptians, as a counterpoise to the Assyrians, and the possession of Philistia became henceforth the turning-point of the struggle between the two great empires of the East. The Assyrians under Tartan, the general of Sargon, made an expedition against Egypt, and took Ashdod, as the key of that country (Is. xx. 1, 4, 5). Under Sennacherib Philistia was again the scene of important operations. The Assyrian supremacy was restored by Esar-haddon, and it seems probable that the Assyrians retained their hold on Ashdod until its capture, after a long siege, by Psammetichus. It was about this time that Philistia was traversed by a vast Scythian horde on their way to Egypt. The Egyptian ascendancy was not as yet re-established, for we find the next king, Neco, compelled to besiege Gaza on his return from the battle of Megiddo. After the death of Neco, the contest was renewed between the Egyptians and the Chaldeans under Nebuchadnezzar, and the result was specially disastrous to the Philistines. The "old hatred" that the Philistines bore to the Jews was exhibited in acts of hostility at the time of the Babylonish captivity (Ez. xxv. 15-17): but on the return this was somewhat abated, for some of the Jews married Philistine women, to the great scandal of their rulers (Neh. xiii. 23, 24). From this time the history of Philistia is absorbed in the struggles of the neighbouring kingdoms. The latest notices of the Philistines as a nation, occur in 1 Macc. iii.-v. With regard to the institutions of the Philistines our information is very scanty. The five chief cities had, as early as the days of Joshua, constituted themselves into a confederacy, restricted, however, in all probability, to matters of offence and defence. Each was under the government of a prince (Josh. xiii. 3; Judg. iii. 3, &c.; 1 Sam. xviii. 30, xxix. 6), and each possessed its own territory. The Philistines appear to have been deeply imbued with superstition: they carried their idols with them on their campaigns (2 Sam. v. 21), and proclaimed their victories in their presence (1 Sam. xxxi. 9). The gods whom they chiefly worshipped were Dagon (Judg. xvi. 23; 1 Sam. v. 3-5; 1 Chr. x. 10; 1 Macc. x. 83); Ash-taroth (1 Sam. xxxi. 10; Herod. i. 105); and Baal-zebub (2 K. i. 2-6).

PHILOL'OGUS, a Christian at Rome to whom St. Paul sends his salutation (Rom. xvi. 15).

PHIN'EHAS, son of Eleazar and grandson of Aaron (Ex. vi. 25). He is memorable for having while quite a youth, by his zeal and energy at the critical moment of the licentious idolatry of Shittim, appeased the divine wrath and put a stop to the plague which was destroying the nation (Num. xxv. 7). For this he was rewarded by the special approbation of Jehovah, and by a promise that the priesthood should remain in his family for ever (10-13). He was appointed to accompany as priest the expedition by which the Midianites were destroyed (xxii. 6). Many years later he also headed the party who were despatched from Shiloh to remonstrate against the Altar which the trans-Jordanic tribes were reported to have built near Jordan (Josh. xxii. 13-32). In the partition of the country he received an allotment of his own—a hill on Mount Ephraim which bore his name. After Eleazar's death he became high priest—the 3rd of the series. In this capacity he is introduced as giving the oracle to the nation during the whole struggle with the Benjamites on the matter of Gibeah (Judg. xx. 28). The verse which closes the Book of Joshua is ascribed to Phinehas, as the description of the death of Moses at the end of Deuteronomy is to Joshua. The tomb of Phinehas, a place of great resort to both Jews and Samaritans, is shown at *Avertah*, four miles S.E. of *Nablus*.—2. Second son of Eli (1 Sam. i. 3, ii. 34, iv. 4, 11, 17, 19, xiv. 3). Phinehas was killed with his brother by the Philistines when the ark was captured. [ELI.]

PHLEG'ON, a Christian at Rome, whom St. Paul salutes (Rom. xvi. 14).

PHOE'BE, the first, and one of the most important, of the Christian persons the detailed mention of whom fills nearly all the last chapter of the Epistle to the Romans. What is said of her (Rom. xvi. 1, 2) is worthy of especial notice, because of its bearing on the question of the deaconesses of the Apostolic Church.

PHOENI'CE, PHOENIC'IA, a tract of country, of which Tyre and Sidon were the principal cities, to the north of Palestine, along the coast of the Mediterranean Sea; bounded by that sea on the west, and by the mountain range of Lebanon on the east. The name was not the one by which its native inhabitants called it, but was given to it by the Greeks, from the Greek word for the palm-tree. The native name of Phoenicia was *Kanaan* (*Canaan*) or *Kná*, signifying lowland, so named in contrast to the adjoin-

ing *Aram*, i.e. highland; the Hebrew name of Syria. The length of coast to which the name of Phoenicia was applied varied at different times. 1. What may be termed Phoenicia Proper was a narrow undulating plain, extending from the pass of *Rás el-Beydâ* or *Abyad*, the "Promontorium Album" of the ancients, about six miles south of Tyre, to the *Nahr el-Auly*, the ancient Bostrenus, two miles north of Sidon. The plain is only 28 miles in length. Its average breadth is about a mile; but near Sidon, the mountains retreat to a distance of 2 miles, and near Tyre to a distance of 5 miles. 2. A longer district, which afterwards became entitled to the name of Phoenicia, extended up the coast to a point marked by the island of Aradus, and by Antaradus towards the north; the southern boundary remaining the same as in Phoenicia Proper. Phoenicia, thus defined, is estimated to have been about 120 miles in length; while its breadth, between Lebanon and the sea, never exceeded 20 miles, and was generally much less. Scarcely 16 geographical miles farther north than Sidon was Berytus; with a roadstead so well suited for the purposes of modern navigation that, under the modern name of *Beirut*, it has eclipsed both Sidon and Tyre as an emporium for Syria. Still farther north was Byblus, the Gebal of the Bible (Ez. xxvii. 9), inhabited by seamen and calkers. It still retains in Arabic the kindred name of *Jebeil*. Then came Tripolis (now *Tarābulus*), said to have been founded by colonists from Tyre, Sidon, and Aradus, with three distinct towns. And lastly, towards the extreme point north was Aradus itself, the Arvad of Gen. x. 18, and Ez. xxvii. 8; situated, like Tyre, on a small island near the mainland, and founded by exiles from Sidon.—The whole of Phoenicia Proper is well watered by various streams from the adjoining hills. The havens of Tyre and Sidon afforded water of sufficient depth for all the requirements of ancient navigation, and the neighbouring range of the Lebanon, in its extensive forests, furnished what then seemed a nearly inexhaustible supply of timber for shipbuilding. In reference to the period when the Phoenicians had lost their independence, scarcely any two Greek and Roman writers give precisely the same geographical boundaries to Phoenicia. In the Apocrypha, it is not defined, though spoken of as being, with Coele-Syria, under one military commander (2 Macc. iii. 5, 8, viii. 8, x. 11; 3 Macc. iii. 15). In the New Testament, the word occurs only in three passages, Acts xi. 19, xv. 3, xxi. 2; and not one of these affords a clue as to how far the writer deemed Phoenicia to extend.—The

Phœnicians spoke a branch of the Semitic language so closely allied to Hebrew, that Phœnician and Hebrew, though different dialects, may practically be regarded as the same language. In regard to Phœnician trade, connected with the Israelites, it must be recollected that up to the time of David, not one of the twelve tribes seems to have possessed a single harbour on the sea-coast; it was impossible therefore that they could become a commercial people. But from the time that David had conquered Edom, an opening for trade was afforded to the Israelites. The command of Ezion-geber near Elath, in the land of Edom, enabled them to engage in the navigation of the Red Sea. As they were novices, however, at sailing, and as the Phœnicians, during the period of the independence of Edom, were probably allowed to trade from Ezion-geber, it was politic in Solomon to permit the Phœnicians of Tyre to have docks, and build ships at Ezion-geber on condition that his sailors and vessels might have the benefit of their experience. The results seem to have been strikingly successful.—The only other fact respecting the Phœnicians that need be mentioned here is, that the invention of letters was universally asserted by the Greeks and Romans to have been communicated by the Phœnicians to the Greeks. The names of the letters in the Hebrew alphabet are in accordance with this belief. Moreover, as to writing, the ancient Hebrew letters, substantially the same as Phœnician, agree closely with ancient Greek letters.—For further details respecting the Phœnicians, see **TYRE** and **ZIDON**.

**PHRYG'IA**. Perhaps there is no geographical term in the New Testament which is less capable of an exact definition. In fact there was no Roman province of Phrygia till considerably after the first establishment of Christianity in the peninsula of Asia Minor. The word was rather ethnological than political, and denoted, in a vague manner, the western part of the central region of that peninsula. Accordingly, in two of the three places where it is used, it is mentioned in a manner not intended to be precise (Acts xvi. 6, xviii. 23). By Phrygia we must understand an extensive district in Asia Minor, which contributed portions to several Roman provinces, and varying portions at different times.

**PHU'RAH**, Gideon's servant, probably his armour-bearer (comp. 1 Sam. xiv. 1), who accompanied him in his midnight visit to the camp of the Midianites (Judg. vii. 10, 11).

**PHU'RIM**, Esth. xi. 1. [**PURIM**.]

**PHUT**, **PUT**, the third name in the list of

the sons of Ham (Gen. x. 6; 1 Chr. i. 8), elsewhere applied to an African country or people. The few mentions of Phut in the Bible clearly indicate a country or people of Africa, and, it must be added, probably not far from Egypt (Is. lxvi. 19; Nah. iii. 9; Jer. xlv. 9; Ez. xxvii. 10, xxx. 5, xxxviii. 5). From these passages we cannot infer anything as to the exact position of this country or people; unless indeed in Nahum, Cush and Phut, Mizraim and Lubim, are respectively connected, which might indicate a position south of Egypt.

**PHYGE'LUS**. [**HERMOGENES**.]

**PHYLACTERY**. [**FRONTLETS**.]

**PI-BES'ETH**, a town of Lower Egypt, mentioned in Ez. xxx. 17, the same as **Bubastis**, which was situated on the west bank of the Pelusiac branch of the Nile, about 40 miles from Memphis.

**PIECE OF SILVER**. In the N. T. two words are rendered by the phrase "piece of silver":—1. *Drachma* (Luke xv. 8, 9), which was a Greek silver coin, equivalent, at the time of St. Luke, to the Roman denarius.—2. *Silver* only occurs in the account of the betrayal of our Lord for "thirty pieces of silver" (Matt. xxvi. 15, xxvii. 3, 5, 6, 9). It is difficult to ascertain what coins are here intended. If the most common silver pieces be meant, they would be denarii. The parallel passage in Zechariah (xi. 12, 13) must, however, be taken into consideration, where shekels must be understood. It is more probable that the thirty pieces of silver were tetradrachms than that they were denarii.

**PIGEON**. [**TURTLE-DOVE**.]

**PI-HAH'I'ROTH**, a place before or at which the Israelites encamped, at the close of the third march from **Rameses**, when they went out of Egypt (Ex. xiv. 2, 9; Num. xxiii. 7, 8). It is an Egyptian word, signifying "the place where sedge grows."

**PIL'ATE, PON'TIUS**. The name indicates that he was connected, by descent or adoption, with the *gens* of the Pontii, first conspicuous in Roman history in the person of C. Pontius Telesinus, the great Samnite general. He was the sixth Roman procurator of Judæa, and under him our Lord worked, suffered, and died, as we learn, not only from Scripture, but from Tacitus (*Ann.* xv. 44). He was appointed A.D. 25-6, in the twelfth year of Tiberius. His arbitrary administration nearly drove the Jews to insurrection on two or three occasions. His slaughter of certain Galileans (Luke xiii. 1) led to some remarks from our Lord on the connexion between sin and calamity. It must have occurred at some feast at Jerusalem, in the outer court of the Temple.—It was the custom for the procu-

rators to reside at Jerusalem during the great feasts, to preserve order, and accordingly, at the time of our Lord's last passover, Pilate was occupying his official residence in Herod's palace. The history of his condemnation of our Lord is related fully elsewhere. [JESUS CHRIST, p. 263.] We learn from Josephus that Pilate's anxiety to avoid giving offence to Caesar did not save him from political disaster. The Samaritans were unquiet and rebellious—Pilate led his troops against them, and defeated them easily enough. The Samaritans complained to Vitellius, now president of Syria, and he sent Pilate to Rome to answer their accusations before the emperor. When he reached it he found Tiberius dead, and Caius (Caligula) on the throne, A.D. 36. Eusebius adds that soon afterwards, "wearied with misfortunes," he killed himself. As to the scene of his death there are various traditions. One is that he was banished to Vienna Allobrogum (Vienne on the Rhone), where a singular monument—a pyramid on a quadrangular base, 52 feet high—is called Pontius Pilate's tomb. Another is that he sought to hide his sorrows on the mountain by the Lake of Lucerne, now called Mount Pilatus; and there, after spending years in its recesses, in remorse and despair rather than penitence, plunged into the dismal lake which occupies its summit. We learn from the Fathers that Pilate made an official report to Tiberius of our Lord's trial and condemnation; but the *Acta Pilati* now extant in Greek, and two Latin epistles from him to the emperor, are certainly spurious.

PILLED (Gen. xxx. 37, 38): PEELED (Is. xviii. 2; Ez. xxix. 18). The verb "to pill" appears in old Eng. as identical in meaning with "to peel = to strip," and in this sense is used in the above passages from Gen. Of the next stage in its meaning as = plunder, we have traces in the words "pilgrage," "pilfer." In the English of the 17th century "peel" was used for the latter signification.

PIL'TAI, the representative of the priestly house of Moadah, or Maadah, in the time of Joiakim the son of Jeshua (Neh. xii. 17).

PINE-TREE. 1. Heb. *Tidhâr* (Is. xli. 19, lx. 13). What tree is intended is not certain; but the rendering "pine" seems least probable of any.—2. *Shemen* (Neh. viii. 15) is probably the wild olive.

PINNACLE of the Temple (Matt. iv. 5; Luke iv. 9). The Greek word ought to be rendered not a pinnacle, but the pinnacle. The only part of the Temple which answered to the modern sense of pinnacle was the golden spikes crected on the roof to prevent birds from settling there. Perhaps the word

means the battlement ordered by law to be added to every roof.

PI'NON, one of the "dukes" of Edom; that is, head or founder of a tribe of that nation (Gen. xxxvi. 41; 1 Chr. i. 52).

PIPE (Heb. *chálil*). The Hebrew word so rendered is derived from a root signifying "to bore, perforate," and is represented with sufficient correctness by the English "pipe" or "flute," as in the margin of 1 K. i. 40. It is one of the simplest, and therefore probably one of the oldest, of musical instruments. It is associated with the tabret as an instrument of a peaceful and social character. The pipe and tabret were used at the banquets of the Hebrews (Is. v. 12), and accompanied the simpler religious services, when the young prophets, returning from the high-place, caught their inspiration from the harmony (1 Sam. x. 5); or the pilgrims, on their way to the great festivals of their ritual, beguiled the weariness of the march with psalms sung to the simple music of the pipe (Is. xxx. 29). The sound of the pipe was apparently a soft wailing note, which made it appropriate to be used in mourning and at funerals (Matt. ix. 23), and in the lament of the prophet over the destruction of Moab (Jer. xlviii. 36). It was even used in the Temple choir, as appears from Ps. lxxxvii. 7, where, "the players on instruments" are properly "pipers."

PI'RATHON, "in the land of Ephraim in the mount of the Amalekite;" a place in Judg. xii. 15. Its site, now called *Fer'ata*, is about one mile and a half S. of the road from *Jaffa* by *Hableh* to *Nablûs*. Pirathonites are mentioned in Judg. xii. 13, 15, and 1 Chr. xxvii. 14.

PISGAH (Num. xxi. 20, xxiii. 14; Deut. iii. 27, xxxiv. 1), a mountain range or district, the same as, or a part of that called the mountains of Abarim (comp. Deut. xxxii. 49 with xxxiv. 1). It lay on the east of Jordan, contiguous to the field of Moab, and immediately opposite Jericho. Its highest point or summit—its "head"—was the Mount Nebo. If it was a proper name we can only conjecture that it denoted the whole or part of the range of the highlands on the east of the lower Jordan. No traces of the name Pisgah have been met with in later times on the east of Jordan, but in the Arabic garb of *Ras el-Feshkah* (almost identical with the Hebrew Rosh hap-pisgah) it is attached to a well-known headland on the north-western end of the Dead Sea, a mass of mountain on which is situated the great Mussulman sanctuary of *Nebî Mûsa* (Moses). This association of the names of Moses and Pisgah on the west side of the Dead Sea is



extremely startling. No explanation of it has yet been offered.—Ashdod-Pisgah is noticed under its own head.

PISIDIA was a district in Asia Minor, N. of Pamphylia, and reached to, and was partly included in, Phrygia. Thus ANTIOCH IN PISIDIA was sometimes called a Phrygian town. St. Paul passed through Pisidia twice, with Barnabas, on the first missionary journey *i. e.* both in going from PERGA to ICONIUM (Acts xiii. 13, 14, 51), and in returning (xiv. 21, 24, 25; compare 2 Tim. iii. 11). It is probable also that he traversed the northern part of the district, with Silas and Timotheus, on the second missionary journey (xvi. 6); but the word Pisidia does not occur except in reference to the former journey.

PI'SON. [EDEN.]

PIT. [HELL.]

PI'THOM, one of the store-cities built by the Israelites for the first oppressor, the Pharaoh "which knew not Joseph" (Ex. i. 11). It is probably the Patumus of Herodotus (ii. 159), a town on the borders of Egypt, near which Necho constructed a canal from the Nile to the Arabian Gulf.

PLAGUE, THE. Several Hebrew words are translated "pestilence" or "plague;" but not one of these words can be considered as designating by its signification the disease now called the Plague. Whether the disease be mentioned must be judged from the sense of passages, not from the sense of words. Those pestilences which were sent as special judgments, and were either supernaturally rapid in their effects, or in addition directed against particular culprits, are beyond the reach of human inquiry. But we also read of pestilences which, although sent as judgments, have the characteristics of modern epidemics, not being rapid beyond nature, nor directed against individuals (Lev. xxvi. 25; Deut. xxviii. 21). In neither of these passages does it seem certain that the Plague is specified. The notices in the prophets present the same difficulty. Hezekiah's disease has been thought to have been the Plague, and its fatal nature, as well as the mention of a boil, makes this not improbable. On the other hand, there is no mention of a pestilence among his people at the time.

PLAGUES, THE TEN. The Occasion on which the plagues were sent is described in Ex. iii.-xii.—1. *The Plague of Blood*.—After a warning to Pharaoh, Aaron, at the word of Moses, waved his rod over the Nile, and the river was turned into blood, with all its canals and reservoirs, and every vessel of water drawn from them; the fish died, and the river stank. The Egyptians could not drink of it, and digged around it for water.

This plague was doubly humiliating to the religion of the country, as the Nile was held sacred, as well as some kinds of its fish, not to speak of the crocodiles, which probably were destroyed (Ex. vii. 16-25).—2. *The Plague of Frogs*.—When seven days had passed after the first plague, the river and all the open waters of Egypt brought forth countless frogs, which not only covered the land, but filled the houses, even in their driest parts and vessels, for the ovens and kneading-troughs are specified. This must have been an especially trying judgment to the Egyptians, as frogs were included among the sacred animals (Ex. viii. 1-15).—

3. *The Plague of Lice*.—The dry land was now smitten by the rod, and its very dust seemed turned into minute noxious insects, so thickly did they swarm on man and beast, or rather "in" them. The scrupulous cleanliness of the Egyptians would add intolerably to the bodily distress of this plague, by which also they again incurred religious de-filement. As to the species of the vermin there seems no reason to disturb the authorised translation of the word. The magicians, who had imitated by their enchantments the two previous miracles, were now foiled. They struck the ground, as Aaron did, and repeated their own incantations, but it was without effect (Ex. viii. 16-19).—4. *The Plague of Flies*.—After the river and the land, the air was smitten, being filled with winged insects, which swarmed in the houses and devoured the land, but Goshen was exempted from the plague. The word translated "swarms of flies" most probably denotes the great Egyptian beetle (*scarabæus sacer*), which is constantly represented in their sculptures. Besides the annoying and destructive habits of its tribe, it was an object of worship, and thus the Egyptians were again scourged by their own superstitions (Ex. viii. 20-32).

—5. *The Plague of the Murrain of Beasts*.—Still coming closer and closer to the Egyptians, God sent a disease upon the cattle, which were not only their property, but their deities. At the precise time of which Moses forewarned Pharaoh, all the cattle of the Egyptians were smitten with a murrain and died, but not one of the cattle of the Israelites suffered (Ex. ix. 1-7).—6. *The Plague of Boils*.—From the cattle, the hand of God was extended to their own persons. Moses and Aaron were commanded to take ashes of the furnace, and to "sprinkle it toward the heaven in the sight of Pharaoh." It was to become "small dust" throughout Egypt, and "be a boil breaking forth [with] blains upon man, and upon beast" (Ex. ix. 8-12). This accordingly came to pass. The plague

seems to have been the black leprosy, a fearful kind of elephantiasis, which was long remembered as "the botch of Egypt" (Deut. xxviii. 27, 35).—7. *The Plague of Hail*.—The account of the seventh plague is preceded by a warning, which Moses was commanded to deliver to Pharaoh, respecting the terrible nature of the plagues that were to ensue if he remained obstinate. Man and beast were smitten, and the herbs and every tree broken, save in the land of Goshen. The ruin caused by the hail was evidently far greater than that effected by any of the earlier plagues. Hail is now extremely rare, but not unknown, in Egypt, and it is interesting that the narrative seems to imply that it sometimes falls there (Ex. ix. 13-34).—8. *The Plague of Locusts*.—The severity of this plague can be well understood by those who have been in Egypt in a part of the country where a flight of locusts has alighted. In this case the plague was greater than an ordinary visitation, since it extended over a far wider space, rather than because it was more intense; for it is impossible to imagine any more complete destruction than that always caused by a swarm of locusts (Ex. x. 1-20).—9. *The Plague of Darkness*.—"There was a thick darkness in all the land of Egypt three days;" while "all the children of Israel had light in their dwellings." It has been illustrated by reference to the Samoom and the hot wind of the Khamáseén. The former is a sand-storm which occurs in the desert, seldom lasting more than a quarter of an hour or twenty minutes, but for the time often causing the darkness of twilight, and affecting man and beast. The hot wind of the Khamáseén usually blows for three days and nights, and carries so much sand with it, that it produces the appearance of a yellow fog. It thus resembles the Samoom, though far less powerful and far less distressing in its effects. It is not known to cause actual darkness. The plague may have been an extremely severe sand-storm, miraculous in its violence and duration, for the length of three days does not make it natural, since the severe storms are always very brief (Ex. x. 21-29).—10. *The Death of the Firstborn*.—Before the tenth plague Moses went to warn Pharaoh. "Thus saith the Lord, About midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even to the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" (Ex. xi. 4, 5). The clearly miraculous nature of this plague, in its severity, its falling upon man and beast, and the singling out of the firstborn puts it wholly beyond

comparison with any natural pestilence, even the severest recorded in history, whether of the peculiar Egyptian Plague, or other like epidemics.—The history of the ten plagues strictly ends with the death of the firstborn. The gradual increase in severity of the plagues is perhaps the best key to their meaning. They seem to have been sent as warnings to the oppressor, to afford him a means of seeing God's will and an opportunity of repenting before Egypt was ruined. The lesson that Pharaoh's career teaches us seems to be, that there are men whom the most signal judgments do not affect so as to cause any lasting repentance.

PLEDGE. [LOAN.]

PLEIADES. The Heb. word (*címáh*) so rendered occurs in Job ix. 9, xxxviii. 31, and Am. v. 8. In the last passage our A.V. has "the seven stars," although the Geneva version translates the word "Pleiades" as in the other cases.

PLOUGH. [AGRICULTURE.]

POLLUX. [CASTOR AND POLLUX.]

POLYGAMY. [MARRIAGE.]

POMEGRANATE. The pomegranate was early cultivated in Egypt: hence the complaint of the Israelites in the wilderness of Zin (Num. xx. 5), this "is no place of figs, or of vines, or of pomegranates." The tree, with its characteristic calyx-crowned fruit, is easily recognised on the Egyptian sculptures. Mention is made of "an orchard of pomegra-



P. megranate (*Punica granatum*).

nates" in Cant. iv. 13. Carved figures of the pomegranate adorned the tops of the pillars in Solomon's Temple (1 K. vii. 18, 20, &c.); and worked representations of this fruit, in blue, purple, and scarlet, ornamented the hem of the robe of the ephod (Ex. xxviii. 33, 34). The pomegranate-tree (*Punica granatum*) derives its name from the Latin *pomum granatum*, "grained apple." The Romans gave it the name of *Punica*, as the tree was introduced from Carthage.

POMMELS, only in 2 Chr. iv. 12, 13. In 1 K. vii. 41, "bowls." The word signifies convex projections belonging to the capitals of pillars.

PONTIUS PILATE. [PILATE.]

PONTUS, a large district in the north of Asia Minor, extending along the coast of the Pontus Euxinus, from which circumstance the name was derived. It is three times mentioned in the N. T. (Acts ii. 9, 10, xviii. 2; 1 Pet. i. 1). All these passages agree in showing that there were many Jewish residents in the district. As to the annals of Pontus, the one brilliant passage of its history is the life of the great Mithridates. Under Nero the whole region was made a Roman province, bearing the name of Pontus.

POOL. Pools, like the tanks of India, are in many parts of Palestine and Syria the only resource for water during the dry season, and the failure of them involves drought and calamity (Is. xlii. 15). Of the various pools mentioned in Scripture, perhaps the most celebrated are the pools of Solomon near Bethlehem, called by the Arabs *el-Burak*, from which an aqueduct was carried which still supplies Jerusalem with water (Eccl. ii. 6; Ecclus. xxiv. 30, 31).

POOR. The general kindly spirit of the law towards the poor is sufficiently shown by such passages as Deut. xv. 7, for the reason that (ver. 11), "the poor shall never cease out of the land." Among the special enactments in their favour the following must be mentioned. 1. The right of gleaning (Lev. xix. 9, 10; Deut. xxiv. 19, 21). 2. From the produce of the land in sabbatical years, the poor and the stranger were to have their portion (Ex. xxiii. 11; Lev. xxv. 6). 3. Re-entry upon land in the jubilee year, with the limitation as to town homes (Lev. xxv. 25-30). 4. Prohibition of usury, and of retention of pledges (Lev. xxv. 35, 37; Ex. xxii. 25-27, &c.). 5. Permanent bondage forbidden, and manumission of Hebrew bondsmen or bondswomen enjoined in the sabbatical and jubilee years (Deut. xv. 12-15; Lev. xxv. 39-42, 47-54). 6. Portions from the tithes to be shared by the poor after the Levites (Deut. xiv. 28, xxvi. 12, 13). 7.

The poor to partake in entertainments at the feasts of Weeks and Tabernacles (Deut. xvi. 11, 14; see Neh. viii. 10). 8. Daily payment of wages (Lev. xix. 13). Principles similar to those laid down by Moses are inculcated in N. T., as Luke iii. 11, xiv. 13; Acts vi. 1; Gal. ii. 10; James ii. 15.

POPLAR, the rendering of the Hebrew word *libneh* which occurs in Gen. xxx. 37; and Hos. iv. 13. Several authorities are in favour of the rendering of the A. V., and think the "white poplar" (*Populus alba*) is the tree denoted; others understand the "storax tree" (*Styrax officinale*, Linn.). Both poplars and styrax or storax trees are common in Palestine, and either would suit the passages where the Heb. term occurs. Storax is mentioned in Ecclus. xxiv. 15, together with other aromatic substances. The *Styrax officinale* is a shrub from nine to twelve feet



*Styrax officinale.*

high, with ovate leaves, which are white underneath; the flowers are in racemes, and are white or cream-coloured. The *white* appearance agrees with the etymology of the Heb. *libneh*.

PORCIUS FESTUS. [FESTUS.]

POSSESSION. [DEMONIACS.]

POTIPHAR. an Egyptian name, also

written POTIPHERAH, signifies "Belonging to the Sun." Potiphar, with whom the history of Joseph is connected, is described as "an officer of Pharaoh, chief of the executioners, an Egyptian" (Gen. xxxix. 1; comp. xxxvii. 36). [JOSEPH.]

POTIPHERAH was priest or prince of On, and his daughter Asenath was given Joseph to wife by Pharaoh (Gen. xli. 45, 50, xli. 20).

POTTER'S-FIELD, THE. [ACELDAMA.]

POTTERY. The art of pottery is one of the most common and most ancient of all manufactures. It is abundantly evident, both that the Hebrews used earthenware vessels in the wilderness, and that the potters' trade was afterwards carried on in Palestine. They had themselves been concerned in the potters' trade in Egypt (Ps. lxxxi. 6), and the wall-paintings minutely illustrate the Egyptian process. The clay, when dug, was trodden by men's feet so as to form a paste (Is. xli. 25; Wisd. xv. 7); then placed by the potter on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came in use in Palestine we know not, but it seems likely that it was adopted from Egypt (Is. xlv. 9; Jer. xviii. 3). The vessel was then smoothed and coated with a glaze, and finally burnt in a furnace. There was at Jerusalem a royal establishment of potters (1 Chr. iv. 23), from whose employment, and from the fragments cast away in the process, the Potter's Field perhaps received its name (Is. xxx. 14).

POUND. 1. A weight. See WEIGHTS AND MEASURES.—2. A money of account, mentioned in the parable of the Ten Pounds (Luke xix. 12-27), as the talent is in the parable of the Talents (Matt. xxv. 14-30). The reference appears to be to a Greek pound, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent.

PRAYER. There are no directions as to prayer given in the Mosaic law: the duty is rather taken for granted, as an adjunct to sacrifice, than enforced or elaborated. It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice. Such a practice is alluded to as common in Luke i. 10; and in one instance, at the offering of the first-fruits, it was ordained in a striking form (Deut. xxvi. 12-15). In later times it certainly grew into a regular service, both in the Temple and in the Synagogue. But, besides this public prayer, it was the custom of all at Jerusalem to go up to the Temple, at regular hours if possible, for private prayer (see Luke xviii. 10; Acts iii. 1); and those who were absent

were wont to "open their windows towards Jerusalem," and pray "towards" the place of God's Presence (1 K. viii. 46-49; Dan. vi. 10; Ps. v. 7, xxviii. 2, cxxxviii. 2). The regular hours of prayer seem to have been three (see Ps. lv. 17; Dan. vi. 10), "the evening," that is, the ninth hour (Acts iii. 1, x. 3), the hour of the evening sacrifice (Dan. ix. 21); the "morning," that is, the third hour (Acts ii. 15), that of the morning sacrifice; and the sixth hour, or "noonday." Grace before meat would seem to have been a common practice (see Matt. xv. 36; Acts xxvii. 35). The posture of prayer among the Jews seems to have been most often standing (1 Sam. i. 26; Matt. vi. 5; Mark xi. 25; Luke xviii. 11); unless the prayer were offered with especial solemnity, and humiliation, which was naturally expressed by kneeling (1 K. viii. 54; comp. 2 Chr. vi. 13; Ezr. ix. 5; Ps. xcv. 6; Dan. vi. 10); or prostration (Josh. vii. 6; 1 K. xviii. 42; Neh. viii. 6).—The only Form of Prayer given for perpetual use in the O. T. is the one in Deut. xxvi. 5-15, connected with the offering of tithes and first-fruits, and containing in simple form the important elements of prayer, acknowledgment of God's mercy, self-dedication, and prayer for future blessing. To this may perhaps be added the threefold blessing of Num. vi. 24-26, couched as it is in a precatory form; and the short prayer of Moses (Num. x. 35, 36) at the moving and resting of the cloud, the former of which was the germ of the 68th Psalm. But of the prayers recorded in the O. T., the two most remarkable are those of Solomon at the dedication of the Temple (1 K. viii. 23-53), and of Joshua the high-priest, and his colleagues, after the captivity (Neh. ix. 5-38).—It appears from the question of the disciples in Luke xi. 1, and from Jewish tradition, that the chief teachers of the day gave special forms of prayer to their disciples, as the badge of their discipleship and the best fruits of their learning. All Christian prayer is, of course, based on the Lord's Prayer; but its spirit is also guided by that of His prayer in Gethsemane, and of the prayer recorded by St. John (ch. xvii.), the beginning of His great work of intercession. The influence of these prayers is more distinctly traced in the prayers contained in the Epistles (see Eph. iii. 14-21; Rom. xvi. 25-27; Phil. i. 3-11; Col. i. 9-15; Heb. xiii. 20, 21; 1 Pet. v. 10, 11, &c.), than in those recorded in the Acts. The public prayer probably in the first instance took much of its form and style from the prayers of the synagogues.

PRESENTS. [GIFTS.]

**PRIEST.** The English word is derived from the Greek *Presbyter*, signifying an "elder" (Heb. *cōhēn*). No trace of an hereditary or caste-priesthood meets us in the worship of the patriarchal age. Once, and once only, does the word *Cōhēn* meet us as belonging to a ritual earlier than the time of Abraham. Melchizedek is "the priest of the most high God" (Gen. xiv. 18). In the worship of the patriarchs themselves, the chief of the family, as such, acted as the priest. The office descended with the birthright, and might apparently be transferred with it. The Priesthood was first established in the family of Aaron, and all the sons of Aaron were Priests. They stood between the High Priest on the one hand and the Levites on the other. [HIGH PRIEST; LEVITES.] The ceremony of their consecration is described in Ex. xxix., Lev. viii. The dress which they wore during their ministrations consisted of linen drawers, with a close-fitting cassock, also of linen, white, but with a diamond or chessboard pattern on it. This came nearly to the feet, and was to be worn in its garment shape (comp. John xix. 23). The white cassock was gathered round the body with a girdle of needlework, into which, as in the more gorgeous belt of the High Priest, blue, purple, and scarlet, were intermingled with white, and worked in the form of flowers (Ex. xxviii. 39, 40, xxxix. 2; Ezek. xliv. 17-19). Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. In all their acts of ministration they were to be bare-footed.



Dress of Egyptian High-priest.

Before they entered the Tabernacle they were to wash their hands and their feet (Ex. xxx. 17-21, xl. 30-32). During the time of their ministration they were to drink no wine or strong drink (Lev. x. 9; Ez. xliv. 21). Except in the case of the nearest relationships (six degrees are specified, Lev. xxi. 1-5; Ez. xliv. 25), they were to make no mourning for the dead. They were not to shave their heads. They were to go through their ministrations with the serenity of a reverential awe, not with the orgiastic wildness which led the priests of Baal in their despair to make cuttings in their flesh (Lev. xix. 28; 1 K. xviii. 28). They were forbidden to marry an unchaste woman, or one who had been divorced, or the widow of any but a priest (Lev. xxi. 7, 14; Ezek. xliv. 22). Their chief duties were to watch over the fire on the altar of burnt-offerings, and to keep it burning evermore both by day and night (Lev. vi. 12; 2 Chr. xiii. 11), to feed the golden lamp outside the vail with oil (Ex. xxvii. 20, 21; Lev. xxiv. 2), to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-offering, at the door of the Tabernacle (Ex. xxix. 38-44). They were also to teach the children of Israel the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chr. xv. 3; Ezek. xliv. 23, 24). During the journeys in the wilderness it belonged to them to cover the ark and all the vessels of the sanctuary with a purple or scarlet cloth before the Levites might approach them (Num. iv. 5-15). As the people started on each day's march they were to blow "an alarm" with long silver trumpets (Num. x. 1-8). Other instruments of music might be used by the more highly-trained Levites and the schools of the prophets, but the trumpets belonged only to the priests. Functions such as these were clearly incompatible with the common activities of men. On these grounds therefore a distinct provision was made for them. This consisted—(1) of one-tenth of the tithes which the people paid to the Levites, i.e. one per cent. on the whole produce of the country (Num. xviii. 26-28). (2) Of a special tithe every third year (Deut. xiv. 28, xxvi. 12). (3) Of the redemption-money, paid at the fixed rate of five shekels a head, for the first-born of man or beast (Num. xviii. 14-19). (4) Of the redemption-money paid in like manner for men or things specially dedicated to the Lord (Lev. xxvii.). (5) Of spoil, captives, cattle, and the like, taken in war (Num. xxxi. 25-47). (6) Of the shew-bread, the flesh of the burnt-offerings, peace-offerings, trespass-offerings (Num. xviii. 8-14; Lev. vi. 26, 29, vii. 6-10), and, in particular, the

heave-shoulder and the wave-breast (Lev. x. 12-15). (7) Of an undefined amount of the first-fruits of corn, wine, and oil (Ex. xxiii. 19; Lev. ii. 14; Deut. xxvi. 1-10). Of some of these, as "most holy," none but the priests were to partake (Lev. vi. 29). It was lawful for their sons and daughters (Lev. x. 14), and even in some cases for their home-born slaves, to eat of others (Lev. xxii. 11). The stranger and the hired servant were in all cases excluded (Lev. xxii. 10). (8) On their settlement in Canaan the priestly families had thirteen cities assigned them, with "suburbs" or pasture-grounds for their flocks (Josh. xxi. 13-19). These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. They were, on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest's income, even in the earliest days after the settlement in Canaan, was miserably low (Judg. xvii. 10). The earliest historical trace of any division of the priesthood, and corresponding cycle of services, belongs to the time of David. The priesthood was then divided into the four-and-twenty "courses" or orders (1 Chr. xxiv. 1-19; 2 Chr. xxiii. 8; Luke i. 5), each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot (Luke i. 9). Each course appears to have commenced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving that of the evening to their successors (2 Chr. xxiii. 8). In this division, however, the two great priestly houses did not stand on an equality. The descendants of Ithamar were found to have fewer representatives than those of Eleazar, and sixteen courses accordingly were assigned to the latter, eight only to the former (1 Chr. xxiv. 4). The division thus instituted was confirmed by Solomon, and continued to be recognised as the typical number of the priesthood. On the return from the captivity there were found but four courses out of the twenty-four, each containing, in round numbers, about a thousand (Ezr. ii. 36-39). Out of these, however, to revive at least the idea of the old organization, the four-and-twenty courses were reconstituted (comp. Luke i. 5), bearing the same names as before, and so continued till the destruction of Jerusalem.—The language of the N. T. writers in relation to the priesthood ought not to be passed over. They recognize in Christ, the first-born, the king, the Anointed, the representative of the true primeval priesthood after the order of

Melchizedek (Heb. vii., viii.), from which that of Aaron, however necessary for the time, is now seen to have been a deflection. But there is no trace of an order in the new Christian society, bearing the name and exercising functions like those of the priests of the older Covenant. The idea which pervades the teaching of the Epistles is that of an universal priesthood. It was the thought of a succeeding age that the old classification of the high-priest, priests, and Levites was reproduced in the bishops, priests, and deacons of the Christian Church.

PRIS'CA (2 Tim. iv. 19) or PRISCILLA. [AQUILA.]

PROCH'ORUS, one of the seven deacons, being the third on the list, and named next after Stephen and Philip (Acts vi. 5).

PROCON'SUL. The Greek *ἀνθύπατος*, for which this is the true equivalent, is rendered uniformly "deputy" in the A. V. of Acts xiii. 7, 8, 12, xix. 38; and the derived verb *ἀνθυπαρεύω* in Acts xviii. 12, is translated "to be deputy." At the division of the Roman provinces by Augustus, in the year B.C. 27, into Senatorial and Imperial, the emperor assigned to the senate such portions of territory as were peaceable, and could be held without force of arms. Over these senatorial provinces the senate appointed by lot yearly an officer, who was called "proconsul," and who exercised purely civil functions. The provinces were in consequence called "proconsular."

PROCURA'TOR. The Greek *ἡγεμὼν*, rendered "governor" in the A. V., is applied in the N. T. to the officer who presided over the imperial province of Judaea. It is used of Pontius Pilate (Matt. xxvii.), of Felix (Acts xxiii., xxiv.), and of Festus (Acts xxvi. 30). In all these cases the Vulgate equivalent is *praeses*. The office of procurator is mentioned in Luke iii. 1. It is explained, under Proconsul, that after the battle of Actium (B.C. 27) the provinces of the Roman empire were divided by Augustus into two portions, giving some to the senate, and reserving to himself the rest. The imperial provinces were administered by *Legati*. No quaestor came into the emperor's provinces, but the property and revenues of the imperial treasury were administered by *Procuratores*. Sometimes a province was governed by a procurator with the functions of a Legatus. This was especially the case with the smaller provinces and the outlying districts of a larger province; and such is the relation in which Judaea stood to Syria. The head-quarters of the procurator were at Caesarea (Acts xxiii. 23), where he had a judgment-seat (Acts xxv. 6) in the audience chamber (Acts xxv. 23),

and was assisted by a council (Acts xxv. 12), whom he consulted in cases of difficulty. In the N. T. we see the procurator only in his judicial capacity. Thus Christ is brought before Pontius Pilate as a political offender (Matt. xxvii. 2, 11), and the accusation is heard by the procurator, who is seated on the judgment-seat (Matt. xxvii. 19). Felix heard St. Paul's accusation and defence from the judgment-seat at Caesarea (Acts xxiv.); and St. Paul calls him "judge" (Acts xxiv. 10), as if this term described his chief functions. The procurator is again alluded to in his judicial capacity in 1 Pet. ii. 14. He was attended by a cohort as body-guard (Matt. xxvii. 27), and apparently went up to Jerusalem at the time of the high festivals, and there resided at the palace of Herod, in which was the *praetorium*, or "judgment-hall," as it is rendered in the A. V. (Matt. xxvii. 27; Mark xv. 16; comp. Acts xxiii. 35).

**PROPHET.** The ordinary Hebrew word for prophet is *nābi*, derived from a verb signifying "to bubble forth" like a fountain. Hence the word means one *who announces* or *pours forth* the declarations of God. The English word comes from the Greek *Prophētēs* (προφήτης), which signifies in classical Greek *one who speaks for another*, specially *one who speaks for a god* and so interprets his will to man. Hence its essential meaning is "an interpreter." The use of the word in its modern sense as "one who predicts" is post-classical. The larger sense of *interpretation* has not, however, been lost. In fact the English word Prophet has always been used in a larger and in a closer sense. The different meanings, or shades of meaning, in which the abstract noun is employed in Scripture, have been drawn out by Locke as follows:—"Prophecy comprehends three things: prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture, by an immediate illumination and motion of the Spirit."—The sacerdotal order was originally the instrument by which the members of the Jewish Theocracy were taught and governed in things spiritual. Teaching by act and teaching by word were alike their task. But during the time of the Judges, the priesthood sank into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. They required less enigmatic warnings and exhortations. Under these circumstances a new moral power was evoked—the Prophetic Order. Samuel, himself a Levite, of the family of Kohath (1 Chr. vi. 28), and almost certainly a priest, was the instrument used

at once for effecting a reform in the sacerdotal order (1 Chr. ix. 22), and for giving to the prophets a position of importance which they had never before held. Nevertheless, it is not to be supposed that Samuel created the prophetic order as a new thing before unknown. The germs both of the prophetic and of the regal order are found in the Law as given to the Israelites by Moses (Deut. xiii. 1, xviii. 20, xvii. 18), but they were not yet developed, because there was not yet the demand for them. Samuel took measures to make his work of restoration permanent as well as effective for the moment. For this purpose he instituted Companies, or Colleges of Prophets. One we find in his lifetime at Ramah (1 Sam. xix. 19, 20); others afterwards at Bethel (2 K. ii. 3), Jericho (2 K. ii. 5), Gilgal (2 K. iv. 38), and elsewhere (2 K. vi. 1). Their constitution and object were similar to those of Theological Colleges. Into them were gathered promising students, and here they were trained for the office which they were afterwards destined to fulfil. So successful were these institutions, that from the time of Samuel to the closing of the Canon of the Old Testament, there seems never to have been wanting a due supply of men to keep up the line of official prophets. Their chief subject of study was, no doubt, the Law and its interpretation; oral, as distinct from symbolical, teaching being henceforth tacitly transferred from the priestly to the prophetic order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses (Ex. xv. 20) and the Judges (Judg. iv. 4, v. 1).—But to belong to the prophetic order and to possess the prophetic gift are not convertible terms. Generally, the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case. Thus Amos, though called to the prophetic office, did not belong to the prophetic order (Am. vii. 14). The sixteen prophets whose books are in the Canon have therefore that place of honour, because they were endowed with the *prophetic gift* as well as ordinarily (so far as we know) belonging to the *prophetic order*. What then are the characteristics of the sixteen prophets, thus called and commissioned, and entrusted with the messages of God to His people? (1.) They were the national poets of Judaea. (2.) They were annalists and historians. A great portion of Isaiah, of Jeremiah, of Daniel, of Jonah, of Haggai, is direct or indirect history. (3.) They were preachers of patriotism; their patriotism being founded on the religious motive. (4.) They were preachers of morals

and of spiritual religion. The system of morals put forward by the prophets if not higher, or sterner, or purer than that of the Law, is more plainly declared, and with greater, because now more needed, vehemence of diction. (5.) They were extraordinary, but yet authorized, exponents of the Law. (6.) They held a pastoral or quasi-pastoral office. (7.) They were a political power in the state. (8.) But the prophets were something more than national poets and annalists, preachers of patriotism, moral teachers, exponents of the Law, pastors, and politicians. Their most essential characteristic is, that they were instruments of revealing God's will to man, as in other ways, so, specially by predicting future events, and, in particular, by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him.—Of the sixteen Prophets, four are usually called the *Great Prophets*, namely, Isaiah, Jeremiah, Ezekiel, and Daniel; and twelve the *Minor Prophets*, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.—They may be divided into four groups: the Prophets of the Northern Kingdom—Hosea, Amos, Joel, Jonah; the Prophets of the Southern Kingdom—Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah; the Prophets of the Captivity—Ezekiel and Daniel; the Prophets of the Return—Haggai, Zechariah, Malachi. They may be arranged in the following chronological order: namely, Joel, Jonah, Hosea, Amos, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, Malachi.—*Use of Prophecy.*—Predictive prophecy is at once a part and an evidence of revelation: at the time that it is delivered, and until its fulfilment, a part; after it has been fulfilled, an evidence. St. Peter (Ep. 2, i. 19) describes it as “a light shining in a dark place,” or “a taper glimmering where there is nothing to reflect its rays,” that is, throwing some light, but only a feeble light as compared with what is shed from the Gospel history. But after fulfilment, St. Peter says, “the word of prophecy” becomes “more sure” than it was before; that is, it is no longer merely a feeble light to guide, but it is a firm ground of confidence, and, combined with the apostolic testimony, serves as a trustworthy evidence of the faith. As an evidence, fulfilled prophecy is as satisfactory as anything can be, for who can know the future except the Ruler who disposes future events; and from whom can come prediction except from Him who knows the future?—*Development of Messianic Prophecy.*—Prediction, in the shape

of promise and threatening, begins with the Book of Genesis. Immediately upon the Fall, hopes of recovery and salvation are held out, but the manner in which this salvation is to be effected is left altogether indefinite. All that is at first declared is that it shall come through a child of woman (Gen. iii. 15). By degrees the area is limited: it is to come through the family of Shem (Gen. ix. 26), through the family of Abraham (Gen. xii. 3), of Isaac (Gen. xxii. 18), of Jacob (Gen. xxviii. 14), of Judah (xlix. 10). Balaam seems to say that it will be wrought by a warlike Israelitish King (Num. xxiv. 17); Jacob, by a peaceful Ruler of the earth (Gen. xlix. 10); Moses, by a Prophet like himself, *i. e.* a revealer of a new religious dispensation (Deut. xviii. 15). Nathan's announcement (2 Sam. vii. 16) determines further that the salvation is to come through the house of David, and through a descendant of David who shall be himself a king. This promise is developed by David himself in the Messianic Psalms. Pss. xviii. and lxi. are founded on the promise communicated by Nathan, and do not go beyond the announcement made by Nathan. The same may be said of Ps. lxxxix., which was composed by a later writer. Pss. ii. and cx. rest upon the same promise as their foundation, but add new features to it. The Son of David is to be the Son of God (ii. 7), the anointed of the Lord (ii. 2), not only the King of Zion (ii. 6, cx. 1), but the inheritor and lord of the whole earth (ii. 8, cx. 6), and besides this, a Priest for ever after the order of Melchizedek (cx. 4). At the same time he is, as typified by his progenitor, to be full of suffering and affliction (Pss. xxii., lxxi., cii., cix.): brought down to the grave, yet raised to life without seeing corruption (Ps. xvi.). In Pss. xlv., lxxii., the sons of Korah and Solomon describe his peaceful reign. Between Solomon and Hezekiah intervened some 200 years, during which the voice of prophecy was silent. The Messianic conception entertained at this time by the Jews might have been that of a King of the royal house of David who would arise, and gather under his peaceful sceptre his own people and strangers. Sufficient allusion to his prophetic and priestly offices had been made to create thoughtful consideration, but as yet there was no clear delineation of him in these characters. It was reserved for the Prophets to bring out these features more distinctly. In this great period of prophethism there is no longer any chronological development of Messianic Prophecy, as in the earlier period previous to Solomon. Each prophet adds a feature, one more, another



less clearly: combine the features, and we have the portrait; but it does not grow gradually and perceptibly under the hands of the several artists. Its *culminating* point is found in the prophecy contained in Is. lii. 13-15, and liii.—*Prophets of the New Testament*.—So far as their predictive powers are concerned, the Old Testament prophets find their New Testament counterpart in the writer of the Apocalypse; but in their general character, as specially illumined revealers of God's will, their counterpart will rather be found, first in the Great Prophet of the Church, and his forerunner John the Baptist, and next in all those persons who were endowed with the extraordinary gifts of the Spirit in the Apostolic age, the speakers with tongues and the interpreters of tongues, the prophets and the discerners of spirits, the teachers and workers of miracles (1 Cor. xii. 10, 28). That predictive powers did occasionally exist in the N. T. prophets is proved by the case of Agabus (Acts xi. 28), but this was not their characteristic. The prophets of the N. T. were supernaturally-illumined expounders and preachers.

PROSELYTES. The Hebrew word thus translated is in the A. V. commonly rendered "stranger" (Gen. xv. 13; Ex. ii. 22, Is. v. 17, &c.). In the N. T. the A. V. has taken the word in a more restricted meaning, and translated it accordingly (Matt. xxiii. 15; Acts ii. 10, vi. 5). The CHERETHITES and PELETHITES consisted probably of foreigners who had been attracted to the service of David, and were content for it to adopt the religion of their master. A convert of another kind, the type, as it has been thought, of the later proselytes of the gate is found in Naaman the Syrian (2 K. v. 15, 18) recognising Jehovah as his God, yet not binding himself to any rigorous observance of the Law. The Dispersion of the Jews in foreign countries, which has been spoken of elsewhere [DISPERSION, The], enabled them to make many converts to their faith.—The converts who were thus attracted, joined, with varying strictness, in the worship of the Jews. In Palestine itself even Roman centurions learnt to love the conquered nation, built synagogues for them (Luke vii. 5), fasted and prayed, and gave alms after the pattern of the strictest Jews (Acts x. 2, 30), and became preachers of the new faith to the soldiers under them (*ib.* v. 7). Such men, drawn by what was best in Judaism, were naturally among the readiest receivers of the new truth which rose out of it, and became, in many cases, the nucleus of a Gentile Church. Proselytism had, however, its darker side. The Jews of Palestine were eager to spread

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their faith by the same weapons as those with which they had defended it. The Idumaeans had the alternative offered them by John Hyrcanus of death, exile, or circumcision. The Ituraeans were converted in the same way by Aristobulus. Where force was not in their power, they obtained their ends by the most unscrupulous fraud. Those who were most active in proselytizing were precisely those from whose teaching all that was most true and living had departed. The vices of the Jew were engrafted on the vices of the heathen. A repulsive casuistry released the convert from obligations which he had before recognised, while in other things he was bound, hand and foot, to an unhealthy superstition. It was no wonder that he became "twofold more the child of hell" (Matt. xxiii. 15) than the Pharisees themselves. The position of such proselytes was indeed every way pitiable. At Rome, and in other large cities, they became the butts of popular scurrility.\* Among the Jews themselves their case was not much better. For the most part the convert gained but little honour, even from those who gloried in having brought him over to their sect and party. The popular Jewish feeling about them was like the popular Christian feeling about a converted Jew.—We find in the Talmud a distinction between Proselytes of the Gate and Proselytes of Righteousness.—1. The term *Proselytes of the Gate* was derived from the frequently occurring description in the Law, "the stranger that is within thy gates" (Ex. xx. 10, &c.). Converts of this class were not bound by circumcision and the other special laws of the Mosaic code. It was enough for them to observe the seven precepts of Noah—*i. e.* the six supposed to have been given to Adam; (1) against idolatry, (2) against blaspheming, (3) against bloodshed, (4) against uncleanness, (5) against theft, (6) of obedience, with (7) the prohibition of "flesh with the blood thereof" given to Noah. The proselyte was not to claim the privileges of an Israelite, might not redeem his first-born, or pay the half-shekel. He was forbidden to study the Law under pain of death. The later Rabbis insisted that the profession of his faith should be made solemnly in the presence of three witnesses. The Jubilee was the proper season for his admission. All this seems so full and precise that it has led many writers to look on it as representing a reality; and most commentators accordingly have seen these Proselytes of the Gate in the "religious

\* The words "curtus," "verpes," met them at every corner (Hor. Sat. l. 4, 142; Mart. vii. 29, 34, 81, xi. 95 xii. 37).

proselytes," "the devout persons," "devout men" of the Acts (Acts xiii. 43, xvii. 4, 17, ii. 5). It remains doubtful, however, whether it was ever more than a paper scheme of what ought to be, disguising itself as having actually been.—2. The *Proselytes of Righteousness*, known also as Proselytes of the Covenant, were perfect Israelites. We learn from the Talmud that, in addition to circumcision, baptism was also required to complete their admission to the faith. The proselyte was placed in a tank or pool, up to his neck in water. His teachers, who now acted as his sponsors, repeated the great commandments of the Law. The baptism was followed, as long as the Temple stood, by the offering or Corban.—This account suggests many questions of grave interest. Was this ritual observed as early as the commencement of the first century? If so, was the baptism of John, or that of the Christian Church, in any way derived from, or connected with, the baptism of proselytes? If not, was the latter in any way borrowed from the former? It will be enough to sum up the conclusions which seem fairly to be drawn from the controversy on this subject. (1.) There is no *direct* evidence of the practice being in use before the destruction of Jerusalem. (2.) The negative argument drawn from the silence of the O. T., of the Apocrypha, of Philo, and of Josephus, is almost decisive against the belief that there was, in their time, a baptism of proselytes with *as much* importance attached to it as we find in the Talmudists. (3.) It is probable, however, that there was a baptism in use at a period considerably earlier than that for which we have direct evidence. (4.) The history of the N. T. itself suggests the existence of such a custom. A sign is seldom chosen unless it already has a meaning for those to whom it is addressed. The fitness of the sign in this case would be in proportion to the associations already connected with it. The question of the Priests and Levites, "Why baptizest thou then?" (John i. 25) implies that they wondered, not at the thing itself, but at its being done for Israelites by one who disclaimed the names which, in their eyes, would have justified the introduction of a new order.

**PROVERBS, BOOK OF.** The superscriptions which are affixed to several portions of the Book, in i. 1, x. 1, xxv. 1, attribute the authorship of those portions to Solomon, the son of David, king of Israel. With the exception of the last two chapters, which are distinctly assigned to other authors, it is probable that the statement of the superscriptions is in the main correct, and that the majority

of the Proverbs contained in the Book were uttered or collected by Solomon. Speaking roughly the Book consists of three main divisions, with two appendices. 1. Chaps. i.-ix. form a connected didactic poem, in which Wisdom is praised and the youth exhorted to devote himself to her. This portion is preceded by an introduction and title describing the character and general aim of the Book. 2. Chaps. x.-xxiv., with the title, "the Proverbs of Solomon," consist of three parts:—x. 1-xxii. 16, a collection of single proverbs, and detached sentences out of the region of moral teaching and worldly prudence; xxii. 17-xxiv. 21, a more connected didactic poem, with an introduction, xxii. 17-22, which contains precepts of righteousness and prudence: xxiv. 23-34, with the inscription, "these also belong to the wise," a collection of unconnected maxims, which serve as an appendix to the preceding. Then follows the third division, xxv.-xxix., which, according to the superscription, professes to be a collection of Solomon's proverbs, consisting of single sentences, which the men of the court of Hezekiah copied out. The first appendix, ch. xxx., "the words of Agur, the son of Jakeh," is a collection of partly proverbial and partly enigmatical sayings; the second, ch. xxxi., is divided into two parts, "the words of king Lemuel" (1-6), and an alphabetical acrostic in praise of a virtuous woman, which occupies the rest of the chapter. Who was Agur, and who was Jakeh, are questions which have been often asked, and never satisfactorily answered. All that can be said of him is that he is an unknown Hebrew sage, the son of an equally unknown Jakeh, and that he lived after the time of Hezekiah. Lemuel, like Agur, is unknown. It is even uncertain whether he is to be regarded as a real personage, or whether the name is merely symbolical. If the present text be retained it is difficult to see what other conclusion can be arrived at. If Lemuel were a real personage he must have been a foreign neighbour-king or the chief of a nomade tribe, and in this case the proverbs attributed to him must have come to the Hebrews from a foreign source, which is highly improbable and contrary to all we know of the people. The Proverbs are frequently quoted or alluded to in the New Testament, and the canonicity of the Book thereby confirmed. The following is a list of the principal passages:—

Prov. i. 16	compare	Rom. iii. 10, 15.
iii. 7	"	Rom. xii. 16.
iii. 11, 12	"	Heb. xii. 5, f; see also Rev iii. 19.
iii. 34	"	Jam. iv. 6.
x. 12	"	1 Pet. iv. 8

Prov. xi. 32	compare	1 Pet. iv. 18.
xvii. 13	"	Rom. xii. 17; 1 Thess. v. 15;
		1 Pet. iii. 9.
xvii. 27	"	Jam. i. 19.
xx. 9	"	1 John i. 8.
xx. 20	"	Matt. xv. 4; Mark vii. 10.
xxii. 8 (LXX.)	"	2 Cor. ix. 7.
xxv. 21, 22	"	Rom. xii. 20.
xxvi. 11	"	2 Pet. ii. 22.
xxvii. 1	"	Jam. iv. 13, 14.

PROVINCE. In the N. T. we are brought into contact with the administration of the provinces of the Roman empire. The lassi-fication of provinces supposed to need military control, and therefore placed under the immediate government of the Caesar, and those still belonging theoretically to the republic, and administered by the senate; and of the latter again into proconsular and praetorian, is recognised, more or less distinctly, in the Gospels and the Acts. [PROCONSUL; PRO-CURATOR.] The *στρατηγοί* of Acts xvi. 22 ("magistrates," A. V.), on the other hand, were the *duumviri*, or praetors of a Roman colony. The right of any Roman citizen to appeal from a provincial governor to the emperor meets us as asserted by St. Paul (Acts xxv. 11). In the council of Acts xxv. 12 we recognise the assessors who were appointed to take part in the judicial functions of the governor.

PSALMS, BOOK OF. The present Hebrew name of the Book is *Tehillim*, "Praises." But in the actual superscriptions of the psalms the word *Tehillāh* is applied only to one, Ps. cxlv., which is indeed emphatically a praise-hymn. The LXX. entitled them *Ύμνοι*, or "Psalms." The Christian Church obviously received the Psalter from the Jews not only as a constituent portion of the sacred volume of Holy Scripture, but also as the liturgical hymn-book which the Jewish Church had regularly used in the Temple. The Book contains 150 Psalms, and may be divided into five great divisions or books, which must have been originally formed at different periods. This is by various further considerations rendered all but certain. Thus, there is a remarkable difference between the several Books in their use of the divine names Jehovah and Elohim, to designate Almighty God. In Book I. (i.-xli.) the former name prevails: it is found 272 times, while Elohim occurs but 15 times. In Book II. (xlii.-lxxii.), Elohim is found more than five times as often as Jehovah. In Book III. (lxxiii.-lxxxix.), the preponderance of Elohim in the earlier is balanced by that of Jehovah in the latter psalms of the Book. In Book IV. (xc.-cvi.) the name Jehovah is exclusively employed; and so also, virtually, in Book V. (cvi.-cl.), Elohim being there found only in two passages incorporated from earlier

psalms. We find the several groups of psalms which form the respective five Books distinguished, in great measure, by their superscriptions from each other. Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. We may well believe that the compilation of the Book was also David's work. Book II. appears by the date of its latest psalm, Ps. xli., to have been compiled in the reign of king Hezekiah. It would naturally comprise, 1st, several or most of the Levitical psalms anterior to that date; and 2ndly, the remainder of the psalms of David previously uncompiled. To these latter the collector, after properly appending the single psalm of Solomon, has affixed the notice that "the prayers of David the son of Jesse are ended" (Ps. lxxii. 20); evidently implying, at least on the *prima facie* view, that no more compositions of the royal psalmist remained. How then do we find, in the later Books III., IV., V., further psalms yet marked with David's name? The name David is used to denote, in other parts of Scripture, after the original David's death, the then head of the Davidic family; and so, in prophecy, the Messiah of the seed of David, who was to sit on David's throne (1 K. xii. 16; Hos. iii. 5; Is. lv. 3; Jer. xxx. 9; Ez. xxxiv. 23-24). And thus then we may explain the meaning of the later Davidic superscriptions in the Psalter. The psalms to which they belong were written by Hezekiah, by Josiah, by Zerubbabel, or others of David's posterity. The above explanation removes all serious difficulty respecting the history of the later Books of the Psalter. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two psalms, to the reign of Manasseh: it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the psalms up to the date of the Captivity; Book V. the Psalms of the Return. There is nothing to distinguish these two Books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah.—*Connexion of the Psalms with the Israelitish history.*—The psalm of Moses, Ps. xc., which is in point of actual date the earliest, faithfully reflects the long, weary wanderings, the multiplied provocations, and the consequent punishments of the wilderness. It is, however, with David that Israelitish psalmody may be said virtually to commence. Previous mastery over his harp had probably already prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink

in special measure, from that day forward, of the Spirit of the Lord. It was then that, victorious at home over the mysterious melancholy of Saul and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of His enemies (Ps. viii.). His next psalms are of a different character; his persecutions at the hands of Saul had commenced. When David's reign has begun, it is still with the most exciting incidents of his history, private or public, that his psalms are mainly associated. There are none to which the period of his reign at Hebron can lay exclusive claim. But after the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in Pss. xxiv.-xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of psalms for public use. Even of those psalms which cannot be referred to any definite occasion, several reflect the general historical circumstances of the times. Thus Ps. ix. is a thanksgiving for the deliverance of the land of Israel from its former heathen oppressors. Ps. x. is a prayer for the deliverance of the Church from the high-handed oppression exercised from within. The succeeding psalms dwell on the same theme, the virtual internal heathenism by which the Church of God was weighed down. So that there remain very few, *e.g.* Pss. xv.-xvii., xix., xxxii. (with its choral appendage xxiii.), xxxvii., of which some historical account may not be given. A season of repose near the close of his reign induced David to compose his grand personal thanksgiving for the deliverances of his whole life, Ps. xviii.; the date of which is approximately determined by the place at which it is inserted in the history (2 Sam. xxii.). It was probably at this period that he finally arranged for the sanctuary-service that collection of his psalms which now constitutes the First Book of the Psalter. The course of David's reign was not, however, as yet complete. The solemn assembly convened by him for the dedication of the materials of the future Temple (1 Chr. xxviii. xxix.) would naturally call forth a renewal of his best efforts to glorify the God of Israel in psalms; and to this occasion we doubtless owe the great festal hymns Pss. lxxv.-lxxvii., lxxviii., containing a large review of the past history, present position, and prospective glories of God's chosen people. The supplications of Ps. lxxix. suit best with the renewed distress occasioned by the sedition of Adonijah. Ps. lxxxi., to which Ps. lxxx., a fragment of a former psalm, is introductory,

forms David's parting strain. Yet that the psalmody of Israel may not seem finally to terminate with him, the glories of the future are forthwith anticipated by his son in Ps. lxxii. For a time the single psalm of Solomon remained the only addition to those of David. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chr. xv.); and Ps. l. suits so exactly with the circumstances of that occasion, that it may well be assigned to it. The great prophetic ode Ps. xlv. connects itself most readily with the splendours of Jehoshaphat's reign. And after that psalmody had thus definitely revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving. Hence Ps. xlix. Yet the psalms of this period flow but sparingly. Pss. xlii.-xlv., lxxiv., are best assigned to the reign of Ahaz. The reign of Hezekiah is naturally rich in psalmody. Pss. xlvii., lxxiii., lxxv., lxxvi., connect themselves with the resistance to the supremacy of the Assyrians and the divine destruction of their host. We are now brought to a series of psalms of peculiar interest, springing out of the political and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. All these psalms (lxxx.-lxxxiii.) are referred by their superscriptions to the Levite singers, and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation. The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed till after such an outpouring of His judgments as the nation never yet had known. Labour and sorrow must be the lot of the present generation; through these mercy might occasionally gleam, but the glory which was eventually to be manifested must be for posterity alone. The psalms of Book IV. bear generally the impress of this feeling. We pass to Book V. Ps. cvii. is the opening psalm of the return, sung probably at the first Feast of Tabernacles (Ezr. iii.). The ensuing Davidic psalms may well be ascribed to Zerubbabel. We here pass over the questions connected with Ps. cxix.; but a directly historical character belongs to Pss. cxx.-cxxxiv., styled in our A. V. "Songs of Degrees." Internal evidence refers these to the period when the

Jews under Nehemiah were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may well signify "Songs of goings up upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards while engaged in their respective duties. Of somewhat earlier date, it may be, are Ps. cxxxvii. and the ensuing Davidic psalms. Of these, Ps. cxxxix. is a psalm of the new birth of Israel, from the womb of the Babylonish captivity, to a life of righteousness; Pss. cxl.-cxliii. may be a picture of the trials to which the unrestored exiles were still exposed in the realms of the Gentiles. Henceforward, as we approach the close of the Psalter, its strains rise in cheerfulness; and it fittingly terminates with Pss. cxlvii.-cl., which were probably sung on the occasion of the thanksgiving procession of Neh. xii., after the rebuilding of the walls of Jerusalem had been completed.

PSALTERY, was a stringed instrument of music to accompany the voice. The Hebrew *nebel*, or *nebel*, is so rendered in the A. V. in all passages where it occurs, except in Is. v. 12, xiv. 11, xxii. 24 marg.; Am. v. 23, vi. 5, where it is translated *viol*. The ancient viol was a six-stringed guitar. In the Prayer Book version of the Psalms, the Hebrew word is rendered "lute." This instrument resembled the guitar, but was superior in tone, being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear. These three instruments, the psaltery or sautry, the viol, and the lute, are frequently associated in the old English poets, and were clearly instruments resembling each other, though still different. The Greek *Psalterium* (ψαλτήριον) from which our word is derived, denotes an instrument played with the fingers instead of a plectrum or quill, the verb being used of twanging the bow-string. It is impossible to say positively with what instrument the *nebel* of the Hebrew exactly corresponded. From the fact that *nebel* in Hebrew also signifies a wine-bottle or skin, it has been conjectured that the term when applied to a musical instrument denotes a kind of bagpipe. The psalteries of David were made of cypress (2 Sam. vi. 5), those of Solomon of alium or almug-trees (2 Chr. ix. 11). Among the instruments of the band which played before Nebuchadnezzar's golden image on the plains of Dura, we again meet with the psaltery (Dan. iii. 5, 10, 15; *pēsantērū*). The Chaldee word appears to be merely a modification of the Greek *psalterium*.

PTOL'EMEE and PTOLEME'US.—1. "The son of Dorymenes" (1 Macc. iii. 38; 2 Macc.

iv. 45; comp. Polyb. v. 61), a courtier who possessed great influence with Antiochus Epiphanes. He was induced by a bribe to support the cause of Menelaus (2 Macc. iv. 45-50). Ptolemy took part in the great expedition which Lysias organized against Judas (1 Macc. iii. 38).—2. The son of Agesarchus, a Megalopolitan, surnamed Maeron (2 Macc. x. 12), who was governor of Cyprus during the minority of Ptolemy Philometor. He afterwards deserted the Egyptian service to join Antiochus Epiphanes. He stood high in the favour of Antiochus, and received from him the government of Phoenicia and Coele-Syria (2 Macc. viii. 8, x. 11, 12). On the accession of Antiochus Eupator, his conciliatory policy towards the Jews brought him into suspicion at court. He was deprived of his government, and in consequence of this disgrace he poisoned himself c. B.C. 164 (2 Macc. x. 13).—3. The son of Abubus, who married the daughter of Simon the Maccabee. He was a man of great wealth, and being invested with the government of the district of Jericho, formed the design of usurping the sovereignty of Judaea.

PTOLEMAE'US I. SOTER, the son of Lagus, a Macedonian of low rank, distinguished himself greatly during the campaigns of Alexander; at whose death, he secured for himself the government of Egypt, where he proceeded at once to lay the foundations of a kingdom (B.C. 323). He abdicated in favour of his youngest son Ptol. II. Philadelphus, two years before his death, which took place in B.C. 283. Ptol. Soter is described very briefly in Daniel (xi. 5) as one of those who should receive part of the empire of Alexander when it was "divided toward the four winds of heaven."



Ptolemaeus I.

PTOLEMAE'US II. PHILADEL'PHUS, (B.C. 285-247) the youngest son of Ptol. I., was made king two years before his death, to confirm the irregular succession. The conflict between Egypt and Syria was renewed during his reign in consequence of the intrigue of his half-brother Magas. "But in

the end of years they [the kings of Syria and Egypt] joined themselves together [in friendship]. For the king's daughter of the south [Berenice, the daughter of Ptol. Philadelphus] came [as bride] to the king of the north [Antiochus II.], to make an agreement" (Dan. xi. 6). In other respects, however, this reign was a critical epoch for the development of Judaism, as it was for the intellectual history of the ancient world. The liberal encouragement which Ptolemy bestowed on literature and science gave birth to a new school of writers and thinkers. The critical faculty was called forth in place of the creative, and learning in some sense supplied the place of original speculation. It was impossible that the Jew, who was now become as true a citizen of the world as the Greek, should remain passive in the conflict of opinions. It is enough now to observe the greatness of the consequences involved in the union of Greek language with Jewish thought. From this time the Jew was familiarized with the great types of Western literature, and in some degree aimed at imitating them. An elder Philo celebrated Jerusalem in a long hexameter poem. Another epic poem, "on the Jews," was written by Theodotus. The work of ARISTOBULUS on the interpretation of the Law was a still more important result of the combination of the old faith with Greek culture, as forming the groundwork of later allegories. A second time and in a new fashion Egypt disciplined a people of God. It first impressed upon a nation the firm unity of a family, and then in due time reconnected a matured people with the world from which it had been called out.



Ptolemaeus II.

PTOLEMAE'US III. EUER'GETES (B.C. 247-222) was the eldest son of Ptol. Philad. and brother of Berenice the wife of Antiochus II. The repudiation and murder of his sister furnished him with an occasion for invading Syria (c. B.C. 246). He "stood up, a branch out of her stock [sprung from the same parents] in his [father's] estate; and set himself at [the head of] his army, and came against the fortresses of the king of the north

[Antiochus], and dealt against them and prevailed" (Dan. xi. 7). He extended his conquests as far as Antioch, and then eastwards to Babylon, but was recalled to Egypt by tidings of seditions which had broken out there. His success was brilliant and complete. "He carried captive into Egypt the gods [of the conquered nations] with their molten images, and with their precious vessels of silver and gold" (Dan. xi. 8). This capture of sacred trophies earned for the king the name *Euergetes*—"Benefactor." After his return to Egypt (cir. B.C. 243) he suffered a great part of the conquered provinces to fall again under the power of Seleucus. But the attempts which Seleucus made to attack Egypt terminated disastrously to himself. He first collected a fleet which was almost totally destroyed by a storm; and then, as if by some judicial infatuation, "he came against the realm of the king of the south, and [being defeated] returned to his own land [to Antioch]" (Dan. xi. 9; Justin xxvii. 2). After this Ptolemy "desisted some years from [attacking] the king of the north" (Dan. xi. 8).



Ptolemaeus III

PTOLEMAE'US IV. PHILOP'ATOR (B.C. 222-205). After the death of Ptol. Euergetes the line of the Ptolemies rapidly degenerated. Ptol. Philopator, his eldest son, who succeeded him, was to the last degree sensua., effeminate, and debased. But externally his kingdom retained its power and splendour and when circumstances forced him to action, Ptolemy himself showed ability not unworthy of his race. The description of the campaign of Raphia (B.C. 217) in the Book of Daniel gives a vivid description of his character. "The sons of Seleucus [Seleucus Ceraunus and Antiochus the Great] were stirred up, and assembled a multitude of great forces; and one of them [Antiochus] came and overflowed and passed through [even to Pelusium: Polyb. v. 62]; and he returned [from Seleucia, to which he had retired during a faithless truce: Polyb. v. 66]; and they [Antiochus and Ptolemy] were stirred up [in war] even to his [Antiochus'] fortress. And the king of the south [Ptol. Philopator] was moved with

*choler, and came forth and fought with him [at Raphia]; and he set forth a great multitude; and the multitude was given into his hand [to lead to battle]; and the multitude raised itself [proudly for the conflict], and his heart was lifted up, and he cast down ten thousands (cf. Polyb. v. 86); but he was not vigorous* [to reap the fruits of his victory] (Dan. xi. 10-12; cf. 3 Macc. i. 1-5). After this decisive success Ptol. Philopator visited the neighbouring cities of Syria, and among others Jerusalem. After offering sacrifices of thanksgiving in the Temple he attempted to enter the sanctuary. A sudden paralysis hindered his design; but when he returned to Alexandria he determined to inflict on the Alexandrine Jews the vengeance for his disappointment. He was succeeded by his only child, Ptol. V. Epiphanes, who was at the time only four or five years old.



Ptolemaeus IV.

**PTOLEMAE'US V. EPIPH'ANES** (B.C. 205-181). The reign of Ptol. Epiphanes was a critical epoch in the history of the Jews. The rivalry between the Syrian and Egyptian parties, which had for some time divided the people, came to an open rupture in the struggles which marked his minority. In the strong language of Daniel, "*The robbers of the people exalted themselves to establish the vision*" (Dan. xi. 14). The accession of Ptolemy and the confusion of a disputed regency furnished a favourable opportunity for foreign invasion. "*Many stood up against the king of the south*" under Antiochus the Great and Philip III. of Macedonia, who formed a league for the dismemberment of his kingdom. "*So the king of the north [Antiochus] came, and cast up a mount, and took the most fenced city [Sidon], and the arms of the south did not withstand*" [at Paneas, B.C. 198] (Dan. xi. 14, 15). The Romans interfered, and in order to retain the provinces of Coele-Syria, Phoenicia, and Judaea, Antiochus "*gave him [Ptolemy, his daughter Cleopatra] a young maiden*" [as his betrothed wife] (Dan. xi. 17). But in the end his policy only partially succeeded. After the marriage of Ptolemy and Cleopatra

was consummated (B.C. 193), Cleopatra did "*not stand on his side,*" but supported her husband in maintaining the alliance with Rome. The disputed provinces, however, remained in the possession of Antiochus; and Ptolemy was poisoned at the time when he was preparing an expedition to recover them from Seleucus, the unworthy successor of Antiochus.



Ptolemaeus V.

**PTOLEMAE'US VI. PHILOME'TOR** (B.C. 181-145). On the death of Ptol. Epiphanes, his wife Cleopatra held the regency for her young son, Ptol. Philometor, and preserved peace with Syria till she died, B.C. 173. The government then fell into unworthy hands, and an attempt was made to recover Syria (comp. 2 Macc. iv. 21). Antiochus Epiphanes seems to have made the claim a pretext for invading Egypt. The generals of Ptolemy were defeated near Pelusium, probably at the close of B.C. 171 (1 Macc. i. 16 ff.); and in the next year Antiochus, having secured the person of the young king, reduced almost the whole of Egypt (comp. 2 Macc. v. 1). Meanwhile Ptol. Euergetes II., the younger brother of Ptol. Philometor, assumed the supreme power at Alexandria; and Antiochus, under the pretext of recovering the crown for Philometor, besieged Alexandria in B.C. 169. By this time, however, his selfish designs were apparent: the brothers were reconciled, and Antiochus was obliged to acquiesce for the time in the arrangement which they made. But while doing so he prepared for another invasion of Egypt, and was already approaching Alexandria, when he was met by the Roman embassy led by C. Popillius Laenas, who, in the name of the Roman senate, insisted on his immediate retreat (B.C. 168,) a command which the late victory at Pydna made it impossible to disobey. These campaigns, which are intimately connected with the visits of Antiochus to Jerusalem in B.C. 170, 168, are briefly described in Dan. xi. 25-30. After the discomfiture of Antiochus, Philometor was for some time occupied in resisting the ambitious designs of his brother, who made two attempts to add

Cyprus to the kingdom of Cyrene, which was allotted to him. Having effectually put down these attempts, he turned his attention again to Syria. During the brief reign of Antiochus Eupator he seems to have supported Philip against the regent Lysias (Comp. 2 Macc. ix. 29). After the murder of Eupator by Demetrius I., Philometor espoused the cause of Alexander Balas, the rival claimant to the throne, because Demetrius had made an attempt on Cyprus; and when Alexander had defeated and slain his rival, he accepted the overtures which he made, and gave him his daughter Cleopatra in marriage (B.C. 150: 1 Macc. x. 51-58). But, according to 1 Macc. xi. 1, 10, &c., the alliance was not made in good faith, but only as a means towards securing possession of Syria. According to others, Alexander himself made a treacherous attempt on the life of Ptolemy (comp. 1 Macc. xi. 10), which caused him to transfer his support to Demetrius II., to whom also he gave his daughter, whom he had taken from Alexander. The whole of Syria was quickly subdued, and he was crowned at Antioch king of Egypt and Asia (1 Macc. xi. 13). Alexander made an effort to recover his crown, but was defeated by the forces of Ptolemy and Demetrius, and shortly afterwards put to death in Arabia. But Ptolemy did not long enjoy his success. He fell from his horse in the battle, and died within a few days (1 Macc. xi. 18). Ptolemaeus Philometor is the last king of Egypt who is noticed in Sacred history, and his reign was marked also by the erection of the Temple at Leontopolis.



Ptolemaeus VI.

## PTOLEMA'IS. [Accho.]

**PUBLICAN.** The class designated by this word in the N.T. were employed as collectors of the Roman revenue. The Roman senate farmed the *vectigalia* (direct taxes) and the *portoria* (customs) to capitalists who undertook to pay a given sum into the treasury (*in publicum*), and so received the name of *publicani*. Contracts of this kind fell naturally into the hands of the *equites*, as the richest class of Romans. They appointed

managers, under whom were the *portitores*, the actual custom-house officers, who examined each bale of goods exported or imported, assessed its value more or less arbitrarily, wrote out the ticket, and enforced payment. The latter were commonly natives of the province in which they were stationed, as being brought daily into contact with all classes of the population. The name *publicani* was used popularly, and in the N.T. exclusively, of the *portitores*. The system was essentially a vicious one. The *portitores* were encouraged in the most vexatious or fraudulent exactions, and a remedy was all but impossible. They overcharged whenever they had an opportunity (Luke iii. 13). They brought false charges of smuggling in the hope of extorting hush-money (Luke xix. 8). They detained and opened letters on mere suspicion. It was the basest of all livelihoods. All this was enough to bring the class into ill-favour everywhere. In Judaea and Galilee there were special circumstances of aggravation. The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. The Scribes who discussed the question (Matt. xxii. 15), for the most part answered it in the negative. In addition to their other faults, accordingly, the Publicans of the N.T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. The class thus practically excommunicated furnished some of the earliest disciples both of the Baptist and of Our Lord. The position of Zacchaeus as a "chief among the publicans" (Luke xix. 2), implies a gradation of some kind among the persons thus employed.

**PUB'LIUS**, the chief man—probably the governor—of Melita, who received and lodged St. Paul and his companions on the occasion of their being shipwrecked off that island (Acts xxviii. 7). Publius may perhaps have been the delegate of the Roman praetor of Sicily to whose jurisdiction Melita or Malta belonged.

**PU'DENS**, a Christian friend of Timothy at Rome (2 Tim. iv. 21). According to legend he was the host of St. Peter and friend of St. Paul, and was martyred under Nero.

**PUL**, a country or nation mentioned in Is. lxvi. 19. It is spoken of with distant nations, and is supposed by some to represent the island Philae in Egypt.

**PUL**, an Assyrian king, and the first of those monarchs mentioned in Scripture. He made an expedition against Menahem, king



of Israel about B.C. 770 (2 K. xv. 19, 20). The Assyrian monuments have a king, whose name is read very doubtfully as *Pul-lush* or *Ira-lush*, at about the period when Pul must have reigned. His probable date is B.C. 800-750, while Pul, as we have seen, ruled over Assyria in B.C. 770. The Hebrew name Pul is undoubtedly curtailed; for no Assyrian name consists of a single element.

PULSE occurs only in the A. V. in Dan. i. 12, 16, as the translation of words, the literal meaning of which is "seeds" of any kind. Probably the term denotes uncooked grain of any kind, whether barley, wheat, millet, vetches, &c.

**PUNISHMENTS.** Punishments are twofold, Capital and Secondary. I. (A.) Of the former kind, the following only are prescribed by the Law. 1. *Stoning*, which was the ordinary mode of execution (Ex. xvii. 4; Luke xx. 6; John x. 31; Acts xiv. 5). In the case of idolatry, and it may be presumed in other cases also, the witnesses, of whom there were to be at least two, were required to cast the first stone (Deut. xiii. 9; Acts vii. 58). 2. *Hanging* is mentioned as a distinct punishment (Num. xxv. 4; 2 Sam. xxi. 6, 9). 3. *Burning*, in pre-Mosaic times, was the punishment for unchastity (Gen. xxxviii. 24). Under the Law it is ordered in the case of a priest's daughter (Lev. xxi. 9). 4. *Death by the sword or spear* is named in the Law (Ex. xix. 13, xxxvii. 27; Num. xxv. 7); and it occurs frequently in regal and post-Babylonian times (1 K. ii. 25, 34, xix. 1; 2 Chr. xxi. 4, &c.). 5. *Strangling* is said by the Rabbins to have been regarded as the most common but least severe of the capital punishments, and to have been performed by immersing the convict in clay or mud, and then strangling him by a cloth twisted round the neck. (B.) Besides these ordinary capital punishments, we read of others, either of foreign introduction or of an irregular kind. Among the former, 1. **CRUCIFIXION** is treated elsewhere. 2. *Drowning*, though not ordered under the Law, was practised at Rome, and is said by St. Jerome to have been in use among the Jews. 3. *Sawing asunder* or crushing beneath iron instruments (2 Sam. xii. 31, and perhaps Prov. xx. 26; Heb. xi. 37). 4. *Pounding in a mortar, or beating to death*, is alluded to in Prov. xxvii. 22, but not as a legal punishment, and cases are described (2 Macc. vi. 28, 30). 5. *Precipitation*, attempted in the case of our Lord at Nazareth, and carried out in that of captives from the Edomites, and of St. James, who is said to have been cast from "the pinnacle" of the Temple. Criminals executed by law were buried out-

side the city-gates, and heaps of stones were flung upon their graves (Josh. vii. 25, 26; 2 Sam. xviii. 17; Jer. xxii. 19).—II. *Of secondary punishments* among the Jews the original principles were, 1. *Retaliation*, "eye for eye," &c. (Ex. xxi. 24, 25). 2. *Compensation*, identical (restitution), or analogous; payment for loss of time or of power (Ex. xxi. 18-36; Lev. xxiv. 18-21; Deut. xix. 21). *Slander* against a wife's honour was to be compensated to her parents by a fine of 100 shekels, and the traducer himself to be punished with stripes (Deut. xxii. 18, 19). 3. *Stripes*, whose number was not to exceed forty (Deut. xxv. 3); whence the Jews took care not to exceed thirty-nine (2 Cor. xi. 24). 4. *Scourging* with thorns is mentioned Judg. viii. 16. The *stocks* are mentioned Jer. xx. 2; *passing through fire*, 2 Sam. xii. 31; *mutilation*, Judg. i. 6; 2 Macc. vii. 4; and see 2 Sam. iv. 12; *plucking out hair*, Is. l. 6; in later times, *imprisonment*, and *confiscation* or *exile*, Ezr. vii. 26; Jer. xxxvii. 15, xxxviii. 6; Acts iv. 3, v. 18, xii. 4.

**PUN'ON**, one of the halting-places of the Israelite host during the last portion of the Wandering (Num. xxxiii. 42, 43). By Eusebius and Jerome it is identified with Phaeno, which contained the copper-mines so notorious at that period, and was situated between Petra and Zoar.

**PURIFICATION**, in its legal and technical sense, is applied to the ritual observances whereby an Israelite was formally absolved from the taint of uncleanness. The essence of purification, in all cases, consisted in the use of water, whether by way of ablution or aspersion; but in the *majora delicta* of legal uncleanness, sacrifices of various kinds were added, and the ceremonies throughout bore an expiatory character. Ablution of the person and of the clothes was required in the cases mentioned in Lev. xv. 18, xi. 25, 40, xv. 16, 17. In cases of childbirth the sacrifice was increased to a lamb of the first year with a pigeon or turtle-dove (Lev. xii. 6). The ceremonies of purification required in cases of contact with a corpse or a grave are detailed in Num. xix. The purification of the leper was a yet more formal proceeding, and indicated the highest pitch of uncleanness. The rites are described in Lev. xiv. 4-32. The necessity of purification was extended in the post-Babylonian period to a variety of unauthorized cases. Cups and pots, brazen vessels and couches, were washed as a matter of ritual observance (Mark vii. 4). The washing of the hands before meals was conducted in a formal manner (Mark vii. 3).—What may have been

the specific causes of uncleanness in those who came up to purify themselves before the Passover (John xi. 55), or in those who had taken upon themselves the Nazarite's vow (Acts xxi. 24, 26) we are not informed.—In conclusion it may be observed, that the distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew. But with all other nations simple ablution sufficed; no sacrifices were demanded. The Jew alone was taught by the use of expiatory offerings to discern to its full extent the connexion between the outward sign and the inward fount of impurity.

**PURIM** (*Lots*), the annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of Haman (Esth. ix.). It was probably called Purim by the Jews in irony. Their great enemy Haman appears to have been very superstitious, and much given to casting lots (Esth. iii. 7). They gave the name Purim, or "Lots," to the commemorative festival, because he had thrown lots to ascertain what day would be auspicious for him to carry into effect the bloody decree which the king had issued at his instance (Esth. ix. 24). The festival lasted two days, and was regularly observed on the 14th and 15th of Adar. According to modern custom, as soon as the stars begin to appear, when the 14th of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue. After a short prayer and thanksgiving, the reading of the Book of Esther commences. The book is written in a peculiar manner, on a roll called "the Roll" (*Megillah*). When the reader comes to the name of Haman, the congregation cry out, "May his name be blotted out," or "Let the name of the ungodly perish." When the *Megillah* is read through, the whole congregation exclaim, "Cursed be Haman; blessed be Mordecai; cursed be Zoresh (the wife of Haman); blessed be Esther; cursed be all idolaters; blessed be all Israelites, and blessed be Harbonah who hanged Haman." In the morning service in the synagogue, on the 14th, after the prayers, the passage is read from the Law (Ex. xvii. 8-16) which relates the destruction of the Amalekites, the people of Agag (1 Sam. xv. 8), the supposed ancestor of Haman (Esth. iii. 1). The *Megillah* is then read again in the same manner. The 14th of Adar, as the very day of the deliverance of the Jews, is more solemnly kept than the 13th; but when the service in the synagogue is over all give themselves up to merrymaking.

**PURSE.** The Hebrews, when on a journey, were provided with a bag, in which they carried their money (Gen. xlii. 35; Prov. i. 14, vii. 20; Is. xli. 6), and, if they were merchants, also their weights (Deut. xxv. 13; Mic. vi. 11). This bag is described in the N. T. by the terms βαλάτιον (Luke x. 4, xii. 33, xxii. 35, 36), and γλωσσόκομον (John xii. 6, xiii. 29). The girdle also served as a purse (Matt. x. 9; Mark vi. 8). Ladies wore ornamental purses (Is. iii. 23).

**PUT** (1 Chr. i. 8; Nah. iii. 9) [PHUT.]

**PUTE'OLI**, the great landing-place of travellers to Italy from the Levant, and the harbour to which the Alexandrian corn-ships brought their cargoes (Acts xxvii. 13). The celebrated bay which is now "the bay of Naples," was then called "Sinus Puteolanus." The city was at the north-eastern angle of the bay. The name Puteoli arose from the strong mineral springs which are characteristic of the place. It is now a fourth-rate Italian town, still retaining the name of *Pozzuoli*.

**PU'TIEL.** One of the daughters of Putiel was wife of Eleazar the son of Aaron, and mother of Phinehas (Ex. vi. 25).

**PYGARG** occurs (Deut. xiv. 5) in the list of clean animals as the rendering of the Heb. *dishōn*, the name apparently of some species of antelope, though it is by no means easy to identify it.

**QUAILS** (Heb. *sēlāv*, *sēlāiv*). There can be no doubt that the Hebrew word in the Pentateuch (Ex. xvi. 13; Num. xi. 31, 32) and the 105th Ps. denotes the common



Quail (*Coturnix vulgaris*)

quail (*Coturnix dactylisonans*). The expression "as it were two cubits (high) upon the face of the earth" (Num. xi. 31) refers probably to the height at which the quails flew above the ground, in their exhausted condition from their long flight. As to the enormous quantities which the least successful Israelite is said to have taken, viz. "ten homers," in the space of a night and two days, there is every reason for believing that the "homers" here spoken of do not denote strictly the measure of that name, but simply "a heap." The Israelites would have had little difficulty in capturing large quantities of these birds, as they are known to arrive at places sometimes so completely exhausted by their flight as to be readily taken, not in nets only, but by the hand. They "spread the quails round about the camp:" this was for the purpose of drying them. The Egyptians similarly prepared these birds. The expression "quails from the sea" (Num. xi. 31) must not be restricted to denote that the birds came from the sea as their starting-point, but it must be taken to show the direction from which they were coming. The quails were, at the time of the event narrated in the sacred writings, on their spring journey of migration northwards. It is interesting to note the time specified, "it was at even" that they began to arrive; and they no doubt continued to come all the night. Many observers have recorded that the quail migrates by night.

QUARTUS, a Christian of Corinth (Rom. xvi. 23), said to have been one of the Seventy disciples, and afterwards bishop of Berytus.

QUATERNION, a military term, signifying a guard of four soldiers, two of whom were attached to the person of a prisoner, while the other two kept watch outside the door of his cell (Acts xii. 4).

QUEEN. This title is properly applied to the queen-mother, since in an Oriental household, it is not the wife but the mother of the master who exercises the highest authority. Strange as such an arrangement at first sight appears, it is one of the inevitable results of polygamy. The extent of the influence of the queen-mother is well illustrated by the narrative of the interview of Solomon and Bathsheba, as given in 1 K. ii. 19 ff. The term is applied to Maachah, Asa's mother, who was deposed from her dignity in consequence of her idolatry (1 K. xv. 13; 2 Chr. xv. 16); to Jezebel as contrasted with Joram (2 K. x. 13, "the children of the king, and the children of the queen"); and to the mother of Jehoiachin or Jeconiah (Jer. xiii. 18; compare 2 K. xxiv. 12; Jer. xxix. 2).

QUEEN OF HEAVEN (Jer. vii. 18, xlv. 17, 18, 19, 25) is the moon, worshipped as Ashtaroth or Astarte, to whom the Hebrew women offered cakes in the streets of Jerusalem.

QUICKSANDS, THE, more properly THE SYRTIS (Acts xxvii. 17), the broad and deep bight on the North African coast between Carthage and Cyrene. The name is derived from *Sert*, an Arabic word for a desert. For two reasons this region was an object of peculiar dread to the ancient navigators of the Mediterranean, partly because of the drifting sands and the heat along the shore itself, but chiefly on account of the shallows and the uncertain currents of water in the bay. There were properly two Syrtes: the eastern or larger, now called the *Gulf of Sidra*; and the western or smaller, now the *Gulf of Cabes*. It is the former to which our attention is directed in this passage of the Acts.

QUIVER. [ARMS, p. 45.]

R A'AMAH, a son of Cush, and father of the Cushite Sheba and Dedan (Gen. x. 7). The tribe of Raamah became afterwards renowned as traders (Ez. xxvii. 22). They were settled on the Persian Gulf.

RAB'BAH, a very strong place on the east of the Jordan, was the chief city of the Ammonites. In five passages (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ez. xxi. 20) it is styled at length RABBATH OF THE AMMONITES, OR, CHILDREN OF AMMON; but elsewhere (Josh. xiii. 25; 2 Sam. xi. 1, xii. 27, 29; 1 Chr. xx. 1; Jer. xlix. 3; Ez. xxv. 5; Amos i. 14) simply RABBAH. When first named it is mentioned as containing the bed or sarcophagus of the giant Og (Deut. iii. 11). David sent Joab to besiege Rabbah (2 Sam. xi. 1). The siege must have lasted two years. The sallies of the Ammonites appear to have formed a main feature of the siege (2 Sam. xi. 17, &c.). At the end of that time Joab succeeded in capturing a portion of the place—the "city of waters," that is, the lower town, so called from its containing the perennial stream which rises in and still flows through it. But the citadel, which rises abruptly on the north side of the lower town, a place of very great strength, still remained to be taken; and the honour of this capture, Joab insists on reserving for the king. Shortly after David's arrival the fortress was taken (2 Sam. xii. 26-31). We are not told whether the city was demolished, or whether David was satisfied with the slaughter of its inmates. In the time of Amos, two centuries and a half later, it had

again a "wall" and "palaces," and was still the sanctuary of Molech—"the king" (Am. i. 14). So it was also at the date of the invasion of Nebuchadnezzar (Jer. xlix. 2, 3), when its dependent towns are mentioned, and when it is named in such terms as imply that it was of equal importance with Jerusalem (Ez. xxi. 20). At Rabbah, no doubt Baalis, king of the Ammonites (Jer. xl. 14), held such court as he could muster; and within its walls was plotted the attack of Ishmael, which cost Gedaliah his life, and drove Jeremiah into Egypt. In the period between the Old and New Testaments, Rabbath-Ammon appears to have been a place of much importance, and the scene of many contests. From Ptolemy Philadelphus (B.C. 285-247) it received the name of PHILADELPHIA. It was one of the cities of the Decapolis, and became the seat of a Christian bishop. Its ruins, which are considerable, are found at *Ammân*, about 22 miles from the Jordan. It lies in a valley which is a branch, or perhaps the main course, of the *Wady Zerka*, usually identified with the Jabbok. The public buildings are said to be Roman, except the citadel, which is described as of large square stones put together without cement, and which is probably more ancient than the rest.

#### RAB'BATH MOAB. [AR.]

RAB'BI, a title of respect signifying Master, Teacher, given by the Jews to their doctors and teachers, and often addressed to our Lord (Matt. xxiii. 7, 8, xxvi. 25, 49; Mark ix. 5, xi. 21, xiv. 45; John i. 39, 50, iii. 2, 26, iv. 31, vi. 25, ix. 2, xi. 8). Another form of the title was Rabboni (Mark x. 51; John xx. 16). The *i* which is added to these titles has been thought to be the pronominal affix "My;" but it is to be noted that St. John does not translate either of these by "*My* Master," but simply "Master," so that the *i* would seem to have lost any especial significance as a possessive pronoun intimating appropriation or endearment, and, like the "*my*" in titles of respect among ourselves, or in such terms as *Monseigneur*, *Monsieur*, to be merely part of the formal address. The title Rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai. Rabbi was considered a higher title than Rab, and Rabban higher than Rabbi.

#### RABBO'NI. [RABBI.]

RAB-MAG (Jer. xxxix. 3, 13), a title borne by Nergal-sharezer, probably identical with the king called by the Greeks Nergalissar. [NERGAL-SHAREZER.] This king, as

well as certain other important personages, is found to bear the title in the Babylonian inscriptions. It is written indeed with a somewhat different vocalisation, being read as *Rabu-Emga*. The signification is somewhat doubtful. *Rabu* is most certainly "great," or "chief;" but *Mag*, or *Emga*, is an obscure term. It has been commonly identified with the word "Magus," but this identification is very uncertain.

RAB'SARIS. 1. An officer of the king of Assyria sent up with Tartan and Rabshakeh against Jerusalem in the time of Hezekiah (2 K. xviii. 17).—2. One of the princes of Nebuchadnezzar, who was present at the capture of Jerusalem, B.C. 588 (Jer. xxxix. 3, 13).—Rabsaris is probably rather the name of an office than of an individual, the word signifying chief eunuch. In Dan. i. 3, Ashpenaz is called the master of the eunuchs (Rab-sarisim). It is not improbable that in Jeremiah xxxix. we have not only the title of the Rabsaris given, but his name also, either Sarsechim (ver. 3) or (ver. 13) Nebushasban (worshipper of Nebo, Is. xli. 1).

RAB'SHAKEH (2 K. xviii. xix.; Is. xxxvi., xxxvii.), one of the officers of the king of Assyria sent against Jerusalem in the reign of Hezekiah. [HEZEKIAH.] Many have imagined, from the familiarity of Rabshakeh with Hebrew, that he either was a Jewish deserter or an apostate captive of Israel. The English version takes Rabshakeh as the name of a person; but it is more probably the name of the office which he held at the court, that of chief cupbearer.

RA'CA, a term of reproach used by the Jews of our Saviour's age (Matt. v. 22), derived from the Chaldee *rêkâ*, "worthless."

#### RACE. [GAMES.]

RA'CHAB. RAHAB the harlot (Matt. i. 5).

RA'CHEL, the younger of the daughters of Laban, the wife of Jacob, and mother of Joseph and Benjamin. The incidents of her life may be found in Gen. xxix.-xxxiii., xxxv. The story of Jacob and Rachel has always had a peculiar interest. The beauty of Rachel, the deep love with which she was loved by Jacob from their first meeting by the well of Haran, when he showed her the simple courtesies of the desert life, and kissed her and told her he was Rebekah's son; the long servitude with which he patiently served for her, in which the seven years "seemed to him but a few days, for the love he had to her;" their marriage at last; and the death of Rachel at the very time when in giving birth to another son her own long-delayed hopes were accomplished,

and she had become still more endeared to her husband; his deep grief and ever-living regrets for her loss (Gen. xlviii. 7): these things make up a touching tale of personal and domestic history which has kept alive the memory of Rachel. Yet from what is related to us concerning her character there does not seem much to claim any high degree of admiration and esteem. The discontent and fretful impatience shown in her grief at being for a time childless, moved even her fond husband to anger (Gen. xxx. 1, 2). She appears moreover to have shared all the duplicity and falsehood of her family. See, for instance, Rachel's stealing her father's images, and the ready dexterity and presence of mind with which she concealed her theft (Gen. xxxi.). From this incident we may also infer that she was not altogether free from the superstitions and idolatry which prevailed in the land whence Abraham had been called (Josh. xxiv. 2, 14).—*Rachel's tomb*.—"Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 19, 20). The site of Rachel's tomb, "on the way to Bethlehem," "a little way to come to Ephrath," "in the border of Benjamin," has never been questioned. It is about two miles S. of Jerusalem, and one mile N. of Bethlehem.

RA'GES, an important city in north-eastern Media, where that country bordered upon Parthia. It is not mentioned in the Hebrew Scriptures, but occurs frequently in the Book of Tobit (i. 14, v. 5, vi. 10 and 12, &c.), and twice in Judith (i. 5 and 15). Its ruins, still known by the name of *Rhey*, lie about five miles S.E. of Teheran.

RAG'UEL, or REU'EL. 1. Probably the same as Jethro. [JETHRO].—2. A pious Jew of "Eebatane, a city of Media," father of Sara, the wife of Tobias (Tob. iii. 7, 17, &c.).

RA'HAB, or RA'CHAB, a celebrated woman of Jericho, who received the spies sent by Joshua to spy out the land, hid them in her house from the pursuit of her countrymen, was saved with all her family when the Israelites sacked the city; and became the wife of Salmon, and the ancestress of the Messiah (Josh. ii. 1; Matt. i. 5). She was a "harlot," and probably combined the trade of lodging-keeper for wayfaring men. She seems also to have been engaged in the manufacture of linen and the art of dyeing, for which the Phoenicians were early famous; since we find the flat roof of her house covered with stalks of flax put there to dry, and a stock of scarlet or crimson line in her house. Her house was situated on

the wall, probably near the town gate, so as to be convenient for persons coming in and going out of the city. We may conjecture that Rahab therefore had been well informed with regard to the events of the Exodus. But, however this may be, it is certain, on the authority of St. Matthew, that Rahab became the mother of the line from which sprung David, and eventually Christ; for that the Rachab mentioned by St. Matthew is Rahab the harlot, is as certain as that David in the genealogy is the same person as David in the books of Samuel. The attempts that have been made to prove Rachab different from Rahab, in order to get out of the chronological difficulty, are singularly absurd. We may also dismiss, as inconsistent with truth, the attempt to clear her character of stain by saying that she was only an inn-keeper, and not a harlot; but it is very possible that to a woman of her country and religion such a calling may have implied a far less deviation from the standard of morality than it does with us, and moreover, that with a purer faith she seems to have entered upon a pure life. The author of the Epistle to the Hebrews tells us that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. xi. 31); and St. James fortifies his doctrine of justification by works, by asking, "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (James ii. 25).

RA'HAB, a poetical name of Egypt (Ps. lxxxix. 10; Is. li. 9), signifying "fierceness, insolence, pride."

RAIN. In the Bible EARLY RAIN signifies the rains of the autumn (Deut. xi. 14; Jer. v. 24); also *mōreh* (Joel ii. 23); and LATTER RAIN, the rain of spring (Prov. xvi. 15; Job xxix. 23; Jer. iii. 3; Hos. vi. 3; Joel ii. 23; Zech. x. 1). The early and latter rains are mentioned together (Deut. xi. 14; Jer. v. 24; Joel ii. 23; Hos. vi. 3; James v. 7). In a country comprising so many varieties of elevation as Palestine, there must of necessity occur corresponding varieties of climate. For six months in the year no rain falls, and the harvests are gathered in without any of the anxiety with which we are so familiar lest the work be interrupted by unseasonable storms. There are, however, very considerable, and perhaps more than compensating, disadvantages occasioned by this long absence of rain: the whole land becomes dry, parched, and brown, the cisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for, to prepare the earth for the reception of the

seed. These, the early rains, commence about the latter end of October or beginning of November, in Lebanon a month earlier: not suddenly but by degrees; the husbandman has thus the opportunity of sowing his fields of wheat and barley. The rains come mostly from the west or south-west (Luke xii. 54), continuing for two or three days at a time, and falling chiefly during the night; the wind then shifts round to the north or east, and several days of fine weather succeed (Prov. xv. 23). During the months of November and December the rains continue to fall heavily, but at intervals; afterwards they return, only at longer intervals, and are less heavy; but at no period during the winter do they entirely cease. January and February are the coldest months, and snow falls, sometimes to the depth of a foot or more, at Jerusalem, but it does not lie long; it is very seldom seen along the coast and in the low plains. Rain continues to fall more or less during the month of March; it is very rare in April, and even in Lebanon the showers that occur are generally light. In the valley of the Jordan the barley harvest begins as early as the middle of April, and the wheat a fortnight later; in Lebanon the grain is seldom ripe before the middle of June. With respect to the distinction between the early and the latter rains, Robinson observes that there are not at the present day "any particular periods of rain or succession of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain without any regularly intervening term of prolonged fine weather. Unless, therefore, there has been some change in the climate, the early and the latter rains for which the husbandman waited with longing, seem rather to have implied the first showers of autumn which revived the parched and thirsty soil, and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields (James v. 7; Prov. xvi. 15)."

**RAINBOW.** The token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. ix. 13 seems to be that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of His love and the witness of His promise (Ecclus. xliii. 11). The figurative and symbolical use of the rainbow as an emblem of

God's mercy and faithfulness must not be passed over. In the wondrous vision shown to St. John in the Apocalypse (Rev. iv. 3), it is said that "there was a rainbow round about the throne, in sight like unto an emerald:" amidst the awful vision of surpassing glory is seen the symbol of Hope, the bright emblem of Mercy and of Love.

**RAISINS.** [VINE.]

**RAM, BATTERING,** is mentioned in Ez. iv. 2, xxi. 22; and both references are to the battering-rams in use among the Assyrians and Babylonians. In attacking the walls of a fort or city, the first step appears to have been to form an inclined plane or bank of earth (comp. Ez. iv. 2, "cast a mount against it"), by which the besiegers could bring their battering-rams and other engines to the foot of the walls. "The battering-rams," says Mr. Layard, "were of several kinds. Some were joined to moveable towers which held warriors and armed men. The whole then formed one great temporary building, the top of which is represented in sculptures as on a level with the walls, and even turrets, of the besieged city. In some bas-reliefs the battering-ram is without wheels: it was then perhaps constructed upon the spot, and was not intended to be moved."

**RA'MA**, Matt. ii. 18, referring to Jer. xxxi. 15. The original passage alludes to a massacre of Benjamites or Ephraimites (comp. ver. 9, 18), at the Ramah in Benjamin or in Mount Ephraim. This is seized by the Evangelist and turned into a touching reference to the slaughter of the Innocents at Bethlehem, near to which was (and is) the sepulchre of Rachel.

**RA'MAH**, a word signifying "a hill," and which in its simple or compound shape forms the name of several places in the Holy Land.

—1. One of the cities of the allotment of Benjamin (Josh. xviii. 25). Its site is at *er-Râm*, on the elevation which its ancient name implies, about five miles from Jerusalem. This position is in close agreement with the notices of the Bible (Judg. iv. 5, xix. 13; 1 K. xv. 17, 21, 22; 2 Chr. xvi. 1, 5, 6; Is. x. 29; Jer. xl. 1, &c.). Its proximity to Gibeah is implied in 1 Sam. xxii. 6; IIos. v. 8; Ezr. ii. 26; Neh. vii. 30: the last two of which passages show also that its people returned after the Captivity. The Ramah in Neh. xi. 33 occupies a different position in the list, and may be a distinct place situated further west, nearer the plain.

—2. The home of Elkanah, Samuel's father (1 Sam. i. 19, ii. 11), the birthplace of Samuel himself, his home and official residence, the site of his altar (vii. 17, viii. 4, xv. 34, xvi.

13, xix. 18), and finally his burial-place (xxv. 1, xxviii. 3). It is a contracted form of RAMATHAIM-ZOPHIM. All that is directly said as to its situation is that it was in Mount Ephraim (1 Sam. i. 1), and this would naturally lead us to seek it in the neighbourhood of Shechem. But the whole tenor of the narrative of the public life of Samuel (in connexion with which alone this Ramah is mentioned) is so restricted to the region of the tribe of Benjamin, and to the neighbourhood of Gibeah, the residence of Saul, that it seems impossible not to look for Samuel's city in the same locality. On the other hand, the boundaries of Mount Ephraim are nowhere distinctly set forth. In the mouth of an ancient Hebrew the expression would mean that portion of the mountainous district which was at the time of speaking in the possession of the tribe of Ephraim. In this district, tradition places the residence of Samuel on the lofty and remarkable eminence of *Nebv Samwil*, which rises four miles to the N.W. of Jerusalem, and which its height (greater than that of Jerusalem itself), its commanding position, and its peculiar shape, render the most conspicuous object in all the landscapes of that district, and make the names of Ramah and Zophim exceedingly appropriate to it.—3. One of the nineteen fortified places of Naphtali (Josh. xix. 36) named between Adamah and Hazor. It would appear to have been in the mountainous country N.W. of the Lake of Gennesareth. In this district a place bearing the name of *Rameh* has been discovered by Dr. Robinson. It lies on the main track between *Alkka* and the north end of the Sea of Galilee, and about eight miles E.S.E. of *Safed*.—4. One of the landmarks on the boundary (A. V. "coast") of Asher (Josh. xix. 29), apparently between Tyre and Zidon. Two places of the same name have been discovered in the district allotted to Asher; the one east of Tyre, and within about three miles of it, the other more than ten miles off, and south-east of the same city. If either of these places represent the Ramah in question, it certainly seems safer to identify it with that nearest to Tyre and the sea-coast.—5. By this name in 2 K. viii. 29 and 2 Chr. xxii. 6, only, is designated RAMOTH-GILEAD.—6. A place mentioned in the catalogue of those re-inhabited by the Benjamites after their return from the Captivity (Neh. xi. 33). It may be the Ramah of Benjamin (above, No. 1) or the Ramah of Samuel, but its position in the list (remote from Geba, Michmash, Bethel, ver. 31, comp. Ezr. ii. 26, 28), seems to remove it further west, to the neighbourhood of Lod, Hadid, and Ono. The situation of the modern *Rameh* agrees very well with

this, a town too important and too well placed not to have existed in the ancient times.

RA'MATH-LE'HI, the name bestowed by Samson on the scene of his slaughter of the thousand Philistines with the jaw-bone (Judg. xv. 17). "He cast away the jaw-bone out of his hand, and called that place 'Ramath-lehi,'"—as if "heaving of the jaw-bone."

RA'MATH-MIZ'PEH. [RAMOTH-GILEAD.]

RA'MATH OF THE SOUTH, more accurately Ramah of the South, one of the towns in the allotment of Simeon (Josh. xix. 8), apparent at its extreme south limit. It appears from this passage to have been another name for Baalath-Beer. It is in all probability the same place as South Ramoth (1 Sam. xxx. 27).

RAMATHA'IM-ZO'PHIM. [RAMAH, 2.]

RAM'ESSES, or RAAM'SSES, a city and district of Lower Egypt, is first mentioned in the narrative of the settling by Joseph of his father and brethren in Egypt, where it is related that a possession was given them "in the land of Rameses" (Gen. xlvii. 11). This land of Rameses, either corresponds to the land of Goshen, or was a district of it, more probably the former, as appears from a comparison with a parallel passage (6). The name next occurs as that of one of the two store-cities built for the Pharaoh who first oppressed the children of Israel (Ex. i. 11). In the narrative of the Exodus it is the starting-point of the journey (Ex. xii. 37; see also Num. xxxiii. 3, 5). Rameses seems to correspond to the western part of the land of Goshen, since two full marches, and part at least of a third, brought the Israelites from this town to the Red Sea; and the narrative appears to indicate a route for the chief part directly towards the sea.

RA'MOTH GIL'EAD, the "heights of Gilead," one of the great fastnesses on the east of Jordan, and the key to an important district, as is evident not only from the direct statement of 1 K. iv. 13, that it commanded the regions of Argob and of the towns of Jair, but also from the obstinacy with which it was attacked and defended by the Syrians and Jews in the reigns of Ahab and Joram. It seems probable that it was identical with Ramath-Mizpeh (Josh. xiii. 26), which again there is every reason to believe occupied the spot on which Jacob had made his covenant with Laban. It was the city of refuge for the tribe of Gad (Deut. iv. 43; Josh. xx. 8, xxi. 38). We next encounter it as the residence of one of Solomon's commissariat officers (1 K. iv. 13). In the second Syrian war Ramoth-Gilead played a conspicuous part. During the invasion related in 1 K. xv. 20, or some subsequent incursion, this important

place had been seized by Benhadad I. from Omri. The incidents of Ahab's expedition are well known. [AHAB.] During Ahaziah's short reign we hear nothing of it, it probably remained in possession of the Syrians till the suppression of the Moabite rebellion gave Joram time to renew the siege. He was more fortunate than Ahab. The town was taken by Israel, and held in spite of all the efforts of Hazae' (who was now on the throne of Damascus) to regain it (2 K. ix. 14). Henceforward Ramoth-Gilead disappears from our view. Eusebius and Jerome specify the position of Ramoth as 15 miles from Philadelphia (*Ammán*). It may correspond to the site bearing the name of *Jel'ád*, exactly identical with the ancient Hebrew *Gilead*, which is four or five miles north of *es-Salt*.

RAMS' HORNS. [CORNET; JUBILER.]

RAPH'AEI. "One of the seven holy angels which . . . go in and out before the glory of the Holy One" (Tob. xii. 15). According to another Jewish tradition, Raphael was one of the four angels which stood round the throne of God (Michael, Uriel, Gabriel, Raphael). In Tobit he appears as the guide and counsellor of Tobias.

RA'PHON, a city of Gilead (1 Macc. v. 37), perhaps identical with Raphana, which is mentioned by Pliny as one of the cities of the Decapolis.

RAVEN (Heb. *'ôrēb*), from a root signifying "to be black." A raven was sent out by Noah from the ark to see whether the waters were abated (Gen. viii. 7). This bird was not allowed as food by the Mosaic law (Lev. xi. 15). Ravens were the means, under the Divine command, of supporting the prophet Elijah at the brook Cherith (1 K. xvii. 4, 6). They are expressly mentioned as instances of God's protecting love and goodness (Job xxxviii. 41, Luke xii. 24, Ps. cxlvii. 9). They are enumerated with the owl, the bittern, &c., as marking the desolation of Edom (Is. xxxiv. 11). "The locks of the beloved" are compared to the glossy blackness of the raven's plumage (Cant. v. 11). The raven's carnivorous habits, and especially his readiness to attack the eye, are alluded to in Prov. xxx. 17. To the fact of the raven being a common bird in Palestine, and to its habit of flying restlessly about in constant search for food to satisfy its voracious appetite, may perhaps be traced the reason for its being selected by our Lord and the inspired writers as the especial object of God's providing care. The raven belongs to the order *Insessores*, family *Corvidae*.

RE'BA, one of the five kings of the Midianites slain by the children of Israel in

their avenging expedition, when Balaam fell (Num. xxxi. 8; Josh. xiii. 21).

REBEK'AH, daughter of Bethuel (Gen. xxii. 23) and sister of Laban, married to Isaac, her father's cousin. She is first presented to us in the account of the mission of Eliezer to Padan-aram (Gen. xxiv.), in which his interview with Rebekah, her consent and marriage are related. For nineteen years she was childless: then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born, and while the younger was more particularly the companion and favourite of his mother (xxv. 19-28) the elder became a grief of mind to her (xxvi. 35). When Isaac was driven by a famine into the lawless country of the Philistines, Rebekah's beauty became, as was apprehended, a source of danger to her husband. It was probably a considerable time afterwards when Rebekah suggested the deceit that was practised by Jacob on his blind father. She directed and aided him in carrying it out, foresaw the probable consequence of Esau's anger, and prevented it by moving Isaac to send Jacob away to Padan-aram (xxvii.) to her own kindred (xxix. 12). It has been conjectured that she died during Jacob's sojourn in Padan-aram. St. Paul (Rom. ix. 10) refers to her as being made acquainted with the purpose of God regarding her children before they were born.

RE'CHAB ( *rider*). 1. One of the two "captains of bands," whom Ishbosheth took into his service, and who conspired to murder him (2 Sam. iv. 2).—2. The father or ancestor of Jehonadab (2 K. x. 15, 23; 1 Chr. ii. 55; Jer. xxxv. 6-19), identified by some writers with Hobab. It was from this Rechab that the tribe of the Rechabites derived their name. Nothing is known of his personal history. In 1 Chr. ii. 55, the house of Rechab is identified with a section of the Kenites, who came into Canaan with the Israelites and retained their nomadic habits. It has been inferred from this passage that the descendants of Rechab belonged to a branch of the Kenites settled from the first at Jabez in Judah. But it is more probable that this passage refers to the locality occupied by the Rechabites after their return from the captivity. The real founder of the tribe was Jehonadab, whose history has been given elsewhere. [JEHONADAB.] He and his people had all along been worshippers of Jehovah, circumcised though not reckoned as belonging to Israel, and probably therefore not considering themselves bound by the Mosaic law and ritual. The worship of Baal was accordingly not less offensive to them than to the Israelites. The luxury and licence of Phoenician cities threatened the destruction of the



simplicity of their nomadic life (Amos ii. 7, 8, vi. 3-6). A protest was needed against both evils, and as in the case of Elijah, and of the Nazarites of Amos ii. 11, it took the form of asceticism. There was to be a more rigid adherence than ever to the old Arab life. They were to drink no wine, nor build house, nor sow seed, nor plant vineyard, nor have any. All their days they were to dwell in tents, as remembering that they were strangers in the land (Jer. xxxv. 6, 7). This was to be the condition of their retaining a distinct tribal existence. For two centuries and a half they adhered faithfully to this rule. The Nabathaeans and Wahabys supply us with a striking parallel. The invasion of Judah by Nebuchadnezzar in B.C. 607, drove the Rechabites from their tents. Some inferences may be safely drawn from the facts of Jer. xxxv. The names of the Rechabites show that they continued to be worshippers of Jehovah. They are already known to the prophet. One of them (ver. 3) bears the same name. Their rigid Nazarite life gained for them admission into the house of the Lord, into one of the chambers assigned to priests and Levites, within its precincts. Here they are tempted and are proof against the temptation. The history of this trial ends with a special blessing: "Jonadab, the son of Rechab, shall not want a man to stand before me for ever" (ver. 19). The words "to stand before me," are essentially liturgical. The Rechabites were solemnly adopted into the families of Israel, and were recognised as incorporated into the tribe of Levi. It remains for us to see whether there are any traces of their after-history in the Biblical or later writers. (1.) We have the singular heading of the Ps. lxxi. in the LXX. version, indicating that the "sons of Jonadab" shared the captivity of Israel. (2.) There is the significant mention of a son of Rechab in Neh. iii. 14, as co-operating with the priests, Levites, and princes in the restoration of the wall of Jerusalem. (3.) The mention of the house of Rechab in 1 Chr. ii. 55, though not without difficulty, points, there can be little doubt, to the same conclusion. The Rechabites have become Scribes. They give themselves to a calling which, at the time of the return from Babylon was chiefly if not exclusively, in the hands of Levites. (4.) The account of the martyrdom of James the Just given by Hegesippus brings the name of the Rechabites once more before us, and in a very strange connexion. While the Scribes and Pharisees were stoning him, "one of the priests of the sons of Rechab, the son of Rechabim, who are mentioned by Jeremiah the prophet," cried out, protesting against

the crime. We may accept Hegesippus as an additional witness to the existence of the Rechabites as a recognised body up to the destruction of Jerusalem, sharing in the ritual of the Temple. (5.) Some later notices are not without interest. Benjamin of Tudela in the 12th century mentions that near El Jubar (= Pumbeditha) he found Jews who were named Rechabites. They tilled the ground, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to studying the Law, and weeping for Jerusalem. A later traveller, Dr. Wolff, gives a yet stranger and more detailed report. The Jews of Jerusalem and Yemen told him that he would find the Rechabites of Jer. xxxv. living near Mecca. When he came near Senaa he came in contact with a tribe, the Beni-Khaibr, who identified themselves with the sons of Jonadab. With one of them, Mousa, Wolff conversed.

RE'CHABITES. [RECHAB.]

RECORDER, an officer of high rank in the Jewish state, exercising the functions, not simply of an annalist, but of chancellor or president of the privy council. In David's court the recorder appears among the high officers of his household (2 Sam. viii. 16, xx. 24; 1 Chr. xviii. 15). In Solomon's, he is coupled with the three secretaries, and is mentioned last, probably as being their president (1 K. iv. 3; comp. 2 K. xviii. 18, 37; 2 Chr. xxxiv. 8).

RED SEA. The sea known to us as the Red Sea was by the Israelites called "the sea" (Ex. xiv. 2, 9, 16, 21, 28; xv. 1, 4, 8, 10, 19; Josh. xxiv. 6, 7; and many other passages); and specially "the sea of *sûph*" (Ex. x. 19; xiii. 18; xv. 4, 22; xxiii. 31; Num. xiv. 25; &c.). It is also perhaps written *sûphâh* in Num. xxi. 14, rendered "Red Sea" in A. V.; and in like manner, in Deut. i. 1, *sûph*. This word signifies a *sea-weed resembling wool*, and such sea-weed is thrown up abundantly on the shores of the Red Sea. The most important change in the Red Sea has been the drying up of its northern extremity, "the tongue of the Egyptian Sea." The land about the head of the gulf has risen, and that near the Mediterranean become depressed. The head of the gulf has consequently retired gradually since the Christian era. Thus the prophecy of Isaiah has been fulfilled (xi. 15, xix. 5): the tongue of the Red Sea has dried up for a distance of at least 50 miles from its ancient head. The kingdom of Solomon extended as far as the Red Sea, upon which he possessed the harbours of Elath and Eziongeber. [ELATH; EZIONGEBER.] In reference to the passage of the Red Sea by the Israelites it is necessary

first to endeavour to ascertain the route of the Israelites before we can attempt to discover where they crossed the sea. The point from which they started was Rameses, a place certainly in the Land of Goshen, which we identify with the *Wádi-t-Tumeylát*. After the mention that the people journeyed from Rameses to Succoth, and before the account of their departure from Succoth, a passage occurs which appears to show the first direction of the journey, and not a change in the route (Ex. xiii. 17, 18). At the end of the second day's journey the camping-place was at Etham "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6). Here the *Wádi-t-Tumeylát* was probably left, as it is cultivable and terminates in the desert. The first passage relating to the journey, after the mention of the encamping at Etham, is this, stating a command given to Moses: "Speak unto the children of Israel, that they turn [or 'return'] and encamp [or 'that they encamp again'] before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv. 2). At the end of the third day's march, for each camping-place seems to mark the close of a day's journey, the Israelites encamped by the sea. The place of this last encampment, and that of the passage, would be not very far from the Persepolitan monument. From Pi-hahiroth the Israelites crossed the sea. The only points bearing on geography in the account of this event are that the sea was divided by an east wind, whence we may reasonably infer that it was crossed from west to east, and that the whole Egyptian army perished, which shows that it must have been some miles broad. On the whole we may reasonably suppose about twelve miles as the smallest breadth of the sea. A careful examination of the narrative of the passage of the Red Sea is necessary to a right understanding of the event. When the Israelites had departed, Pharaoh repented that he had let them go. The strength of Pharaoh's army is not further specified than by the statement that "he took six hundred chosen chariots, and [or 'even'] all the chariots of Egypt, and captains over every one of them" (Ex. xiv. 7). With this army, which, even if a small one, was mighty in comparison to the Israelite multitude, encumbered with women, children, and cattle, Pharaoh overtook the people "encamping by the sea" (9). When the Israelites saw the oppressor's army they were terrified and murmured against Moses. Then Moses encouraged them, bidding them see how God would save them. It seems from the narrative that Moses did not know at this time how the people would be saved, and spoke only from

a heart full of faith, for we read, "And THE LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch thou 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" (15, 16). That night the two armies, the fugitives and the pursuers, were encamped near together. Between them was the pillar of the cloud, darkness to the Egyptians and a light to the Israelites. Perhaps in the camp of Israel the sounds of the hostile camp might be heard on the one hand, and on the other, the roaring of the sea. But the pillar was a barrier and a sign of deliverance. The time was now come for the great decisive miracle of the Exodus. "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 through 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" (21, 22, comp. 29). The narrative distinctly states that a path was made through the sea, and that the waters were a wall on either hand. It was during the night that the Israelites crossed, and the Egyptians followed. In the morning watch, the last third or fourth of the night, or the period before sunrise, Pharaoh's army was in full pursuit in the divided sea, and was there miraculously troubled, so that the Egyptians sought to flee (23-25). Then was Moses commanded again to stretch out his hand, and the sea returned to its strength, and overwhelmed the Egyptians, of whom not one remained alive (26-28). In a later passage some particulars are mentioned which are not distinctly stated in the narrative in Exodus. The place is indeed a poetical one, but its meaning is clear, and we learn from it that at the time of the passage of the sea there was a storm of rain with thunder and lightning, perhaps accompanied by an earthquake (Ps. lxxvii. 15-20).—The importance of this event in Biblical history is shown by the manner in which it is spoken of in the books of the O. T. written in later times. In them it is the chief fact of Jewish history.

REED. Under this name may be noticed the following Hebrew words:—1. *Agmôn* occurs Job xl. 26 (A. V. xli. 2, "hook"), xl. 12 (A. V. xli. 20, "caldron"); Is. ix. 14 (A. V. "rush"). The *agmôn* is mentioned also as an Egyptian plant, in a sentence similar to the last, in Is. xix. 15; while from lviii. 5 we learn that it had a pendulous panicle. There can be no doubt that it de-

notes some aquatic reed-like plant, probably the *Phragmites communis*, which, if it does not occur in Palestine and Egypt, is represented by a very closely allied species, viz. the *Arundo isiaea* of Delisle. The drooping panicle of this plant will answer well to the "bowing down the head" of which Isaiah speaks.—2. *Góme*, translated "rush" and "bulrush" by the A. V., without doubt denotes the celebrated paper-reed of the ancients (*Papyrus antiquorum*), which formerly was common in some parts of Egypt. The Hebrew word is found four times in the Bible (Ex. ii. 3; Is. xviii. 2, xxxv. 7; Job viii. 11). The papyrus reed is not now found in Egypt; it grows, however, in Syria. Dr. Hooker saw it on the banks of Lake Tiberias, a few miles north of the town. The papyrus plant (*Papyrus antiquorum*) has an angular stem from 3 to 6 feet high, though occasionally it grows to the height of 14 feet; it has no leaves; the flowers are in very



*Arundo donax.*



*Papyrus antiquorum.*

small spikelets, which grow on the thread-like flowering branchlets which form a bushy crown to each stem.—3. 'Aróth is translated "paper-reed" in Is. xix. 7; but there is not the slightest authority for this rendering of the A. V. It probably denotes the open grassy land on the banks of the Nile.—4. *Káneh*, the generic name of a reed of any kind; it occurs in numerous passages of the O. T., and sometimes denotes the "stalk" of wheat (Gen. xli. 5, 22), or the "branches" of the candlestick (Ex. xxv. and xxxvii.). The word is variously rendered in the A. V. by "stalk," "branch," "bone," "calamus," "reed." The *Arundo donax* is common on the banks of the Nile, and may perhaps be "the staff of the bruised reed" to which Sennacherib compared the power of Egypt (2 K. xviii. 21; Ez. xxix. 6, 7). The thick stem of this reed may have been used as walking-staves by the ancient Orientals; perhaps the measuring-reed was this plant; at present the dry culms of this huge grass are in much demand for fishing-rods, &c. Some kind of fragrant reed is denoted by the word *kēneh* (Is. xliii. 24; Ez. xxvii. 19; Cant. iv. 14), or more fully by *kēneh bōsem*, see Ex. xxx. 23, or by *kāneh hattōb*,

Jer. vi. 20; which the A. V. renders "sweet cane," and "calamus." It was of foreign importation (Jer. vi. 20). It may be represented by the lemon grass of India and Arabia.

**REFINER.** The refiner's art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat, and by the aid of solvents, such as alkali (Is. i. 25) or lead (Jer. vi. 29), which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The instruments required by the refiner were a crucible or furnace, and a bellows or blow-pipe. The workman sat at his work (Mal. iii. 3): he was thus better enabled to watch the process, and let the metal run off at the proper moment.

**REFUGE, CITIES OF.** [**CITIES OF REFUGE.**]

**RE'HOB.** 1. The father of Hadadezer king of Zobah, whom David smote at the Euphrates (2 Sam. viii. 3, 12).—2. The northern limit of the exploration of the spies (Num. xiii. 21). It is specified as being "as men come unto Hamath," i.e. at the commencement of the territory of that name, by which in the early books of the Bible the great valley of Lebanon seems to be roughly designated. This seems to fix the position of Rehob as not far from *Tell el-Kady* and *Banias*. Inasmuch, however, as Beth-rehob is distinctly stated to have been "far from Zidon" (Judg. xviii. 28), it must be a distinct place from—3. one of the towns allotted to Asher (Josh. xix. 28).—4. Asher contained another Rehob (Josh. xix. 30); but the situation of these towns is unknown.

**REHOB'AM**, son of Solomon, by the Ammonite princess Naamah (1 K. xiv. 21, 31), and his successor (1 K. xi. 43). From the earliest period of Jewish history we perceive symptoms that the confederation of the tribes was but imperfectly cemented. The powerful Ephraim could never brook a position of inferiority. When Solomon's strong hand was withdrawn the crisis came. Rehoboam selected Shechem as the place of his coronation, probably as an act of concession to the Ephraimites. The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counsellors, and then the young men "that were grown up with him, and which stood before him." Rejecting the advice of the elders to conciliate the people at the beginning of his reign, he returned as his reply the frantic bravado of his contemporaries. Thereupon rose the formidable song of insurrection,

heard once before when the tribes quarrelled after David's return from the war with Absalom. Rehoboam sent Adoram or Adoniram (1 K. iv. 6; 2 Sam. xx. 24) to reduce the rebels to reason, but he was stoned to death by them; whereupon the king and his attendants fled to Jerusalem. Jeroboam was made king of the northern tribes. [**JEROBOAM.**] On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin, in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah (1 K. xii. 24): still during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored (2 Chr. xii. 15; 1 K. xiv. 30). Rehoboam now occupied himself in strengthening the territories which remained to him, by building a number of fortresses (2 Chr. xi. 6-10). The pure worship of God was maintained in Judah. But Rehoboam did not check the introduction of heathen abominations into his capital; the lascivious worship of Ashtoreth was allowed to exist by the side of the true religion, "images" were set up, and the worst immoralities were tolerated (1 K. xiv. 22-24). These evils were punished and put down by the terrible calamity of an Egyptian invasion. In the 5th year of Rehoboam's reign the country was invaded by a host of Egyptians and other African nations under Shishak, numbering 1200 chariots, 60,000 cavalry, and a miscellaneous multitude of infantry. The line of fortresses which protected Jerusalem to the W. and S. was forced, Jerusalem itself was taken, and Rehoboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the temple and palace, including his golden shields, 200 of the larger, and 300 of the smaller size (1 K. x. 16, 17). After this great humiliation the moral condition of Judah seems to have improved (2 Chr. xii. 12), and the rest of Rehoboam's life to have been unmarked by any events of importance. He died B.C. 958, after a reign of 17 years, having ascended the throne B.C. 975 at the age of 41 (1 K. xiv. 21; 2 Chr. xii. 13).

**RE'HOBOTH.** 1. The third of the series of wells dug by Isaac (Gen. xxvi. 22).—2. One of the four cities built by Asshur, or by Nimrod in Asshur, according as this difficult passage is translated (Gen. x. 11). Nothing certain is known of its position.—3. The city of a certain Saul or Shaul, one of the early kings of the Edomites (Gen. xxxvi. 37; 1 Chr. i. 48). The affix, "by the river," fixes the situation of Rehoboth as on the Euphrates.

**REINS**, i.e. kidneys, from the Latin *renes*.

In the ancient system of physiology the kidneys were believed to be the seat of desire and longing, which accounts for their often being coupled with the heart (Ps. vii. 9, xxvi. 2; Jer. xi. 20, xvii. 10, &c.).

REMALI'AH, the father of Pekah, captain of Pekahiah king of Israel, who slew his master and usurped his throne (2 K. xv. 25-37, xvi. 1, 5; 2 Chr. xxviii. 6; Is. vii. 1-9, viii. 6).

REM'PHAN (Acts vii. 43): and CHIUN (Am. v. 26) have been supposed to be names of an idol worshipped by the Israelites in the wilderness. Much difficulty has been occasioned by this corresponding occurrence of two names so wholly different in sound. The most reasonable opinion seems to be that Chiun was a Hebrew or Semitic name, and Remphan an Egyptian equivalent substituted by the LXX.

REPH'AIM. [GIANTS.]

REPH'AIM, THE VALLEY OF. [GIANTS.]

REPH'IDIM (Ex. xvii. 1, 8; xix. 2). The name means "rests" or "stays;" the place lies in the march of the Israelites from Egypt to Sinai. Its site is not certain, but it is perhaps *Wady Feiran*.

RES'EN is mentioned only in Gen. x. 12, where it is said to have been one of the cities built by Asshur, and to have lain "between Nineveh and Calah." Assyrian remains of some considerable extent are found near the modern village of *Selamiyeh*, and these perhaps represent Resen.

RE'U, son of Peleg, in the line of Abraham's ancestors (Gen. xi. 18, 19, 20, 21; 1 Chr. i. 25).

REU'BEN (*Behold a son*). Jacob's first-born child (Gen. xxix. 32), the son of Leah, apparently not born till an unusual interval had elapsed after the marriage (31). To him, the preservation of Joseph's life appears to have been due. Of the repulsive crime which mars his history, and which turned the blessing of his dying father into a curse—his adulterous connexion with Bilhah—we know only the fact (Gen. xxxv. 22). At the time of the migration into Egypt Reuben's sons were four (Gen. xli. 9; 1 Chr. v. 3). The census at Mount Sinai (Num. i. 20, 21, ii. 11) shows that at the Exodus the numbers of the tribe were 46,500 men above twenty years of age, and fit for active warlike service. During the journey through the wilderness the position of Reuben was on the south side of the Tabernacle. The "camp" which went under his name was formed of his own tribe, that of Simeon and Gad. The Reubenites, like their relatives and neighbours on the journey, the Gadites, had maintained through the march to Canaan, the

ancient calling of their forefathers. Their cattle accompanied them in their flight from Egypt (Ex. xii. 38). It followed naturally that when the nation arrived on the open downs east of the Jordan, the three tribes of Reuben, Gad, and the half of Manasseh, should prefer a request to their leader to be allowed to remain in a place so perfectly suited to their requirements. The part selected by Reuben had at that date the special name of "the Mishor," with reference possibly to its evenness. Under its modern name of the *Belka* it is still esteemed beyond all others by the Arab shepherders. Accordingly, when the Reubenites and their fellows approach Moses with their request, his main objection is that by what they propose they will discourage the hearts of the children of Israel from going over Jordan into the land which Jehovah had given them (Num. xxxii. 7). It is only on their undertaking to fulfil their part in the conquest of the western country, the land of Canaan proper, that Moses will consent to their proposal. From this time it seems as if a bar, not only the material one of distance, and of the intervening river and mountain wall, but also of difference in feeling and habits, gradually grew up between the Eastern and Western tribes. Being remote from the central seat of the national government and of the national religion, it is not to be wondered at that Reuben relinquished the faith of Jehovah. The last historical notice which we possess of them, while it records this fact, records also as its natural consequence that the Reubenites and Gadites, and the half-tribe of Manasseh were carried off by Pul and Tiglath-Pileser (1 Chr. v. 26).

REU'EL. 1. One of the sons of Esau, by his wife Bashemath, sister of Ishmael (Gen. xxxvi. 4, 10, 13, 17; 1 Chr. i. 35, 37).—2. One of the names of Moses' father-in-law (Ex. ii. 18); the same which is given in another passage of the A. V. RAGUEL.

REVELATION OF ST. JOHN, the last book of the N. T. It is often called the *Apocalypse*, which is its title in Greek, signifying "Revelation." I. CANONICAL AUTHORITY AND AUTHORSHIP.—The question as to the canonical authority of the Revelation resolves itself into a question of authorship. Was St. John the Apostle and Evangelist the writer of the Revelation? The evidence adduced in support of his being the author consists of (1) the assertions of the author, and (2) historical tradition. (1) The author's description of himself in the 1st and 22nd chapters is certainly equivalent to an assertion that he is the Apostle. He names himself simply John, without prefix or addition.

He is also described as a servant of Christ, one who had borne testimony as an eye-witness of the word of God and of the testimony of Christ—terms which were surely designed to identify him with the writer of the verses John xix. 35, i. 14, and 1 John i. 2. He is in Patmos for the word of God and the testimony of Jesus Christ. He is also a fellow-sufferer with those whom he addresses, and the authorised channel of the most direct and important communication that was ever made to the Seven Churches of Asia, of which churches John the Apostle was at that time the spiritual governor and teacher. Lastly, the writer was a fellow-servant of angels and a brother of prophets. All these marks are found united together in the Apostle John, and in him alone of all historical persons.

(2) A long series of writers, beginning with Justin Martyr, testifies to St. John's authorship. The book was admitted into the list of the Third Council of Carthage, A.D. 397. II. TIME AND PLACE OF WRITING.—The date of the Revelation is given by the great majority of critics as A.D. 95-97. Irenaeus says: "It (*i.e.* the Revelation) was seen no very long time ago, but almost in our own generation, at the close of Domitian's reign." Eusebius also records that, in the persecution under Domitian, John the Apostle and Evangelist was banished to the island Patmos for his testimony of the divine word. There is no mention in any writer of the first three centuries of any other time or place. Unsupported by any historical evidence, some commentators have put forth the conjecture that the Revelation was written as early as the time of Nero. This is simply their inference from the style and contents of the book. It has been inferred from i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the Apostle's return from Patmos. But the style in which the messages to the Seven Churches are delivered rather suggests the notion that the book was written in Patmos.

III. INTERPRETATION.—A short account of the different directions in which attempts have been made to interpret the Revelation, is all that can be given in this place. In the interval between the Apostolic age and that of Constantine the visions of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the millennium, and the day of judgment. Immediately after the triumph of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expecta-

tion of our Lord's speedy Advent, and their spiritual conception of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman empire became Christian was regarded no longer as the object of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. Modern interpreters are generally placed in three great divisions. *a.* The Historical or Continuous expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Church from the first century to the end of time. *b.* The Praeterist expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time which has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalled in the downfall of Jerusalem and of Rome. *c.* The Futurist expositors, whose views show a strong reaction against some extravagances of the two preceding schools. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come. Each of these three schemes is open to objection. In conclusion, it may be stated that two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, whilst he may derive edification from whatever truth they contain. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and inexact descriptions, much of which may be set down as poetic imagery, mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather is revived, by Dr. Arnold in his Sermons *On the Interpretation of Prophecy*: that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there may be one or more than one typical, imperfect, historical fulfilment of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly.

REZ'EPH, one of the places which Sennacherib mentions, in his taunting message to Hezekiah, as having been destroyed by his predecessor (2 K. xix. 12; Is. xxxvii. 12).

REZ'IN, king of Damascus, contemporary with Pekah in Israel, and with Jotham and Ahaz in Judaea. He attacked Jotham during the latter part of his reign (2 K. xv. 37);

but his chief war was with Ahaz, whose territories he invaded, in company with Pekah (about B.C. 741). The combined army laid siege to Jerusalem, where Ahaz was, but "could not prevail against it" (Is. vii. 1; 2 K. xvi. 5). Rezin, however, "recovered Elath to Syria" (2 K. xvi. 6). Soon after this he was attacked, defeated, and slain by Tiglath-Pileser II., king of Assyria (2 K. xvi. 9; compare Tiglath-Pileser's own inscriptions, where the defeat of Rezin and the destruction of Damascus are distinctly mentioned).

REZ'ON, son of Eliadah, a Syrian, who when David defeated Hadadezer king of Zobah, put himself at the head of a band of freebooters and set up a petty kingdom at Damascus (1 K. xi. 23). From his position at Damascus Rezon harassed the kingdom of Solomon during his whole reign. The name is Aramaic, and may be compared with Rezin.

RHE'GIUM, an Italian town situated on the Bruttian coast, just at the southern entrance of the Straits of Messina, occurs in the account of St. Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta (Acts xxviii. 13). By a curious coincidence the figures on its coins are the very "twin brothers" which gave the name to St. Paul's ship.

RHODES. St. Paul touched at this island on his return voyage to Syria from the third missionary journey (Acts xxi. 1). Rhodes is immediately opposite the high Carian and Lycian headlands at the S.W. extremity of the peninsula of Asia Minor. Its position has had much to do with its history. Its real eminence began (about 400 B.C.) with the founding of that city at the N.E. extremity of the island, which still continues to be the capital. After Alexander's death it entered on a glorious period, its material prosperity being largely developed, and its institutions deserving and obtaining general esteem. As we approach the time of the consolidation of the Roman power in the Levant, we have a notice of the Jewish residents in Rhodes (1 Macc. xv. 23).

RIB'LAH. 1. One of the landmarks on the eastern boundary of the land of Israel, as specified by Moses (Num. xxxiv. 11). It seems hardly possible, without entirely disarranging the specification of the boundary, that the Riblah in question can be the same with the following.—2. Riblah in the land of Hamath, a place on the great road between Palestine and Babylonia, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phoenicia. Here

Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were being conducted by his lieutenants (Jer. xxxix. 5, 6, lii. 9, 10, 26, 27; 2 K. xxv. 6, 20, 21). In like manner Pharaoh-Necho, after his victory over the Babylonians at Carchemish, returned to Riblah and summoned Jehoahaz from Jerusalem before him (2 K. xxiii. 33). This Riblah still retains its ancient name, on the right (east) bank of the *el Asy* (Orontes), upon the great road which connects *Baalbek* and *Hums*, about 35 miles N.E. of the former and 20 miles S.W. of the latter place.

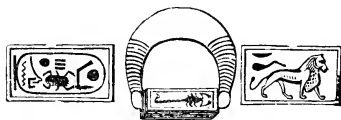
RIDDLE. The Hebrew word is derived from an Arabic root meaning "to bend off," "to twist" (Judg. xiv. 12-19). The riddles which the queen of Sheba came to ask of Solomon (1 K. x. 1; 2 Chr. ix. 1) were rather "hard questions" referring to profound enquiries. Solomon is said, however, to have been very fond of riddles. We know that all ancient nations, and especially Orientals, have been fond of riddles. We find traces of the custom among the Arabs (Koran xxv. 35), and indeed several Arabic books of riddles exist; but these are rather emblems and devices than what we call riddles, although they are very ingenious. They were also known to the ancient Egyptians, and were especially used in banquets both by Greeks and Romans. Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly no riddle at all, because the Philistines did not possess the only clue on which the solution *could* depend.

RIM'MON (*pomegranate*) the name of several towns, probably so called from producing pomegranates. 1. A city of Zebulun belonging to the Merarite Levites (1 Chr. vi. 77). It is not impossible that רִמּוֹן (Josh. xxi. 35) may have been originally Rimmon, as the D and R in Hebrew are notoriously easy to confound.—2. A town in the southern portion of Judah (Josh. xv. 32), allotted to Simeon (Josh. xix. 7; 1 Chr. iv. 32). In each of the above lists the name succeeds that of AIN, also one of the cities of Judah and Simeon. In the catalogue of the places reoccupied by the Jews after the return from Babylon (Neh. xi. 29) the two are joined, and appear in the A. V. as En-Rimmon.—3. RIMMON-PAREZ, the name of a march-station in the wilderness (Num. xxxiii. 19, 20). No place now known has been identified with it.—4. A rock or inaccessible natural fastness, in which the six hundred Benjamites who escaped the slaughter of Gibeah took refuge (Judg. xx. 45, 47, xxi. 13). It is described as in the "wilderness," that is, the wild uncultivated country which lies on the east of

the central highlands of Benjamin, on which Gibeah was situated—between them and the Jordan Valley. Here the name is still found attached to a village perched on the summit of a conical chalky hill, visible in all directions, and commanding the whole country.

RIM'MON, a deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (1 K. v. 18). Rimmon is perhaps the abbreviated form of Hadad-Rimmon, Hadad being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadad-Rimmon would then be the sun-god of the late summer, who ripens the pomegranate and other fruits.

RING. The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet. It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli. 42), and by Ahasuerus to Haman (Esth. iii. 10). Such rings were worn not only by men, but by women (Is. iii. 21), and are enumerated among the articles presented by men and women for the service of the tabernacle (Ex. xxxv. 22). The signet-ring was worn on the right hand (Jer. xxii. 24). We may conclude, from Ex. xxviii. 11, that the rings contained a stone engraven with a device, or with the owner's name. The custom appears also to have prevailed among the Jews of the Apostolic age; for in James ii. 2, a rich man is described as not simply "with a gold ring," as in the A. V., but "golden-ringed."



Egyptian rings.

Rİ'PHATH, the second son of Gomer, and the brother of Ashkenaz and Togarmah (Gen. x. 3). The Hebrew text in 1 Chr. i. 6 gives the form Diphath, but this arises out of a clerical error. The name may be identified with the Rhipaeon mountains, *i. e.* the Carpathian range in the N.E. of Dacia.

RIS'SAH, a march-station in the wilderness (Num. xxxiii. 21, 22).

RİTH'MAH, a march-station in the wilderness (Num. xxxiii. 18, 19), probably N.E. of Hazeroth.

RIVER. In the sense in which we employ the word, *viz.* for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. With

the exception of the Jordan and the *Litany*, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs. The perennial river is called *Nahar* by the Hebrews. With the definite article, "*the river*," it signifies invariably the Euphrates (Gen. xxxi. 21; Ex. xxiii. 31; Num. xxiv. 6; 2 Sam. x. 16, &c. &c.). It is never applied to the fleeting fugitive torrents of Palestine. The term for these is *nachal*, for which our translators have used promiscuously, and sometimes almost alternately, "valley," "brook," and "river." No one of these words expresses the thing intended; but the term "brook" is peculiarly unhappy. Many of the wadis of Palestine are deep, abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect, far removed from that of an English brook. Unfortunately our language does not contain any single word which has both the meanings of the Hebrew *nachal* and its Arabic equivalent *wady*, which can be used at once for a dry valley and for the stream which occasionally flows through it.

RIVER OF EGYPT. 1. The Nile (Gen. xv. 18). [NILE.]—2. A desert stream on the border of Egypt, still occasionally flowing in the valley called *Wādī-l-'Areeesh*. The centre of the valley is occupied by the bed of this torrent, which only flows after rains, as is usual in the desert valleys. This stream is first mentioned as the point where the southern border of the Promised Land touched the Mediterranean, which formed its western border (Num. xxxiv. 3-6). In the later history we find Solomon's kingdom extending from the "entering in of Hamath unto the river of Egypt" (1 K. viii. 65), and Egypt limited in the same manner where the loss of the eastern provinces is mentioned (2 K. xxiv. 7).

RİZ'PAH, concubine to king Saul, and mother of his two sons Armoni and Mephibosheth. After the death of Saul and occupation of the country west of the Jordan by the Philistines, Rizpah accompanied the other members of the royal family to their new residence at Mahanaim (2 Sam. iii. 7). We hear nothing more of Rizpah till the tragic story which has made her one of the most familiar objects in the whole Bible (2 Sam. xxi. 8-11). Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly painful to the



whole of the ancient world (see Ps. lxxix. 2). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A. V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah. The victims were sacrificed at the beginning of barley harvest—the sacred and festal time of the Passover—and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed: the *Mater dolorosa*, if the expression may be allowed, of the ancient dispensation.

ROE, ROEBUCK. The Hebrew words thus translated denote some species of antelope, probably the *Gazella Arabica* of Syria and Arabia. The gazelle was allowed as food (Deut. xii. 15, 22, &c.); it is mentioned as very fleet of foot (2 Sam. ii. 18; 1 Chr. xii. 8); it was hunted (Is. xlii. 14; Prov. vi. 5); it was celebrated for its loveliness (Cant. ii. 9, 17, viii. 14).



*Gazella Arabica.*

RO'GELIM, the residence of Barzillai the Gileadite (2 Sam. xvii. 27, xix. 31) in the highlands east of the Jordan.

ROLL. A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. The roll was usually written on one side only, and hence the particular notice of one that was "written within and without" (Ez. ii. 10). The writing was arranged in columns. We may here add that the term in Is. viii. 1, rendered in the A. V. "roll," more correctly means *tablet*.

ROMAN EMPIRE. The notices of Roman history which occur in the Bible are confined to the last century and a half of the commonwealth and the first century of the imperial monarchy. The first historic mention of Rome in the Bible is in 1 Macc. i. 10. About the year 161 B.C. Judas Maccabaeus heard of the Romans as the conquerors of Philip, Perseus, and Antiochus (1 Macc. viii. 5, 6). In order to strengthen himself against Demetrius king of Syria he sent ambassadors to Rome (viii. 17), and concluded a defensive alliance with the senate (viii. 22-32). This was renewed by Jonathan (xii. 1) and by Simon (xv. 17). In the year 65 B.C., when Syria was made a Roman province by Pompey, the Jews were still governed by one of the Asmonaeen princes. Aristobulus had lately driven his brother Hyrcanus from the chief priesthood, and was now in his turn attacked by Aretas, king of Arabia Petraea, the ally of Hyrcanus. Pompey's lieutenant, M. Aemilius Scaurus, interfered in the contest B.C. 64, and the next year Pompey himself marched an army into Judaea and took Jerusalem. From this time the Jews were practically under the government of Rome. Hyrcanus retained the high-priesthood and a titular sovereignty, subject to the watchful control of his minister Antipater, an active partisan of the Roman interests. Finally, Antipater's son, Herod the Great, was made king by Antony's interest, B.C. 40, and confirmed in the kingdom by Augustus, B.C. 30. The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. On the banishment of Archelaus, A.D. 6, Judaea became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Caesarea. Such were the relations of the Jewish people to the Roman government at the time when the N. T. history begins. In illustration of the sacred narrative it may be well to give a general account of the position of the emperor, the extent of the empire, and the administration of the provinces in the time of our Lord and His Apostles. I. When Augustus became sole ruler of the Roman world he was in theory simply the first citizen of the republic, entrusted with temporary powers to settle the disorders of the state. The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus. Above all he was the Emperor (Imperator). This word, used originally to designate any one entrusted with the imperium or full military authority over a Roman army, acquired a new significance when adopted as a perma-

nent title by Julius Caesar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the state. The Empire was nominally elective, but practically it passed by adoption; and till Nero's time a sort of hereditary right seemed to be recognised.—II. *Extent of the Empire*.—Cicero's description of the Greek states and colonies as a "fringe on the skirts of barbarism," has been well applied to the Roman dominions before the conquests of Pompey and Caesar. The Roman Empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria. Caesar added Gaul. The generals of Augustus overran the N.W. portion of Spain, and the country between the Alps and the Danube. The boundaries of the Empire were now, the Atlantic on the W., the Euphrates on the E., the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the S., the British Channel, the Rhine, the Danube, and the Black Sea on the N. The only subsequent conquests of importance were those of Britain by Claudius and of Dacia by Trajan. The only independent powers of importance were the Parthians on the E. and the Germans on the N. The population of the Empire in the time of Augustus has been calculated at 85,000,000.—III. *The Provinces*.—The usual fate of a country conquered by Rome was to become a subject province, governed directly from Rome by officers sent out for that purpose. Sometimes, however, petty sovereigns were left in possession of a nominal independence on the borders, or within the natural limits, of the province. Augustus divided the provinces into two classes: (1.) Imperial, (2.) Senatorial; retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the Senate. The Imperial provinces at first were—Gaul, Lusitania, Syria, Phoenicia, Cilicia, Cyprus, and Aegypt. The Senatorial provinces were Africa, Numidia, Asia, Achaia and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia, Baetica. Cyprus and Gallia Narbonensis were subsequently given up by Augustus, who in turn received Dalmatia from the Senate. Many other changes were made afterwards. The N.T. writers invariably designate the governors of Senatorial provinces by the correct title of ἀνθύπατοι, proconsuls (Acts xiii. 7, xviii. 12, xix. 38). For the governor of an Imperial province, properly styled "Legatus Caesaris," the word ἡγεμών

(Governor) is used in the N. T. The provinces were heavily taxed for the benefit of Rome and her citizens. They are said to have been better governed under the Empire than under the Commonwealth, and those of the emperor better than those of the Senate. Two important changes were introduced under the Empire. The governors received a fixed pay, and the term of their command was prolonged. The condition of the Roman Empire at the time when Christianity appeared has often been dwelt upon, as affording obvious illustrations of St. Paul's expression that the "fulness of time had come" (Gal. iv. 4). The general peace within the limits of the Empire, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of the corn fleets, the general increase of traffic, the spread of the Latin language in the West as Greek had already spread in the East, the external unity of the Empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency too of a despotism like that of the Roman Empire to reduce all its subjects to a dead level, was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarising men with the truth that "God hath made of one blood all nations on the face of the earth" (Acts xvii. 24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide-spread corruption which seemed to defy any human remedy.—The chief prophetic notices of the Roman Empire are found in the Book of Daniel. According to some interpreters the Romans are intended in Deut. xxviii. 49-57.

ROMANS, EPISTLE TO THE, was written from Corinth during St. Paul's third missionary journey, on the occasion of the second of the two visits recorded in the Acts, A.D. 58 (Acts xx. 3). The occasion which prompted this Epistle, and the circumstances attending its writing, were as follows. St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (i. 9-13, xv. 22-29). For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans, to supply the lack of his personal teaching. Phoebe, a deaconess of the neighbouring Church of Cenchreae, was on the point of starting for Rome (xvi. 1, 2), and probably conveyed the letter. The body of the Epistle was written at the Apostle's dictation by Tertius (xvi. 22); but perhaps we may infer from the

abruptness of the final doxology, that it was added by the Apostle himself. The Origin of the Roman Church is involved in obscurity, [ROME p. 477], but it appears that the church consisted of Jews and Gentiles, the latter perhaps being the more numerous. It would seem that the letter was not specially written to answer any doubts or settle any controversies then rife in the Roman Church. There were therefore no disturbing influences such as arise out of personal relations, or peculiar circumstances, to derange a general and systematic exposition of the nature and working of the Gospel. Thus the Epistle to the Romans is more of a treatise than of a letter. In this respect it differs widely from the Epistles to the Corinthians and Galatians, which are full of personal and direct allusions. In describing the *purport* of this Epistle we may start from St. Paul's own words, which, standing at the beginning of the doctrinal portion, may be taken as giving a summary of the contents (i. 16, 17). Accordingly the Epistle has been described as comprising "the religious philosophy of the world's history." The atonement of Christ is the centre of religious history. The Epistle, from its general character, lends itself more readily to an *analysis* than is often the case with St. Paul's Epistles. The following is a table of its contents:—Salutation (i. 1-7). The Apostle at the outset strikes the key-note of the Epistle in the expressions "*called as an apostle*," "*called as saints*." Divine grace is everything, human merit nothing.—I. Personal explanations. Purposed visit to Rome (i. 8-15).—II. Doctrinal (i. 16-xi. 36). The *general proposition*. The Gospel is the salvation of Jew and Gentile alike. This salvation comes by faith.—III. Practical exhortations (xii. 1-xv. 13).—IV. Personal matters. (a) The Apostle's motive in writing the letter, and his intention of visiting the Romans (xv. 14-33). (b) Greetings (xvi. 1-23). The letter ends with a benediction and doxology (xvi. 24-27). While this Epistle contains the fullest and most systematic exposition of the Apostle's *teaching*, it is at the same time a very striking expression of his *character*. Nowhere do his earnest and affectionate nature, and his tact and delicacy in handling unwelcome topics appear more strongly than when he is dealing with the rejection of his fellow-countrymen the Jews.

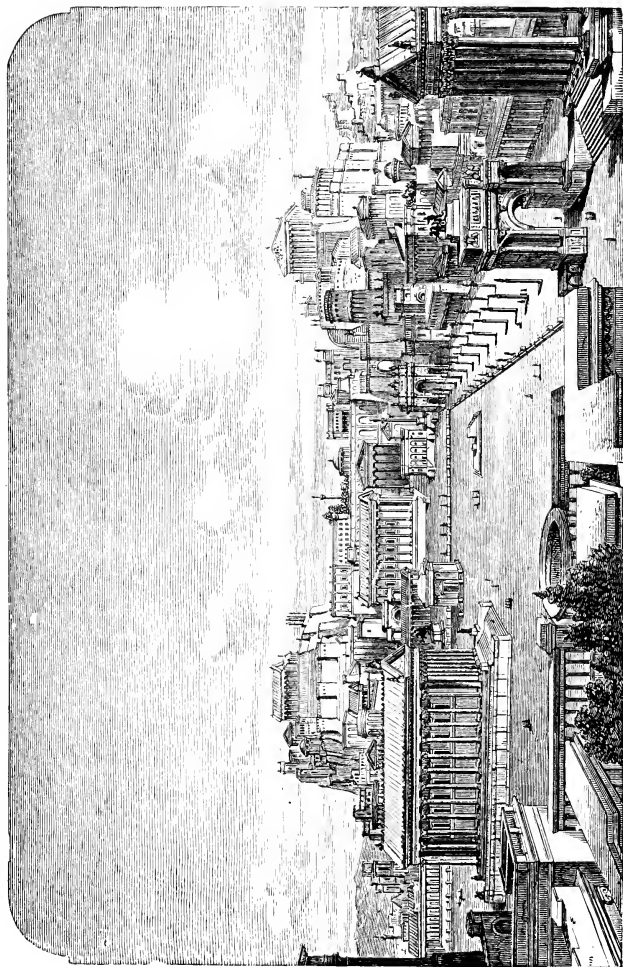
ROME, the famous capital of the ancient world, is situated on the Tiber at a distance of about 15 miles from its mouth. The "seven hills" (Rev. xvii. 9) which formed the nucleus of the ancient city stand on the left bank. On the opposite side of the river

rises the far higher side of the Janiculum. Here from very early times was a fortress with a suburb beneath it extending to the river. Modern Rome lies to the N. of the ancient city, covering with its principal portion the plain to the N. of the seven hills, once known as the Campus Martius, and on the opposite bank extending over the low ground beneath the Vatican to the N. of the ancient Janiculum. Rome is not mentioned in the Bible except in the books of Maccabees and in three books of the N. T., viz. the Acts, the Epistle to the Romans, and the 2nd Epistle to Timothy. For the notices of Rome in the books of Maccabees see ROMAN EMPIRE.—The conquests of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. A special district was assigned to them, not on the site of the modern "Ghetto," between the Capitol and the island of the Tiber, but across the Tiber. Many of these Jews were made freedmen. Julius Caesar showed them some kindness; they were favoured also by Augustus, and by Tiberius during the latter part of his reign. At an earlier period apparently he banished a great number of them to Sardinia. Claudius "commanded all Jews to depart from Rome" (Acts xviii. 2), on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit (Acts xxviii. 17). It is chiefly in connexion with St. Paul's history that Rome comes before us in the Bible. In illustration of that history it may be useful to give some account of Rome in the time of Nero, the "Caesar" to whom St. Paul appealed, and in whose reign he suffered martyrdom.—1. The city at that time must be imagined as a large and irregular mass of buildings unprotected by an outer wall. It had long outgrown the old Servian wall; but the limits of the suburbs cannot be exactly defined. Neither the nature of the buildings nor the configuration of the ground were such as to give a striking appearance to the city viewed from without. "Ancient Rome had neither cupola nor campanile," and the hills, never lofty or imposing, would present, when covered with the buildings and streets of a huge city, a confused appearance like the hills of modern London, to which they have sometimes been compared. The visit of St. Paul lies between two famous epochs in the history of the city, viz. its

restoration by Augustus and its restoration by Nero. The boast of Augustus is well known, "that he found the city of brick and left it of marble." Some parts of the city, especially the Forum and Campus Martius, must now have presented a magnificent appearance, of which the accompanying restoration will give a general idea, but many of the principal buildings which attract the attention of modern travellers in ancient Rome were not yet built. The streets were generally narrow and winding, flanked by densely crowded lodging-houses (*insulae*) of enormous height. Augustus found it necessary to limit their height to 70 feet. St. Paul's first visit to Rome took place before the Neronian conflagration, but even after the restoration of the city, which followed upon that event, many of the old evils continued. The population of the city has been variously estimated. Probably Gibbon's estimate of one million two hundred thousand is nearest to the truth. One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time.—Such was the population which St. Paul would find at Rome at the time of his visit. We learn from the Acts of the Apostles that he was detained at Rome for "two whole years," "dwelling in his own hired house with a soldier that kept him" (Acts xxviii. 16, 30), to whom, apparently, according to Roman custom, he was bound with a chain (Acts xxviii. 20; Eph. vi. 20; Phil. i. 13). Here he preached to all that came to him, no man forbidding him (Acts xxviii. 30, 31). It is generally believed that on his "appeal to Caesar" he was acquitted, and, after some time spent in freedom, was a second time imprisoned at Rome. Five of his Epistles, viz. those to the Colossians, Ephesians, Philippians, that to Philemon, and the 2nd Epistle to Timothy, were, in all probability, written from Rome, the latter shortly before his death (2 Tim. iv. 6), the others during his first imprisonment. It is universally believed that he suffered martyrdom at Rome.—2. The localities in and about Rome especially connected with the life of St. Paul, are—(1.) The Appian way, by which he approached Rome (Acts xxviii. 15). [APPIN FORUM.] (2.) "The palace," or "Caesar's court" (Pac-

torium, Phil. i. 13). This may mean either the great camp of the Praetorian guards which Tiberius established outside the walls on the N.E. of the city, or, as seems more probable, a barrack attached to the Imperial residence on the Palatine. There is no sufficient proof that the word "Praetorium" was ever used to designate the emperor's palace, though it is used for the official residence of a Roman governor (John xviii. 28; Acts xxiii. 35). The mention of "Caesar's household" (Phil. iv. 22), confirms the notion that St. Paul's residence was in the immediate neighbourhood of the emperor's house on the Palatine.—3. The connexion of other localities at Rome with St. Paul's name rests only on traditions of more or less probability. We may mention especially—(1.) The Mamertine prison or Tullianum, built by Ancus Martius near the forum. It still exists beneath the church of *S. Giuseppe dei Falegnami*. Here it is said that St. Peter and St. Paul were fellow-prisoners for nine months. This is not the place to discuss the question whether St. Peter was ever at Rome. It may be sufficient to state, that though there is no evidence of such a visit in the N. T., unless Babylon in 1 Pet. v. 13 is a mystical name for Rome, yet early testimony, and the universal belief of the early Church seem sufficient to establish the fact of his having suffered martyrdom there. [PETER.] The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2 Tim., esp. iv. 11. (2.) The chapel on the Ostian road which marks the spot where the two Apostles are said to have separated on their way to martyrdom. (3.) The supposed scene of St. Paul's martyrdom, viz. the church of St. Paolo alle tre fontane on the Ostian road. To these may be added (4.) The supposed scene of St. Peter's martyrdom, viz., the church of St. Pietro in Montorio, on the Janiculum. (5.) The chapel "Domine quo Vadis," on the Appian road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom. (6.) The places where the bodies of the two Apostles, after having been deposited first in the catacombs, are supposed to have been finally buried—that of St. Paul by the Ostian road—that of St. Peter beneath the dome of the famous Basilica which bears his name.—4. We may add, as sites unquestionably connected with the Roman Christians of the Apostolic age—(1.) The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. Here Christians wrapped in the skins of beasts were torn to pieces by dogs, or, clothed in inflammable robes, were burnt to serve as torches during





ROME RESTORED.

*To face p. 477.*

the midnight games. Others were crucified. (2.) The Catacombs. These subterranean galleries, commonly from 8 to 10 feet in height, and from 4 to 6 in width, and extending for miles, especially in the neighbourhood of the old Appian and Nomentan ways, were unquestionably used as places of refuge, of worship, and of burial by the early Christians.—The earliest dated inscription in the catacombs is A.D. 71. Nothing is known of the first founder of the Christian Church at Rome. Christianity may, perhaps, have been introduced into the city not long after the outpouring of the Holy Spirit on the day of Pentecost by the “strangers of Rome,” who were then at Jerusalem (Acts ii. 10). It is clear that there were many Christians at Rome before St. Paul visited the city (Rom. i. 8, 13, 15, ixv. 20). The names of twenty-four Christians at Rome are given in the salutations at the end of the Epistle to the Romans. Linus (who is mentioned, 2 Tim. iv. 21), and Clement (Phil. iv. 3) are supposed to have succeeded St. Peter as bishops of Rome.—Rome seems to be described under the name of Babylon in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 21; and again, as the city of the seven hills (Rev. xvii. 9, cf. xii. 3, xiii. 1).

ROOF. [HOUSE.]

ROOM. This word is employed in the A. V. of the New Testament as the equivalent of no less than eight distinct Greek terms. The only one of these, however, which need be noticed here is *πρωτοκλισία* (Matt. xxiii. 6; Mark xii. 39; Luke xiv. 7, 8, xx. 46), which signifies the highest place on the highest couch round the dinner or supper table—the “uppermost seat,” as it is more accurately rendered in Luke xi. 43.

ROSE occurs twice only, viz. in Cant. ii. 1; Is. xxv. 1. There is much difference of opinion as to what particular flower is here denoted; but it appears to us most probable that the narcissus is intended. The narcissus and the lily (*Lilium candidum*) would be in blossom together in the early spring, while the *Colchicum* is an autumn plant. Chateaubriand mentions the narcissus as growing in the plain of Sharon. Though the Rose is apparently not mentioned in the Hebrew Bible, it is referred to in Eccles. xxiv. 14 (comp. also ch. l. 8; xxxix. 13; Wisd. ii. 8). Roses are greatly prized in the East, more especially for the sake of the rose-water, which is in much request. Dr. Hooker observed seven species of wild roses in Syria.

ROSH. In the genealogy of Gen. xlv. 21, Rosh is reckoned among the sons of Benjamin, but the name does not occur elsewhere, and

it is extremely probable that “Ehi and Rosh” is a corruption of “Ahiram” (comp. Num. xxvi. 38).

ROSH (Ez. xxxviii. 2, 3, xxxix. 1). The whole sentence thus rendered by the A. V. “Magog the chief prince of Meshech and Tubal,” ought to run “Magog the prince of Rosh, Meshech, and Tubal.” The meaning is that Magog is the head of the three great Scythian tribes, of which “Rosh” is thus the first. By *Rosh* is apparently meant the tribe on the north of the Taurus, so called from the neighbourhood to the *Rha*, or Volga, and thus in this name and tribe we have the first trace of the Russ or RUSSIAN nation. The name probably occurs again under the altered form of Rassas, in Judith ii. 23.

RUBIES. Concerning the meaning of the Hebrew words translated “rubies” there is much difference of opinion (Job xxviii. 18; see also Prov. iii. 15, viii. 11, xxxi. 10). In Lam. iv. 7 it is said, “the Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies.” Some suppose “coral” to be intended. Others contend that the Hebrew term denotes pearls, and explain the “ruddiness” alluded to above, by supposing that the original word signifies merely “bright in colour,” or “colour of a reddish tinge.”

RUE occurs only in Luke xi. 42. The rue here spoken of is doubtless the common *Ruta graveolens*, a shrubby plant about 2 feet high, of strong medicinal virtues. It is a native of the Mediterranean coasts, and has been found by Hasselquist on Mount Tabor. The Talmud enumerates rue amongst kitchen-herbs, and regards it as free of tithe, as being a plant not cultivated in gardens. In our Lord’s time, however, rue was doubtless a garden-plant, and therefore titheable.

RU’FUS is mentioned in Mark xv. 21, along with Alexander, as a son of Simon the Cyrenian (Luke xxiii. 26). Again, in Rom. xvi. 13, the Apostle Paul salutes a Rufus whom he designates as “elect in the Lord.” It is generally supposed that this Rufus was identical with the one to whom Mark refers. Yet we are to bear in mind that Rufus was not an uncommon name, and possibly, therefore, Mark and Paul may have had in view different individuals.

RUHA’MAH. The margin of our version renders it “having obtained mercy” (Hos. ii. 1). The name, if name it be, is, like Loruhamah, symbolical, and is addressed to the daughters of the people to denote that they were still the objects of his love and tender compassion.

RU’MAH, mentioned once only (2 K.

xxiii. 36). It has been conjectured to be the same place as Arumah (Judg. ix. 41), which was apparently near Shechem. It is more probable that it is identical with Dumah (Josh. xv. 52).

#### RUSH. [REED.]

RUST occurs as the translation of two different Greek words in Matt. vi. 19, 20, and in James v. 3. In the former passage the word *βρώσις*, which is joined with "moth," has by some been understood to denote the larva of some moth injurious to corn, as the *Tinea granella*. It can scarcely be taken to signify "rust," for which there is another term *ῥός*, which is used by St. James to express rather the "tarnish" which overspreads silver than "rust," by which name we now understand "oxide of iron."

RUTH, a Moabitish woman, the wife, first, of Mahlon, secondly of Boaz, the ancestress of David and of Christ, and one of the four women who are named by St. Matthew in the genealogy of Christ. A severe famine in the land of Judah induced Elimelech, a native of Bethlehem Ephratah, to emigrate into the land of Moab, with his wife Naomi, and his two sons, Mahlon and Chilion. At the end of ten years Naomi, now left a widow and childless, having heard that there was plenty again in Judah, resolved to return to Bethlehem, and her daughter-in-law, Ruth, returned with her. They arrived at Bethlehem just at the beginning of barley harvest, and Ruth, going out to glean, chanced to go into the field of Boaz, a wealthy man, and near kinsman of her father-in-law Elimelech. Upon learning who the stranger was, Boaz treated her with the utmost kindness and respect, and sent her home laden with corn which she had gleaned. Encouraged by this incident, Naomi instructed Ruth to claim at the hand of Boaz that he should perform the part of her husband's near kinsman, by purchasing the inheritance of Elimelech, and taking her to be his wife. But there was a nearer kinsman than Boaz, and it was necessary that he should have the option of redeeming the inheritance for himself. He, however, declined, fearing to mar his own inheritance. Upon which, with all due solemnity, Boaz took Ruth to be his wife, amidst the blessings and congratulations of their neighbours. Their son, Obed, was the father of Jesse, who was the father of David.

RUTH, BOOK OF, contains the history of Ruth, as narrated in the preceding article. The main object of the writer is evidently to give an account of David's ancestors; and the book was avowedly composed long after

the time of the heroine. (See Ruth i. 1, iv. 7, 17.) Its date and author are quite uncertain. It is probable that the books of Judges, Ruth, Samuel, and Kings originally formed but one work. The book of Ruth clearly forms part of those of Samuel, supplying as it does the essential point of David's genealogy and early family history, and is no less clearly connected with the book of Judges by its opening verse, and the epoch to which the whole book relates.

RYE (Heb. *cussemeth*) occurs in Ex. ix. 32; Is. xxviii. 25: in the latter the margin reads "spelt." In Ez. iv. 9 the text has "fitches" and the margin "rie." It is probable that by *Cussemeth* "spelt" is intended. Spelt (*Triticum spelta*) is grown in some parts of the south of Germany; it differs but slightly from our common wheat (*T. vulgare*).

SAB'AOTH, THE LORD OF, occurs in Rom. ix. 29; James v. 4, but is more familiar through its occurrence in the Sanctus of the Te Deum—"Holy, Holy, Holy, Lord God of Sabaoth." Sabaoth is the Greek form of the Hebrew word *tsebâôth*, "armies," and is translated in the Authorised Version of the O. T. by "Lord of Hosts," "Lord God of Hosts." In the mouth and the mind of an ancient Hebrew, *Jehovah-tsebâôth* was the leader and commander of the armies of the nation, who "went forth with them" (Ps. xlv. 9), and led them to certain victory over the worshippers of Baal, Chemosh, Molech, Ashtaroth, and other false gods.

SABBATH (*shabbâth*, "a day of rest," from *shâbath*, "to cease to do," "to rest"). The name is applied to divers great festivals, but principally and usually to the seventh day of the week, the strict observance of which is enforced not merely in the general Mosaic code, but in the Decalogue itself. The consecration of the Sabbath was coeval with the Creation. It has been maintained by some that this is only an anticipatory reference to the Fourth Commandment, because there is no record of the observance of the Sabbath between the Creation and the Exodus. But this is just in accordance with the plan of the Scripture narrative, in which regular and ordinary events are unnoticed. There are not wanting indirect evidences of its observance, as the intervals between Noah's sending forth the birds out of the ark, an act naturally associated with the weekly service (Gen. viii. 7-12), and in the week of a wedding celebration (Gen. xxix. 27, 28); but, when a special occasion arises, in connection with the prohibition against gathering manna



on the Sabbath, the institution is mentioned as one already known (Ex. xvi. 22-30).<sup>\*</sup> And that this was especially one of the institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "*Remember the Sabbath day, to keep it holy.*" But even if such evidence were wanting, the *reason* of the institution would be a sufficient proof. It was to be a joyful celebration of God's completion of His creation. It has indeed been said that Moses gives quite a different reason for the institution of the Sabbath, as a memorial of the deliverance from Egyptian bondage (Deut. v. 15). As if Moses, in his repetition of the law, had forgotten the reason given by God himself from Sinai (Ex. xx. 11). The words added in Deuteronomy are a *special motive* for the joy with which the Sabbath should be celebrated, and for the kindness which extended its blessings to the slave and beast of burthen as well as the master: "that thy manservant and thy maidservant may rest *as well as thou*" (Deut. v. 14). These attempts to limit the ordinance proceed from an entire misconception of its spirit, as if it were a season of stern privation rather than of special privilege. But, in truth, the prohibition of work is only subsidiary to the positive idea of joyful rest and *recreation*, in communion with Jehovah, who himself "rested and was *refreshed*" (Ex. xxxi. 17: comp. xxiii. 12). It was to be a sacred pause in the ordinary labour by which man earns his bread; the curse of the fall was to be suspended for one day; and, having spent that day in joyful remembrance of God's mercies, man had a fresh start in his course of labour. A great snare, too, has always been hidden in the word *work*, as if the commandment forbade occupation and imposed idleness. A consideration of the spirit of the law and of Christ's comments on it will show that it is *work for worldly gain* that was to be suspended; and hence the restrictive clause is prefaced with the positive command: "Six days *shalt thou* labour, and do all thy work;" for so only could the Sabbath rest be fairly earned. Hence, too, the stress constantly laid on permitting the servant and beast of burthen to share the rest, which selfishness would grudge to them. Thus the spirit of the Sabbath was joy, refreshment, and mercy, arising from remembrance of God's goodness as the Creator, and as the deliverer from bondage.—These views are practically illustrated by the manner in which the Israelites

were to spend, and in which the prophets afterwards reprove them for not spending, the Sabbath and the other festivals. The Sabbath was a perpetual sign and covenant, and the holiness of the day is connected with the holiness of the people: "that ye may know that I am Jehovah that doth sanctify you" (Ex. xxxi. 12-17; Ez. xx. 12). *Joy* was the key-note of their service. Moses declared that a place of sacrifice should be given them; "and there shall ye eat before Jehovah your God, and ye shall rejoice, ye and your households" (Deut. xii. 7, xiv. 26, xvi. 14, 15, xxvi. 11). The Psalmists echo back the same spirit: "This is the day which Jehovah hath made; we will rejoice and be glad in it" (Ps. cxviii. 24). Isaiah reproveth the fasts which were kept with mere outward observance, in place of acts of charity, by promising that those who called the Sabbath a delight and honoured God by doing His works in it, should delight themselves in Jehovah (Is. lviii. 3-14). Nehemiah commanded the people, on a day holy to Jehovah, "Mourn not, nor weep: eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared" (Neh. viii. 9-13). The Sabbath is named as a day of special worship in the sanctuary (Lev. xix. 30, xxvi. 2). It was proclaimed as a *holy convocation* (Lev. xxiii. 3). The public religious services consisted in the doubling of the morning and evening sacrifice, and the renewal of the shewbread in the Holy Place. In later times the worship of the sanctuary was enlivened by sacred music (Ps. lxxviii. 25-27, cl., &c.). On this day the people were accustomed to consult their prophets (2 K. iv. 23), and to give to their children that instruction in the truths recalled to memory by the day, which is so repeatedly enjoined as the duty of parents; it was "the Sabbath of Jehovah" not only in the Sanctuary, but "in all their dwellings" (Lev. xxiii. 3). It is quite true that we have but little information on this part of the subject in the Scriptures themselves, but the inferences drawn from what is told us, and from the character of the day, are confirmed by the testimony of later writers, and by the system of public worship in the synagogues, which we find in full operation at the time of Christ. The prohibitory part of the law is general; and the only special cases mentioned relate to the preparation of food. The manna was not given on the Sabbath, but a double supply was to be gathered on the day before (Ex. xvi. 22-30), just as the rest of the *Sabbatic year* was compensated by the extraordinary fertility of the year before. No fire was to be kindled on

<sup>\*</sup> All this is confirmed by the great antiquity of the division of time into weeks, and the naming the days after the sun, moon, and planets.

the Sabbath, under the penalty of death (Ex. xxxv. 2, 3 : comp. xxxi. 14), which was inflicted on a man who went out to gather sticks on the Sabbath (Num. xv. 35). Its observance is enjoined in the time of earing and harvest, when there was a special temptation to find an excuse for work (Ex. xxxiv. 21). The habitual transgression of these laws, by priests as well as people, was denounced by the prophets (Is. lvi. 2, lviii. 13 ; Ez. xxii. 26, comp. xlv. 22), and excited the reforming zeal of Nehemiah after the Babylonish captivity (Neh. xiii. 15-19). Henceforward there is no evidence of the Sabbath being neglected by the Jews, except such as (1 Macc. i. 11-15, 39-45) went into open apostasy.—When we come to the N. T. we find the most marked stress laid on the Sabbath. In whatever ways the Jew might err respecting it, he had altogether ceased to neglect it. On the contrary, wherever he went its observance became the most visible badge of his nationality. Our Lord's mode of observing the Sabbath was one of the main features of His life, which His Pharisaic adversaries most eagerly watched and criticised. They had invented many prohibitions respecting the Sabbath of which we find nothing in the original institution. Some of these prohibitions were fantastic and arbitrary, in the number of those "heavy burdens and grievous to be borne" which the later expounders of the Law "laid on men's shoulders" (comp. Matt. xii. 1-13 ; John v. 10). That this perversion of the Sabbath had become very general in our Saviour's time is apparent both from the recorded objections to acts of His on that day, and from His marked conduct on occasions to which those objections were sure to be urged (Matt. xii. 1-15 ; Mark iii. 2 ; Luke vi. 1-5, xiii. 10-17 ; John v. 2-18, vii. 23, ix. 1-34).—Among the Christians the "Lord's Day"—the first day of the week—gradually took the place of the Jewish Sabbath. [LORD'S DAY].

SABBATH-DAY'S JOURNEY (Acts i. 12). On occasion of a violation of the commandment by certain of the people who went to look for manna on the seventh day, Moses enjoined every man to "abide in his place," and forbade any man to "go out of his place" on that day (Ex. xvi. 29). It seems natural to look on this as a mere enactment *pro re natâ*, and having no bearing on any state of affairs subsequent to the journey through the wilderness and the daily gathering of manna. Whether the earlier Hebrews did or did not regard it thus, it is not easy to say. In after times the precept in Ex. xvi. was undoubtedly viewed as a permanent law. But as some departure from a man's own place was un-

avoidable, it was thought necessary to determine the allowable amount, which was fixed at 2000 paces, or about six furlongs, from the wall of the city. The *terminus à quo* was thus not a man's own house, but the wall of the city where he dwelt.

SABBATICAL YEAR. As each seventh day and each seventh month were holy, so was each seventh year, by the Mosaic code. We first encounter this law in Ex. xxiii. 10, 11. The commandment is, to sow and reap for six years, and to let the land rest on the seventh, "that the poor of thy people may eat ; and what they leave the beasts of the field shall eat." It is added, "In like manner thou shalt deal with thy vineyard and thy oliveyard." We next meet with the enactment in Lev. xxv. 2-7, and finally in Deut. xv., in which last place the new feature presents itself of the seventh year being one of release to debtors. When we combine these several notices, we find that every seventh year the land was to have rest to *enjoy her Sabbaths*. Neither tillage nor cultivation of any sort was to be practised. This singular institution has the aspect, at first sight, of total impracticability. This, however, wears off when we consider that in no year was the owner allowed to reap the whole harvest (Lev. xix. 9, xxiii. 22). Moreover, it is clear that the owners of land were to lay by corn in previous years for their own and their families' wants (Lev. xxv. 20-22). The release of debtors during the Sabbatical year must not be confounded with the release of slaves on the seventh year of their service. The spirit of this law is the same as that of the weekly Sabbath. Both have a beneficent tendency, limiting the rights and checking the sense of property ; the one puts in God's claims on time, the other on the land. There may also have been an eye to the benefit which would accrue to the land from lying fallow every seventh year, in a time when the rotation of crops was unknown. The Sabbatical year opened in the Sabbatical month, and the whole Law was to be read every such year, during the Feast of Tabernacles, to the assembled people. At the completion of a week of Sabbatical years, the Sabbatical scale received its completion in the year of Jubilee. [JUBILEE]. The constant neglect of this law from the very first was one of the national sins that were punished by the Babylonian captivity. Moses warned Israel of the retribution, that their land should be desolate till it had enjoyed its Sabbaths (Lev. xxvi. 32-35) ; and the warning was fulfilled in the seventy years' duration of the captivity (2. Chr. xxxvi. 20-21). Of the observ-

ance of the Sabbatic year after the captivity we have a proof in 1 Macc. vi. 49.

SABE'ANS. [SHEBA.]

SAB'TAH (Gen. x. 7), or SABTA (1 Chr. i. 9), the third in order of the sons of Cush. The statements of Pliny and Ptolemy respecting Sabbatha, Sabota, or Sobotale, metropolis of the Atramitæ (probably the Chatramotitæ), seem to point to a trace of the tribe which descended from Sabtah. Ptolemy places Sabbatha in 77° long. 16° 30' lat. It was an important city, containing no less than sixty temples.

SAB'TECHA, and SAB'TECHAN (Gen. x. 7; 1 Chr. i. 9), the fifth in order of the sons of Cush, whose settlements would probably be near the Persian Gulf.

SACKBUT (Dan. iii. 5, 7, 10, 15), the rendering in the A. V. of the Chaldee *sabbēca*. If this musical instrument be the same as the Greek and Latin *sambuca*, the English translation is entirely wrong. The sackbut was a wind-instrument; the *sambuca* was played with strings.

SACKCLOTH, a coarse texture, of a dark colour, made of goats'-hair (Is. 1. 3; Rev. vi. 12), and resembling the *cilicium* of the Romans. It was used for making sacks (Gen. xlii. 25; Lev. xi. 32; Josh. ix. 4); and for making the rough garments used by mourners, which were in extreme cases worn next the skin (1 K. xxi. 27; 2 K. vi. 30; Job. xvi. 15; Is. xxxii. 11), and this even by females (Joel i. 8; 2 Macc. iii. 19), but at other times were worn over the coat (Jon. iii. 6) in lieu of the outer garment.

SACRIFICE. The peculiar features of each kind of sacrifice are referred to under their respective heads. I. The universal prevalence of sacrifice shows it to have been primeval, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or whether it was based on that sense of sin and lost communion with God which is stamped by His hand on the heart of man—is an historical question, perhaps insoluble. The great difficulty in the theory which refers it to a distinct command of God, is the total silence of Holy Scripture. It is to be noticed that, except in Gen. xv. 9, the method of patriarchal sacrifice is left free. The inference is at least probable, that when God sanctioned formally a natural rite, then, and not till then, did He define its method. In examining the various sacrifices recorded in Scripture before the establishment of the Law, we find that the words specially denoting expiatory sacrifice are not applied to them. This fact does not at all show that they were not actually expiatory, but it justifies the inference that this idea was not then the prominent one in

the doctrine of sacrifice. The sacrifice of Cain and Abel is called *minchah*, although in the case of the latter it was a bloody sacrifice. In the case of both it would appear to have been eucharistic. The sacrifice of Noah after the flood (Gen. viii. 20) is called burnt-offering. This sacrifice is expressly connected with the institution of the *Covenant* which follows in ix. 8-17. The sacrifice of Jacob at Mizpah also marks a covenant with Laban, to which God is called to be a witness and a party. In all these, therefore, the prominent idea seems to have been what is called the *federative*, the recognition of a bond between the sacrificer and God, and the dedication of himself, as represented by the victim, to the service of the Lord. The sacrifice of Isaac (Gen. xxii. 1-13) stands by itself. Yet in its principle it appears to have been of the same nature as before: the voluntary surrender of an only son on Abraham's part, and the willing dedication of himself on Isaac's, are in the foreground; the expiatory idea if recognised at all, holds certainly a secondary position. In the burnt-offerings of Job for his children (Job i. 5) and for his three friends (xlii. 8), we for the first time find the expression of the desire of expiation for sin. The same is the case in the words of Moses to Pharaoh (Ex. x. 25). Here the main idea is at least deprecatory.—The SACRIFICES OF THE MOSAIC PERIOD are inaugurated by the offering of the Passover and the sacrifice of Ex. xxiv. The Passover indeed is unique in its character; but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown. The sacrifice of Ex. xxiv., offered as a solemn inauguration of the Covenant of Sinai, has a similarly comprehensive character. The Law of Leviticus now unfolds distinctly the various forms of sacrifice:—(a.) *The burnt-offering*. SELF-DEDICATORY.—(b.) *The meat-offering* (*unbloody*); *the peace-offering* (*bloody*). EUCHARISTIC.—(c.) *The sin-offering*; *the trespass-offering*. EXPIATORY.—To these may be added,—(d.) *The incense* offered after sacrifice in the Holy Place, and (on the Day of Atonement) in the Holy of Holies, the symbol of the intercession of the priest (as a type of the Great High Priest), accompanying and making efficacious the prayer of the people. In the consecration of Aaron and his sons (Lev. viii.) we find these offered in what became ever afterwards the appointed order: first came the sin-offering, to prepare access to God; next, the burnt-offering, to mark their dedication to His service; and thirdly, the meat-offering of thanksgiving. Henceforth the sacrificial system was fixed in all

its parts, until He should come whom it typified. It will not be necessary to pursue, in detail, the history of Post-Mosaic Sacrifice, for its main principles were now fixed for ever. The regular sacrifices in the Temple service were :—(a.) **BURNT-OFFERINGS.** 1. The daily burnt-offerings (Ex. xxix. 38-42). 2. The double burnt-offerings on the Sabbath (Num. xxviii. 9, 10). 3. The burnt-offerings at the great festivals (Num. xxviii. 11-xxix. 39).—(b.) **MEAT-OFFERINGS.** 1. The daily meat-offerings accompanying the daily burnt-offerings (Ex. xxix. 40, 41). 2. The shewbread, renewed every Sabbath (Lev. xxiv. 5, 9). 3. The special meat-offerings at the Sabbath and the great festivals (Num. xxviii., xxix.). 4. The first-fruits, at the Passover (Lev. xxiii. 10-14), at Pentecost (xxiii. 17-20); the first-fruits of the dough and threshing-floor at the harvest-time (Num. xv. 20, 21; Deut. xxvi. 1-11).—(c.) **SIN-OFFERINGS.** 1. Sin-offering each new moon (Num. xxviii. 15). 2. Sin-offerings at the Passover, Pentecost, Feast of Trumpets, and Tabernacles (Num. xxviii. 22, 30, xxix. 5, 16, 19, 22, 25, 28, 31, 34, 38). 3. The offering of the two goats for the people, and of the bullock for the priest himself, on the Great Day of Atonement (Lev. xvi.).—(d.) **INCENSE.** 1. The morning and evening incense (Ex. xxx. 7, 8). 2. The incense on the Great Day of Atonement (Lev. xvi. 12). Besides these public sacrifices, there were offerings of the people for themselves individually.—II. The meaning of sacrifice is set forth fully in the Epistle to the Hebrews, which contains the key of the whole sacrificial doctrine. The object of the Epistle is to show the typical and probationary character of sacrifices, and to assert that in virtue of it alone they had a spiritual meaning. This typical character of all sacrifice being thus set forth, the next point dwelt upon is the union in our Lord's Person of the priest, the offerer, and the sacrifice. It is clear that the Atonement, in this Epistle, as in the N. T. generally, is viewed in a twofold light. On the one hand, it is set forth distinctly as a vicarious sacrifice, which was rendered necessary by the sin of man, and in which the Lord "bare the sins of many." It is its essential characteristic that in it He stands absolutely alone, offering His sacrifice without any reference to the faith or the conversion of men. In it He stands out alone as the Mediator between God and man; and His sacrifice is offered once for all, never to be imitated or repeated. Now this view of the Atonement is set forth in the Epistle to the Hebrews, as typified by the sin-offering. All the expiatory and propitiatory sacrifices of the Law are now for

the first time brought into full light. As the sin-offering, though not the earliest, is the most fundamental of all sacrifices, so the aspect of the Atonement, which it symbolizes, is the one on which all others rest. On the other hand, the sacrifice of Christ is set forth to us, as the completion of that perfect obedience to the will of the Father, which is the natural duty of sinless man, in which He is the representative of all men, and in which He calls upon us, when reconciled to God, to "take up the Cross and follow Him." In this view His death is not the principal object; we dwell rather on His lowly Incarnation, and His life of humility, temptation, and suffering, to which that death was but a fitting close. The main idea of this view of the Atonement is representative rather than vicarious. It is typified by the burnt-offering, in respect of which the N. T. merely quotes and enforces the language already cited from the O. T., and especially (see Heb. x. 6-9) the words of Ps. xl. 6, &c., which contrast with material sacrifice the "doing the will of God." As without the sin-offering of the Cross, this, our burnt-offering, would be impossible, so also without the burnt-offering the sin-offering will to us be unavailing. With these views of our Lord's sacrifice on earth, as typified in the Levitical sacrifices on the outer altar, is also to be connected the offering of His Intercession for us in heaven, which was represented by the incense. The typical sense of the meat-offering, or peace-offering, is less connected with the sacrifice of Christ Himself, than with those sacrifices of praise, thanksgiving, charity, and devotion, which we, as Christians, offer to God, and "with which He is well pleased" (Heb. xiii. 15, 16) as with "an odour of sweet smell, a sacrifice acceptable to God" (Phil. iv. 18).

**SADDUCEES** (Matt. iii. 7, xvi. 1, 6, 11, 12, xxii. 23, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1, v. 17, xxiii. 6, 7, 8), a religious party or school among the Jews at the time of Christ, who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as of divine authority. Although frequently mentioned in the New Testament in conjunction with the Pharisees, they do not throw such vivid light as their great antagonists on the real significance of Christianity. Except on one occasion, when they united with the Pharisees in insidiously asking for a sign from heaven (Matt. xiv. 1, 4, 6), Christ never assailed the Sadducees with the same bitter denunciations which he uttered against the Pharisees; and they do not, like the Pharisees, seem to have taken active measures for causing Him to be

put to death.—The origin of their name is involved in great difficulties. The Hebrew word by which they are called in the Mishna is *Tsedúkim*, the plural of *Tsádók*, which undoubtedly means “just,” or “righteous,” but which is never used in the Bible except as a proper name, and in the English Version is always translated “Zadoc” (2 K. xv. 33; 2 Sam. viii. 17; 1 Chr. vi. 8, 13, &c.; Neh. iii. 4, 29, xi. 11). The most obvious translation of the word, therefore, is to call them Zadocs or Zadokites; and a question would then arise as to why they were so called. The ordinary Jewish statement is that they are named from a certain Zadoc, a disciple of the Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from Simon the Just, the last of the men of the Great Synagogue; but it is certain that this statement must be rejected. As recourse is had to conjecture, the first point to be considered is whether the word is likely to have arisen from the meaning of “righteousness,” or from the name of an individual. This must be decided in favour of the latter alternative, inasmuch as the word Zadok, as we have already seen, never occurs in the Bible, except as a proper name; and then we are led to inquire as to who the Zadok of the Sadducees is likely to have been. Now there was one Zadok of transcendent importance, and only one: viz. the priest who acted such a prominent part at the time of David, and who declared in favour of Solomon, when Abiathar took the part of Adonijah as successor to the throne (1 K. i. 32-45). His line of priests appears to have had decided pre-eminence in subsequent history. Thus, in Ezekiel’s prophetic vision of the future Temple, “the sons of Zadok,” and “the priests the Levites of the seed of Zadok” are spoken of with peculiar honour, as those who kept the charge of the sanctuary of Jehovah, when the children of Israel went astray (Ez. xl. 46, xlii. 19, xliv. 15, xlviii. 11). Now, as the transition from the expression “sons of Zadok,” and “priests of the seed of Zadok” to Zadokites is easy and obvious, and as in the Acts of the Apostles, v. 17, it is said, “*Then the high priest rose, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation,*” it has been conjectured that the Sadducees or Zadokites were originally identical with the sons of Zadok, and constituted what may be termed a kind of sacerdotal aristocracy. To these were afterwards attached all who for any reason reckoned themselves as belonging to the aristocracy; such, for example, as the families of the high-priest; who had obtained consideration under the dynasty of Herod.

These were for the most part judges, and individuals of the official and governing class. Now, although this view of the Sadducees is only inferential, and mainly conjectural, it certainly explains the name better than any other, and elucidates at once in the Acts of the Apostles the otherwise obscure statement that the high-priest, and those who were with him, were the sect of the Sadducees.—I. The leading tenet of the Sadducees was *the negation of the leading tenet of their opponents*. As the Pharisees asserted, so the Sadducees denied, that the Israelites were in possession of an Oral Law transmitted to them by Moses. [PHARISEES.] In opposition to the Pharisees, they maintained that the written law alone was obligatory on the nation, as of divine authority.—II. The second distinguishing doctrine of the Sadducees, the *denial of man’s resurrection after death*, followed in their conceptions as a logical conclusion from their denial that Moses had revealed to the Israelites the Oral Law. For on a point so momentous as a second life beyond the grave, no religious party among the Jews would have deemed themselves bound to accept any doctrine as an article of faith, unless it had been proclaimed by Moses, their great legislator; and it is certain that in the written Law of the Pentateuch there is a total absence of any assertion by Moses of the resurrection of the dead. This fact is presented to Christians in a striking manner by the well-known words of the Pentateuch which are quoted by Christ in argument with the Sadducees on this subject (Ex. iii. 6, 16; Mark xii. 26, 27; Matt. xxiii. 31, 32; Luke xx. 37). It cannot be doubted that in such a case Christ would quote to his powerful adversaries the most cogent text in the Law; and yet the text actually quoted does not do more than suggest an *inference* on this great doctrine. It is true that in other parts of the Old Testament there are individual passages which express a belief in a resurrection, such as in Is. xxvi. 19, Dan. xii. 2, Job xix. 26, and in some of the Psalms; and it may at first sight be a subject of surprise that the Sadducees were not convinced by the authority of those passages. But, although the Sadducees regarded the books which contained these passages as sacred, it is more than doubtful whether any of the Jews regarded them as sacred in precisely the same sense as the written Law. In connexion with the disbelief of a resurrection by the Sadducees, it is proper to notice the statement (Acts xxiii. 8) that they likewise denied there was “angel or spirit.” A perplexity arises as to the precise sense in which this denial is to be understood. Angels are so distinctly mentioned in

the Pentateuch and other books of the Old Testament, that it is hard to understand how those who acknowledged the Old Testament to have divine authority could deny the existence of angels (Gen. xvi. 7, xix. 1, xxii. 11, xxviii. 12; Ex. xxiii. 20; Num. xxii. 23; Judg. xiii. 18; 2 Sam. xxiv. 16). The two principal explanations which have been suggested are, either that the Sadducees regarded the angels of the Old Testament as transitory, unsubstantial representations of Jehovah, or that they disbelieved, not the angels of the Old Testament, but merely the angelical system which had become developed in the popular belief of the Jews after their return from the Babylonian Captivity. Either of these explanations may possibly be correct; and the first, although there are numerous texts to which it did not apply, would have received some countenance from passages wherein the same divine appearance, which at one time is called the "angel of Jehovah," is afterwards called simply "Jehovah" (Gen. xvi. 7, 13, xxii. 11, 12, xxxi. 11, 16; Ex. iii. 2, 4; Judg. vi. 14, 22, xiii. 18, 22).—III. Josephus states that the Sadducees believed in the *freedom of the will*, which the Pharisees denied. Possibly the great stress laid by the Sadducees on the freedom of the will, may have had some connexion with their forming such a large portion of that class from which criminal judges were selected. Those Jews who were almost exclusively religious teachers would naturally insist on the inability of man to do anything good if God's Holy Spirit were taken away from him (Ps. li. 11, 12), and would enlarge on the perils which surrounded man from the temptations of Satan and evil angels or spirits (1 Chr. xxi. 1; Tob. iii. 17). But it is likely that the tendencies of the judicial class would be more practical and direct.—IV. Some of the early Christian writers attribute to the Sadducees the *rejection of all the Sacred Scriptures except the Pentateuch*. Such rejection, if true, would undoubtedly constitute a most important additional difference between the Sadducees and Pharisees. The statement of these Christian writers is, however, now generally admitted to have been founded on a misconception of the truth, and it seems to have arisen from a confusion of the Sadducees with the Samaritans.—V. An important fact in the history of the Sadducees is their *rapid disappearance from history after the first century*, and the subsequent predominance among the Jews of the opinions of the Pharisees. Two circumstances, indirectly but powerfully, contributed to produce this result: 1st. The state of the Jews after the capture of Jerusalem by Titus; and 2ndly. The

growth of the Christian religion. As to the first point, it is difficult to over-estimate the consternation and dismay which the destruction of Jerusalem occasioned in the minds of sincerely religious Jews. In this their hour of darkness and anguish, they naturally turned to the consolations and hopes of a future state; and the doctrine of the Sadducees, that there was nothing beyond the present life, would have appeared to them cold, heartless, and hateful. Again, while they were sunk in the lowest depths of depression, a new religion, which they despised as a heresy and a superstition, was gradually making its way among the subjects of their detested conquerors, the Romans. One of the causes of its success was undoubtedly the vivid belief in the resurrection of Jesus, and a consequent resurrection of all mankind, which was accepted by its heathen converts with a passionate earnestness, of which those who at the present day are familiar from infancy with the doctrine of the resurrection of the dead can form only a faint idea. To attempt to check the progress of this new religion among the Jews by an appeal to the temporary rewards and punishments of the Pentateuch, would have been as idle as an endeavour to check an explosive power by ordinary mechanical restraints. Consciously, therefore, or unconsciously, many circumstances combined to induce the Jews who were not Pharisees, but who resisted the new heresy, to rally round the standard of the Oral Law, and to assert that their holy legislator, Moses, had transmitted to his faithful people by word of mouth, although not in writing, the revelation of a future state of rewards and punishments.

SA'DOC, a descendant of Zerubbabel in the genealogy of Jesus Christ (Matt. i. 14).

SAFFRON (Cant. iv. 14). Saffron has from the earliest times been in high esteem as a perfume: "it was used," says Rosenmüller, "for the same purposes as the modern pot-pourri." The word saffron is derived from the Arabic *Zafran*, "yellow."

SALAH, the son of Arphaxad and father of Eber (Gen. x. 24, xi. 12-14; Luke iii. 35). The name is significant of *extension*. It thus seems to imply the historical fact of the gradual extension of a branch of the Semitic race from its original seat in Northern Assyria towards the river Euphrates.

SAL'AMIS, a city at the east end of the island of Cyprus, and the first place visited by Paul and Barnabas, on the first missionary journey, after leaving the mainland at Seleucia. Here alone, among all the Greek cities visited by St. Paul, we read expressly of "synagogues" in the plural (Acts xiii. 5).

Hence we conclude that there were many Jews in Cyprus. And this is in harmony with what we read elsewhere. Salamis was not far from the modern *Famagousta*.

SALA'THIEL (*I have asked of God*), son of Jechonias king of Judah, and father of Zerobabel, according to Matt. i. 12; but son of Neri, and father of Zerobabel, according to Luke iii. 27; while the genealogy in 1 Chr. iii. 17-19, leaves it doubtful whether he is the son of Assir or Jechonias, and makes Zerubbabel his nephew. Upon the incontrovertible principle that no genealogy would assign to the true son and heir of a king any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to the throne; we may assert, with the utmost confidence, that St. Luke gives us the true state of the case, when he informs us that Salathiel was the son of Neri, and a descendant of Nathan the son of David. And from his insertion in the royal pedigree, both in 1 Chr. and St. Matthew's gospel, after the childless Jechonias, we infer, with no less confidence, that, on the failure of Solomon's line, he was the next heir to the throne of David. It may therefore be considered as certain, that Salathiel was the son of Neri, and the heir of Jechoniah. As regards the orthography of the name, it has two forms in Hebrew. The A. V. has Salathiel in 1 Chr. iii. 17, but everywhere else in the O. T. SHEALTIEL.

SAL'CAH, a city named in the early records of Israel as the extreme limit of Bashan (Deut. iii. 10; Josh. xiii. 11) and of the tribe of Gad (1 Chr. v. 11). On another occasion the name seems to denote a district rather than a town (Josh. xii. 5). It is identical with the town of *Salkhad*.

SAL'LEM (*peace*). 1. The place of which Melchizedek was king (Gen. xiv. 18; Heb. vii. 1, 2). No satisfactory identification of it is perhaps possible. Two main opinions have been current from the earliest ages of interpretation. 1. That of the Jewish commentators, who affirm that Salem is Jerusalem, on the ground that Jerusalem is so called in Ps. lxxvi. 2. 2. Jerome himself, however, is not of the same opinion. He states without hesitation, that the Salem of Melchizedek was not Jerusalem, but a town near Scythopolis, which in his day was still called Salem. Elsewhere he places it more precisely at eight Roman miles from Scythopolis, and gives its then name as Salumias. Further, he identifies this Salem with the Salim of St. John the Baptist.—2. Ps. lxxvi. 2. It is agreed on all hands that Salem is here employed for Jerusalem, but whether as

a mere abbreviation to suit some exigency of the poetry, and point the allusion to the peace (*salem*) which the city enjoyed through the protection of God, or whether, after a well-known habit of poets, it is an antique name preferred to the more modern and familiar one, is a question not yet decided.

SAL' LIM, a place named (John iii. 23) to denote the situation of Aenon, the scene of St. John's last baptisms—Salim being the well-known town or spot, and Aenon a place of fountains, or other water, near it. [SALEM.] The name of *Salim* has been discovered by Mr. Van de Velde in a position exactly in accordance with the notice of Eusebius, viz. six English miles south of *Beisân* (Scythopolis), and two miles west of the Jordan. *Salim* fulfils also the conditions implied in the name of Aenon (springs), and the direct statement of the text, that the place contained abundance of water.

SAL'MA, or SAL'MON (Ruth iv. 20, 21; 1 Chr. ii. 11, 51, 54; Matt. i. 4, 5; Luke iii. 32). Son of Nahshon, the prince of the children of Judah, and father of Boaz, the husband of Ruth. On the entrance of the Israelites into Canaan, Salmon took Rahab of Jericho to be his wife, and from this union sprang the Christ. [RAHAB.]

SAL'MON, a hill near Shechem, on which Abimelech and his followers cut down the boughs with which they set the tower of Shechem on fire (Judg. ix. 48). Its exact position is not known. It is usually supposed that this hill is mentioned in a verse of the Psalms (Ps. lxxviii. 14). The allusion is probably to the ground being snow-white with bones after a defeat of the Canaanitish kings.

SALMO'NE, the east point of the island of CRETE (Acts xxvii. 7).

SALO'ME. 1. The wife of Zebedee, as appears from comparing Matt. xxvii. 56 with Mark xv. 40. It is further the opinion of many modern critics that she was the sister of Mary, the mother of Jesus, to whom reference is made in John xix. 25. The words admit, however, of another explanation, according to which they refer to the "Mary the wife of Cleophas" immediately afterwards mentioned. We can hardly regard the point as settled, though the weight of modern criticism is decidedly in favour of the former view. The only events recorded of Salome are that she preferred a request on behalf of her two sons for seats of honour in the kingdom of heaven (Matt. xx. 20), that she attended at the crucifixion of Jesus (Mark xv. 40), and that she visited his sepulchre (Mark xvi. 1). She is mentioned by name only on the two later occasions.—2. The daughter of Herodias by her first husband, Herod Philip

(Matt. xiv. 6). She married in the first place Philip the tetrarch of Trachonitis, her paternal uncle, and secondly Aristobulus, the king of Chalcis.

**SALT.** Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food both of man (Job vi. 6) and beast (Is. xxx. 24, see margin), and a most valuable antidote to the effects of the heat of climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar (Lev. ii. 13). They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. [SEA, THE SALT.] In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to hasten the decomposition of dung (Matt. v. 13; Luke xiv. 35). Too large an admixture, however, was held to produce sterility; and hence also arose the custom of sowing with salt the foundations of a destroyed city (Judg. ix. 45), as a token of its irretrievable ruin. The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic, durability, fidelity, and purity. Hence the expression "covenant of salt" (Lev. ii. 13; Num. xviii. 19; 2 Chr. xiii. 5), as betokening an indissoluble alliance between friends. It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God.

**SALT, CITY OF,** the fifth of the six cities of Judah which lay in the "wilderness" (Josh. xv. 62).

**SALT SEA, or DEAD SEA.** [SEA, THE SALT.]

**SALT, VALLEY OF,** a valley in which occurred two memorable victories of the Israelite arms. 1. That of David over the Edomites (2 Sam. viii. 13; 1 Chr. xviii. 12). 2. That of Amaziah (2 K. xiv. 7; 2 Chr. xxv. 11). Neither of these notices affords any clue to the situation of the Valley of Salt. It is perhaps the broad open plain which lies at the lower end of the Dead Sea, and intervenes between the lake itself and the range of heights which crosses the valley at six or eight miles to the south. Others suggest that it lay nearer to Petra.

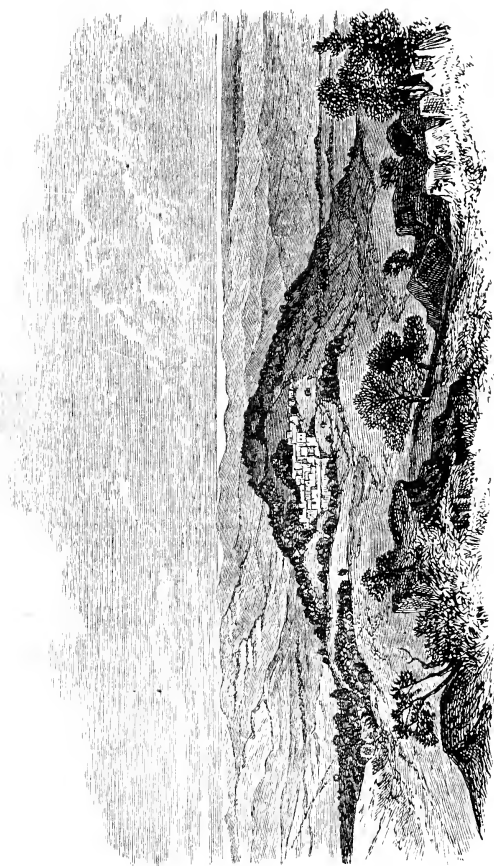
**SALUTATION.** Salutations may be classed under the two heads of conversational and epistolary. The salutation at meeting consisted in early times of various expressions of blessing, such as "God be gracious unto thee" (Gen. xliii. 29); "Blessed be thou of

the Lord" (Ruth iii. 10; 1 Sam. xv. 13); "The Lord be with you," "The Lord bless thee" (Ruth ii. 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps. cxxix. 8). Hence the term "bless" received the secondary sense of "salute." The Hebrew term used in these instances (*shâlôm*) has no special reference to "peace" as stated in the marginal translation, but to general well-being, and strictly answers to our "welfare." The salutation at parting consisted originally of a simple blessing (Gen. xxiv. 60, xxviii. 1, xlvii. 10; Josh. xxii. 6), but in later times the term *shâlôm* was introduced here also in the form "Go in peace," or rather "Farewell" (1 Sam. i. 17, xx. 42; 2 Sam. xv. 9). In modern times the ordinary mode of address current in the East resembles the Hebrew:—*Es-selâm aleykum*, "Peace be on you," and the term "salam" has been introduced into our own language to describe the Oriental salutation.—The epistolary salutations in the period subsequent to the O. T. were framed on the model of the Latin style: the addition of the term "peace" may, however, be regarded as a vestige of the old Hebrew form (2 Macc. i. 1). The writer placed his own name first, and then that of the person whom he saluted; it was only in special cases that this order was reversed (2 Macc. i. 1, ix. 19; 1 Esdr. vi. 7). A combination of the first and third persons in the terms of the salutation was not unfrequent (Gal. i. 1, 2; Philem. 1; 2 Pet. i. 1). A form of prayer for spiritual mercies was also used. The concluding salutation consisted occasionally of a translation of the Latin *valet* (Acts xv. 29, xxiii. 30), but more generally of the term "I salute," or the cognate substantive, accompanied by a prayer for peace or grace.

**SAMA'RIA** (Heb. *Shomerôn*), a city of Palestine. The word *Shomerôn* means, etymologically, "pertaining to a watch," or "a watch-mountain;" and there can be little doubt that the peculiarity of the situation gave occasion to its name. In the territory originally belonging to the tribe of Joseph, about six miles to the north-west of Shechem, there is a wide basin-shaped valley, encircled with high hills, almost on the edge of the great plain which borders upon the Mediterranean. In the centre of this basin, which is on a lower level than the valley of Shechem, rises a less elevated oblong hill, with steep yet accessible sides, and a long flat top. This hill was chosen by Omri, as the site of the capital of the kingdom of Israel. He "bought the hill of Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the







SAMARIA.

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name of the owner of the hill, Samaria" (1 K. xvi. 23, 24). From the date of Omri's purchase, B.C. 925, Samaria retained its dignity as the capital of the ten tribes, and the name is given to the northern kingdom as well as to the city. Ahab built a temple to Baal there (1 K. xvi. 32, 33); and from this circumstance a portion of the city, possibly fortified by a separate wall, was called "the city of the house of Baal" (2 K. x. 25). Samaria must have been a place of great strength. It was twice besieged by the Syrians, in B.C. 901 (1 K. xx. 1), and in B.C. 892 (2 K. vi. 24-vii. 20); but on both occasions the siege was ineffectual. The possessor of Samaria was considered *de facto* king of Israel (2 K. xv. 13, 14); and woes denounced against the nation were directed against it by name (Is. vii. 9, &c.). In B.C. 721, Samaria was taken, after a siege of three years, by Shalmaneser king of Assyria (2 K. xviii. 9, 10), and the kingdom of the ten tribes was put an end to. Some years afterwards the district of which Samaria was the centre was repopled by Esarhaddon; but we do not hear especially of the city until the days of Alexander the Great. That conqueror took the city, which seems to have somewhat recovered itself, killed a large portion of the inhabitants, and suffered the remainder to settle at Shechem. He replaced them by a colony of Syro-Macedonians. These Syro-Macedonians occupied the city until the time of John Hyrcanus, who took it after a year's siege, and did his best to demolish it entirely. After this disaster (which occurred in B.C. 109), the Jews inhabited what remained of the city; at least we find it in their possession in the time of Alexander Jannæus, and until Pompey gave it back to the descendants of its original inhabitants. By directions of Gabinius, Samaria and other demolished cities were rebuilt. But its more effectual rebuilding was undertaken by Herod the Great. He called it *Sebaste* = *Augusta*, after the name of his patron. How long Samaria maintained its splendour after Herod's improvements we are not informed. In the N. T. the city itself does not appear to be mentioned, but rather a portion of the *district* to which, even in older times, it had extended its name (Matt. x. 5; John iv. 4, 5). At this day the city is represented by a small village retaining few vestiges of the past except its name, *Sebūstiyeh*, an Arabic corruption of Sebaste. Some architectural remains it has, partly of Christian construction or adaptation, as the ruined church of St. John the Baptist, partly, perhaps, traces of Idumean magnificence.

SAMARITANS. In 2 K. xvii. 29, and in

the N. T., this word is used to signify the foreign colonists whom Esarhaddon settled in the cities of Samaria, which had remained uninhabited since the deportation of the ten tribes by Shalmaneser. In the words of 2 K. xvii. 24, "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava (Ivah, 2 K. xviii. 34), and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Thus the new Samaritans were Assyrians by birth or subjugation, and were of course idolaters. God's displeasure was kindled, and they were infested by beasts of prey, which had probably increased to a great extent before their entrance upon it. On their explaining their miserable condition to the king of Assyria, he despatched one of the captive priests to teach them "how they should fear the Lord." The priest came accordingly, and henceforth, in the language of the sacred historian, they "feared the Lord and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day" (2 K. xvii. 41). A gap occurs in their history until Judah has returned from captivity. They then desire to be allowed to participate in the rebuilding of the Temple at Jerusalem. But they do not call it a *national* undertaking. They advance no pretensions to Jewish blood. They confess their Assyrian descent, and even put it forward ostentatiously, perhaps to enhance the merit of their partial conversion to God. Ezra, no doubt, from whose pen we have a record of the transaction, saw them through and through. On this the Samaritans throw off the mask, and become open enemies, frustrate the operations of the Jews through the reigns of two Persian kings, and are only effectually silenced in the reign of Darius Hystaspis, B.C. 519. The feud, thus unhappily begun, grew year by year more inveterate. Matters at length came to a climax. About B.C. 409, a certain Manasseh, a man of priestly lineage, on being expelled from Jerusalem by Nehemiah for an unlawful marriage, obtained permission from the Persian king of his day, Darius Nothus, to build a temple on Mount Gerizim, for the Samaritans, with whom he had found refuge. The animosity of the Samaritans became more intense than ever. They are said to have done everything in their power to annoy the Jews. Their own temple on Gerizim they considered to be much superior to that at Jerusalem. There they sacrificed a passover. Towards the mountain, even after the temple on it had fallen, wherever they were, they directed

their worship. To their copy of the Law they arrogated an antiquity and authority greater than attached to any copy in the possession of the Jews. The Law (*i.e.* the five books of Moses) was their sole code; for they rejected every other book in the Jewish canon. The Jews, on the other hand, were not more conciliatory in their treatment of the Samaritans. The copy of the Law possessed by that people they declared to be the legacy of an apostate (Manasseh), and cast grave suspicions upon its genuineness. Certain other Jewish renegades had from time to time taken refuge with the Samaritans. Hence, by degrees the Samaritans claimed to partake of Jewish blood, especially if doing so happened to suit their interest. A remarkable instance of this is exhibited in a request which they made to Alexander the Great, about B.C. 332. They desired to be excused payment of tribute in the Sabbatical year, on the plea that as true Israelites, descendants of Ephraim and Manasseh, sons of Joseph, they refrained from cultivating their land in that year. Another instance of claim to Jewish descent appears in the words of the woman of Samaria to our Lord, John iv. 12, "Art thou greater than our father Jacob, who gave us the well?" Very far were the Jews from admitting this claim to consanguinity on the part of these people. They were ever reminding them that they were after all mere Cuthaeans, mere strangers from Assyria. The traditional hatred in which the Jew held the Samaritan is expressed in Ecclesiastes i. 25, 26. And so long was it before such a temper could be banished from the Jewish mind, that we find even the Apostles believing that an inhospitable slight shown by a Samaritan village to Christ would be not unduly avenged by calling down fire from heaven. Such were the Samaritans of our Lord's day: a people distinct from the Jews, though lying in the very midst of the Jews; a people preserving their identity, though seven centuries had rolled away since they had been brought from Assyria by Esarhaddon, and though they had abandoned their polytheism for a sort of ultra Mosaicism; a people, who—though their limits had gradually contracted, and the rallying-place of their religion on Mount Gerizim had been destroyed one hundred and sixty years before by John Hyrcanus (B.C. 130), and though Samaria (the city) had been again and again destroyed—still preserved their nationality, still worshipped from Shechem and their impoverished settlements towards their sacred hill; still retained their nationality, and could not coalesce with the Jews. Not indeed that we must suppose that the whole of

the country called in our Lord's time SAMARIA, was in the possession of the Cuthaeans Samaritans, or that it had ever been so. It was bounded northward by the range of hills which commences at Mount Carmel on the west, and, after making a bend to the south-west, runs almost due east to the valley of the Jordan, forming the southern border of the plain of Esdraelon. It touched towards the south, as nearly as possible, the northern limits of Benjamin. Thus it comprehended the ancient territory of Ephraim, and of those Manassites who were west of Jordan. The Cuthaeans Samaritans, however, possessed only a few towns and villages of this large area, and these lay almost together in the centre of the district. At *Nāblus* the Samaritans have still a settlement, consisting of about 200 persons. [SHECHEM.]

SAMARITAN PENTATEUCH, a Recension of the commonly received Hebrew Text of the Mosaic Law, in use with the Samaritans, and written in the ancient Hebrew, or so-called Samaritan character. The origin of the Samaritan Pentateuch has given rise to much controversy, into which we cannot enter in this place. The two most usual opinions are: 1. That it came into the hands of the Samaritans as an inheritance from the ten tribes whom they succeeded. 2. That it was introduced by Manasseh at the time of the foundation of the Samaritan Sanctuary on Mount Gerizim, and written in the ancient Hebrew, or so-called Samaritan character. It differs in several important points from the Hebrew text. Among these may be mentioned: 1. Emendations of passages and words of the Hebrew text which contain something objectionable in the eyes of the Samaritans, on account either of historical improbability or apparent want of dignity in the terms applied to the Creator. Thus in the Samaritan Pentateuch no one in the antediluvian times begets his first son after he has lived 150 years: but one hundred years are, where necessary, subtracted before, and added after, the birth of the first son. 2. Alterations made in favour of or on behalf of Samaritan theology, hermeneutics, and domestic worship. Thus the word *Elohim*, four times construed with the plural verb in the Hebrew Pentateuch, is in the Samaritan Pentateuch joined to the singular verb (Gen. xx. 13, xxxi. 53, xxxv. 7; Ex. xxii. 9); and further, anthropomorphisms as well as anthropopathisms are carefully expunged—a practice very common in later times. The last and perhaps most momentous of all intentional alterations is the constant change of all the phrases, "God will choose a spot," into "He has chosen," viz. Gerizim, and the

well-known substitution of Gerizim for Ebal in Deut. xxvii. 4. In Exodus as well as in Deuteronomy the Sam. has, immediately after the Ten Commandments, the following insertions from Deut. xxvii. 2-7 and xi. 30: "And it shall be on the day when ye shall pass over Jordan . . . ye shall set up these stones . . . on Mount *Gerizim* . . . and there shalt thou build an altar . . . '*That mountain*' on the other side Jordan by the way where the sun goeth down . . . in the campaign over against Gilgal, beside the plains of Moreh, '*over against Shechem*.'"

SAMOS, a Greek island off that part of Asia Minor where Ionia touches Caria. Samos comes before our notice in the detailed account of St. Paul's return from his third missionary journey (Acts xx. 15). He had been at Chios, and was about to proceed to Miletus, having passed by Ephesus without touching there.

SAMOTHRACIA. The mention of this island in the account of St. Paul's first voyage to Europe (Acts xvi. 11) is for two reasons worthy of careful notice. In the first place, being a very lofty and conspicuous island, it is an excellent landmark for sailors, and must have been full in view, if the weather was clear, throughout that voyage from Troas to Neapolis. Secondly, this voyage was made with a fair wind. Not only are we told that it occupied only parts of two days, whereas on a subsequent return-voyage (Acts xx. 6) the time spent at sea was five: but the technical word here used implies that they ran before the wind. Now the position of Samothrace is exactly such as to correspond with these notices, and thus incidentally to confirm the accuracy of a most artless narrative. St. Paul and his companions anchored for the night off Samothrace. The ancient city, and therefore probably the usual anchorage, was on the N. side, which would be sufficiently sheltered from a S.E. wind.

SAMSON (properly Sham-sun, *i. e.* "*little sun*," or "*sun-like*," from *shemesh*, the *sun*), son of Manoah, a man of the town of Zorah, in the tribe of Dan, on the border of Judah (Josh. xv. 33, xix. 41). The miraculous circumstances of his birth are recorded in Judg. xiii.; and the three following chapters are devoted to the history of his life and exploits. Samson takes his place in Scripture, (1) as a judge—an office which he filled for twenty years (Judg. xv. 20, xvi. 31); (2) as a Nazarite (Judg. xiii. 5, xvi. 17); and, (3) as one endowed with supernatural power by the Spirit of the Lord (Judg. xiii. 25, xiv. 6, 19, xv. 14).—As a judge his authority seems to have been limited to the district bordering upon the country of the Philistines. It is

evident from Judg. xiii. 1, 5, xv. 9-11, 20, and the whole history, that the Israelites, or at least Judah and Dan, which are the only tribes mentioned, were subject to the Philistines through the whole of Samson's judgeship; so that Samson's twenty years of office would be included in the forty years of the Philistine dominion. From the angel's speech to Samson's mother (Judg. xiii. 5), it appears further that the Israelites were already subject to the Philistines at his birth; and as Samson cannot have begun to be judge before he was twenty years of age, it follows that his judgeship must have coincided with the last twenty years of Philistine dominion. But when we turn to the First Book of Samuel, and especially to vii. 1-14, we find that the Philistine dominion ceased under the judgeship of Samuel. Hence it is obvious to conclude that the early part of Samuel's judgeship coincided with the latter part of Samson's; and that the capture of the ark by the Philistines in the time of Eli occurred during Samson's lifetime.—The divine inspiration, which Samson shared with Othniel, Gideon, and Jephthah, assumed in him the unique form of vast personal strength, animated by undaunted bravery. It was inseparably connected with the observance of his vow as a Nazarite; "his strength was in his hair." Conscious of his power, he began to seek a quarrel with the Philistines; and with this view he asked the hand of a Philistine woman whom he had seen at Timnath. One day, as he passed by the vineyards of the city on a visit to his intended bride, a young lion rushed out upon him: the spirit of Jehovah came on Samson, and without a weapon he tore the lion as he would have torn a kid, but he told no one of the exploit. As he passed that way again, he saw a swarm of bees in the carcase of the lion; and he ate of the honey, but still he told no one. He availed himself of this circumstance, and of the custom of proposing riddles at marriage-feasts, to lay a snare for the Philistines. But Samson told the riddle to his wife, and she told it to the men of the city. The spirit of Jehovah came again upon him; and going down to Askalon, he slew thirty men of the city, and gave their spoil to their fellow-countrymen of Timnath. He then returned to his own house. His wife was given to one of the groomsmen, and on Samson's visiting her soon after, her father refused to let him see her. Samson revenged himself by taking 300 foxes (or rather jackals) and tying them together two by two by the tails, with a firebrand between every pair of tails, and so he let them loose into the standing corn of the Philistines, which was ready for

harvest. The Philistines took vengeance by burning Samson's wife and her father; but he fell upon them in return, and smote them "hip and thigh with a great slaughter," after which he took refuge on the top of the rock of Etam, in the territory of Judah. The Philistines gathered an army and marched against the men of Judah, who hastened to make their peace by giving up Samson. Three thousand of them went up to the rock of Etam to bind him, and he submitted on their promise not to fall upon him themselves. Bound with two new cords, he was brought down to the camp of the Philistines, who received him with a shout of triumph; but the spirit of Jehovah came upon him, he broke the cords like burnt flax, and finding a jawbone of an ass at hand, he slew with it a thousand of the Philistines. The place was henceforth called Ramath-Lehi (the *height of the jawbone*). The supernatural character of the exploit was confirmed by the miraculous bursting out of a spring of water to revive the champion as he was ready to die of thirst. He called the spring *En-hakkore*, that is, *the well of him that cried*. This achievement raised Samson to the position of a judge, which he held for twenty years. After a time he began to fall into the temptations which addressed themselves to his strong animal nature, but he broke through every snare in which he was caught so long as he kept his Nazarite's vow. While he was visiting a harlot in Gaza, the Philistines shut the gates of the city, intending to kill him in the morning; but at midnight he went out and tore away the gates, with the posts and bar, and carried them to the top of a hill looking towards Hebron. Next he formed his fatal connexion with Delilah, a woman who lived in the valley of Sorek. She was bribed by the lords of the Philistines to entice Samson to tell her the secret of his strength; and though not at once betraying it, he played with the temptation. Thrice he suffered himself to be bound with green withes, with new ropes, and by weaving the seven locks of his hair to the beam of a loom; and each time, when Delilah gave the signal, "The Philistines are upon thee, Samson," he burst the withes and ropes, and tore away the beam with its pin. Instead of resenting Delilah's evident treachery, he seems to have enjoyed the certainty of triumph over each new snare, till he was betrayed into the presumption that perhaps his strength might survive the loss of his Nazarite's locks. Wearied out with her importunity, he at last "told her all his heart," and, while he was asleep, she had him shaven of his seven locks of hair. For the last time he was awakened

by her cry, "The Philistines are upon thee, Samson," and thought he had only to go out and shake himself, as at the other times, for "he wist not that Jehovah was departed from him." They put out his eyes, and led him down to Gaza, bound in brazen fetters, and made him grind in the prison. As his hair grew, his strength returned; but his infatuated foes only saw in this the means of their diversion. The lords and chief people of the Philistines held a great festival in the temple of Dagon, to celebrate their victory over Samson. They brought forth the blind champion to make sport for them; and, after he had shown his feats of strength, they placed him between the two chief pillars which supported the roof that surrounded the court, which, as well as the court itself, was crowded with spectators, to the number of 3000. Samson asked the lad who guided him to let him feel the pillars, to lean upon them. Then, with a fervent prayer that God would strengthen him only this once, to be avenged on the Philistines, he bore with all his might upon the two pillars: they yielded, and the house fell upon the lords and all the people. "So the dead which he slew at his death were more than they which he slew in his life." His name is enrolled among the worthies of the Jewish church in Heb. xi. 32.

SAMUEL, was the son of Elkanah, an Ephrathite or Ephraimite, and Hannah or Anna, and was born at Ramathaim-Zophim. [RAMAH, No. 2.] It is on the mother of Samuel that our chief attention is fixed in the account of his birth. She is described as a woman of a high religious mission. Almost a Nazarite by practice (1 Sam. i. 15), and a prophetess in her gifts (1 Sam. ii. 1), she sought from God the gift of the child for which she longed with a passionate devotion of silent prayer, of which there is no other example in the O. T., and when the son was granted, the name which he bore, and thus first introduced into the world, expressed her sense of the urgency of her entreaty—*Samuel*, "the Asked or Heard of God." She had before his birth dedicated him to the office of a Nazarite. As soon as he was weaned, she herself with her husband brought him to the Tabernacle at Shiloh, where she had received the first intimation of his birth, and there solemnly consecrated him. The hymn which followed on this consecration is the first of the kind in the sacred volume. From this time the child is shut up in the tabernacle, and "ministered unto the Lord before Eli." He seems to have slept within the Holiest Place, and his special duty was to put out the sacred candlestick, and to open the doors at sunrise. In this way his child-

hood was passed. It was whilst thus sleeping in the tabernacle that he received his first prophetic call (1 Sam. iii. 1-18). From this moment the prophetic character of Samuel was established. His words were treasured up, and Shiloh became the resort of those who came to hear him (iii. 19-21). In the overthrow of the sanctuary, which followed shortly on this vision, we hear not what became of Samuel (iv. 11). He next appears, probably twenty years afterwards, suddenly amongst the people, warning them against their idolatrous practices (vii. 3, 4). He convened an assembly at Mizpeh, probably the place in Benjamin. It was at the moment that he was offering up a sacrifice that the Philistine host suddenly burst upon them. A violent thunderstorm came to the timely assistance of Israel. The Philistines fled, and, exactly at the spot where twenty years before they had obtained their great victory, they were totally routed. A stone was set up, which long remained as a memorial of Samuel's triumph, and gave to the place its name of Eben-ezer, "the Stone of Help" (1 Sam. vii. 12). This was Samuel's first, and, as far as we know, his only military achievement. But it was apparently this which raised him to the office of "Judge" (comp. 1 Sam. xii. 11, and Ecclus. xlv. 15-18). He visited, in discharge of his duties as ruler, the three chief sanctuaries on the west of Jordan—Bethel, Gilgal, and Mizpeh (1 Sam. vii. 16). His own residence was still his native city, Ramah or Ramathaim, which he further consecrated by an altar (vii. 17). Here he married, and two sons grew up to repeat under his eyes the same perversion of high office that he had himself witnessed in his childhood in the case of the two sons of Eli. In his old age he shared his power with them (1 Sam. viii. 1-4).—Down to this point in Samuel's life there is but little to distinguish his career from that of his predecessors. But his peculiar position in the sacred narrative turns on the events which follow. He is the inaugurator of the transition from what is commonly called the theocracy to the monarchy. The misdemeanour of his own sons precipitated the catastrophe which had been long preparing. The people demanded a king. For the whole night he lay fasting and sleepless, in the perplexity of doubt and difficulty. In the vision of that night, as recorded by the sacred historian, is given the dark side of the new institution, on which Samuel dwells on the following day (1 Sam. viii. 9-18). This presents his reluctance to receive the new order of things. The whole narrative of the reception and consecration of Saul gives his acqui-

escence in it. The final conflict of feeling and surrender of his office is given in the last assembly over which he presided, and in his subsequent relations with Saul. The assembly was held at Gilgal, immediately after the victory over the Ammonites. The monarchy was a second time solemnly inaugurated. Then takes place his farewell address. It is the most signal example afforded in the O. T. of a great character reconciling himself to a changed order of things, and of the Divine sanction resting on his acquiescence.—His subsequent relations with Saul are of the same mixed kind. The two institutions which they respectively represented ran on side by side. Samuel was still Judge. He judged Israel "*all the days of his life*" (vii. 15), and from time to time came across the king's path. But these interventions are chiefly in another capacity, which this is the place to unfold. Samuel is called emphatically "the Prophet" (Acts iii. 24, xiii. 20). He was especially known in his old age as "Samuel the Seer" (1 Sam. ix. 11, 18, 19; 1 Chr. ix. 22, xxvi. 28, xxix. 29). He was consulted far and near on the small affairs of life (1 Sam. ix. 7, 8). From this faculty, combined with his office of ruler, an awful reverence grew up around him. No sacrificial feast was thought complete without his blessing (ib. ix. 13). A peculiar virtue was believed to reside in his intercession. There was something peculiar in the long-sustained cry or shout of supplication, which seemed to draw down as by force the Divine answer (1 Sam. vii. 8, 9). But there are two other points which more especially placed him at the head of the prophetic order as it afterwards appeared. The first is brought out in his relation with Saul, the second in his relation with David. (1) He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacerdotal enactments, which is so remarkable a characteristic of all the later prophets. Saul's sin in both cases where he came into collision with Samuel, was not of intruding into sacerdotal functions, but of disobedience to the prophetic voice. The first was that of not waiting for Samuel's arrival, according to the sign given by Samuel at his original meeting at Ramah (1 Sam. x. 8, xiii. 8); the second was that of not carrying out the stern prophetic injunction for the destruction of the Amalekites. He is the first of the regular succession of prophets (Acts iii. 24). Moses, Miriam, and Deborah, perhaps Ehud, had been prophets. But it was only from Samuel that the continuous succession was unbroken. It is in his lifetime, long after he had been "established as a prophet" (1

Sam. iii. 20), that we hear of the companies of disciples, called in the O. T. "the sons of the prophets," by modern writers "the schools of the prophets." In those schools, and learning to cultivate the prophetic gifts, were some, whom we know for certain, others whom we may almost certainly conjecture, to have been so trained or influenced. One was Saul. Twice at least he is described as having been in the company of Samuel's disciples (1 Sam. x. 10, 11, xix. 24). (2) The first acquaintance of Samuel with David was when he privately anointed him at the house of Jesse. But the connexion thus begun with the shepherd boy must have been continued afterwards. David, at first, fled to "Naioth in Ramah," as to his second home (1 Sam. xix. 19). It is needless to enlarge on the importance with which these incidents invest the appearance of Samuel. He there becomes the spiritual father of the Psalmist king. The death of Samuel is described as taking place in the year of the close of David's wanderings. It is said with peculiar emphasis, as if to mark the loss, that "*all* the Israelites were gathered together" from all parts of this hitherto divided country, and "lamented him," and "buried him," not in any consecrated place, nor outside the walls of his city, but within his own house, thus in a manner consecrated by being turned into his tomb (1 Sam. xxv. 1). The place long pointed out as his tomb is the height, most conspicuous of all in the neighbourhood of Jerusalem, immediately above the town of Gibeon, known to the Crusaders as "Montjoye," as the spot from whence they first saw Jerusalem, now called *Neby Samwil*, "the Prophet Samuel." Heman, his grandson, was one of the chief singers in the Levitical choir (1 Chr. vi. 33, xv. 17, xxv. 5). The apparition of Samuel at Endor (1 Sam. xxviii. 14) belongs to the history of SAUL.

SAMUEL, BOOKS OF, are not separated from each other in the Hebrew MSS., and, from a critical point of view, must be regarded as one book. The present division was first made in the Septuagint translation, and was adopted in the Vulgate from the Septuagint. The book was called by the Hebrews "Samuel," probably because the birth and life of Samuel were the subjects treated of in the beginning of the work.—The books of Samuel commence with the history of Eli and Samuel, and contain an account of the establishment of the Hebrew monarchy and of the reigns of Saul and David, with the exception of the last days of the latter monarch, which are related in the beginning of the books of Kings, of which those of Samuel form the previous portion. [KINGS, BOOKS

OF.] With respect to the authorship, the common opinion is, that the first twenty-four chapters were written by the prophet himself, and the rest by the prophets Nathan and Gad. But this rests upon a mistranslation of an ambiguous passage in the First Book of Chronicles (xxix. 29), which ought to be rendered:—"Now the history of David first and last, behold it is written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer"—which does not imply that the books were written by these persons. But although the authorship cannot be ascertained with certainty, it appears clear that, in its present form, it must have been composed subsequent to the secession of the Ten Tribes. This results from the passage in 1 Sam. xxvii. 6, wherein it is said of David, "Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah to this day:" for neither Saul, David, nor Solomon is in a single instance called king of Judah simply. Before the secession, the designation of the kings was that they were kings of Israel (1 Sam. xiii. 1, xv. 1, xvi. 1; 2 Sam. v. 17, viii. 15; 1 K. ii. 11, iv. 1, vi. 1, xi. 42). On the other hand, it would hardly have been written later than the reformation of Josiah, since it seems to have been composed at a time when the Pentateuch was not acted on as the rule of religious observances. According to the Mosaic Law, sacrifices to Jehovah were not lawful anywhere but before the door of the tabernacle of the congregation, whether this was a permanent temple, as at Jerusalem, or otherwise (Deut. xii. 13, 14; Lev. xvii. 3, 4; but see Ex. xx. 24). But in the Book of Samuel, the offering of sacrifices, or the erection of altars, which implies sacrifices, is mentioned at several places, such as Mizpeh, Ramah, Bethel, the threshing-place of Araunah the Jebusite, and elsewhere, not only without any disapprobation, apology, or explanation, but in a way which produces the impression that such sacrifices were pleasing to Jehovah (1 Sam. vii. 9, 10, 17, ix. 13, x. 3, xiv. 35; 2 Sam. xxiv. 18-25). Now we know that after the reformation of Josiah the worship upon high-places was abolished by the king's orders (2 K. xxii. 8, xxiii. 8, 13, 15, 19, 21). All, therefore, that can be asserted with any certainty is, that the book, as a whole, can scarcely have been composed later than the reformation of Josiah, and that it could not have existed in its present form earlier than the reign of Rehoboam.

SANBALLAT, a Moabite of Horonaim (Neh. ii. 10, 19, xiii. 28). He held apparently some civil or military command in

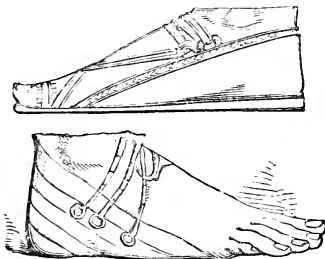


Samaria, in the service of Artaxerxes (Neh. iv. 2), and, from the moment of Nehemiah's arrival in Judaea, he set himself to oppose every measure for the welfare of Jerusalem. His companions in this hostility were Tobiah the Ammonite, and Geshem the Arabian (Neh. ii. 19, iv. 7). The only other incident in his life is his alliance with the high-priest's family by the marriage of his daughter with one of the grandsons of Eliashib, which, from the similar connexion formed by Tobiah the Ammonite (Neh. xiii. 4), appears to have been part of a settled policy concerted between Eliashib and the Samaritan faction.

SANDAL, was the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. We have express notice of the thong (A. V. "shoe-latchet") in several passages (Gen. xiv. 23; Is. v. 27; Mark i. 7). In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little else than this. Sandals were worn by all classes of society in Palestine, even by the very poor (Am. viii. 6), and both the sandal and the thong or shoe-latchet were so cheap and common, that they passed into a proverb for the most insignificant thing (Gen. xiv. 23; Ecclus. xlv. 19). They were not, however, worn at all periods; they were dispensed with in-doors, and were only put on by persons about to undertake some business away from their homes; such as a military expedition (Is. v. 27; Eph. vi. 15), or a journey (Ex. xii. 11; Josh. ix. 5, 13; Acts xii. 8): on such occasions persons carried an extra pair. During meal-times the feet were undoubtedly uncovered, as implied in Luke vii. 38; John xiii. 5, 6. It was a mark of reverence to cast off the shoes in approaching a place or person of eminent sanctity (Ex. iii. 5; Josh. v. 15). It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public (2 Sam. xv. 30; Is. xx. 2; Ez. xxiv.

17, 23). To carry or to unloose a person's sandal was a menial office betokening great inferiority on the part of the person performing it (Matt. iii. 11; Mark i. 7; John i. 27; Acts xiii. 25). The expression in Ps. lx. 8, cviii. 9, "over Edom I cast out my shoe," evidently signifies the subjection of that country, but the exact point of the comparison is obscure. The use of the shoe in the transfer of property is noticed in Ruth iv. 7, 8.

SAN'HEDRIM (accurately Sanhedrin, from the Greek *συνέδριον*, "a council-chamber"), called also in the Talmud *the great Sanhedrim*, the supreme council of the Jewish people in the time of Christ and earlier. 1. The *origin* of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Num. xi. 16, 17) to associate with him in the government of the Israelites; but this tribunal was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine. From the few incidental notices in the New Testament, we gather that it consisted of chief priests, or the heads of the 24 classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law (Matt. xxvi. 57, 59; Mark xv. 1; Luke xxii. 66; Acts v. 21). 2. The *number of members* is usually given as 71. The president of this body was styled *Nasi*, and was chosen on account of his eminence in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high-priest. The vice-president, called in the Talmud "father of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. While in session the Sanhedrim sat in the form of a half-circle. 3. The *place* in which the sessions of the Sanhedrim were ordinarily held was, according to the Talmud, a hall called *Gazzith*, supposed by Lightfoot to have been situated in the south-east corner of one of the courts near the Temple building. In special exigencies, however, it seems to have met in the residence of the high-priest (Matt. xxvi. 3). Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrim were removed from the hall *Gazzith* to a somewhat greater distance from the temple building, although still



Assyrian Sandals. (From Layard, ii. 234.)

on Mt. Moriah. After several other changes, its seat was finally established at Tiberias.—As a judicial body the Sanhedrim constituted a supreme court, to which belonged in the first instance the trial of a tribe fallen into idolatry, false prophets, and the high-priest; also the other priests. As an administrative council it determined other important matters. Jesus was arraigned before this body as a false prophet (John xi. 47), and Peter, John, Stephen, and Paul as teachers of error and deceivers of the people. From Acts ix. 2 it appears that the Sanhedrim exercised a degree of authority beyond the limits of Palestine. According to the Jerusalem Gemara the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate (John xix. 31). The Talmud also mentions a *lesser Sanhedrim* of twenty-three members in every city in Palestine in which were not less than 120 householders.

SA'PHIR, one of the villages addressed by the Prophet Micah (i. 11), is described by Eusebius and Jerome "in the mountain district between Eleutheropolis and Ascalon," perhaps represented by the village *es-Savâfir* seven or eight miles to the N.E. of Ascalon.

SAPPHI'RA. [ANANIAS.]

SAPPHIRE (Heb. *sappîr*), a precious stone, apparently of a bright blue colour (see Ex. xxiv. 10); the second stone in the second row of the high-priest's breastplate (Ex. xxviii. 18); extremely precious (Job xxviii. 16); it was one of the precious stones that ornamented the king of Tyre (Ez. xxviii. 13). The *sapphire* of the ancients was not our gem of that name, viz. the azure or indigo blue, crystalline variety of Corundum, but our *Lapis-lazuli* (*Ultra-marine*).

SA'RA. [SARAH.]

SA'RAH, the wife of Abraham, and mother of Isaac. Of her birth and parentage we have no certain account in Scripture. Her name is first introduced in Gen. xi. 29, as follows: "Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah." In Gen. xx. 12, Abraham speaks of her as "his sister, the daughter of the same father, but not the daughter of the same mother." The common Jewish tradition is that Sarai is the same as Iscah, the daughter of Haran, and the sister of Lot. The change of her name from "Sarai" to "Sarah" was made at the same time that Abram's name was changed to Abraham, on the establishment of the covenant of circumcision between him and God.

That the name "Sarah" signifies "princess" is universally acknowledged; but the meaning of "Sarai" is still a subject of controversy. The older interpreters suppose it to mean "my princess." Her history is of course that of Abraham. [ABRAHAM.] She died at Hebron at the age of 127 years, 28 years before her husband, and was buried by him in the cave of Machpelah. She is referred to in the N. T. as a type of conjugal obedience in 1 Pet. iii. 6, and as one of the types of faith in Heb. xi. 11.

SARA'I. [SARAH.]

SARAMEL, the name of the place in which the assembly of the Jews was held at which the high-priesthood was conferred upon Simon Maccabaeus (1 Macc. xiv. 28). Some have treated it as a corruption of Jerusalem, but this is inadmissible, though it was probably some part of the city.

SARDINE, SARDIUS (Heb. *ôdem*), the stone which occupied the first place in the first row of the high-priest's breastplate (Ex. xxviii. 17, xxxix. 10; Ez. xxviii. 13). In Rev. iv. 3, St. John declares that he whom he saw sitting on the heavenly throne "was to look upon like a jasper and a *sardine* stone." The sixth foundation of the wall of the heavenly Jerusalem was a *sardius* (Rev. xxi. 20). The *sard*, which is the stone probably denoted by *ôdem*, is a superior variety of agate, and has long been a favourite stone for the engraver's art. Sardis differ in colour: there is a bright red variety, and perhaps the Heb. *ôdem*, from a root which means "to be red," points to this kind.

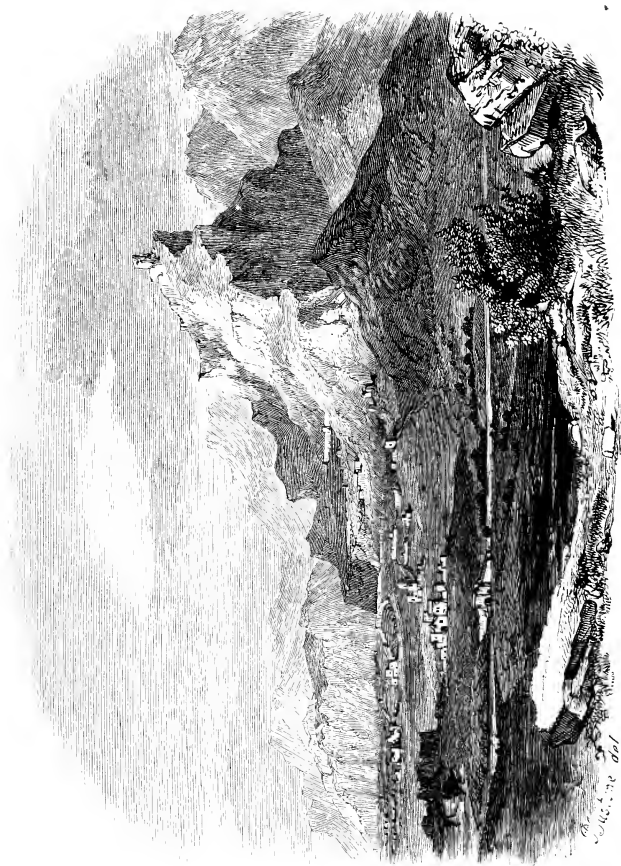
SAR'DIS, a city situated about two miles to the south of the river Hermus, just below the range of Tmolus (*Bos Daghi*), on a spur of which its acropolis was built. It was the ancient residence of the kings of Lydia. There are still considerable remains of the ancient city at *Sert-Kalessi*. Travellers describe the appearance of the locality as that of complete solitude. The only passage in which it is mentioned in the Bible is Rev. iii. 1-6.

SARDONYX is mentioned in the N. T. once only, viz. in Rev. xxi. 20. The sardonix consists of "a white opaque layer, superimposed upon a red transparent stratum of the true red sard." It is, like the sard, merely a variety of agate, and is frequently employed by engravers for a signet-ring.

SAREP'TA. [ZAREPHATH.]

SAR'GON, one of the greatest of the Assyrian kings, is mentioned by name only once in Scripture (Is. xx. 1). Earlier writers had identified him with either Shalmaneser, or Sennacherib, or Esarhaddon. All these conjectures are now shown to be wrong by the Assyrian inscriptions, which prove Sargon





SARDIS AND MOUNT TMOLUS.

To face p. 495.

to have been distinct from the several monarchs named, and fix his place in the list between Shalmaneser and Sennacherib. His name is read in the inscriptions as "Sargina." He was Sennacherib's father, and his immediate predecessor, and reigned from B.C. 721 to 702, and seems to have been an usurper. He was undoubtedly a great and successful warrior. In his annals, which cover a space of fifteen years (from B.C. 721 to 706), he gives an account of his warlike expeditions against Babylonia and Susiana on the south, Media on the east, Armenia and Cappadocia towards the north, Syria, Palestine, Arabia, and Egypt towards the west and south-west. In B.C. 712 he took Ashdod, by one of his generals, which is the event which causes the mention of his name in Scripture.

SA'RON. [SHARON.]

SARO'THIE. "The sons of Sarothie" are among the sons of the servants of Solomon who returned with Zorobabel (1 Esd. v. 34).

SAR'SECHIM, one of the generals of Nebuchadnezzar's army at the taking of Jerusalem (Jer. xxxix. 3). He appears to have held the office of chief eunuch. In Jer. xxxix. 13, Nebushasban is called Rab-saris, "chief eunuch;" and perhaps Nebushasban and Sar'sechim may be names of the same person.

SAT'AN. The word itself, the Hebrew *sātān*, is simply an "adversary," and is so used in 1 Sam. xxix. 4; 2 Sam. xix. 22; 1 K. v. 4, xi. 14, 23, 25; Num. xxii. 22, 32; Ps. cix. 6. This original sense is still found in our Lord's application of the name to St. Peter in Matt. xvi. 23. It is used as a proper name or title only four times in the O. T. viz. (with the article) in Job i. 6, 12, ii. 1, Zech. iii. 1, and (without the article) in 1 Chr. xxi. 1. It is with the scriptural revelation on the subject that we are here concerned; and it is clear, from this simple enumeration of passages, that it is to be sought in the New, rather than in the Old Testament.—I. The personal existence of a Spirit of Evil is clearly revealed in Scripture; but the revelation is made gradually in accordance with the progressiveness of God's method. In the first entrance of evil into the world, the temptation is referred only to the serpent. Throughout the whole period of the patriarchal and Jewish dispensation, this vague and imperfect revelation of the Source of Evil alone was given. The Book of Job stands alone on the basis of "natural religion," apart from the gradual evolutions of the Mosaic revelation. In it, for the first time, we find a distinct mention of "Satan," the "adversary" of Job. But it is important to remark the emphatic stress laid on

his subordinate position, on the absence of all but delegated power, of all terror, and all grandeur in his character. It is especially remarkable that no power of spiritual influence, but only a power over outward circumstances, is attributed to him. The Captivity brought the Israelites face to face with the great dualism of the Persian mythology, the conflict of Ormuzd with Ahriman, the co-ordinate Spirit of Evil. In the books written after the Captivity we have again the name of "Satan" twice mentioned (1 Chr. xxi. 1; Zech. iii. 1, 2); but it is confessed by all that the Satan of Scripture bears no resemblance to the Persian Ahriman. His subordination and inferiority are as strongly marked as ever. In the interval between the Old and New Test. the Jewish mind had pondered on the scanty revelations already given of evil spiritual influence. But the Apocryphal Books (as, for example, Tobit and Judith), while dwelling on "demons," have no notice of Satan. The same may be observed of Josephus. But, while a mass of fable and superstition grew up on the general subject of evil spiritual influence, still the existence and nature of Satan remained in the background, felt, but not understood. The N. T. first brings it plainly forward. From the beginning of the Gospel, when he appears as the personal tempter of our Lord, through all the Gospels, Epistles, and Apocalypse, it is asserted or implied, again and again, as a familiar and important truth. Without dwelling on other passages, the plain, solemn, and unmetaphorical words of John viii. 44, must be sufficient.—II. Of the nature and original state of Satan, little is revealed in Scripture. He is spoken of as a "spirit" in Eph. ii. 2, as the prince or ruler of the "demons" in Matt. xii. 24-26, and as having "angels" subject to him in Matt. xxv. 41; Rev. xii. 7, 9. The whole description of his power implies spiritual nature and spiritual influence. We conclude therefore that he was of angelic nature, a rational and spiritual creature, superhuman in power, wisdom, and energy; and not only so, but an archangel, one of the "princes" of heaven. We cannot, of course, conceive that anything essentially and originally evil was created by God. We can only conjecture, therefore, that Satan is a fallen angel, who once had a time of probation, but whose condemnation is now irrevocably fixed. But of the time, cause, and manner of his fall, Scripture tells us scarcely anything. It limits its disclosures, as always, to that which we need to know. The passage on which all the fabric of tradition and poetry has been raised is Rev. xii. 7-9. Whatever

be the meaning of this passage, it is certain that it cannot refer to the original fall of Satan. The only other passage which refers to the fall of the angels is 2 Pet. ii. 4, with the parallel passage in Jude 6. Here again the passage is mysterious; but it seems hardly possible to consider Satan as one of these; for they are in chains and guarded till the Great Day; he is permitted still to go about as the Tempter and the Adversary, until his appointed time be come. Setting these passages aside, we have still to consider the declaration of our Lord in Luke x. 18, "I beheld Satan, as lightning, fall from heaven." This may refer to the fact of his original fall; but, in any case, it tells nothing of its cause or method. There is also the passage already referred to (John viii. 44); but here it seems likely the words refer to the beginning of his action upon man. Perhaps the only one, which has any value, is 1 Tim. iii. 6, "lest being lifted up by pride he fall into the condemnation of the devil." It is concluded from this that pride was the cause of the devil's condemnation. But, while these points are passed by almost in silence, Scripture describes to us distinctly the moral nature of the Evil One. The ideal of goodness is made up of the three great moral attributes of God—Love, Truth, and Purity or Holiness; combined with that spirit which is the natural temper of a finite and dependent creature, the spirit of Faith. We find, accordingly, that the opposites of these qualities are dwelt upon as the characteristics of the devil.—III. The power of Satan over the soul is represented as exercised either directly or by his instruments. His direct influence over the soul is simply that of a powerful and evil nature on those in whom lurks the germ of the same evil. Besides this direct influence, we learn from Scripture that Satan is the leader of a host of evil spirits or angels who share his evil work, and for whom the "everlasting fire is prepared" (Matt. xxv. 41). Of their origin and fall we know no more than of his, for they cannot be the same as the fallen and imprisoned angels of 2 Pet. ii. 4, and Jude 6; but one passage (Matt. xii. 24-26) identifies them distinctly with the "demons" (A. V. "devils") who had power to possess the souls of men. They are mostly spoken of in Scripture in reference to possession; but in Eph. vi. 12, they are described in various lights, as "principalities," "powers," "rulers of the darkness of this world," and "spiritual powers of wickedness in heavenly places" (or "things"); and in all as "wrestling" against the soul of man. In Rev. xii. 7-9, they are spoken of as fighting with "the

dragon, the old serpent called the devil and Satan," against "Michael and his angels," and as cast out of heaven with their chief. Taking all these passages together, we find them sharing the enmity to God and man implied in the name and nature of Satan; but their power and action are but little dwelt upon in comparison with his. But the Evil One is not only the "prince of the demons," but also he is called the "prince of this world," in John xii. 31, xiv. 30, xvi. 11, and even the "god of this world" in 2 Cor. iv. 4; the two expressions being united in Eph. vi. 12. This power he claimed for himself, *as a delegated authority*, in the temptation of our Lord (Luke iv. 6); and the temptation would have been unreal had he spoken altogether falsely. The indirect action of Satan is best discerned by an examination of the title by which he is designated in Scripture. He is called emphatically *ὁ διάβολος*, "the devil." The derivation of the word in itself implies only the endeavour to break the bonds between others, and "set them at variance;" but common usage adds to this general sense the special idea of "setting at variance *by slander*." In the application of the title to Satan, both the general and special senses should be kept in view. His general object is to break the bonds of communion between God and man, and the bonds of truth and love which bind men to each other. The slander of God to man is seen best in the words of Gen. iii. 4, 5. They attribute selfishness and jealousy to the Giver of all good. The slander of man to God is illustrated by the Book of Job (Job i. 9-11, ii. 4, 5). In reference to it, Satan is called the "adversary" of man in 1 Pet. v. 8, and represented in that character in Zech. iii. 1, 2; and more plainly still designated in Rev. xii. 10, as "the accuser of our brethren, who accused them before our God day and night." It is difficult for us to understand what can be the need of accusation, or the power of slander, under the all-searching eye of God. But these points, important as they are, are of less moment than the disclosure of the method of Satanic action upon the heart itself. It may be summed up in two words—Temptation and Possession. The subject of temptation is illustrated, not only by abstract statements, but also by the record of the temptations of Adam and of our Lord. It is expressly laid down (as in James i. 2-4) that "temptation," properly so called, *i. e.* "trial," is essential to man, and is accordingly ordained for him and sent to him by God (as in Gen. xxii. 1). It is this tentatibility of man, even in his original nature,

which is represented in Scripture as giving scope to the evil action of Satan. He is called the "tempter" (as in Matt. iv. 3; 1 Thess. iii. 5). He has power, first, to present to the appetites or passions their objects in vivid and captivating forms; and next, to act upon the false desire of the will for independence. It is a power which can be resisted, because it is under the control and overruling power of God (1 Cor. x. 13; James iv. 7, &c.). It is exercised both negatively and positively. Its negative exercise is referred to in the parable of the sower. Its positive exercise is set forth in the parable of the wheat and the tares. This exercise of the Tempter's power is possible, even against a sinless nature. We see this in the Temptation of our Lord. But in the temptation of a fallen nature Satan has a greater power. Every sin committed makes a man the "servant of sin" for the future (John viii. 34; Rom. vi. 16): it therefore creates in the spirit of man a positive tendency to evil, which sympathises with, and aids, the temptation of the Evil One. On the subject of Possession see DEMONIACS.

SATYRS are mentioned in Is. xiii. 21, and xxxiv. 14, where the prophet predicts the desolation of Babylon. The Hebrew word signifies "hairy" or "rough," and is frequently applied to "he-goats." In the passages cited it probably refers to demons of woods and desert places, half men and half goats (comp. Lev. xvii. 7; 2 Chr. xi. 15).

SAUL, more accurately SHAUL.—1. Saul of Rehoboth by the River was one of the early kings of Edom, and successor of Samlah (Gen. xxxvi. 37, 38; 1 Chr. i. 48).—2. The first king of Israel, was the son of Kish and of the tribe of Benjamin. His character is in part illustrated by the fierce, wayward, fitful nature of the tribe, and in part accounted for by the struggle between the old and new systems in which he found himself involved. To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. He was remarkable for his strength and activity (2 Sam. i. 23), and like the Homeric heroes, of gigantic stature, taller by head and shoulders than the rest of the people, and of that kind of beauty denoted by the Hebrew word "good" (1 Sam. ix. 2), and which caused him to be compared to the gazelle, "the gazelle of Israel." His birthplace is not expressly mentioned; but, as Zelah was the place of Kish's sepulchre (2 Sam. xxi.), it was probably his native village. His father, Kish, was a powerful and wealthy chief, though the family to which he belonged was of little importance (ix. 1, 21). A portion of

his property consisted of a drove of asses. In search of these asses, gone astray on the mountains, he sent his son Saul, accompanied by a servant, who acted also as a guide and guardian of the young man (ix. 3-10). It was while prosecuting this adventure that Saul met with Samuel for the first time. A Divine intimation had indicated to him the approach and the future destiny of the youthful Benjamite. In anticipation of some distinguished stranger, Samuel had bade the cook reserve a boiled shoulder, from which Saul, as the chief guest, was bidden to tear off the first morsel. They then descended to the city, and a bed was prepared for Saul on the housetop. At daybreak Samuel roused him. They descended again to the skirts of the town, and there (the servant having left them) Samuel poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler of the nation (ix. 25-x. 1). From that moment a new life dawned upon him; and on his return homewards, his call was confirmed by the incidents which, according to Samuel's prediction, awaited him (x. 9, 10). This is what may be called the private, inner view of his call. The outer call, which is related independently of the other, was as follows:—An assembly was convened by Samuel at Mizpeh, and lots were cast to find the tribe and the family which was to produce the king. Saul was named—and, by a Divine intimation, found hid in the circle of baggage which surrounded the encampment (x. 17-24). His stature at once conciliated the public feeling, and for the first time the shout was raised, afterwards so often repeated in modern times, "Long live the king" (x. 23-34), and he returned to Gibeah where he usually resided. He was (having apparently returned to his private life) on his way home, driving his herd of oxen, when he heard one of those wild lamentations in the city of Gibeah, such as mark in Eastern towns the arrival of a great calamity. It was the tidings of the threat issued by Nahash king of Ammon against Jabesh Gilead. "The Spirit of the Lord came upon him," as on the ancient Judges. He speedily collected an army, and Jabesh was rescued. The effect was instantaneous on the people, and the monarchy was inaugurated anew at Gilgal (xi. 1-15). It should be, however, observed that according to 1 Sam. xii. 12, the affair of Nahash preceded and occasioned the election of Saul. He becomes king of Israel. But he still so far resembles the earlier Judges, as to be virtually king only of his own tribe, Benjamin, or of the immediate neighbourhood. Almost all his exploits are confined to this

circle of territory or associations. Samuel, who had up to this time been still named as ruler with Saul (xi. 7, 12, 14), now withdrew, and Saul became the acknowledged chief. In the 2nd year of his reign, he began to organise an attempt to shake off the Philistine yoke which pressed on his country; not least on his own tribe, where a Philistine officer had long been stationed even in his own field (x. 5, xiii. 3). An army of 3000 was formed, which he soon afterwards gathered together round him; and Jonathan, apparently with his sanction, rose against the officer and slew him (xiii. 2-4). This roused the whole force of the Philistine nation against him. The spirit of Israel was completely broken. In this crisis, Saul, now on the very confines of his kingdom at Gilgal, found himself in the position long before described by Samuel; longing to exercise his royal right of sacrifice, yet deterred by his sense of obedience to the Prophet. At last on the 7th day, he could wait no longer, but just after the sacrifice was completed Samuel arrived, and pronounced the first curse, on his impetuous zeal (xiii. 5-14). Meanwhile the adventurous exploit of Jonathan at Michmash brought on the crisis which ultimately drove the Philistines back to their own territory. It was signalled by two remarkable incidents in the life of Saul. One was the first appearance of his madness in the rash vow which all but cost the life of his son (1 Sam. xiv. 24, 44). The other was the erection of his first altar, built either to celebrate the victory, or to expiate the savage feast of the famished people (xiv. 35). The expulsion of the Philistines (although not entirely completed, xiv. 52) at once placed Saul in a position higher than that of any previous ruler of Israel. The warlike character of his reign naturally still predominated, and he was now able to attack the neighbouring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (xiv. 47). The war with Amalek is twice related, first briefly (xiv. 48), and then at length (xv. 1-9). Its chief connexion with Saul's history lies in the disobedience to the prophetic command of Samuel; shown in the sparing of the king, and the retention of the spoil. This second act of disobedience called down the second curse, and the first distinct intimation of the transference of the kingdom to a rival. The struggle between Samuel and Saul in their final parting is indicated by the rent of Samuel's robe of state, as he tears himself away from Saul's grasp, and by the long mourning of Samuel for the separation—"Samuel mourned for Saul."—The rest of Saul's life is one long tragedy. The frenzy, which had given indications of itself before,

now at times took almost entire possession of him. It is described in mixed phrases as "an evil spirit of God" (much as we might speak of "religious madness"), which, when it came upon him, almost choked or strangled him from its violence. In this crisis David was recommended to him by one of the young men of his guard. From this time forward their lives are blended together. [DAVID.] In Saul's better moments he never lost the strong affection which he had contracted for David. Occasionally too his prophetic gift returned, blended with his madness (xix. 24). But his acts of fierce, wild zeal increased. At last the monarchy itself, which he had raised up, broke down under the weakness of its head. The Philistines re-entered the country, and with their chariots and horses occupied the plain of Esdraelon. Their camp was pitched on the southern slope of the range now called Little Hermon, by Shunem. On the opposite side, on Mount Gilboa, was the Israelite army, clinging as usual to the heights which were their safety. It was near the spring of Gideon's encampment, hence called the spring of Harod or "trembling"—and now the name assumed an evil omen, and the heart of the king as he pitched his camp there "trembled exceedingly" (1 Sam. xxviii. 5). In the loss of all the usual means of consulting the Divine Will, he determined, with that wayward mixture of superstition and religion which marked his whole career, to apply to one of the necromancers who had escaped his persecution. She was a woman living at Endor, on the other side of Little Hermon. Volumes have been written on the question, whether in the scene that follows we are to understand an imposture or a real apparition of Samuel. At this distance of time it is impossible to determine the relative amount of fraud or of reality, though the obvious meaning of the narrative itself tends to the hypothesis of some kind of apparition. She recognises the disguised king first by the appearance of Samuel, seemingly from his threatening aspect or tone as towards his enemy. Saul apparently saw nothing, but listened to her description of a god-like figure of an aged man, wrapped round with the royal or sacred robe. On hearing the denunciation, which the apparition conveyed, Saul fell the whole length of his gigantic stature on the ground, and remained motionless till the woman and his servants forced him to eat. The next day the battle came on. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain. Saul himself with his armour-bearer was pursued by the archers and the charioteers of the enemy. He was wounded. According to



one account, he fell upon his own sword (1 Sam. xxxi. 4). According to another account, an Amalekite came up at the moment of his death-wound, and found him "fallen," but leaning on his spear; and he was, at his own request, put out of his pain by the Amalekite, who took off his royal diadem and bracelet, and carried the news to David (2 Sam. i. 7-10). The body on being found by the Philistines was stripped, and decapitated. The armour was sent into the Philistine cities, as if in retribution for the spoliation of Goliath, and finally deposited in the temple of Astarte, apparently in the neighbouring Canaanitish city of Bethshan; and over the walls of the same city was hung the naked headless corpse, with those of his three sons (ver. 9, 10). The head was deposited (probably at Ashdod) in the temple of Dagon (1 Chr. x. 10). The corpse was removed from Bethshan by the gratitude of the inhabitants of Jabesh-gilead, who came over the Jordan by night, carried off the bodies, burnt them, and buried them under the tamarisk at Jabesh (1 Sam. xxxi. 13). Thence, after the lapse of several years, his ashes and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (2 Sam. xxi. 14).—3. The Jewish name of **SR. PAUL**. This was the most distinguished name in the genealogies of the tribe of Benjamin, to which the Apostle felt some pride in belonging (Rom. xi. 1; Phil. iii. 5). Nothing certain is known about the change of the Apostle's name from Saul to Paul (Acts xiii. 9). Two chief conjectures prevail concerning the change. (1.) That the name was derived from **SRGIUS PAULUS**, the first of his Gentile converts. (2.) That Paulus was the Apostle's Roman name as a citizen of Tarsus, which was naturally adopted into common use by his biographer when his labours among the heathen commenced.

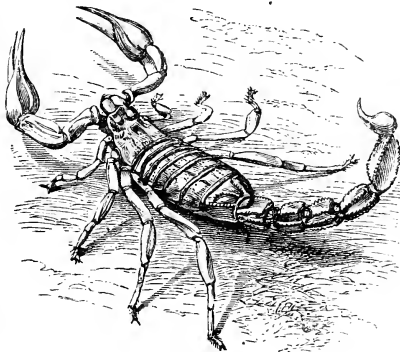
**SCAPE-GOAT.** [ATONEMENT, DAY OF.]

**SEPTRE**, originally meant a *rod* or *staff*. It was thence specifically applied to the shepherd's crook (Lev. xxvii. 32; Mic. vii. 14), and to the wand or sceptre of a ruler. The allusions to it are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Gen. xlix. 10; Num. xxiv. 17; Ps. xlv. 6; Is. xiv. 5; Am. i. 5; Zech. x. 11; Wisd. x. 14; Bar. vi. 14). We are consequently unable to describe the article from any Biblical notices; we may infer that it was probably made of wood. The sceptre of the Persian monarch is described as "golden," *i. e.* probably of massive gold (Esth. iv. 11).

**SC'EV'A**, a Jew residing at Ephesus at the time of St. Paul's second visit to that town

(Acts xix. 14-16). He is described as a "high-priest," either as having exercised the office at Jerusalem, or as being chief of one of the twenty-four classes.

**SCORPION** (Heb. 'akrāb), twice mentioned in the O. T. (Deut. viii. 15; Ez. ii. 6), and four times in the N. T. (Luke x. 19, xi. 12; Rev. ix. 3, 10). The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the exodus, and to this day these animals are common in the same district, as well as in some parts of Palestine. Scorpions are generally found in dry and in dark places, under stones and in ruins, chiefly in warm climates. They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. In hot climates the sting often occasions much suffering, and sometimes alarming symptoms. The "scorpions" of 1 K. xii. 11, 14, 2 Chr. x. 11, 14, have clearly no allusion whatever to the animal, but to some instrument of scourging—unless indeed the expression is a mere figure.



Scorpion.

**SCOURGING.** The punishment of scourging was prescribed by the Law in the case of a betrothed bondwoman guilty of unchastity, and perhaps in the case of both the guilty persons (Lev. xix. 20). The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually the stick, applied to the soles of the feet—*bastinado*. Under the Roman method the culprit was stripped, stretched with cords or thongs on a frame, and beaten with rods.

## SCREECH-OWL. [OWL.]

SCRIBES (Heb. *sopherim*, from the Hebrew *sāphar*, "to write"). Three men are mentioned as successively filling the office of Scribe under David and Solomon (2 Sam. viii. 17, xx. 25; 1 K. iv. 3). We may think of them as the king's secretaries, writing his letters, drawing up his decrees, managing his finances (comp. 2 K. xii. 10). At a later period the word again connects itself with the act of numbering the military forces of the country (Jer. lli. 25, and probably Is. xxxiii. 18). Other associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. xxv. 1). To this period accordingly belongs the new significance of the title. It no longer designates only an officer of the king's court, but a class, students and interpreters of the Law, boasting of their wisdom (Jer. viii. 8). The seventy years of the Captivity gave a fresh glory to the name. The exiles would be anxious above all things to preserve the sacred books, the laws, the hymns, the prophecies of the past. The Scribes' office became more and more prominent. They appear as a distinct class, "the families of the Scribes," with a local habitation (1 Chr. ii. 55). They compile, as in the two Books of Chronicles, *excerpta* and epitomes of larger histories (1 Chr. xxix. 29; 2 Chr. ix. 29). Of the Scribes of this period, with the exception of Ezra and Zadok (Neh. xiii. 13), we have no record. A later age honoured them collectively as the men of the Great Synagogue. Never, perhaps, was so important a work done so silently. They devoted themselves to the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision. A saying is ascribed to Simon the Just (b.c. 300-290), the last of the succession of the men of the Great Synagogue, which embodies the principle on which they acted, and enables us to trace the growth of their system. "Our fathers have taught us," he said, "three things: to be cautious in judging, to train many scholars, and to set a fence about the Law." They wished to make the Law of Moses the rule of life for the whole nation and for individual men. But it lies in the nature of every such law, of every informal, half-systematic code, that it raises questions which it does not solve. Decisions on fresh questions were accumulated into a complex system of casuistry. The new precepts, still transmitted orally, came practically to take their place. The "Words of the Scribes,"

now used as a technical phrase for these decisions, were honoured above the Law. It was a greater crime to offend against them than against the Law. The first step was taken towards annulling the commandments of God for the sake of their own traditions. The casuistry became at once subtle and prurient, evading the plainest duties, tampering with conscience (Matt. xv. 1-6; xxiii. 16-23). We can therefore understand why they were constantly denounced by our Lord along with the Pharisees. While the Scribes repeated the traditions of the elders, He "spake as one having authority," "not as the Scribes" (Matt. vii. 29). While they confined their teaching to the class of scholars, He "had compassion on the multitudes" (Matt. ix. 36). While they were to be found only in the council or in their schools, He journeyed through the cities and villages (Matt. iv. 23, ix. 35, &c. &c.). While they spoke of the kingdom of God vaguely, as a thing far off, He proclaimed that it had already come nigh to men (Matt. iv. 17). But in most of the points at issue between the two parties, He must have appeared in direct antagonism to the school of Shammai, in sympathy with that of Hillel. So far, on the other hand, as the temper of the Hillel school was one of mere adaptation to the feeling of the people, cleaving to tradition, wanting in the intuition of a higher life, the teaching of Christ must have been felt as unsparingly condemning it. The special training for a Scribe's office began, probably, about the age of thirteen. The boy who was destined by his parents to the calling of a Scribe, went to Jerusalem, and applied for admission in the school of some famous Rabbi. After a sufficient period of training, probably at the age of thirty, the probationer was solemnly admitted to his office. After his admission there was a choice of a variety of functions, the chances of failure and success. He might give himself to any one of the branches of study, or combine two or more of them. He might rise to high places, become a doctor of the law, an arbitrator in family litigations (Luke xii. 14), the head of a school, a member of the Sanhedrim. He might have to content himself with the humbler work of a transcriber, copying the Law and the Prophets for the use of synagogues, or a notary writing out contracts of sale, covenants of espousals, bills of repudiation. The position of the more fortunate was of course attractive enough. In our Lord's time the passion for distinction was insatiable. The ascending scale of Rab, Rabbi, Rabban, presented so many steps on the ladder of ambition. Other forms of worldliness were not far off. The

salutations in the market-place (Matt. xxiii. 7), the reverential kiss offered by the scholars to their master, or by Rabbis to each other, the greeting of Abba, father (Matt. xxiii. 9), the long robes with the broad blue fringe (Matt. xxiii. 5), all these go to make up the picture of a Scribe's life. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the close hereditary caste of the priesthood was powerless to compete with them. Unless the priest became a Scribe also, he remained in obscurity. The order, as such, became contemptible and base. For the Scribes there were the best places at feasts, the chief seats in synagogues (Matt. xxiii. 6; Luke xiv. 7).

**SCRIP.** The Hebrew word thus translated appears in 1 Sam. xvii. 40, as a synonym for the bag in which the shepherds of Palestine carried their food or other necessities. The scrip of the Galilean peasants was of leather, used especially to carry their food on a journey, and slung over their shoulders (Matt. x. 10; Mark vi. 8; Luke ix. 3, xxii. 35). The English word "scrip" is probably connected with *scrape*, *scrap*, and was used in like manner for articles of food.

**SCRIPTURE.** [BIBLE.]

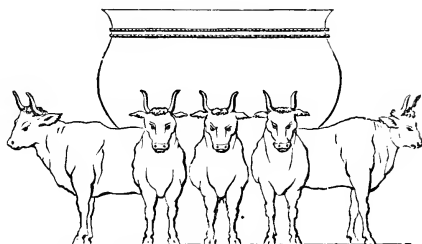
**SCYTHIAN** occurs in Col. iii. 11 as a generalised term for rude, ignorant, degraded. The same view of Scythian barbarism appears in 2 Macc. iv. 47, and 3 Macc. vii. 5. The Scythians dwelt mostly on the north of the Black Sea, and the Caspian, stretching thence indefinitely into inner Asia, and were regarded by the ancients as standing extremely low in point of intelligence and civilisation.

**SCYTHOPOLIS.** [BETHSHEAN.]

**SEA.** The Sea, *yām*, is used in Scripture to denote—1. "The gathering of the waters" (*yāmin*), encompassing the land, or what we call in a more or less definite sense, "the Ocean" (Gen. i. 2, 10; Deut. xxx. 13, &c.). 2. Some portion of this, as the Mediterranean Sea, called the "hinder," the "western," and the "utmost" sea (Deut. xi. 24, xxxiv. 2; Joel ii. 20); "sea of the Philistines" (Ex. xxiii. 31); "the great sea" (Num. xxxiv. 6, 7; Josh. xv. 47); "the sea" (Gen. xlix. 13; Ps. lxxx. 11, cvii. 23; 1 K. iv. 20, &c.). Also frequently of the Red Sea (Ex. xv. 4; Josh. xxiv. 6), or one of its gulfs (Num. xi. 31; Is. xi. 15). [RED SEA.] 3. Inland lakes termed seas, as the Salt or Dead Sea. (See the special article.) 4. Any great collection of waters, as the river Nile (Is. xix. 5; Am. viii. 8, A. V. "flood"; Nah. iii. 8; Ez. xxxii. 2), and Euphrates (Jer. li. 36).

**SEA, MOLTEN.** In the place of the laver of the tabernacle, Solomon caused a laver to be cast for a similar purpose, which from its

size was called a sea. It was made partly or wholly of the brass, or rather copper, which had been captured by David from "Tibhath and Chun, cities of Hadarezer king of Zobah" (1 K. vii. 23-26; 1 Chr. xviii. 8). It is said to have been capable of containing 2000, or according to 2 Chr. iv. 5, 3000 baths. Below the brim there was a double row of "knops." These were probably a running border or double fillet of tendrils, and fruits, said to be gourds, of an oval shape. The brim itself, or lip, was wrought "like the brim of a cup, with flowers of lilies," *i. e.* curved outwards like a lily or lotus flower. The laver stood on twelve oxen, three towards each quarter of the heavens, and all looking outwards. It was mutilated by Ahaz, by being removed from its basis of oxen and placed on a stone base, and was finally broken up by the Assyrians (2 K. xvi. 14, 17, xxv. 13).



Hypothetical restoration of the Laver.

**SEA, THE SALT.** The usual, and perhaps the most ancient, name, for the remarkable lake, which to the Western world is now generally known as the Dead Sea.—1. It is found only, and but rarely, in the Pentateuch (Gen. xiv. 3; Num. xxxiv. 3, 12; Deut. iii. 17), and in the Book of Joshua (iii. 16, xii. 3, xv. 2, 5, xviii. 19). 2. Another, and possibly a later name, is the SEA OF THE ARABAH (A. V. "sea of the plain"), which is found in Deut. iv. 49, and 2 K. xiv. 25; and combined with the former—"the sea of the Arabah, the salt sea"—in Deut. iii. 17; Josh. iii. 16, xii. 3. 3. In the prophets (Joel ii. 20; Ezek. xlvii. 18; Zech. xiv. 8) it is mentioned by the title of THE EAST SEA. 4. In Ez. xlvii. 8, it is styled, without previous reference, THE SEA, and distinguished from "the great sea"—the Mediterranean (ver. 10). 5. Its connexion with Sodom is first suggested in the Bible in the book of 2 Esdras (v. 7) by the name "Sodomitish sea." 6. In the Talmudical books it is called both the "Sea of Salt," and "Sea of Sodom." 7. Josephus, and before him Diodorus Siculus,

names it the Asphaltic Lake. 8. The name "Dead Sea" appears to have been first used in Greek by Pausanias and Galen, and in Latin (*mare mortuum*) by Justin (xxxvi. 3, § 6), or rather by the older historian, Trogus Pompeius (cir. B.C. 10), whose work he epitomized. 9. The Arabic name is *Bahr Lût*, the "Sea of Lot."—II. The so-called DEAD SEA is the final receptacle of the river Jordan, the lowest and largest of the three lakes which interrupt the rush of its downward course. It is the deepest portion of that very deep natural fissure which runs like a furrow from the Gulf of Akaba to the range of Lebanon, and from the range of Lebanon to the extreme north of Syria. Viewed on the map, the lake is of an oblong form, of tolerably regular contour, interrupted only by a large and long peninsula which projects from the eastern shore, near its southern end, and virtually divides the expanse of the water into two portions, connected by a long, narrow, and somewhat devious, passage. Its water surface is from N. to S. as nearly as possible 40 geographical, or 46 English miles long. Its greatest width is about 9 geogr. miles, or  $10\frac{1}{2}$  Eng. miles. Its area is about 250 square geographical miles. At its northern end the lake receives the stream of the Jordan: on its Eastern side the *Zürka Ma'in* (the ancient Callirrhoë, and possibly the more ancient en-Englain), the *Mojib* (the Arnon of the Bible), and the *Beni-Hemâd*. On the South the *Kurâhy* or *el-Ahsy*; and on the West that of *Ain Jidy*. The depression of its surface, and the depth which it attains below that surface, combined with the absence of any outlet, render it one of the most remarkable spots on the globe. The surface of the lake in May 1848 was 1316·7 feet below the level of the Mediterranean at Jaffa. Its depth, at about one-third of its length from the north end, is 1308 feet. The water of the lake is not less remarkable than its other features. Its most obvious peculiarity is its great weight. Its specific gravity has been found to be as much as 12·28; that is to say, a gallon of it would weigh over  $12\frac{1}{2}$  lbs. instead of 10 lbs., the weight of distilled water. Water so heavy must not only be extremely buoyant, but must possess great inertia. Its buoyancy is a common theme of remark by the travellers who have been upon it or in it. Dr. Robinson "could never swim before, either in fresh or salt water," yet here he "could sit, stand, lie, or swim without difficulty" (*B. R. i.* 506). The remarkable weight of the water is due to the very large quantity of mineral salts which it holds in solution. Each gallon of the water, weighing  $12\frac{1}{2}$  lbs., contains nearly  $3\frac{1}{2}$  lbs. of matter in solution—

an immense quantity when we recollect that sea-water, weighing  $10\frac{1}{2}$  lbs. per gallon, contains less than  $\frac{1}{2}$  a lb. Of this  $3\frac{1}{2}$  lbs. nearly 1 lb. is common salt (chloride of sodium); about 2 lbs. chloride of magnesium, and less than  $\frac{1}{2}$  a lb. chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in truly extraordinary quantity.—It has been long supposed that no life whatever existed in the lake. But recent facts show that some inferior organizations do find a home even in these salt and acid waters. The statements of ancient travellers and geographers to the effect that no living creature could exist on the shores of the lake, or bird fly across its surface, are amply disproved by later travellers. The springs on the margin of the lake harbour snipe, partridges, ducks, nightingales, and other birds, as well as frogs; and hawks, doves, and hares are found along the shore.—The appearance of the lake does not fulfil the idea conveyed by its popular name. "The Dead Sea," says a recent traveller, "did not strike me with that sense of desolation and dreariness which I suppose it ought. I thought it a pretty, smiling lake—a nice ripple on its surface." The truth lies, as usual, somewhere between these two extremes. On the one hand the lake certainly is not a gloomy, deadly, smoking gulf. In this respect it does not at all fulfil the promise of its name. At sunrise and sunset the scene must be astonishingly beautiful. But on the other hand, there is something in the prevalent sterility and the dry, burnt look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead driftwood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which we may be sure it will never lose.—The connexion between this singular lake and the Biblical history is very slight. In the topographical records of the Pentateuch and the Book of Joshua, it forms one among the landmarks of the boundaries of the whole country as well as of the inferior divisions of Judah and Benjamin. As a landmark it is once named in what appears to be a quotation from a lost work of the prophet Jonah (2 K. xiv. 25), itself apparently a reminiscence of the old Mosaic statement (Num. xxxiv. 8, 12). Besides this the name occurs once or twice in the imagery of the Prophets. In the New Testament there is not even an allusion to it. There is, however, one passage in which the "Salt Sea" is mentioned in a manner different from any of those already quoted, viz., as having been in the time of Abraham the

Vale of Siddim (Gen. xiv. 3). In consequence of this passage it has been believed that the present lake covered a district which in historic times had been permanently habitable dry land. But it must not be overlooked that the passage in question is the only one in the whole Bible to countenance the notion that the cities of the plain were submerged: a notion which does not date earlier than the Christian era. [SODOM; ZOAR.] The belief which prompted the statements just quoted from modern writers, viz. that the Dead Sea was formed by the catastrophe which overthrew the "Cities of the Plain"—is a mere assumption. It is not only unsupported by Scripture, but is directly in the teeth of the evidence of the ground itself. Of the situation of those cities we only know that, being in the "Plain of the Jordan," they must have been to the north of the lake. Of the catastrophe which destroyed them, we only know that it is described as a shower of ignited sulphur descending from the skies. Its date is uncertain, but we shall be safe in placing it within the limit of 2000 years before Christ. The destruction of Sodom and Gomorrah may have been by volcanic action, but it may be safely asserted that no traces of it have yet been discovered, and that, whatever it was, it can have had no connexion with that far vaster and far more ancient event which opened the great valley of the Jordan and the Dead Sea, and at some subsequent time cut it off from communication with the Red Sea by forcing up between them the tract of the *Wady Arabah*.

SEAL. The importance attached to seals in the East is so great that without one no document is regarded as authentic. The use of some method of sealing is obviously, therefore, of remote antiquity. In many cases the seal consisted of a lump of clay, impressed with the seal and attached to the document, whether of papyrus, or other material, by strings. The use of clay in sealing is noticed in the Book of Job (xxxviii. 14), and the signet-ring as an ordinary part of a man's equipment in the case of Judah (Gen. xxxviii. 18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm (Cant. viii. 6). The ring or the seal as an emblem of authority both in Egypt, in Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph (Gen. xli. 42), of Ahab (1 K. xxi. 8), of Abasuerus (Esth. iii. 10, 12, viii. 2), of Darius (Dan. vi. 17; also 1 Macc. vi. 15), and as an evidence of a covenant in Jer. xxxii. 10, 54; Neh. ix. 38, x. 1; Hag. ii. 23. Its general importance is denoted by the metaphorical use of the word, Rev. v. 1, ix. 4. Engraved signets

were in use among the Hebrews in early times, as is evident in the description of the high-priest's breastplate Ex. xxviii. 11, 36, xxxix. 6, and the work of the engraver as a distinct occupation is mentioned in Ecclus. xxxviii. 27.

SE'BA (pl. *Sebâim*: A. V. incorrectly rendered SABAENS), heads the list of the sons of Cush. Besides the mention of Seba in the list of the sons of Cush (Gen. x. 7; 1 Chr. i. 9), there are but three notices of the nation (Ps. lxxii. 10; Is. xliii. 3, xlv. 14). These passages seem to show that Seba was a nation of Africa, bordering on or included in Cush, and in Solomon's time independent and of political importance. It may perhaps be identified with the island of Meroë.

SE'BAT. [MONTH.]

SE'CHU, a place mentioned once only (1 Sam. xix. 22), apparently as lying on the route between Saul's residence, Gibeah, and Ramah (Ramathaim Zophim), that of Samuel. It was notorious for "the great well" (or rather cistern) which it contained. Assuming that Saul started from Gibeah (*Tuleil el-Ful*), and that *Neby Samuil* is Ramah, then *Bir Neballa* (the well of Neballa), alleged by a modern traveller to contain a large pit, would be in a suitable position for the great well of Sechu.

SECUN'DUS, a Thessalonian who went with the Apostle Paul from Corinth as far as Asia, on his return to Jerusalem from his third missionary tour (see Acts xx. 4).

SEER. [PROPHET.]

SEIR (*hairy, shaggy*). 1. We have both "land of Seir" (Gen. xxxii. 3, xxxvi. 30), and "Mount Seir" (Gen. xiv. 6). It is the original name of the mountain ridge extending along the east side of the valley of Arabah, from the Dead Sea to the Elanitic Gulf. The name may either have been derived from Seir the Horite, who appears to have been the chief of the aboriginal inhabitants (Gen. xxxvi. 20), or, what is perhaps more probable, from the rough aspect of the whole country. The name Gebala, or Gebalene, was applied to this province by Josephus, and also by Eusebius and Jerome. The northern section of Mount Seir, as far as Petra, is still called *Jebâl*, the Arabic form of Gebal. The Mount Seir of the Bible extended much farther south than the modern province, as is shown by the words of Deut. ii. 1-8. It had the Arabah on the west (vers. 1 and 8); it extended as far south as the head of the Gulf of Akabah (ver. 8); its eastern border ran along the base of the mountain range where the plateau of Arabia begins. Its northern border is not so accurately determined. The land of Israel, as described by

Joshua, extended from "the Mount Halak that goeth up to Seir, even unto Baal Gad" (Josh. xi. 17). As no part of Edom was given to Israel, Mount Halak must have been upon its northern border. Now there is a line of "naked" (*halak* signified "naked") white hills or cliffs which runs across the great valley about eight miles south of the Dead Sea, forming the division between the Arabah proper and the deep Ghor north of it. The view of these cliffs, from the shore of the Dead Sea, is very striking. They appear as a line of hills shutting in the valley, and extending up to the mountains of Seir. This is probably the very "Mount Halak that goeth up to Seir."—2. An entirely different place from the foregoing; one of the landmarks on the north boundary of the territory of Judah (Josh. xv. 10 only). It lay westward of Kirjath-jearim, and between it and Beth-shemesh. If *Kuriel el Enab* be the former, and *Ain-shems* the latter of these two, then Mount Seir cannot fail to be the ridge which lies between the *Wady Aly* and the *Wady Ghurab*.

SEIRATHI, the place to which Ehud fled after his murder of Eglon (Judg. iii. 26, 27). It was in "Mount Ephraim" (27), a continuation, perhaps, of the same wooded shaggy hills (such seems to be the signification of *Seir* and *Seirath*) which stretched even so far south as to enter the territory of Judah (Josh. xv. 10).

SE'LA and SE'LAH, 2 K. xiv. 7; Is. xvi. 1: rendered "the rock" in the A. V., in Judg. i. 36, 2 Chr. xxv. 12, Obad. 3. Probably the city later known as Petra, the ruins of which are found about two days' journey N. of the top of the gulf of Akaba, and three or four S. from Jericho. It was in the midst of Mount Seir, in the neighbourhood of Mount Hor, and therefore Edomite territory, taken by Amaziah, and called JOKTHEEL. In the end of the fourth century B.C. it appears as the head-quarters of the Nabatheans, who successfully resisted the attacks of Antigonos. About 70 B.C. Petra appears as the residence of the Arab princes named Aretas. It was by Trajan reduced to subjection to the Roman empire. The city Petra lay, though at a high level, in a hollow shut in by mountain-cliffs, and approached only by a narrow ravine, through which, and across the city's site, the river winds. There are extensive ruins at Petra of Roman date, which have been frequently described by modern travellers.

SE'LA-HAM-MAHL/EKOTH (*i. e.* "the cliff of escapes" or "of divisions"), a rock or cliff in the wilderness of Maon, the scene of one of those remarkable escapes which are so

frequent in the history of Saul's pursuit of David (1 Sam. xxiii. 28). No identification has yet been suggested.

SE'LAH. This word, which is only found in the poetical books of the O. T., occurs seventy-one times in the Psalms, and three times in Habakkuk. In sixteen Psalms it is found once, in fifteen twice, in seven three times, and in one four times—always at the end of a verse, except in Ps. ly. 19 [20], lvii. 3 [4], and Hab. iii. 3, 9, where it is in the middle, though at the end of a clause. It is probably a term which had a meaning in the musical nomenclature of the Hebrews, though what that meaning may have been is now a matter of pure conjecture.

SELEUCIA, near the mouth of the Orontes, was practically the seaport of ANTIOCH. The distance between the two towns was about 16 miles. We are expressly told that St. Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii. 4); and it is almost certain that he landed there on his return from it (xiv. 26). This strong fortress and convenient seaport was constructed by the first Seleucus, and here he was buried. It retained its importance in Roman times, and in St. Paul's day it had the privileges of a free city. The remains are numerous.

SELEUCUS IV. (Philopator), "king of Asia" (2 Macc. iii. 3), that is, of the provinces included in the Syrian monarchy, according to the title claimed by the Seleucidae, even when they had lost their footing in Asia Minor, was the son and successor of Antiochus the Great. He took part in the disastrous battle of Magnesia (B.C. 190), and three years afterwards, on the death of his father, ascended the throne. He was murdered after a reign of twelve years (B.C. 175), by Heliodorus, one of his own courtiers (Dan. xi. 20). His son Demetrius I. (Soter), whom he had sent, while still a boy, as hostage to Rome, after a series of romantic adventures, gained the crown in 162 B.C. (1 Macc. vii. 1; 2 Macc. xiv. 1). The general policy of Seleucus towards the Jews, like that of his father (2 Macc. iii. 2, 3), was conciliatory, and he undertook a large share of the expenses of the Temple-service (2 Macc. iii. 3, 6). On one occasion, by the false representations of Simon, a Jewish officer, he was induced to make an attempt to carry away the treasures deposited in the Temple, by means of the same Heliodorus, who murdered him. The attempt signally failed, but it does not appear that he afterwards showed any resentment against the Jews (2 Macc. iv. 5, 6).

SEM. SHEM the patriarch (Luke iii. 36).

## SEMITIC LANGUAGES. [HEBREW.]

SEN'EH, the name of one of the two isolated rocks which stood in the "passage of Michmash" (1 Sam. xiv. 4). It was the southern one of the two (ver. 5), and the nearest to Geba. The name in Hebrew means a "thorn," or thorn-bush. Josephus mentions that the last encampment of Titus's army was at a spot "which in the Jews' tongue is called the valley" or perhaps the plain "of thorns, near to a village called Gabathsaulé," *i. e.* Gibeath of Saul.

SEN'IR. This name occurs twice in the A. V., viz. 1 Chr. v. 23, and Ez. xxvii. 5; but it should be found in two other passages, in each of which the Hebrew word is exactly similar to the above, viz. Deut. iii. 9, and Cant. iv. 8. In these it appears in the A. V. as SHENIR. It is the Amorite name for the mountain in the north of Palestine which the Hebrews called HERMON, and the Phoenicians SIRION; or perhaps it was rather the name for a portion of the mountain than the whole.

SENNACH'ERIB was the son and successor of Sargon. [SARGON.] His name in the original is read as *Tsinakki-irib*, which is understood to mean, "Sin (or the Moon) increases brothers:" an indication that he was not the first-born of his father. Sennacherib mounted the throne B.C. 702. His efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-Baladan ventured on a battle, but was defeated and driven from the country. In his third year (B.C. 700) he turned his arms towards the west, chastised Sidon, took tribute from Tyre, Aradus, and other Phoenician cities, as well as from Edom and Ashdod, besieged and captured Ascalon, made war on Egypt, which was still dependent on Ethiopia, took Libnah and Lachish on the Egyptian frontier, and, having probably concluded a convention with his chief enemy, finally marched against Hezekiah, king of Judah. It was at this time that "Sennacherib came up against all the fenced cities of Judah, and took them" (2 K. xviii. 13). There can be no doubt that the record which he has left of his campaign against "His-kiah" in his third year, is the war with Hezekiah so briefly touched in the four verses of this chapter (vers. 13-16). In the following year (B.C. 699), Sennacherib invaded Babylonia for the second time. It was perhaps in this same year that Sennacherib made his second expedition into Palestine. Hezekiah had again revolted, and claimed the protection of Egypt. Instead, therefore, of besieging Jerusalem, the Assyrian king marched past it to the Egyptian frontier, attacked

once more Lachish and Libna, but apparently failed to take them, sent messengers from the former to Hezekiah (2 K. xviii. 17), and on their return without his submission wrote him a threatening letter (2 K. xix. 14). Tirhakah was hastening to the aid of the Egyptians when an event occurred which relieved both Egypt and Judaea from their danger. In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of divine power, 185,000 men! The camp immediately broke up—the king fled. Sennacherib reached his capital in safety, and was not deterred, by the terrible disaster which had befallen his arms, from engaging in other wars, though he seems thenceforward to have carefully avoided Palestine. In his fifth year he led an expedition into Armenia and Media; after which, from his sixth to his eighth year, he was engaged in wars with Susiana and Babylonia. From this point his annals fail us. Senna-



Senna herib on his throne before Lachish.

cherib reigned 22 years, and was succeeded by Esarhaddon, B.C. 680. Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the grand palace at Koyunjik. Of the death of Sennacherib nothing is known beyond the brief statement of Scripture, that "as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword, and escaped into the land of Armenia" (2 K. xix. 37; Is. xxxvii. 38).

SEPHAR. It is written, after the enumeration of the sons of Joktan, "and their dwelling was from Mesha as thou goest unto Sefhar, a mount of the east" (Gen. x. 50). The immigration of the Joktanites was probably from west to east, and they occupied the south-western portion of the peninsula. The undoubted identifications of Arabian places and tribes with their Joktanite originals are included within these limits, and point to Sefhar as the eastern boundary. There appears to be little doubt that the ancient seaport town called *Dhafiri* or *Zafari*, and *Dhafâr* or *Zafâr*, without the inflexional termination, represents the Biblical site or district.

SEPH'ARAD, a name which occurs in Obad. ver. 20 only. Its situation has always been a matter of uncertainty.

SEPHARVA'IM is mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians (2 K. xix. 13; Is. xxxvii. 13, comp. 2 K. xviii. 34). It is coupled with Hena and Avah, or Ivah, which were towns on the Euphrates above Babylon. Again, it is mentioned in 2 K. xvii. 24, where it is again joined with Avah, and also with Cuthah and Babylon. These indications are enough to justify us in identifying the place with the famous town of Sippara, on the Euphrates above Babylon, which was near the site of the modern *Mosaib*. The dual form indicates that there were two Sipparas, one on either side of the river. Berosus called Sippara, "a city of the sun;" and in the inscriptions it bears the same title, being called *Tispar sha Shamas*, or "Sippara of the Sun" - the sun being the chief object of worship there (comp. 2 K. xvii. 31).

SEPH'ELA, the Greek form of the ancient word *has-Shēfēlāh*, the native name for the southern division of the low-lying flat district which intervenes between the central highlands of the Holy Land and the Mediterranean, the other and northern por-

tion of which was known as SHARON. The name occurs throughout the topographical records of Joshua, the historical works, and the topographical passages in the Prophets; always with the article prefixed, and always denoting the same region (Deut. i. 7; Josh. ix. 1, x. 40, xi. 2, 16 a, xii. 8, xv. 33; Judg. i. 9; 1 K. x. 27; 1 Chr. xxvii. 28; 2 Chr. i. 15, ix. 27, xxvi. 10, xxviii. 18; Jer. xvii. 26, xxxii. 44, xxxiii. 13; Obad. 19; Zech. vii. 7). In each of these passages, however, the word is treated in the A. V. not as a proper name, analogous to the *Campagna*, the *Wolds*, the *Carse*, but as a mere appellative, and rendered "the vale," "the valley," "the plain," "the low plains," and "the low country." The Shefelah was, and is, one of the most productive regions of the Holy Land. It was in ancient times the corn-field of Syria, and as such the constant subject of warfare between Philistines and Israelites, and the refuge of the latter when the harvests in the central country were ruined by drought (2 K. viii. 1-3).

SEPTUAGINT. The Septuagint or Greek version of the Old Testament, owed its origin to the same cause as the Targums. [TARGUMS.] The Jews of Alexandria had probably still less knowledge of Hebrew than their brethren in Palestine; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the early Ptolemies. They would naturally follow the same practice as the Jews in Palestine; and hence would arise in time an entire Greek version. But the numbers and names of the translators, and the times at which different portions were translated, are all uncertain. The commonly received story respecting its origin is contained in an extant letter ascribed to Aristeas, who was an officer at the court of Ptolemy Philadelphus. This letter, which is addressed by Aristeas to his brother, Philocrates, gives a splendid account of the origin of the Septuagint; of the embassy and presents sent by King Ptolemy to the high-priest at Jerusalem, by the advice of Demetrius Phalereus, his librarian, 50 talents of gold and 70 talents of silver, &c.; the Jewish slaves whom he set free, paying their ransom himself; the letter of the king; the answer of the high-priest; the choosing of six interpreters from each of the twelve tribes, and their names; the copy of the Law, in letters of gold; the feast prepared for the seventy-two which continued for seven days; the questions proposed to each of the interpreters in turn, with the answers of each; their lodging by the sea-shore; and the accomplishment of their work in seventy-



two days, by conference and comparison. This is the story, which probably gave to the Version the title of the Septuagint, and which has been repeated in various forms by the Christian writers. But it is now generally admitted that the letter is spurious, and is probably the fabrication of an Alexandrian Jew shortly before the Christian era. Still there can be no doubt that there was a basis of fact for the fiction: on three points of the story there is no material difference of opinion, and they are confirmed by the study of the Version itself:—1. The Version was made at Alexandria. 2. It was begun in the time of the earlier Ptolemies, about 280 B.C. 3. The Law (*i.e.* the Pentateuch) alone was translated at first.—The Septuagint version was highly esteemed by the Hellenistic Jews before the coming of Christ. The manner in which it is quoted by the writers of the New Testament proves that it had been long in general use. Wherever, by the conquests of Alexander, or by colonization, the Greek language prevailed; wherever Jews were settled, and the attention of the neighbouring Gentiles was drawn to their wondrous history and law, there was found the Septuagint, which thus became, by Divine Providence, the means of spreading widely the knowledge of the One True God, and His promises of a Saviour to come, throughout the nations. To the wide dispersion of this version we may ascribe in great measure that general persuasion which prevailed over the whole East of the near approach of the Redeemer, and led the Magi to recognise the star which proclaimed the birth of the King of the Jews.—Not less wide was the influence of the Septuagint in the spread of the Gospel. Many of those Jews who were assembled at Jerusalem on the day of Pentecost, from Asia Minor, from Africa, from Crete and Rome, used the Greek language; the testimonies to Christ from the Law and the Prophets came to them in the words of the Septuagint; St. Stephen probably quoted from it in his address to the Jews; the Ethiopian eunuch was reading the Septuagint version of Isaiah in his chariot; they who were scattered abroad went forth into many lands speaking of Christ in Greek, and pointing to the things written of Him in the Greek version of Moses and the Prophets; from Antioch and Alexandria in the East, to Rome and Massilia in the West, the voice of the Gospel sounded forth in Greek; Clemens of Rome, Ignatius at Antioch, Justin Martyr in Palestine, Irenaeus at Lyons, and many more, taught and wrote in the words of the Greek Scriptures; and a still wider range was given to them by the Latin version (or

versions) made from the LXX. for the use of the Latin Churches in Italy and Africa; and in later times by the numerous other versions into the tongues of Egypt, Ethiopia, Armenia, Arabia, and Georgia. For a long period the Septuagint was the Old Testament of the far larger part of the Christian Church.

#### SEPULCHRE. [BURIAL.]

SERAI'AH. 1. The king's scribe or secretary in the reign of David (2 Sam. viii. 17).—2. The high-priest in the reign of Zedekiah (2 K. xxv. 18; 1 Chr. vi. 14; Jer. lii. 24).—3. The son of Tanhumeth the Netophathite (2 K. xv. 23; Jer. xl. 8).—4. The son of Neriah, and brother of Baruch (Jer. li. 59, 61).

SER'APHIM, an order of celestial beings, whom Isaiah beheld in vision standing above Jehovah as He sat upon His throne (Is. vi. 2). They are described as having each of them three pairs of wings, with one of which they covered their faces (a token of humility); with the second they covered their feet (a token of respect); while with the third they flew. They seem to have borne a general resemblance to the human figure, for they are represented as having a face, a voice, feet, and hands (ver. 6). Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (ver. 3), and to act as the medium of communication between heaven and earth (ver. 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. The idea of a winged human figure was not peculiar to the Hebrews: among the sculptures found at *Mourghaub* in Persia, we meet with a representation of a man with two pairs of wings, springing from the shoulders, and extending, the one pair upwards, the other downwards, so as to admit of covering the head and the feet. The meaning of the word "seraph" is doubtful; it is perhaps connected with an Arabic term signifying *high* or *exalted*; and this may be regarded as the generally received etymology.

SER'GIUS PAULUS was the proconsul of Cyprus when the Apostle Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7 sq.). He is described as an intelligent man, truth-seeking, eager for information from all sources within his reach. It was this trait of his character which led him in the first instance to admit to his society Elymas the Magian, and afterwards to seek out the missionary strangers and learn from them the nature of the Christian doctrine. But Sergius was not effectually or long deceived by the arts of the impostor; for on becoming acquainted with the Apostle

he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth.

**SERPENT.** 1. The Hebrew word *Nāchāsh* is the generic name of any serpent. The following are the principal Biblical allusions to this animal:—Its subtilty is mentioned in Gen. iii. 1; its wisdom is alluded to by our Lord in Matt. x. 16; the poisonous properties of some species are often mentioned (see Ps. lviii. 4; Prov. xxiii. 32); the sharp tongue of the serpent, which it would appear some of the ancient Hebrews believed to be the instrument of poison, is mentioned in Ps. cxl. 3, Job xx. 16, “the viper’s tongue shall slay him;” although in other places, as in Prov. xxiii. 32, Eccl. x. 8, 11, Num. xxi. 9, the venom is correctly ascribed to the bite, while in Job xx. 14 the gall is said to be the poison; the habit serpents have of lying concealed in hedges is alluded to in Eccl. x. 8, and in holes of walls, in Am. v. 19; their dwelling in dry sandy places, in Deut. viii. 15; their wonderful mode of progression did not escape the observation of the author of Prov. xxx., who expressly mentions it as “one of the three things which were too wonderful for him” (19); the oviparous nature of most of the order is alluded to in Is. lix. 5, where the A. V., however, has the unfortunate rendering of “cockatrice.” The art of taming and charming serpents is of great antiquity, and is alluded to in Ps. lviii. 5; Eccl. x. 11; Jer. viii. 17, and doubtless intimated by St. James (iii. 7), who particularises serpents among all other animals that “have been tamed by man.” Serpents used for this

purpose, both in Africa and in India, are the hooded snakes (*Naia tripudians*, and *Naia haje*) and the horned *Cerastes*. That the charmers frequently and perhaps generally, take the precaution of extracting the poison-fangs before the snakes are subjected to their skill, there is much probability for believing; but that this operation is not always attended to is clear from the testimony of Bruce and numerous other writers. Some have supposed that the practice of taking out or breaking off the poison-fangs is alluded to in Ps. lviii. 6, “Break their teeth, O God, in their mouth.” The serpent-charmer’s usual instrument is a flute. It was under the form of a serpent that the devil seduced Eve: hence in Scripture Satan is called “the old serpent” (Rev. xii. 9, and comp. 2 Cor. xi. 3).—It has been supposed by many commentators that the serpent, prior to the Fall, moved along in an erect attitude. It is quite clear that an erect mode of progression is utterly incompatible with the structure of a serpent: consequently, had the snakes before the Fall moved in an erect attitude, they must have been formed on a different plan altogether. The typical form of the serpent and its mode of progression were in all probability the same before the Fall as after it: but subsequent to the Fall its form and progression were to be regarded with hatred and disgust by all mankind, and thus the animal was cursed “above all cattle,” and a mark of condemnation was for ever stamped upon it. Serpents are said in Scripture to “eat dust” (see Gen. iii. 14; Is. lxv. 25; Mic. vii. 17); these animals, which for the most part take their food on the ground, do consequently swallow with it large portions of sand and dust.—Throughout the East the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy.—Much has been written on the question of the “fiery serpents” of Num. xxi. 6, 8, with which it is usual erroneously to identify the “fiery flying serpent” of Is. xxx. 6, and xiv. 29. The word “fiery” probably signifies “burning,” in allusion to the sensation produced by the bite. The *Cerastes*, or the *Naia haje*, or any other venomous species frequenting Arabia, may denote the “serpent of the burning bite” which destroyed the children of Israel. The “fiery flying serpent” of Isaiah (*l. c.*), can have no existence in nature. Monstrous forms of snakes with birds’ wings occur on the Egyptian sculptures.—2. The Hebrew word *Eph'eḥ* occurs in Job xx. 16; Is. xxx. 6, and lix. 5 (A. V. “viper”). There is no Scriptural allusion by means of which it is possible to determine the species of serpent



Serpent-charming

indicated by the Hebrew term, which is derived from a root which signifies "to hiss." The snake that fastened on St. Paul's hand when he was at Melita (Acts xxviii. 3) was probably the common viper of this country (*Pelias berus*), or else the *Vipera aspis*. [See also ADDER; ASP.]—When God punished the murmurs of the Israelites in the wilderness by sending among them serpents, whose fiery bite was fatal, Moses, upon their repentance, was commanded to make a serpent of brass, whose polished surface shone like fire, and to set it up on the banner-pole in the midst of the people; and whoever was bitten by a serpent had but to look up at it and live (Num. xxi. 4-9). But a far deeper interest belongs to this incident of the pilgrimage of Israel. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John iii. 14, 15). Preserved as a relic, whether on the spot of its first erection or elsewhere, the Brazen Serpent, called by the name of Nehushtan, became an object of idolatrous veneration, probably in connection with the Ophite worship that was adopted in the reign of Ahaz, with all the other idolatries of the neighbouring nations; and the zeal of Hezekiah destroyed it with the other idols of his father (2 K. xviii. 4). [NEHUSHTAN.] But the passion for relics is not extinguished by the destruction of its objects. In A.D. 971, a Milanese envoy to Constantinople, being asked to select a present from the imperial treasures, chose a brazen serpent which the Greeks assured him was made of the same metal that Hezekiah had broken up; and this serpent, probably the idol of some Ophite sect, is still shown in the church of St. Ambrose at Milan as that which was lifted up by Moses in the wilderness.

SERUG, son of Reu, and great-grandfather of Abraham. His age is given in the Hebrew Bible as 230 years (Gen. xi. 20-23); 30 years before he begat Nahor, and 200 years afterwards.

SERVANT. [SLAVE.]

SETH (Gen. iv. 25, v. 3; 1 Chr. i. 1), the third son of Adam, and father of Enos. The signification of his name is "appointed" or "put" in the place of the murdered Abel. Adam handed down to Seth and his descendants the promise of mercy, faith in which became the distinction of God's children. This seems to be the meaning of the statement that, in the days and in the family of Seth, "men began to call upon the name of Jehovah" (Gen. iv. 26).

SHA'ALBIM or SHAAL'ABBIN, a town in

the allotment of Dan, named between Ir-She-mesh and Ajalon (Judg. i. 35; Josh. xix. 42; 1 K. iv. 9). By Eusebius and Jerome it is mentioned in the *Onomasticon* as a large village in the district of Sebaste (i.e. Samaria), and as then called Selaba.

SHAARA'IM, a city in the territory allotted to Judah (Josh. xv. 36; in A. V. incorrectly Sharaim; 1 Sam. xvii. 52). Shaaraim, one of the towns of Simeon (1 Chr. iv. 31), must be a different place.

SHADDA'I, an ancient name of God, rendered "Almighty" everywhere in the A. V. In all passages of Genesis, except one (xlix. 25), in Ex. vi. 3, and in Ez. x. 5, it is found in connexion with *el*, "God," El Shaddai being there rendered "God Almighty," or "the Almighty God." By the name or in the character of El-Shaddai, God was known to the patriarchs (Gen. xvii. 1, xxviii. 3, xliii. 14, xlviii. 3, xlix. 25), before the name Jehovah, in its full significance, was revealed (Ex. vi. 3). [God.]

SHAD'RACH, the Hebrew, or rather Chaldee name of Hananiah, the chief of the "three children," whose song, as given in the apocryphal Daniel, forms part of the service of the Church of England, under the name of "Benedicite, omnia opera." The history of Shadrach, or Hananiah, as told in Dan. i.-iii., is well known. After their deliverance from the furnace, we hear no more of Shadrach, Meshach, and Abed-nego in the O. T.; neither are they spoken of in the N. T., except in the pointed allusion to them in the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (Heb. xi. 33, 34). But there are repeated allusions to them in the later apocryphal books, and the martyrs of the Maccabean period seem to have been much encouraged by their example. See 1 Macc. ii. 59, 60; 3 Macc. vi. 6; 4 Macc. xiii. 9, xvi. 3, 21, xviii. 12.

SHA'LEM, Gen. xxxiii. 18. It seems more than probable that this word should not here be taken as a proper name, but that the sentence should be rendered, "Jacob came safe to the city of Shechem." It is certainly remarkable that there should be a modern village bearing the name of *Salim*, 3 miles east of *Nāblus* (the ancient Shechem); but this appears to be only a fortuitous coincidence.

SHA'LIM, THE LAND OF, a district through which Saul passed on his journey in quest of his father's asses (1 Sam. ix. 4, only). The spelling of the name in the original, properly *Sha'ālim*, shows that it had no connexion with Shalem, or with the modern *Salim*, east of *Nāblus*.

SHAL'ISHA, THE LAND OF, one of the

districts traversed by Saul when in search of the asses of Kish (1 Sam. ix. 4, only).

**SHALLECH'ETH, THE GATE**, one of the gates of the "house of Jehovah" (1 Chr. xxvi. 16). It was the gate "to the causeway of the ascent." As the causeway is actually in existence, the gate Shallecheth can hardly fail to be identical with the *Bab Silsileh*, or *Sinsleh*, which enters the west wall of the Haram about 600 feet from the south-west corner of the Haram wall.

**SHAL'LUM**. 1. The fifteenth king of Israel, son of Jabesh, conspired against Zechariah, son of Jeroboam II., killed him, and brought the dynasty of Jehu to a close, B.C. 770. Shallum, after reigning in Samaria for a month only, was in his turn dethroned and killed by Menahem (2 K. xv. 10-14).—2. The husband of Huldah the prophetess (2 K. xxii. 14; 2 Chr. xxxiv. 22) in the reign of Josiah.—3. The third son of Josiah king of Judah, known in the Books of Kings and Chronicles as Jehoahaz (1 Chr. iii. 15; Jer. xxii. 11). [**JEHOAHAZ.**]

**SHALMANE'SER** was the Assyrian king who reigned immediately before Sargon, and probably immediately after Tiglath-pileser. He can scarcely have ascended the throne earlier than B.C. 730, and may possibly not have done so till a few years later. It must have been soon after his accession that he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority (2 K. xvii. 3). No sooner was he come than Hoshea submitted, acknowledged himself a "servant" of the Great King, and consented to pay him a fixed tribute annually. He soon after concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B.C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year (B.C. 721), when the Assyrian arms prevailed (2 K. xvii. 4-6, xviii. 9-11). It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken.

**SHAM'GAR**, son of Anath, judge of Israel after Ehud, and before Barak, though possibly contemporary with the latter, since he seems to be spoken of in Judg. v. 6 as a contemporary of Jael. Shamgar with no arms in his hand but an ox-goad (Judg. iii. 31; comp. 1 Sam. xiii. 21), made a desperate assault upon the Philistines, and slew 600 of them. But it was reserved for Deborah and Barak to complete the deliverance.

**SHA'MIR**. 1. A town in the mountain district of Judah (Josh. xv. 48, only). It

probably lay some eight or ten miles south of Hebron, but it has not been yet discovered.—2. A place in Mount Ephraim, the residence and burial-place of Tola the judge (Judg. x. 1, 2). Perhaps *Samir*, half-way between Samaria and *Jenin*.

**SHAM'MAH**. 1. The son of Reuel the son of Esau (Gen. xxxvi. 13, 17; 1 Chr. i. 37).—2. The third son of Jesse, and brother of David (1 Sam. xvi. 9, xvii. 13). Called also **SHIMEA**, **SHIMEAH**, and **SHIMMA**.—3. One of the three greatest of David's mighty men (2 Sam. xxiii. 11-17).—4. The Harodite, one of David's mighty men (2 Sam. xxiii. 25). He is called "SHAMMOTH the Hararite" in 1 Chr. xi. 27, and in 1 Chr. xxvii. 8 "SHAMMUTH the Izrahite." Kennicott maintained the true reading in both to be "Shamhoth the Harodite."—5. In the list of David's mighty men in 2 Sam. xxiii. 32, 33, we find "Jonathan, Shammah the Hararite;" while in the corresponding verse of 1 Chr. xi. 34, it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamha, the Hararite."

**SHAM'MOTH**. [**SHAMMAH.**]

**SHA'PHAN**, the scribe or secretary of king Josiah. He was the son of Azaliah (2 K. xxii. 3; 2 Chr. xxxiv. 8), father of Ahikam (2 K. xxii. 12; 2 Chr. xxxiv. 20), Elashah (Jer. xxix. 3), and Gemariah (Jer. xxxvi. 10, 11, 12), and grandfather of Gedaliah (Jer. xxxix. 14, xl. 5, 9, 11, xli. 2, xliii. 6), Michaiah (Jer. xxxvi. 11), and probably of Jaazaniah (Ez. viii. 11). The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiab to take an account of the money which had been collected by the Levites for the repair of the Temple, and to pay the workmen (2 K. xxii. 4; 2 Chr. xxxiv. 9; comp. 2 K. xii. 10). It was on this occasion that Hilkiab communicated his discovery of a copy of the Law, which he had probably found while making preparations for the repair of the Temple.

**SHA'PHER, MOUNT** (Num. xxxiii. 23), the name of a desert station where the Israelites encamped. No site has been suggested for it.

**SHARA'IM**. [**SHAARAIM.**]

**SHA'RON**, a district of the Holy Land occasionally referred to in the Bible (1 Chr. v. 16, xxvii. 29; Is. xxxiii. 9, xxxv. 2, lxxv. 10; Cant. ii. 1; Acts ix. 35, A. V. SARON). The name has on each occurrence, with one exception only, the definite article (1 Chr. v. 16). It would therefore appear that "the

Sharon" was some well-defined region familiar to the Israelites. It is that broad rich tract of land which lies between the mountains of the central part of the Holy Land and the Mediterranean—the northern continuation of the SHEFELAH. A general sketch of the district is given under the head of PALESTINE (p. 403, b).—2. The SHARON of 1 Chr. v. 16, to which allusion has already been made, is distinguished from the western plain by not having the article attached to its name as the other invariably has. It is also apparent from the passage itself that it was some district on the east of Jordan in the neighbourhood of Gilead and Bashan. The name has not been met with in that direction.

SHA'UL. 1. The son of Simeon by a Canaanitish woman (Gen. xlv. 10; Ex. vi. 15; Num. xxvi. 13; 1 Chr. iv. 24), and founder of the family of the SHAULITES.—2. One of the kings of Edom (1 Chr. i. 48, 49). In the A. V. of Gen. xxxvi. 37 he is less accurately called SAUL.

SHA'VEH, THE VALLEY OF, described as "the Valley of the King" (Gen. xiv. 17). The "Valley of the King" is mentioned again in 2 Sam. xviii. 18, as the site of a pillar set up by Absalom; but neither passage conveys any indication of its position; and it is by no means certain that the two passages refer to the same spot.

SHA'VEH KIRIATHAIM, mentioned (Gen. xiv. 5) as the residence of the Emin at the time of Chedorlaomer's incursion. Kiriathaim is named in the later history, though it has not been identified; and Shaveh Kiriathaim was probably the valley in or by which the town lay.

SHAWM. In the Prayer-book version of Ps. xcviii. 7, "with trumpets also and *shawms*" is the rendering of what stands in the A. V. "with trumpets and sound of *cornet*." The Hebrew word translated "cornet" is treated under that head. The "shawm" was a musical instrument resembling the clarinet.

SHEARING-HOUSE, THE, a place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 K. x. 12, 14). Eusebius mentions it as a village of Samaria "in the great plain [of Esdraelon] 15 miles from Legeon."

SHE'AR-JA'SHUB (lit. "a remnant shall return"), the son of Isaiah the prophet (Is. vii. 3). The name, like that of Maher-shalal-hash-baz, had a mystical significance (comp. Is. x. 20-22).

SHE'BA, the son of Bichri, a Benjamite from the mountains of Ephraim (2 Sam. xx. 1-22), the last chief of the Absalom insurrection. He is described as a "man of Belial." But he must have been a person of some consequence, from the immense effect produced by his appearance. It was in fact all but an anticipation of the revolt of Jeroboam. The occasion seized by Sheba was the emulation, as if from loyalty, between the northern and southern tribes on David's return (2 Sam. xx. 1, 2). The king might well say, "Sheba the son of Bichri shall do us more harm than did Absalom." Sheba traversed the whole of Palestine, apparently rousing the population, Joab following in full pursuit. It seems to have been his intention to establish himself in the fortress of Abel-Beth-maachah, famous for the prudence of its inhabitants (2 Sam. xx. 18). That prudence was put to the test on the present occasion. Joab's terms were—the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall, and the insurrection ended.

SHE'BA. 1. A son of Raamah, son of Cush (Gen. x. 7; 1 Chr. i. 9).—2. A son of Joktan (Gen. x. 28; 1 Chr. i. 22).—3. A son of Jokshan, son of Keturah (Gen. xxv. 3; 1 Chr. i. 32). We shall consider, first, the history of the Joktanite Sheba; and, secondly, the Cushite Sheba and the Keturahite Sheba together.—I. The Joktanites were among the early colonists of southern Arabia, and the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan. The inhabitants are the "Sabaei" of the Greeks and Romans. In the Bible, the Joktanite Sheba, mentioned genealogically in Gen. x. 28, recurs, as a kingdom, in the account of the visit of the queen of Sheba to king Solomon (1 K. x. 1). The other passages in the Bible which seem to refer to the Joktanite Sheba occur in Is. lx. 6; and again in Jer. vi. 20. In Ps. lxxii. 10, the Joktanite Sheba is undoubtedly meant. The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'a (UZAL), and Zafar (SEPHAR). Seba was probably the name of the city, and generally of the country and nation.—II. Sheba, son of Raamah son of Cush, settled somewhere on the shores of the Persian Gulf. It was this Sheba that carried on the great Indian traffic with Palestine, in conjunction with, as we hold, the other Sheba, son of Jokshan son of Keturah, who like DEDAN,

appears to have formed, with the Cushite of the same name, one tribe.

SHE'BA, one of the towns of the allotment of Simeon (Josh. xix. 2), probably the same as Shema (xv. 26).

SHE'BAH, the famous well which gave its name to the city of Beersheba (Gen. xxvi. 33). [BEERSHEBA.]

SHEBA'M, one of the towns in the pastoral district on the east of Jordan—demanded by and finally ceded to the tribes of Reuben and Gad (Num. xxiii. 3). It is probably the same which appears in the altered forms of SHIBMAH (Num. xxxii. 38), and SIBMAH (Josh. xiii. 19; Is. xvi. 8, 9; Jer. xlvi. 32).

SHEB'ARIM, a place named in Josh. vii. 5, only, as one of the points in the flight from Ai.

SHEB'NA, a person of high position in Hezekiah's court, holding at one time the office of prefect of the palace (Is. xxii. 15), but subsequently the subordinate office of secretary (Is. xxxvi. 3; 2 K. xix. 2).

SHECH'EM (*back or shoulder*), an important city in Central Palestine. The etymology of the Hebrew word indicates that the place was situated on some mountain or hill-side; and that presumption agrees with Josh. xx. 7, which places it in Mount Ephraim (comp. 1 K. xii. 25), and with Judg. ix. 9, which represents it as under the summit of Gerizim, which belonged to the Ephraim range. Its present name, *Nābulus*, is a corruption of Neapolis; which succeeded the more ancient Shechem, and received its new name from Vespasian. On coins still extant it is called Flavia Neapolis. The situation of the town is one of surpassing beauty. It lies in a sheltered valley, protected by Gerizim on the south, and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. The site of the present city, which was also that of the Hebrew city, occurs exactly on the water-summit; and streams issuing from the numerous springs there, flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travellers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. "The whole valley," says Dr. Robinson, "was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by fountains, which burst forth in various parts and flow westwards in refresh-

ing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shadow of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and the night. . . . We rose early, awakened by the songs of nightingales and other birds, of which the gardens around us were full."—The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the Land of Promise, pitched his tent and built an altar under the Oak (or Terebinth) of Moreh at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race (see Gen. xii. 6). At the time of Jacob's arrival here, after his sojourn in Mesopotamia (Gen. xxxiii. 18, xxxiv.), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the headman. It was at this time that the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed, as a special patrimony, to his son Joseph (Gen. xliii. 22; Josh. xxiv. 32; John iv. 5). The field lay undoubtedly on the rich plain of the *Mukhna*, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbours for a supply of water. The defilement of Dinah, Jacob's daughter, and the capture of Shechem and massacre of all the male inhabitants by Simeon and Levi, are events that belong to this period (Gen. xxxiv. 1 sq.). The oak under which Abraham had worshipped, survived to Jacob's time (Gen. xxxv. 1-4). The "oak of the monument" (Judg. ix. 6), where the Shechemites made Abimelech king, marked, perhaps, the veneration with which the Hebrews looked back to these earliest footsteps of the patriarchs in the Holy Land. In the distribution of the land after its conquest by the Hebrews, Shechem fell to the lot of Ephraim (Josh. xx. 7), but was assigned to the Levites, and became a city of refuge (Josh. xxi. 20, 21). It acquired new importance as the scene of the renewed promulgation of the Law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (Deut. xxvii. 11; and Josh. ix. 33-35). It was here Joshua assembled the people, shortly before his death, and delivered to them his last counsels (Josh. xxiv. 1, 25). After the death of Gideon, Abimelech, his bastard son, induced the Shechemites to revolt from the Hebrew commonwealth and elect him as king





SHECHEM.

*To face p. 513.*



(Judg. ix.). In revenge for his expulsion, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (Judg. ix. 34-45). It was soon restored, however, for we are told in 1 K. xii. that all Israel assembled at Shechem, and Rehoboam, Solomon's successor, went thither to be inaugurated as king. Here, at this same place, the ten tribes renounced the house of David, and transferred their allegiance to Jeroboam (1 K. xii. 16), under whom Shechem became for a time the capital of his kingdom. From the time of the origin of the Samaritans, the history of Shechem blends itself with that of this people and of their sacred mount, Gerizim. [SAMARIA; SAMARITAN PENT.]—Shechem reappears in the New Testament. It is the SYCHAR of John iv. 5, near which the Saviour conversed with the Samaritan woman at Jacob's Well. In Acts vii. 16, Stephen reminds his hearers that certain of the patriarchs (meaning Joseph, as we see in Josh. xxiv. 32, and following, perhaps, some tradition as to Jacob's other sons) were buried at SYCHEM.—The population of *Nābulus* consists of about 5000, among whom are 500 Greek Christians, 150 Samaritans, and a few Jews. The enmity between the Samaritans and Jews is as inveterate still, as it was in the days of Christ. The Mohammedans of course, make up the bulk of the population. The Well of Jacob and the Tomb of Joseph are still shown in the neighbourhood of the town. The Well of Jacob lies about a mile and a half east of the city, close to the lower road, and just beyond the wretched hamlet of *Balāta*. The Christians sometimes call it *Bir es-Samariyeh*—"the well of the Samaritan woman." The well is deep—75 ft. when last measured—and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the solid rock, perfectly round, 9 ft. in diameter, with the sides hewn smooth and regular. Of all the special localities of our Lord's life, this is almost the only one absolutely undisputed.—The Tomb of Joseph lies about a quarter of a mile north of the well, exactly in the centre of the opening of the valley between Gerizim and Ebal. It is a small square enclosure of high whitewashed walls, surrounding a tomb of the ordinary kind, but with the peculiarity that it is placed diagonally to the walls, instead of parallel, as usual. A rough pillar used as an altar, and black with the traces of fire, is at the head, and another at the foot of the tomb. In the walls are two slabs with Hebrew in-

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scriptions, and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan. Beyond this there is nothing to remark in the structure itself. The local tradition of the Tomb, like that of the well, is as old as the beginning of the 4th century.

**SHECHI'NAH.** This term is not found in the Bible. It was used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting, or dwelling, between the Cherubim on the mercy-seat in the Tabernacle, and in the temple of Solomon; but not in Zerubbabel's temple, for it was one of the five particulars which the Jews reckon to have been wanting in the second temple. The use of the term is first found in the Targums, where it forms a frequent periphrasis for God, considered as *dwelling* amongst the children of Israel, and is thus used, especially by Onkelos, to avoid ascribing corporeity to God Himself. In Ex. xxv. 8, where the Hebrew has "Let them make me a sanctuary that I may *dwelt* among them," Onkelos has, "I will make my Shechinah to dwell among them." In xxix. 45, 46, for the Hebrew "I will *dwelt* among the children of Israel," Onkelos has, "I will make my Shechinah to dwell," &c. As regards the visible manifestation of the Divine Presence dwelling amongst the Israelites, to which the term Shechinah has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light, enveloped in a cloud, and usually concealed by the cloud, so that the cloud itself was for the most part alone visible; but on particular occasions the glory appeared. The allusions in the N. T. to the Shechinah are not unfrequent. Thus in the account of the Nativity, the words, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke ii. 9), followed by the apparition of "the multitude of the Heavenly host," recall the appearance of the Divine glory on Sinai, when "He shined forth from Paran, and came with ten thousands of saints" (Deut. xxxiii. 2, comp. Ps. lxxviii. 17; Acts vii. 53; Heb. ii. 2; Ezek. xliii. 2). The "God of glory" (Acts vii. 2, 55), "the cherubims of glory" (Heb. ix. 5), "the glory" (Rom. ix. 4), and other like passages, are distinct references to the manifestations of the glory in the O. T. When we read in John i. 14, that "the Word was made flesh, and dwelt among us, and we beheld his glory;" or in 2 Cor. xii. 9, "that the power of Christ may rest upon me;" or in Rev. xxi. 3, "Behold the tabernacle of God is with men, and He will dwell with them" we have not only references to the Shechinah,

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but are distinctly taught to connect it with the incarnation and future coming of Messiah, as type with antitype.

**SHEEP.** Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in Gen. iv. 2. They were used in the sacrificial offerings, both the adult animal (Ex. xx. 24; 1 K. viii. 63; 2 Chr. xxix. 33) and the lamb, *i. e.* "a male from one to three years old," but young lambs of the first year were more generally used in the offerings (see Ex. xxix. 38; Lev. ix. 3, xii. 6; Num. xxviii. 9, &c.). Sheep and lambs formed an important article of food (1 Sam. xxv. 18; 1 K. i. 19, iv. 23; Ps. xlv. 11, &c.). The wool was used as clothing (Lev. xiii. 47; Deut. xxii. 11; Prov. xxxi. 13; Job xxxi. 20, &c.). "Rams' skins dyed red" were used as a covering for the tabernacle (Ex. xxv. 5). Sheep and lambs were sometimes paid as tribute (2 K. iii. 4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in Biblical times. Sheep-shearing is alluded to Gen. xxxi. 19, xxxviii. 13; Deut. xv. 19; 1 Sam. xxv. 4; Is. liii. 7, &c. Sheep-dogs were employed in Biblical times, as is evident from Job xxx. 1, "the dogs of my flock." Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. John x. 4; Ps. lxxvii. 20, lxxx. 1), though they also drove them (Gen. xxxiii. 13). The following quotation from Hartley's *Researches in Greece and the Levant*, p. 321, is strikingly illustrative of the allusions in John x. 1-16: "Having had my attention directed last night to the words in John x. 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would all learn them." The common sheep of Syria and Palestine are the broad-tailed.

—As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our Blessed Lord (Is. liii. 7; Acts viii. 32, &c.). The relation that exists between Christ, "the chief Shepherd," and His members is beautifully compared to that which in the East is so strikingly exhibited by the shepherds to their flocks. [SHEPHERD.]



Broad-tailed sheep.

**SHEEPGATE, THE**, one of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii. 1, 32, xii. 39). It stood between the tower of Meah and the chamber of the corner (iii. 32, 1) or gate of the guard-house (xii. 39, A. V. "prison-gate"). The latter seems to have been at the angle formed by the junction of the wall of the city of David with that of the city of Jerusalem proper, having the sheep-gate on the north of it. The position of the sheep-gate may therefore have been on or near that of the *Bab el-Kattānīn*.

**SHEEP-MARKET, THE** (John v. 2). The word "market" is an interpolation of our translators. We ought probably to supply the word "gate" (not "market") meaning the gate mentioned in the preceding article.

**SHEKEL.** [MONEY.]

**SHE'LAH**, the youngest son of Judah by the daughter of Shuah (Gen. xxxviii. 5, 11, 14, 26, xlv. 12; Num. xxvi. 20; 1 Chr. ii. 3, iv. 21).

**SHELEPH**, the second in order of the

sons of Joktan (Gen. x. 26; 1 Chr. i. 20). The district of the Yemen named after him is that of *Sulaf*.

**SHEM**, the eldest son of Noah, born (Gen. v. 32) when his father had attained the age of 500 years. He was 98 years old, married, and childless, at the time of the Flood. After it, he, with his father, brothers, sisters-in-law, and wife, received the blessing of God (ix. 1), and entered into the covenant. Two years afterwards he became the father of Arphaxad (xi. 10), and other children were born to him subsequently. With the help of his brother Japheth, he covered the nakedness of their father which Canaan and Ham did not care to hide. In the prophecy of Noah which is connected with this incident (ix. 25-27), the first blessing falls on Shem. He died at the age of 600 years. The portion of the earth occupied by the descendants of Shem (x. 21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. Beginning at its north-western extremity with Lydia, it includes Syria (Aram), Chaldaea (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian Peninsula (Joktan). Modern scholars have given the name of Shemitic or Semitic to the languages spoken by his real or supposed descendants. [HEBREW.]

**SHEM'A** (Josh. xv. 26). [SHEBA.]

**SHEMAI'AH**, a prophet in the reign of Rehoboam. When the king had assembled 180,000 men of Benjamin and Judah to reconquer the northern kingdom after its revolt, Shemaiah was commissioned to charge them to return to their homes, and not to war against their brethren (1 K. xii. 22; 2 Chr. xi. 2). His second and last appearance upon the stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak king of Egypt (2 Chr. xii. 5, 7). He wrote a chronicle containing the events of Rehoboam's reign (2 Chr. xii. 15).

**SHEM'ER**, the owner of the hill on which the city of Samaria was built (1 K. xvi. 24). [SAMARIA.]

**SHEMIDA'ITES, THE**. The descendants of Shemida the son of Gilead (Num. xxvi. 32). They obtained their lot among the male children of Manasseh.

**SHEM'INITH**. The title of Ps. vi. is: "To the chief Musician on Neginoth upon Sheminith," or "the eighth," as the margin of the A. V. has it. A similar direction is found in the title of Ps. xii. (comp. 1 Chr. xv. 21). It seems most probable that Sheminith denotes a certain air known as the eighth, or a certain key in which the Psalm was to be sung.

**SHEN'IR**. [SENI.]

**SHEPHA'M**, a place mentioned only in the specification by Moses of the eastern boundary of the Promised Land (Num. xxxiv. 10, 11). The ancient interpreters render the name by Apamea; but it seems uncertain whether by this they intend the Greek city of that name on the Orontes, 50 miles below Antioch, or whether they use it as a synonym of Banias or Dan.

**SHEPHERD**. In a nomadic state of society every man, from the sheikh down to the slave, is more or less a shepherd. The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (Gen. xxx. 29 ff., xxxvii. 12 ff.), but even by their daughters (Gen. xxix. 6 ff.; Ex. ii. 19). The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren in the Transjordanic district (Num. xxxii. 1 ff.). Henceforward in Palestine Proper the shepherd held a subordinate position. The office of the Eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi. 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore" or Egyptian fig (Am. vii. 14), the "husks" of the carob-tree (Luke xv. 16), and perchance the locusts and wild honey which supported the Baptist (Matt. iii. 4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. xvii. 34; Is. xxxi. 4; Jer. v. 6; Am. iii. 12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxi. 39). To meet these various foes the shepherd's equipment consisted of the following articles:—a mantle, made probably of sheepskin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xliii. 12 (cf. Juv. xiv. 187); a scrip or wallet, containing a small amount of food (1 Sam. xvii. 40); a sling, which is still the favourite weapon of the Bedouin shepherd (1 Sam. xvii. 40); and, lastly, a staff, which served the double purpose of a weapon against foes, and a crook for the management of the flock (1 Sam. xvii. 40; Ps. xxiii. 4; Zech. xi. 7). If the shepherd was at a distance from his home, he was provided with a light tent (Cant. i. 8; Jer. xxxv. 7), the removal of which was

easily effected (Is. xxxviii. 12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance, and protecting the flock: such towers were erected by Uzziah and Jotham (2 Chr. xxvi. 10, xxvii. 4), while their existence in earlier times is testified by the name Migdal-Eder (Gen. xxxv. 21, A. V. "tower of Edar;" Mic. iv. 8, A. V. "tower of the flock"). The routine of the shepherd's duties appears to have been as follows:—In the morning he led forth his flock from the fold (John x. 4), which he did by going before them and calling to them, as is still usual in the East; arrived at the pasturage, he watched the flock with the assistance of dogs (Job xxx. 1), and, should any sheep stray, he had to search for it until he found it (Ez. xxxiv. 12; Luke xv. 4); he supplied them with water, either at a running stream or at troughs attached to wells (Gen. xxix. 7, xxx. 38; Ex. ii. 16; Ps. xxiii. 2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them "under the rod" as they entered the door of the enclosure (Lev. xxvii. 32; Ez. xx. 37), checking each sheep as it passed, by a motion of the hand (Jer. xxxiii. 13); and, finally, he watched the entrance of the fold throughout the night, acting as porter (John x. 3). The shepherd's office thus required great watchfulness, particularly by night (Luke ii. 8; cf. Nah. iii. 18). It also required tenderness towards the young and feeble (Is. xl. 11), particularly in driving them to and from the pasturage (Gen. xxxiii. 13). In large establishments there were various grades of shepherds, the highest being styled "rulers" (Gen. xlvii. 6), or "chief shepherds" (1 Pet. v. 4): in a royal household the title of *abbir*, "mighty," was bestowed on the person who held the post (1 Sam. xxi. 7). [SHEEP]. The hatred of the Egyptians towards shepherds (Gen. xli. 34) may have been mainly due to their contempt for the sheep itself, which appears to have been valued neither for food nor generally for sacrifice, the only district where they were offered being about the Natron lakes. It may have been increased by the memory of the Shepherd invasion.

SHE'SHACH is a term which occurs only in Jeremiah (xxv. 26, li. 41), who evidently uses it as a synonym either for Babylon or for Babylonia.

SHESHA'I, one of the three sons of Anak who dwelt in Hebron (Num. xiii. 22) and were driven thence and slain by Caleb at the head of the children of Judah (Josh. xv. 14; Judg. i. 10).

SHESHAZ'ZAR, the Chaldean or Persian

name given to Zerubbabel, in Ezr. i. 8, 11, v. 14, 16; 1 Esdr. ii. 12, 15. [ZERUBABEL.]

SHETHA'R (Pers. "a star"), one of the seven princes of Persia and Media, who had access to the king's presence (Esth. i. 14).

SHETHAR-BOZNAI (Pers. "star of splendour"), a Persian officer of rank in the reign of Darius Hystaspis (Ezr. v. 3, 6, vi. 6, 13).

SHE'VA, the scribe or royal secretary of David (2 Sam. xx. 25). He is called elsewhere SERAIAH (2 Sam. viii. 17), SHISHA (1 K. iv. 3), and SHAYSHA (1 Chr. xvi. 18).

SHEW-BREAD (Ex. xxv. 30, xxxv. 13, xxxix. 36, &c.), literally "bread of the face" or "faces." Within the Ark it was directed that there should be a table of shittim wood, i. e. *acacia*, two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold, and "having a golden crown to the border thereof round about," i. e. a border or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. The further description of this table will be found in Ex. xxv. 23-30, and a representation of it as it existed in the Herodian Temple forms an interesting feature in the bas-reliefs within the Arch of Titus. It exhibits one striking correspondence with the prescriptions in Exodus.



Table of Shew-Bread. (From the Arch of Titus).

We there find the following words: "and thou shalt make unto it a border of a hand-breadth round about." In the sculpture of the Arch the hand of one of the slaves who is carrying the Table, and the border, are of about equal breadth. The table of the second Temple was carried away by Antiochus Epiphanes (1 Macc. i. 22), and a new one made at the refurnishing of the sanctuary under Judas Maccabaeus (1 Macc. iv. 49). Afterwards Ptolemy Philadelphus presented a magnificent table. The Table stood in the sanctuary together with the seven-branched candlestick and the altar of incense. Every Sabbath twelve newly-baked loaves were put

on it in two rows, six in each, and sprinkled with incense, where they remained till the following Sabbath. Then they were replaced by twelve new ones, the incense was burned, and they were eaten by the priests in the Holy Place, out of which they might not be removed. Besides these, the Shew-bread Table was adorned with dishes, spoons, bowls, &c., which were of pure gold (Ex. xxv. 29). The number of loaves (twelve) plainly answers to the twelve tribes (compare Rev. xxii. 2). But, taking this for granted, we have still to ascertain the meaning of the rite. Its name "Bread of the Face" seems to indicate that bread through which God is seen, that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God.

SHIBBOLETH (Judg. xii. 6) is the Hebrew word which the Gileadites under Jephthah made use of at the passage of the Jordan, after a victory over the Ephraimites, to test the pronunciation of the sound *sh* by those who wished to cross over the river. The Ephraimites, it would appear, in their dialect substituted for *sh* the simple sound *s*; and the Gileadites, regarding every one who failed to pronounce *sh* as an Ephraimite and therefore an enemy, put him to death accordingly. The word "Shibboleth," which has now a second life in the English language in a new signification, has two meanings in Hebrew: 1st, an ear of corn; 2ndly, a stream or flood (Ps. lxxix. 2, 15): and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. There is no mystery in this particular word. Any word beginning with the sound *sh* would have answered equally well as a test.

SHIBMAH. [SHEBAM.]

SHICRON, one of the landmarks at the western end of the north boundary of Judah (Josh. xv. 11, only). It lay between Ekron (*Akir*) and Jabneel (*Iebna*), the port at which the boundary ran to the sea.

SHIELD. [ARMS, p. 45.]

SHIGGAION (Ps. vii. 1), a particular kind of Psalm; the specific character of which is now not known.

SHIHON, a town of Issachar, named only in Josh. xix. 19. Eusebius mentions it as then existing "near Mount Tabor."

SHIHOR OF EGYPT. [SINOR.]

SHIHOR-LIBNATH, named only in Josh.

xix. 26 as one of the landmarks of the boundary of Asher. Nothing is known of it.

SHILO'AH, THE WATERS OF, a certain soft-flowing stream mentioned by the prophet Isaiah (viii. 6), better known under the later name of SLOAM—the only perennial spring of Jerusalem.

SHILOH. In the A. V. of the Bible, Shiloh is once used as the name of a person, in a very difficult passage, in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Supposing that the translation is correct, the meaning of the word is Peaceable or Pacific, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Is. ix. 6 is expressly called the Prince of Peace. [MESSIAH, p. 342, b.] Other interpretations, however, of the passage are given, one of which makes it refer to the city of this name. (See the following article.) It might be translated, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." In this case the allusion would be to the primacy of Judah in war (Judg. i. 1, 2, xx. 18; Num. ii. 3, x. 14), which was to continue until the Promised Land was conquered, and the Ark of the Covenant was solemnly deposited at Shiloh.

SHILOH, a city of Ephraim. In Judg. xxi. 19 it is said that Shiloh is "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." In agreement with this the traveller at the present day, going north from Jerusalem, lodges the first night at *Beitûn*, the ancient Bethel; the next day, at the distance of a few hours, turns aside to the right, in order to visit *Seilûn*, the Arabic for Shiloh; and then passing through the narrow Wady, which brings him to the main road, leaves *el-Lebbân*, the Lebonah of Scripture, on the left, as he pursues "the highway" to *Nâblus*, the ancient Shechem. [SHECHEM.] Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal, during the progress of the Conquest (Josh. xviii. 1 sq.) was removed thence on the subjugation of the country, and kept at Shiloh from the last days of Joshua to the time of Samuel (Josh. xviii. 10; Judg. xviii. 31; 1 Sam. iv. 3). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region, which had not been already allotted (Josh. xviii. 10, xix. 51). In this distribution, or an earlier one, Shiloh fell

within the limits of Ephraim (Josh. xvi. 5). The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the Divine indignation (Jer. vii. 12).

**SHIM'EL.** 1. Son of Gershon the son of Levi (Num. iii. 18; 1 Chr. vi. 17, 29, xxiii. 7, 9, 10; Zech. xii. 13); called **SHIMI** in Ex. vi. 17.—2. Shimei the son of Gera, a Benjamite of the house of Saul, who lived at Bahurim. When David and his suite were seen descending the long defile, on his flight from Absalom (2 Sam. xvi. 5-13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimei. He ran along the ridge, cursing, and throwing stones at the king and his companions. The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan (2 Sam. xix. 18), the first person to welcome him was Shimei, who threw himself at David's feet in abject penitence. But the king's suspicions were not set at rest by this submission; and on his deathbed he recalls the whole scene to the recollection of his son Solomon. Solomon gave Shimei notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death (1 K. ii. 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass, and made his journey successfully (ib. ii. 40). On his return, the king took him at his word, and he was slain by Benaiah (ib. ii. 41-46).—3. One of the adherents of Solomon at the time of Adonijah's usurpation (1 K. i. 8).

**SHIM'RON**, fourth son of Issachar (Gen. xlv. 13; Num. xxvi. 24), and the head of the family of the **SHIMRONITES**.

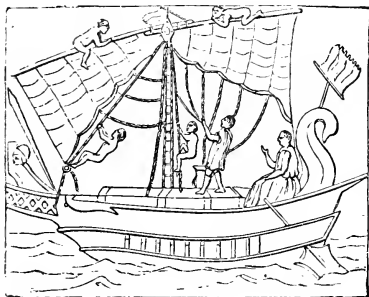
**SHIM'RON-ME'RON.** The king of Shimron-meron is mentioned as one of the thirty-one kings vanquished by Joshua (Josh. xii. 20). It is probably the complete name of the place elsewhere called **SHIMRON**, a city of Zebulun (Josh. xi. 1, xix. 15).

**SHI'NAR**, the ancient name of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as Chaldaea or Babylonia. It was a plain country where brick had to be used for stone, and slime for mortar (Gen. xi. 3). Among the cities were Babel (Babylon), Erech or Orech (Orchoë), Calneh or Calno (probably *Niffer*), and Accad, the site of which is unknown. It may be

suspected that Shinar was the name by which the Hebrews originally knew the lower Mesopotamian country, where they so long dwelt, and which Abraham brought with him from "Ur of the Chaldees."

**SHIP.** No one writer in the whole range of Greek and Roman literature has supplied us with so much information concerning the merchant-ships of the ancients as St. Luke in the narrative of St. Paul's voyage to Rome (Acts xxvii. xxviii.). It is important to remember that he accomplished it in three ships: first the Adramyttian vessel which took him from Caesarea to Myra, and which was probably a coasting vessel of no great size (xxvii. 1-6); secondly, the large Alexandrian corn-ship, in which he was wrecked on the coast of Malta (xxvii. 6-xxviii. 1); and thirdly, another large Alexandrian corn-ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli (xxviii. 11-13). (1.) *Size of Ancient Ships.*—The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which St. Paul was wrecked had 276 persons on board (Acts xxvii. 37), besides a cargo of wheat (ib. 10, 38); and all these passengers seem to have been taken on to Puteoli in another ship (xxviii. 11) which had its own crew and its own cargo. Now in English transport-ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man. On the whole, if we say that an ancient merchant-ship might range from 500 to 1000 tons, we are clearly within the mark. (2.) *Steering Apparatus.*—Some commentators have fallen into strange perplexities from observing that in Acts xxvii. 40 ("the fastenings of the rudders") St. Luke uses the plural. Ancient ships were in truth not steered at all by rudders fastened or hinged to the stern, but by means of two paddle-rudders, one on each quarter, acting in a rowlock or through a porthole, as the vessel might be small or large. (3.) *Build and Ornaments of the Hull.*—It is probable that there was no very marked difference between the bow and the stern. The "hold" (Jonah i. 5) would present no special peculiarities. That personification of ships, which seems to be instinctive, led the ancients to paint an eye on each side of the bow (comp. Acts xxvii. 15). An ornament of that which took Paul on from Malta to Pozzuoli is more explicitly referred to. The "sign" of that ship (Acts xxviii. 11) was **CASTOR** AND **POLLUX**; and the symbols of these heroes were doubtless painted or sculptured on each side of the bow. (4.) *Under-girders.*—The imperfection of the build, and still more (see below, 6) the peculiarity of the rig, in ancient

ships, resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. Hence it was customary to take on board peculiar contrivances, suitably called "helps" (Acts xxvii. 17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed round the frame of the ship, at right angles to its length, and made tight. (5.) *Anchors*.—Ancient anchors were similar in form to those which we use now, except that they were without flukes. Two allusions to anchoring are found in the N. T., one in a very impressive metaphor concerning Christian hope (Heb. vi. 19). The other passage is part of the literal narrative of St. Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (Acts xxvii. 29). (6.) *Masts, Sails, Ropes, and Yards*.—The rig of an ancient ship was more simple and clumsy than that employed in modern times.



Ancient Ship. From a Painting at Pompeii.

Its great feature was one large mast, with one large square sail fastened to a yard of great length. Hence the strain upon the hull, and the danger of starting the planks, were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak, of the same general unit of rig. In the O. T. the mast is mentioned (Is. xxxiii. 23); and from another prophet (Ez. xxvii. 5) we learn that cedar-wood from Lebanon was sometimes used for this part of ships. There is a third passage (Prov. xxiii.

34), where the top of a ship's mast is probably intended. In Ez. xxvii. 29, oars are distinctly mentioned: and it seems that oak-wood from Bashan was used in making them. Another feature of the ancient, as of the modern ship, is the flag at the top of the mast (Is. l.e., and xxx. 17). (7.) *Rate of Sailing*.—St. Paul's voyages furnish excellent data for approximately estimating this; and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between TROAS and PHILIPPI, accomplished on one occasion (Acts xvi. 11, 12) in two days, occupied on another occasion (Acts xx. 6) five days. With a fair wind an ancient ship would sail fully seven knots an hour. (8.) *Sailing before the wind, and near the wind*.—The rig which has been described is, like the rig of Chinese junks, peculiarly favourable to a quick run before the wind (Acts xvi. 11, xxvii. 16). It would, however, be a great mistake to suppose that ancient ships could not work to windward. The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. A modern ship, if the weather is not very boisterous, will sail within six points of the wind. To an ancient vessel, of which the hull was more clumsy, and the yards could not be braced so tight, it would be safe to assign seven points as the limit. (9.) *Lying-to*.—A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is, not to make progress at all hazards, but to ride out a gale in safety; and this is what was done in St. Paul's ship when she was undergirded and the boat taken on board (Acts xxvii. 14-17) under the lee of CLAUDA. (10.) *Ship's Boat*.—This appears prominently in Acts xxvii. 16, 32. Every large merchant-ship must have had one or more boats. It is evident that the Alexandrian corn-ship in which St. Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach PHENICE, had her boat towing behind. (11.) *Officers and Crew*.—In Acts xxvii. 11 we have both κυβερνήτης and ναύκληρος. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. The word for "shipmen" (Acts xxvii. 27, 30) and "sailors" (Rev. xviii. 17) is simply the usual term ναῦται. (12.) *Storms and Shipwrecks*.—The first century of the

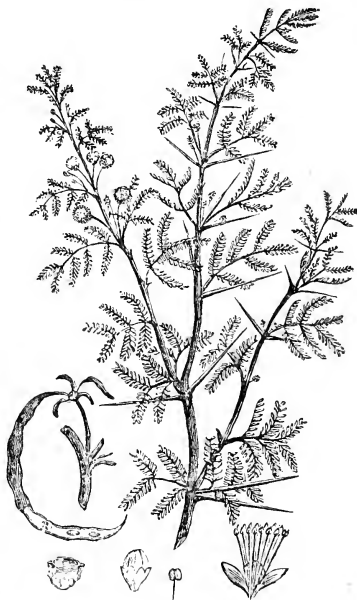
Christian era was a time of immense traffic in the Mediterranean; and there must have been many vessels lost there every year by shipwreck, and (perhaps) as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, we must remember that the ancients had no compass, and very imperfect charts and instruments, if any at all. Certain coasts were much dreaded, especially the African Syrtis (Acts xvii. 17). The danger indicated by breakers (ib. 29), and the fear of falling on rocks, are matters of course. St. Paul's experience seems to have been full of illustrations of all these perils. (13.) *Boats on the Sea of Galilee*.—In the narratives of the call of the disciples to be "fishers of men" (Matt. iv. 18-22; Mark i. 16-20; Luke v. 1-11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Matt. viii. 23-27; Mark iv. 35-41; Luke viii. 22-25), it is for every reason instructive to compare the three narratives; and we should observe that Luke is more technical in his language than Matthew, and Mark than Luke. With the large population round the Lake of Tiberias, there must have been a vast number both of fishing-boats and pleasure-boats, and that boat-building must have been an active trade on its shores. (14.)

*Merchant-Ships in the Old Testament*.—The earliest passages where seafaring is alluded to in the O. T. are the following in order, Gen. xlix. 13, in the prophecy of Jacob concerning Zebulun; Num. xxiv. 24, in Balaam's prophecy; Deut. xxviii. 68, in one of the warnings of Moses; Judg. v. 17, in Deborah's Song. Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job (ix. 26); and in the Psalms (xlvii. [xlviii.] 7, ciii. [civ.] 26, cvi. 23). Prov. xxiii. 34 has already been quoted. To this add xxx. 19, xxxi. 14. Solomon's own ships, which may have suggested some of these illustrations (1 K. ix. 26; 2 Chr. viii. 18, ix. 21), have previously been mentioned. We must notice the disastrous expedition of Jehoshaphat's ships from the same port of Ezion-geber (1 K. xxii. 48, 49; 2 Chr. xx. 36, 37). The passages which remain are in the prophets (Is. ii. 16, xxiii. 1, 14, lx. 9; Ez. xxvii.; Jon. i. 3-16).

SHI'SHAK, king of Egypt, the Sheshenk I. of the monuments, first sovereign of the Bubastite xxiind dynasty. His reign offers the first determined synchronisms of Egyptian and Hebrew history. The first year of Shishak would about correspond to the 26th of Solomon, and the 20th of Shishak to the

5th of Rehoboam. Shishak at the beginning of his reign received the fugitive Jeroboam (1 K. xi. 40); and it was probably at the instigation of Jeroboam that he attacked Rehoboam. "He took the fenced cities which [pertained] to Judah, and came to Jerusalem." He exacted all the treasures of his city from Rehoboam, and apparently made him tributary (1 K. xiv. 25, 26; 2 Chr. xii. 2-9). Shishak has left a record of this expedition, sculptured on the wall of the great temple of El-Karnak. It is a list of the countries, cities, and tribes, conquered or ruled by him, or tributary to him.

SHITTAH-TREE, SHITTIM (Heb. *shittáh*), is without doubt correctly referred to some species of *Acacia*, of which three or four kinds occur in the Bible lands. The wood of this tree — perhaps the *Acacia Seyal* is more definitely signified — was extensively employed in the construction of the tabernacle (see Ex. xxv., xxvi., xxxvi., xxxvii., xxxviii.). The *A. Seyal* is very common in some parts of the peninsula of Sinai. It yields the well-known substance called gum arabic which is obtained by incisions in the bark, but it is impossible to say whether the



*Acacia Seyal.*



ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley well remarks that hence is to be traced the use of the plural form of the Heb. noun, *Shittim*, the sing. number occurring but once only in the Bible. This acacia must not be confounded with the tree (*Robinia pseudo-acacia*) popularly known by this name in England, which is a North American plant, and belongs to a different genus and sub-order. The true acacias belong to the order *Leguminosae*, sub-order *Mimoseae*.

SHIT'TIM, the place of Israel's encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (Num. xxxiii. 49, xxv. 1; Josh. ii. 1, iii. 1; Mic. vi. 5). Its full name appears to be given in the first of these passages—Abel has-Shittim—"the meadow, or moist place of the acacias." It was "in the Arboth-Moab, by Jordan-Jericho" (Num. xxii. 1, xxvi. 3, xxxi. 12, xxxiii. 48, 49). That is to say, it was in the Arabah or Jordan Valley, opposite Jericho. The "Valley of Shittim," of Joel (iii. 18), can hardly be the same spot as that described above, but there is nothing to give a clue to its position.

SHO'A, a proper name which occurs only in Ez. xxiii. 23, in connexion with Pekod and Koa. The three apparently designate districts of Assyria with which the southern kingdom of Judah had been intimately connected, and which were to be arrayed against it for punishment.

SHO'BAB, son of David by Bathsheba (2 Sam. v. 14; 1 Chr. iii. 5, xiv. 4).

SHO'BACH, the general of Hadarezer king of the Syrians of Zobah, who was defeated by David (2 Sam. x. 15-18). In 1 Chr. xix. 16, 18, he is called SHOPHACH.

SHO'BAL, second son of Seir the Horite (Gen. xxxvi. 20; 1 Chr. i. 38), and one of the "dukes" of the Horites (Gen. xxxvi. 29).

SHOE. [SANDAL.]

SHOSHAN'NIM. "To the chief musician upon Shoshannim" is a musical direction to the leader of the Temple-choir which occurs in Ps. xlv., lxix., and most probably indicates the melody "after" or "in the manner of" (A. V. "upon") which the Psalms were to be sung.—SHOSHANNIM-EDUTH occurs in the same way in the title of Ps. lxxx. As the words now stand they signify "lilies, a testimony," and the two are separated by a large distinctive accent. In themselves they have no meaning in the present text, and must therefore be regarded as probably a fragment of the beginning of an older Psalm with which the choir were familiar.

SHU'AL, THE LAND OF, a district named only in 1 Sam. xiii. 17. It is pretty certain from the passage that it lay north of Michmash.

SHU'HITE. This ethnic appellative "Shuhite" is frequent in the Book of Job, but only as the epithet of one person, Bildad. The local indications of the Book of Job point to a region on the western side of Chaldaea, bordering on Arabia; and exactly in this locality, above Ilit and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the *Tukhi*, a powerful people. It is probable that these were the Shuhites.

SHU'LAMITE, THE, one of the personages in the poem of Solomon's Song (vi. 13). The name denotes a woman belonging to a place called Shulem, which is probably the same as Shunem. [SHUNEM.] If, then, Shulamite and Shunammite are equivalent, we may conjecture that the Shunammite who was the object of Solomon's passion was Abishag.

SHU'NAMMITE, THE, *i.e.* the native of Shunem, is applied to two persons:—Abishag, the nurse of king David (1 K. i. 3, 15, ii. 17, 21, 22), and the nameless hostess of Elisha (2 K. iv. 12, 23, 36).

SHU'NEM, one of the cities allotted to the tribe of Issachar (Josh. xix. 18). It is mentioned on two occasions (1 Sam. xxviii. 4; 2 K. iv. 8). It was besides the native place of Abishag (1 K. i. 3). It is mentioned by Eusebius as 5 miles south of Mount Tabor, and then known as Sulem. This agrees with the position of the present *Solam*, a village 3 miles N. of Jezreel, and 5 from Gilboa.

SHUR, a place just without the eastern border of Egypt. Shur is first mentioned in the narrative of Hagar's flight from Sarah (Gen. xvi. 7). Abraham afterwards "dwelt between Kadesh and Shur, and sojourned in Gerar" (xx. 1). The first clear indication of its position occurs in the account of Ishmael's posterity. "And they dwelt from Ilavilah unto Shur, that [is] before Egypt, as thou goest toward Assyria" (xxv. 18; comp. 1 Sam. xv. 7, xxvii. 8). The wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Ex. xv. 22, 23). It was also called the Wilderness of Etham (Num. xxxiii. 8). Shur may have been a fortified town east of the ancient head of the Red Sea; and from its being spoken of as a limit, it was probably the last Arabian town before entering Egypt.

SHU'SHAN, or SU'SA, is said to have received its name from the abundance of the lily (*Shūshan* or *Shūshunah*) in its neighbourhood. It was originally the capital of the country called in Scripture Elam, and by

the classical writers Susis or Susiana. In the time of Daniel Susa was in the possession of the Babylonians, to whom Elam had probably passed at the division of the Assyrian empire made by Cyaxares and Nabopolassar (Dan. viii. 2). The conquest of Babylon by Cyrus transferred Susa to the Persian dominion; and it was not long before the Achaemenian princes determined to make it the capital of their whole empire, and the chief place of their own residence. According to some writers, the change was made by Cyrus; according to others, it had at any rate taken place before the death of Cambyses; but, according to the evidence of the place itself and of the other Achaemenian monuments, it would seem most probable that the transfer was really the work of Darius Hystaspis. Nehemiah resided here (Neh. i. 1).—Shushan was situated on the Ulai or Choaspes. It is identified with the modern *Sus* or *Shush*, and its ruins are about 3 miles in circumference.

SHU'SHAN-E'DUTH (Ps. lx.), is probably an abbreviation of "Shoshannim-eduth" (Ps. lxxx.). [SH'SHANNIM.]

SHUTH'E'LAH, head of an Ephraimite family, called after him Shuthalhites (Num. xxvi. 35), and lineal ancestor of Joshua, the son of Nun (1 Chr. vii. 20-27).

SIBBECHA'I, one of David's guard, and eighth captain for the eighth month of 24,000 men of the king's army (1 Chr. xi. 29, xxvii. 11; 2 Sam. xxi. 18).

SIB'MAH. [SHEBAM.]

SI'CHEM (Gen. xii. 6). [SHECHEM.]

SIC'YON (1 Macc. xv. 23), a celebrated Greek city in Peloponnesus upon the Corinthian gulph.

SID'DIM, THE VALE OF, a place named only in one passage of Genesis (xiv. 3, 8, 10). It was one of that class of valleys which the Hebrews designated by the word *Emek*. This term appears to have been assigned to a broad flattish tract, sometimes of considerable width, enclosed on each side by a definite range of hills. It was so far a suitable spot for the combat between the four and five kings (ver. 8); but it contained a multitude of bitumen-pits sufficient materially to affect the issue of the battle. In this valley the kings of the five allied cities of Sodom, Gomorrah, Admah, Zeboim, and Bela, seem to have awaited the approach of the invaders. It is therefore probable that it was in the neighbourhood of the "plain, or circle, of Jordan" in which those cities stood. If we could venture, as some have done, to interpret the latter clause of verse 3, "which is near," or "which is at, or by, the Salt Sea," then we might agree with Dr. Robinson and

others in identifying the Valley of Siddim with the enclosed plain which intervenes between the south end of the lake and the range of heights which terminate the *Ghōr* and commence the *Wady Arabah*. But the original of the passage seems to imply that the Salt Sea covers the actual space formerly occupied by the Vale of Siddim. [SEA, THE SALT, p. 503.]

SI'DE, a city on the coast of Pamphylia, 10 or 12 miles to the east of the river Eury-medon (1 Macc. xv. 23).

SI'DON, the Greek form of the Phoenician name Zidon. [ZIDON.]

SI'HON, king of the Amorites when Israel arrived on the borders of the Promised Land (Num. xxi. 21). Shortly before the time of Israel's arrival he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon (xxi. 26-29). When the Israelite host appears, he does not hesitate or temporise like Balak, but at once gathers his people together and attacks them. But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror.

SI'HOR, accurately SHI'HOR, once THE SIIHOR or SIIHOR OF EGYPT, when unqualified a name of the Nile. It is held to signify "the black" or "turbid." There are but three occurrences of Shihor in the Bible, and but one of Shihor of Egypt, or Shihor-Mizraim. It is spoken of as one of the limits of territory which was still unconquered when Joshua was old (Josh. xiii. 2, 3). With this passage must be compared that in which Shihor-Mizraim occurs. David is related to have "gathered all Israel together from Shihor of Egypt even unto the entering of Hamath" (1 Chr. xiii. 5). There is no other evidence that the Israelites ever spread westward beyond Gaza. The stream may therefore be that of the *Wādi-l-Areesh*. That the stream intended by Shihor unqualified was a navigable river is evident from a passage in Isaiah, where it is said of Tyre, "And by great waters, the sowing of Shihor, the harvest of the river [is] her revenue" (xxiii. 3). Here Shihor is either the same as, or compared with, Yeôr, generally thought to be the Nile, but perhaps the extension of the Red Sea. In Jeremiah the identity of Shihor with the Nile seems distinctly stated (ii. 18).

SI'LAS, an eminent member of the early Christian Church, described under that name in the Acts, but as Silvanus in St. Paul's Epistles. He first appears as one of the leaders of the Church at Jerusalem (Acts xv.

22), holding the office of an inspired teacher (xv. 32). His name, derived from the Latin *silex*, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (Acts xvi. 37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (Acts xv. 22, 32). Having accomplished this mission, he returned to Jerusalem (Acts xv. 33). He must, however, have immediately revisited Antioch, for we find him selected by St. Paul as the companion of his second missionary journey (Acts xv. 40-xvii. 40). At Beroea he was left behind with Timothy while St. Paul proceeded to Athens (Acts xvii. 14), and we hear nothing more of his movements until he rejoined the Apostle at Corinth (Acts xviii. 5). His presence at Corinth is several times noticed (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1). Whether he was the Silvanus who conveyed St. Peter's First Epistle to Asia Minor (1 Pet. v. 12) is doubtful; the probabilities are in favour of the identity. A tradition of very slight authority represents Silas to have become bishop of Corinth.

**SILK.** The only *undoubted* notice of silk in the Bible occurs in Rev. xviii. 12, where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. The well-known classical name of the substance does not occur in the Hebrew language. The Hebrew terms which have been supposed to refer to silk are *meshi* and *demeshék*. The former occurs only in Ez. xvi. 10, 13 (A. V. "silk"). The other term *demeshék* occurs in Am. iii. 12 (A. V. "Damascus") and has been supposed to refer to silk from the resemblance of the word to our "damask." It appears, however, that "damask" is a corruption of *dimakso*, a term applied by the Arabs to the raw material alone. We must, therefore, consider the reference to silk as extremely dubious. The value set upon silk by the Romans, as implied in Rev. xviii. 12, is noticed by Josephus, as well as by classical writers.

**SIL'LA.** "The house of Millo which goeth down to Silla," was the scene of the murder of king Joash (2 K. xii. 20). What or where Silla was is entirely matter of conjecture. Some have suggested the Pool of Siloam.

**SILO'AH, THE POOL OF,** properly "the Pool of Shelach," (Neh. iii. 15). [**SILOAM.**]

**SILO'AM** (*Shiloach*, Is. viii. 6; *Shelach*, Neh. iii. 15; *Siloam*, John ix. 7, 11). Siloam

is one of the few undisputed localities in the topography of Jerusalem; still retaining its old name (with Arabic modification, *Silwân*), while every other pool has lost its Bible-designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant." A little way below the Jewish burying ground, but on the opposite side of the valley, where the Kedron turns slightly westward, and widens itself considerably, is the fountain of the Virgin or *Um-ed-Deraj*, near the beginning of that saddle-shaped projection of the Temple-hill supposed to be the OPHEL of the Bible, and the *Ophlas* of Josephus. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This conduit has had tributaries which have formerly sent their waters down from the city pools or Temple-wells to swell Siloam. It enters Siloam at the north-west angle; or rather enters a small rock-cut chamber which forms the *vestibule* of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the water pours itself into the main pool. This pool is oblong; about 18 feet broad, and 19 feet deep; but it is never filled, the water either passing directly through, or being maintained at a depth of three or four feet. The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere *débris*; though around its edges, wild flowers, and, among other plants, the caper-tree, grow luxuriantly. The grey crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn-out aspect to this venerable relic. The present pool is not the original building; it may be the work of crusaders, perhaps even improved by Saladin, whose affection for wells and pools led him to care for all these things. Yet the spot is the same. This pool, which we may call the *second*, seems anciently to have poured its waters into a *third*, before it proceeded to water the royal gardens. This *third* is perhaps that which Josephus calls "Solomon's pool," and which Nehemiah calls "the King's pool" (ii. 14). The expression in Isaiah (viii. 6), "waters of Shiloah that go softly," seems to point to the slender rivulet, flowing

gently, though once very profusely, out of Siloam into the lower breadth of level, where the king's gardens, or royal paradise, stood, and which is still the greenest spot about the Holy City. Siloam is a sacred spot, even to the Moslem; much more to the Jew. It was to Siloam that the Levite was sent with the golden picher on the "last and great day of the feast" of Tabernacles; it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the rock of Rephidim; and it was to this Siloam water that the Lord pointed when He stood in the Temple on that day and cried, "If any man thirst, let him come unto me and drink." The Lord sent the blind man to wash, not *in*, as our version has it, but *at* (*eis*) the pool of Siloam; for it was the elay from his eyes that was to be washed off; and the Evangelist is careful to throw in a remark, not for the purpose of telling us that Siloam meant an "aqueduct," as some think, but to give higher significance to the miracle. "Go wash at Siloam," was the command; the Evangelist adds, "which is by interpretation, SENT." (John ix. 7). That "Sent" is the natural interpretation is evident, not simply from the word itself, but from other passages where the Hebrew word is used in connexion with water, as Job iii. 10, "he *sendeth waters* upon the fields;" and Ezek. xxxi. 4, "she *sent out* her little rivers unto all the trees of the field."

SILO'AM, TOWER IN (Luke xiii. 4). Of this we know nothing definitely beyond these words of the Lord. In connexion with Ophel, there is mention made of "a tower that *lieth out*" (Neh. iii. 26); and there is no unlikelihood in connecting this *projecting* tower with the tower in Siloam, while one may be almost excused for the conjecture that its *projection* was the cause of its ultimate *fall*.

SILVA'NUS. [SILAS.]

SILVER. In very early times, silver was used for ornaments (Gen. xxiv. 53) and for vessels of various kinds. Images for idolatrous worship were made of silver or overlaid with it (Ex. xx. 23; Hos. xiii. 2; Hab. ii. 19; Bar. vi. 39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix. 24). But its chief use was as a medium of exchange, and throughout the O. T. we find "silver," used for money, like the Fr. *argent*. Silver was brought to Solomon from Arabia (2 Chr. ix. 14) and from Tarshish (2 Chr. ix. 21), which supplied the markets of Tyre (Ez. xxvii. 12). From Tarshish it came in the form of plates (Jer. x. 9), like those on which the sacred books of the Singhalese are written to this day. Spain appears to have been the chief source whence

silver was obtained by the ancients. Possibly the hills of Palestine may have afforded some supply of this metal. Silver mixed with alloy is referred to in Jer. vi. 30, and a finer kind, either purer in itself, or more thoroughly purified, is mentioned in Prov. viii. 19.

SILVERLINGS, a word used once only in the A. V. (Is. vii. 23), as a translation of the Hebrew word elsewhere rendered "silver" or "money."

SIM'EON, (*heard*) the second of Jacob's sons by Leah. His birth is recorded in Gen. xxix. 33. The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah—Reuben, Levi, Judah. With each of these Simeon is mentioned in some connexion. "As Reuben and Simeon are mine," says Jacob, "so shall Joseph's sons Ephraim and Manasse be mine" (Gen. xlviii. 5). With Levi, Simeon was associated in the massacre of the Shechemites (xxxiv. 25). With Judah the connexion was drawn still closer. He and Simeon not only "went up" together, side by side, in the fore-front of the nation, to the conquest of the south of the Holy Land (Judg. i. 3, 17), but their allotments lay together in a more special manner than those of the other tribes. Besides the massacre of Shechem, the only personal incident related of Simeon is the fact of his being selected by Joseph as the hostage for the appearance of Benjamin (Gen. xlii. 19, 24, 36; xliiii. 23). The chief families of the tribe are mentioned in the lists of Gen. xlv. (10), in which one of them, bearing the name of Shaul (Saul), is specified as "the son of the Canaanites"—Num. xxvi. (12-14), and 1 Chr. iv. (24-43). At the census at Sinai Simeon numbered 59,300 fighting men (Num. i. 23). When the second census was taken, at Shittim, the numbers had fallen to 22,200, and it was the weakest of all the tribes. This was no doubt partly due to the recent mortality following the idolatry of Peor, but there must have been other causes which have escaped mention. The connexion between Simeon and Levi implied in the Blessing of Jacob (Gen. xlix. 5-7) has been already adverted to. The connexion between Judah and Simeon already mentioned seems to have begun with the Conquest. Judah and the two Joseph-brethren were first served with the lion's share of the land; and then, the Canaanites having been sufficiently subdued to allow the Sacred Tent to be established without risk in the heart of the country, the work of dividing the remainder amongst the seven inferior tribes was proceeded with (Josh. viii. 1-6). Benjamin had the first turn, then Simeon (xix. 1). By this time Judah had discovered that the tract al-

lotted to him was too large (xix. 9), and also too much exposed on the west and south for even his great powers. To Simeon accordingly was allotted a district out of the territory of his kinsman, on its southern frontier, which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beersheba (Josh. xix. 1-8; 1 Chr. iv. 28-33). Of these places, with the help of Judah, the Simeonites possessed themselves (Judg. i. 3, 17); and here they were found, doubtless by Joab, residing in the reign of David (1 Chr. iv. 31). What part Simeon took at the time of the division of the kingdom we are not told. The only thing which can be interpreted into a trace of its having taken any part with the northern kingdom are the two casual notices of 2 Chr. xv. 9 and xxxiv. 6, which appear to imply the presence of Simeonites there in the reigns of Asa and Josiah. On the other hand the definite statement of 1 Chr. iv. 41-43 proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike lawless spirit of their progenitor. Simeon is named by Ezekiel (xlvi. 25), and the author of the Book of the Revelation (vii. 7) in their catalogues of the restoration of Israel.—2. A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took Him in his arms, and gave thanks for what he saw and knew of Jesus (Luke ii. 25-35). There was a Simeon who succeeded his father Hillel as president of the Sanhedrim about A.D. 13, and whose son Gamaliel was the Pharisee at whose feet St. Paul was brought up (Acts xxii. 3). It has been conjectured that he may be the Simeon of St. Luke.

SIMEON NIGER. Acts xiii. 1. [NIGER.]

SI'MON. 1. Son of Mattathias. [MACCABEES.]—2. Son of Onias the high-priest, whose eulogy closes the "praise of famous men" in the Book of Ecclesiasticus (ch. iv.).

—3. "A governor of the Temple" in the time of Seleucus Philopator, whose information as to the treasures of the Temple led to the sacrilegious attack of Heliodorus (2 Macc. iii. 4, &c.).—4. SIMON THE BROTHER OF JESUS.—The only undoubted notice of this Simon occurs in Matt. xiii. 55, Mark vi. 3. He has been identified by some writers with Simon the Canaanite, and still more generally with Symeon who became bishop of Jerusalem after the death of James, A.D. 62. The former of these opinions rests on no evidence whatever, nor is the latter without its difficulties.—5. SIMON THE CANAANITE, one of the Twelve Apostles (Matt. x. 4; Mark iii. 18), otherwise described as Simon Zelotes (Luke vi. 15; Acts i. 13). The latter term, which

is peculiar to Luke, is the Greek equivalent for the Chaldee term preserved by Matthew and Mark. [CANAANITE.] Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual.

—6. SIMON OF CYRENE.—A Hellenistic Jew, born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10), or as one of the numerous settlers at Jerusalem from that place (Acts vi. 9). Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, he was pressed into the service to bear the cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26), when Jesus himself was unable to bear it any longer (comp. John xix. 17). Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians (Rom. xvi. 13), for whom he more especially wrote.—7. SIMON THE LEPER.—A resident at Bethany, distinguished as "the leper." It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to His death and burial (Matt. xxvi. 6 &c.; Mark xiv. 3 &c.; John xii. 1 &c.).—8. SIMON MAGUS.—A Samaritan living in the Apostolic age, distinguished as a sorcerer or "magician," from his practice of magical arts (Acts viii. 9). According to ecclesiastical writers he was born at Gitton, a village of Samaria, and was probably educated at Alexandria in the tenets of the Gnostic school. He is first introduced to us as practising magical arts in a city of Samaria, perhaps Sychar (Acts viii. 5; comp. John iv. 5), and with such success, that he was pronounced to be "the power of God which is called great" (Acts viii. 10). The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practised by the Apostles Peter and John, and, being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror but not penitence (Acts viii. 9-24). The memory of his peculiar guilt has been perpetuated in the word *simony*, as applied to all traffic in spiritual offices. Simon's history, subsequently to his meeting with Peter, is involved in difficulties. Early Church his-

torians depict him as the pertinacious foe of the Apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. He is said to have followed the Apostle to Rome. His death is associated with this meeting: according to Hippolytus, the earliest authority on the subject, Simon was buried alive at his own request, in the confident assurance that he would rise again on the third day. According to another account, he attempted to fly in proof of his supernatural power; in answer to the prayers of Peter, he fell and sustained a fracture of his thigh and anklebones; overcome with vexation, he committed suicide.—9. SIMON PETER. [PETER].—10. SIMON, a Pharisee, in whose house a penitent woman anointed the head and feet of Jesus (Luke vii. 40).—11. SIMON THE TANNER.—A Christian convert living at Joppa, at whose house Peter lodged (Acts ix. 43). The house was near the sea-side (Acts x. 6, 32), for the convenience of the water.—12. SIMON, the father of Judas Iscariot (John vi. 71, xiii. 2, 26).

SIN, a city of Egypt, mentioned only by Ezekiel (xxx. 15, 16). The name is Hebrew, or, at least, Semitic, perhaps signifying "clay." It is identified in the Vulg. with Pelusium, "the clayey or muddy" town. Its antiquity may perhaps be inferred from the mention of "the wilderness of Sin" in the journeys of the Israelites (Ex. xvi. 1; Num. xxxiii. 11). Ezekiel speaks of Sin as "Sin the stronghold of Egypt" (xxx. 15). This place it held from that time until the period of the Romans. Herodotus relates that Sennacherib advanced against Pelusium, and that near Pelusium Cambyses defeated Psammenitus. In like manner the decisive battle in which Ochus defeated the last native king, Nectanebos, was fought near this city.

SIN, WILDERNESS OF, a tract of the wilderness which the Israelites reached after leaving the encampment by the Red Sea (Num. xxxiii. 11, 12). Their next halting-place (Ex. xvi. 1, xvii. 1) was Rephidim, probably the *Wady Feirán* [REPHIDIM]; on which supposition it would follow that Sin must lie between that wady and the coast of the Gulf of Suez, and of course west of Sinai. In the wilderness of Sin the manna was first gathered, and those who adopt the supposition that this was merely the natural product of the *tarfa* bush, find from the abundance of that shrub in *Wady es Sheikh*, S.E. of *W. Ghirundel* a proof of local identity.

SIN-OFFERING. The sin-offering among the Jews was the sacrifice, in which the ideas of propitiation and of atonement for sin were most distinctly marked. The ceremonial of

the sin-offering is described in Lev. iv. and vi. The TRESPASS-OFFERING is closely connected with the sin-offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice; as, for example, in the cleansing of the leper (Lev. xiv.). The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices. The nature of that difference is still a subject of great controversy. We find that the sin-offerings were—(A.) REGULAR. (1.) *For the whole people*, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Num. xxviii. 15-xxix. 38); besides the solemn offering of the two goats on the Great Day of Atonement (Lev. xvi.). (2.) *For the Priests and Levites* at their consecration (Ex. xxix. 10-14, 36); besides the yearly sin-offering (a bullock) for the high-priest on the Great Day of Atonement (Lev. xvi.). (B.) SPECIAL. (1.) *For any sin of "ignorance"* (Lev. iv.). (2.) *For refusal to bear witness* (Lev. v. 1). (3.) *For ceremonial defilement not wilfully contracted* (Lev. v. 2, 3, xii. 6-8, xiv. 19, 31, xv. 15, 30; Num. vi. 6-11, 16). (4.) *For the breach of a rash oath* (Lev. v. 4). The trespass-offerings, on the other hand, were always special, as—(1.) *For sacrilege "in ignorance"* (Lev. v. 15, 16). (2.) *For ignorant transgression* (v. 17-19). (3.) *For fraud, suppression of the truth, or perjury* (vi. 1-6). (4.) *For rape of a betrothed slave* (Lev. xix. 20, 21). (5.) *At the purification of the leper* (Lev. xiv. 12), and the *polluted Nazarite* (Num. vi. 12), offered with the sin-offering. From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other. Josephus declares that the sin-offering is presented by those "who fall into sin in ignorance," and the trespass-offering by "one who has sinned and is conscious of his sin, but has no one to convict him thereof." Without attempting to decide so difficult and so controverted a question, we may draw the following conclusions:—First, that the sin-offering was far the more solemn and comprehensive of the two sacrifices. Secondly, that the sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin, either against the service of God, or against man, and to the duty of atonement, as far as atonement was possible. Thirdly, that in the sin-offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God.

SINA, MOUNT, the Greek form of the well-known name SINAI (Acts vii. 30, 38).

SINAI. Nearly in the centre of the peninsula which stretches between the horns of the Red Sea lies a wedge of granite, grüstein, and porphyry rocks. These mountains may be divided into two great masses—that of *Jebel Serbal* (6759 feet high) in the north-west above *Wady Feirán* and the central group, roughly denoted by the general name of *Sinai*. This group rises abruptly from the *Wady es-Sheykh* at its north foot, first to the cliffs of the *Ras Säfsäfeh*, behind which towers the pinnacle of *Jebel Músa* (the Mount of Moses) and further back to the right of it the summit of *Jebel Katerín* (*Mount St. Catherine*, 8705 feet), all being backed up and overtopped by *Um Shaumer* (the mother of fennel, 9300 feet), which is the highest point of the whole peninsula. Before considering the claims of the individual mountains to Scriptural notice, there occurs a question regarding the relation of the names Horeb and Sinai. The latter name first occurs as that of the limit on the further side from Egypt of the wilderness of Sin (Ex. xvi. 1), and again (xix. 1, 2) as the “wilderness” or “desert of Sinai,” before *Mount Sinai* is actually spoken of, as in ver. 11 soon after we find it. But the name “Horeb” is, in the case of the rebuke of the people by God for their sin in making the golden calf, re-introduced into the Sinaitic narrative (xxxiii. 6), having been previously most recently used in the story of the murmuring at Rephidim (xvii. 6), and earlier as the name of the scene of the appearance of God in the “burning bush” (iii. 1). Horeb, strictly taken, may probably be a dry plain, valley, or bed of a wady near the mountain; and yet *Mount Horeb*, on the “vast green plain” of which was doubtless excellent pasture, may mean the mountain viewed in reference thereto, or its side abutting thereon. But beyond the question of the relation which these names naturally bear, there remains that of site. Sinai is clearly a summit distinctly marked. Where are we to look for it? There are three principal views in answer to this question:—I. That *Serbál* is Sinai, some 30 miles distant westward from the *Jebel Músa*, but close to the *Wady Feirán*, which is thus identified with Rephidim. The earliest traditions are in its favour. But there are two main objections to this:—(1.) It is clear, from Ex. xix. 2 (comp. xvii. 1), that the interval between Rephidim and Sinai was that of a regular stage of the march. (2.) There is no plain or wady of any sufficient size near *Serbál* to offer camping-ground to so large a host, or perhaps the tenth part of

them.—II. That *Jebel Músa* is Sinai, and that the *Wady es Sebayeh*, which its S.E. or highest summit overhangs, is the spot where the people camped before the mount; but the second objection to *Serbál* applies almost in equal force to this—the want of space below.

—III. That the modern Horeb of the monks—viz. the N.W. and lower face of the *Jebel Músa*, crowned with a range of magnificent cliffs, the highest point called *Ras Säfsäfeh*, as overlooking the plain *er Rahah*, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended. But the whole of *Jebel Músa* is, compared with the adjacent mountains, insignificant. The conjunction of mountain with plain is the greatest feature of this site; in choosing it, we lose in the mountain, as compared with *Serbál*, but we gain in the plain, of which *Serbál* has nothing. It may be added that, supposing *Wady Tayibeh* to have been the encampment “by the sea,” as stated in Num. xxxiii. 10, three routes opened there before the Israelites: the most southerly one down the plain *el Káu* to *Túr*; the most northerly by the *Sarbút el Khadem*; and the middle one by *Wady Feirán*, by which they would pass the foot of *Serbál*, which therefore in this case alone could possibly be Sinai. The middle route aforesaid from *W. Tayibeh* reaches the *W. Feirán* through what is called the *W. Mokatteb*, or “written valley,” from the inscriptions on the rocks which line it, generally considered to have been the work of Christian hands, but whether those of a Christian people localised there at an unknown period, as Lepsius thinks, or of passing pilgrims, as is the more general opinion, is likely to continue doubtful.

SIN’IM, a people noticed in Is. xlix. 12, as living at the extremity of the known world. They may be identified with the classical *Sinae*, the inhabitants of the southern part of *China*.

SINITE, a tribe of Canaanites (Gen. x. 17; 1 Chr. i. 15), whose position is to be sought for in the northern part of the Lebanon district.

SION, MOUNT. 1. One of the various names of Mount Hermon (Deut. iv. 48 only). —2. The Greek form of the Hebrew name, ZION, the famous Mount of the Temple (1 Macc. iv. 37, 60, v. 54, vi. 48, 62, vii. 33, x. 11, xiv. 27; Heb. xii. 22; Rev. xiv. 1). [JERUSALEM.]

SIRACH, the father of Jesus (Joshua), the writer of the Hebrew original of the *Book of Ecclesiasticus*.

SIRAH, THE WELL OF, from which Abner was recalled by Joab to his death at Hebron (2 Sam. iii. 26 only). It was ap-

parently on the northern road from Hebron. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called *Ain Sara*.

**SIR'ION**, one of the various names of Mount Hermon (Deut. iii. 9; Ps. xxix. 6) is remarkable.

**SIS'ERA**, captain of the army of Jabin king of Canaan who reigned in Hazor. He himself resided in Harosheth of the Gentiles. The particulars of the rout of Megiddo and of Sisera's flight and death are drawn out under the heads of **BARAK**, **DEBORAH**, **JAEL**, **KISHON**.

**SIT'NAH**, the second of the two wells dug by Isaac in the valley of Gerar, the possession of which the herdmen of the valley disputed with him (Gen. xxvi. 21).

**SIVAN**. [MONTH.]

**SLAVE**. The institution of slavery was recognised, though not established, by the Mosaic Law with a view to mitigate its hardship and to secure to every man his ordinary rights.—I. *Hebrew Slaves*. 1. The circumstances under which a Hebrew might be reduced to servitude were—(1) poverty; (2) the commission of theft; and (3) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance, and perchance a surplus sufficient to redeem his property (Lev. xxv. 25, 39). (2) The Commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the Law (Ex. xxii. 1, 3). The thief was bound to work out the value of his restitution money in the service of him on whom the theft had been committed. (3) The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maidservant, with the ulterior view of her becoming the concubine of the purchaser (Ex. xxi. 7). 2. The servitude of a Hebrew might be terminated in three ways:—(1) by the satisfaction or the remission of all claims against him; (2) by the recurrence of the year of Jubilee (Lev. xxv. 40); and (3) the expiration of six years from the time that his servitude commenced (Ex. xxi. 2; Deut. xv. 12). (4) To the above modes of obtaining liberty the Rabbinites added as a fourth, the death of the master without leaving a son, there being no power of claiming the slave on the part of any heir except a son. If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or more exactly *at the*

*place of judgment*), and then the master was to take him to the door-post, and to bore his ear through with an awl (Ex. xxi. 6), driving the awl into or "unto the door," as stated in Deut. xv. 17, and thus fixing the servant to it. A servant who had submitted to this operation remained, according to the words of the Law, a servant "for ever" (Ex. xxi. 6). These words are, however, interpreted by Josephus and by the Rabbinites as meaning until the year of Jubilee. 3. The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bondservant, but as an hired servant and as a sojourner," and, again, "not to rule over him with rigour" (Lev. xxv. 39, 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his winepress (Deut. xv. 13, 14). In the event of a Hebrew becoming the servant of a "stranger," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz. by the arrival of the year of Jubilee, or by the repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47-55). A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with her usual gratuity at leaving, just as in the case of a man (Deut. xv. 12, 13). Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to marriage there were some peculiarities which, to our ideas, would be regarded as hardships. A master might, for instance, give a wife to a Hebrew servant for the time of his servitude, the wife being in this case, it must be remarked, not only a slave, but a non-Hebrew. Should he leave when his term had expired, his wife and children would remain the absolute property of the master (Ex. xxi. 4, 5). Again, a father might sell his young daughter to a Hebrew, with a view either of marrying her himself, or of giving her to his son (Ex. xxi. 7-9). It diminishes the apparent harshness of this proceeding if we look on the purchase-money as in the light of a dowry given, as was not unusual, to the parents of the bride; still more, if we accept the Rabbinical view that the consent of the maid was required before the marriage could take place. The position of a maiden thus sold by her father was subject to the following regulations:—(1) She could not "go out as the men servants do," i.e. she could not leave



at the termination of six years, or in the year of Jubilee, if her master was willing to fulfil the object for which he had purchased her. (2) Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money. (3) If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters. (4) If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. (5) If neither of the three first specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (Ex. xxi. 7-11). The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonish captivity. Vast numbers of Hebrews were reduced to slavery as war-captives at different periods by the Phoenicians (Joel iii. 6), the Philistines (Joel iii. 6; Am. i. 6), the Syrians (1 Macc. iii. 41; 2 Macc. viii. 11), the Egyptians (Joseph. *Ant.* xii. 2, §3), and, above all, by the Romans (Joseph. *B. J.* vi. 9, §3).—II. *Non-Hebrew Slaves.*—1. The majority of Non-Hebrew slaves were war-captives, either of the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. xxxi. 26 ff.). Besides these, many were obtained by purchase from foreign slave-dealers (Lev. xxv. 44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The children of slaves remained slaves, being the class described as "born in the house" (Gen. xiv. 14, xvii. 12; Eccl. ii. 7), and hence the number was likely to increase as time went on. The average value of a slave appears to have been thirty shekels (Ex. xxi. 32). 2. That the slave might be manumitted, appears from Ex. xxi. 26, 27; Lev. xix. 20. 3. The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev. xxv. 45, 46); the slave is also described as his master's "money" (Ex. xxi. 21), *i. e.* as representing a certain money value. Such expressions show that he was regarded very much in the light of a chattel. But on the other hand provision was made for the protection of his person (Lev. xxiv. 17, 22; Ex. xxi. 20). A minor personal injury, such as the loss of an eye or a tooth, was to be recompensed by giving the servant his liberty (Ex. xxi. 26, 27). The position of the slave in regard to religious privileges was favourable. He was to be circumcised

Sm. D. B.

(Gen. xvii. 12), and hence was entitled to partake of the Paschal sacrifice (Ex. xii. 44), as well as of the other religious festivals (Deut. xii. 12, 18, xvi. 11, 14). The occupations of slaves were of a menial character, as implied in Lev. xxv. 39, consisting partly in the work of the house, and partly in personal attendance on the master.

SLIME, translated *bitumen* in the Vulgate. The three instances in which it is mentioned in the O. T. are illustrated by travellers and historians. It is first spoken of as used for cement by the builders in the plain of Shinar, or Babylonia (Gen. xi. 3). The bitumen pits in the vale of Siddim are mentioned in the ancient fragment of Canaanitish history (Gen. xiv. 10); and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Ex. ii. 3). Herodotus (*l.* 179) tells us of the bitumen found at Is, a town of Babylonia, eight days' journey from Babylon. The town of Is, mentioned by Herodotus, is the modern *Hit* or *Heet*, on the west or right bank of the Euphrates, and four days' journey from Bagdad. The principal bitumen pit at Heet has two sources, and is divided by a wall in the centre, on one side of which bitumen bubbles up, and on the other the oil of naphtha.

SLING. [ARMS, p. 45.]

SMITH. [HANDICRAFT.]

SMYR'NA, the city to which allusion is made in Revelation ii. 8-11, was founded by Alexander the Great, and was situated twenty stades from the city of the same name, which after a long series of wars with the Lydians had been finally taken and sacked by Halyattes.

SNAIL. 1. The Hebrew word *shablûl* occurs only in Ps. lviii. 8. The rendering of the A. V. is probably correct. The term would denote either a *Limax* or a *Helix*, which are particularly noticeable for the slimy track they leave behind them. 2. The Hebrew word *Chômet* occurs only as the name of some unclean animal in Lev. xi. 30. Perhaps some kind of lizard may be intended.

SNOW. The historical books of the Bible contain only two notices of snow actually falling (2 Sam. xxiii. 20; 1 Macc. xiii. 22), but the allusions in the poetical books are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months (Ps. cxlvii. 16, cxlviii. 8). The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears; the summit of Hermon also perpetually glistens with frozen snow. From these sources pro-

bably the Jews obtained their supplies of ice for the purpose of cooling their beverages in summer (Prov. xxv. 13). The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies. At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain of Joppa and about Carmel.

SO. "So king of Egypt" is once mentioned in the Bible. Hoshea, the last king of Israel, evidently intending to become the vassal of Egypt, sent messengers to him and made no present, as had been the yearly custom, to the king of Assyria (2 K. xvii. 4). So has been identified by different writers with the first and second kings of the Ethiopian XXVth dynasty, called by Manetho, Sabakôn (Shebek), and Sebichôs (Shebetek).

SOAP. The Hebrew term *bôrîth* is a general term for any substance of *cleansing* qualities. As, however, it appears in Jer. ii. 22, in contradistinction to *nether*, which undoubtedly means "natron," or mineral alkali, it is fair to infer that *bôrîth* refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap. Numerous plants, capable of yielding alkalies, exist in Palestine and the surrounding countries; we may notice one named *Hubeibeh* (the *salsola kali* of botanists) found near the Dead Sea, the ashes of which are called *el-Kuli* from their strong alkaline properties.

SO'COH. The name of two towns in the tribe of Judah. 1. In the district of the Shefelah (Josh. xv. 35; 1 Sam. xvii. 1; 2 Chr. xi. 7, xxviii. 18). In the time of Eusebius it bore the name of Socchoth, and lay between 8 and 9 Roman miles from Eleutheropolis, on the road to Jerusalem. It may be identified with *esh-Shuweikeh* in the western part of the mountains of Judah. From this village probably came "Antigonus of Socco," who lived about the commencement of the 3rd century B.C.—2. Also a town of Judah, but in the mountain district (Josh. xv. 48). It has been discovered about 10 miles S.W. of Hebron; bearing, like the other Socoh, the name of *esh-Shuweikeh*.

SOD'OM, one of the most ancient cities of Syria. It is commonly mentioned in connexion with Gomorrah, but also with Admah and Zeboim, and on one occasion (Gen. xiv.) with Bela or Zoar. Sodom was evidently the chief town in the settlement. The four are first named in the ethnological records of Gen. x. 19, as belonging to the Canaanites. The next mention of the name of Sodom

(Gen. xiii. 10-13) gives more certain indication of the position of the city. Abram and Lot are standing together between Bethel and Ai (ver. 3), taking a survey of the land around and below them. Eastward of them, and absolutely at their feet, lay the "circle of Jordan." The whole circle was one great oasis—"a garden of Jehovah" (ver. 10). In the midst of the garden the four cities of Sodom, Gomorrah, Admah, and Zeboim appear to have been situated. It is necessary to notice how absolutely the cities are identified with the district. In the subsequent account of their destruction (Gen. xix.), the topographical terms are employed with all the precision which is characteristic of such early times. The mention of the Jordan is conclusive as to the situation of the district, for the Jordan ceases where it enters the Dead Sea, and can have no existence south of that point. The catastrophe by which they were destroyed is described in Gen. xix. as a shower of brimstone and fire from Jehovah. However we may interpret the words of the earliest narrative one thing is certain, that the lake was not one of the agents in the catastrophe. Nor is it implied in any of the later passages in which the destruction of the cities is referred to throughout the Scriptures. Quite the contrary. Those passages always speak of the district on which the cities once stood, not as submerged, but, as still visible, though desolate and uninhabitable. In agreement with this is the statement of Josephus, and the accounts of heathen writers, as Strabo and Tacitus; who, however vague their statements, are evidently under the belief that the district was not under water, and that the remains of the towns were still to be seen. From all these passages, though much is obscure, two things seem clear. 1. That Sodom and the rest of the cities of the plain of Jordan stood on the north of the Dead Sea. 2. That neither the cities nor the district were submerged by the lake, but that the cities were overthrown and the land spoiled, and that it may still be seen in its desolate condition. When, however, we turn to more modern views, we discover a remarkable variance from these conclusions. 1. The opinion long current, that the five cities were submerged in the lake, and that their remains—walls, columns, and capitals—might be still discerned below the water, hardly needs refutation after the distinct statement and the constant implication of Scripture. But—2. A more serious departure from the terms of the ancient history is exhibited in the prevalent opinion that the cities stood at the south end of the Lake.

This appears to have been the belief of Josephus and Jerome. It seems to have been universally held by the mediaeval historians and pilgrims, and it is adopted by modern topographers, probably without exception. There are several grounds for this belief; but the main point on which Dr. Robinson rests his argument is the situation of Zoar. (a.) "Lot," says he, "fled to Zoar, which was *near* to Sodom; and Zoar lay almost at the southern end of the present sea, probably in the mouth of *Wady Kerak*." (b.) Another consideration in favour of placing the cities at the southern end of the lake is the existence of similar names in that direction. (c.) A third argument, and perhaps the weightiest of the three, is the existence of the salt mountain at the south of the lake, and its tendency to split off in columnar masses, presenting a rude resemblance to the human form. But it is by no means certain that salt does not exist at other spots round the lake. It thus appears that on the situation of Sodom no satisfactory conclusion can at present be come to. On the one hand the narrative of Genesis seems to state positively that it lay at the *northern* end of the Dead Sea. On the other hand the long-continued tradition and the names of existing spots seem to pronounce with almost equal positiveness that it was at its *southern* end.—Of the catastrophe which destroyed the city and the district of Sodom we can hardly hope ever to form a satisfactory conception. Some catastrophe there undoubtedly was. But what secondary agencies, besides fire, were employed in the accomplishment of the punishment cannot be safely determined in the almost total absence of exact scientific description of the natural features of the ground round the lake. It was formerly supposed that the overthrow of Sodom was caused by the convulsion which formed the Dead Sea. But the changes which occurred when the limestone strata of Syria were split by that vast fissure which forms the Jordan Valley and the basin of the Salt Lake, must not only have taken place at a time long anterior to the period of Abraham, but must have been of such a nature and on such a scale as to destroy all animal life far and near. But in fact the narrative of Gen. xix. neither states nor implies that any convulsion of the earth occurred. If it were possible to speculate on materials at once so slender and so obscure as are furnished by that narrative, it would be more consistent to suppose that the actual agent in the ignition and destruction of the cities had been of the nature of a tremendous thunderstorm accompanied by a

discharge of meteoric stones. The name Sodom has been interpreted to mean "burning." The miserable fate of Sodom and Gomorrah is held up as a warning in numerous passages of the Old and New Testaments (2 Pet. ii. 6; Jude 4-7; Mark vi. 11).

SOD'OMITES. This word does not denote the inhabitants of Sodom; but it is employed in the A. V. of the Old Testament for those who practised as a religious rite the abominable and unnatural vice from which the inhabitants of Sodom and Gomorrah have derived their lasting infamy. It occurs in Deut. xxiii. 17; 1 K. xiv. 24, xv. 12, xxii. 46; 2 K. xxiii. 7; and Job xxxvi. 14 (margin). The Hebrew word *Kadesh* is said to be derived from a root *kadash*, which (strange as it may appear) means "pure," and thence "holy." This dreadful "consecration," or rather desecration, was spread in different forms over Phœnicia, Syria, Phrygia, Assyria, Babylonia.

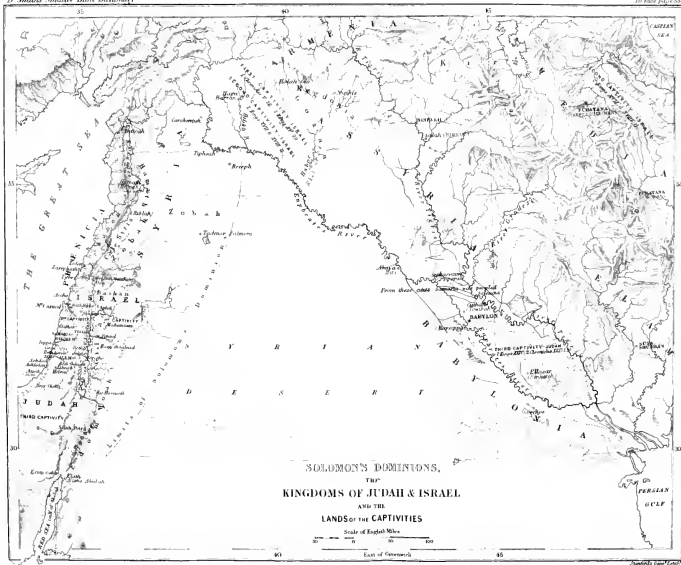
SOL'OMON. I. *Early Life and Accession.*

—He was the child of David's old age, the last-born of all his sons (1 Chr. iii. 5). The feelings of the king and of his prophet-guide expressed themselves in the names with which they welcomed his birth. The yearnings of the "man of war" now led him to give to the new-born infant the name of Solomon (Shēlômôh = *the peaceful one*). Nathan, with a marked reference to the meaning of the king's own name (David = *the darling, the beloved one*), calls the infant Jedidiah (Jedid-yah), that is the "darling of the Lord" (2 Sam. xii. 24, 25). He was placed under the care of Nathan from his earliest infancy. At first, apparently, there was no distinct purpose to make him his heir. Absalom is still the king's favourite son (2 Sam. xiii. 37, xviii. 33)—is looked on by the people as the destined successor (2 Sam. xiv. 13, xv. 1-6). The death of Absalom, when Solomon was about ten years old, left the place vacant, and David pledged his word in secret to Bathsheba that he, and no other, should be the heir (1 K. i. 13). —The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. Adonijah, next in order of birth to Absalom, like Absalom "was a godly man" (1 K. i. 6), in full maturity of years, backed by the oldest of the king's friends and counsellors. Following in the steps of Absalom, he assumed the kingly state of a chariot and a bodyguard. At last a time was chosen for openly proclaiming him as king. A solemn feast at EN-ROGEL was to inaugurate the new reign. It was necessary for those whose interests were endangered

to take prompt measures. Bathsheba and Nathan took counsel together. The king was reminded of his oath. Solomon went down to Gihon, and was proclaimed and anointed king. The shouts of his followers fell on the startled ears of the guests at Adonijah's banquet. One by one they rose and departed. The plot had failed. A few months more, and Solomon found himself, by his father's death, the sole occupant of the throne. The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East. Large treasures accumulated through many years were at his disposal.—Of Solomon's personal appearance we have no direct description, as we have of the earlier kings. There are, however, materials for filling up the gap. Whatever higher mystic meaning may be latent in Ps. xlv., or the Song of Songs, we are all but compelled to think of them as having had, at least, a historical starting-point. They tell us of one who was, in the eyes of the men of his own time, "fairer than the children of men," the face "bright and ruddy" as his father's (Cant. v. 10; 1 Sam. xvii. 42), bushy locks, dark as the raven's wing, yet not without a golden glow, the eyes soft as "the eyes of doves," the "countenance as Lebanon, excellent as the cedars," "the chiefest among ten thousand, the altogether lovely" (Cant. v. 9-16). Add to this all gifts of a noble, far-reaching intellect, large and ready sympathies, a playful and genial humour, the lips "full of grace," the soul "anointed" as "with the oil of gladness" (Ps. xlv.), and we may form some notion of what the king was like in that dawn of his golden prime.—The narrative of the earliest facts in the history of the new reign, as told in 1 K. ii., is not a little perplexing. Bathsheba, who had before stirred up David against Adonijah, now appears as interceding for him, begging that Abishag the Shunamite, the virgin concubine of David, might be given him as a wife. Solomon, who till then had professed the profoundest reverence for his mother, suddenly flashes into fiercest wrath at this. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Adonijah is put to death at once. Joab is slain even within the precincts of the Tabernacle, to which he had fled as an asylum. Abiathar is deposed, and exiled, sent to a life of poverty and shame (1 K. ii. 31-36), and the high-priesthood transferred to another family. [ZADOK.]—II. *Reign*. All the *data* for a continuous history that we have of Solomon's reign are—

(a.) The duration of the reign, 40 years (1 K. xi. 42) b.c. 1015-975. (b.) The commencement of the Temple in the 4th, its completion in the 11th year of his reign (1 K. vi. 1, 37, 38). (c.) The commencement of his own palace in the 7th, its completion in the 20th year (1 K. vii. 1; 2 Chr. viii. 1). (d.) The conquest of Hamath-Zobah, and the consequent foundation of cities in the region North of Palestine after the 20th year (2 Chr. viii. 1-6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance.—III. *Foreign Policy*.—1. *Egypt*. The first act of the foreign policy of the new reign must have been to most Israelites a very startling one. He made affinity with Pharaoh, king of Egypt, by marrying his daughter (1 K. iii. 1). The immediate results were probably favourable enough. The new queen brought with her as a dowry the frontier-city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. She was received with all honour. A separate and stately palace was built for her, before long, outside the city of David (2 Chr. viii. 11). The ultimate issue of the alliance showed that it was hollow and impolitic. There may have been a revolution in Egypt. There was at any rate a change of policy. There was planned the scheme which first led to the rebellion of the Ten Tribes, and then to the attack of Shishak on the weakened and dismantled kingdom of the son of Solomon. 2. *Tyre*. The alliance with the Phœnician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram had been "ever a lover of David." As soon as he heard of Solomon's accession he sent ambassadors to salute him. A correspondence passed between the two kings, which ended in a treaty of commerce. The opening of Joppa as a port created a new coasting-trade, and the materials from Tyre were conveyed to it on floats, and thence to Jerusalem (2 Chr. ii. 16). In return for these exports, the Phœnicians were only too glad to receive the corn and oil of Solomon's territory. The results of the alliance did not end here. Now, for the first time in the history of Israel, they entered on a career as a commercial people. They joined the Phœnicians in their Mediterranean voyages to the coasts of Spain. Solomon's possession of the Edomite coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-geber were filled with ships of Tarshish, merchant-ships, manned chiefly





by Phoenicians, but built at Solomon's expense, which sailed down the Aelanitic Gulf of the Red Sea, on to the Indian Ocean, to lands which had before been hardly known even by name. 3. These were the two most important alliances. The absence of any reference to Babylon and Assyria, and the fact that the Euphrates was recognised as the boundary of Solomon's kingdom (2 Chr. ix. 26), suggest the inference that the Mesopotamian monarchies were at this time comparatively feeble. Other neighbouring nations were content to pay annual tribute in the form of gifts (2 Chr. ix. 42). 4. The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over that which was more directly personal—the fame of his glory and his wisdom. Wherever the ships of Tarshish went, they carried with them the report, losing nothing in its passage, of what their crews had seen and heard. The journey of the queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. She had heard of the wisdom of Solomon, and connected with it “the name of Jehovah” (1 K. x. 1). She came with hard questions to test that wisdom, and the words just quoted may throw light upon their nature. The historians of Israel delighted to dwell on her confession that the reality surpassed the fame, “the one-half of the greatness of thy wisdom was not told me” (2 Chr. ix. 6).—IV. *Internal History*.—1. The first prominent scene in Solomon's reign is one which presents his character in its noblest aspect. There were two holy places which divided the reverence of the people, the ark and its provisional tabernacle at Jerusalem, and the original Tabernacle of the congregation, which, after many wanderings, was now pitched at Gibeon. It was thought right that the new king should offer solemn sacrifices at both. After those at Gibeon there came that vision of the night, in which Solomon prayed, not for riches, or long life, or victory over enemies, but for a “wise and understanding heart,” that he might judge the people. The “speech pleased the Lord.” The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, the lives and characters of men, lay before him, and he took cognisance of all. But the highest wisdom was that wanted for the highest work, for governing and guiding, and the historian hastens to give an illustration of it. The pattern-instance is, in all its circumstances, thoroughly Oriental (1 K. iii. 16-28). 2. In reference to the king's finances, the first impression of the facts given us is that of

abounding plenty. Large quantities of the precious metals were imported from Ophir and Tarshish (1 K. ix. 28). All the kings and princes of the subject-provinces paid tribute in the form of gifts, in money and in kind, “at a fixed rate year by year” (1 K. x. 25). Monopolies of trade contributed to the king's treasury (1 K. x. 28, 29). The king's domain-lands were apparently let out, at a fixed annual rental (Cant. viii. 11). All the provinces of his own kingdom were bound each in turn to supply the king's enormous household with provisions (1 K. iv. 21-23). The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (1 K. x. 14). 3. It was hardly possible, however, that any financial system could bear the strain of the king's passion for magnificence. The cost of the Temple was, it is true, provided for by David's savings and the offerings of the people; but even while that was building, yet more when it was finished, one structure followed on another with ruinous rapidity. All the equipment of his court, the “apparel” of his servants, was on the same scale. A body-guard attended him, “threescore valiant men,” tallest and handsomest of the sons of Israel. Forty thousand stalls of horses for his chariots, and twelve thousand horsemen, made up the measure of his magnificence (1 K. iv. 26). As the treasury became empty, taxes multiplied and monopolies became more irksome. The people complained, not of the king's idolatry, but of their burdens, of his “grievous yoke” (1 K. xii. 4). Their hatred fell heaviest on Adoniram, who was over the tribute. 4. A description of the TEMPLE erected by Solomon is given elsewhere. After seven years and a half the work was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. The ark from Zion, the tabernacle from Gibeon, were both removed (2 Chr. v. 5), and brought to the new Temple. In the solemn dedication of the building the person of the king is the one central object, compared with whom even priests and prophets are for the time subordinate. From him came the lofty prayer, the noblest utterance of the creed of Israel, setting forth the distance and the nearness of the Eternal God, One, Incomprehensible, dwelling not in temples made with hands, yet ruling men, hearing their prayers, giving them all good things, wisdom, peace, righteousness. 5. But the king soon fell from the loftiest height of his religious life to the lowest depth. Before long the priests and prophets had to grieve over rival temples to Moloch, Chemosh, Ashtaroth, forms of ritual

not idolatrous only, but cruel, dark, impure. This evil came as the penalty of another (1 K. xi. 1-8). He gave himself to "strange women." He found himself involved in a fascination which led to the worship of strange gods. Disasters followed before long as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the rival worship with entire disfavour. The zeal of the prophetic order was now kindled into active opposition (1 K. xi. 28-39). The king in vain tried to check the current that was setting strong against him. The old tribal jealousies gave signs of renewed vitality. Ephraim was prepared once more to dispute the supremacy of Judah, needing special control (1 K. xi. 28). And with this weakness within there came attacks from without. The king, prematurely old, must have foreseen the rapid breaking up of the great monarchy to which he had succeeded. Of the inner changes of mind and heart which ran parallel with this history Scripture is comparatively silent. Something may be learnt from the books that bear his name. They represent the three stages of his life. The Song of Songs brings before us the brightness of his youth. Then comes in the Book of Proverbs, the stage of practical, prudential thought. The poet has become the philosopher, the mystic has passed into the moralist. But the *man* passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Eccl. i., ii.). And therefore there came, as in the Confessions of the Preacher, the great retribution.—V. *Legends*.—Round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, and Mahometan. Even in the Targum of Ecclesiastes we find strange stories of his character. He left behind him spells and charms to cure diseases and cast out evil spirits. His wisdom enabled him to interpret the speech of beasts and birds. He knew the secret virtues of gems and herbs. Arabic imagination took a yet wilder flight. After a strong struggle with the rebellious Afreets and Jinns, Solomon conquered them and cast them into the sea. To him belonged the magic ring which revealed to him the past, the present, and the future. The visit of the queen of Sheba furnished some three or four romances.

SOLOMON'S PORCH. [PALACE; TEMPLE.]

SOLOMON'S SERVANTS (CHILDREN OF). (Ezr. ii. 56, 58; Neh. vii. 57, 60). The persons thus named appear in the lists of the exiles who returned from the Captivity. They were the descendants of the Canaanites, who were reduced by Solomon to the helot state, and compelled to labour in the king's stone-quarries, and in building his palaces and cities (1 K. v. 13, 14, ix. 20, 21; 2 Chr. viii. 7, 8). They appear to have formed a distinct order, inheriting probably the same functions and the same skill as their ancestors.

SOLOMON'S SONG. [CANTICLES.]

SOLOMON, WISDOM OF. [WISDOM, BOOK OF.]

SOOTHISAYER. [DIVINATION.]

SO'PATER, son of Pyrrhus of Beroea, was one of the companions of St. Paul on his return from Greece into Asia (Acts xx. 4).

SORCERER. [DIVINATION.]

SO'REK, THE VALLEY OF, a wady in which lay the residence of Dalilah (Judg. xvi. 4). It was possibly nearer Gaza than any other of the chief Philistine cities, since thither Samson was taken after his capture at Dalilah's house.

SOSIP'ATER, kinsman or fellow-tribesman of St. Paul (Rom. xvi. 21), is probably the same person as SOPATER of Beroea.

SOSTHENES was a Jew at Corinth, who was seized and beaten in the presence of Gallio (see Acts xviii. 12-17). Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes whom he terms "the brother" (1 Cor. i. 1). Some have held that he was identical with the Sosthenes mentioned in the Acts. If this be so, he must have been converted at a later period, and have been at Ephesus and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence.

SOUTH RA'MOTH. [RAMATH, No. 463, b.]

SOW. [SWINE.]

SOWER, SOWING. The operation of sowing with the hand is one of so simple a character, as to need little description. The Egyptian paintings furnish many illustrations of the mode in which it was conducted. The sower held the vessel or basket containing the seed, in his left hand, while with his right he scattered the seed broadcast. The "drawing out" of the seed is noticed, as the most characteristic action of the sower, in Ps. cxxvi. 6 (A. V. "precious") and Am. ix. 13. In wet soils the seed was trodden in by the feet of animals (Is. xxxii. 20). The sowing season commenced in October and continued to the end of February, wheat being put in before, and barley after the



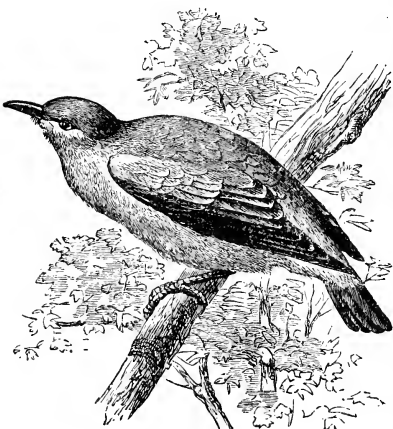
beginning of January. The Mosaic law prohibited the sowing of mixed seed (Lev. xix. 19; Deut. xxii. 9).

SPAIN (1 Macc. viii. 3; Rom. xv. 24, 28). The local designation, Tarshish, representing the *Tartessus* of the Greeks, probably prevailed until the fame of the Roman wars in that country reached the East, when it was superseded by its classical name. The mere intention of St. Paul to visit Spain implies two interesting facts, viz. the establishment of a Christian community in that country, and this by means of Hellenistic Jews resident there.

SPARROW. (Heb. *tzippôr*). This Heb. word occurs upwards of forty times in the O. T. In all passages excepting two it is rendered by A. V. indifferently "bird" or "fowl." In Ps. lxxxiv. 3, and Ps. cii. 7, it is rendered "sparrow." The Greek *Σπrouθίov* ("sparrow," A. V.) occurs twice in N. T., Matt. x. 29, Luke xii. 6, 7. *Tzippôr*, from a root signifying to "chirp" or "twitter," appears to be a phonetic representation of the call-note of any passerine bird. Although the common sparrow of England (*Passer domesticus*, L.) does not occur in the Holy Land, its place is abundantly supplied by two very closely allied Southern species (*Passer salicicola*, Vieill., and *Passer cisalpina*, Tem.). Our English Tree Sparrow (*Passer montanus*, L.) is also very common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the mosque of Omar. This is perhaps the exact species referred to in Ps. lxxxiv. 3. Most of our

commoner small birds are found in Palestine. The starling, chaffinch, greenfinch, linnet, goldfinch, corn-bunting, pipits, blackbird, song-thrush, and the various species of wag-tail abound. The rock sparrow (*Petronia stulta*, Strickl.) is a common bird in the barer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird alluded to in Ps. cii. 7, as "the sparrow that sitteth alone upon the housetop;" but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, it seems more probable that the bird to which the psalmist alludes is the blue thrush (*Petrocosyphus cyaneus*). It is a solitary bird, eschewing the society of its own species, and rarely more than a pair are seen together. There are but two allusions to the singing of birds in the Scriptures, Eccles. xii. 4 and Ps. civ. 12. As the psalmist is here speaking of the sides of streams and rivers, he probably had in his mind the bulbul of the country, or Palestine nightingale (*Icos xanthopygius*, Hempr.), a bird not very far removed from the thrush tribe, and a closely allied species of which is the true bulbul of Persia and India.—Small birds were probably as ordinary an article of consumption among the Israelites as they still are in the markets both of the Continent and of the East (Luke xii. 6; Matt. x. 29). There are four or five simple methods of fowling practised at this day in Palestine which are probably identical with those alluded to in the O. T. The simplest, but by no means the least successful, among the dexterous Bedouins, is fowling with the throw-stick. The only weapon used is a short stick, about 18 inches long and half an inch in diameter. When the game has been discovered, the stick is hurled with a revolving motion so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck and it is slightly disabled. The fleet pursuers soon come up, and, using their burnouses, as a sort of net, catch and at once cut the throat of the game. A more scientific method of fowling is that alluded to in Eccles. xi. 30, by the use of decoy-birds. Whether falconry was ever employed as a mode of fowling or not is by no means so clear. At the present day it is practised with much care and skill by the Arab inhabitants of Syria, though not in Judaea proper.

SPARTA (1 Macc. xiv. 16; 2 Macc. v. 9; A. V. "Lacedaemonians"). In the history of the Maccabees mention is made of a re-



*Petrocosyphus cyaneus.*

markable correspondence between the Jews and the Spartans, which has been the subject of much discussion. The alleged facts are briefly these. When Jonathan endeavoured to strengthen his government by foreign alliances (B.C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias, on the ground of their common descent from Abraham (1 Macc. xii. 5-23). The embassy was favourably received, and after the death of Jonathan "the friendship and league" was renewed with Simon (1 Macc. xiv. 16-23). Several questions arise out of these statements. 1. The whole context of the passage, as well as the independent reference to the connexion of the "Lacedaemonians" and Jews in 2 Macc. v. 9, seem to prove clearly that the reference is to the Spartans, properly so called. 2. The actual relationship of the Jews and Spartans (2 Macc. v. 9) is an ethnological error, which it is difficult to trace to its origin. It is certain, from an independent passage, that a Jewish colony existed at Sparta at an early time (1 Macc. xv. 23). 3. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the names Areus, one of whom reigned B.C. 309-265, and the other, his grandson, died B.C. 257, being only eight years old. The same name was also borne by an adventurer, who occupied a prominent position at Sparta, B.C. 184. In Judaea, again, three high priests bore the name Onias, the first of whom held office B.C. 330-309 (or 300); the second B.C. 240-226; and the third B.C. 198-171. Josephus is probably correct in fixing the event in the time of Onias III.

SPEAR. [ARMS.]

SPEARMEN. The word thus rendered in the A. V. of Acts xxiii. 23 is of very rare occurrence, and its meaning is extremely obscure. They were probably troops so lightly armed, as to be able to keep pace on the march with mounted soldiers.

SPICE, SPICES. 1. Hebrew *Bāsam*, *besem*, or *bōsem*. In Cant. v. 1, "I have gathered my myrrh with my spice," the word points apparently to some definite substance. In the other places, with the exception perhaps of Cant. i. 13, vi. 2, the words refer more generally to sweet aromatic odours, the principal of which was that of the balsam or balm of Gilead; the tree which yields this substance is now generally admitted to be the *Balsamodendron opobalsamum*. The balm of Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions

in the bark, but the substance is procured also from the green and ripe berries. 2. *Nē-cōth* (Gen. xxxvii. 25, xliii. 11). The most probable explanation is that which refers the word to the Arabic *naka'at*, i. e. "the gum obtained from the Tragacanth" (*Astragalus*). 3. *Sammim*. A general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, &c. The spices mentioned as being used by Nicodemus for the preparation of our Lord's body (John xix. 39, 40) are "myrrh and aloes," by which latter word must be understood not the aloes of medicine (*Aloe*), but the highly-scented wood of the *Aquilaria agallochum*.



Balm of Gilead.

SPIDER. The Hebrew word '*accābīsh* in Job viii. 14; Is. lix. 5, is correctly rendered "spider." But *Sēmāmīth* is wrongly translated "spider" in Prov. xxx. 28; it refers probably to some kind of lizard.

SPIKENARD (Heb. *nērd*) is mentioned twice in the O. T., viz. in Cant. i. 12, iv. 13, 14. The ointment with which our Lord was anointed as He sat at meat in Simon's house

at Bethany consisted of this precious substance, the costliness of which may be inferred from the indignant surprise manifested by some of the witnesses of the transaction (see Mark xiv. 3-5; John xii. 3, 5). There is no doubt that *sunbul* is by Arabian authors used as the representative of the Greek *nardos*. Dr. Royle having ascertained that the *jatamansee*, one of the Hindu synonyms for the *sunbul*, was annually brought from the mountains overhanging the Ganges and Jumna rivers down to the plains, purchased some of these fresh roots and planted them in the botanic gardens at Saharunpore. This plant has been called *Nardostachys jatamansi* by De Candolle.

while the other was employed in drawing out the thread.

SPONGE is mentioned only in the N. T. (Matt. xxvii. 48; Mark xv. 36; John xix. 29). The commercial value of the sponge was known from very early times; and although there appears to be no notice of it in the O. T., yet it is probable that it was used by the ancient Hebrews, who could readily have obtained it good from the Mediterranean.

STACH'YS, a Christian at Rome, saluted by St. Paul in the Epistle to the Romans (xvi. 9).

SPOUSE. [MARRIAGE.]

STACTE (Heb. *nâtâf*), the name of one of the sweet spices which composed the holy incense (see Ex. xxx. 34). The Hebrew word occurs once again (Job xxxvi. 27). Some identify the *nâtâf* with the gum of the storax tree (*Styrax officinale*), but all that is positively known is that it signifies an odorous distillation from some plant.

STAR OF THE WISE MEN. [MAGI.]

STATER. [MONEY, p. 355.]

STEEL. In all cases where the word "steel" occurs in the A. V. the true rendering of the Hebrew is "copper."

STEPH'ANAS, a Christian convert of Corinth whose household Paul baptised as the "first fruits of Achaia" (1 Cor. i. 16, xvi. 15).

STE'PHEN, the First Christian Martyr, was the chief of the Seven (commonly called DEACONS) appointed to rectify the complaints in the early Church of Jerusalem, made by the Hellenistic against the Hebrew Christians. His Greek name indicates his own Hellenistic origin. His importance is stamped on the narrative by a reiteration of emphatic almost superlative phrases: "full of faith and of the Holy Ghost" (Acts vi. 5); "full of grace and power" (ib. 8); irresistible "spirit and wisdom" (ib. 10); "full of the Holy Ghost" (vii. 55). He shot far ahead of his six companions, and far above his particular office. First, he arrests attention by the "great wonders and miracles that he did." Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not expressly mentioned; but, from what follows, it is evident that he struck into a new vein of teaching, which evidently caused his martyrdom. Down to this time the Apostles and the early Christian community had clung in their worship, not merely to the Holy Land and the Holy City, but to the Holy Place of the Temple. This local worship, with the Jewish customs belonging to it, he



Spikenard.

SPINNING. The notices of spinning in the Bible are confined to Ex. xxxv. 25, 26; Matt. vi. 28; and Prov. xxxi. 19. The latter passage implies (according to the A. V.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, viz. the distaff and spindle. The distaff, however, appears to have been dispensed with, and the term so rendered means the spindle itself, while that rendered "spindle" represents the *whirl* of the spindle, a button of circular rim which was affixed to it, and gave steadiness to its circular motion. The "whirl" of the Syrian women was made of amber in the time of Pliny. The spindle was held perpendicularly in the one hand,

now denounced. So we must infer from the accusations brought against him, confirmed as they are by the tenor of his defence. He was arrested at the instigation of the Hellenistic Jews, and brought before the Sanhedrin. His speech in his defence, and his execution by stoning outside the gates of Jerusalem, are related at length in the Acts (vii.). Those who took the lead in the execution were the persons who had taken upon themselves the responsibility of denouncing him (Deut. xvii. 7; comp. John viii. 7). In this instance, they were the witnesses who had reported or mis-reported the words of Stephen. They, according to the custom, stripped themselves; and one of the prominent leaders in the transaction was deputed by custom to signify his assent to the act by taking the clothes into his custody, and standing over them whilst the bloody work went on. The person who officiated on this occasion was a young man from Tarsus—the future Apostle of the Gentiles. [PAUL.]

**STOCKS.** The term “stocks” is applied in the A. V. to two different articles, one of which answers rather to our pillory; while the other answers to our “stocks,” the feet alone being confined in it. The prophet Jeremiah was confined in the first sort (Jer. xx. 2), which appears to have been a common mode of punishment in his day (Jer. xxix. 26), as the prisons contained a chamber for the special purpose, termed “the house of the pillory” (2 Chr. xvi. 10; A. V. “prison-house”). The stocks, properly so-called, are noticed in Job xiii. 27, xxxiii. 11, and Acts xvi. 24. The term used in Prov. vii. 22 (A. V. “stocks”) more properly means a fetter.

**STOICS.** The Stoics and Epicureans, who are mentioned together in Acts xvii. 18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece. The Stoic school was founded by Zeno of Citium (c. B.C. 280), and derived its name from the painted “portico” (*στωά*) in which he taught. Zeno was followed by Cleanthes (c. B.C. 260), Cleanthes by Chrysippus (c. B.C. 240), who was regarded as the intellectual founder of the Stoic system. The ethical system of the Stoics has been commonly supposed to have a close connexion with Christian morality. But the morality of stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii. 18).

**STOMACHER.** The Hebrew word, so

translated, describes some article of female attire (Is. iii. 24), the character of which is a mere matter of conjecture.

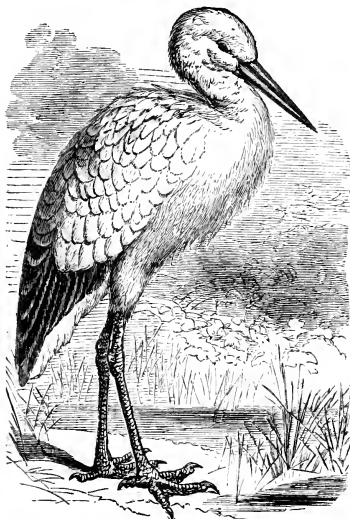
**STONES.** Besides the ordinary uses to which stones were applied, we may mention that large stones were set up to commemorate any remarkable events (Gen. xxviii. 18, xxxv. 14, xxxi. 45; Josh. iv. 9; 1 Sam. vii. 12). Such stones were occasionally consecrated by anointing (Gen. xxviii. 18). A similar practice existed in heathen countries, and by a singular coincidence these stones were described in Phœnicia by a name very similar to Bethel, viz. *baetylia*. The only point of resemblance between the two consists in the custom of anointing. That the worship of stones prevailed among the heathen nations surrounding Palestine, and was borrowed from them by apostate Israelites, appears from Is. lvii. 6, according to the ordinary rendering of the passage.—Stones are used metaphorically to denote hardness or insensibility (1 Sam. xxv. 37; Ez. xi. 19, xxxvi. 26), as well as firmness or strength (Gen. xlix. 24). The members of the Church are called “living stones,” as contributing to rear that living temple in which Christ, himself “a living stone,” is the chief or head of the corner (Eph. ii. 20-22; 1 Pet. ii. 4-8).

**STONES, PRECIOUS.** Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The Tyrians traded in precious stones supplied by Syria (Ez. xxvii. 16). The merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones. The art of engraving on precious stones was known from the very earliest times (Gen. xxxviii. 18). The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Ex. xxviii. 17-21). Precious stones are used in Scripture in a figurative sense, to signify value, beauty, durability, &c., in those objects with which they are compared (see Cant. v. 14; Is. liv. 11, 12; Lam. iv. 7; Rev. iv. 3, xxi. 10, 21).

**STONING.** [PUNISHMENTS.]

**STORK** (Heb. *chasidâh*). The White Stork (*Ciconia alba*, L.) is one of the largest and most conspicuous of land birds, standing nearly four feet high, the jet black of its wings and its bright red beak and legs contrasting finely with the pure white of its plumage (Zech. v. 9). In the neighbourhood of man it devours readily all kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the Mosaic Law (Lev. xi. 19; Deut. xiv. 18).

The range of the white stork extends over the whole of Europe, except the British Isles, where it is *now* only a rare visitant, and over Northern Africa and Asia as far at least as Birmah. The Black Stork (*Ciconia nigra*, L.), though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congener. Both species are very numerous in Palestine. While the black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees; the white stork attaches itself to man, and for the service which it renders in the destruction of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. The derivation of *chasiddh* (from *chesed*, "kindness") points to the paternal and filial attachment of which the stork seems to have been a type among the Hebrews no less than the Greeks and Romans.



White Stork (*Ciconia alba*).

STRAIN AT. The A. V. of 1611 renders Matt. xxiii. 24, "Ye blind guides! which *strain* at a gnat, and swallow a camel." There can be little doubt, that this obscure phrase is due to a printer's error, and that the true reading is "strain out." Archbishop Trench gives an interesting illustration of the passage from the letter of a traveller in

North Africa, who says: "In a ride from Tangier to Tetuan, I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of his *bota*, drinking through the muslin, to strain out the gnats, whose larvae swarm in the water of that country."

STRANGER. A "stranger" in the technical sense of the term may be defined to be a person of foreign, *i. e.* non-Israelitish, extraction resident within the limits of the promised land. He was distinct from the proper "foreigner," inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveller: he was still more distinct from the "nations," or non-Israelite peoples. The term may be compared with our expression "naturalized foreigner." The terms applied to the "stranger" have special reference to the fact of his *residing* in the land. The existence of such a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt (Ex. xii. 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, &c., formed a fourth. The enactments of the Mosaic Law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (Deut. xxiii. 3), all nations were admissible to the rights of citizenship under certain conditions. The stranger appears to have been eligible to all civil offices, that of king excepted (Deut. xvii. 15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelitish state. If he was a bondsman he was obliged to submit to circumcision (Ex. xii. 44); if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover (Ex. xii. 48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite. The Israelite is enjoined to treat him as a brother (Lev. xix. 34; Deut. x. 19). It also appears that the "stranger" formed the class whence the hirelings were drawn; the terms being coupled together in Ex. xii. 45; Lev. xxi. 10, xxv. 6, 40. The liberal spirit of the Mosaic regulations respecting

strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonish captivity.

**STRAW.** Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (Gen. xxiv. 25; 1 K. iv. 28; Is. xi. 7, lxxv. 25). There is no intimation that straw was used for litter. It was employed by the Egyptians for making bricks (Ex. v. 7, 16), being chopped up and mixed with the clay to make them more compact and to prevent their cracking.

**STREAM OF EGYPT** (Is. xxvii. 12). [RIVER OF EGYPT.]

**STREET.** The streets of a modern Oriental town presented a great contrast to those with which we are familiar, being generally narrow, tortuous, and gloomy, even in the best towns. Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking for the most part into the inner court. The street called "Straight," in Damascus (Acts ix. 11), was an exception to the rule of narrowness: it was a noble thoroughfare, 100 feet wide, divided in the Roman age by colonnades into three avenues, the central one for foot passengers, the side passages for vehicles and horsemen going in different directions. The shops and warehouses were probably collected together into bazars in ancient as in modern times (Jer. xxxvii. 21), and perhaps the agreement between Benhadad and Ahab that the latter should "make streets in Damascus" (1 K. xx. 34), was in reference rather to bazars, and thus amounted to the establishment of a *ius commercii*. That streets occasionally had names appears from Jer. xxxvii. 21; Acts ix. 11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch, and by Herod Agrippa II. at Jerusalem. Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii. 17; Rev. xxi. 21). Each street and bazar in a modern town is locked up at night: the same custom appears to have prevailed in ancient times (Cant. iii. 3).

**STRIPES.** [PUNISHMENTS.]

**SUC'COTH.** 1. An ancient town, first heard of in the account of the homeward journey of Jacob from Padan-aram (Gen. xxxiii. 17). The name is derived from the fact of Jacob's having there put up "booths" (*Succoth*) for his cattle, as well as a house for himself. From the itinerary of Jacob's

return it seems that Succoth lay between PENTEL, near the ford of the torrent Jabbok, and Shechem (comp. xxxii. 30, and xxxiii. 18). In accordance with this is the mention of Succoth in the narrative of Gideon's pursuit of Zebah and Zalmunna (Judg. viii. 5-17). It would appear from this passage that it lay east of the Jordan, which is corroborated by the fact that it was allotted to the tribe of Gad (Josh. xiii. 27). Succoth is named once again after this—in 1 K. vii. 46; 2 Chr. iv. 17—as marking the spot at which the brass foundries were placed for casting the metal-work of the Temple. It appears to have been known in the time of Jerome, who says that there was then a town named Sochoth beyond the Jordan, in the district of Scythopolis.—2. The first camping-place of the Israelites when they left Egypt (Ex. xii. 37, xiii. 20; Num. xxxiii. 5, 6).

**SUC'COTH-BENO'TH** occurs only in 2 K. xvii. 30. It has generally been supposed that this term is pure Hebrew, and signifies the "tents of daughters;" which some explain as "the booths in which the daughters of the Babylonians prostituted themselves in honour of their idol," others as "small tabernacles in which were contained images of female deities." Sir H. Rawlinson thinks that Succoth-benoth represents the Chaldaean goddess *Zirbanit*, the wife of Merodach, who was especially worshipped at Babylon.

**SUK'KIIMS**, a nation mentioned (2 Chr. xii. 3) with the Lubim and Cushim as supplying part of the army which came with Shishak out of Egypt when he invaded Judah. The Sukkiims may correspond to some one of the shepherd or wandering races mentioned on the Egyptian monuments.

**SUN.** In the history of the creation the sun is described as the "greater light" in contradistinction to the moon or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the day" (Gen. i. 14-16). The "signs" referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer. x. 2; Matt. xxiv. 29, with Luke xxi. 25). The joint influence assigned to the sun and moon in deciding the "seasons," both for agricultural operations and for religious festivals, and also in regulating the length and subdivisions of the "years," correctly describes the combination of the lunar and solar year, which prevailed at all events subsequently to the Mosaic period. Sun-rise and sun-set are the only defined points of time in the absence of artificial contrivances for telling the hour of the day. Between

these two points the Jews recognized three periods, viz. when the sun became hot, about 9 A.M. (1 Sam. xi. 9; Neh. vii. 3); the double light or noon (Gen. xliii. 16; 2 Sam. iv. 5), and "the cool of the day" shortly before sunset (Gen. iii. 8). The sun also served to fix the quarters of the hemisphere, east, west, north, and south, which were represented respectively by the rising sun, the setting sun (Is. xlv. 6; Ps. l. 1), the dark quarter (Gen. xiii. 14; Joel ii. 20), and the brilliant quarter (Deut. xxxiii. 23; Job xxxvii. 17; Ez. xl. 24); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job xxiii. 8, 9). The apparent motion of the sun is frequently referred to (Josh. x. 13; 2 K. xx. 11; Ps. xix. 6; Eccl. i. 5; Hab. iii. 11).—The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. The Arabians appear to have paid direct worship to it without the intervention of any statue or symbol (Job xxxi. 26, 27), and this simple style of worship was probably familiar to the ancestors of the Jews in Chaldaea and Mesopotamia. The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt, both from the contiguity of On, the chief seat of the worship of the sun as implied in the name itself (On=the Hebrew Bethshemesh, "house of the sun," Jer. xliii. 13), and also from the connexion between Joseph and Poti-pherah ("he who belongs to Ra"), the priest of On (Gen. xli. 45). After their removal to Canaan, the Hebrews came in contact with various forms of idolatry, which originated in the worship of the sun; such as the Baal of the Phoenicians, the Molech or Milcom of the Ammonites, and the Hadad of the Syrians. The importance attached to the worship of the sun by the Jewish kings, may be inferred from the fact that the horses sacred to the sun were stalled within the precincts of the temple (2 K. xxiii. 11).—In the metaphorical language of Scripture the sun is emblematic of the law of God (Ps. xix. 7), of the cheering presence of God (Ps. lxxxiv. 11), of the person of the Saviour (John i. 9; Mal. iv. 2), and of the glory and purity of heavenly beings (Rev. i. 16, x. 1, xii. 1).

**SURETISHIP.** In the entire absence of commerce the law laid down no rules on the subject of suretiship, but it is evident that in the time of Solomon commercial dealings had become so multiplied that suretiship in the commercial sense was common (Prov. vi. 1, xi. 15, xvii. 18, xx. 16, xxii. 26, xxvii. 13).

But in older times the notion of one man becoming a surety for a service to be discharged by another was in full force (see Gen. xlv. 32). The surety of course became liable for his client's debts in case of his failure.

SU'SA. Esth. xi. 3, xvi. 18. [SHUSHAN.]

SUSAN'NA. 1. The heroine of the story of the Judgment of Daniel [see p. 118].—2. One of the women who ministered to the Lord (Luke viii. 3).

SWALLOW, (Heb. *dërôr*, in Ps. lxxxiv. 3; Prov. xxvi. 2; Heb. *'ágûr*, in Is. xxxviii. 14; Jer. viii. 7, but "crane" is more probably the true signification of *'ágûr* [CRANE]). The rendering of A. V. for *dërôr* seems correct. The characters ascribed in the passages where the names occur, are strictly applicable to the swallow, viz. its swiftness of flight, its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared indeed in common with several others. Many species of swallow occur in Palestine. All those familiar to us in Britain are found.

SWAN (Heb. *tinshemeth*, thus rendered by A. V. in Lev. xi. 18; Deut. xiv. 16, where it occurs in the list of unclean birds). But the renderings of the LXX., "porphyrio" (purple water-hen) and "ibis," are either of them more probable. Neither of these birds occurs elsewhere in the catalogue, both would be familiar to residents in Egypt, and the original seems to point to some water-fowl. The purple water-hen, is allied to our corn-crake and water-hen, and is the largest and most beautiful of the family *Rallidae*. It frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt.

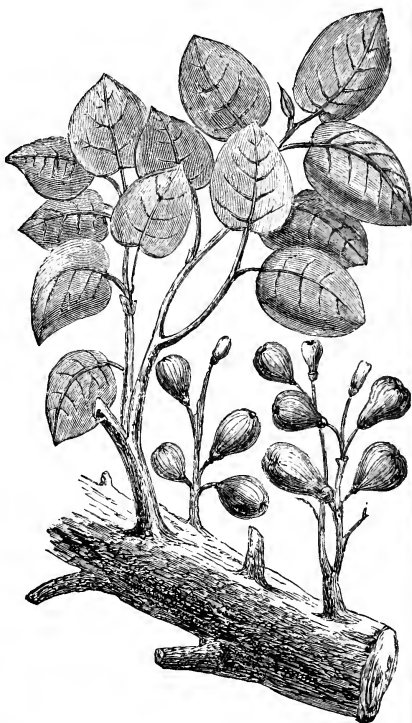
SWEARING. [OATH.]

SWEAT, BLOODY. One of the physical phenomena attending our Lord's agony in the Garden of Gethsemane is described by St. Luke (xxii. 44): "His sweat was as it were great drops (lit. clots) of blood falling down to the ground." Of this malady, known in medical science by the term *diapedesis*, there have been examples recorded both in ancient and modern times. The cause assigned is generally violent mental emotion. Dr. Millingen (*Curiosities of Medical Experience*, p. 489, 2nd ed.) gives the following explanation of the phenomenon: "It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibres could not produce so powerful a revulsion. It may also arise in cases of extreme debility, in connexion with a thinner condition of the blood."

**SWINE.** (Heb. *chāzîr*). (1.) The flesh of swine was forbidden as food by the Levitical law (Lev. xi. 7; Deut. xiv. 8); the abhorrence which the Jews as a nation had of it may be inferred from Is. lxxv. 4, and 2 Macc. vi. 18, 19. No other reason for the command to abstain from swine's flesh is given in the law of Moses beyond the general one which forbade any of the mammalia as food which did not literally fulfil the terms of the definition of a "clean animal," viz. that it was to be a cloven-footed ruminant. It is, however, probable that dietetical considerations may have influenced Moses in his prohibition of swine's flesh; it is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to leprosy the necessity for the observance of a strict rule. Although the Jews did not breed swine, during the greater period of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food. At the time of our Lord's ministry it would appear that the Jews occasionally violated the law of Moses with respect to swine's flesh. Whether "the herd of swine" into which the devils were allowed to enter (Matt. viii. 32; Mark v. 13) were the property of the Jewish or Gentile



*Morus nigra* (Mulberry). Art. 'Sycamine-Tree.'



*Ficus Sycomorus*. Art. 'Sycamore.

inhabitants of Gadara does not appear from the sacred narrative. (2.) The wild boar of the wood (Ps. lxxx. 13) is the common *Sus scrofa* which is frequently met with in the woody parts of Palestine, especially in Mount Tabor.

**SWORD.** [ARMS.]

**SYCAMINE-TREE** is mentioned only in Luke xvii. 6. There is no reason to doubt that the sycamine is distinct from the sycamore of the same evangelists (xix. 4). The sycamine is the mulberry-tree (*Morus*). Both black and white mulberry-trees are common in Syria and Palestine.

**SYCAMORE** (Heb. *shikmāh*). The Hebrew word occurs in the O. T. only in the plural form masc. and once fem., Is. lxxviii. 47. The two Greek words occur only once each in the N. T. (Luke xvii. 6, xix. 4). Although it may be admitted that the *Sycamine* is pro-



perly, and in Luke xvii. 6, the *Mulberry*, and the *Sycamore* the *Fig-mulberry*, or *Sycamore-fig* (*Ficus Sycomorus*), yet the latter is the tree generally referred to in the O. T., and called by the Sept. *sycamine*, as 1 K. x. 27; 1 Chr. xxvii. 28; Ps. lxxviii. 47; Am. vii. 14. The *Sycamore*, or *Fig-mulberry*, is in Egypt and Palestine a tree of great importance and very extensive use. It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, it is said, be punctured with a sharp instrument or the finger-nail. This was the original employment of the prophet Amos, as he says vii. 14. So great was the value of these trees, that David appointed for them in his kingdom a special overseer, as he did for the olives (1 Chr. xxvii. 28); and it is mentioned as one of the heaviest of Egypt's calamities, that her sycamores were destroyed by hailstones (Ps. lxxviii. 47).

SY'CHAR (John iv. 5). [SHECHEM.]

SY'CHEM (Acts vii. 16). [SHECHEM.]

SY'E'NE, properly SEVE'NEH, a town of Egypt on the frontier of Cush or Ethiopia. The prophet Ezekiel speaks of the desolation of Egypt "from Migdol to Seveneh, even unto the border of Cush" (xxix. 10), and of its people being slain "from Migdol to Seveneh" (xxx. 6). Migdol was on the eastern border, and Seveneh is thus rightly identified with the town of Syene, which was always the last town of Egypt on the south, though at one time included in the nome Nubia.

SYNAGOGUE. I. *History*.—The word *Synagogue* (συναγωγή), which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. We cannot separate them from the most intimate connexion with our Lord's life and ministry. In them He worshipped in His youth, and in His manhood. They were the scenes, too, of no small portion of His work.—We know too little of the life of Israel, both before and under the monarchy, to be able to say with certainty whether there was anything at all corresponding to the synagogues of later date. They appear to have arisen during the exile, in the abeyance of the Temple-worship, and

to have received their full development on the return of the Jews from Captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic meetings (Ezr. viii. 15; Neh. viii. 2, ix. 1; Zech. vii. 5). The "ancient days" of which St. James speaks (Acts xv. 21) may, at least, go back so far. After the Maccabæan struggle for independence, we find almost every town or village had its one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the *Proseucha* (προευχή), or place of prayer, sometimes opened, sometimes covered in, commonly by a running stream or on the sea-shore, in which devout Jews and proselytes met to worship, and, perhaps, to read (Acts xvi. 13; Juven. *Sat.* iii. 296). It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabæan struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the Law, and the external ordinances that hedged it round. Here, as in the cognate order of the Scribes, there was an influence tending to diminish and ultimately almost to destroy the authority of the hereditary priesthood. The way was silently prepared for a new and higher order, which should rise in "the fulness of time" out of the decay and abolition of both the priesthood and the Temple.—II. *Structure*.—The size of a synagogue varied with the population. Its position was, however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged. And its direction too was fixed. Jerusalem was the *Kibleh* of Jewish devotion. The synagogue was so constructed, that the worshippers as they entered, and as they prayed, looked toward it. The building was commonly erected at the cost of the district. Sometimes it was built by a rich Jew, or even as in Luke vii. 5, by a friendly proselyte. In the internal arrangement of the synagogue we trace an obvious analogy to the type of the Tabernacle. At the upper or Jerusalem end stood the Ark, the chest which, like the older and more sacred Ark, contained the Book of the Law. It gave to that end the name and character of a sanctuary. This part of the synagogue was naturally the place of honour. Here were the "chief seats," after which Pharisees and Scribes strove so eagerly (Matt. xxiii. 6), to which the wealthy and honoured worshipper was invited (James ii. 2, 3). Here too, in front of the Ark, still reproducing the type of the Tabernacle, was the

eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. A little further towards the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this rose a pulpit, in which the Reader stood to read the lesson or sat down to teach. The congregation were divided, men on one side, women on the other, a low partition, five or six feet high, running between them. The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screened off by lattice-work.—

III. *Officers*.—In smaller towns there was often but one Rabbi. Where a fuller organization was possible, there was a college of Elders (Luke vii. 3) presided over by one who was "the chief of the synagogue" (Luke viii. 41, 49, xiii. 14; Acts xviii. 8, 17). The most prominent functionary in a large synagogue was known as the *Shēliach* (= *legatus*), the officiating minister who acted as the delegate of the congregation, and was therefore the chief reader of prayers, &c., in their name. The *Chazzān*, or "minister" of the synagogue (Luke iv. 20) had duties of a lower kind resembling those of the Christian deacon or sub-deacon. He was to open the doors, to get the building ready for service. Besides these there were ten men attached to every synagogue, known as the *Batlanim* (= *Otiosi*). They were supposed to be men of leisure, not obliged to labour for their livelihood, able therefore to attend the week-day as well as the Sabbath services. It will be seen at once how closely the organization of the synagogue was reproduced in that of the Ecclesia. Here also there was the single presbyter-bishop in small towns, a council of presbyters under one head in large cities. The *legatus* of the synagogues appears in the *Angel* (Rev. i. 20, ii. 1), perhaps also in the *Apostle* of the Christian Church.—IV. *Worship*.—It will be enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the N. T. history, and with the life and order of the Christian Church. From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request (Luke xi. 1), as the Baptist had done before for his disciples, as every Rabbi did for his. The forms might be and were abused. The large admixture of a didactic element in Christian worship, that by which it was dis-

tinguished from all Gentile forms of adoration, was derived from the older order. "Moses" was "read in the synagogues every Sabbath-day" (Acts xv. 21), the whole Law being read consecutively, so as to be completed, according to one cycle, in three years. The writings of the Prophets were read as second lessons in a corresponding order. They were followed by the *Derash* (Acts xiii. 15), the exposition, the sermon of the synagogue. The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were in the times of the N. T. (Acts iii. 1, x. 3, 9), and had been probably for some time before (Ps. lv. 17; Dan. vi. 10), the fixed times of devotion. The same hours, it is well known, were recognised in the Church of the second, probably in that of the first century also. The solemn days of the synagogue were the second, the fifth, and the seventh, the last or Sabbath being the conclusion of the whole. The transfer of the sanctity of the Sabbath to the Lord's Day involved a corresponding change in the order of the week, and the first, the fourth, and the sixth became to the Christian society what the other days had been to the Jewish. From the synagogue lastly come many less conspicuous practices, which meet us in the liturgical life of the first three centuries. Ablution, entire or partial, before entering the place of meeting (Heb. x. 22; John xiii. 1-15); standing and not kneeling, as the attitude of prayer (Luke xviii. 11); the arms stretched out; the face turned towards the Kibleh of the East; the responsive Amen of the congregation to the prayers and benedictions of the elders (1 Cor. xiv. 16).—V. *Judicial Functions*. The language of the N. T. shows that the officers of the synagogue exercised in certain cases a judicial power. It is not quite so easy, however, to define the nature of the tribunal, and the precise limits of its jurisdiction. In two of the passages referred to (Matt. x. 17; Mark xiii. 9) they are carefully distinguished from the councils. It seems probable that the council was the larger tribunal of 23, which sat in every city, and that under the term synagogue we are to understand a smaller court, probably that of the Ten judges mentioned in the Talmud. Here also we trace the outline of a Christian institution. The Church, either by itself or by appointed delegates, was to act as a Court of Arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life. For the elders, as for those of the synagogue, were reserved the graver offences against religion and morals.

**SYNAGOGUE, THE GREAT.** On the return of the Jews from Babylon, a great council was appointed, according to Rabbinic tradition, to re-organize the religious life of the people. It consisted of 120 members, and these were known as the men of the Great Synagogue, the successors of the prophets, themselves, in their turn, succeeded by scribes prominent, individually, as teachers. Ezra was recognised as president. Their aim was to restore again the *crown*, or *glory* of Israel. To this end they collected all the sacred writings of former ages and their own, and so completed the canon of the O. T. They instituted the feast of Purim, organised the ritual of the synagogue, and gave their sanction to the *Shemoneh Esereth*, the eighteen solemn benedictions in it. Much of this is evidently uncertain. The absence of any historical mention of such a body, not only in the O. T. and the Apocrypha, but in Josephus, Philo, &c., have led some critics to reject the whole statement as a Rabbinic invention. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as counsellors under the presidency of Ezra, and these may have been an assembly of delegates from all provincial synagogues—a synod of the National Church.

**SYNTYCHE**, a female member of the Church of Philippi (Phil. iv. 2, 3).

**SYRACUSE**, the celebrated city on the eastern coast of Sicily. St. Paul arrived thither in an Alexandrian ship from Melita, on his voyage to Rome (Acts xxviii. 12). The site of Syracuse rendered it a convenient place for the African corn-ships to touch at, for the harbour was an excellent one, and the fountain Arethusa in the island furnished an unfailing supply of excellent water.

**SYRIA** is the term used throughout our version for the Hebrew *Aram*, as well as for the Greek *Συρία*. Most probably Syria is for *Tsyria*, the country about *Tsur*, or Tyre, which was the first of the Syrian towns known to the Greeks. It is difficult to fix the limits of Syria. The limits of the Hebrew *Aram* and its subdivisions are spoken of under *ARAM*. Syria Proper was bounded by Amanus and Taurus on the N., by the Euphrates and the Arabian desert on the E., by Palestine on the S., by the Mediterranean near the mouth of the Orontes, and then by Phœnicia upon the W. This tract is about 300 miles long from north to south, and from 50 to 150 miles broad. It contains an area of about 30,000 square miles.—The general character of the tract is mountainous, as the Hebrew name *Aram* (from a root signifying "height") sufficiently implies. The most fertile and valuable tract of Syria is the long valley in-

tervening between Libanus and Anti-Libanus. [**LEBANON**.]—The principal rivers of Syria are the Litany and the Orontes. The Litany springs from a small lake situated in the middle of the Coele-syrian valley, about six miles to the south-west of Baalbek. It enters the sea about 5 miles north of Tyre. The source of the Orontes is but about 15 miles from that of the Litany. Its modern name is the *Nahr-el-Asi*, or "Rebel Stream," an appellation given to it on account of its violence and impetuosity in many parts of its course. The chief towns of Syria may be thus arranged, as nearly as possible in the order of their importance: 1. Antioch; 2. Damascus; 3. Apamea; 4. Seleucia; 5. Tadmor or Palmyra; 6. Laodicea; 7. Epiphania (Hamath); 8. Samosata; 9. Hierapolis (Mabug); 10. Chalybon; 11. Emesa; 12. Heliopolis; 13. Laodicea ad Libanum; 14. Cyrrhus; 15. Chalcis; 16. Poseideum; 17. Heraclea; 18. Gindarus; 19. Zeugma; 20. Thapsacus. Of these, Samosata, Zeugma, Thapsacus, are on the Euphrates; Seleucia, Laodicea, Poseideum, and Heraclea, on the seashore; Antioch, Apamea, Epiphania, and Emesa (*Hems*) on the Orontes; Heliopolis and Laodicea ad Libanum, in Coele-syria; Hierapolis, Chalybon, Cyrrhus, Chalcis, and Gindarus, in the northern highlands; Damascus on the skirts, and Palmyra, in the centre of the eastern desert.—*History*.—The first occupants of Syria appear to have been of Hamitic descent. The Canaanitish races, the Hittites, Jebusites, Amorites, &c., are connected in Scripture with Egypt and Ethiopia, Cush and Mizraim (Gen. x. 6 and 15-18). These tribes occupied not Palestine only, but also Lower Syria, in very early times, as we may gather from the fact that Hamath is assigned to them in Genesis (x. 18). Afterwards they seem to have become possessed of Upper Syria also. After a while the first comers, who were still to a great extent nomads, received a Semitic infusion, which most probably came to them from the south-east. The only Syrian town whose existence we find distinctly marked at this time is Damascus (Gen. xiv. 15; xv. 2), which appears to have been already a place of some importance. Next to Damascus must be placed Hamath (Num. xiii. 21, xxxiv. 8). Syria at this time, and for many centuries afterwards, seems to have been broken up among a number of petty kingdoms. The Jews first come into hostile contact with the Syrians, *under that name*, in the time of David. Claiming the frontier of the Euphrates, which God had promised to Abraham (Gen. xv. 18), David made war on Hadadezer, king of Zobah (2 Sam. viii. 3, 4, 13). The Damas-

eene Syrians were likewise defeated with great loss (ib. ver. 5). Zobah, however, was far from being subdued as yet. When, a few years later, the Ammonites determined on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with Beth-Rehob, sent them 20,000 footmen, and two other Syrian kingdoms furnished 13,000 (2 Sam. x. 6). This army being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia (ib. ver. 16), and tried the chance of a third battle, which likewise went against him, and produced the general submission of Syria to the Jewish monarch. The submission thus begun continued under the reign of Solomon (1 K. iv. 21). The only part of Syria which Solomon lost seems to have been Damascus, where an independent kingdom was set up by Rezon, a native of Zobah (1 K. xi. 23-25). On the separation of the two kingdoms, soon after the accession of Rehoboam, the remainder of Syria no doubt shook off the yoke. Damascus now became decidedly the leading state, Hamath being second to it, and the northern Hittites, whose capital was Carchemish near *Bambuk*, third. [DAMASCUS.] Syria became attached to the great Assyrian empire, from which it passed to the Babylonians, and from them to the Persians. In B.C. 333 it submitted to Alexander without a struggle. Upon the death of Alexander Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (B.C. 321), Seleucus Nicator received Mesopotamia and Syria. Antioch was begun in B.C. 300, and, being finished in a few years, was made the capital of Seleucus' kingdom. The country grew rich with the wealth which now flowed into it on all sides. The history of Syria under the Seleucid princes has been already given in the articles treating of each monarch [ANTIOCHUS, DEMETRIUS, SELEUCUS, &c.].—Syria holds an important place, not only in the Old Testament, but in the New. While the country generally was formed into a Roman province, under governors who were at first *propraetors* or *quaestors*, then *proconsuls*, and finally *legates*, there were exempted from the direct rule of the governor, in the first place, a number of "free cities," which retained the administration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and 2ndly, a number of tracts, which were assigned to petty princes, commonly natives, to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation. After the formal division of the provinces between Augustus and the Senate, Syria, being from its exposed situation among

the *provinciae principis*, was ruled by *legates*, who were of consular rank (*consulares*) and bore severally the full title of "*Legatus Augusti pro praetore*." Judaea occupied a peculiar position. A special procurator was therefore appointed to rule it, who was subordinate to the governor of Syria, but within his own province had the power of a *legatus*. Syria continued without serious disturbance from the expulsion of the Parthians (B.C. 38) to the breaking out of the Jewish war (A.D. 66). In A.D. 44-47 it was the scene of a severe famine. A little earlier Christianity had begun to spread into it, partly by means of those who "were scattered" at the time of Stephen's persecution (Acts xi. 19), partly by the exertions of St. Paul (Gal. i. 21). The Syrian Church soon grew to be one of the most flourishing (Acts xiii. 1, xv. 23, 35, 41, &c.).

SY'RO-PHOENIC'IAN occurs only in Mark vii. 26. The word denoted perhaps a mixed race, half-Phoenicians and half-Syrians. Matthew (xv. 22) speaks of "a woman of Canaan" in place of St. Mark's "Syro-Phoenician," on the same ground that the Septuagint translate Canaan by Phoenicia. The names Canaan and Phoenicia had succeeded one another as geographical names in the same country.

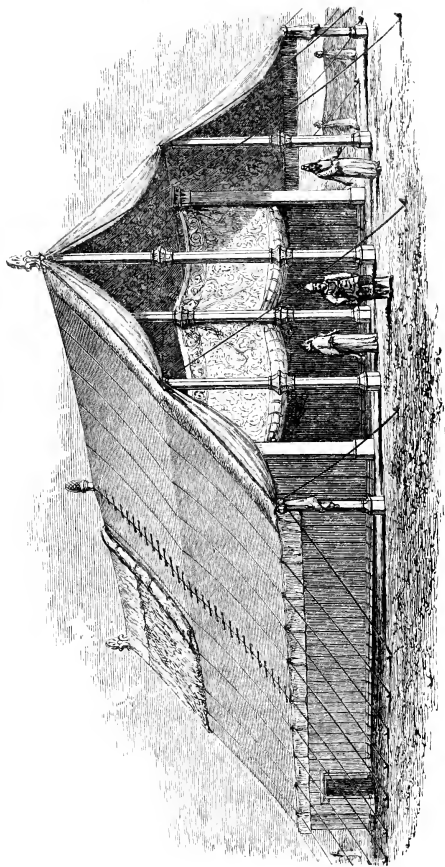
**T**A'ANACH, an ancient Canaanitish city, whose king is enumerated amongst the thirty-one conquered by Joshua (Josh. xii. 21). It came into the half tribe of Manasseh (Josh. xvii. 11, xxi. 25; 1 Chr. vii. 29), and was bestowed on the Kohathite Levites (Josh. xxi. 25). Taanach is almost always named in company with Megiddo, and they were evidently the chief towns of that fine rich district which forms the western portion of the great plain of Esdraelon (1 K. iv. 12). It is still called *Ta'annuk*, and stands about 4 miles S.E. of *Lejjūn*.

TA'ANATH-SHI'LOH, a place named once only (Josh. xvi. 6) as one of the landmarks of the boundary of Ephraim. Perhaps Taanath was the ancient Canaanite name of the place, and Shiloh the Hebrew name.

TAB'BATH, a place mentioned only in Judg. vii. 22, in describing the flight of the Midianite host after Gideon's night attack.

TABERING, an obsolete English word used in the A. V. of Nah. ii. 7. The Hebrew word connects itself with *tōph*, "a timbrel." The A. V. reproduces the original idea. The "tabour" or "tabor" was a musical instrument of the drum-type, which with the pipe formed the band of a country village. To "tabour," accordingly, is to beat with loud





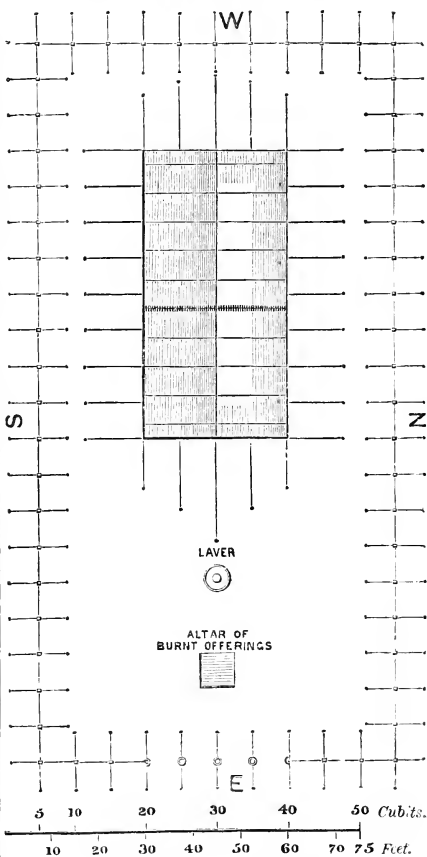
THE TABERNACLE RESTORED.

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strokes as men beat upon such an instrument.

**TABERNACLE.** The Tabernacle was the *tent of Jehovah*, called by the same name as the tents of the people, in the midst of which it stood. It was also called the *sanctuary*, and the *tabernacle of the congregation*. The first ordinances given to Moses, after the proclamation of the outline of the law from Sinai, related to the ordering of the Tabernacle, its furniture, and its service, as the type which was to be followed when the people came to their own home, and "found a place" for the abode of God. During the forty days of Moses' first retirement with God in Sinai, an exact pattern of the whole was shown him, and all was made according to it (Ex. xxv. 9, 40, xxvi. 30, xxxix. 32, 42, 43; Num. viii. 4; Acts vii. 44; Heb. viii. 5). The description of this plan is preceded by an account of the freewill offerings which the children of Israel were to be asked to make for its execution. The materials were:—(a) Metals: *gold, silver, and brass*. (b) Textile fabrics: *blue, purple, scarlet, and fine (white) linen*, for the production of which Egypt was celebrated; also a fabric of *goats' hair*, the produce of their own flocks. (c) Skins: of the *ram*, dyed red, and of the *badger*. (d) Wood: the *shittim* wood, the timber of the wild acacia of the desert itself, the tree of the "burning bush." (e) *Oil, spices, and incense*, for anointing the priests, and burning in the tabernacle. (f) Gems: *onyx* stones, and the *precious stones* for the breastplate of the High Priest. The people gave jewels, and plates of gold and silver, and brass; wood, skins, hair and linen; the women wove; the rulers offered precious stones, oil, spices, and incense; and the artists soon had more than they needed (Ex. xxv. 1-8; xxxv. 4-29; xxxvi. 5-7). The superintendence of the work was intrusted to Bezaleel, of the tribe of Judah, and to Aholiab, of the tribe of Dan, who were skilled in "all manner of workmanship" (Ex. xxxi. 2, 6, xxxv. 30, 34).—The tabernacle was a portable building, designed to contain the sacred *ark*, the special symbol of God's presence, and was surrounded by an outer court. (i.) The *Court of the Tabernacle*, in which the Tabernacle itself stood, was an oblong space, 100 cubits by 50 (*i.e.* 150 feet by 75), having its longer axis east and west, with its front to the east. It was surrounded by canvas screens—in the East called *Kannauts*—5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver (Ex. xxvii. 9, &c.) This enclosure was only broken on the eastern side by the entrance, which was 20

cubits wide, and closed by curtains of fine twined linen wrought with needlework, and of the most gorgeous colours. In the outer or eastern half of the court was placed the altar of burnt-offering, and between it and the Tabernacle itself, the laver at which the priests washed their hands and feet on entering the Temple.—(ii.) The *Tabernacle itself* was placed towards the western end of this enclosure. It was an oblong rectangular structure, 30 cubits in length by 10 in width (45 feet by 15), and 10 in height; the interior being divided into two chambers, the first or



Plan of the Court of the Tabernacle.

outer of 20 cubits in length, the inner of 10 cubits, and consequently an exact cube. The former was the *Holy Place*, or *First Tabernacle* (Heb. ix. 2), containing the golden candlestick on one side, the table of shew-bread opposite, and between them in the centre the altar of incense. The latter was the *Most Holy Place*, or the *Holy of Holies*, containing the ark, surmounted by the cherubim, with the Two Tables inside. The two sides, and the further or western end, were enclosed by boards of shittim wood overlaid with gold, twenty on the north and south side, six on the western side, and the corner-boards doubled. They stood upright, edge to edge, their lower ends being made with tenons, which dropped into sockets of silver, and the corner-boards being coupled at the top with rings. They were furnished with golden rings, through which passed bars of shittim wood, overlaid with gold, five to each side, and the middle bar passing from end to end, so as to brace the whole together. Four successive coverings of curtains looped together were placed over the open top, and fell down over the sides. The first, or inmost, was a splendid fabric of linen, embroidered with figures of cherubim, in blue, purple, and scarlet, and looped together by golden fastenings. It seems probable that the ends of this set of curtains hung down *within* the Tabernacle, forming a sumptuous tapestry. The next was a woollen covering of goats' hair; the third, of rams' skins dyed red; and the outermost, of badgers' skins (so called in our version; but the Hebrew word probably signifies seal-skins. [BADGER-SKINS.]). It has been usually supposed that these coverings were thrown over the walls, like a pall is thrown over a coffin; but this would have allowed every drop of rain that fell on the Tabernacle to fall through; for, however tightly the curtains might be stretched, the water could never run over the edge, and the sheep skins would only make the matter worse, as when wetted their weight would depress the centre, and probably tear any curtain that could be made. There can be no reasonable doubt that the tent had a ridge, as all tents have had from the days of Moses down to the present day. The front of the Sanctuary was closed by a hanging of fine linen, embroidered in blue, purple, and scarlet, and supported by golden hooks, on five pillars of shittim wood overlaid with gold, and standing in brass sockets; and the covering of goats' hair was so made as to fall down over this when required. A more sumptuous curtain of the same kind, embroidered with cherubim, hung on four such pillars, with silver sockets, divided the

Holy from the Most Holy Place. It was called the *VEIL*,\* as it hid from the eyes of all but the High Priest, the inmost sanctuary, where Jehovah dwelt on his mercy seat, between the cherubim above the ark. Hence "to enter within the veil" is to have the closest access to God. It was only passed by the High Priest once a year, on the Day of Atonement, in token of the mediation of Christ, who, with his own blood, hath entered for us within the veil which separates God's own abode from earth (Heb. vi. 19). In the temple, the solemn barrier was at length profaned by a Roman conqueror, to warn the Jews that the privileges they had forfeited were "ready to vanish away;" and the veil was at last rent by the hand of God himself, at the same moment that the body of Christ was rent upon the cross, to indicate that the entrance into the holiest of all is now laid open to all believers "by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x. 19, 20). The *Holy Place* was only entered by the priests daily, to offer incense at the time of morning and evening prayer, and to renew the lights on the golden candlestick; and on the Sabbath, to remove the old shew-bread, and to place the new upon the table.—(iii.) *The Sacred Furniture and Instruments of the Tabernacle*.—These are described in separate articles, and therefore it is only necessary to give a list of them here.—1. In the Outer Court. The *Altar of Burnt-Offering*, and the *Brazen Laver*. [ALTAR; LAVER.]—2. In the Holy Place. The furniture of the court was connected with sacrifice, that of the sanctuary itself with the deeper mysteries of mediation and access to God. The First Sanctuary contained three objects: the *altar of incense* in the centre, so as to be directly in front of the ark of the covenant (1 K. vi. 22), the *table of shew-bread* on its right or north side, and the *golden candlestick* on the left or south side. These objects were all considered as being placed before the presence of Jehovah, who dwelt in the holiest of all, though with the veil between. [ALTAR; SHEW-BREAD; CANDLESTICK.]—3. In the Holy of Holies, within the veil, and shrouded in darkness, there was but one object, the *Ark of the Covenant*, containing the two tables of stone, inscribed with the Ten Commandments. [ARK.]—*History of the Tabernacle*.—As long as Canaan remained unconquered, and the people were still therefore an army, the Tabernacle was probably moved

\* Sometimes the *second veil*, either in reference to the first at the entrance of the Holy Place, or as being the veil of the second sanctuary (Heb. ix. 3).



from place to place, wherever the host of Israel was for the time encamped. It rested finally at "the place which the Lord had chosen," at **SHILOH** (Josh. ix. 27, xviii. 1). The reasons of the choice are not given. Partly, perhaps, its central position, partly its belonging to the powerful tribe of Ephraim, the tribe of the great captain of the host, may have determined the preference. There it continued during the whole period of the Judges (Josh. xix. 51, xxii. 12; Judg. xxi. 12). It was far, however, from being what it was intended to be, the one national sanctuary, the witness against a localized and divided worship. The old religion of the high places kept its ground. Altars were erected, at first with reserve, as being not for sacrifice (Josh. xxii. 26), afterwards freely and without scruple (Judg. vi. 24, xiii. 19). Of the names by which the one special sanctuary was known at this period, those of the "House," or the "Temple," of Jehovah (1 Sam. i. 9, 24, iii. 3, 15) are most prominent. A state of things which was rapidly assimilating the worship of Jehovah to that of Ash-taroath, or Mylitta, needed to be broken up. The Ark of God was taken, and the sanctuary lost its glory; and the Tabernacle, though it did not perish, never again recovered it (1 Sam. iv. 22). Samuel treats it as an abandoned shrine, and sacrifices elsewhere, at Mizpeh (1 Sam. vii. 9), at Ramah (ix. 12, x. 3), at Gilgal (x. 8, xi. 15). It probably became once again a moveable sanctuary. For a time it seems, under Saul, to have been settled at **NOB** (1 Sam. xxi. 1-6). The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the Ark: it now lost the presence of the High-Priest (1 Sam. xxii. 20, xxiii. 6). What change of fortune then followed we do not know. In some way or other, it found its way to Gibeon (1 Chron. xvi. 39). The anomalous separation of the two things which, in the original order, had been joined, brought about yet greater anomalies; and, while the Ark remained at Kir-jath-jearim, the Tabernacle at Gibeon connected itself with the worship of the high places (1 K. iii. 4). The capture of Jerusalem and the erection there of a new Tabernacle, with the Ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chron. xv. 1), left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offerings (1 Chron. xxi. 9). Such as it was, however, neither king nor people could bring themselves to sweep it away. The double service went on; Zadok, as high-priest, officiated at Gibeon (1 Chron. xvi. 39); the more recent, more prophetic

service of psalms and hymns and music, under Asaph, gathered round the Tabernacle at Jerusalem (1 Chron. xvi. 4, 37). The divided worship continued all the days of David. The sanctity of both places was recognised by Solomon on his accession (1 K. iii. 15; 2 Chron. i. 3). But it was time that the anomaly should cease. The purpose of David, fulfilled by Solomon, was that the claims of both should merge in the higher glory of the Temple. The final day at last came, and the Tabernacle was either taken down, or left to perish and be forgotten. So the disaster of Shiloh led to its natural consummation. [TEMPLE.]

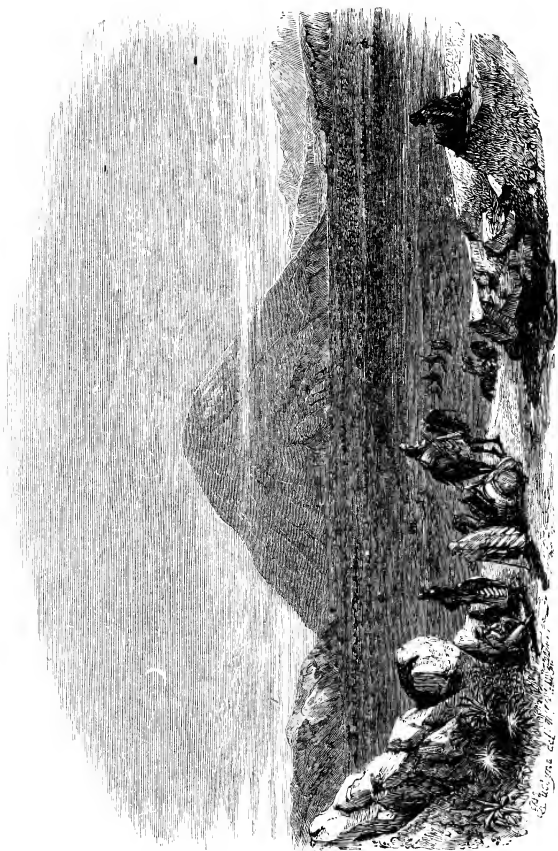
**TABERNACLES, THE FEAST OF** (Ex. xxiii. 16, "the feast of ingathering"), the third of the three great festivals of the Hebrews, which lasted from the 15th till the 22nd of Tisri. I. The following are the principal passages in the Pentateuch which refer to it: Exod. xxiii. 16; Lev. xxiii. 34-36, 39-43; Num. xxix. 12-38; Deut. xvi. 13-15, xxxi. 10-13. In Neh. viii. there is an account of the observance of the feast by Ezra.—II. The time of the festival fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in (Ex. xxiii. 16; Lev. xxiii. 39; Deut. xv. 13-15). Its duration was strictly only seven days (Deut. xvi. 13; Ez. xlv. 25). But it was followed by a day of holy convocation, distinguished by sacrifices of its own, which was sometimes spoken of as an eighth day (Lev. xxiii. 36; Neh. viii. 18). During the seven days the Israelites were commanded to dwell in booths or huts formed of the boughs of trees. The boughs were of the olive, palm, pine, myrtle, and other trees with thick foliage (Neh. viii. 15, 16). According to Rabbinical tradition, each Israelite used to tie the branches into a bunch, to be carried in his hand, to which the name *luláb* was given. The burnt-offerings of the Feast of Tabernacles were by far more numerous than those of any other festival. There were offered on each day two rams, fourteen lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks, in all amounting to seventy (Num. xxix. 12-38). The eighth day was a day of holy convocation of peculiar solemnity. On the morning of this day the Hebrews left their huts and dismantled them, and took up their abode again in their houses. The special offerings of the day were a bullock, a ram, seven lambs, and a goat for a sin-offering (Num. xxix. 36, 38). When the Feast of Tabernacles fell on a Sabbatical year, portions of the Law were read each day in public, to men, women, children, and strangers (Deut. xxxi. 10-13). We find *Ezra*

reading the Law during the festival "day by day, from the first day to the last day" (Neh. viii. 18).—III. There are two particulars in the observance of the Feast of Tabernacles which appear to be referred to in the New Testament, but are not noticed in the Old. These were, the ceremony of pouring out some water of the pool of Siloam, and the display of some great lights in the court of the women. We are told that each Israelite, in holiday attire, having made up his *liláb*, before he broke his fast, repaired to the Temple with the *liláb* in one hand and the citron in the other, at the time of the ordinary morning sacrifice. The parts of the victim were laid upon the altar. One of the priests fetched some water in a golden ewer from the pool of Siloam, which he brought into the court through the water gate. As he entered the trumpets sounded, and he ascended the slope of the altar. At the top of this were fixed two silver basins with small openings at the bottom. Wine was poured into that on the eastern side, and the water into that on the western side, whence it was conducted by pipes into the Cedron. In the evening, both men and women assembled in the court of the women, expressly to hold a rejoicing for the drawing of the water of Siloam. At the same time there were set up in the court two lofty stands, each supporting four great lamps. These were lighted on each night of the festival. It appears to be generally admitted that the words of our Saviour (John vii. 37, 38)—"If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water"—were suggested by the pouring out of the water of Siloam. But it is very doubtful what is meant by "the last day, that great day of the feast." It would seem that either the last day of the feast itself, that is the seventh, or the last day of the religious observances of the series of annual festivals, the eighth, must be intended. The eighth day may be meant, and then the reference of our Lord would be to an ordinary and well-known observance of the feast, though it was not, at the very time, going on. We must resort to some such explanation, if we adopt the notion that our Lord's words (John viii. 12)—"I am the light of the world"—refer to the great lamps of the festival.—IV. There are many directions given in the Mishna for the dimensions and construction of the huts. They were not to be lower than ten palms, nor higher than twenty cubits. They were to stand by themselves, and not to rest on any external support, nor to be under the shelter of a larger building, or of a tree. They were not

to be covered with skins or cloth of any kind, but only with boughs, or, in part, with reed mats or laths. The furniture of the huts was to be, according to most authorities, of the plainest description. It is said that the altar was adorned throughout the seven days with sprigs of willows, one of which each Israelite who came into the court brought with him. The great number of the sacrifices has been already noticed. But besides these, the Chagigahs or private peace-offerings, were more abundant than at any other time.—V. Though all the Hebrew annual festivals were seasons of rejoicing, the Feast of Tabernacles was, in this respect, distinguished above them all. The huts and the *lilábs* must have made a gay and striking spectacle over the city by day, and the lamps, the flambeaux, the music, and the joyous gatherings in the court of the Temple must have given a still more festive character to the night.—VI. The main purposes of the Feast of Tabernacles are plainly set forth (Ex. xxiii. 16 and Lev. xxiii. 43). It was to be at once a thanksgiving for the harvest, and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness. In one of its meanings it stands in connexion with the Passover, as the Feast of Abib; and with Pentecost, as the feast of harvest: in its other meaning, it is related to the Passover as the great yearly memorial of the deliverance from the destroyer, and from the tyranny of Egypt. But naturally connected with this exultation in their regained freedom was the rejoicing in the more perfect fulfilment of God's promise, in the settlement of His people in the Holy Land. But the culminating point of this blessing was the establishment of the central spot of the national worship in the Temple at Jerusalem. Hence it was evidently fitting that the Feast of Tabernacles should be kept with an unwonted degree of observance at the dedication of Solomon's Temple (1 K. viii. 2, 65; Joseph. *Ant.* viii. 4, § 5), again, after the rebuilding of the Temple by Ezra (Neh. viii. 13-18), and a third time by Judas Maccabaeus when he had driven out the Syrians and restored the Temple to the worship of Jehovah (2 Macc. x. 5-8).

TAB'ITHA, also called Dorcas by St. Luke: a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned. While St. Peter was at the neighbouring town of Lydda, Tabitha died, upon which the disciples at Joppa sent an urgent message to the Apostle, begging him to come to them without delay. Upon his arrival Peter found the deceased already prepared for burial, and laid out in an upper chamber where she was sur-





MOUNT TABOR.

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rounded by the recipients and the tokens of her charity. After the example of our Saviour in the house of Jairus (Matt. ix. 25; Mark v. 40), "Peter put them all forth," prayed for the Divine assistance, and then commanded Tabitha to arise (comp. Mark v. 41; Luke viii. 54). She opened her eyes and sat up, and then, assisted by the Apostle, rose from her couch. This great miracle, as we are further told, produced an extraordinary effect in Joppa, and was the occasion of many conversions there (Acts ix. 36-42). The name "Tabitha" is an Aramaic word, signifying a "female gazelle." St. Luke gives "Dorcas" as the Greek equivalent of the name.

TAB'OR and MOUNT TAB'OR, one of the most interesting and remarkable of the single mountains in Palestine. It rises abruptly from the north-eastern arm of the Plain of Esdraion, and stands entirely insulated except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance, being so symmetrical in its proportions, and rounded off like a hemisphere or the segment of a circle, yet varying somewhat as viewed from different directions. The body of the mountain consists of the peculiar limestone of the country. It is now called *Jebel et-Tûr*. It lies about 6 or 8 miles almost due east from Nazareth. The ascent is usually made on the west side, near the little village of *Debûrieh*, probably the ancient *Daberath* (Josh. xix. 12), though it can be made with entire ease in other places. It requires three-quarters of an hour or an hour to reach the top. The top of Tabor consists of an irregular platform, embracing a circuit of half-an-hour's walk and commanding wide views of the subjacent plain from end to end. Tabor does not occur in the New Testament, but makes a prominent figure in the Old. The Book of Joshua (xix. 22) mentions it as the boundary between Issachar and Zebulun (see ver. 12). Barak, at the command of Deborah, assembled his forces on Tabor, and descended thence with "ten thousand men after him" into the plain, and conquered Sisera on the banks of the Kishon (Judg. iv. 6-15). The brothers of Gideon, each of whom "resembled the children of a king," were murdered here by Zebah and Zalmunna (Judg. viii. 18, 19). There are at present ruins of a fortress round all the top of the summit of Tabor. The Latin Christians have now an altar here, at which their priests from Nazareth perform an annual mass. The Greeks also have a chapel, where, on certain festivals they assemble for the celebration of religious rites. The idea that our Saviour was transfigured

on Tabor prevailed extensively among the early Christians, and reappears often still in popular religious works. It is impossible, however, to acquiesce in the correctness of this opinion. It can be proved from the Old Testament, and from later history, that a fortress or town existed on Tabor from very early times down to B.C. 53 or 50; and, as Josephus says that he strengthened the fortifications there, about A.D. 60, it is morally certain that Tabor must have been inhabited during the intervening period, that is, in the days of Christ. Tabor, therefore, could not have been the Mount of Transfiguration; for when it is said that Jesus took his disciples "up into a high mountain apart, and was transfigured before them" (Matt. xvii. 1, 2), we must understand that He brought them to the summit of the mountain, where they were alone by themselves.

TAB'OR is mentioned in the lists of 1 Chr. vi. as a city of the Merarite Levites, in the tribe of Zebulun (ver. 77). The list of the towns of Zebulun (Josh. xix.) contains the name of CHISLOTH-TABOR (ver. 12). It is therefore, possible, either that Chisloth-tabor is abbreviated into Tabor by the chronicler, or that by the time these later lists were compiled, the Merarites had established themselves on the sacred mountain, and that Tabor is Mount Tabor.

TAB'OR, THE PLAIN OF. This is an incorrect translation, and should be THE OAK of TABOR. It is mentioned in 1 Sam. x. 3 only, as one of the points in the homeward journey of Saul after his anointing by Samuel.

TABRET. [TIMBREL.]

TAB'RIMON, properly, Tabrimmon, *i. e.* "good is Rimmon," the Syrian god. The father of Benhadad I., king of Syria in the reign of Asa (1 K. xv. 18).

TACHE. The word thus rendered occurs only in the description of the structure of the tabernacle and its fittings (Ex. xxvi. 6, 11, 33, xxxv. 11, xxxvi. 13, xxxix. 33), and appears to indicate the small hooks by which a curtain is suspended to the rings from which it hangs, or connected vertically, as in the case of the veil of the Holy of Holies, with the loops of another curtain.

TAD'MOR, called "Tadmor in the wilderness," is the same as the city known to the Greeks and Romans under the name of Palmyra. The word Tadmor has nearly the same meaning as Palmyra, signifying probably the "City of Palms," from *Tamar*, "a Palm." It was built by Solomon after his conquest of Hamath Zobah (1 Chr. viii. 4; 1 K. ix. 18). As the city is nowhere else mentioned in the Bible, it would be out of place to enter into a detailed history of it on the present occasion. In the

second century A.D. it seems to have been beautified by the Emperor Hadrian. In the beginning of the third century A.D. it became a Roman colony under Caracalla (211-217 A.D.). Subsequently, in the reign of Gallienus, the Roman Senate invested Odenathus, a senator of Palmyra, with the regal dignity, on account of his services in defeating Sapor king of Persia. On the assassination of Odenathus, his celebrated wife Zenobia seems to have conceived the design of erecting Palmyra into an independent monarchy; and in prosecution of this object, she for a while, successfully resisted the Roman arms. She was at length defeated and taken captive by the Emperor Aurelian (A.D. 273), who left a Roman garrison in Palmyra. This garrison was massacred in a revolt; and Aurelian punished the city by the execution not only of those who were taken in arms, but likewise of common peasants, of old men, women, and children. From this blow Palmyra never recovered, though there are proofs of its having continued to be inhabited until the downfall of the Roman Empire.

TAH'PANHES, TEHAPH'NEHES, TAHAP'ANES, a city of Egypt, mentioned in the time of the prophets Jeremiah and Ezekiel. The name is evidently Egyptian, and closely resembles that of the Egyptian queen TAHPENES. It was evidently a town of Lower Egypt near or on the eastern border. When Johanan and the other captains went into Egypt "they came to Tahpanhes" (Jer. xliii. 7). The Jews in Jeremiah's time remained here (Jer. xlv. 1). It was an important town, being twice mentioned by the latter prophet with Noph or Memphis (ii. 16. xlv. 14). Here stood a house of Pharaoh-hophra before which Jeremiah hid great stones (xliii. 8-10). Herodotus calls this place Daphnae of Pelusium. In the *Itinerary of Antoninus* this town, called Dafno, is placed 16 Roman miles to the south-west of Pelusium. This position seems to agree with that of *Tel-De-Jemeh*, which marks the site of Daphnae. Can the name be of Greek origin?

TAH'PENES, an Egyptian queen, was wife of the Pharaoh who received Hadad the Edomite, and who gave him her sister in marriage (1 K. xi. 18-20). In the addition to ch. xii. Shishak (Susakim) is said to have given Ano, the elder sister of Thekemina his wife, to Jeroboam. It is obvious that this and the earlier statement are irreconcilable. There is therefore but one Tahpenes or Thekemina. No name that has any near resemblance to either Tahpenes or Thekemina has yet been found among those of the period.

TAHRE'A, son of Micah, and grandson of Mephiosheth (1 Chr. ix. 41).

TAH'TIM HOD'SHI, THE LAND OF, one of the places visited by Joab during his census of the land of Israel. It occurs between Gilead and Dan-jaan (2 Sam. xxiv. 6).

TALENT. [WEIGHTS.]

TALI'THA CU'MI, two Syriac words (Mark v. 41), signifying "Damsel, arise."

TALMA'1. 1. One of the three sons of "the Anak," who were slain by the men of Judah (Num. xiii. 22; Josh. xv. 14; Judg. i. 10).—2. Son of Ammihud, king of Geshur (2 Sam. iii. 3, xiii. 37; 1 Chr. iii. 2). He was probably a petty chieftain dependent on David.

TALMUD (*i. e. doctrine*, from the Hebrew word "to learn") is a large collection of writings, containing a full account of the civil and religious laws of the Jews. It was a fundamental principle of the Pharisees common to them with all orthodox modern Jews, that by the side of the written law regarded as a summary of the principles and general laws of the Hebrew people, there was an oral law to complete and to explain the written law. It was an article of faith that in the Pentateuch there was no precept, and no regulation, ceremonial, doctrinal, or legal, of which God had not given to Moses all explanations necessary for their application, with the order to transmit them by word of mouth. The classical passage in the Mishna on this subject is the following:—"Moses received the (oral) law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue." This oral law, with the numerous commentaries upon it, forms the Talmud. It consists of two parts, the Mishna and Gemara. 1. The MISHNA, or "second law," which contains a compendium of the whole ritual law, was reduced to writing in its present form by Rabbi Jehudah the Holy, a Jew of great wealth and influence, who flourished in the 2nd century of the Christian era. He succeeded his father Simeon as patriarch of Tiberias, and held that office at least thirty years. The precise date of his death is disputed; some placing it in a year somewhat antecedent to 194, A.D. while others place it as late as 220 A.D., when he would have been about 81 years old. Viewed as a whole, the precepts in the Mishna treated men like children, formalizing and defining the minutest particulars of ritual observances. The expressions of "bondage," of "weak and beggarly elements," and of "burdens too heavy for men to bear," faithfully represent the impression produced by their multiplicity. The Mishna is very concisely written, and requires notes. 2. This circumstance led to the Commentaries called GEMARA (*i. e. Supplement, Completion*) which form the second part of

the Talmud, and which are very commonly meant when the word "Talmud" is used by itself. There are two Gemaras : one of Jerusalem, in which there is said to be no passage which can be proved to be later than the first half of the 4th century; and the other of Babylon, completed about 500 A.D. The latter is the most important, and by far the longest. It is estimated to be fifteen times as long as the Mishna.—The language of the Mishna is that of the later Hebrew, purely written on the whole, though with a few grammatical Aramaisms, and interspersed with Greek, Latin, and Aramaic words which had become naturalized. The work is distributed into six great divisions or orders. The first (*Zeraim*) relates to "seeds," or productions of the land, and it embraces all matters connected with the cultivation of the soil, and the disposal of its produce in offerings or tithes. It is preceded by a treatise on "Blessings" (*Beracoth*). The 2nd (*Moed*) relates to festivals and their observances. The 3rd (*Nashim*) to women, and includes regulations respecting betrothals, marriages, and divorces. The 4th (*Nezikin*) relates to damages sustained by means of man, beasts, or things; with decisions on points at issue between man and man in commercial dealings and compacts. The 5th (*Kodashim*) treats of holy things, of offerings, and of the Temple-service. The 6th (*Toharoth*) treats of what is clean and unclean. These 6 Orders are subdivided into 61 Treatises. The Mishna was published by Surenhusius in 6 vols. folio, Amsterdam, 1698, 1703, with a Latin translation of the text. An English reader may obtain an excellent idea of the whole work from an English translation of 18 of its Treatises by De Sola and Raphall, London, 1843. There is no reasonable doubt that although it may include a few passages of a later date, the Mishna was composed, as a whole, in the 2nd century, and represents the traditions which were current amongst the Pharisees at the time of Christ.

**TAMAR** (*palm-tree*).—1. The wife successively of the two sons of Judah, Er and Onan (Gen. xxxviii. 6-30). Her importance in the sacred narrative depends on the great anxiety to keep up the lineage of Judah. It seemed as if the family were on the point of extinction. Er and Onan had successively perished suddenly. Judah's wife Bathshuah died; and there only remained a child Shelah, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. Accordingly she resorted to the desperate expedient of entrapping the father himself into the union which he feared for

his son. He took her for one of the unfortunate women who were consecrated to the impure rites of the Canaanite worship. He promised her, as the price of his intercourse, a kid from the flocks to which he was going, and left as his pledge his ornaments and his staff. The kid he sent back by his shepherd, but the woman could nowhere be found. Months afterwards she was discovered to be his own daughter-in-law Tamar. She was sentenced to be burnt alive, and was only saved by the discovery, through the pledges which Judah had left, that her seducer was no less than the chieftain of the tribe. The fruits of this intercourse were twins, PHAREZ and ZARAH, and through Pharez the sacred line was continued.—2. Daughter of David and Maachah the Geshurite princess, and thus sister of Absalom (2 Sam. xiii. 1-32; 1 Chr. iii. 9). She and her brother were alike remarkable for their extraordinary beauty. This fatal beauty inspired a frantic passion in her half-brother Amnon, the eldest son of David by Ahinoam. Morning by morning, as he received the visits of his friend Jonadab, he is paler and thinner. Jonadab discovers the cause, and suggests to him the means of accomplishing his wicked purpose. He was to feign sickness. The king came to visit him; and Amnon entreated the presence of Tamar, on the pretext that she alone could give him food that he would eat. She came to his house, took the dough and kneaded it into the form of cakes. She then took the pan, in which they had been baked, and poured them all out in a heap before the prince. He caused his attendants to retire, called her to the inner room, and there accomplished his design. In her touching remonstrance two points are remarkable. First, the expression of the infamy of such a crime "in Israel," implying the loftier standard of morals that prevailed, as compared with other countries at that time; and, secondly, the belief that even this standard might be overborne lawfully by royal authority—"Speak to the king, for he will not withhold me from thee." The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult even surpassing her indignation at his shameful outrage, are pathetically and graphically told.—3. Daughter of Absalom (2 Sam. xiv. 7), became, by her marriage with Uriah of Gibeah, the mother of Maachah, the future queen of Judah, or wife of Abijah (1 K. xv. 2).—4. A spot on the south-eastern frontier of Judah, named, in Ezek. xlvii. 19, xlviii. 28 only, evidently called from a palm-tree. If not Hazazon Tamar, the old name of Engedi, it may be a place called Thamar in the *Onomasticon*

("Hazazon Tamar"), a day's journey south of Hebron.

TAMMUZ, properly "the Tammuz," the article indicating that at some time or other the word had been regarded as an appellative (Ez. viii. 14). Jerome identifies Tammuz with Adonis, and in so doing has been followed by most subsequent commentators. The slight hint given by the prophet of the nature of the worship and worshippers of Tammuz has been sufficient to connect them with the yearly mourning for Adonis by the Syrian damsels. But beyond this we can attach no especial weight to the explanation of Jerome.

TAPPU'AI (the apple-city). 1. A city of Judah, in the district of the Shefelah, or lowland (Josh. xv. 34).—2. A place on the boundary of the "children of Joseph" (Josh. xvi. 8, xvii. 8). Its full name was probably En-tappuah (xvii. 7).

TARES. There can be little doubt that the *zizania* of the parable (Matt. xiii. 25) denote the weed called "darnel" (*Lolium temulentum*). The darnel before it comes into ear is very similar in appearance to wheat; hence the command that the *zizania* should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." Dr. Stanley, however, speaks of women and children picking up from the wheat in the corn-fields of Samaria the tall green stalks, still called by the Arabs *zu'ôn*. "These stalks," he continues, "if sown designedly throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable."

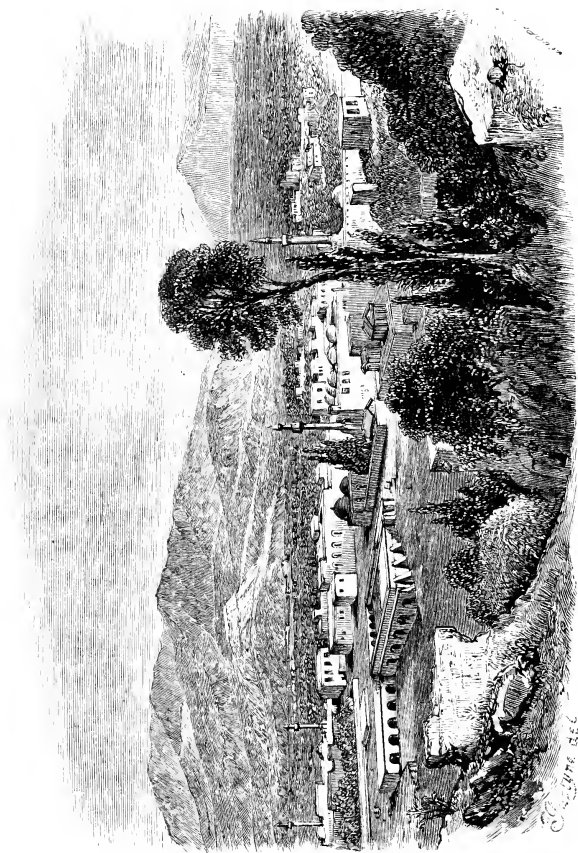
TARGUM, a Chaldee word of uncertain origin, is the general term for the Chaldee, or, more accurately, Aramaic Versions of the Old Testament. The Jews, on the return from captivity, no longer spoke the Hebrew language; and as the common people had lost all knowledge of the tongue in which the sacred books were written, it naturally followed that recourse must be had to a translation into the idiom with which they were familiar—the Chaldee or Aramaic. Moreover, since a bare translation could not in all cases suffice, it was necessary to add to the translation an explanation, more particularly of the more difficult and obscure passages. Both translation and explanation were designated by the term *Targum*. The Targums were originally oral, and the earliest Targum, which is that of Onkelos on the Pentateuch, began to be committed to writing about the 2nd century of the Christian era; though it did not assume its present shape till the end of the 3rd, or the beginning of the 4th century. It follows a sober and clear, though

not a slavish exegesis, and keeps as closely and minutely to the text as is at all consistent with its purpose, viz., to be chiefly, and above all, a version for the people. Its explanations of difficult and obscure passages bear ample witness to the competence of those who gave it its final shape. It avoids the legendary character with which all the later Targums entwine the Biblical word, as far as ever circumstances would allow. For an account of the other Targums, the reader must consult the larger Dictionary.

TARSHISH. 1. Probably Tartessus, a city and emporium of the Phœnicians in the south of Spain, is represented as one of the sons of Javan (Gen. x. 4; Jon. i. 3, iv. 2; 1 Chr. i. 7; Is. ii. 16, xxiii. 1, 6, 10, 14, lx. 9, lxvi. 19; Jer. x. 9; Ez. xxvii. 12, 25, xxxviii. 13; 1 K. x. 22, xxii. 48 [49]; Ps. xlviii. 8, lxvii. 10). The identity of the two places is rendered highly probable by the following circumstances. 1st. There is a very close similarity of name between them, Tartessus being merely Tarshish in the Aramaic form. 2ndly. There seems to have been a special relation between Tarshish and Tyre, as there was at one time between Tartessus and the Phœnicians. 3rdly. The articles which Tarshish is stated by the prophet Ezekiel (xxvii. 12) to have supplied to Tyre, are precisely such as we know through classical writers to have been productions of the Spanish Peninsula. In regard to tin, the trade of Tarshish in this metal is peculiarly significant, and taken in conjunction with similarity of name and other circumstances already mentioned, is reasonably conclusive as to its identity with Tartessus. For even now the countries in Europe, or on the shores of the Mediterranean Sea where tin is found are very few; and in reference to ancient times, it would be difficult to name any such countries except Iberia or Spain, Lusitania, which was somewhat less in extent than Portugal, and Cornwall in Great Britain. In the absence of positive proof, we may acquiesce in the statement of Strabo, that the river Bactis (now the Guadalquivir) was formerly called Tartessus, that the city Tartessus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tartessus. 2. From the Book of Chronicles there would seem to have been a Tarshish, accessible from the Red Sea, in addition to the Tarshish of the south of Spain. Thus, with regard to the ships of Tarshish, which Jehoshaphat caused to be constructed at Ezion Geber on the Aelanitic Gulf of the Red Sea (1 K. xxii. 48), it is said in the Chronicles (2 Chr. xx. 35) that they were made to go to Tarshish;







TARSUS.

*To face p. 555.*

and in like manner the navy of ships, which Solomon had previously made in Ezion Geber (1 K. ix. 26), is said in the Chronicles (2 Chr. ix. 21) to have gone to Tarshish with the servants of Hiram. It is not to be supposed that the author of these passages in the Chronicles contemplated a voyage to Tarshish in the south of Spain by going round what has since been called the Cape of Good Hope. The expression "ships of Tarshish," originally meant ships destined to go to Tarshish; and then probably came to signify large Phœnician ships, of a particular size and description, destined for long voyages, just as in English "East Indiaman" was a general name given to vessels, some of which were not intended to go to India at all. Hence we may infer that the word Tarshish was also used to signify any distant place, and in this case would be applied to one in the Indian Ocean. This is shown by the nature of the imports with which the fleet returned, which are specified as "gold, silver, ivory, apes, and peacocks" (1 K. x. 22). The gold might possibly have been obtained from Africa, or from Ophir in Arabia, and the ivory and the apes might likewise have been imported from Africa; but the peacocks point conclusively, not to Africa, but to India. There are only two species known; both inhabit the continent and islands of India: so that the mention of the peacock seems to exclude the possibility of the voyage having been to Africa. The inference to be drawn from the importation of peacocks is confirmed by the Hebrew name for the ape and the peacock. Neither of these names is of Hebrew, or even Semitic, origin; and each points to India. Thus the Hebrew word for ape is *Kóph*, while the Sanscrit word is *kapi*. Again, the Hebrew word for peacock is *tukki*, which cannot be explained in Hebrew, but is akin to *téka* in the Tamil language. There are not, however, sufficient data for determining what were the ports in India or the Indian Islands which were reached by the fleet of Hiram and Solomon, though the suggestion of Sir Emerson Tennent that they went to *Point de Galle*, in Ceylon, is very probable.

TAR'SUS, the chief town of CILICIA, "no mean city" in other respects, but illustrious at all times as the birthplace and early residence of the Apostle Paul (Acts ix. 11, xxi. 39, xxii. 3). Even in the flourishing period of Greek history it was a city of some considerable consequence. In the Civil Wars of Rome it took Caesar's side, and on the occasion of a visit from him had its name changed to Julio-polis. Augustus made it a "free city." It was renowned as a place of education under

the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wild and fertile plain on the banks of the Cydnus. No ruins of any importance remain.

TARTAK, one of the gods of the Avite, or Avvite, colonists of Samaria (2 K. xvii. 31). According to Rabbinical tradition, Tartak is said to have been worshipped under the form of an ass.

TARTAN, which occurs only in 2 K. xviii. 17, and Is. xx. 1, has been generally regarded as a proper name; but like Rabsaris and Rabshakeh, it is more probably an official designation, and designates the Assyrian commander-in-chief.

TAVERNS, THE THREE. [THREE TAVERNS.]

TAXING. The English word now conveys to us more distinctly the notion of a tax or tribute actually levied, but it appears to have been used in the 16th century for the simple assessment of a subsidy upon the property of a given county, or the registration of the people for the purpose of a poll-tax. Two distinct registrations, or taxings, are mentioned in the N. T., both of them by St. Luke. The first is said to have been the result of an edict of the emperor Augustus, that "all the world (*i.e.* the Roman empire) should be taxed" (Luke ii. 1), and is connected by the Evangelist with the name of Cyrenius, or Quirinus. [CYRENIUS.] The second, and more important (Acts v. 37), is distinctly associated, in point of time, with the revolt of Judas of Galilee.

TEKO'A and TEKOA'H, a town in the tribe of Judah (2 Chr. xi. 6), on the range of hills which rise near Hebron, and stretch eastward towards the Dead Sea. The "wise woman" whom Joab employed to effect a reconciliation between David and Absalom was obtained from this place (2 Sam. xiv. 2). Here also, Ira, the son of Ikkes, one of David's thirty, "the mighty men," was born, and was called on that account "the Tekoite" (2 Sam. xxiii. 26). It was one of the places which Rehoboam fortified, at the beginning of his reign, as a defence against invasion from the south (2 Chr. xi. 6). Some of the people from Tekoa took part in building the walls of Jerusalem, after the return from the Captivity (Neh. iii. 5, 27). In Jer. vi. 1, the prophet exclaims, "Blow the trumpet in Tekoa and set up a sign of fire in Beth-Haccerem." But Tekoa is chiefly memorable as the birthplace of the prophet Amos (Amos vii. 14). Tekoa is known still as *Tekû'a*. It lies on an elevated hill, which spreads itself out into an irregular plain of

moderate extent. Various ruins exist, such as the walls of houses, cisterns, broken columns, and heaps of building-stones.

TEL'AIM, the place at which Saul collected and numbered his forces before his attack on Amalek (1 Sam. xv. 4), may be identical with TELEM.

TELAS'SAR is mentioned in 2 K. xix. 12, and in Is. xxxvii. 12 as a city inhabited by "the children of Eden," which had been conquered, and was held in the time of Sennacherib by the Assyrians. It must have been in Western Mesopotamia, in the neighbourhood of Harran and Orfa.

TEL'EM, one of the cities in the extreme south of Judah (Josh. xv. 24), probably the same as TELAIM. The name *Dhullām* is found in Van de Velde's map, attached to a district immediately to the north of the *Kubbet el-Baul*, south of *el Milh* and *Ar'arah*—a position very suitable.

TEL'EM, a porter or doorkeeper of the Temple in the time of Ezra (Ezr. x. 24). He is probably the same as TALMON in Neh. xii. 25.

TEL-HAR'SA, or TEL-HAR'ESHA, one of the Babylonian towns, or villages, mentioned in Ezr. ii. 59; Neh. vii. 61, along with Tel-Melah and Cherub, probably in the low country near the sea.

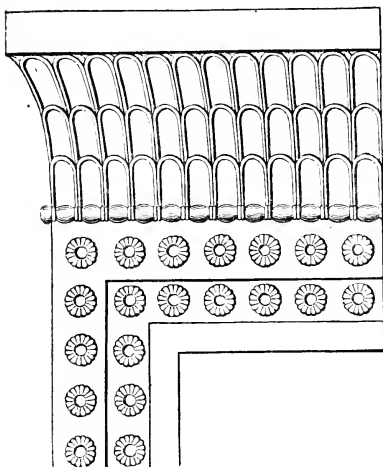
TEL-ME'LAH. [TEL-HARSA.]

TE'MA, the ninth son of Ishmael (Gen. xxv. 15; 1 Chr. i. 30); whence the tribe called after him, mentioned in Job vi. 19; Jer. xxv. 23, and also the land occupied by this tribe (Is. xxi. 13, 14). The name is identified with *Teymá*, a small town on the confines of Syria.

TE'MAN. 1. A son of Eliphaz, son of Esau by Adah (Gen. xxxvi. 11, 15, 42; 1 Chr. i. 36, 53).—2. A country, and probably a city, named after the Edomite phylarch, or from which the phylarch took his name. The Hebrew signifies "south," &c. (see Job ix. 9; Is. xliii. 6); and it is probable that the land of Teman was a southern portion of the land of Edom, or, in a wider sense, that of the sons of the east. Teman is mentioned in five places by the prophets, in four of which it is connected with Edom, and in two with Dedan (Jer. xlix. 7, 8; Ez. xxv. 13). In common with most Edomite names, Teman appears to have been lost.

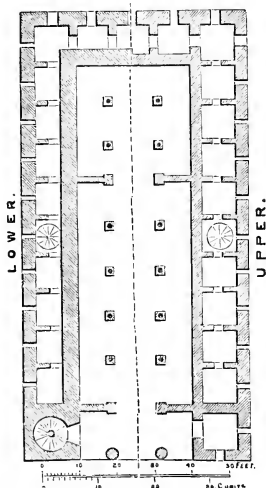
TEMPLE. 1. THE TEMPLE OF SOLOMON.—It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan (2 Sam. vii. 5, &c.), and though he collected materials and made arrangements, the execution of the task was left for his son Solomon. He, with the assistance of Hiram king of Tyre, com-

menced this great undertaking in the fourth year of his reign (B.C. 1012), and completed it in seven years (B.C. 1005). It occupied the site prepared for it by David, which had formerly been the threshing-floor of the Jebusite Ornan or Araunah, on MOUNT MORIAH. The whole area enclosed by the outer walls formed a square of about 600 feet; but the sanctuary itself was comparatively small, inasmuch as it was intended only for the ministrations of the priests, the congregation of the people assembling in the courts. In this, and all other essential points, the Temple followed the model of the Tabernacle, from which it differed chiefly by having chambers built about the sanctuary for the abode of the priests and attendants, and the keeping of treasures and stores. In all its dimensions, length, breadth, and height, the sanctuary itself was exactly double of the Tabernacle, the ground-plan measuring 80 cubits by 40, whilst that of the Tabernacle was 40 by 20, and the height of the Temple being 30 cubits, while that of the Tabernacle was 15. (The reader should compare the following account with the article TABERNAACLE.) As in the Tabernacle, the Temple consisted of three parts, the Porch, the Holy Place, and the Holy of Holies. The *Porch* of the Temple was 10 cubits deep (in the Tabernacle 5 cubits), the width in both instances being the width of the house. The front of the porch was supported, after the manner of some Egyptian temples, by the two great brazen pillars, Jachin and Boaz, 18 cubits high with capitals of 5 cubits more, adorned with lily-work and pomegranates (1 K. vii. 15-22). Some have supposed that Jachin and Boaz were not pillars in the ordinary sense of the term, but obelisks. But for this there is no authority; and as the porch was fifteen cubits (thirty feet) in width, a roof of that extent, even if composed of a wooden beam, would not only look painfully weak without some support, but in fact, almost impossible to construct with the imperfect science of those days. "The chapter of lily-work" on these columns may have borne some resemblance to the cornice of lily-work figured below. The *Holy Place*, or outer hall, was 40 cubits long by 20 wide, being in the Tabernacle 20 by 10. The *Holy of Holies* was a cube of 20 cubits, being in the Tabernacle 10. The places of the two "veils" of the Tabernacle were occupied by partitions, in which were folding-doors. The whole interior was lined with woodwork richly carved and overlaid with gold. Indeed, both within and without, the building was conspicuous chiefly by the lavish use of the gold of Ophir and Parvaim. It glittered



Cornice of Lily-work at Persepolis.

in the morning sun (it has been well said) like the sanctuary of an El Dorado. Above the sacred ark, which was placed, as of old, in the Most Holy Place, were made new che-

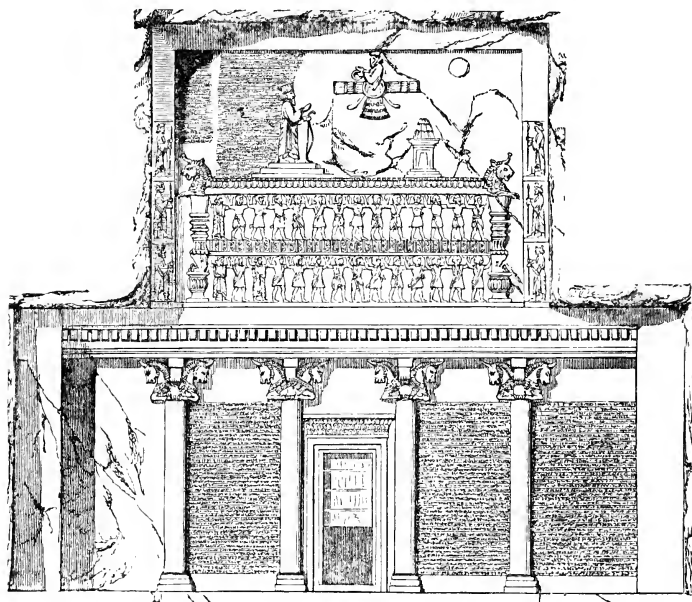


Plan of Solomon's Temple, showing the disposition of the chambers in two stories.

rubim, one pair of whose wings met above the ark, and another pair reached to the walls behind them. In the Holy Place, besides the Altar of Incense, which was made of cedar, overlaid with gold, there were seven golden candlesticks instead of one, and the table of shew-bread was replaced by ten golden tables bearing besides the shew-bread, the innumerable golden vessels for the service of the sanctuary. The *Outer Court* was no doubt double the size of that of the Tabernacle; and we may therefore safely assume that it was 10 cubits in height, 100 cubits north and south, and 200 east and west. It contained an inner court called the "court of the priests;" but the arrangement of the courts and of the porticoes and gateways of the enclosure, though described by Josephus, belong apparently to the Temple of Herod. There was an eastern porch to Herod's temple, which was called Solomon's Poreh, and Josephus tells us that it was built by that monarch; but of this there is absolutely no proof, and as neither in the account of Solomon's building nor in any subsequent repairs or incidents is any mention made of such buildings, we may safely conclude that they did not exist before the time of the great rebuilding immediately preceding the Christian era. In the outer court there was a new altar of burnt-offering much larger than the old one. [ALTAR.] Instead of the brazen laver there was "a molten sea" of brass, a masterpiece of Hiram's skill, for the ablution of the priests. It was called a "sea" from its great size. [SEA, MOLTEN.] The chambers for the priests were arranged in successive stories against the sides of the sanctuary; not, however, reaching to the top, so as to leave space for the windows to light the Holy and Most Holy Places. We are told by Josephus and the Talmud that there was a superstructure on the Temple equal in height to the lower part; and this is confirmed by the statement in the Books of Chronicles that Solomon "overlaid the *upper chambers* with gold" (2 Chron. iii. 9). Moreover, "the altars on the top of the upper chamber," mentioned in the Books of the Kings (2 K. xxiii. 12), were apparently upon the Temple. It is probable that these upper chambers bore some analogy to the platform or Talar that existed on the roofs of the Palace-Temples at Persepolis, as shown in the accompanying drawing, which represents the Tomb of Darius. It is true this was erected five centuries after the building of Solomon's temple; but it is avowedly a copy in stone of older Assyrian forms, and as such may represent, with more or less exactness, contemporary buildings. Nothing in fact could

represent more correctly "the altars on the top of the upper chamber," which Josiah beat down, than this, nor could anything more fully meet all the architectural or devotional exigencies of the case.—The dedication of the

temple, which was the grandest ceremony ever performed under the Mosaic dispensation, is described under **SOLOMON**. This Temple was destroyed on the capture of Jerusalem by Nebuchadnezzar, B.C. 586.



Tomb of Darius.

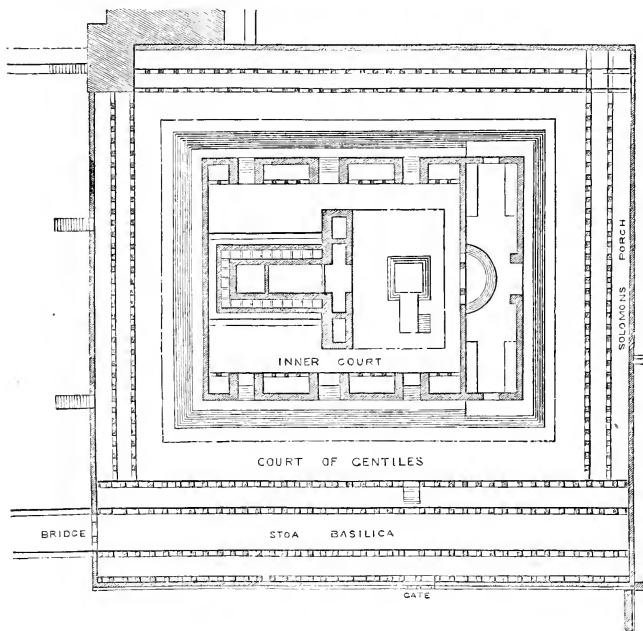
**TEMPLE OF ZERUBBABEL.**—We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity (about B.C. 520), and no description that would enable us to realize its appearance. But there are some dimensions given in the Bible and elsewhere which are extremely interesting as affording points of comparison between it and the Temple which preceded it, and the one erected after it. The first and most authentic are those given in the Book of Ezra (vi. 3), when quoting the decree of Cyrus, wherein it is said, "Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits, with three rows of great stones and a row of new timber." Josephus quotes this passage almost literally, but in doing so enables us with certainty to translate the word

here called *Row* as "*Story*"—as indeed the sense would lead us to infer. The other dimension of 60 cubits in breadth, is 20 cubits in excess of that of Solomon's Temple, but there is no reason to doubt its correctness, for we find both from Josephus and the Talmud that it was the dimension adopted for the Temple when rebuilt, or rather repaired by Herod. We are left therefore with the alternative of assuming that the porch and the chambers all round were 20 cubits in width, including the thickness of the walls, instead of 10 cubits, as in the earlier building. This alteration in the width of the Pteromata made the Temple 100 cubits in length by 60 in breadth, with a height, it is said, of 60 cubits, including the upper room or Talar, though we cannot help suspecting that this last dimension is somewhat in excess of the truth. From these dimensions we gather, that if the Priests and Levites and

Elders of families were disconsolate at seeing how much more sumptuous the old Temple was than the one which on account of their poverty they had just been able to erect (Ezr. iii. 12), it certainly was not because it was smaller, as almost every dimension had been increased one-third; but it may have been that the carving and the gold, and other ornaments of Solomon's Temple far surpassed this, and the pillars of the portico and the veils may all have been far more splendid, so also probably were the vessels; and all this is

what a Jew would mourn over far more than mere architectural splendour.

TEMPLE OF HEROD.—Herod announced to the people assembled at the Passover (B.C. 20 or 19) his intention of restoring the Temple. If we may believe Josephus, he pulled down the whole edifice to its foundations, and laid them anew on an enlarged scale; but the ruins still exhibit, in some parts, what seem to be the foundations laid by Zerubbabel, and beneath them the more massive substructions of Solomon. The new edifice was a stately



Temple of Herod restored. Scale of 200 feet to 1 inch.

pile of Graeco-Roman architecture, built in white marble with gilded *acroteria*. It is minutely described by Josephus, and the New Testament has made us familiar with the pride of the Jews in its magnificence. A different feeling, however, marked the commencement of the work, which met with some opposition from the fear that what Herod had begun he would not be able to finish. He overcame all jealousy by engaging not to pull down any part of the existing buildings till all the materials for the new

edifice were collected on its site. Two years appear to have been occupied in these preparations, among which Josephus mentions the teaching some of the priests and Levites to work as masons and carpenters—and then the work began. The holy "house," including the Porch, Sanctuary, and Holy of Holies, was finished in a year and a half (n.c. 16). Its completion, on the anniversary of Herod's inauguration, was celebrated by lavish sacrifices and a great feast. About n.c. 9—eight years from the commencement

—the court and cloisters of the Temple were finished, and the bridge between the south cloister and the upper city (demolished by Pompey) was doubtless now rebuilt with that massive masonry of which some remains still survive. The Temple or holy "house" itself was in dimensions and arrangement very similar to that of Solomon, or rather that of Zerubbabel—more like the latter; but this was surrounded by an inner enclosure of great strength and magnificence, measuring as nearly as can be made out 180 cubits by 240, and adorned by porches and ten gateways of great magnificence; and beyond this again was an outer enclosure measuring externally 400 cubits each way, which was adorned with porticoes of greater splendour than any we know of as attached to any temple of the ancient world. The Temple was certainly situated in the S.W. angle of the area now known as the Haram area at Jerusalem, and its dimensions were what Josephus states them to be—400 cubits, or one stadium, each way. At the time when Herod rebuilt it, he enclosed a space "twice as large" as that before occupied by the Temple and its courts, an expression that probably must not be taken too literally, at least if we are to depend on the measurements of Hecataeus. According to them, the whole area of Herod's Temple was between four and five times greater than that which preceded it. What Herod did apparently was to take in the whole space between the Temple and the city wall on its eastern side, and to add a considerable space on the north and south, to support the porticoes which he added there. As the Temple terrace thus became the principal defence of the city on the east side, there were no gates or openings in that direction, and being situated on a sort of rocky brow—as evidenced from its appearance in the vaults that bound it on this side—it was at all later times considered unattackable from the eastward. The north side, too, where not covered by the fortress Antonia, became part of the defences of the city, and was likewise without external gates. On the south side, which was enclosed by the wall of Ophel, there were double gates nearly in the centre. These gates still exist at a distance of about 365 feet from the south-western angle, and are perhaps the only architectural features of the Temple of Herod which remain *in situ*. This entrance consists of a double archway of Cyclopean architecture on the level of the ground, opening into a square vestibule measuring 40 feet each way. From this double tunnel, nearly 200 feet in length, leads to a flight of steps which rise to the surface in the court of the

Temple, exactly at that gateway of the inner Temple which led to the altar, and is the one of the four gateways on this side by which any one arriving from Ophel would naturally wish to enter the inner enclosure. We learn from the Talmud that the gate of the inner Temple to which this passage led was called the "Water Gate;" and it is interesting to be able to identify a spot so prominent in the description of Nehemiah (xii. 37). Towards the west there were four gateways to the external enclosure of the Temple.—*Cloisters*.—The most magnificent part of the Temple, in an architectural point of view, seems certainly to have been the cloisters which were added to the outer court when it was enlarged by Herod. The cloisters in the west, north, and east sides were composed of double rows of Corinthian columns, 25 cubits or 37 feet 6 inches in height, with flat roofs, and resting against the outer wall of the Temple. These, however, were immeasurably surpassed in magnificence by the royal porch or Stoa Basilica, which overhung the southern wall. It consisted of a nave and two aisles, that towards the Temple being open, that towards the country closed by a wall. The breadth of the centre aisle was 45 feet; of the side aisles 30 from centre to centre of the pillars; their height 50 feet, and that of the centre aisle 100 feet. Its section was thus something in excess of that of York Cathedral, while its total length was one stadium or 600 Greek feet, or 100 feet in excess of York, or our largest Gothic cathedrals. This magnificent structure was supported by 162 Corinthian columns. The court of the Temple was very nearly a square. It may have been exactly so, for we have not all the details to enable us to feel quite certain about it. To the eastward of this was the court of the women. The great ornament of these inner courts seems to have been their gateways, the three especially on the north and south leading to the Temple court. These, according to Josephus, were of great height, strongly fortified and ornamented with great elaboration. But the wonder of all was the great eastern gate leading from the court of the women to the upper court. It was in all probability the one called the "Beautiful Gate" in the New Testament. Immediately within this gateway stood the altar of burnt-offerings. Both the Altar and the Temple were enclosed by a low parapet one cubit in height, placed so as to keep the people separate from the priests while the latter were performing their functions. Within this last enclosure, towards the westward, stood the TEMPLE itself. As before mentioned, its internal dimensions were the same as those of



the Temple of Solomon. There is no reason for doubting that the Sanctuary always stood on the identically same spot in which it had been placed by Solomon a thousand years before it was rebuilt by Herod.

**TEN COMMANDMENTS.** The popular name in this, as in so many instances, is not that of Scripture. There we have the "TEN WORDS" (Ex. xxxiv. 28; Deut. iv. 13, x. 4), the "COVENANT" (Ex., Deut., *ll. cc.*; 1 K. viii. 21; 2 Chron. vi. 11, &c.), or, very often, as the solemn attestation of the divine will, the **TESTIMONY** (Ex. xxv. 16, 21; xxx. 18, &c.). The term "Commandments" had come into use in the time of Christ (Luke xviii. 20). Their division into *Two Tables* is not only expressly mentioned, but the stress laid upon the *two* leaves no doubt that the distinction was important, and that it answered to that summary of the law, which was made both by Moses and by Christ into two precepts; so that the *First Table* contained *Duties to God*, and the *Second, Duties to our Neighbour*.—But here arises a difficulty, not only as to the arrangement of the commandments between the "Two Tables," but as to the division of the "Ten Words" themselves. The division is not clearly made in the Scripture itself; and that arrangement, with which we are familiar from childhood, is only one of three modes, handed down from the ancient Jewish and Christian churches, to say nothing of modern theories; and others are used at this day by Jews and Roman Catholics. (1) The modern Jews, following the Talmud, take the words which are often called the *Preface*, as the *First Commandment* (Ex. xx. 2; Deut. v. 6: "I am Jehovah thy God, which brought thee out of the land of Egypt, from the house of bondage"); and the prohibitions both against having other gods, and against idolatry, as the second (Ex. xx. 3-6; Deut. v. 7-10); the rest being arranged as with us. (2) The Roman Catholic and Lutheran churches, following St. Augustine, regard the *First Commandment* as embracing all the above words, in one comprehensive law against false worship and idolatry. Thus our *Third Commandment* is their *Second*, and so on to our *Ninth*, which is their *Eighth*. They then make our *Tenth* against coveting their *Ninth* and *Tenth*. In the arrangement of the *Two Tables*, the First contains three commandments, closing with the Sabbath law, and the Second the remaining seven. (3) The arrangement adopted by the Greek and English churches following Philo, Josephus, and Origen, and all the Latin fathers, makes the law against having other gods besides Jehovah the *First Commandment*, and that against

idolatry the *Second*, though a slight difference of opinion remains, whether the first words belong to the First Commandment, or form a *Preface* to the whole.—There are then three principal divisions of the *Two Tables*: (i.) That of the Roman Catholic Church mentioned above, making the First Table contain three commandments, and the second the other seven. (ii.) The familiar division, referring the first four to our duty towards God, and the six remaining to our duty towards man. (iii.) The division recognised by the old Jewish writers, Josephus and Philo, which places five commandments in each Table; and thus preserves the pentade and decade grouping which pervades the whole code. It has been maintained that the law of filial duty, being a close consequence of God's fatherly relation to us, may be referred to the First Table. But this is to place human parents on a level with God, and, by parity of reasoning, the Sixth Commandment might be added to the First Table, as murder is the destruction of God's image in man. Far more reasonable is the view which regards the authority of parents as heading the Second Table, as the earthly reflex of that authority of the Father of His people and of all men which heads the first, and as the first principle of the whole law of love to our neighbours, because we are all brethren; and the family is, for good and ill, the model of the state.—To these Ten Commandments we find in the Samaritan Pentateuch an eleventh added:—"But when the Lord thy God shall have brought thee into the land of Canaan, whither thou goest to possess it, thou shalt set thee up two great stones, and shalt plaister them with plaister, and shalt write upon these stones all the words of this Law. Moreover, after thou shalt have passed over Jordan, thou shalt set up those stones which I command thee this day, on Mount Gerizim, and thou shalt build there an altar to the Lord thy God, an altar of stones: thou shalt not lift up any iron thereon. Of unhewn stones shalt thou build that altar to the Lord thy God, and thou shalt offer on it burnt-offerings to the Lord thy God, and thou shalt sacrifice peace-offerings, and shalt eat them there, and thou shalt rejoice before the Lord thy God in that mountain beyond Jordan, by the way where the sun goeth down, in the land of the Canaanite that dwelleth in the plain country over against Gilgal, by the oak of Moreh, towards Sichem." The interpolation has every mark of being a bold attempt to claim for the schismatic worship on Gerizim the solemn sanction of the voice on Sinai, to place it on the same footing as the Ten great Words of God.

**TENT.** Among the leading characteristics of the nomade races, those two have always been numbered, whose origin has been ascribed to Jabal the son of Lamech (Gen. iv. 20), viz., to be tent-dwellers and keepers of cattle. The same may be said of the forefathers of the Hebrew race; nor was it until the return into Canaan from Egypt that the Hebrews became inhabitants of cities. An Arab tent is called *beit*, "house;" its covering consists of stuff, about three-quarters of a yard broad, made of black goats'-hair (Cant. i. 5), laid parallel with the tent's length. This is sufficient to resist the heaviest rain. The tent-poles, or columns, are usually nine in number, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened, not to the tent-cover itself, but to loops consisting of a leathern thong tied to the ends of a stick, round which is twisted a piece of old cloth, which is itself sewed to the tent-cover. The ends of the tent-ropes are fastened to short sticks or pins, which are driven into the ground, with a mallet (Judg. iv. 21). Round the back and sides of the tent runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. When the pasture near an encampment is exhausted, the tents are taken down, packed on camels and removed (Is. xxxviii. 12; Gen. xxvi. 17, 22, 25). In choosing places for encampment, Arabs prefer the neighbourhood of trees, for the sake of the shade and coolness which they afford (Gen. xviii. 4, 8).

**TE'RAH**, the father of Abram, Nahor, and Haran, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites (Gen. xi. 24-32). The account given of him in the O. T. narrative is very brief. We learn from it simply that he was an idolater (Josh. xxiv. 2), that he dwelt beyond the Euphrates in Ur of the Chaldees (Gen. xi. 28), and that in the south-westerly migration, which from some unexplained cause he undertook in his old age, he went with his son Abram, his daughter-in-law Sarai, and his grandson Lot, "to go into the land of Canaan, and they came unto Haran, and dwelt there" (Gen. xi. 31). And finally, "the days of Terah were two hundred and five years: and Terah died in Haran" (Gen. xi. 32).

**TER'APHIM**, only in plural, images connected with magical rites. The derivation of the name is obscure. In one case a single statue seems to be intended by the plural (1 Sam. xix. 13, 16). The teraphim, trans-

lated "images" in A. V., carried away from Laban by Rachel, were regarded by Laban as gods, and it would therefore appear that they were used by those who added corrupt practices to the patriarchal religion. Teraphim again are included among Micah's images (Judg. xvii. 3-5, xviii. 17, 18, 20). Teraphim were consulted for oracular answers by the Israelites (Zech. x. 2; comp. Judg. xviii. 5, 6; 1 Sam. xv. 22, 23, xix. 13, 16, LXX.; and 2 K. xxiii. 24), and by the Babylonians, in the case of Nebuchadnezzar (Ez. xxi. 19-22).

**TERTIUS**, probably a Roman, was the amanuensis of Paul in writing the Epistle to the Romans (Rom. xvi. 22).

**TERTUL'US**, "a certain orator" (Acts xxiv. 1) who was retained by the High Priest and Sanhedrim to accuse the Apostle Paul at Caesarea before the Roman Procurator Antonius Felix. He evidently belonged to the class of professional orators. We may infer that Tertullus was of Roman, or at all events of Italian origin.

**TESTAMENT, NEW.** [BIBLE.]

**TESTAMENT, OLD.** [BIBLE.]

**TETRARCH**, properly the sovereign or governor of the fourth part of a country. (1.) Herod Antipas (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; Acts xiii. 1), who is commonly distinguished as "Herod the tetrarch," although the title of "king" is also assigned to him both by Matthew (xiv. 9) and by Mark (vi. 14, 22 sqq.). (2.) Herod Philip, who is said by Luke (iii. 1) to have been "tetrarch of Ituraea, and of the region of Trachonitis." (3.) Lysanias, who is said (Luke iii. 1) to have been "tetrarch of Abilene."—The title of tetrarch was at this time probably applied to petty tributary princes without any such determinate meaning. But it appears from Josephus that the tetrarchies of Antipas and Philip were regarded as constituting each a fourth part of their father's kingdom. We conclude that in these two cases, at least, the title was used in its strict and literal sense.

**THADDAE'US**, a name in Mark's catalogue of the twelve Apostles (Mark iii. 18) in the great majority of MSS. In Matthew's catalogue (Matt. x. 3) Lebbaeus is probably the original reading. From a comparison with the catalogue of St. Luke (Luke vi. 15; Acts i. 13) it seems scarcely possible to doubt that the three names of Judas, Lebbaeus, and Thaddaeus were borne by one and the same person.

**THANK-OFFERING**, or **PEACE-OFFERING**, the properly eucharistic offering among the Jews, in its theory resembling the **MEAT-OFFERING**, and therefore indicating that the

offerer was already reconciled to, and in covenant with, God. Its ceremonial is described in Lev. iii. The peace-offerings, unlike other sacrifices, were not ordained to be offered in fixed and regular course. The only constantly recurring peace-offering appears to have been that of the two firstling lambs at Pentecost (Lev. xxiii. 19). The general principle of the peace-offering seems to have been, that it should be entirely spontaneous, offered as occasion should arise, from the feeling of the sacrificer himself (Lev. xix. 5). On the first institution (Lev. vii. 11-17), peace-offerings are divided into "offerings of thanksgiving," and "vows or free-will offerings;" of which latter class the offering by a Nazarite, on the completion of his vow, is the most remarkable (Num. vi. 14). We find accordingly peace-offerings offered for the people on a great scale at periods of unusual solemnity or rejoicing. In two cases only (Judg. xx. 26; 2 Sam. xxiv. 25) peace-offerings are mentioned as offered with burnt-offerings at a time of national sorrow and fasting.

#### THAR'SHISH. [TARSHISH.]

**THEATRE.** For the explanation of the biblical allusions, two or three points only require notice. The Greek term, like the corresponding English term, denotes the *place* where dramatic performances are exhibited, and also the *scene* itself or *spectacle* which is witnessed there. It occurs in the first or local sense in Acts xix. 29. It was in the theatre at Caesarea that Herod Agrippa I. gave audience to the Tyrian deputies, and was himself struck with death, because he heard so gladly the impious acclamations of the people (Acts xii. 21-23).. The other sense of the term "theatre" occurs in 1 Cor. iv. 9, where the A. V. renders: "God hath set forth us the apostles last, as it were appointed to death; for we are made a *spectacle* unto the world, and to angels, and to men." Instead of "spectacle," some might prefer the more energetic Saxon, "gazing-stock," as in Tyndale, Cranmer, and the Geneva version.

#### THEBES. [No-AMON.]

**THE'BEZ,** a place memorable for the death of the bravo Abimelech (Judg. ix. 50), was known to Eusebius and Jerome, in whose time it was situated "in the district of Neapolis," 13 Roman miles therefrom, on the road to Scythopolis. There it still is; its name—*Tubās*—hardly changed.

#### THEL'ASAR. [TEL-ASSAR.]

**THEOPH'ILUS,** the person to whom St. Luke inscribes his Gospel and the Acts of the Apostles (Luke i. 3; Acts i. 1). From the honourable epithet applied to him in Luke

i. 3, it has been argued with much probability that he was a person in high official position.

**THESSALO'NIANS, FIRST EPISTLE TO THE,** was written by the Apostle Paul at Corinth, a few months after he had founded the Church at Thessalonica, at the close of the year 52 or the beginning of 53. The *occasion* of this Epistle was as follows: St. Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him as to their condition (iii. 1-5). Timothy returned with most favourable tidings, reporting not only their progress in Christian faith and practice, but also their strong attachment to their old teacher (iii. 6-10). The First Epistle to the Thessalonians is the outpouring of the Apostle's gratitude on receiving this welcome news. At the same time the report of Timothy was not unmixed with alloy. There were certain features in the condition of the Thessalonian Church which called for St. Paul's interference, and to which he addresses himself in his letter. (1.) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences. On the other hand, a theoretical difficulty had been felt. Certain members of the Church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent (iv. 13-18). (2.) The Thessalonians needed consolation and encouragement under persecution (ii. 14, iii. 2-4). (3.) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself (v. 19, 20). (4.) There was the danger of relapsing into their old heathen profligacy (iv. 4-8). Yet notwithstanding all these drawbacks, the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between St. Paul and his converts there. This honourable distinction it shares with the other great Church of Macedonia, that of Philippi.—The Epistle is rather practical than doctrinal. It was suggested rather by personal feeling, than by any urgent need, which might have formed a centre of unity, and impressed a distinct character on the whole. Under these circumstances we need not expect to trace unity of purpose, or a continuous argument, and any analysis must be more or less artificial. The body of the Epistle, however, may conveniently be divided into two parts, the former of which, extending over the first three chapters, is chiefly taken up with a retrospect of the Apostle's relation to his

Thessalonian converts, and an explanation of his present circumstances and feelings, while the latter, comprising the 4th and 5th chapters, contains some seasonable exhortations. At the close of each of these divisions is a prayer, commencing with the same words, "May God Himself," &c., and expressed in somewhat similar language. The Epistle closes with personal injunctions and a benediction (v. 25-28).

THESSALO'NIANS, SECOND EPISTLE TO THE, appears to have been written from Corinth not very long after the First, for Silvanus and Timothy were still with St. Paul (i. 1). In the former letter we saw chiefly the outpouring of strong personal affection, occasioned by the renewal of the Apostle's intercourse with the Thessalonians, and the doctrinal and hortatory portions are there subordinate. In the Second Epistle, on the other hand, his leading motive seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call for his rebuke. *First*, it seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the First Epistle. *Secondly*, the Apostle had also a *personal* ground of complaint. His authority was not denied by any, but it was tampered with, and an unauthorized use was made of his name.—This Epistle, in the range of subject as well as in style and general character, closely resembles the First; and the remarks made on that Epistle apply for the most part equally well to this. The structure also is somewhat similar, the main body of the Epistle being divided into two parts in the same way, and each part closing with a prayer (ii. 16, 17, iii. 16). The Epistle ends with a special direction and benediction (iii. 17, 18).

THESSALONI'CA. The original name of this city was Therma; and that part of the Macedonian shore on which it was situated retained through the Roman period the designation of the Thermaic Gulf. Cassander the son of Antipater rebuilt and enlarged Therma, and named it after his wife Thessalonica, the sister of Alexander the Great. The name ever since, under various slight modifications, has been continuous, and the city itself has never ceased to be eminent. *Saloniki* is still the most important town of European Turkey, next after Constantinople. Strabo in the first century speaks of Thessalonica as the most populous city in Macedonia. Thus we are brought to St. Paul's visit (with Silas and Timothy) during his second missionary journey, and to the introduction of Christianity into Thessalonica. Three cir-

cumstances must here be mentioned, which illustrate in an important manner this visit and this journey as well as the two Epistles to the Thessalonians. (1.) This was the chief station on the great Roman Road, called the *Via Egnatia*, which connected Rome with the whole region to the north of the Aegean Sea. (2.) Placed as it was on this great Road, and in connexion with other important Roman ways, Thessalonica was an invaluable centre for the spread of the Gospel. In fact it was nearly, if not quite, on a level with Corinth and Ephesus in its share of the commerce of the Levant. (3.) The circumstance noted in Acts xvii. 1, that here was the synagogue of the Jews in this part of Macedonia, had evidently much to do with the Apostle's plans, and also doubtless with his success. Trade would inevitably bring Jews to Thessalonica: and it is remarkable that, ever since, they have had a prominent place in the annals of the city. The first scene of the Apostle's work at Thessalonica was the synagogue (Acts xvii. 2, 3). It is stated that the ministrations among the Jews continued for three weeks (ver. 2). Not that we are obliged to limit to this time the whole stay of the Apostle at Thessalonica. A flourishing Church was certainly formed there: and the Epistles show that its elements were much more Gentile than Jewish. The narrative in the Acts affords a singularly accurate illustration of the political constitution of Thessalonica. Not only is the *demus* mentioned (Acts xvii. 5) in harmony with what has been above said of its being a "free city," but the peculiar title *politarchs* (ib. 6), of the chief magistrates. This term occurs in no other writing; but it may be read to this day conspicuously on an arch of the early Imperial times, which spans the main street of the city. The arch just mentioned (called the *Vardár* gate) is at the western extremity of the town. At its eastern extremity is another Roman arch of later date, and probably commemorating some victory of Constantine. The main street which both these arches cross, and which intersects the city from east to west, is undoubtedly the line of the *Via Egnatia*.

THEUDAS, the name of an insurgent mentioned in Gamaliel's speech before the Jewish council (Acts v. 35-39) at the time of the arraignment of the Apostles. He appeared, according to Luke's account, at the head of about four hundred men. Josephus speaks of a Theudas who played a similar part in the time of Claudius, about A.D. 44, *i. e.* some ten or twelve years at least later than the delivery of Gamaliel's speech; and since Luke places his Theudas, in the order

of time, before Judas the Galilean, who made his appearance soon after the dethronement of Archelaüs, *i. e.* A.D. 6 or 7, the Theudas mentioned by St. Luke must be a different person from the one spoken of by Josephus. The former was probably one of the insurrectionary chiefs or fanatics by whom the land was overrun in the last year of Herod's reign.

THISTLE. [THORNS and THISTLES.]

THOM'AS, one of the Apostles. The word means "a twin;" and so it is translated in John xi. 16, xxi. 2 (*Didymus*). In the catalogue of the Apostles he is coupled with Matthew in Matt. x. 3; Mark iii. 18; Luke vi. 15; and with Philip in Acts i. 13. All that we know of him is derived from the Gospel of St. John; and this amounts to three traits, which, however, so exactly agree together, that, slight as they are, they place his character before us with a precision which belongs to no other of the twelve Apostles, except Peter, John, and Judas Iscariot. This character is that of a man, slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love of his Master. The first trait is his speech when our Lord determined to face the dangers that awaited Him in Judaea on his journey to Bethany. Thomas said to his fellow-disciples, "Let us also go, that we may die with Him" (John xi. 16). The second was his speech during the Last Supper "Thomas saith unto Him, Lord, we know not whither thou goest, and how can we know the way?" (xiv. 5). It was the prosaic, incredulous doubt as to moving a step in the unseen future, and yet an eager inquiry to know how this step was to be taken. The third was after the Resurrection. He was absent—possibly by accident, perhaps characteristically—from the first assembly when Jesus had appeared. The others told him what they had seen. He broke forth into an exclamation, the terms of which convey to us at once the vehemence of his doubt, and at the same time the vivid picture that his mind retained of his Master's form as he had last seen Him lifeless on the cross (John xx. 25). On the eighth day he was with them at their gathering, perhaps in expectation of a recurrence of the visit of the previous week; and Jesus stood amongst them. He uttered the same salutation, "Peace be unto you;" and then turning to Thomas, as if this had been the special object of His appearance, uttered the words which convey as strongly the sense of condemnation and tender reproof as those of Thomas had shown the sense of hesitation and doubt. The effect on Thomas is im-

mediate. The conviction produced by the removal of his doubt became deeper and stronger than that of any of the other Apostles. The words in which he expressed his belief contain a far higher assertion of his Master's divine nature than is contained in any other expression used by Apostolic lips, "My Lord, and my God." The answer of our Lord sums up the moral of the whole narrative: "Because thou hast seen me, thou hast believed: blessed are they that have not seen me, and yet have believed" (xx. 29). In the N. T. we hear of Thomas only twice again, once on the Sea of Galilee with the seven disciples, where he is ranked next after Peter (John xxi. 2), and again in the assemblage of the Apostles after the Ascension (Acts i. 13). The earlier traditions, as believed in the 4th century, represent him as preaching in Parthia or Persia, and as finally buried at Edessa. The later traditions carry him further East. His martyrdom (whether in Persia or India) is said to have been occasioned by a lance; and is commemorated by the Latin Church on Dec. 21, by the Greek Church on Oct. 6, and by the Indians on July 1.

THORNS and THISTLES. There appear to be eighteen or twenty Hebrew words which point to different kinds of prickly or thorny shrubs. These words are variously rendered in the A. V. by "thorns," "briers," "thistles," &c. It were a hopeless task to enter into a discussion of these numerous Hebrew terms; but it is necessary to make a few remarks upon the "crown of thorns" (*στέφανος ἐξ ἀκανθῶν*, Matt. xxvii. 29), which was put in derision upon our Lord's head before his crucifixion. The Rhamnus or Spina Christi, although abundant in the neighbourhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven into a wreath. The large-leaved acanthus (bear's-foot) is totally unsuited for the purpose. Had the acacia been intended, as some suppose, the phrase would have been *ἐξ ἀκάθης*. Obviously some small flexible thorny shrub is meant; perhaps *cappares spinosae*. Hasselquist (*Travels*, p. 260) says that the thorn used was the Arabian *Nabk*. "It was very suitable for their purpose, as it has many sharp thorns which inflict painful wounds; and its flexible, pliant, and round branches might easily be plaited in the form of a crown." It also resembles the rich dark green of the triumphal ivy-wreath, which would give additional pungency to its ironical purpose.

THREE TAVERNS, a station on the Ap-pian Road, along which St. Paul travelled

from Puteoli to Rome (Acts xxviii. 15). The distances, reckoning southwards from Rome, are given as follows in the *Antonine Itinerary*, "to Aricia, 16 miles; to Three Taverns, 17 miles; to Appii Forum, 10 miles;" and, comparing this with what is observed still along the line of road, we have no difficulty in coming to the conclusion that "Three Taverns" was near the modern *Cisterna*. Just at this point a road came in from Antium on the coast. There is no doubt that "Three Taverns" was a frequent meeting-place of travellers.

THRESHING. [AGRICULTURE.]

THRESHOLD. [GATE.]

THRONE. The Hebrew word, so translated, applies to any elevated seat occupied by a person in authority, whether a high-priest (1 Sam. i. 9), a judge (Ps. cxxii. 5), or a military chief (Jer. i. 15). The use of a chair in a country where the usual postures were squatting and reclining, was at all times regarded as a symbol of dignity (2 K. iv. 10; Prov. ix. 14). In order to specify a throne in our sense of the term, it was necessary to add to the word the notion of royalty; hence the frequent occurrence of such expressions as "throne of the kingdom" (Deut. xvii. 18; 1 K. i. 46; 2 Chr. vii. 18). The characteristic feature in the royal throne was its elevation: Solomon's throne was approached by six steps (1 K. x. 19; 2 Chr. ix. 18); and Jehovah's throne is described as "high and lifted up" (Is. vi. 1). The materials and workmanship were costly. It

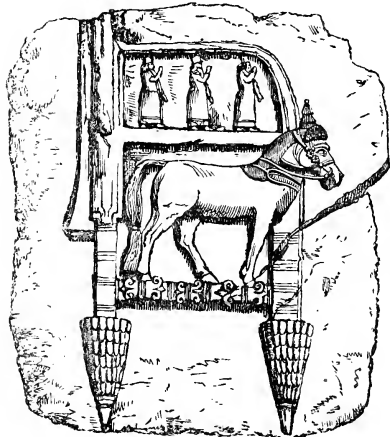
was furnished with arms or "stays." The steps were also lined with pairs of lions. As to the form of chair, we are only informed in 1 K. x. 19 that "the top was round behind." The king sat on his throne on state occasions. At such times he appeared in his royal robes. The throne was the symbol of supreme power and dignity (Gen. xli. 40). Similarly, "to sit upon the throne," implied the exercise of regal power (Deut. xvii. 18; 1 K. xvi. 11).

THUMMIM. [URIM and THUMMIM.]

THUNDER is hardly ever heard in Palestine from the middle of April to the middle of September. Hence it was selected by Samuel as a striking expression of the Divine displeasure towards the Israelites (1 Sam. xii. 17). In the imaginative philosophy of the Hebrews, thunder was regarded as the voice of Jehovah (Job xxxvii. 2, 4, 5, xl. 9; Ps. xviii. 13, xxix. 3-9; Is. xxx. 30, 31), who dwelt behind the thunder-cloud (Ps. lxxxi. 7). Thunder was, to the mind of the Jew, the symbol of Divine power (Ps. xxix. 3, &c.), and vengeance (1 Sam. ii. 10; 2 Sam. xxii. 14).

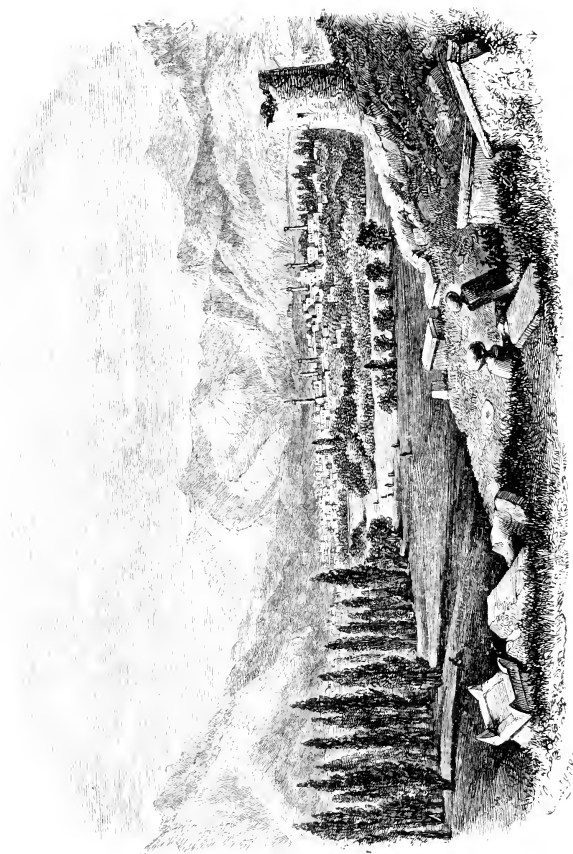
THYATIRA, a city on the Lycus, founded by Seleucus Nicator, lay to the left of the road from Pergamus to Sardis, on the very confines of Mysia and Ionia, so as to be sometimes reckoned within the one, and sometimes within the other. Dyeing apparently formed an important part of the industrial activity of Thyatira, as it did of that of Colossae and Laodicea (Acts xvi. 14). The principal deity of the city was Apollo; but there was another superstition, of an extremely curious nature, which seems to have been brought thither by some of the corrupted Jews of the dispersed tribes. A fane stood outside the walls, dedicated to *Sambatha*—the name of the sibyl who is sometimes called Chaldaean, sometimes Jewish, sometimes Persian—in the midst of an enclosure designated "the Chaldaean's court." This seems to lend an illustration to the obscure passage in Rev. ii. 20, 21, which some interpret of the wife of the bishop. Now there is evidence to show that in Thyatira there was a great amalgamation of races. If the sibyl Sambatha was really a Jewess, lending her aid to the amalgamation of different religions, and not discountenanced by the authorities of the Judaeo-Christian Church at Thyatira, both the censure and its qualification become easy of explanation.

THYINE WOOD occurs in Rev. xviii. 12, where the margin has "sweet" (wood). There can be little doubt that the wood here spoken of is that of the *Thuya articulata*, Desfont., the *Callitris quadrivalvis* of present botanists. This tree was much prized by the ancient Greeks and Romans, on account of



Assyrian throne or chair of state (Layard).



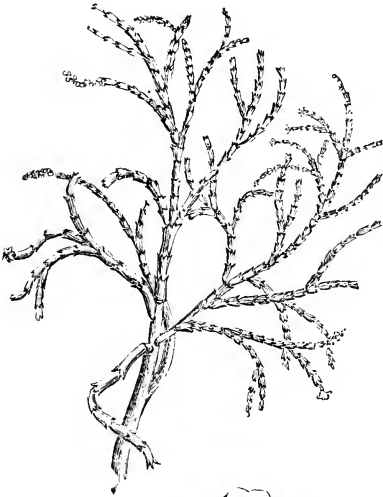


THYATIRA.

*To face p. 567.*



the beauty of its wood for various ornamental purposes. By the Romans the tree was called *citrus*, the wood *citrum*. It is a native of Barbary, and grows to the height of 15 to 25 feet.



*Thuya articulata.*

TIBE'RIAS, a city in the time of Christ, on the Sea of Galilee; first mentioned in the New Testament (John vi. 1, 23, xxi. 1), and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honour of the emperor Tiberius. It was probably a new town, and not a restored or enlarged one merely; for "Rakkath" (Josh. xix. 35), which is said in the Talmud to have occupied the same position, lay in the tribe of Naphtali, whereas Tiberias appears to have been within the limits of Zebulun (Matt. iv. 13). Tiberias was the capital of Galilee from the time of its origin until the reign of Herod Agrippa II., who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. The ancient name has survived in that of the modern *Tübaríeh*, which occupies

the original site. Near *Tübaríeh*, about a mile further south along the shore, are the celebrated warm baths, which the Roman naturalists reckoned among the greatest known curiosities of the world. It is remarkable that the Gospels give us no information, that the Saviour, who spent so much of his public life in Galilee, ever visited Tiberias. Tiberias has an interesting history, apart from its strictly Biblical associations. It bore a conspicuous part in the wars between the Jews and the Romans. The Sanhedrim, subsequently to the fall of Jerusalem, after a temporary sojourn at Jamnia and Sepphoris, became fixed there about the middle of the second century. Celebrated schools of Jewish learning flourished there through a succession of several centuries. The Mishna was compiled at this place by the great Rabbi Judah Hakkodesh (A.D. 190).

TIBE'RIAS, THE SEA OF (John xxi. 1).

[GENNESARET, SEA OF.]

TIBE'RIVS (in full, Tiberius Claudius Nero), the second Roman emperor, successor of Augustus, who began to reign A.D. 14, and reigned until A.D. 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome on the 16th of November, B.C. 45. He became emperor in his fifty-fifth year, after having distinguished himself as a commander in various wars, and having evinced talents of a high order as an orator, and an administrator of civil affairs. He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honours to which his birth and supposed personal merits at length opened the way. Yet, on being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. Tiberius died, A.D. 37, at the age of 78, after a reign of 23 years. Our Saviour was put to death in the reign of Tiberius.



Coin of Tiberius.

TIB'HATH, a city of Hadadezer, king of Zobah (1 Chr. xviii. 8), which in 2 Sam. viii. 8 is called Bethah. Its exact position is unknown.

**TIB'NI.** After Zimri had burnt himself in his palace, there was a division in the northern kingdom, half of the people following Tibni the son of Ginath, and half following Omri (1 K. xvi. 21, 22). Omri was the choice of the army. Tibni was probably put forward by the people of Tirzah, which was then besieged by Omri and his host. The struggle between the contending factions lasted four years (comp. 1 K. xvi. 15, 23).

**TI'DAL** is mentioned only in Gen. xiv. 1, 9. He is called "king of nations," from which we may conclude that he was a chief over various nomadic tribes.

**TIG'LATH-PILE'SER.** In 1 Chr. v. 26, and again in 2 Chr. xxviii. 20, the name of this king is written "Tilgath-pilneser;" but in this form there is a double corruption. The native word reads as *Tigulti-pal-tsira*, for which the Tiglath-pil-eser of 2 Kings is a fair equivalent. Tiglath-Pileser is the second Assyrian king mentioned in Scripture as having come into contact with the Israelites. He attacked Samaria in the reign of Pekah, probably because Pekah withheld his tribute, and, having entered his territories, he "took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria" (2 K. xv. 29). The date of this invasion cannot be fixed. After his first expedition, a close league was formed between Rezin, king of Syria, and Pekah, having for its special object the humiliation of Judah. At first great successes were gained by Pekah and his confederate (2 K. xv. 37; 2 Chr. xxviii. 6-8); but, on their proceeding to attack Jerusalem itself, Ahaz applied to Assyria for assistance, and Tiglath-Pileser, consenting to aid him, again appeared at the head of an army in these regions. He first marched, naturally, against Damascus, which he took (2 K. xvi. 9), razing it to the ground, and killing Rezin, the Damascene monarch. After this, probably, he proceeded to chastise Pekah, whose country he entered on the north-east, where it bordered upon "Syria of Damascus." Here he overran the whole district to the east of Jordan, carrying into captivity "the Reubenites, the Gadites, and the half tribe of Manasseh" (1 Chr. v. 26). Before returning into his own land, Tiglath-Pileser had an interview with Ahaz at Damascus (2 K. xvi. 10). This is all that Scripture tells us of Tiglath-Pileser. He appears to have succeeded Pul, and to have been succeeded by Shalmaneser; to have been contemporary with Rezin, Pekah, and Ahaz; and therefore to have ruled Assyria during the latter half of the eighth century before our era. From his own in-

scriptions we learn that his reign lasted at least seventeen years; that, besides warring in Syria and Samaria, he attacked Babylonia, Media, Armenia, and the independent tribes in the upper regions of Mesopotamia; thus, like the other great Assyrian monarchs, warring along the whole frontier of the empire; and finally, that he was (probably) not a legitimate prince, but an usurper and the founder of a dynasty. He reigned certainly from B.C. 747 to B.C. 730, and possibly a few years longer, being succeeded by Shalmaneser at least as early as B.C. 725. His slabs, which are tolerably numerous, show that he must have built or adorned a residence at Calah (*Nimrud*), where they were found.

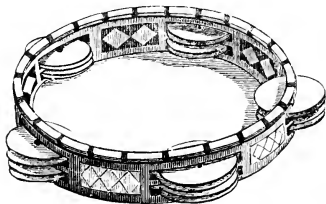


Tiglath-Pileser.

**TI'GRIS** is used by the LXX. as the Greek equivalent of the Hebrew *Hiddekel*; and occurs also in several of the apocryphal books, as in Tobit (vi. 1), Judith (i. 6), and Ecclesiasticus (xxiv. 25). The Tigris, like the Euphrates, rises from two principal sources in the Armenian mountains, and flows into the Euphrates. Its length, exclusive of meanders, is reckoned at 1146 miles. It receives, along its middle and lower course, no fewer than five important tributaries. These are the river of *Zakko* or Eastern Khabour, the Great Zab (*Zab Ala*), the Lesser Zab (*Zab Asfal*), the *Adhem*, and the *Diyaleh* or ancient Gyndes. All these rivers flow from the high range of Zagros. We find but little mention

of the Tigris in Scripture. It appears indeed under the name of Hiddekel, among the rivers of Eden (Gen. ii. 14), and is there correctly described as "running eastward to Assyria." But after this we hear no more of it, if we except one doubtful allusion in Nahum (ii. 6), until the Captivity, when it becomes well known to the prophet Daniel. With him it is "the Great River." The Tigris, in its upper course, anciently ran through Armenia and Assyria. Lower down, from about the point where it enters on the alluvial plain, it separated Babylonia from Susiana. In the wars between the Romans and the Parthians, we find it constituting, for a short time (from A.D. 114 to A.D. 117), the boundary-line between these two empires.

TIMBREL, TABRET (Heb. *tôph*). In Old English *tabor* was used for any drum. *Tabouret* and *tabourine* are diminutives of *tabor*, and denote the instrument now known as the *tambourine*. *Tabret* is a contraction of *tabouret*. The Heb. *tôph* is undoubtedly the instrument described by travellers as the *duff* or *diff* of the Arabs. It was used in very early times by the Syrians of Padan-aram at their merry-makings (Gen. xxxi. 27). It was played principally by women (Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6; Ps. lxviii. 25) as an accompaniment to the song and dance (comp. Jud. iii. 7), and appears to have been worn by them as an ornament (Jer. xxxi. 4). The *diff* of the Arabs is described by Russell as "a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is beaten with the fingers, and is the true tympanum of the ancients." In Barbary it is called *tar*.



*Tar.* (Lane's *Modern Egyptians*.)

TIM'NA, TIM'NAH. 1. A concubine of Eliphaz son of Esau, and mother of Amalek (Gen. xxxvi. 12): it may be presumed that she was the same as Timna, sister of Lotan (ver. 22, and 1 Chr. i. 39).—2. A duke, or phylarch, of Edom in the last list in Gen. xxxvi. 40-43 (1 Chr. i. 51-54). Timnah was

probably the name of a place or a district. (See following article.)

TIM'NAH. 1. A place which formed one of the landmarks on the north boundary of the allotment of Judah (Josh. xv. 10). It is probably identical with the TIMNATHAH of Josh. xix. 43, and that again with the Timnath, or more accurately Timnathah of Samson (Judg. xiv. 1, 2, 5), and the Thamnatha of the Maccabees. The modern representative of all these various forms of the same name is probably *Tibneh*, a village about two miles west of *Ain Shems* (Bethshemesh). In the later history of the Jews Timnah must have been a conspicuous place. It was fortified by Bacthides as one of the most important military posts of Judaea (1 Macc. ix. 50).—2. A town in the mountain district of Judah (Josh. xv. 57). A distinct place from that just examined.—3. Inaccurately written TIMNATH in the A.V., the scene of the adventure of Judah with his daughter-in-law Tamar (Gen. xxxviii. 12, 13, 14). There is nothing here to indicate its position. It may be identified either with the Timnah in the mountains of Judah [No. 2], or with the Timnathah of Samson. [No. 1.]

TIM'NATH. [TIMNAH.]

TIM'NATH-SE'RAH, the name of the city which was presented to Joshua after the partition of the country (Josh. xix. 50); and in "the border" of which he was buried (xxiv. 30). It is specified as "in Mount Ephraim on the north side of Mount Gaash." In Judg. ii. 9, the name is altered to TIMNATH-HERES. The latter form is that adopted by the Jewish writers. Accordingly, they identify the place with *Kefar cheres*, which is said by Jewish travellers to be about 5 miles S. of Shechem (*Nablûs*). No place with that name appears on the maps. Another identification has, however, been suggested by Dr. Eli Smith. In his journey from *Jifna* to *Mejdel-Yaba*, about six miles from the former, he discovered the ruins of a considerable town. Opposite the town was a much higher hill, in the north side of which are several excavated sepulchres. The whole bears the name of *Tibneh*.

TI'MON, one of the seven, commonly called "deacons" (Acts vi. 1-6). He was probably a Hellenist.

TIMO'THEUS. 1. A "captain of the Ammonites" (1 Macc. v. 6), who was defeated on several occasions by Judas Maccabaeus, B.C. 164 (1 Macc. v. 6, 11, 34-44). He was probably a Greek adventurer.—2. In 2 Macc. a leader named Timotheus is mentioned as having taken part in the invasion of Nicanor (B.C. 166: 2 Macc. viii. 30, ix. 3). At a later time he was driven to a stronghold,

Gazara, which was stormed by Judas, and there Timotheus was taken and slain (2 Macc. x. 24-37). It has been supposed that the events recorded in this latter narrative are identical with those in 1 Macc. v. 6-8. But the name Timotheus was very common, and it is evident that Timotheus the Ammonite leader was not slain at Jazer (1 Macc. v. 34). —3. The Greek name of TIMOTHY (Acts xvi. 1, xvii. 14, &c.).

**TIM'OTHY.** The disciple thus named was the son of one of those mixed marriages which, though condemned by stricter Jewish opinion, were yet not uncommon in the later periods of Jewish history. The father's name is unknown: he was a Greek, *i.e.* a Gentile by descent (Acts xvi. 1, 3). The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during his son's infancy. The care of the boy thus devolved upon his mother Eunice and her mother Lois (2 Tim. i. 5). Under their training his education was emphatically Jewish. "From a child" he learnt to "know the Holy Scriptures" daily. The language of the Acts leaves it uncertain whether Lystra or Derbe were the residence of the devout family. The arrival of Paul and Barnabas in Lycaonia (Acts xiv. 6) brought the message of glad-tidings to Timothy and his mother, and they received it with "unfeigned faith" (2 Tim. i. 5). If at Lystra, as seems probable from 2 Tim. iii. 11, he may have witnessed the half-completed sacrifice, the half-finished martyrdom, of Acts xiv. 19. The preaching of the Apostle on his return from his short circuit prepared him for a life of suffering (Acts xiv. 22). From that time his life and education must have been under the direct superintendence of the body of elders (ib. 23). During the interval of seven years between the Apostle's first and second journeys, the boy grew up to manhood. His zeal, probably his asceticism, became known both at Lystra and Iconium. Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to him (1 Tim. i. 18, iv. 14), as others had pointed before to Paul and Barnabas (Acts xiii. 2), as specially fit for the missionary work in which the Apostle was engaged. Personal feeling led St. Paul to the same conclusion (Acts xvi. 3), and he was solemnly set apart to do the work and possibly to bear the title of Evangelist (1 Tim. iv. 14; 2 Tim. i. 6, iv. 5). A great obstacle, however, presented itself. Timothy, though reckoned as one of the seed of Abraham, had been allowed to grow up to the age of manhood without the sign of circumcision.

His condition was that of a negligent, almost of an apostate Israelite. The Jews might tolerate a heathen, as such, in the synagogue or the church, but an uncircumcised Israelite would be to them a horror and a portent. With a special view to their feelings, making no sacrifice of principle, the Apostle, who had refused to permit the circumcision of Titus, "took and circumcised" Timothy (Acts xvi. 3). Henceforth Timothy was one of his most constant companions. They and Silvanus, and probably Luke also, journeyed to Philippi (Acts xvi. 12), and there already the young Evangelist was conspicuous at once for his filial devotion and his zeal (Phil. ii. 22). His name does not appear in the account of St. Paul's work at Thessalonica, and it is possible that he remained some time at Philippi. He appears, however, at Berea, and remains there when Paul and Silas are obliged to leave (Acts xvii. 14), going on afterwards to join his master at Athens (1 Thess. iii. 2). From Athens he is sent back to Thessalonica (ib.), as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens but to Corinth, and his name appears united with St. Paul's in the opening words of both the letters written from that city to the Thessalonians (1 Thess. i. 1; 2 Thess. i. 1). Of the next five years of his life we have no record. When we next meet with him it is as being sent on in advance when the Apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem, and Rome (Acts xix. 22). It is probable that he returned by the same route and met St. Paul according to a previous arrangement (1 Cor. xvi. 11), and was thus with him when the second Epistle was written to the Church of Corinth (2 Cor. i. 1). He returns with the Apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth and who had since found their way to Rome (Rom. xvi. 21). He forms one of the company of friends who go with St. Paul to Philippi and then sail by themselves, waiting for his arrival by a different ship (Acts xx. 3-6). The absence of his name from Acts xxvii. leads to the conclusion that he did not share in the perilous voyage to Italy. He must have joined the Apostle, however, apparently soon after his arrival in Rome, and was with him when the Epistles to the Philippians, to the Colossians, and to Philemon were written (Phil. i. 1, ii. 19; Col. i. 1; Philem. 1). All the indications of this period point to incessant missionary activity. From the two epistles addressed to him, we are able to put together a few notices as to his later life.

It follows from 1 Tim. i. 3 that he and his master, after the release of the latter from his imprisonment, revisited the proconsular Asia, that the Apostle then continued his journey to Macedonia, whilst the disciple remained, half-reluctantly, even weeping at the separation (2 Tim. i. 4), at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. The position in which he found himself might well make him anxious. He had to rule presbyters, most of whom were older than himself (1 Tim. iv. 12). Leaders of rival sects were there. The name of his beloved teacher was no longer honoured as it had been. We cannot wonder that the Apostle, knowing these trials, should be full of anxiety and fear for his disciple's steadfastness. In the second epistle to him this deep personal feeling utters itself yet more fully. The last recorded words of the Apostle express the earnest hope, repeated yet more earnestly, that he might see him once again (ib. iv. 9, 21). We may hazard the conjecture that he reached him in time, and that the last hours of the teacher were soothed by the presence of the disciple whom he loved so truly. Some writers have even seen in Heb. xiii. 23 an indication that he shared St. Paul's imprisonment and was released from it by the death of Nero. Beyond this all is apocryphal and uncertain. He continues, according to the old traditions, to act as bishop of Ephesus, and dies a martyr's death under Domitian or Nerva. A somewhat startling theory as to the intervening period of his life has found favour with some. If he continued, according to the received tradition, to be bishop of Ephesus, then he, and no other, must have been the "angel" of that church to whom the message of Rev. ii. 1-7 was addressed.

**TIMOTHY, EPISTLES OF PAUL TO.** The First Epistle was probably written in the interval between St. Paul's first and second imprisonments at Rome. The absence of any local reference but that in i. 3, suggests Macedonia or some neighbouring district. In some MSS. and versions, Laodicea is named in the inscription as the place from which it was sent. The Second Epistle appears to have been written soon afterwards and in all probability at Rome. The following are the characteristic features of these Epistles:—(1) The ever-deepening sense in St. Paul's heart of the Divine Mercy, of which he was the object, as shown in the insertion of the word "mercy" in the salutations of both Epistles, and in the "obtained mercy" of 1 Tim. i. 13.—(2) The greater abruptness of the Second Epistle. From first to last there is no plan, no treatment of sub-

jects carefully thought out. All speaks of strong overflowing emotion, memories of the past, anxieties about the future.—(3) The absence, as compared with St. Paul's other Epistles, of Old Testament references. This may connect itself with the fact just noticed, that these Epistles are not argumentative, possibly also with the request for the "books and parchments" which had been left behind (2 Tim. iv. 13).—(4) The conspicuous position of the "faithful sayings" as taking the place occupied in other Epistles by the O. T. Scriptures. The way in which these are cited as authoritative, the variety of subjects which they cover, suggest the thought that in them we have specimens of the prophecies of the Apostolic Church which had most impressed themselves on the mind of the Apostle, and of the disciples generally. 1 Cor. xiv. shows how deep a reverence he was likely to feel for such spiritual utterances. In 1 Tim. iv. 1, we have a distinct reference to them.—(5) The tendency of the Apostle's mind to dwell more on the universality of the redemptive work of Christ (1 Tim. ii. 3-6, iv. 10), and his strong desire that all the teaching of his disciples should be "sound."—(6) The importance attached by him to the practical details of administration. The gathered experience of a long life had taught him that the life and well-being of the Church required these for its safeguards.—(7) The recurrence of doxologies (1 Tim. i. 17, vi. 15, 16; 2 Tim. iv. 18) as from one living perpetually in the presence of God, to whom the language of adoration was as his natural speech.

**TIN.** Among the various metals found among the spoils of the Midianites, tin is enumerated (Num. xxxi. 22). It was known to the Hebrew metal-workers as an alloy of other metals (Is. i. 25; Ez. xxii. 18, 20). The markets of Tyre were supplied with it by the ships of Tarshish (Ez. xxvii. 12). It was used for plummets (Zech. iv. 10), and was so plentiful as to furnish the writer of Ecclesiasticus (xlvii. 18) with a figure by which to express the wealth of Solomon. As to the country from which the Hebrews obtained tin, see **TARSHISH**.

**TIPH'SAH** is mentioned in 1 K. iv. 24 as the limit of Solomon's empire towards the Euphrates, and in 2 K. xv. 16 it is said to have been attacked by Menahem. It was known to the Greeks and Romans under the name of Thapsacus, and was the point where it was usual to cross the Euphrates. Thapsacus has been generally placed at the modern *Deir*; but the Euphrates expedition proved that there is no ford at *Deir*, and that the only ford in this part of the course of the Euphrates is at *Suriyeh*, 45 miles below Balis,

and 165 above *Deir*. This then must have been the position of Thapsacus.

TIR'AS, the youngest son of Japheth (Gen. x. 2), usually identified with the Thracians, as presenting the closest verbal approximation to the name.

TIRE, an ornamental headdress worn on festive occasions (Ez. xxiv. 17, 23).

TIR'HAKAH, king of Ethiopia (Cush), the opponent of Sennacherib (2 K. xix. 9; Is. xxxvii. 9). He may be identified with Tarikos or Tarakos, who was the third and last king of the xxvth dynasty, which was of Ethiopians. His accession was probably about B.C. 695. Possibly Tirkakah ruled over Ethiopia before becoming king of Egypt.

TIRSHA'THA (always written with the article), the title of the governor of Judaea under the Persians, perhaps derived from a Persian root signifying "stern," "severe," is added as a title after the name of Nehemiah (Neh. viii. 9, x. 1); and occurs also in three other places. In the margin of the A. V. (Ezr. ii. 63; Neh. vii. 63, x. 1) it is rendered "governor."

TIR'ZAH, youngest of the five daughters of Zelophehad (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

TIR'ZAH, an ancient Canaanite city, whose king is enumerated amongst those overthrown in the conquest of the country (Josh. xii. 24). It reappears as a royal city—the residence of Jeroboam and of his successors (1 K. xiv. 17, 18). Tirzah reappears as the seat of the conspiracy of Menahem ben-Gaddi against the wretched Shallum (2 K. xv. 14, 16). Its reputation for beauty throughout the country must have been wide-spread. It is in this sense that it is mentioned in the Song of Solomon. Eusebius mentions it in connexion with Menahem, and identifies it with a "village of Samaritans in Batanaea." Its site is *Tellûzah*, a place in the mountains north of *Nablûs*.

TISH'BITE, THE, the well-known designation of Elijah (1 K. xvii. 1, xxi. 17, 28; 2 K. i. 3, 8, ix. 36). Assuming that a town is alluded to, as Elijah's native place, it is not necessary to infer that it was itself in Gilead, as many have imagined. The commentators and lexicographers, with few exceptions, adopt the name "Tishbite" as referring to the place TISHBÎ in Naphtali, which is found in the LXX. text of Tobit i. 2.

TITHE. Instances of the use of tithes are found prior to the appointment of the Levitical tithes under the Law. In Biblical history the two prominent instances are—1. Abram presenting the tenth of all his property, or rather of the spoils of his victory, to Melchizedek (Gen. xiv. 20; Heb. vii. 2,

6). 2. Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. xxviii. 22). The first enactment of the Law in respect of tithe is the declaration that the tenth of all produce, as well as of flocks and cattle, belongs to Jehovah, and must be offered to Him. That the tithe was to be paid in kind, or, if redeemed, with an addition of one-fifth to its value (Lev. xxvii. 30-33). This tenth is ordered to be assigned to the Levites, as the reward of their service, and it is ordered further, that they are themselves to dedicate to the Lord a tenth of these receipts, which is to be devoted to the maintenance of the high-priest (Num. xviii. 21-28). This legislation is modified or extended in the Book of Deuteronomy, *i.e.* from thirty-eight to forty years later. Commands are given to the people, 1. to bring their tithes, together with their votive and other offerings and first-fruits to the chosen centre of worship, the metropolis, there to be eaten in festive celebration in company with their children, their servants, and the Levites (Deut. xii. 5-18). 2. All the produce of the soil was to be tithed every year, and these tithes with the firstlings of the flock and herd were to be eaten in the metropolis. 3. But in case of distance, permission is given to convert the produce into money, which is to be taken to the appointed place, and there laid out in the purchase of food for a festival celebration, in which the Levite is, by special command, to be included (Deut. xiv. 22-27). 4. Then follows the direction, that at the end of three years all the tithe of that year is to be gathered and laid up "within the gates," and that a festival is to be held, in which the stranger, the fatherless, and the widow, together with the Levite, are to partake (*ib.* vers. 28, 29). 5. Lastly, it is ordered that after taking the tithe in each third year, "which is the year of tithing," an exculpatory declaration is to be made by every Israelite, that he has done his best to fulfil the divine command (Deut. xxvi. 12-14). From all this we gather, 1. That one-tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God, for the use of the high-priest. 3. That a tithe, in all probability a *second* tithe, was to be applied to festival purposes. 4. That in every third year, either this festival tithe or a *third* tenth was to be eaten in company with the poor and the Levites. It is plain that under the kings the tithe-system partook of the general neglect into which the observance of the Law declined, and that Hezekiah, among his other

reforms, took effectual means to revive its use (2 Chr. xxxi. 5, 12, 19). Similar measures were taken after the Captivity by Nehemiah (Neh. xii. 44), and in both these cases special officers were appointed to take charge of the stores and store-houses for the purpose. Yet, notwithstanding partial evasion or omission, the system itself was continued to a late period in Jewish history (Heb. vii. 5-8; Matt. xxiii. 23; Luke xviii. 12).

TITUS is not mentioned in the Acts at all. Taking the passages in the Epistles in the chronological order of the events referred to, we turn first to Gal. ii. 1, 3. Here we see Titus in close association with Paul and Barnabas at Antioch. He goes with them to Jerusalem. His circumcision was either not insisted on at Jerusalem, or, if demanded, was firmly resisted. He is very emphatically spoken of as a Gentile, by which is most probably meant that both his parents were Gentiles. After leaving Galatia (Acts xviii. 23), and spending a long time at Ephesus (Acts xix. 1-xx. 1), the Apostle proceeded to Macedonia by way of Troas. Here he expected to meet Titus (2 Cor. ii. 13), who had been sent on a mission to Corinth. In this hope he was disappointed, but in Macedonia Titus joined him (2 Cor. vii. 6, 7, 13-15). Paul sends him back from Macedonia to Corinth, in company with two other trustworthy Christians, bearing the Second Epistle, and with an earnest request (viii. 6, 17) that he would see to the completion of the collection for the poor Christians of Judaea (viii. 6). A considerable interval now elapses before we come upon the next notices of this disciple. St. Paul's first imprisonment is concluded, and his last trial is impending. In the interval between the two, he and Titus were together in Crete (Tit. i. 5). We see Titus remaining in the island when St. Paul left it, and receiving there a letter written to him by the Apostle. From this letter we gather the following biographical details:—In the first place we learn that he was originally converted through St. Paul's instrumentality (i. 4). Next we learn the various particulars of the responsible duties which he had to discharge in Crete. He is to complete what St. Paul had been obliged to leave unfinished (i. 5), and he is to organise the Church throughout the island by appointing presbyters in every city. Next he is to control and bridle (ver. 11) the restless and mischievous Judaizers, and he is to be peremptory in so doing (ver. 13). He is to urge the duties of a decorous and Christian life upon the women (ii. 3-5), some of whom (ii. 3) possibly had something of an official character (vers. 3, 4). The

notices which remain are more strictly personal. Titus is to look for the arrival in Crete of Artemas and Tychicus (iii. 12), and then he is to hasten to join St. Paul at Nicopolis, where the Apostle is proposing to pass the winter. Zenas and Apollos are in Crete, or expected there; for Titus is to send them on their journey, and supply them with whatever they need for it (iii. 13). Whether Titus did join the Apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what St. Paul wrote at no great interval of time afterwards, in the last of the Pastoral Epistles (2 Tim. iv. 10); for Dalmatia lay to the north of Nicopolis, at no great distance from it. From the form of the whole sentence, it seems probable that this disciple had been with St. Paul in Rome during his final imprisonment; but this cannot be asserted confidently. The traditional connexion of Titus with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age. The modern capital, *Candia*, appears to claim the honour of being his burial-place.

TITUS, EPISTLE TO. This Epistle has all the characteristics of the other Pastoral Epistles. This tends to show that this Letter was written about the same time and under similar circumstances with the other two. [ΤΙΜΟΘΗ, ΕΠΙΣΤΟΛΗ ΤΟ.] At the same time this Epistle has features of its own, especially a certain tone of abruptness and severity, which probably arises partly out of the circumstances of the Cretan population, partly out of the character of Titus himself. Concerning the contents of this Epistle, enough has already been said in the preceding article. No very exact subdivision is either necessary or possible. As to the time and place and other circumstances of the writing of this Epistle, the following scheme of filling up St. Paul's movements after his first imprisonment will satisfy all the conditions of the case:—We may suppose him (possibly after accomplishing his long-projected visit to Spain) to have gone to Ephesus, and taken voyages from thence, first to Macedonia and then to Crete, during the former to have written the First Epistle to Timothy, and after returning from the latter to have written the Epistle to Titus, being at the time of despatching it on the point of starting for Nicopolis, to which place he went, taking Miletus and Corinth on the way. At Nicopolis we may conceive him to have been finally apprehended and taken to Rome, whence he wrote the Second Epistle to Timothy.

TOB, THE LAND OF, in which Jephthah took refuge when expelled from home by his half-brother (Judg. xi. 3); and where he remained, at the head of a band of freebooters, till he was brought back by the sheikhs of Gilead (ver. 5). The narrative implies that the land of Tob was not far distant from Gilead; at the same time, from the nature of the case, it must have lain out towards the eastern deserts. It is undoubtedly mentioned again in 2 Sam. x. 6, 8, as *Ishtob*, *i. e.* Man of Tob, meaning, according to a common Hebrew idiom, the "men of Tob." After a long interval it appears again, in the Maccabaean history (1 Macc. v. 13) in the names Tobie and Tubieni (2 Macc. xii. 17). No identification of this ancient district with any modern one has yet been attempted.

TOBIAH. "Tobiah the slave, the Ammonite," played a conspicuous part in the rancorous opposition made by Sanballat the Moabite and his adherents to the rebuilding of Jerusalem. The two races of Moab and Ammon found in these men fit representatives of that hereditary hatred to the Israelites which began before the entrance into Canaan, and was not extinct when the Hebrews had ceased to exist as a nation. But Tobiah, though a slave (Neh. ii. 10, 19), unless this is a title of opprobrium, and an Ammonite, found means to ally himself with a priestly family, and his son Johanan married the daughter of Meshullam the son of Berechiah (Neh. vi. 18). He himself was the son-in-law of Shechaniah the son of Arah (Neh. vi. 17), and these family relations created for him a strong faction among the Jews.

TOBIT, BOOK OF, a book of the Apocrypha, which exists at present in Greek, Latin, Syriac, and Hebrew texts, but it was probably written originally in Greek. The scene of the book is placed in Assyria, whither Tobit, a Jew, had been carried as a captive by Shalmaneser. It is represented as completed shortly after the fall of Nineveh (B.C. 606; Tob. xiv. 15), and written, in the main, some time before (Tob. xii. 20). But the whole tone of the narrative bespeaks a later age; and above all, the doctrine of good and evil spirits is elaborated in a form which belongs to a period considerably posterior to the Babylonian Captivity (Asmodeus, iii. 8, vi. 14, viii. 3; Raphael, xii. 15). It cannot be regarded as a true history. It is a didactic narrative; and its point lies in the moral lessons which it conveys, and not in the incidents. In modern times the moral excellence of the book has been rated highly, except in the heat of controversy. Nowhere else is there

preserved so complete and beautiful a picture of the domestic life of the Jews after the Return.

TOGAR'MAH, a son of Gomer, and brother of Ashkenaz and Riphath (Gen. x. 3). Togarmah, as a geographical term, is connected with Armenia, and the subsequent notices of the name (Ez. xxvii. 14, xxxviii. 6) accord with this view. The Armenian language presents many peculiarities which distinguish it from other branches of the Indo-European family; but in spite of this, however, no hesitation is felt by philologists in placing it among the Indo-European languages.

TO'Ï, king of Hamath on the Orontes (2 Sam. viii. 9, 10).

TO'LA. 1. The first-born of Issachar, and ancestor of the Tolaïtes (Gen. xlv. 13; Num. xxvi. 23; 1 Chr. vii. 1, 2).—2. Judge of Israel after Abimelech (Judg. x. 1, 2). He is described as "the son of Puah, the son of Dodo, a man of Issachar." Tola judged Israel for 23 years at Shamir in Mount Ephraim, where he died and was buried.

TO'LAD, one of the towns of Simeon (1 Chr. iv. 29), elsewhere called EL-TOLAD.

TOMBS. [BURIAL.]

TONGUES, CONFUSION OF. The unity of the human race is most clearly implied, if not positively asserted, in the Mosaic writings. The general declaration, "So God created man in His own image . . . male and female created He them" (Gen. i. 27), is limited as to the mode in which the act was carried out, by the subsequent narrative of the creation of Adam (Gen. ii. 22). Unity of language is assumed by the sacred historian apparently as a corollary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. The original unity of speech was restored in Noah. Disturbing causes were, however, early at work to dissolve this twofold union of community and speech. The human family endeavoured to check the tendency to separation by the establishment of a great central edifice, and a city which should serve as the metropolis of the whole world. The project was defeated by the interposition of Jehovah, who determined to "confound their language, so that they might not understand one another's speech." Contemporaneously with, and perhaps as the result of, this confusion of tongues, the people were scattered abroad from thence upon the face of all the earth, and the memory of the great event was preserved in the name Babel. [ABEL, TOWER OF.] In the Borsippa inscription of Nebuchadnezzar there is an allusion to the Confusion of Tongues. "We say for the other, that is,



this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: a former king built it (they reckon 42 ages), but he did not complete its head. *Since a remote time people had abandoned it, without order expressing their words.* Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps." It is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would be equally attained by a miraculous forestalment of those dialectical differences of language which are constantly in process of production. The elements of the one original language may have remained, but so disguised by variations of pronunciation, and by the introduction of new combinations, as to be practically obliterated. The confusion of tongues and the dispersion of nations are spoken of in the Bible as contemporaneous events. The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and thus the 10th chapter of Genesis is posterior in historical sequence to the events recorded in the 11th chapter.—The Mosaic table does not profess to describe the process of the dispersion; but, assuming that dispersion as having taken place, it records the ethnic relations existing between the various nations affected by it. These relations are expressed under the guise of a genealogy; the ethnological character of the document is, however, clear. The general arrangement of the table is as follows:—The whole human race is referred back to Noah's three sons, Shem, Ham, and Japheth. The Shemites are described last, apparently that the continuity of the narrative may not be further disturbed; and the Hamites stand next to the Shemites, in order to show that these were more closely related to each other than to the Japhetites.

1. The Japhetite list contains fourteen names, of which seven represent independent, and the remainder affiliated nations, as follows:—(i.) Gomer, connected ethnically with the *Cimmerii*, *Cimbri* (?), and *Cymry*; and geographically with *Crimea*. Associated with Gomer are the three following:—(a) Ashkenaz. (b) Riphath. (c) Togarmah. (ii.) Magog, the *Scythians*. (iii.) Madai, *Media*. (iv.) Javan, the *Ionians*, as a general appellation for the Hellenic race, with whom are associated the four following:—(a) Elishah. (b) Tarshish. (c) Kittim. (d) Dodanim. (v.) Tubal. (vi.) Meshech. (vii.) Tiras.

2. The Hamitic list contains thirty names, of which four represent independent, and the remainder affiliated nations, as follows:—(i.) Cush, in two branches, the western or African representing *Aethiopia*, the *Keesh* of the old Egyptian, and the eastern or Asiatic being connected with the names of the tribe *Cossaei*, the district *Cissia*, and the province *Susiana* or *Khuzistan*. With Cush are associated:—(a) Seba. (b) Havilah. (c) Sabtah. (d) Raamah, with whom are associated:—(a<sup>2</sup>) Sheba. (b<sup>2</sup>) Dedan. (e) Sabteehah. (f) Nimrod. (ii.) Mizraim, the two *Misrs*, i. e. Upper and Lower Egypt, with whom the following seven are connected:—(a) Ludim. (b) Anamim. (c) Naphtuhim. (d) Pathrusim. (e) Casluhim. (f) Caphtorim. (g) Phut. (iii.) Canaan, the geographical position of which calls for no remark in this place. To Canaan belong the following eleven:—(a) Zidon, the well-known town of that name in Phoenicia. (b) Heth, or the Hittites of Biblical history. (c) The Jebusite, of *Jebus* or Jerusalem. (d) The Amorite. (e) The Girgasite. (f) The Hivite. (g) The Arkite. (h) The Sinite. (i) The Arvadite. (j) The Zemarite. (k) The Hamathite. 3. The Shemitic list contains twenty-five names, of which five refer to independent, and the remainder to affiliated tribes, as follows:—(i.) Elam. (ii.) Asshur. (iii.) Arphaxad, with whom are associated:—(a) Salah; Salah's son (a<sup>2</sup>) Eber; and Eber's two sons (a<sup>3</sup>) Peleg and (b<sup>3</sup>) Joktan, with the following thirteen sons of Joktan, viz.:—(a<sup>4</sup>) Almodad. (b<sup>4</sup>) Sheleph. (c<sup>4</sup>) Hazarmaveth. (d<sup>4</sup>) Jerah. (e<sup>4</sup>) Hadoram. (f<sup>4</sup>) Uzal. (g<sup>4</sup>) Diklah. (h<sup>4</sup>) Obal. (i<sup>4</sup>) Abimael. (j<sup>4</sup>) Sheba. (k<sup>4</sup>) Ophir. (l<sup>4</sup>) Havilah. (m<sup>4</sup>) Jobab. (iv.) Lud. (v.) Aram, with whom the following are associated:—(a) Uz. (b) Hul. (c) Gether. (d) Mash. There is yet one name noticed in the table, viz. Philistim, which occurs in the Hamitic division, but without any direct assertion of Hamitic descent. The total number of names noticed in the table, including Philistim, would thus amount to 70, which was raised by patristic writers to 72. For an account of the identification of these names, see the separate articles.

TONGUES, GIFT OF. The promise of our Lord to his disciples, "They shall speak with new tongues" (Mark xvi. 17), was fulfilled on the day of Pentecost, when cloven tongues like fire sat upon the disciples, and "every man heard them speak in his own language" (Acts ii. 1-12). It is usually supposed that this supernatural knowledge of languages was given to the disciples for their work as Evangelists; but it appears

from the narrative that the "tongues" were used as an instrument, not of teaching but of praise, and those who spoke them seemed to others to be under the influence of some strong excitement, "full of new wine." Moreover the Gift of Tongues is definitely asserted to be a fulfilment of the prediction of Joel ii. 28; and we are led, therefore, to look for that which answers to the Gift of Tongues in the other element of prophecy which is included in the O. T. use of the word; and this is found in the ecstatic praise, the burst of song (1 Sam. x. 5-13, xix. 20-24; 1 Chr. xxv. 3). The First Epistle to the Corinthians supplies fuller data. The spiritual gifts are classified and compared, arranged, apparently, according to their worth. The facts which may be gathered are briefly these:—(1.) The phenomena of the Gift of Tongues were not confined to one Church or section of a Church. (2.) The comparison of gifts, in both the lists given by St. Paul (1 Cor. xii. 8-10, 28-30), places that of tongues, and the interpretation of tongues, lowest in the scale. (3.) The main characteristic of the "tongue" is that it is unintelligible. The man "speaks mysteries," prays, blesses, gives thanks, in the tongue (1 Cor. xiv. 15, 16), but no one understands him. (4.) The "tongues," however, must be regarded as real languages. The "divers kinds of tongues" (1 Cor. xii. 28), the "tongues of men" (1 Cor. xiii. 1), point to differences of some kind, and it is easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate. (5.) Connected with the "tongues," there was the corresponding power of interpretation.

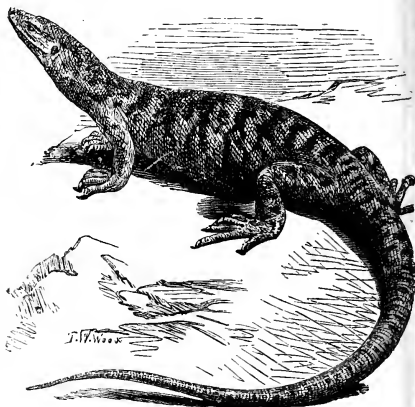
TOPAZ (Heb. *pitdāh*: Ex. xxviii. 17, xxxix. 10; Ez. xxviii. 13; Job xxviii. 19; Rev. xxi. 20). The topaz of the ancient Greeks and Romans is generally allowed to be our chrysolite, while their chrysolite is our topaz. Chrysolite is a silicate of magnesia and iron; it is so soft as to lose its polish unless worn with care.

TO'PHEL (Deut. i. 1) has been identified with *Täfilēh* on a wady of the same name running north of Bozra towards the S.E. corner of the Dead Sea.

TO'PHETH, and once TO'PHET, was in the S.E. extremity of the "Valley of the Son of Hinnom" (Jer. vii. 31), which is "by the entry of the east gate" (xix. 2). The locality of Hinnom is explained elsewhere. [HINNOM.] It seems also to have been part of the king's gardens, and watered by Siloam, perhaps a little to the south of the present *Birket el-Hamra*. The name Tophet occurs only in the Old Testament (2 K. xxiii. 10;

Is. xxx. 33; Jer. vii. 31, 32, xix. 6, 11, 12, 13, 14). The New does not refer to it, nor the Apocrypha. Tophet has been variously translated. The most natural seems that suggested by the occurrence of the word in two consecutive verses, in the one of which it is a *tabret*, and in the other *Tophet* (Is. xxx. 32, 33). The Hebrew words are nearly identical; and Tophet was probably the king's "music-grove" or garden, denoting originally nothing evil or hateful. Certainly there is no proof that it took its name from the drums beaten to drown the cries of the burning victims that passed through the fire to Molech. Afterwards it was defiled by idols, and polluted by the sacrifices of Baal and the fires of Molech. Then it became the place of abomination, the very gate or pit of hell. The pious kings defiled it, and threw down its altars and high places, pouring into it all the filth of the city, till it became the "abhorrence" of Jerusalem.

TORTOISE (Heb. *tsáb*). The *tsáb* occurs only in Lev. xi. 29, as the name of some unclean animal. The Hebrew word may be identified with the kindred Arabic *dhab*, "a large kind of lizard," which appears to be the *Psammosaurus Scincus* of Cuvier.



*Psammosaurus Scincus.*

TOWER. Watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of Edar, &c. (Gen. xxxv. 21; Mic. iv. 8; Is. xxi. 5, 8, 11, &c.), the tower of Lebanon (2 Sam. viii. 6). Besides these military structures, we read in Scripture of towers built in vineyards as an almost necessary ap-

pendage to them (Is. v. 2; Matt. xxi. 33; Mark xii. 1). Such towers are still in use in Palestine in vineyards, especially near Hebron, and are used as lodges for the keepers of the vineyards.

**TOWN-CLERK**, the title ascribed in our Version to the magistrate at Ephesus who appeased the mob in the theatre at the time of the tumult excited by Demetrius and his fellow-craftsmen (Acts xix. 35). The original service of this class of men, was to record the laws and decrees of the state, and to read them in public.

**TRACHONI'TIS** (Luke iii. 1) is in all probability the Greek equivalent for the Aramaic Argob. [ARGOB.]

**TRANCE** is used by St. Luke (Acts x. 10, xi. 5, xxii. 17), apparently with the same meaning which it still bears, namely, to describe the loss of conscious perception.

**TRESPASS-OFFERING**. [SIN-OFFERING.]

**TRIAL**. A few remarks may here be added on judicial proceedings mentioned in Scripture. (1.) The trial of our Lord before Pilate was, in a legal sense, a trial for the offence *laesae majestatis*; one which would be punishable with death (Luke xxiii. 2, 38; John xix. 12, 15). (2.) The trials of the Apostles, of St. Stephen, and of St. Paul before the high-priest, were conducted according to Jewish rules (Acts iv., v. 27, vi. 12, xxii. 30, xxiii. 1). (3.) The trial, if it may be so called, of St. Paul and Silas at Philippi, was held before the duumviri, on the charge of innovation in religion—a crime punishable with banishment or death (Acts xvi. 19, 22). (4.) The interrupted trial of St. Paul before the proconsul Gallio, was an attempt made by the Jews to establish a charge of the same kind (Acts xviii. 12-17). (5.) The trials of St. Paul at Caesarea (Acts xxiv., xxv., xxvi.) were conducted according to Roman rules of judicature. (a.) In the first of these, before Felix, we observe the employment, by the plaintiffs, of a Roman advocate to plead in Latin. (b.) The postponement of the trial after St. Paul's reply. (c.) The free custody in which the accused was kept, pending the decision of the judge (Acts xxiv. 23-26). The second formal trial (Acts xxv. 7, 8) presents two new features: (a.) the appeal, *appellatio* or *provocatio*, to Caesar, by St. Paul as a Roman citizen. The effect of the appeal was to remove the case at once to the jurisdiction of the emperor. (b.) The conference of the procurator with "the council" (Acts xxv. 12), the assessors, who sat on the bench with the praetor as consiliarii. But the expression may denote the deputies from the Sanhedrim. (6.) We have, lastly, the mention (Acts xix. 38) of a ju-

Sm. D. B.

dicial assembly which held its session at Ephesus.

**TRIBUTE**. The tribute (money) mentioned in Matt. xvii. 24, 25, was the half-shekel (= half *stater* = two drachmae), applied to defray the general expenses of the Temple. After the destruction of the Temple it was sequestrated by Vespasian and his successors, and transferred to the Temple of the Capitoline Jupiter. This "tribute" of Matt. xvii. 24 must not be confounded with the tribute paid to the Roman emperor (Matt. xxii. 17). The Temple-rate, though resting on an ancient precedent (Ex. xxx. 13) was as above a fixed annual tribute of comparatively late origin. The question whether the cost of the morning and evening sacrifice ought to be defrayed by such a fixed compulsory payment, or left to the free-will offerings of the people, had been a contested point between the Pharisees and Sadducees, and the former had carried the day after a long struggle and debate. We have to remember this when we come to the narrative of St. Matthew. In a hundred different ways, the teaching of our Lord had been in direct antagonism to that of the Pharisees. The Sanhedrim, by making the Temple-offering a fixed annual tax, collecting it as men collected tribute to Caesar, were lowering, not raising the religious condition and character of the people. They were placing every Israelite on the footing of a "stranger," not on that of a "son." In proportion to the degree in which any man could claim the title of a Son of God, in that proportion was he "free" from this forced exaction. Hence we see, in these words, a precept as wide and far-reaching as the yet more memorable one, "Render unto Caesar the things that be Caesar's, and unto God the things that be God's."

**TRIP'OLIS**, the Greek name of a Phoenician city of great commercial importance, which served at one time as a point of federal union for Aradus, Sidon, and Tyre. What its Phoenician name was is unknown (2 Macc. xiv. 1). The ancient Tripolis was finally destroyed by the Sultan El Mansour in the year 1289 A.D.; and the modern *Turabous* is situated a couple of miles distant to the east, and is no longer a port. *El Myna*, which is perhaps on the site of the ancient Tripolis, is a small fishing village.

**TROA'S**, the city from which St. Paul first sailed, in consequence of a divine intimation, to carry the Gospel from Asia to Europe (Acts xvi. 8, 11). It is mentioned on other occasions (Acts xx. 5, 6; 2 Cor. ii. 12, 13; 2 Tim. iv. 13). Its full name was Alexandria Troas (Liv. xxxv. 42), and sometimes it was called simply Alexandria, sometimes simply

Troas. It was first built by Antigonos, under the name of Antigonea Troas, and peopled with the inhabitants of some neighbouring cities. Afterwards it was embellished by Lysimachus, and named Alexandria Troas. Its situation was on the coast of Mysia, opposite the S.E. extremity of the island of Tenedos. Under the Romans it was one of the most important towns of the province of Asia. In the time of St. Paul it was a colonia with the Jus Italicum. The modern name is *Eski-Stamboul*, with considerable ruins. We can still trace the harbour in a basin about 400 feet long and 200 broad.

TROGYLLIUM is the rocky extremity of the ridge of Mycale, exactly opposite Samos (Acts xx. 15). A little to the east of the extreme point there is an anchorage, which is still called *St. Paul's Port*.

TROPHIMUS. [TYCHICHUS.]

TRUMPET. [CORNET.]

TRUMPETS, FEAST OF (Num. xxix. 1; Lev. xxiii. 24), the feast of the new moon, which fell on the first of Tizri. It differed from the ordinary festivals of the new moon in several important particulars. It was one of the seven days of Holy Convocation. Instead of the mere blowing of the trumpets of the Temple at the time of the offering of the sacrifices, it was "a day of blowing of trumpets." In addition to the daily sacrifices and the eleven victims offered on the first of every month, there were offered a young bullock, a ram, and seven lambs of the first year, with the accustomed meat-offerings, and a kid for a sin offering (Num. xxix. 1-6). The regular monthly offering was thus repeated, with the exception of the young bullock. It has been conjectured that Ps. lxxxi., one of the songs of Asaph, was composed expressly for the Feast of Trumpets. The Psalm is used in the service for the day by the modern Jews. Various meanings have been assigned to the Feast of Trumpets. But there seems to be no sufficient reason to call in question the common opinion of Jews and Christians, that it was the festival of the New Year's Day of the civil year, the first of Tizri, the month which commenced the Sabatical year and the year of Jubilee.

TRYPHENA and TRYPHOSA, two Christian women at Rome, enumerated in the conclusion of St. Paul's letter (Rom. xvi. 12). They may have been sisters, but it is more likely that they were fellow-deaconesses.

TRYPHON, a usurper of the Syrian throne. His proper name was Diodotus, and the surname Tryphon was given to him, or adopted by him, after his accession to power. He was a native of Cariana. In the time of Alexander Balas he was attached to the

court; but towards the close of his reign he seems to have joined in the conspiracy which was set on foot to transfer the crown of Syria to Ptolemy Philometor (1 Macc. xi. 13). After the death of Alexander Balas he took advantage of the unpopularity of Demetrius II. to put forward the claims of Antiochus VI., the young son of Alexander (1 Macc. xi. 39; B.C. 145). After a time he obtained the support of Jonathan, and the young king was crowned (B.C. 144). Tryphon, however, soon revealed his real designs on the kingdom, and, fearing the opposition of Jonathan, he gained possession of his person by treachery (1 Macc. xii. 39-50), and after a short time put him to death (1 Macc. xiii. 23). As the way seemed now clear, he murdered Antiochus and seized the supreme power (1 Macc. xiii. 31, 32). Demetrius was preparing an expedition against him (B.C. 141), when he was taken prisoner (1 Macc. xiv. 1-3), and Tryphon retained the throne till Antiochus VII., the brother of Demetrius, drove him to Dora, from which he escaped to Orthosia (1 Macc. xv. 10-14, 37-39; B.C. 139). Not long afterwards, being hard pressed by Antiochus, he committed suicide, or, according to other accounts, was put to death by Antiochus.

TRYPHO'SA. [TRYPHENA and TRYPHOSA.]

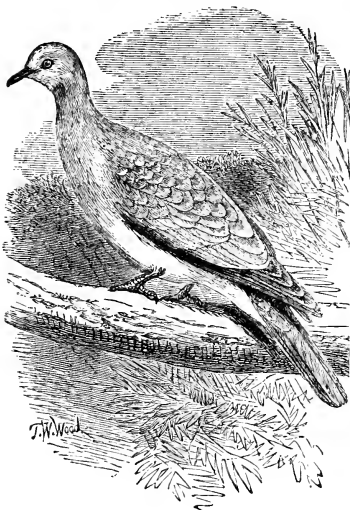
TUB'AL is reckoned with Javan and Meshech among the sons of Japheth (Gen. x. 2: 1 Chr. i. 5). The three are again associated in the enumeration of the sources of the wealth of Tyre (Ez. xxvii. 13). Tubal and Javan (Is. lxvi. 19), Meshech and Tubal (Ez. xxxii. 26, xxxviii. 2, 3, xxxix. 1), are nations of the north (Ez. xxxviii. 15, xxxix. 2). Josephus identifies the descendants of Tubal with the Iberians, that is, the inhabitants of a tract of country between the Caspian and Euxine Seas, which nearly corresponded to the modern Georgia. The Moschi and Tibareni are constantly associated, under the names of *Muskai* and *Tuplai* in the Assyrian inscriptions.

TUB'AL-CA'IN, the son of Lamech the Cainite by his wife Zillah (Gen. iv. 22). He is called "a furbisher of every cutting instrument of copper and iron."

TURPENTINE-TREE occurs only once, viz. in the Apocrypha (Ecclus. xxiv. 16). It is the *Pistacia terebinthus*, terebinth-tree, common in Palestine and the East. The terebinth occasionally grows to a large size. It belongs to the Nat. Order *Anacardiaceae*, the plants of which order generally contain resinous secretions.

TURTLE, TURTLE-DOVE (Heb. *tôr*). The turtle-dove occurs first in Scripture in Gen. xv. 9. During the early period of

Jewish history, there is no evidence of any other bird except the pigeon having been domesticated, and up to the time of Solomon, who may, with the peacock, have introduced other gallinaceous birds from India, it was probably the only poultry known to the Israelites. It is not improbable that the palm-dove (*Turtur aegyptiacus*, Temm.) may in some measure have supplied the sacrifices in the wilderness, for it is found in amazing numbers wherever the palm-tree occurs, whether wild or cultivated. From its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity and an appropriate offering. The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii. 7, and Cant. ii. 11, 12. It is from its plaintive note doubtless that David in Ps. lxxiv. 19, pouring forth his lament to God, compares himself to a turtle-dove. The turtle-dove (*Turtur auritus*, L.) is most abundant, and in the valley of the Jordan, an allied species, the palm-dove, or Egyptian turtle (*Turtur aegyptiacus*, Temm.), is by no means uncommon.



*Turtur aegyptiacus.*

TY'CHICUS and TROPH'IMUS, companions of St. Paul on some of his journeys, are mentioned as natives of Asia. (1) In Acts xx. 4 Tychicus and Trophimus are expressly said to be "of Asia:" but while Trophimus

went with St. Paul to Jerusalem (Acts xxi. 29), Tychicus was left behind in Asia, probably at Miletus (Acts xx. 15, 38). (2) How Tychicus was employed in the interval before St. Paul's first imprisonment we cannot tell: but in that imprisonment he was with the Apostle again, as we see from Col. iv. 7, 8. Together with Onesimus, he was doubtless the bearer both of this letter and the following as well to Philemon. (3) The language concerning Tychicus in Eph. vi. 21, 22, is very similar, though not exactly in the same words. (4) The next references are in the Pastoral Epistles, the first in chronological order being Tit. iii. 12. Here St. Paul (writing possibly from Ephesus) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. (5) In 2 Tim. iv. 12 (written at Rome during the second imprisonment) he says, "I am herewith sending Tychicus to Ephesus." Probably this mission may have been connected with the carrying of the first Epistle. From the same Epistle (2 Tim. iv. 20) we learn that Trophimus had been left by the Apostle a little time previously, in infirm health, at Miletus. There is much probability in the conjecture that Tychicus and Trophimus were the two brethren who were associated with Titus (2 Cor. viii. 16-24) in conducting the business of the collection for the poor Christians in Judaea.

TYRAN'NUS, the name of a man in whose school or place of audience Paul taught the Gospel for two years, during his sojourn at Ephesus (see Acts xix. 9). The presumption is that Tyrannus himself was a Greek, and a public teacher of philosophy or rhetoric.

TYRE, a celebrated commercial city of Phoenicia, on the coast of the Mediterranean Sea. Its Hebrew name "Tzôr" signifies a rock; which well agrees with the site of *Sûr*, the modern town, on a rocky peninsula, formerly an island. There is no doubt that, previous to the siege of the city by Alexander the Great, Tyre was situated on an island; but, according to the tradition of the inhabitants, there was a city on the mainland before there was a city on the island; and the tradition receives some colour from the name of Palaetyrus, or Old Tyre, which was borne in Greek times by a city on the continent, 30 stadia to the south. But a difficulty arises in supposing that Palaetyrus was built before Tyre, as the word Tyre evidently means "a rock," and few persons who have visited the site of Palaetyrus can seriously suppose that any rock on the surface there can have given rise to the name. It is important, however, to bear in mind that this question regarding Palaetyrus is merely archaeological, and that

nothing in Biblical history is affected by it. Nebuchadnezzar necessarily besieged the portion of the city on the mainland, as he had no vessels with which to attack the island; but it is reasonably certain that, in the time of Isaiah and Ezekiel, the heart or core of the city was on the island. Whether built before or later than Palaetyrus, the renowned city of Tyre, though it laid claims to a very high antiquity (Is. xxiii. 7), is not mentioned either in the Iliad or in the Odyssey. The tribe of Canaanites which inhabited the small tract of country which may be called Phœnicia Proper was known by the generic name of Sidonians (Judg. xviii. 7; Is. xxiii. 2, 4, 12; Josh. xiii. 6; Ez. xxxii. 30); and this name undoubtedly included Tyrians, the inhabitants being of the same race, and the two cities being less than 20 English miles distant from each other. In the Bible, Tyre is named for the first time in the Book of Joshua (xix. 29), where it is adverted to as a fortified city (in the A. V. "the strong city"), in reference to the boundaries of the tribe of Asher. The Israelites dwelt among the Sidonians or Phœnicians, who were inhabitants of the land (Judg. i. 31, 32), and never seem to have had any war with that intelligent race. Subsequently, in a passage of Samuel (2 Sam. xxiv. 7), it is stated that the enumerators of the census in the reign of David went in pursuance of their mission to Tyre, amongst other cities, which must be understood as implying, not that Tyre was subject to David's authority, but merely that a census was thus taken of the Jews resident there. But the first passages in the Hebrew historical writings, or in ancient history generally, which afford glimpses of the actual condition of Tyre, are in the Book of Samuel (2 Sam. v. 11), in connexion with Hiram king of Tyre sending cedar-wood and workmen to David, for building him a palace; and subsequently in the Book of Kings, in connexion with the building of Solomon's temple. It is evident that under Solomon there was a close alliance between the Hebrews and the Tyrians. Hiram supplied Solomon with cedar-wood, precious metals, and workmen, and gave him sailors for the voyage to Ophir and India, while on the other hand Solomon gave Hiram supplies of corn and oil, ceded to him some cities, and permitted him to make use of some havens on the Red Sea (1 K. ix. 11-14, 26-28, x. 22). These friendly relations survived for a time the disastrous secession of the Ten Tribes, and a century later Ahab married a daughter of Ethbaal, king of the Sidonians (1 K. xvi. 31), who, according to Menander, was daughter of Ithobal, king of Tyre. When mercantile cupidity induced the Tyrians and the neigh-

boursing Phœnicians to buy Hebrew captives from their enemies and to sell them as slaves to the Greeks and Edomites, there commenced denunciations, and, at first, threats of retaliation (Joel iii. 4-8; Amos i. 9, 10). When Shalmaneser, king of Assyria, had taken the city of Samaria, had conquered the kingdom of Israel and carried its inhabitants into captivity, he laid siege to Tyre, which, however, successfully resisted his arms. It is in reference to this siege that the prophecy against Tyre in Isaiah, chap. xxiii., was uttered. After the siege of Tyre by Shalmaneser (which must have taken place not long after 721 B.C.), Tyre remained a powerful state with its own kings (Jer. xxv. 22, xxvii. 3; Ez. xxviii. 2-12), remarkable for its wealth, with territory on the mainland, and protected by strong fortifications (Ez. xxviii. 5, xxvi. 4, 6, 8, 10, 12, xxvii. 11; Zech. ix. 3). Our knowledge of its condition thenceforward until the siege by Nebuchadnezzar depends entirely on various notices of it by the Hebrew prophets; but some of these notices are singularly full, and especially, the twenty-seventh chapter of Ezekiel furnishes us, on some points, with details such as have scarcely come down to us respecting any one city of antiquity, excepting Rome and Athens. One point especially arrests the attention, that Tyre, like its splendid daughter Carthage, employed mercenary soldiers (Ez. xxvii. 10, 11). Independently, however, of this fact respecting Tyrian mercenary soldiers, Ezekiel gives interesting details respecting the trade of Tyre. It appears that its gold came from Arabia by the Persian Gulf (v. 22), just as in the time of Solomon it came from Arabia by the Red Sea. On the other hand, the silver, iron, lead, and tin of Tyre came from a very different quarter of the world, viz. from the South of Spain, where the Phœnicians had established their settlement of Tarshish, or Tartessus. As to copper, we should have presumed that it was obtained from the valuable mines in Cyprus; but it is mentioned here in conjunction with Javan, Tubal, and Meshech, which points to the districts on the south of the Black Sea, in the neighbourhood of Armenia, in the southern line of the Caucasus, between the Black Sea and the Caspian. The country whence Tyre was supplied with wheat was Palestine. Tyre likewise obtained from Palestine oil, honey, and balm, but not wine apparently, notwithstanding the abundance of grapes and wine in Judah (Gen. xlix. 11). The wine was imported from Damascus, and was called wine of Helbon. The Bedawin Arabs supplied Tyre with lambs and rams and goats. Egypt furnished linen for sails,

and the dyes from shell-fish were imported from the Peloponnesus. Lastly, from Dedan in the Persian Gulf, horns of ivory and ebony were imported, which must originally have been obtained from India (Ez. xxvii. 10, 11, 22, 12, 13, 17, 18, 21, 7, 15). In the midst of great prosperity and wealth, which was the natural result of such an extensive trade (Ez. xxviii. 4), Nebuchadnezzar, at the head of an army of the Chaldees, invaded Judaea, and captured Jerusalem. As Tyre was so near to Jerusalem, and as the conquerors were a fierce and formidable race (Hab. i. 6), it would naturally be supposed that this event would have excited alarm and terror amongst the Tyrians. Instead of this, we may infer from Ezekiel's statement (xxvi. 2) that their predominant feeling was one of exultation. At first sight this appears strange and almost inconceivable; but it is rendered intelligible by some previous events in Jewish history. Only 34 years before the destruction of Jerusalem, commenced the celebrated Reformation of Josiah, B.C. 622. This momentous religious revolution (2 K. xxii. xxiii.) fully explains the exultation and malevolence of the Tyrians. In that Reformation, Josiah had heaped insults on the gods who were the objects of Tyrian veneration and love. Indeed, he seemed to have endeavoured to exterminate their religion (2 K. xxiii. 20). These acts must have been regarded by the Tyrians as a series of sacrilegious and abominable outrages; and we can scarcely doubt that the death in battle of Josiah at Megiddo, and the subsequent destruction of the city and Temple of Jerusalem were hailed by them with triumphant joy as instances of divine retribution in human affairs. This joy, however, must soon have given way to other feelings, when Nebuchadnezzar invaded Phoenicia, and laid siege to Tyre. That siege lasted thirteen years, and it is still a disputed point whether Tyre was actually taken by Nebuchadnezzar on this occasion. However this may be, it is probable that, on some terms or other, Tyre submitted to the Chaldees. The rule of Nebuchadnezzar over Tyre, though real, may have been light, and in the nature of an alliance. During the Persian domination the Tyrians were subject in name to the Persian king, and may have given him tribute. With the rest of Phoenicia, they had submitted to the Persians, without striking a blow. Towards the close of the following century, B.C. 332, Tyre was assailed for the third time by a great conqueror. At that time Tyre was situated on an island nearly half a mile from the mainland, it was completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the

mainland reached a height of not less than 150 feet; and notwithstanding the persevering efforts of Alexander, he could not have succeeded in his attempt, if the harbour of Tyre to the north had not been blockaded by the Cyprians, and that to the south by the Phoenicians, thus affording an opportunity to Alexander for uniting the island to the mainland by an enormous artificial mole. The immediate results of the capture by Alexander were most disastrous to it, as its brave defenders were put to death; and in accordance with the barbarous policy of ancient times, 30,000 of its inhabitants, including slaves, free females and free children were sold as slaves. It gradually, however, recovered its prosperity through the immigration of fresh settlers, though its trade is said to have suffered by the vicinity and rivalry of Alexandria. Under the Macedonian successors of Alexander, it shared the fortunes of the Seleucidae. Under the Romans, at first it continued to enjoy a kind of freedom. Subsequently, however, on the arrival of Augustus in the East, he is said to have deprived both Tyre and Sidon of their liberties for seditious conduct. Still the prosperity of Tyre in the time of Augustus was undeniably great. Strabo gives an account of it at that period, and speaks of the great wealth which it derived from the dyes of the celebrated Tyrian purple, which, as is well known, were extracted from shell-fish found on the coast, belonging to a species of the genus *Murex*. The accounts of Strabo and Pliny have a peculiar interest in this respect, that they tend to convey an idea of what the city must have been, when visited by Christ (Matt. xv. 21; Mark vii. 24). It was perhaps more populous than Jerusalem, and if so, it was undoubtedly the largest city which he is known to have visited. At the time of the Crusades Tyre was still a flourishing city, when it surrendered to the Christians on the 27th of June, 1144. It continued more than a century and a half in the hands of Christians, but was deserted by its inhabitants in A.D. 1291, upon the conquest of Acre (Ptolemais) by the Sultan of Egypt and Damascus. This was the turning-point in the history of Tyre, which has not yet recovered from the blow. Since the beginning of the present century there has been a partial revival of prosperity.

ULAI is mentioned by Daniel (viii. 2, 16) as a river near to Susa, where he saw his vision of the ram and the he-goat. It has been generally identified with the Eulaeus of the Greek and Roman Geographers, a large stream

in the immediate neighbourhood of that city. The Eulaeus has been by many identified with the Choaspes, which is undoubtedly the modern *Kerkhah*, an affluent of the Tigris, flowing into it a little below *Kurnah*.

UM'MAH, one of the cities of the allotment of Asher (Josh. xix. 30 only). Probably 'Alma in the highlands on the coast, about five miles E.N.E. of *Ras en-Nakhûra*.

UNCLEAN MEATS. These were things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as "creeping things;" certain classes of birds mentioned in Lev. xi. and Deut. xiv. twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind-legs for leaping; besides things offered in sacrifice to idols; and all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden, Lev. vii. 26), and therefore flesh cut from the live animal; as also all fat, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (Lev. iii. 14-17, vii. 23). The eating of blood was prohibited even to "the stranger that sojourneth among you" (Lev. xvii. 10, 12, 13, 14). It is note-worthy that the practical effect of the rule laid down is to exclude all the *carnivora* among quadrupeds, and, so far as we can interpret the nomenclature, the *raptores* among birds. They were probably excluded as being not averse to human carcases, and in most Eastern countries acting as the servitors of the battle-field and the gibbet. Even swine have been known so to feed; and, further, by their constant runcation among whatever lies on the ground, suggest impurity, even if they were not generally foul feeders. Amongst fish those which were allowed contain unquestionably the most wholesome varieties, save that they exclude the oyster. As Orientals have minds sensitive to teaching by types, there can be little doubt that such ceremonial distinctions not only tended to keep Jew and Gentile apart, but were a perpetual reminder to the former that he and the latter were not on one level before God. Hence, when that ceremony was changed, we find that this was the very symbol selected to instruct St. Peter in the truth that God was not a "respector of persons."

UNDERGIRDING, Acts xxvii. 17. [SHIP.]

UNICORN, the rendering of the A. V. of the Hebrew *Rëem*, a word which occurs seven times in the O. T. as the name of some large

wild animal. The *Rëem* of the Hebrew Bible, however, has nothing at all to do with the one-horned animal of the Greek and Roman writers, as is evident from Deut. xxxiii. 17, where, in the blessing of Joseph, it is said, "His glory is like the firstling of his bullock, and his horns are like the horns of a *unicorn*" not, as the text of the A. V. renders it "the horns of *unicorns*." The two horns of the *Rëem* are "the ten thousands of Ephraim and the thousands of Manasseh." This text puts a one-horned animal entirely out of the question. Considering that the *Rëem* is spoken of as a two-horned animal of great strength and ferocity, that it was evidently well known and often seen by the Jews, that it is mentioned as an animal fit for sacrificial purposes, and that it is frequently associated with bulls and oxen, we think there can be no doubt that some species of wild-ox is intended. The allusion in Ps. xcii. 10, "But thou shalt lift up, as a *Rëem*, my horn," seems to point to the mode in which the *Bovidae* use their horns, lowering the head and then tossing it up. But it is impossible to determine what particular species of wild-ox is signified. Probably some gigantic *Urus* is intended.

UR was the land of Haran's nativity (Gen. xi. 28), the place from which Terah and Abraham started "to go into the land of Canaan" (Gen. xi. 31). It is called in Genesis "Ur of the Chaldeans" while in the Acts St. Stephen places it, by implication, in Mesopotamia (vii. 2, 4). These are all the indications which Scripture furnishes as to its locality. It has been identified by the most ancient traditions with the city of Or-fah in the highlands of Mesopotamia, which unite the table-land of Armenia to the valley of the Euphrates. In later ages it was called Edessa, and was celebrated as the capital of Abgarus or Acharus, who was said to have received the letter and portrait of our Saviour. "Two physical features must have secured *Orfah*, from the earliest times, as a nucleus for the civilization of those regions. One is a high-crested crag, the natural fortifications of the crested citadel. . . . The other is an abundant spring, issuing in a pool of transparent clearness, and embosomed in a mass of luxuriant verdure, which, amidst the dull brown desert all around, makes, and must always have made, this spot an oasis, a paradise, in the Chaldaean wilderness. Round this sacred pool, 'The Beautiful Spring Callirrhoe,' as it was called by the Greek writers, gather the modern traditions of the Patriarch." (Stanley, *Jewish Church*, part i., p. 7). But in opposition to the most ancient traditions, many modern writers have fixed the site of Ur at a very different position, in the extreme



south of Chaldea, at *Mugheir*, not very far above—and probably in the time of Abraham actually upon—the head of the Persian Gulf. Among the ruins which are now seen at the spot, are the remains of one of the great temples, of a model similar to that of Babel, dedicated to the Moon, to whom the city was sacred.

UR'BANE, would have been better written URBAN in the A.V.; since unlearned readers sometimes mistake the sex of this Christian disciple, who is in the long list of those whom St. Paul salutes in writing to Rome (Rom. xvi. 9).

URI'AH. 1. One of the thirty commanders of the thirty bands into which the Israelite army of David was divided (1 Chr. xi. 41; 2 Sam. xxiii. 39). Like others of David's officers he was a foreigner—a Hittite. His name, however, and his manner of speech (2 Sam. xi. 11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam—possibly the same as the son of Ahithophel, and one of his brother officers (2 Sam. xxiii. 34), and hence, perhaps, Uriah's first acquaintance with Bathsheba. It may be inferred from Nathan's parable (2 Sam. xii. 3) that he was passionately devoted to his wife, and that their union was celebrated in Jerusalem as one of peculiar tenderness. In the first war with Ammon he followed Joab to the siege, and with him remained encamped in the open field (*ib.* 11). He returned to Jerusalem, at an order from the king, on the pretext of asking news of the war,—really in the hope that his return to his wife might cover the shame of his own crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. On the morning of the third day, David sent him back to the camp with a letter containing the command to Joab to cause his destruction in the battle. The device of Joab was, to observe the part of the wall of Rabbath-Ammon, where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss. The messenger, as instructed by Joab, calmly continued, and ended the story with the words: "Thy servant also, Uriah the Hittite, is dead." In a moment David's anger is appeased. It is one of the touching parts of the story that

Uriah falls unconscious of his wife's dishonour.—2. High-priest in the reign of Ahaz (Is. viii. 2; 2 K. xvi. 10-16). We first hear of him as a witness to Isaiah's prophecy concerning Maher-shalal-hash-baz, with Zechariah, the son of Jeberchiah. He is probably the same as Urijah the priest, who built the altar for Ahaz (2 K. xvi. 10). If this be so, the prophet may have summoned him as a witness on account of his position as high-priest, not on account of his personal qualities; though, as the incident occurred at the beginning of the reign of Ahaz, Uriah's irreligious subservency may not yet have manifested itself. Of the parentage of Uriah we know nothing. He probably succeeded Azariah, who was high-priest in the reign of Uzziah, and was succeeded by that Azariah who was high-priest in the reign of Hezekiah. Hence it is probable that he was son of the former and father of the latter.—3. A priest of the family of Hakkoz, the head of the seventh course of priests (Ezr. viii. 33; Neh. iii. 4, 21).

URI'EL, "the fire of God," an angel named only in 2 Esdr. iv. 1, 36, v. 20, x. 28.

URI'EL. 1. A Kohathite Levite, son of Tahath (1 Chr. vi. 24).—2. Chief of the Kohathites in the reign of David (1 Chr. xv. 5, 11).—3. Uriel of Gibeah was the father of Maachah, or Michaiiah, the favourite wife of Rehoboam, and mother of Abijah (2 Chr. xiii. 2). In 2 Chr. xi. 20 she is called "Maachah the daughter of Absalom." Rashi gives a long note to the effect that her father's name was Uriel Abishalom.

URI'AH. 1. Urijah the priest in the reign of Ahaz (2 K. xvi. 10), probably the same as URIAH 2.—2. The son of Shemaiah of Kirjath-jearim. He prophesied in the days of Jehoiakim and the king sought to put him to death; but he escaped, and fled into Egypt. His retreat was soon discovered: Elnathan and his men brought him up out of Egypt, and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxvi. 20-23).

URIM AND THUMMIM. *Urim* means "light," and *Thummim* "perfection." We are told that "the Urim and the Thummim" were to be on Aaron's heart, when he goes in before the Lord (Ex. xxviii. 15-30). When Joshua is solemnly appointed to succeed the great hero-lawgiver, he is bidden to stand before Eleazar, the priest, "who shall ask counsel for him after the judgment of Urim," and this counsel is to determine the movements of the host of Israel (Num. xxvii. 21). In the blessings of Moses they appear as the crowning glory of the tribe of Levi: "Thy

Thummim and thy Urim are with thy Holy One" (Deut. xxxiii. 8, 9). In what way the Urim and Thummim were consulted is quite uncertain. Josephus and the Rabbins supposed that the stones gave out the oracular answer, by preternatural illumination. But it seems to be far simplest and most in agreement with the different accounts of enquiries made by Urim and Thummim (1 Sam. xiv. 3, 18, 19, xxiii. 2, 4, 9, 11, 12, xxviii. 6; Judg. xx. 28; 2 Sam. v. 23, &c.) to suppose that the answer was given simply by the Word of the Lord to the high-priest (comp. John xi. 51), when he had enquired of the Lord clothed with the ephod and breastplate. Such a view agrees with the true notion of the breastplate, of which it was not the leading characteristic to be oracular, but only an incidental privilege connected with its fundamental meaning. What that meaning was we learn from Ex. xxviii. 30, where we read "Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Now the judicial sentence is one by which any one is either justified or condemned. In prophetic vision, as in actual Oriental life, the sentence of justification was often expressed by the nature of the robe worn. "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Is. lxi. 10) is a good illustration of this; cf. lxii. 3. In like manner, in Rev. iii. 5, vii. 9, xix. 14, &c., the white linen robe expresses the righteousness or justification of saints.

USURY. [LOAN.]

U'TA, 1 Esdr. v. 30. It appears to be a corruption of AKKUB (Ezr. ii. 45).

UTHA'I. 1. The son of Ammihud, of the children of Pharez, the son of Judah (1 Chr. ix. 4).—2. One of the sons of Bigvai, who returned in the second caravan with Ezra (Ezr. viii. 14).

UTHIL. 1 Esdr. viii. 40. [UTHAI 2.]

UZ, the country in which Job lived (Job i. 1). As far as we can gather, "the land of Uz" lay either E. or S.E. of Palestine (Job i. 3); adjacent to the Sabaeans and the Chaldaeans (Job i. 15, 17), consequently N. of the southern Arabians, and W. of the Euphrates; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. iv. 21), and whose troglodyte habits are probably described in Job xxx. 6, 7. From the above data we infer that the land of Uz corresponds to the *Arabia Deserta* of classical geography, at all events to so much of it as lies north of the 30th parallel of latitude. Whether the name of

Uz survived to classical times is uncertain: a tribe named Aesitac is mentioned by Ptolemy, who perhaps may be identified with the Uz of Scripture.

U'ZAL, the sixth son of Joktan (Gen. x. 27; 1 Chr. i. 21), whose settlements are clearly traced in the ancient name of *San'a*, the capital city of the Yemen, which was originally *Awzál*. Uzal, or Awzál, is most probably the same as the Auzara, or Ausara of the classics. It is perhaps referred to by Ezek. (xxvii. 19), translated in the A. V. "Javan, going to and fro."

UZZA. [UZZAH.]

UZZA, THE GARDEN OF, the spot in which Manasseh king of Judah, and his son Amon, were both buried (2 K. xxi. 18, 26). It was the garden attached to Manasseh's palace (ver. 18). The fact of its mention shows that it was not where the usual sepulchres of the kings were. No clue, however, is afforded to its position. It has been suggested that the garden was so called from being on the spot at which Uzza died during the removal of the Ark from Kirjath-jearim to Jerusalem.

UZZAH, or UZZA, one of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for 20 years. Uzzah probably was the second, and Ahio the third. They both accompanied its removal, when David first undertook to carry it to Jerusalem. Ahio apparently went before the new cart (1 Chr. xiii. 7) on which it was placed, and Uzzah walked by the side. "At the threshing-floor of Nachon" (2 Sam. vi. 6), or Chidon (1 Chr. xiii. 9), perhaps slipping over the smooth rock, the oxen stumbled. Uzzah caught the ark to prevent its falling. The profanation was punished by his instant death, to the great grief of David, who named the place Perez-Uzzah (the breaking-forth on Uzzah). But Uzzah's fate was not merely the penalty of his own rashness. The improper mode of transporting the ark, which ought to have been borne on the shoulders of the Levites, was the primary cause of his unholy deed; and David distinctly recognised it as a punishment on the people in general, "because we sought him not after the due order."

UZZEN-SHERAH, a town founded or rebuilt by Sherah, an Ephraimite woman, the daughter either of Ephraim himself or of Beriah. It is named only in 1 Chr. vii. 24, in connexion with the two Bethherons.

UZZI, son of Bukki, and father of Zerahiah, in the line of the high-priests (1 Chr. vi. 5, 51; Ezr. vii. 4). Though Uzzi was the lineal ancestor of Zadok, it does not appear that he was ever high-priest. He

must have been contemporary with, but rather earlier than, Eli.

**UZZIAH.** 1. King of Judah (B.C. 808-9—756-7). In some passages his name appears in the lengthened form Azariah, which some attribute to an error of the copyists. This is possible, but there are other instances of the princes of Judah changing their names on succeeding to the throne. After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne at the age of 16; and for the greater part of his long reign of 52 years he lived in the fear of God, and showed himself a wise, active, and pious ruler. He began his reign by a successful expedition against his father's enemies the Edomites, who had revolted from Judah in Jehoram's time, 80 years before, and penetrated as far as the head of the Gulf of Akaba, where he took the important place of Elath (2 K. xiv. 22; 2 Chr. xxvi. 1, &c.). Uzziah waged other victorious wars in the south, especially against the Mehunim, or people of Maân, and the Arabs of Gurbaal. Towards the west, Uzziah fought with equal success against the Philistines, levelled to the ground the walls of Gath, Jabneh, and Ashdod, and founded new fortified cities in the Philistine territory. He strengthened the walls of Jerusalem. He was also a great patron of agriculture. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connexion with him (2 Chr. xxvi. 5). So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon. The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high-priest Azariah and eighty others. (See Ex. xxx. 7, 8; Num. xvi. 40, xviii. 7). The king was enraged at their resistance, and, as he pressed forward with his censor, was suddenly smitten with leprosy. Uzziah was buried "with his fathers," yet apparently not actually in the royal sepulchres (2 Chr. xxvi. 23). During his reign an earthquake occurred, which, though not mentioned in the historical books, was apparently very serious in its consequences, for it is alluded to as a chronological epoch by Amos (i. 1) and mentioned in Zech. xiv. 5, as a convulsion from which the people "fled." It is to be observed, with reference to the general character of Uzziah's reign, that the writer of the Second Book of Chronicles distinctly states that his lawless attempt to burn incense was the only exception to the excellence of his administration (2 Chr. xxvii. 2).—2. A priest of the sons of

Harim, who had taken a foreign wife in the days of Ezra (Ezr. x. 21).—3. Father of Athaiah, or Uthai (Neh. xi. 4).—4. Father of Jehonathan, one of David's overseers (1 Chr. xxvii. 25).

**UZZIEL**, fourth son of Kohath, father of Mishael, Elzaphan or Elizaphan, and Zithri, and uncle to Aaron (Ex. vi. 18, 22; Lev. x. 4). His descendants the Uzzielites, were one of the four great families of the Kohathites (Num. iii. 27; 1 Chr. xxvi. 23).

**VASH'TI**, the "queen" of Ahasuerus, who, for refusing to show herself to the king's guests at the royal banquet, when sent for by the king, was repudiated and deposed (Esth. i.). Many attempts have been made to identify her with historical personages; but it is far more probable that she was only one of the inferior wives, dignified with the title of queen, whose name has utterly disappeared from history.

**VEIL**. With regard to the use of the veil, it is important to observe that it was by no means so general in ancient as in modern times. Much of the scrupulousness in respect of the use of the veil dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives. In ancient times, the veil was adopted only in exceptional cases, either as an article of ornamental dress (Cant. iv. 1, 3, vi. 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. xxiv. 65, xxix. 25), or, lastly, by women of loose character for purposes of concealment (Gen. xxxviii. 14). Among the Jews of the New Testament age it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship.

**VEIL OF THE TABERNACLE AND TEMPLE.** [TABERNACLE; TEMPLE.]

**VERSION, AUTHORISED.** I. **WYCLIFFE** (b. 1324; d. 1384).—The N. T. was translated by Wycliffe himself. The O. T. was undertaken by Nicholas de Hereford, but was interrupted, and ends abruptly (following so far the order of the Vulgate) in the Middle of Baruch. Many of the MSS. of this version now extant present a different recension of the text, and it is probable that the work of Wycliffe and Hereford was revised by Richard Purvey, circ. A.D. 1388. The version was based entirely upon the Vulgate. The following characteristics may be noticed as distinguishing this version: (1) The general homeliness of its style. (2) The substitution in many cases, of English

equivalents for quasi-technical words. (3) The extreme literalness with which, in some instances, even at the cost of being unintelligible, the Vulgate text is followed, as in 2 Cor. i. 17-19.—II. TYNDAL.—The work of Wycliffe stands by itself. Whatever power it exercised in preparing the way for the Reformation of the 16th century, it had no perceptible influence on later translations. With Tyndal we enter on a continuous succession. He is the patriarch, in no remote ancestry, of the Authorised Version. More than Crammer or Ridley he is the true hero of the English Reformation. "Ere many years," he said at the age of thirty-six (A.D. 1520), he would cause "a boy that driveth the plough" to know more of Scripture than the great body of the clergy then knew. He prepared himself for the work by long years of labour in Greek and Hebrew. In 1525 the whole of the N. T. was printed in 4to. at Cologne, and in small 8vo. at Worms. In England it was received with denunciations. Tonsal, Bishop of London, preaching at Paul's Cross, asserted that there were at least 2000 errors in it, and ordered all copies of it to be bought up and burnt. An Act of Parliament (35 Henry VIII. cap. 1) forbade the use of all copies of Tyndal's "false translation." The treatment which it received from professed friends was hardly less annoying. In the mean time the work went on. Editions were printed one after another. The last appeared in 1535, just before his death. His heroic life was brought to a close in 1536. To Tyndal belongs the honour of having given the first example of a translation based on true principles, and the excellence of later versions has been almost in exact proportion as they followed his. All the exquisite grace and simplicity which have endeared the A. V. to men of the most opposite tempers and contrasted opinions—is due mainly to his clear-sighted truthfulness.—III. COVERDALE.—A complete translation of the Bible, different from Tyndal's, bearing the name of Miles Coverdale, printed probably at Zurich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Cromwell. Tyndal's controversial treatises, and the polemical character of his prefaces and notes, had irritated the leading ecclesiastics and embittered the mind of the king himself against him. There was no hope of obtaining the king's sanction for anything that bore his name. But the idea of an English translation began to find favour. Cromwell, it is probable, thought it better to lose no further time, and to strike while the iron was hot. A divine whom he had patronised, though

not, like Tyndal, feeling himself called to that special work, was willing to undertake it. To him accordingly it was intrusted. The work which was thus executed was done, as might be expected, in a very different fashion from Tyndal's. Of the two men one had made this the great object of his life, the other, in his own language, "sought it not, neither desired it," but accepted it as a task assigned to him. He was content to make the translation at second hand "out of the Douche (Luther's German Version) and the Latine." It is not improbable, however, that as time went on he added to his knowledge. He, at any rate, continued his work as a painstaking editor. Fresh editions of his Bible were published, keeping their ground in spite of rivals in 1537, 1539, 1550, 1553. He was called in at a still later period to assist in the Geneva version.—IV. MATTHEW.—In the year 1537, a large folio Bible appeared as edited and dedicated to the king, by Thomas Matthew. No one of that name appears at all prominently in the religious history of Henry VIII., and this suggests the inference that the name was adopted to conceal the real translator. The tradition which connects this Matthew with John Rogers, the proto-martyr of the Marian persecution, is all but undisputed. Matthew's Bible reproduces Tyndal's work, in the N. T. entirely, in the O. T. as far as 2 Chr., the rest being taken with occasional modifications from Coverdale. The printing of the book was begun apparently abroad, and was carried on as far as the end of Isaiah. At that point a new pagination begins, and the names of the London printers appear. A copy was ordered, by royal proclamation, to be set up in every church, the cost being divided between the clergy and the parishioners. This was, therefore, the first Authorised Version. What has been said of Tyndal's Version, applies, of course, to this. There are, however, signs of a more advanced knowledge of Hebrew. More noticeable even than in Tyndal is the boldness and fulness of the exegetical notes scattered throughout the book. Strong and earnest in asserting what he looked on as the central truths of the Gospel, there was in Rogers a Luther-like freedom in other things which has not appeared again in any authorised translation or popular commentary.—V. TAVERNER (1539).—The boldness of the pseudo-Matthew had frightened the ecclesiastical world from its propriety. Coverdale's Version was, however, too inaccurate to keep its ground. It was necessary to find another editor, and the printers applied to Richard Taverner. But little is known of his life. The fact that,

though a layman, he had been chosen as one of the canons of the Cardinal's College at Oxford indicates a reputation for scholarship, and this is confirmed by the character of his translation. In most respects this may be described as an expurgated edition of Matthew's.—VI. CRANMER.—In the same year as Taverner's, and coming from the same press, appeared an English Bible, in a more stately folio, with a preface containing the initials T. C., which imply the archbishop's sanction. It was reprinted again and again, and was the Authorised Version of the English Church till 1568—the interval of Mary's reign excepted. From it, accordingly, were taken most, if not all, the portions of Scripture in the Prayer-books of 1549 and 1552. The Psalms, as a whole, the quotations from Scripture in the Homilies, the sentences in the Communion Services, and some phrases elsewhere, still preserve the remembrance of it.—VII. GENEVA.—The exiles who fled to Geneva in the reign of Mary, entered on the work of translation with more vigour than ever. The N. T., translated by Whittingham, was printed in 1557, and the whole Bible in 1560. Whatever may have been its faults, the Geneva Bible, commonly called the Breeches Bible, from its rendering of Gen. iii. 7, was unquestionably, for sixty years, the most popular of all versions. Not less than eighty editions, some of the whole Bible, were printed between 1558 and 1611. It kept its ground for some time even against the A. V., and gave way, as it were, slowly and under protest. It was the version specially adopted by the great Puritan party through the whole reign of Elizabeth, and far in that of James. As might be expected, it was based on Tyndal's Version. It was the first English Bible which entirely omitted the Apocrypha. The notes were characteristically Swiss, not only in their theology, but in their politics.—VIII. THE BISHOPS' BIBLE.—The facts just stated will account for the wish of Archbishop Parker, to bring out another version which might establish its claims against that of Geneva. Great preparations were made. Eight bishops, together with some deans and professors, brought out the fruit of their labours in a magnificent folio (1568 and 1572). It was avowedly based on Cranmer's; but of all the English versions it had probably the least success. It did not command the respect of scholars, and its size and cost were far from meeting the wants of the people.—IX. RHEIMS AND DOUAY.—The English Catholic refugees who were settled at Rheims undertook a new English version. The N. T. was published at Rheims in 1582, and professed to be based on "the

authentic text of the Vulgate." Notes were added, as strongly dogmatic as those of the Geneva Bible, and often keenly controversial. The work of translation was completed somewhat later by the publication of the O. T. at Douay in 1609.—X. AUTHORISED VERSION.—The position of the English Church in relation to the versions in use at the commencement of the reign of James was hardly satisfactory. The Bishops' Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections of the people. Scholars, Hebrew scholars in particular, found grave fault with both. Among the demands of the Puritan representatives at the Hampton Court Conference in 1604, was one for a new, or, at least, a revised translation. The work of organising and superintending the arrangements for a new translation was one specially congenial to James, and in 1606 the task was accordingly commenced. It was intrusted to 54 scholars. The following were the instructions given to the translators. (1) The Bishops' Bible was to be followed, and as little altered as the original will permit. (2) The names of prophets and others were to be retained, as nearly as may be as they are vulgarly used. (3) The old ecclesiastical words to be kept. (4) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith. (5) The division of the chapters to be altered either not at all or as little as possible. (6) No marginal notes to be affixed but only for the explanation of Hebrew and Greek words. (7) Such quotations of places to be marginally set down as may serve for fit reference of one Scripture to another. (8 and 9) State plan of translation. Each company of translators is to take its own books; each person to bring his own corrections. The company to discuss them, and having finished their work, to send it on to another company, and so on. (10) Provides for differences of opinion between two companies by referring them to a general meeting. (11) Gives power, in cases of difficulty, to consult any scholars. (12) Invites suggestions from any quarter. (13) Names the directors of the work: Andrews, Dean of Westminster; Barlow, Dean of Chester; and the Regius Professors of Hebrew and Greek at both Universities. (14) Names translations to be followed when they agree more with the original than the Bishops' Bible, *sc.* Tyndal's, Coverdale's, Matthew's, Whitechurch's (Cranmer's), and Geneva. (15) Authorises Universities to appoint three or four overseers of the work. For three years the work went on, the separ-

ate companies comparing notes as directed. When the work drew towards its completion it was necessary to place it under the care of a select few. Two from each of the three groups were accordingly selected, and the six met in London, to superintend the publication. The final correction, and the task of writing the arguments of the several books, was given to Bilson, bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the Dedication and Preface. The version thus published did not all at once supersede those already in possession. The fact that five editions were published in three years, shows that there was a good demand. But the Bishops' Bible probably remained in many Churches, and the popularity of the Geneva Version is shown by not less than thirteen reprints, in whole, or in part, between 1611 and 1617. It is not easy to ascertain the impression which the A. V. made at the time of its appearance. Selden says it is "the best of all translations as giving the true sense of the original."

**VILLAGE.** This word, in addition to its ordinary sense, is often used, especially in the enumeration of towns in Josh. xiii., xv., xix., to imply unwall'd suburbs outside the walled towns. Arab villages, as found in Arabia, are often mere collections of stone huts, "long, low, rude hovels, roofed only with the stalks of palm-leaves," or covered for a time with tent-cloths, which are removed when the tribe change their quarters. Others are more solidly built, as are most of the modern villages of Palestine, though in some the dwellings are mere mud-huts. There is little in the O. T. to enable us more precisely to define a village of Palestine, beyond the fact that it was destitute of walls or external defences. Persian villages are spoken of in similar terms (Ez. xxxviii. 11; Esth. ix. 19). By the Talmudists a village was defined as a place destitute of a synagogue.

**VINE.** The well-known valuable plant (*Vitis vinifera*), very frequently referred to in the Old and New Testaments, and cultivated from the earliest times. The first mention of this plant occurs in Gen. ix. 20, 21. That it was abundantly cultivated in Egypt is evident from the frequent representations on the monuments, as well as from the Scriptural allusions (Gen. xl. 9-11; Ps. lxxviii. 47). The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produced. When the spies were sent forth to view the promised land, we are told that on their arrival at the valley of Eshcol they cut down a branch with one cluster of

grapes, and bare it between two on a staff (Num. xiii. 23). Travellers have frequently testified to the large size of the grape-clusters of Palestine. Especial mention is made in the Bible of the vines of Eshcol (Num. xiii. 24, xxxii. 9), of Sibmah, Heshbon, and Elealeh (Is. xvi. 8, 9, 10; Jer. xlviii. 32), and Engedi (Cant. i. 14). From the abundance and excellence of the vines, it may readily be understood how frequently this plant is the subject of metaphor in the Holy Scriptures. To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (1 K. iv. 25; Mic. iv. 4; Ps. cxxviii. 3); the rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine," &c. (Is. v. 2, 4; Hos. x. 1; Jer. ii. 21). It is a vine which our Lord selects to show the spiritual union which subsists between Himself and his members (John xv. 1-6). The ancient Hebrews probably allowed the vine to grow trailing on the ground, or upon supports. This latter mode of cultivation appears to be alluded to by Ezekiel (xix. 11, 12). The vintage, which formerly was a season of general festivity, commenced in September. The towns are deserted, and the people live among the vineyards in the lodges and tents (comp. Judg. ix. 27; Jer. xxv. 30; Is. xvi. 10). The grapes were gathered with shouts of joy by the "grape-gatherers" (Jer. xxv. 30), and put into baskets (see Jer. vi. 9). They were then carried on the head and shoulders, or slung upon a yoke, to the "wine-press." Those intended for eating were perhaps put into flat open baskets of wickerwork, as was the custom in Egypt. In Palestine at present the finest grapes, says Dr. Robinson, are dried as raisins, and the juice of the remainder, after having been trodden and pressed, "is boiled down to a syrup which, under the name of *dibs*, is much used by all classes, wherever vineyards are found, as a condiment with their food." The vineyard, which was generally on a hill (Is. v. 1; Jer. xxxi. 5; Amos ix. 13), was surrounded by a wall or hedge in order to keep out the wild boars (Ps. lxxx. 13), jackals, and foxes (Num. xxii. 24; Cant. ii. 15; Neh. iv. 3; Ez. xiii. 4, 5; Matt. xxi. 33). Within the vineyard was one or more towers of stone in which the vine-dressers lived (Is. i. 8, v. 2; Matt. xxi. 33). The press and vat, which was dug (Matt. xxi. 33) or hewn out of the rocky soil, were part of the vineyard furniture (Is. v. 2).

**VINE OF SODOM** occurs only in Deut. xxxii. 32. It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus speaks, "which

indeed resemble edible fruit in colour, but, on being plucked by the hand, are dissolved into smoke and ashes." It has been variously identified. Dr. Robinson pronounced in favour of the 'ösher fruit, the *Asclepias* (*Catotropis*) *procera* of botanists. He says, "The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow colour. It was now fair and delicious to the eye, and soft to the touch; but, on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air, which gives it the round form." Dr. Hooker writes, "The Vine of Sodom I always thought might refer to *Cucumis colocynthis*, which is bitter and powdery inside; the term *vine* would scarcely be given to any but a trailing or other plant of the habit of a vine." His remark that the term *vine* must refer to some plant of the habit of a vine, is conclusive against the claims of all the plants hitherto identified with the Vine of Sodom.

**VINEGAR.** The Hebrew word translated "vinegar" was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb (Prov. x. 26), and by itself formed a nauseous draught (Ps. lxxix. 21), but was used by labourers (Ruth ii. 14). Similar was the *acetum* of the Romans—a thin, sour wine, consumed by soldiers. This was the beverage of which the Saviour partook in His dying moments (Matt. xxvii. 48; Mark xv. 36; John xix. 29, 30).

**VIOL.** [PSALTERY.]

**VIPER.** [SERPENT.]

**VOWS.** The earliest mention of a vow is that of Jacob (Gen. xxviii. 18-22, xxxi. 13). Vows in general are also mentioned in the Book of Job (xxii. 27). The Law therefore did not introduce, but regulated the practice of vows. Three sorts are mentioned:—I. Vows of devotion; II. Vows of abstinence; III. Vows of destruction. I. As to vows of devotion, the following rules are laid down:—A man might devote to sacred uses possessions or persons, but not the firstborn either of man or beast, which was devoted already (Lev. xxvii. 26). *a.* If he vowed land, he might either redeem it or not (Lev. xxv. xxvii.). *b.* Animals fit for sacrifice, if devoted, were not to be redeemed or changed (Lev. xxvii. 9, 10, 33). *c.* The case of persons devoted stood thus:—A man might devote either himself, his child (not the first-

born), or his slave. If no redemption took place, the devoted person became a slave of the sanctuary: see the case of Absalom (2 Sam. xv. 8). Otherwise he might be redeemed at a valuation according to age and sex, on the scale given in Lev. xxvii. 1-7. Among general regulations affecting vows, the following may be mentioned:—1. Vows were entirely voluntary, but once made were regarded as compulsory (Num. xxx. 2; Deut. xxiii. 21; Eccl. v. 4). 2. If persons in a dependent condition made vows, as (*a*) an unmarried daughter living in her father's house, or (*b*) a wife, even if she afterwards became a widow, the vow, if (*a*) in the first case her father, or (*b*) in the second, her husband, heard and disallowed it, was void; but if they heard without disallowance, it was to remain good (Num. xxx. 3-16). 3. Votive offerings arising from the produce of any impure traffic were wholly forbidden (Deut. xxiii. 18).—II., III. For vows of abstinence, see CORBAN; and for vows of extermination, ANATHEMA, and Ezr. x. 8; Mic. iv. 13. It seems that the practice of shaving the head at the expiration of a votive period was not limited to the Nazaritic vow (Acts xviii. 18, xxi. 24).

**VULGATE, THE,** the Latin version of the Bible. The name is equivalent to *Vulgata editio* (the current text of Holy Scripture).—The history of the earliest Latin Version of the Bible is lost in obscurity. All that can be affirmed with certainty is that it was made in Africa in the 2nd century. During the first two centuries the Churches of Rome and Gaul were essentially Greek; but the Church of N. Africa seems to have been Latin-speaking from the first. This version was known by the name of the *Old Latin* (*Vetus Latina*), and the language was rude and provincial. It continued to be used in Africa in its original form; but in the 4th century an ecclesiastical recension appears to have been made in Northern Italy, which was distinguished by the name of *Itala*. At the close of the 4th century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. In A.D. 383 Jerome, at the request of Damasus, the Pope, undertook a revision of the current Latin version of the N. T. by the help of the Greek original. He next proceeded to revise the O. T. from the Septuagint. He commenced his task by a revision of the Psalter. This revision, which was not very complete or careful, obtained the name of the *Roman* Psalter, probably because it was made for the use of the Roman Church at the request of Damasus. Shortly afterwards, at the urgent request of

Paula and Eustochium Jerome commenced a new and more thorough revision. This new edition soon obtained a wide popularity. Gregory of Tours is said to have introduced it from Rome into the public services in France, and from this it obtained the name of the *Gallican* Psalter. From the second (Gallican) revision of the Psalms Jerome appears to have proceeded to a revision of the other books of the O. T., restoring all, by the help of the Greek, to a general conformity with the Hebrew. The revised texts of the Psalter and Job have alone been preserved; but there is no reason to doubt that Jerome carried out his design of revising all the "Canonical Scriptures." Subsequently Jerome undertook a still more important work, namely, the translation of the O. T. from the Hebrew. He commenced the study of Hebrew when he was already advanced in middle life (about A.D. 374). His first teacher had been a Jewish convert; but afterwards he did not scruple to seek the instruction of Jews, whose services he secured with great difficulty and expense. After retiring to Bethlehem, he appears to have devoted himself with renewed ardour to the study of Hebrew, and he published several works on the subject (about A.D. 389). These essays served as a prelude to his New Version, which he now commenced. This version was not undertaken with any ecclesiastical sanction, as the revision of the Gospels was, but at the urgent request of private friends, or from his own sense of the imperious necessity of the work. Its history is told in the main in the Prefaces to the several instalments which were successively published. The *Books of Samuel and Kings* were issued first, and to these he prefixed the famous *Prologus galeatus*, addressed to Paula and Eustochium, in which he gives an account of the Hebrew Canon (about A.D. 391, 392). The other books followed in succession, and the whole work was completed in A.D. 404. —The critical labours of Jerome were received with a loud outcry of reproach. He was accused of disturbing the repose of the Church, and shaking the foundations of faith. But clamour based upon ignorance soon dies away; and the New translation gradually came into use equally with the Old, and at length supplanted it. In the 6th century the use of Jerome's Version was universal among scholars except in Africa, where the other still lingered. In the 7th century the traces of the Old Version grow rare. In the 8th century Bede speaks of Jerome's Version as "*our* edition;" and from this time it is needless to trace its history, though the Old Latin was not wholly forgotten. Yet through-

out, the New Version made its way without any direct ecclesiastical authority. It was adopted in the different Churches gradually, or at least without any formal command. But the Latin Bible which thus passed gradually into use under the name of Jerome was a strangely composite work. The books of the O. T., with one exception, were certainly taken from his Version from the Hebrew; but this had not only been variously corrupted, but was itself in many particulars (especially in the Pentateuch) at variance with his later judgment. Long use, however, made it impossible to substitute his Psalter from the Hebrew for the Gallican Psalter; and thus this book was retained from the Old Version, as Jerome had corrected it from the LXX. Of the Apocryphal books Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the Old Version against his judgment; and the Apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own Version, were treated as integral parts of the books. In the N. T. the text of the Gospels was in the main Jerome's revised edition; that of the remaining books his very incomplete revision of the Old Latin. Meanwhile the text of the different parts of the Latin Bible was rapidly deteriorating. The simultaneous use of the Old and New Versions necessarily led to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the confusion was further increased by the changes which were sometimes introduced by those who had some knowledge of Greek. In the 8th century the corruption had arrived at such a height, that Charlemagne intrusted to Alcuin (about A.D. 802) the task of revising the Latin text for public use. Alcuin's revision probably contributed much towards preserving a good Vulgate text. It was subsequently revised by many eminent scholars, both before and after the invention of printing; but when the Council of Trent declared the Vulgate to be the authoritative text of Scripture, the want of a standard text became more urgent than ever. At length an edition was published in 1590, under the superintendence of the Pope Sixtus V., with the famous constitution prefixed, in which Sixtus affirmed the plenary authority of the edition for all future time. It was, however, soon found that this edition also was defective; and accordingly another edition was prepared under papal authority. It appeared in 1592 in the Pontificate of Clement VIII., with a Preface, written by Bellarmine. —The vast power which the Vulgate has had in determining the



theological terms of Western Christendom can hardly be overrated. By far the greater part of the current doctrinal terminology is based on the Vulgate. *Predestination, justification, supererogation (supererogo), sanctification, salvation, mediator, regeneration, revelation, visitation (met.), propitiation*, first appear in the Old Vulgate. *Grace, redemption, election, reconciliation, satisfaction, inspiration, scripture*, were devoted there to a new and holy use. *Sacrament and communion* are from the same source; and though *baptism* is Greek, it comes to us from the Latin. It would be easy to extend the list by the addition of *orders, penance, congregation, priest*. But it can be seen from the forms already brought forward that the Vulgate has left its mark both upon our language and upon our thoughts. It was the Version which alone they knew who handed down to the Reformers the rich stores of mediaeval wisdom; the Version with which the greatest of the Reformers were most familiar, and from which they had drawn their earliest knowledge of Divine truth.

**VULTURE.** The rendering in the A. V. of the Heb. *dāāh, dayyāh*, and also in Job xxviii. 7, of *ayyāh*. There seems no doubt but that the A. V. translation is incorrect, and that the original words refer to some of the smaller species of raptorial birds, as kites or buzzards. [KITE.] But the Hebrew word *nesher*, invariably rendered "eagle" in the A. V., is probably the vulture. [EAGLE.]

**WAGES.** The earliest mention of wages is of a recompence not in money but in kind, to Jacob from Laban (Gen. xxix. 15, 20, xxx. 28, xxxi. 7, 8, 41). In Egypt, money payments by way of wages were in use, but the terms cannot now be ascertained (Ex. ii. 9). The only mention of the rate of wages in Scripture is found in the parable of the householder and the vineyard (Matt. xx. 2), where the labourer's wages are set at one denarius per day, probably = 7½d. The law was very strict in requiring daily payment of wages (Lev. xix. 13; Deut. xxiv. 14, 15). The employer who refused to give his labourers sufficient victuals is censured (Job xxiv. 11), and the iniquity of withholding wages is denounced (Jer. xxii. 13; Mal. iii. 5; James v. 4).

**WAGGON.** [CART AND CHARIOT.]

**WALLS.** Only a few points need be noticed. 1. The practice common in Palestine of carrying foundations down to the solid rock, as in the case of the Temple, with structures intended to be permanent (Luke vi. 48). 2. A feature of some parts of Solo-

mon's buildings, as described by Josephus, corresponds remarkably to the method adopted at Nineveh of encrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or alabaster. 3. Another use of walls in Palestine is to support mountain-roads or terraces formed on the sides of hills for purposes of cultivation. 4. The "path of the vineyards" (Num. xxii. 24) is a pathway through vineyards, with walls on each side.

**WANDERING IN THE WILDERNESS.**  
[WILDERNESS OF WANDERING.]

**WAR.** Before entering on a war of aggression the Hebrews sought for the Divine sanction by consulting either the Urim and Thummim (Judg. i. 1, xx. 2, 27-8; 1 Sam. xiv. 37, xxiii. 2, xxviii. 6, xxx. 8), or some acknowledged prophet (1 K. xxii. 6; 2 Chr. xviii. 5). Divine aid was further sought in actual warfare by bringing into the field the Ark of the Covenant, which was the symbol of Jehovah Himself (1 Sam. iv. 4-18, xiv. 18). Formal proclamations of war were not interchanged between the belligerents. Before entering the enemy's district spies were sent to ascertain the character of the country and the preparations of its inhabitants for resistance (Num. xiii. 17; Josh. ii. 1; Judg. vii. 10; 1 Sam. xxvi. 4). When an engagement was imminent a sacrifice was offered (1 Sam. vii. 9, xiii. 9), and an inspiring address delivered either by the commander (2 Chr. xx. 20) or by a priest (Deut. xx. 2). Then followed the battle-signal (1 Sam. xvii. 52; Is. xlii. 13; Jer. l. 42; Ez. xxi. 22; Am. i. 14). The combat assumed the form of a number of hand-to-hand contests. Hence the high value attached to fleetness of foot and strength of arm (2 Sam. i. 23, ii. 18; 1 Chr. xii. 8). At the same time various strategic devices were practised, such as the ambuscade (Josh. viii. 2, 12; Judg. xx. 36), surprise (Judg. vii. 16), or circumvention (2 Sam. v. 23). Another mode of settling the dispute was by the selection of champions (1 Sam. xvii.; 2 Sam. ii. 14), who were spurred on to exertion by the offer of high reward (1 Sam. xvii. 25, xviii. 25; 2 Sam. xviii. 11; 1 Chr. xi. 6). The contest having been decided, the conquerors were recalled from the pursuit by the sound of a trumpet (2 Sam. ii. 28, xviii. 16, xx. 22). The siege of a town or fortress was conducted in the following manner:—A line of circumvallation was drawn round the place (Ez. iv. 2; Mic. v. 1), constructed out of the trees found in the neighbourhood (Deut. xx. 20), together with earth and any other materials at hand. This line not only cut off the besieged from the surrounding country, but also served as

a base of operations for the besiegers. The next step was to throw out from this line one or more mounds or "banks" in the direction of the city (2 Sam. xx. 15; 2 K. xix. 32; Is. xxxvii. 33), which were gradually increased in height until they were about half as high as the city wall. On this mound or bank towers were erected (2 K. xxv. 1; Jer. lii. 4; Ez. iv. 2, xvii. 17, xxi. 22, xxvi. 8), whence the slingers and archers might attack with effect. Battering-rams (Ez. iv. 2, xxi. 22) were brought up to the walls by means of the bank, and scaling-ladders might also be placed on it.—The treatment of the conquered was extremely severe in ancient times. The bodies of the soldiers killed in action were plundered (1 Sam. xxxi. 8; 2 Macc. viii. 27): the survivors were either killed in some savage manner (Judg. ix. 45; 2 Sam. xii. 31; 2 Chr. xxv. 12), mutilated (Judg. i. 6; 1 Sam. xi. 2), or carried into captivity (Num. xxxi. 26; Deut. xx. 14). Sometimes the bulk of the population of the conquered country was removed to a distant locality. The Mosaic law mitigated to a certain extent the severity of the ancient usages towards the conquered. The conquerors celebrated their success by the erection of monumental stones (1 Sam. vii. 12; 2 Sam. viii. 13), by hanging up trophies in their public buildings (1 Sam. xxi. 9, xxxi. 10; 2 K. xi. 10), and by triumphal songs and dances in which the whole population took part (Ex. xv. 1-21; Judg. v.; 1 Sam. xviii. 6-8; 2 Sam. xxii.; Jud. xvi. 2-17; 1 Macc. iv. 24).

#### WASHING THE HANDS AND FEET.

As knives and forks were dispensed with in eating, it was absolutely necessary that the hand, which was thrust into the common dish, should be scrupulously clean; and again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveller. The former of these usages was transformed by the Pharisees of the New Testament age into a matter of ritual observance (Mark vii. 3), and special rules were laid down as to the times and manner of its performance. Washing the feet did not rise to the dignity of a ritual observance, except in connexion with the services of the sanctuary (Ex. xxx. 19, 21). It held a high place, however, among the rites of hospitality. Immediately that a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judg. xix. 21). It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office

for his guest (1 Sam. xxv. 41; Luke vii. 38, 44; John xiii. 5-14; 1 Tim. v. 10). Such a token of hospitality is still occasionally exhibited in the East.

**WATCHES OF NIGHT.** The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognised only three such watches, entitled the first or "beginning of the watches" (Lam. ii. 19), the middle watch (Judg. vii. 19), and the morning watch (Ex. xiv. 24; 1 Sam. xi. 11). These would last respectively from sunset to 10 P.M.; from 10 P.M. to 2 A.M.; and from 2 A.M. to sunrise. Subsequently to the establishment of the Roman supremacy, the number of watches was increased to four, which were described either according to their numerical order, as in the case of the "fourth watch" (Matt. xiv. 25), or by the terms "even, midnight, cock-crowing, and morning" (Mark xiii. 35). These terminated respectively at 9 P.M., midnight, 3 A.M., and 6 A.M.

**WATER OF JEALOUSY.** (Num. v. 11-31). The ritual prescribed consisted in the husband's bringing the woman before the priest, and the essential part of it is unquestionably the oath, to which the "water" was subsidiary, symbolical, and ministerial. With her he was to bring the tenth part of an ephah of barley-meal as an offering. In the first instance, the priest "set her before the Lord," with the offering in her hand. As she stood holding the offering, so the priest stood holding an earthen vessel of holy water mixed with the dust from the floor of the sanctuary, and declaring her free from all evil consequences if innocent, solemnly devoted her in the name of Jehovah to be "a curse and an oath among her people" if guilty, further describing the exact consequences ascribed to the operation of the water in the "members" which she had "yielded as servants to uncleanness" (vers. 21, 22, 27; comp. Rom. vi. 19). He then "wrote these curses in a book, and blotted them out with the bitter water," and having thrown the handful of meal on the altar, "caused the woman to drink" the potion thus drugged, she moreover answering to the words of his imprecation, "Amen, Amen." Josephus adds, if the suspicion was unfounded, she obtained conception, if true, she died infamously.

**WAVE-OFFERING.** This rite, together with that of "heaving" or "raising" the offering, was an inseparable accompaniment of peace-offerings. In such the right shoulder,

considered the choicest part of the victim, was to be "heaved," and viewed as holy to the Lord, only eaten therefore by the priest; the breast was to be "waved," and eaten by the worshipper. On the second day of the Passover a sheaf of corn, in the green ear, was to be waved, accompanied by the sacrifice of an unblemished lamb of the first year, from the performance of which ceremony the days till Pentecost were to be counted. When that feast arrived, two loaves, the first-fruits of the ripe corn, were to be offered with a burnt-offering, a sin-offering, and two lambs of the first year for a peace-offering. These likewise were to be waved. The Scriptural notices of these rites are to be found in Ex. xxix. 24, 28; Lev. vii. 30, 34, viii. 27, ix. 21, x. 14, 15, xxiii. 10, 15, 20; Num. vi. 20, xviii. 11, 18, 26-29, &c. In conjecturing the meaning of this rite, regard must be had, in the first instance, to the kind of sacrifice to which it belonged. It was the accompaniment of peace-offerings. These not only, like the other sacrifices, acknowledged God's greatness and His right over the creature, but they witnessed to a ratified covenant, an established communion between God and man.

#### WEAPONS. [ARMS.]

WEASEL (*chôled*) occurs only in Lev. xi. 29, in the list of unclean animals; but the Hebrew word ought more probably to be translated "mole." Moles are common in Palestine.

WEAVING. The art of weaving appears to be coeval with the first dawning of civilization. We find it practised with great skill by the Egyptians at a very early period. The "vestures of fine linen" such as Joseph wore (Gen. xli. 42) were the product of Egyptian looms. The Israelites were probably acquainted with the process before their sojourn in Egypt; but it was undoubtedly there that they attained the proficiency which enabled them to execute the hangings of the Tabernacle (Ex. xxxv. 35; 1 Chr. iv. 21), and other artistic textures. At a later period the Egyptians were still famed for their manufactures of "fine" (*i.e.* hackled) flax and of *chôrî*, rendered in the A. V. "networks," but more probably a *white* material either of linen or cotton (Is. xix. 9; Ez. xxvii. 7). The character of the loom and the process of weaving can only be inferred from incidental notices. The Egyptian loom was usually upright, and the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom. The modern Arabs use a procumbent loom, raised above the ground by short legs. The Bible does not notice the loom itself, but speaks of the beam to which the warp was attached (1 Sam. xvii.

7; 2 Sam. xxi. 19); and of the pin to which the cloth was fixed, and on which it was rolled (Judg. xvi. 14). We have also notice of the shuttle, which is described by a term significant of the act of weaving (Job vii. 6); the thrum or threads which attached the web to the beam (Is. xxxviii. 12, *margin*); and the web itself (Judg. xvi. 14; A. V. "beam"). Whether the two terms in Lev. xiii. 48, rendered "warp" and "woof," really mean these, admits of doubt. The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sack-cloth, and the "hairy garments" of the poor were made of goat's or camel's hair (Ex. xxvi. 7; Matt. iii. 4). Wool was extensively used for ordinary clothing (Lev. xiii. 47; Prov. xxvii. 26, xxxi. 13; Ez. xxvii. 18), while for finer work flax was used, varying in quality, and producing the different textures described in the Bible as "linen" and "fine linen." The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. xix. 19; Deut. xxii. 11).

#### WEDDING. [MARRIAGE.]

WEEK. There can be no doubt about the great antiquity of measuring time by a period of seven days (Gen. viii. 10, xxix. 27). The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. In Exodus the week comes into very distinct manifestation. Two of the great feasts—the Passover and the Feast of Tabernacles—are prolonged for seven days after that of their initiation (Exod. xii. 15-20, &c.). The division by seven was expanded so as to make the seventh month and the seventh year Sabbatical. In the N. T. we of course find such clear recognition of and familiarity with the week as needs scarcely be dwelt on. The Christian Church, from the very first, was familiar with the week. St. Paul's language (1 Cor. xvi. 2) shows this. We cannot conclude from it that such a division of time was observed by the inhabitants of Corinth generally; for they to whom he was writing, though doubtless the majority of them were Gentiles, yet knew the Lord's Day, and most probably the Jewish Sabbath. But though we can infer no more than this from the place in question, it is clear that if not by this time, yet very soon after, the whole Roman world had adopted the hebdomadal division.

#### WEEKS, FEAST OF [PENTECOST.]

## WEIGHTS AND MEASURES. A. WEIGHTS.

—The chief Unit was the *SHEKEL* (i. e. *weight*), called also the *Holy Shekel* or *Shekel of the Sanctuary*; subdivided into the *Beka* (i. e. *half*) or *half-shekel*, and the *Gerah* (i. e. a *grain* or *bean*). The chief multiple, or higher unit, was the *Kikkar* (i. e. *circle* or *globe*, probably for an *aggregate sum*), translated in our Version, after the LXX., *TALENT*; sub-

divided into the *Maneh* (i. e. *part, portion, or number*), a word used in Babylonian and in the Greek *μῶα* or *Mina*. 1. The relations of these weights, as usually employed for the *standard of weighing silver*, and their absolute values, determined from the extant silver coins, and confirmed from other sources, were, as follows, in grains exactly, and in Avoirdupois weight approximately :—

SILVER WEIGHTS.				Grains.	Lbs.	Oz.	Correction.
Gerah . . . . .				11	..	$\frac{1}{40}$	+ .06 gr. nearly.
10	Beka . . . . .			110	..	$\frac{1}{4}$	+ .6 gr.
20	2	Shekel . . . . .		220	..	$\frac{1}{2}$	+ 1.75 gr.
1200	120	60	Maneh . . . . .	13,200	2	..	- 2 oz. nearly.
60,000	6000	3000	50 Talent (Kikkar)	660,000	100	..	- 6 lb. nearly.

2. For *Gold* a different *SHEKEL* was used, probably of foreign introduction. Its value has been calculated at from 129 to 132 grains. The former value assimilates it to the Persian *Daric* of the *Babylonian* standard.

The *Talent* of this system was just double that of the silver standard; it was divided into 100 *manehs*; and each *maneh* into 100 shekels, as follows :—

GOLD WEIGHTS.				Grains.	Lbs.	Oz.	Correction.
Shekel . . . . .				132	.	.3	+ .75 gr.
100	Maneh . . . . .			13,200	2	..	- 2 oz. nearly.
10,000	100	Talent (Kikkar)		1,320,000	200	..	- 12 lb. nearly.

3. There appears to have been a third standard for *Copper*, namely :—a shekel four times as heavy as the Gold Shekel (or 528 grains), 1500 of which made up the Copper Talent of 792,000 grains. It seems to have been subdivided, in the coinage, into *Halves* (of 264 grains), *Quarters* (of 132 grains), and *Sixths* (of 88 grains).

## B. MEASURES. I. MEASURES OF LENGTH.

—In the Hebrew, as in every other system, these measures are of two classes; *length*, in the ordinary sense, for objects whose size we wish to determine, and *distance*, or *itinerary* measures; and the two are connected by some definite relation, more or less simple, between their units. 1. The measures of the former class have been universally derived, in the first instance, from the parts of the human body; but it is remarkable that, in the Hebrew system, the only part used for this purpose is the *hand and fore-arm*, to the exclusion of the foot, which was the chief unit of the Western nations. Hence arises

the difficulty of determining the ratio of the *foot* to the *CUBIT*,\* which appears as the chief oriental unit from the very building of Noah's ark (Gen. vi. 15, 16, vii. 20). The Hebrew lesser measures were the *finger's breadth* (Jer. lii. 21, only); the *palm* or *handbreadth* (Ex. xxv. 25; 1 K. vii. 26; 2 Chr. iv. 5, used metaphorically in Ps. xxxix. 5); the *span*, i. e. the full stretch between the tips of the thumb and the little finger (Ex. xxviii. 16; 1 Sam. xvii. 4; Ez. xliii. 13, and figuratively Is. xl. 12). The data for determining the actual length of the Mosaic cubit involve peculiar difficulties; and absolute certainty seems unattainable. The following, however, seem the most probable conclusions :—first, that three cubits were used in the times of the Hebrew monarchy; namely :—(1) The *cubit of a man* (Deut. iii. 11), or the *common cubit* of Canaan (in contradistinction to the

\* The Hebrew word for the cubit (*ammah*) appears to have been of Egyptian origin, as some of the measures of capacity (the *hin* and *ephah*) were certainly.

Mosaic cubit) of the Chaldaean standard: (2) The *old Mosaic* or *legal cubit*, a handbreadth larger than the first, and agreeing with the smaller Egyptian cubit: (3) The *new cubit*, which was still larger, and agreed with the larger Egyptian cubit, of about 20·6 inches, used in the Nilometer:—And, secondly, that the ordinary cubit of the Bible did not come

up to the full length of the cubit of other countries. The *reed* (*kāneh*) for measuring buildings (like the Roman *decempeda*) was equal to 6 cubits. It only occurs in Ezekiel (xl. 5-8, xli. 8, xlii. 16-19). The values given in the following table are to be accepted with reservation, for want of greater certainty:—

HEBREW MEASURES OF LENGTH.					Inches.	Approximate	
						Feet.	Inches.
Digit . . . . .					·7938	..	·8 or $\frac{13}{16}$
4 Palm . . . . .					3·1752	..	$3\frac{3}{16}$
12 ; Span . . . . .					5·5257	..	9½
24 6 2 CUBIT . . . . .					19·0515	1	7
144 36 12 6 Reed . . . . .					114·3090	9	6

2. Of *Measures of Distance* the smallest is the *pace*, and the largest the *day's journey*. (a) The *Pace* (2 Sam. vi. 13), whether it be *single*, like our *pace*, or *double*, like the Latin *passus*, is defined by nature within certain limits, its usual length being about 30 inches for the former, and 5 feet for the latter. There is some reason to suppose that even before the Roman measurement of the roads of Palestine, the Jews had a *mile* of 1000 paces, alluded to in Matt. v. 41. It is said to have been single or double, according to the length of the pace; and hence the peculiar force of our Lord's saying: "Whosoever shall press thee as a courier for *one mile*, go with him *twain*:"—put the most liberal construction on the demand. (b) The *Day's Journey* was the most usual method of calculating distances in travelling (Gen. xxx. 36, xxxi. 23; Ex. iii. 18, v. 3; Num. x. 33, xi. 31, xxxiii. 8; Deut. i. 2; 1 K. xix. 4; 2 K. ii. 9; Jon. iii. 3; 1 Mace. v. 24, 28, vii. 45; Tob. vi. 1), though but one instance of it occurs in the New Testament (Luke ii. 44). The ordinary day's journey among the Jews was 30 miles; but when they travelled in companies only 10 miles: Neapolis formed the first stage out of Jerusalem, according to the former, and Beeroth according to the latter computation. (c) The *Sabbath-day's Journey* of 2000 cubits (Aets i. 12) is peculiar to the N. T., and arose from a Rabbinical restriction. It was founded on a universal application of the prohibition given by Moses for a special occasion:—"Let no man go out of his place on the seventh day" (Ex.

xvi. 29). An exception was allowed for the purpose of worshipping at the Tabernacle; and, as 2000 cubits was the prescribed space to be kept between the Ark and the people, as well as the extent of the suburbs of the levitical cities on every side (Num. xxxv. 5), this was taken for the length of a Sabbath-day's journey, measured *from the wall of the city* in which the traveller lived. Computed from the value given above for the cubit, the Sabbath-day's journey would be just *six-tenths of a mile*. (d) After the Captivity, the relations of the Jews to the Persians, Greeks, and Romans, caused the use, probably of the *Parasang*, and certainly of the *Stadium* and the *mile*. Though the first is not mentioned in the Bible, it is well to exhibit the ratios of the three. The universal Greek standard, the stadium of 600 Greek feet, which was the length of the race-course at Olympia, occurs first in the Maccabees, and is common in the N. T. Our version renders it *furlong*; it being, in fact, the 8th part of the Roman mile, as the furlong is of ours (2 Macc. xi. 5, xii. 9, 17, 29; Luke xxiv. 13; John vi. 19, xi. 18; Rev. xiv. 20, xxi. 16). One measure remains to be mentioned. The *fathom*, used in sounding by the Alexandrian mariners in St. Paul's voyage, is the Greek *ὀργυία*, i. e. the *full stretch* of the two arms from tip to tip of the middle finger, which is about equal to the height, and in a man of full stature is six feet. For the sake of completeness, the values of the Greek and Roman foot are shown in the following table:—

					Miles.	Feet.	Inches.
Roman Foot = $\cdot 96$ of Greek Foot . . . . .					..	..	11·6496
$1\frac{1}{2}$	Greek Foot . . . . .				..	1	0·135
5	$4\frac{2}{3}$	Roman Pace ( <i>passus</i> ), . . . . .			..	4	10·248
$6\frac{1}{4}$	6	$1\frac{1}{4}$	Greek Fathom ( <i>δρυμία</i> ) . . . .		..	6	0·81
625	600	125	100	Furlong ( <i>στάδιον</i> ) . . . .	..	606	9
5,000	4,800	1,000	800	8	Roman Mile . . . .	·9193	=4854
18,750	18,000	3,750	3,000	30	$3\frac{3}{4}$	Persian Parasang $3\frac{1}{2}$ nearly	..

For estimating *Area*, and especially *Land*, there is no evidence that the Jews used any special system of *Square Measures*, but they were content to express the *length* and *breadth* of the surface to be measured, by the *cubit* (Num. xxxv. 4, 5; Ez. xl. 27) or by the *reed* (Ez. xlii. 20, xliii. 17, xlv. 2, xlviii. 20; Rev. xxi. 16).

II. MEASURES OF CAPACITY.—1. The measures of capacity for *Liquids* were:—(a) The *log* (Lev. xiv. 10, &c.), the name originally signifying a “basin.” (b) The *hin*, a name of Egyptian origin, frequently noticed in the Bible (Ex. xxix. 40, xxx. 24; Num. xv. 4, 7, 9; Ez. iv. 11, &c.). (c) The *bath*, the name meaning “measured,” the largest of the liquid measures (1 K. vii. 26, 38; 2 Chr. ii. 10; Ezr. vii. 22; Is. v. 10). The relative values of these measures stand thus:—

Log.		
12	Hin.	
72	6	Bath.

2 The *Dry* measure contained the following denominations:—(a) The *cab*, mentioned only in 2 K. vi. 25, the name meaning literally *hollow* or *concave*. (b) The *omer*, mentioned only in Ex. xvi. 16-36. The word implies a *heap*, and secondarily, a *sheaf*. (c) The *seah*, or “measure,” this being the etymological meaning of the term, and appropriately applied to it, inasmuch as it was the ordinary measure for household purposes (Gen. xviii. 6; 1 Sam. xxv. 18; 2 K. vii. 1, 16). The Greek equivalent occurs in Matt. xiii. 33; Luke xiii. 21. (d) The *ephah*, a word of Egyptian origin, and of frequent recurrence in the Bible (Ex. xvi. 36; Lev. v. 11, vi. 20; Num. v. 15, xxviii. 5; Judg. vi.

19; Ruth ii. 17; 1 Sam. i. 24, xvii. 17; Ez. xlv. 11, 13, 14, xlv. 5, 7, 11, 14). (e) The *lethech*, or “half-homer,” literally meaning what is *poured out*: it occurs only in Hos. iii. 2. (f) The *homer*, meaning *heap* (Lev. xxvii. 16; Num. xi. 32; Is. v. 10; Ez. xlv. 13). It is elsewhere termed *cor*, from the circular vessel in which it was measured (1 K. iv. 22, v. 11; 2 Chr. ii. 10, xxvii. 5; Ez. vii. 22; Ez. xlv. 14). The Greek equivalent occurs in Luke xvi. 7. The following scale gives the relative values of these measures:—

Cab.				
$1\frac{1}{3}$	Omer.			
6	$3\frac{1}{2}$	Seah.		
18	10	3	Ephah.	
180	100	30	10	Homer.

The *absolute values* of the liquid and dry measures are stated differently by Josephus and the Rabbinites, and as we are unable to decide between them, we give a double estimate of the various denominations.

	(Josephus.)	(Rabbinites.)	
	Gallons.	Gallons.	Bushels.
Homer or Cor	26·696	or 44·286	$10\frac{3}{4}$ or $5\frac{1}{2}$
Ephah or Bath	8·666	or 4·4286	
Seah . . . .	2·8898	or 1·4762	
Hin . . . .	1·4449	or ·7381	
Omer . . . .	·8669	or ·4428	
Cab . . . .	·4816	or ·246	
Log . . . .	·1204	or ·0615	

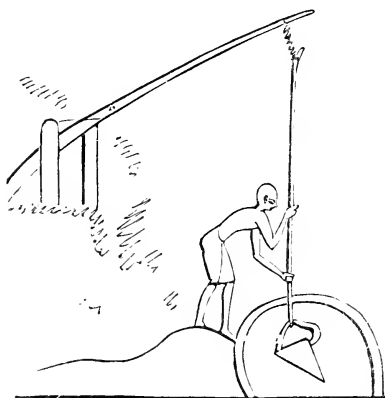
In the N. T. we have notices of the following foreign measures:—(a) The *metrētēs* (John ii. 6; A. V. “firkin”) for liquids. (b) The *choenix* (Rev. vi. 6; A. V. “measure”), for dry goods. (c) The *xestēc*, applied, however,

not to the peculiar measure so named by the Greeks, but to any small vessel, such as a cup (Mark vii. 4, 8; A. V. "pot"). (d) The *modius*, similarly applied to describe any vessel of moderate dimensions (Matt. v. 15; Mark iv. 21; Luke xi. 33; A. V. "bushel"); though properly meaning a Roman measure, amounting to about a peck. The value of the Attic *metrētēs* was 8-6696 gallons, and consequently the amount of liquid in six stone jars, containing on the average  $2\frac{1}{2}$  *metrētae* each, would exceed 110 gallons (John ii. 6). Very possibly, however, the Greek term represents the Hebrew *bath*, and, if the bath be taken at the lowest estimate assigned to it, the amount would be reduced to about 60 gallons. The *choenix* was 1-48th of an Attic *medimnus*, and contained nearly a quart. It represented the amount of corn for a day's food; and hence a *choenix* for a penny (or *denarius*), which usually purchased a bushel (Cic. *Verr.* iii. 81), indicated a great scarcity (Rev. vi. 6).

**WELL.** The special necessity of a supply of water (Judg. i. 15) in a hot climate has always involved among Eastern nations questions of property of the highest importance, and sometimes given rise to serious contention. Thus the well Beersheba was opened, and its possession attested with special formality by Abraham (Gen. xxi. 30, 31). To acquire wells which they had not themselves dug, was one of the marks of favour foretold to the Hebrews on their entrance into Canaan (Deut. vi. 11). To possess one is noticed as a mark of independence (Prov. v. 15), and to

abstain from the use of wells belonging to others, a disclaimer of interference with their property (Num. xx. 17, 19, xxi. 22). Similar rights of possession, actual and hereditary, exist among the Arabs of the present day. It is thus easy to understand how wells have become in many cases links in the history and landmarks in the topography both of Palestine and of the Arabian Peninsula. Wells in Palestine are usually excavated from the solid limestone rock, sometimes with steps to descend into them (Gen. xxiv. 16). The brims are furnished with a curb or low wall of stone, bearing marks of high antiquity in the furrows worn by the ropes used in drawing water. It was on a curb of this sort that our Lord sat when He conversed with the woman of Samaria (John iv. 6), and it was this, the usual stone cover, which the woman placed on the mouth of the well at Bahurim (2 Sam. xvii. 19), where the A. V. weakens the sense by omitting the article. The usual methods for raising water are the following:—1. The rope and bucket, or water-skin (Gen. xxiv. 14-20; John iv. 11). 2. The sakiyeh, or Persian wheel. This consists of a vertical wheel furnished with a set of buckets or earthen jars, attached to a cord passing over the wheel, which descend empty and return full as the wheel revolves. 3. A modification of the last method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet. 4. A method very common, both in ancient and modern Egypt, is the shadoof, a simple contrivance consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a bowl or bucket.—Wells are usually furnished with troughs of wood or stone, into which the water is emptied for the use of persons or animals coming to the wells. Unless machinery is used, which is commonly worked by men, women are usually the water-carriers.

**WHALE.** As to the signification of the Hebrew terms *tan* and *tannîn*, variously rendered in the A. V. by "dragon," "whale," "serpent," "sea-monster," see **DRAGON**. It remains for us in this article to consider the transaction recorded in the Book of Jonah, of that prophet having been swallowed up by some "great fish" which in Matt. xii. 40 is called *cētos* (κῆτος), rendered in our version by "whale." In the first place, it is necessary to observe that the Greek word *cētos*, used by St. Matthew, is not restricted in its meaning to "a whale," or any *Cetacean*; like



Ancient Egyptian machine for raising water, identical with the *shadoof* of the present day. (Wilkinson.)

the Latin *cete* or *cetus*, it may denote any sea-monster, either "a whale," or "a shark," or "a seal," or "a tunny of enormous size." Although two or three species of whale are found in the Mediterranean Sea, yet the "great fish" that swallowed the prophet cannot properly be identified with any *Cetacean*, for, although the Sperm whale has a gullet sufficiently large to admit the body of a man, yet it can hardly be the fish intended; as the natural food of *Cetaceans* consists of small animals, such as medusae and crustacea. The only fish, then, capable of swallowing a man would be a large specimen of the White Shark (*Carcharias vulgaris*), that dreaded enemy of sailors, and the most voracious of the family of *Squalidae*. This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. The whole body of a man in armour has been found in the stomach of a white shark; and Captain King, in his Survey of Australia, says he had caught one which could have swallowed a man with the greatest ease. Blumenbach mentions that a whole horse has been found in a shark, and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo which a short time before had been thrown overboard from his ship (i. p. 27). The white shark is not uncommon in the Mediterranean.

WHEAT, the well-known valuable cereal, cultivated from the earliest times, is first mentioned in Gen. xxx. 14, in the account of Jacob's sojourn with Laban in Mesopotamia. Egypt in ancient times was celebrated for the growth of its wheat; the best quality was all bearded; and the same varieties existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream (Gen. xli. 22). Babylonia was also noted for the excellence of its wheat and other cereals. Syria and Palestine produced wheat of fine quality and in large quantities (Ps. cxlvii. 14, lxxxi. 16, &c.). There appear to be two or three kinds of wheat at present grown in Palestine, the *Triticum vulgare*, the *T. spelta*, and another variety of bearded wheat which appears to be the same as the Egyptian kind, the *T. compositum*. In the parable of the sower our Lord alludes to grains of wheat which in good ground produce a hundred fold (Matt. xiii. 8). The common *Triticum vulgare* will sometimes produce one hundred grains in the ear. Wheat is reaped towards the end of April, in May, and in June, according to the differences of soil and position; it was sown either broadcast, and then ploughed in or trampled in by cattle (Is. xxxii. 20), or in

rows, if we rightly understand Is. xxviii. 25, which seems to imply that the seeds were planted apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley; in the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury.

WIDOW. Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, more especially of the eldest son, whose birthright, or extra share of the property, imposed such a duty upon him, and partly on the privileges accorded to other distressed classes, such as a participation in the triennial third tithe (Deut. xiv. 29, xxvi. 12), in leasing (Deut. xxiv. 19-21), and in religious feasts (Deut. xvi. 11, 14). With regard to the remarriage of widows, the only restriction imposed by the Mosaic law had reference to the contingency of one being left childless, in which case the brother of the deceased husband had a right to marry the widow (Deut. xxv. 5, 6; Matt. xxii. 23-30). In the Apostolic Church the widows were sustained at the public expense, the relief being daily administered in kind, under the superintendence of officers appointed for this special purpose (Acts vi. 1-6). Particular directions are given by St. Paul as to the class of persons entitled to such public maintenance (1 Tim. v. 3-16). Out of the body of such widows a certain number were to be enrolled, the qualifications for such enrolment being that they were not under sixty years of age; that they had been "the wife of one man," probably meaning *but once married*; and that they had led useful and charitable lives (vers. 9, 10).

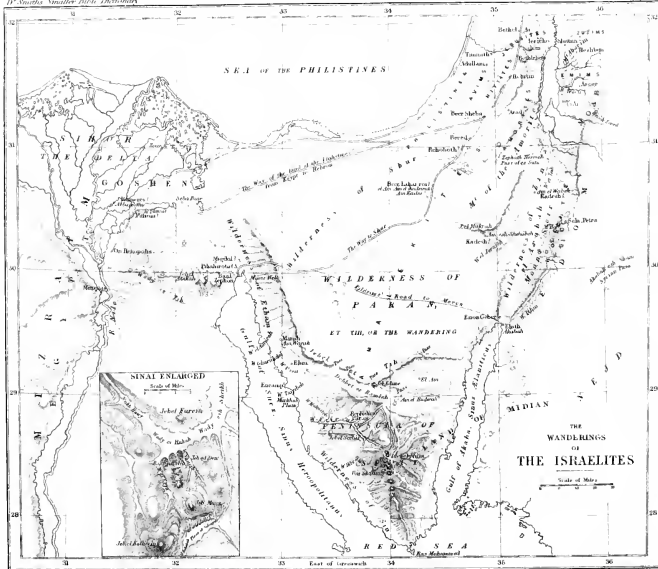
WIFE. [MARRIAGE.]

#### WILDERNESS OF THE WANDERING.

With all the material for fixing the localities of the Exodus, the evidence for many of them is so slight that the whole question is involved in much obscurity. The uncertainties commence from the very starting-point of the route of the Wandering. It is impossible to fix the point at which in "the wilderness of Etham" (Num. xxxiii. 6, 7) Israel, now a nation of freemen, emerged from that sea into which they had passed as a nation of slaves. The fact that from "Etham in the edge of the wilderness," their path struck across the sea (Ex. xiii. 20), and from the sea into the same wilderness of Etham, seems to indicate the upper end of the furthest tongue of the Gulf of Suez as the point of crossing. There seems reason also to think that this gulf had then, as also at Ezion-Geber, a







further extension northward than at present, owing to the land having upheaved its level. [RED SEA, PASSAGE OF.] Their route now lay southwards down the east side of the *Gulf of Suez*, and at first along the shore. The station of *Ayun Mousa* (the *Wells of Moses*), with its tamarisks and seventeen wells, may have served for their gathering after the passage. They marched for three days through the wilderness of SHUR or ETHAM, on the south-west margin of the great desert of Paran (*et-Tih*), where they found no water (Ex. xv. 22; Num. xxxiii. 8). It is a part of the belt of gravel which surrounds the mountains of the Peninsula, and is crossed by several *Wadys*, whose sides are fringed with tamarisks, acacias, and a few palm-trees. Near one of these, the *Wady-el 'Amarah*, is a spring called *Ain Awarah*, not only in the position of MARAH, but with the bitter taste which gave it the name. The people, tormented with thirst, murmured against Moses, who, at the command of God, cast a certain tree into the waters which made them sweet (Ex. xv. 26). They must have been cheered at reaching the oasis of ELIM, whose twelve wells and threescore palm-trees mark it as one of the *wadys* that break the desert; either the *Wady Ghurundel* or the *Wady Useit*. After passing the *Wady Taiyibeh*, the route descends through a defile on to a beautiful pebbly beach, where Dean Stanley places the ENCAMPMENT BY THE RED SEA, which is mentioned in Numbers (Num. xxxiii. 10) next to Elim, but is omitted in Exodus. Here the Israelites had their last view of the Red Sea and the shores of Egypt. Striking inland from this point, they entered the WILDERNESS OF SIN (probably the plain of *Murkhah*), which leads up from the shore to the entrance to the mountains of Sinai (Ex. xvi. 1). Here occurred their second great trial since leaving Egypt. Their unleavened bread was exhausted; and they began to murmur that they had better have died by the flesh-pots of Egypt than have been led out to be killed with hunger in the wilderness. But God was teaching them to look to him for their "daily bread," which He now rained down from heaven in the form of manna, and continued the supply till they reached Canaan (Ex. xvi. 4, 35). [MANNA.] From this valley others lead up, by a series of steep ascents, into the recesses of Sinai; resembling the beds of rivers, but without water, and separated by defiles which sometimes become staircases of rock. Such were no doubt the stations of **DOPHEAH** and **ALUSH** (Num. xxxiii. 12, 13), and such are the *Wadys Shellal* and *Mukatteb*. From the latter the route passes into the long and winding *Wady Feiran*, with its

groves of tamarisks and palms, overhung by the granite rocks of *Mount Serbal*, perhaps the Horeb of Scripture. This valley answers in every respect to REPHIDIM (the *resting-places*), the very name of which implies a long halt (Ex. xvii. 1). Here the cry for water burst forth into an angry rebellion against Moses; and God vouchsafed a miracle for a permanent supply during their abode in the wilderness of Sinai. Moses was commanded to go before the people, with the elders of Israel, and to smite the rock in Horeb, and water flowed forth out of it. The place was called MASSAH (*temptation*), and MERIBAH (*chiding* or *strife*), in memory of the rebellion by which the people tempted Jehovah and doubted His presence among them (Ex. xvii. 2-7). The spring thus opened seems to have formed a brook, which the Israelites used during their whole sojourn near Sinai (Deut. ix. 21; comp. Ps. lxxviii. 15, 16, cv. 41). Hence the rock is said to have "followed them" by St. Paul, who makes it a type of Christ, the source of the spiritual water of life (1 Cor. x. 4; comp. John iv. 14, vii. 35; Isa. lv. 1; Ez. xlvii. 1; Zech. xiv. 8; Rev. xxii. 1, 17: the waters flowing out of the temple, which also stood on a bare rock, complete the type, linking together Sinai, Zion, and the spiritual sense of both). The next stage brought the Israelites to the WILDERNESS OF SINAI, on the first day of the third month (*Sivan, June*), and here they encamped before the Mount (Ex. xix. 1, 2). The site of their camp has been identified, to a high degree of probability, with the *Wady er-Rahah* (the *enclosed plain*) in front of the magnificent cliffs of *Ras Süfsäfeh*. On the identification of Sinai itself see SINAI. The sojourn of the Israelites for a year in the neighbourhood of Mount Sinai was an eventful one. The statements of the Scriptural narrative which relate to the receiving of the two Tables, the Golden Calf, Moses' vision of God, and the visit of Jethro, are too well known to need special mention here. They now quitted the Sinaitic region for that of Paran, in which they went three days without finding a permanent encampment (Num. i. ix. 15-23, x. 13, 33, xi. 35, xii. 16). In following the route of the Israelites from Sinai, we must try to determine two or three chief positions. The general direction is northwards from Sinai "to the mount of the Amorites," the highlands of southern Palestine. The two extremes are the camp before Sinai on the south, and the "city" of KADESH, or Kadesh-Barnea, on the north (Num. xiii. 26, xx. 6, xxxii. 8). The distance between these points was eleven days' journey (about 165 miles), "by the way of

Mount Seir" (Deut. i. 2). This is evidently mentioned as the ordinary route, and it seems to be implied (though this must not be assumed as certain) that it was followed by the Israelites. Between "the mount of the Amorites" and the group of Sinai, lies the great table-land now called the desert of *Et-Tih* (the wandering). There can be no doubt of its general correspondence to the wilderness of Paran, in which they went three days without finding a permanent encampment (Num. x. 12, 33). It took them some time to get clear of the *wadys* about Sinai; and although Paran is mentioned from the first as the region into which they passed, the three important stations of TABERAH, KIBROTH-HATTAVAH, and HAZEROTH (Num. xi. 3, 34, 35, xxxiii. 17) can hardly be reckoned to Paran, as they are said to have encamped in the wilderness of Paran after leaving Hazeroth (Num. xii. 16). Unfortunately these three names furnish little, if any, clue to the route they took from Sinai. TABERAH (a burning) records the awful judgment that befel the people, who now began again to murmur against Jehovah (Num. xi. 23). The name of the next station, KIBROTH-HATTAVAH (the graves of lust), is of similar origin. They loathed the manna, and asked for flesh. God sent them quails, on which they surfeited themselves for a whole month; and while the flesh was yet between their teeth, they were smitten with a great plague, which gave the place its name. For the next halting-place, HAZEROTH (the enclosures), a site has been found at the *Wady Huderah*, on the main route from Sinai to the shores of the Gulf of Akabah (Num. xi. 35). At Hazeroth Moses was troubled by a seditious opposition from Miriam and Aaron. Miriam was smitten with leprosy; and, though she was healed at the prayer of Moses, Aaron, as the high priest, was obliged to shut her out from the camp for seven days; after which "the people removed from Hazeroth, and pitched in the wilderness of Paran." Here is the Gordian knot of the topography. We are not told at what point they passed into the wilderness of Paran, nor how many stages they made in it. We find them next at KADESH, whence the spies were sent out (Num. xiii. 26; Deut. i. 19); but to determine the position of Kadesh itself is the great problem of the whole route. We obtain no help from the list of stations (Num. xxxiii.), in which Kadesh is not mentioned, and the name of Hazeroth is followed by several unknown places, of which it is even uncertain whether they belong to this journey, or to the years of wandering in the wilderness. The latter seems the more probable alternative, since

the mention of Mount Hor (Num. xiii. 37-41) clearly refers to the fortieth year, and at least the eight preceding stations (Num. xiii. 31-37) are closely connected with it (comp. Deut. x. 6, 7); while the halt at Kadesh (Num. xiii. 37) must be understood of a return to that place after the long wanderings (comp. Num. xx. 1). The only escape from these difficulties is by the hypothesis that Kadesh served as a sort of head-quarters during the thirty-eight years of wandering. The Israelites arrived at Kadesh forty days before the vintage, or about the latter part of August; and they made there a longer halt than at any other place, except before Sinai. At Kadesh, Jehovah declared to the people that they had reached the mountain of the Amorites, into which they were to ascend, to possess the land He had given them (Deut. i. 20, 21). But first the country was explored by twelve spies, who were heads of their respective tribes (Num. xiii. 1-16; Deut. i. 22, 23). The people, alarmed by the report which the spies brought back of the strength of the Canaanite cities, broke out into open rebellion, and proposed to elect a captain and to return to Egypt. God punished them by declaring that they should not see the promised land. The execution of the sentence was to begin on the morrow, by their turning into the wilderness by the way of the Red Sea. There they were to wander for forty years—a year for each day that the spies had searched the land—till all the men of twenty years old and upwards had left their carcasses in the desert; and then at length their children, having shared their wanderings, should enter on their inheritance (Num. xiv.). Now that it was too late, the people changed their mind; and, having lost the opportunity given them by God, they tried to seize it against His will. In the morning they marched up the mountain-pass (*Es-Süfa*), in spite of the warning of Moses—that it should not prosper; and the Amalekites and Canaanites, coming down upon them with the Amorites of the mountain, defeated them with great slaughter, and chased them as far as Hormah, and even to Mount Seir (Num. xiv. 40-45; Deut. i. 41-44). The entrance to the promised land on this side was now hopelessly barred; and their forlorn state is thus described by Moses—"And ye returned and wept before Jehovah; but Jehovah would not hearken to your voice nor give ear unto you" (Deut. i. 45, 46). The thirty-eight years (or rather exactly thirty-seven years and a half) occupied in the execution of God's judgment form almost a blank in the sacred history. Their close may be fixed at the period of the

final march from Kadesh to Mount Hor, and thence down through the *Arabah*, and up the eastern side of Mount Seir, to the plains of Moab (Num. xx. 1. xxxiii. 37; Deut. ii. 23). But the intervening portions of the narrative are most difficult to assign to their proper place—whether to the first or final stay at Kadesh, or to the years between. The mystery which hangs over this period seems like an awful silence into which the rebels sink away. After the rout in Hormah, the people “abode in Kadesh many days” (Deut. i. 46). This phrase may possibly cover the whole period of the wandering; and Kadesh may very well be taken for a general name of the wilderness (See Ps. xxix. 8). The direction in which the people started on their wanderings is defined, “*by the way of the Red Sea*” (Num. xiv. 25; Deut. i. 40), which seems clearly to mean down the *Arabah* to the head of the Elanitic Gulf. Now it seems that the passage in Deut. ii. 1, must be referred to this same “turning into the wilderness by way of the Red Sea,” and not to the final march, the signal for which is recorded at v. 3; and this is confirmed by the computation of the thirty-eight years of wandering from the time they left Kadesh-barnea (Num. xiv. 14). If this be so, we have a clue to the direction of the wandering in the words, “and we compassed Mount Seir many days;” words which point to the *Arabah*. With this agrees the notice of their last march back to Kadesh, being from Ezion-gaber at the head of the *Gulf of Akabah* (Num. xxxiii. 36).

WILLOWS are mentioned in Lev. xxiii. 40; Job xl. 22; Is. xlv. 4; Ps. cxxxvii. 2. With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow (*Salix Babylonica*) is intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine. The Hebrew word, translated willows, is generic, and includes several species of the large family of *Salices*, which is well represented in Palestine and the Bible lands, such as the *Salix alba*, *S. viminalis* (osier), *S. Aegyptiaca*.

WILLOWS, THE BROOK OF THE, a wady mentioned by Isaiah (xv. 7) in his dirge over Moab. His language implies that it was one of the boundaries of the country, and is possibly identical with a wady mentioned by Amos (vi. 14) as the then recognised southern limit of the northern kingdom. This latter appears in the A.V., as “the river of the wilderness.” Widely as they differ in the A.V., the names are all but identical in the original.

WILLS. Under a system of close inherit-

ance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the Jubilee year. But the law does not forbid bequests by will of such limited interest in land as was consistent with those rights. The case of houses in walled towns was different, and there can be no doubt that they must, in fact, have frequently been bequeathed by will (Lev. xxv. 30). Two instances are recorded in the O. T. under the Law, of testamentary disposition, (1) effected in the case of Ahithophel (2 Sam. xvii. 23), (2) recommended in the case of Hezekiah (2 K. xx. 1; Is. xxxviii. 1).

WIMPLE, an old English word for hood or veil, used in the A. V. of Is. iii. 22. The same Hebrew word is translated “veil” in Ruth iii. 15, but it signifies rather a kind of shawl or mantle.

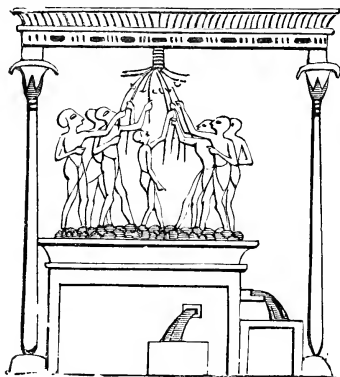
WINDOW. [House.]

WINDS. That the Hebrews recognised the existence of four prevailing winds as issuing, broadly speaking, from the four cardinal points, north, south, east, and west, may be inferred from their custom of using the expression “four winds” as equivalent to the “four quarters” of the hemisphere (Ez. xxxvii. 9; Dan. viii. 8; Zech. ii. 6; Matt. xxiv. 31). The North wind, or, as it was usually called “the north,” was naturally the coldest of the four (Ecclus. xliii. 20), and its presence is hence invoked as favourable to vegetation in Cant. iv. 16. It is described in Prov. xxv. 23, as bringing rain; in this case we must understand the north-west wind. The north-west wind prevails from the autumnal equinox to the beginning of November, and the north wind from June to the equinox. The East wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed “the wind of the wilderness” (Job i. 19; Jer. xiii. 24). It blows with violence, and is hence supposed to be used generally for any violent wind (Job xxvii. 21, xxxviii. 24; Ps. xlviii. 7; Is. xxvii. 8; Ez. xxvii. 26). In Palestine the east wind prevails from February to June. The South wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot (Job xxxvii. 17; Luke xii. 55). The West and south-west winds reach Palestine loaded with moisture gathered from the Mediterranean, and are hence expressively termed by the Arabs “the fathers of the rain.” Westerly winds prevail in Palestine from November to February. In addition to the four regular winds, we have notice in the Bible of the local squalls (Mark iv. 37; Luke viii. 23), to which the Sea of Gennesareth was liable. In the nar-

rative of St. Paul's voyage we meet with the Greek term *Lips* to describe the south-west wind; the Latin *Carus* or *Caurus* the north-west wind (Acts xxvii. 12); and *Euroclydon*, a wind of a very violent character coming from E.N.E. (Acts xxvii. 14).

WINE. The manufacture of wine is carried back in the Bible to the age of Noah (Gen. ix. 20, 21), to whom the discovery of the process is apparently, though not explicitly, attributed. The natural history and culture of the vine is described under a separate head. [VINE.] The only other plant whose fruit is noticed as having been converted into wine was the pomegranate (Cant. viii. 2). In Palestine the vintage takes place in September, and is celebrated with great rejoicings. The ripe fruit was gathered in baskets (Jer. vi. 9), as represented in Egyptian paintings, and was carried to the wine-press. It was then placed in the upper one of the two vats or receptacles of which the wine-press was formed, and was subjected to the process of "treading," which has prevailed in all ages in Oriental and South-European countries (Neh. xiii. 15; Job xxiv. 11; Is. xvi. 10; Jer. xxv. 30, xlviii. 33; Am. ix. 13; Rev. xix. 15). A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the "sweet wine" noticed in Acts ii. 13. (See below.) The "treading" was effected by one or more men according to the size of the vat. They encouraged one another by shouts (Is. xvi. 9, 10; Jer. xxv. 30, xlviii. 33). Their legs and garments were dyed red with the juice (Gen. xlix. 11;

Is. lxiii. 2, 3). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt, but we have no notice of such an instrument in the Bible. As to the subsequent treatment of the wine, we have but little information. Sometimes it was preserved in its unfermented state, and drunk as must, but more generally it was bottled off after fermentation, and, if it were designed to be kept for some time, a certain amount of lees was added to give it body (Is. xxv. 6). The wine consequently required to be "refined" or strained previously to being brought to table (Is. xxv. 6). To wine is attributed the "darkly flashing eye" (Gen. xlix. 12; A. V. "red"), the unbridled tongue (Prov. xx. 1; Is. xxviii. 7), the excitement of the spirit (Prov. xxxi. 6; Is. v. 11; Zech. ix. 15, x. 7), the enchain'd affections of its votaries (Hos. iv. 11), the perverted judgment (Prov. xxxi. 5; Is. xxviii. 7), the indecent exposure (Hab. ii. 15, 16), and the sickness resulting from the heat (*chemâh* A. V. "bottles") of wine (Hos. vii. 5). It has been disputed whether the Hebrew wine was fermented; but the impression produced on the mind by a general review of the above notices is, that the Hebrew words indicating wine refer to fermented, intoxicating wine. The notices of fermentation are not very decisive. A certain amount of fermentation is implied in the distension of the leather bottles when new wine was placed in them, and which was liable to burst old bottles. It is very likely that new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth. The mingling that we read of in conjunction with wine may have been designed either to increase, or to diminish the strength of the wine according as spices or water formed the ingredient that was added. The notices chiefly favour the former view; for mingled liquor was prepared for high festivals (Prov. ix. 2, 5), and occasions of excess (Prov. xxiii. 30; Is. v. 22). At the same time strength was not the sole object sought: the wine "mingled with myrrh" given to Jesus, was designed to deaden pain (Mark xv. 23), and the spiced pomegranate wine prepared by the bride (Cant. viii. 2) may well have been of a mild character. In the New Testament the character of the "sweet wine," noticed in Acts ii. 13, calls for some little remark. It could not be *new* wine in the proper sense of the term, inasmuch as about eight months must have elapsed between the vintage and the feast of Pentecost. The explanations of the ancient lexicographers rather lead us to infer that its luscious



Egyptian Wine-press. (Wilkinson.)

qualities were due, not to its being recently made, but to its being produced from the very purest juice of the grape. There can be little doubt that the wines of Palestine varied in quality, and were named after the localities in which they were made. The only wines of which we have special notice, belonged to Syria: these were the wine of Helbon (Ez. xxvii. 18), and the wine of Lebanon, famed for its aroma (Hos. xiv. 7). With regard to the uses of wine in private life there is little to remark. It was produced on occasions of ordinary hospitality (Gen. xiv. 18), and at festivals, such as marriages (John ii. 3). Under the Mosaic law wine formed the usual drink-offering that accompanied the daily sacrifice (Ex. xxix. 40), the presentation of the first fruits (Lev. xxiii. 13), and other offerings (Num. xv. 5). Tithe was to be paid of wine as of other products. The priest was also to receive first-fruits of wine, as of other articles (Deut. xviii. 4; comp. Ex. xxii. 29). The use of wine at the paschal feast was not enjoined by the Law; but had become an established custom, at all events in the post-Babylonian period. The wine was mixed with warm water on these occasions. Hence in the early Christian Church it was usual to mix the sacramental wine with water.

**WINE-PRESS.** From the scanty notices contained in the Bible we gather that the wine-presses of the Jews consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel iii. 13:—"The press is full: the fats overflow"—the upper vat being full of fruit, the lower one overflowing with the must. [See p. 602.] The two vats were usually hewn out of the solid rock (Is. v. 2, margin; Matt. xxi. 33). Ancient wine-presses, so constructed, are still to be seen in Palestine.

**WINNOWER.** [AGRICULTURE.]

**WISDOM OF JESUS, SON OF SIRACH.**

[ECCLESIASTICUS.]

**WISDOM, THE, OF SOLOMON,** a book of the Apocrypha, may be divided into two parts, the first (cc. i.-ix.) containing the doctrine of Wisdom in its moral and intellectual aspects; the second, the doctrine of Wisdom as shown in history (cc. x.-xix.). The first part contains the praise of Wisdom as the source of immortality, in contrast with the teaching of sensualists; and next the praise of Wisdom as the guide of practical and intellectual life, the stay of princes, and the interpreter of the universe. The second part, again, follows the action of Wisdom summarily, as preserving God's servants, from

Adam to Moses, and more particularly in the punishment of the Egyptians and Canaanites. From internal evidence it seems most reasonable to believe that the book was composed in Greek at Alexandria some time before the time of Philo (about 120-80 B.C.).

**WISE MEN.** [MAGI.]

**WITCH, WITCHCRAFTS.** [DIVINATION.]

**WITNESS.** Among special provisions with respect to evidence are the following:—1. Two witnesses at least are required to establish any charge (Num. xxxv. 30; Deut. xvii. 6; John viii. 17; 2 Cor. xiii. 1; comp. 1 Tim. v. 19). 2. In the case of the suspected wife, evidence besides the husband's was desired (Num. v. 13). 3. The witness who withheld the truth was censured (Lev. v. 1). 4. False witness was punished with the punishment due to the offence which it sought to establish. 5. Slandorous reports and officious witness are discouraged (Ex. xx. 16, xxiii. 1; Lev. xix. 16, 18, &c.). 6. The witnesses were the first executioners (Deut. xiii. 9, xvi. 7; Acts vii. 58). 7. In case of an animal left in charge and torn by wild beasts, the keeper was to bring the carcase in proof of the fact and disproof of his own criminality (Ex. xxii. 13). 8. According to Josephus, women and slaves were not admitted to bear testimony. In the N. T. the original notion of a witness is exhibited in the special form of one who attests his belief in the Gospel by personal suffering. Hence it is that the use of the ecclesiastical term "Martyr," the Greek word for "witness," has arisen.

**WIZARD.** [DIVINATION.]

**WOLF.** There can be little doubt that the wolf of Palestine is the common *Canis lupus*, and that this is the animal so frequently mentioned in the Bible. Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally seen by modern travellers. The following are the Scriptural allusions to the wolf:—Its ferocity is mentioned in Gen. xlix. 27; Ez. xxii. 27; Hab. i. 8; Matt. vii. 15: its nocturnal habits, in Jer. v. 6; Zeph. iii. 3; Hab. i. 8: its attacking sheep and lambs, John x. 12; Matt. x. 16; Luke x. 3. Isaiah (xi. 6, lxv. 25) foretells the peaceful reign of the Messiah under the metaphor of a wolf dwelling with a lamb; cruel persecutors are compared with wolves (Matt. x. 16; Acts xx. 29).

**WOMEN.** The position of women in the Hebrew commonwealth contrasts favourably with that which in the present day is assigned to them generally in Eastern countries. The most salient point of contrast in the usages of ancient as compared with modern Oriental society was the large amount of liberty en-

joyed by women. Instead of being immured in a harem, or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life. Rebekah travelled on a camel with her face unveiled, until she came into the presence of her affianced (Gen. xxiv. 64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherds (Gen. xxix. 11). Women played no inconsiderable part in public celebrations (Ex. xv. 20, 21; Judg. xi. 34). The odes of Deborah (Judg. v.) and of Hannah (1 Sam. ii. 1, &c.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of prophetess or inspired teacher (Ex. xv. 20; 2 K. xxii. 14; Neh. vi. 14; Luke ii. 36; Judg. iv. 4). The management of household affairs devolved mainly on the women. The value of a virtuous and active housewife forms a frequent topic in the Book of Proverbs (xi. 16, xii. 4, xiv. 1, xxxi. 10, &c.). Her influence was of course proportionably great. The effect of polygamy was to transfer female influence from the wives to the mother. Polygamy also necessitated a separate establishment for the wives collectively, or for each individually.

WOOL was an article of the highest value among the Jews, as the staple material for the manufacture of clothing (Lev. xiii. 47; Deut. xxii. 11; Job xxxi. 20; Prov. xxxi. 13; Ez. xxxiv. 3; Hos. ii. 5). The importance of wool is incidentally shown by the notice that Mesha's tribute was paid in a certain number of rams "with the wool" (2 K. iii. 4). The wool of Damascus was highly prized in the mart of Tyre (Ez. xxvii. 18). The Israelites were forbidden to wear a garment mingled of woollen and linen (Lev. xix. 19; Deut. xxii. 11).

WORM, the representative in the A. V. of several Hebrew words. *Sās*, which occurs in Is. li. 8, probably denotes some particular species of moth, whose larva is injurious to wool. *Rimmāh* (Ex. xvi. 20) points evidently to various kinds of maggots, and the larvae of insects which feed on putrefying animal matter, rather than to earthworms. *Tōlē'āh* is applied in Deut. xxviii. 39 to some kinds of larvae destructive to the vines. Various kinds of insects attack the vine, amongst which one of the most destructive is the *Tortrix vitisana*, the little caterpillar of which eats off the inner parts of the blossoms, the clusters of which it binds together by spinning a web around them. In Job xix. 26, xxi. 26, xxiv. 20, there is an allusion to worms (insect larvae) feeding on the

dead bodies of the buried. There is the same allusion in Is. lxvi. 24, which words are applied by our Lord (Mark ix. 44, 46, 48) metaphorically to the torments of the guilty in the world of departed spirits. The death of Herod Agrippa I. was caused by worms (Acts xii. 23); according to Josephus (*Ant.* xix. 8), his death took place five days after his departure from the theatre. Whether the worms were the cause or the result of the disease is an immaterial question.

WORMWOOD occurs frequently in the Bible, and generally in a metaphorical sense, as in Deut. xxix. 18, where of the idolatrous Israelites it is said, "Lest there be among you a root that beareth wormwood" (see also Prov. v. 4). In Jer. ix. 15, xxiii. 13; Lam. iii. 15, 19, wormwood is symbolical of bitter calamity and sorrow; unrighteous judges are said to "turn judgment to wormwood" (Am. v. 7). The orientals typified sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. The name of the star which, at the sound of the third angel's trumpet fell upon the rivers, was called Wormwood (Rev. viii. 11). Four kinds of wormwood are found in Palestine—*Artemisia nilotica*, *A. Judaica*, *A. fruticosa*, and *A. cinerea*.

WORSHIPPER, a translation of the Greek word *neocōros*, used once only, Acts xix. 35; in the margin "Temple-keeper." The *neocōros* was originally an attendant in a temple, probably intrusted with its charge. The divine honours paid in later Greek times to eminent persons even in their lifetime, were imitated and exaggerated by the Romans under the empire, especially in Asia. The term *neocōros* became thus applied to cities or communities which undertook the worship of particular emperors even during their lives. The first occurrence of the term in connexion with Ephesus is on coins of the age of Nero (A.D. 54-68).

WRESTLING. [GAMES.]

WRITING. There is no account in the Bible of the origin of writing. Throughout the Book of Genesis there is not a single allusion, direct or indirect, either to its practice or existence. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. Writing is first distinctly mentioned in Ex. xvii. 14, and the connexion clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amalek's onslaught in the desert by com-



mitting it to writing. The tables of the testimony are said to be "written by the finger of God" (Ex. xxxi. 18) on both sides, and "the writing was the writing of God, graven upon the tables" (Ex. xxxii. 15). The engraving of the gems of the high-priest's breastplate with the names of the children of Israel (Ex. xxviii. 11), and the inscription upon the mitre (Ex. xxxix. 30) have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The curses against the adulteress were written by the priest "in the book;" and blotted out with water (Num. v. 23). Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. xxiv. 1, 3, however, it would appear that it was extended to others. It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable that these "bills of divorcement," though apparently so informal, were the work of professional scribes. It was enjoined as one of the duties of the king (Deut. xvii. 18), that he should transcribe the book of the law for his own private study. If we examine the instances in which writing is mentioned in connexion with individuals, we shall find that in all cases the writers were men of superior position. In Is. xxix. 11, 12, there is clearly a distinction drawn between the man who was able to read, and the man who was not, and it seems a natural inference that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes. In the name Kirjath-Sepher (Book-town, Josh. xv. 15) there is an indication of a knowledge of writing among the Phoenicians.—The Hebrews, then, a branch of the great Semitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it? Recent investigations have shown that the square Hebrew character is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development. What then was this ancient type? Most probably the Phoenician. To the Phoenicians, the daring seamen, and

adventurous colonisers of the ancient world, tradition assigned the honour of the invention of letters. The old Semitic alphabets may be divided into two principal classes: 1. The Phoenician, as it exists in the inscriptions in Cyprus, Malta, Carpentras, and the coins of Phœnicia and her colonies. From it are derived the Samaritan character, and the Greek. 2. The Hebrew-Chaldee character; to which belong the Hebrew square character; the Palmyrene, which has some traces of a cursive hand: the Estrangelo, or ancient Syriac: and the ancient Arabic or Cufic. It was probably about the first or second century after Christ that the square character assumed its present form; though in a question involved in so much uncertainty it is impossible to pronounce with great positiveness. *The Alphabet.*—The oldest evidence on the subject of the Hebrew alphabet is derived from the alphabetical Psalms and poems; Pss. xxv., xxxiv., xxxvii., cxl., cxii., cxix., cxlv.; Prov. xxxi. 10-31; Lam. i.-iv. From these we ascertain that the number of the letters was twenty-two, as at present. The Arabic alphabet originally consisted of the same number. It has been argued by many that the alphabet of the Phœnicians at first consisted only of sixteen letters. The legend, as told by Pliny (vii. 56), is as follows. Cadmus brought with him into Greece sixteen letters; at the time of the Trojan war Palamedes added four others, Θ, Ξ, Φ, Χ, and Simonides of Melos four more, Ζ, Η, Ψ, Ω.—*Writing-materials, &c.*—The oldest documents which contain the writing of a Semitic race are probably the bricks of Nineveh and Babylon on which are impressed the cuneiform Assyrian inscriptions. There is, however, no evidence that they were ever employed by the Hebrews. Wood was used upon some occasions (Num. xvii. 3), and writing tablets of box-wood are mentioned in 2 Esd. xiv. 24. The "lead," to which allusion is made in Job xix. 24, is supposed to have been poured when melted into the cavities of the stone made by the letters of an inscription, in order to render it durable. It is most probable that the ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practised by the Hebrews (Ex. xxv. 5; Lev. xiii. 48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from

the Egyptians, but of this we have no positive evidence. In the Bible the only allusions to the use of papyrus are in 2 John 12, where *chartes*, (A. V. "paper") occurs, which refers especially to papyrus paper, and 3 Macc. iv. 20, where *charteria* is found in the same sense. Herodotus, after telling us that the Ionians learnt the art of writing from the Phoenicians, adds that they called their books skins, because they made use of sheep-skins and goat-skins when short of paper. Parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the *membranae* of 2 Tim. iv. 13, were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. The skins when written upon were formed into rolls (*mēgil-lōth*; Ps. xl. 8; comp. Is. xxxiv. 4; Jer. xxxvi. 14; Ez. ii. 9; Zech. v. 1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed (Is. xxix. 11; Dan. xii. 4; Rev. v. 1, &c.). The rolls were generally written on one side only, except in Ez. ii. 9; Rev. v. 1. They were divided into columns (A. V. "leaves," Jer. xxxvi. 23); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers' breadth was to be left between every two columns. But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Luke i. 63) served for the ordinary purposes of life. Several of these were fastened together and formed volumes. They were written upon with a pointed style (Job xix. 24), sometimes of iron (Ps. xlv. 2; Jer. viii. 8, xvii. 1). For harder materials a graver (Ez. xxxii. 4; Is. viii. 1) was employed. For parchment or skins a reed was used (3 John 13; 3 Macc. v. 20). The ink (Jer. xxxvi. 18), literally "black," like the Greek *μέλαν* (2 Cor. iii. 3; 2 John 12; 3 John 13), was to be of lamp-black dissolved in gall-juice. It was carried in an inkstand, which was suspended at the girdle (Ez. ix. 2, 3), as is done at the present day in the East. To professional scribes there are allusions in Ps. xlv. 1; Ezr. vii. 6; 2 Esdr. xiv. 24.

**X**ANTHICUS. [MONTH.]  
XER'XES. [AHASUERUS.]

**Y**ARN. The notice of yarn is contained in an extremely obscure passage in 1 K. x. 23 (2 Chr. i. 16). The Hebrew Received

Text is questionable. Gesenius gives the sense of "number" as applying equally to the merchants and the horses:—"A *band* of the king's merchants bought a *drove* (of horses) at a price."

**YEAR**, the highest ordinary division of time. Two years were known to, and apparently used by, the Hebrews. 1. A year of 360 days appears to have been in use in Noah's time, or at least in the time of the writer of the narrative of the Flood, for in that narrative the interval from the 17th day of the 2nd month to the 17th day of the 7th of the same year appears to be stated to be a period of 150 days (Gen. vii. 11, 24, viii. 3, 4, comp. 13), and, as the 1st, 2nd, 7th, and 10th months of one year are mentioned (viii. 13, 14, vii. 11, viii. 4, 5), the 1st day of the 10th month of this year being separated from the 1st day of the first month of the next year by an interval of at least 54 days (viii. 5, 6, 10, 12, 13), we can only infer a year of 12 months. A year of 360 days is the rudest known. It is formed of 12 spurious lunar months, and was probably the parent of the lunar year of 354 days, and the Vague year of 365. The Hebrew year, from the time of the Exodus, was evidently lunar, though in some manner rendered virtually solar, and we may therefore infer that the lunar year is as old as the date of the Exodus. 2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the 14th day of which the first Passover was kept, was then made the first month of the year. The essential characteristics of this year can be clearly determined, though we cannot fix those of any single year. It was essentially solar, for the offering of productions of the earth, first-fruits, harvest-produce, and ingathered fruits, was fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. But it is certain that the months were lunar, each commencing with a new moon. There must therefore have been some method of adjustment. The first point to be decided is how the commencement of each year was fixed. Probably the Hebrews determined their new year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year. It follows, from the determination of the proper new moon of the first month, whether by observation of a stellar phenomenon, or of the forwardness of the crops, that the method of intercalation can only have been that in use after the Captivity, the addition of a thirteenth month whenever the twelfth ended

too long before the equinox for the offering of the first-fruits to be made at the time fixed. The later Jews had two commencements of the year, whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib: by the civil reckoning the first month was the seventh. The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes.—The year was divided into—1. *Seasons*. Two seasons are mentioned in the Bible, “summer” and “winter.” The former properly means the time of cutting fruits, the latter, that of gathering fruits; they are therefore originally rather summer and autumn than summer and winter. But that they signify ordinarily the two grand divisions of the year, the warm and cold seasons, is evident from their use for the whole year in the expression “summer and winter” (Ps. lxxiv. 17; Zech. xiv. 8). 2. *Months*. [MONTHS.] 3. *Weeks*. [WEEKS.]

YEAR, SABBATICAL. [SABBATICAL YEAR.]

YEAR OF JUBILEE. [JUBILEE, YEAR OF.]

YOKE. 1. A well-known implement of husbandry, is frequently used metaphorically for *subjection* (e. g. 1 K. xii. 4, 9-11; Is. ix. 4; Jer. v. 5): hence an “iron yoke” represents an unusually galling bondage (Deut. xxviii. 48; Jer. xxviii. 13). 2. A pair of oxen, so termed as being yoked together (1 Sam. xi. 7; 1 K. xix. 19, 21). The Hebrew term is also applied to asses (Judg. xix. 10) and mules (2 K. v. 17), and even to a couple of riders (Is. xxi. 7). 3. The term is also applied to a certain amount of land (1 Sam. xiv. 14), equivalent to that which a couple of oxen could plough in a day (Is. v. 10; A. V. “acre”), corresponding to the Latin *jugum*.

**Z**AA'N'AIM, THE PLAIN OF; or, more accurately, “the oak by Zaanaim.” A tree—probably a sacred tree—mentioned as marking the spot near which Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. iv. 11). Its situation is defined as “near Kedesh,” i. e. Kedesh-Naphtali, the name of which still lingers on the high ground, north of *Safed*, and west of

the Lake of *el Huleh*. The *Keri*, or correction, of Judg. iv. 11, substitutes Zaanannim for Zaanaim, and the same form is found in Josh. ix. 33.

ZAAN'AN. [ZENAN.]

ZA'AVAN, or ZA'VAN, a Horite chief, son of Ezer the son of Seir (Gen. xxxvi. 27; 1 Chr. i. 42).

ZABADE'ANS, an Arab tribe who were attacked and spoiled by Jonathan, on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1 Mace. xii. 31). Their name probably survives in the village *Zebdāny*, standing at the upper end of a plain of the same name, which is the very centre of Antilibanus.

ZA'BUD, son of Nathan (1 K. iv. 5), is described as a priest (A. V. “principal officer”), and as holding at the court of Solomon the confidential post of “king’s friend,” which had been occupied by Hushai the Archite during the reign of David (2 Sam. xv. 37, xvi. 16; 1 Chr. xxvii. 33).

ZAB'ULON, the Greek form of the name ZEBULON (Matt. iv. 13, 15; Rev. vii. 8).

ZACCHAE'US, a tax-collector near Jericho, who being short in stature climbed up into a sycamore-tree, in order to obtain a sight of Jesus as He passed through that place (Luke xix. 1-10). Zacchaeus was a Jew, as may be inferred from his name and from the fact that the Saviour speaks of him expressly as “a son of Abraham.” The term which designates his office—“the chief among the publicans”—is unusual, but describes him no doubt as the superintendent of customs or tribute in the district of Jericho, where he lived. The office must have been a lucrative one in such a region, and it is not strange that Zacchaeus is mentioned by the Evangelists as a rich man.

ZACHARI'AH. 1. Or properly ZECHARIAH, was son of Jeroboam II., 14th king of Israel, and the last of the house of Jehu. There is a difficulty about the date of his reign. Most chronologers assume an interregnum of 11 years between Jeroboam’s death and Zachariah’s accession, during which the kingdom was suffering from the anarchy of a disputed succession, but this seems unlikely after the reign of a resolute ruler like Jeroboam, and does not solve the difference between 2 K. xiv. 17 and xv. 1. We are reduced to suppose that our present MSS. have here incorrect numbers, to substitute 15 for 27 in 2 K. xv. 1, and to believe that Jeroboam II. reigned 52 or 53 years. But whether we assume an interregnum, or an error in the MSS., we must place Zachariah’s accession B.C. 771-2. His reign lasted only six months. He was killed in a conspiracy, of which

Shallum was the head, and by which the prophecy in 2 K. x. 30 was accomplished.—2. The father of Abi, or Abijah, Hezekiah's mother (2 K. xviii. 2).

**ZACHARI'AS.** 1. Father of John the Baptist (Luke i. 5, &c.). [**JOHN THE BAPTIST.**]—2. Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the temple (Matt. xxiii. 35; Luke xi. 51). There has been much dispute who this Zacharias was. Many of the Greek Fathers have maintained that the father of John the Baptist is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zechariah, the son of Jehoiada (2 Chr. xxiv. 20, 21). The name of the father of Zacharias is not mentioned by St. Luke; and we may suppose that the name of Barachias crept into the text of St. Matthew from a marginal gloss, a confusion having been made between Zechariah, the son of Jehoiada, and Zacharias, the son of Barachias (Berechiah) the prophet.

**ZADOK** (*just*), son of Ahitub, and one of the two chief priests in the time of David, Abiathar being the other. Zadok was of the house of Eleazar, the son of Aaron (1 Chr. xxiv. 3), and eleventh in descent from Aaron (1 Chr. xii. 28). He joined David at Hebron after Saul's death (1 Chr. xii. 28), and henceforth his fidelity to David was inviolable. When Absalom revolted, and David fled from Jerusalem, Zadok and all the Levites bearing the Ark accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite (2 Sam. xv., xvii.). When Absalom was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return (2 Sam. xix. 11). When Adonijah, in David's old age, set up forking, and had persuaded Joab, and Abiathar, the priest, to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 K. i.). And for this fidelity he was rewarded by Solomon, who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room (1 K. ii. 27, 35). From this time, however, we hear little of him. It is said in general terms in the enumeration of Solomon's officers of state that Zadok was the priest (1 K. iv. 4; 1 Chr. xxix. 22), but no single act of his is mentioned. Zadok and Abiathar were of nearly equal dignity (2 Sam. xv. 35, 36, xix. 11). The duties of the office were divided. Zadok ministered before the Tabernacle at Gibeon (1 Chr. xvi. 39) Abiathar had the care of the

Ark at Jerusalem. Not, however, exclusively, as appears from 1 Chr. xv. 11; 2 Sam. xv. 24, 25, 29.

**ZAI'IR**, a place named, in 2 K. viii. 21 only, in the account of Joram's expedition against the Edomites. The parallel account in Chronicles (2 Chr. xxi. 9) agrees with this, except that the words "to Zair," are omitted.

**ZAL'MON, MOUNT**, a wooded eminence in the immediate neighbourhood of Shechem (Judg. ix. 48). The name of Dalmanutha has been supposed to be a corruption of that of Zalmon.

**ZAL'MONAH**, a desert-station of the Israelites (Num. xxxiii. 41), lies on the east side of Edom.

**ZAL'MUNNA.** [**ZERAH.**]

**ZAM'ZUMMIMS**, the Ammonite name for the people, who by others were called **REPHAIM** (Deut. ii. 20) only. They are described as having originally been a powerful and numerous nation of giants. From a slight similarity between the two names, and from the mention of the Emim in connexion with each, it is conjectured that the Zamzummin are identical with the Zuzim.

**ZANO'AH.** 1. A town of Judah in the Shefelah or plain (Josh. xv. 34; 1 K. iii. 13, xi. 30), possibly identical with *Zanû'a*.—2. A town of Judah in the highland district (Josh. xv. 56), not improbably identical with *Sanûte*, about 10 miles S. of Hebron.

**ZAPH'NATH-PAANE'AH**, a name given by Pharaoh to Joseph (Gen. xli. 45). As the name must have been Egyptian, it has been explained from the Coptic as meaning "the preserver of the age."

**ZA'PHON**, a place mentioned in the enumeration of the allotment of the tribe of Gad (Josh. xiii. 27).

**ZARE'D, THE VALLEY OF.** [**ZERED.**]

**ZAR'EPHATH**, the residence of the prophet Elijah during the latter part of the drought (1 K. xvii. 9, 10). Beyond stating that it was near to, or dependent on, Zidon, the Bible gives no clue to its position. It is mentioned by Obadiah (ver. 20), but merely as a Canaanite (that is, Phœnician) city. It is represented by the modern village of *Sîra-fend*. In the N. T. Zarephath appears under the Greek form of **SAREPTA** (Luke iv. 26).

**ZAR'ETAN.** **ZARTHAN** (Josh. iii. 16).

**ZAR'ETH-SHA'HAR**, a place mentioned only in Josh. xiii. 19, in the catalogue of the towns allotted to Reuben.

**ZAR'HITES, THE**, a branch of the tribe of Judah: descended from Zerach the son of Judah (Num. xxvi. 13, 20; Josh. vii. 17; 1 Chr. xxvii. 11, 13).

**ZART'ANAH** (1 K. iv. 12). [**ZARTHAN.**]

**ZAR'THAN.** 1. A place in the circle of Jordan, mentioned in connexion with Succoth (1 K. vii. 46). 2. It is also named, in the account of the passage of the Jordan by the Israelites (Josh. iii. 16), where the A. V. has Zaretan. 3. A place with the similar name of Zartanah (1 K. iv. 12). 4. Further, in Chronicles (2 Chr. iv. 17), Zeredathah is substituted for Zarthan; and this again is not impossibly identical with the Zererath of the story of Gideon (Judg. vii. 22). All these spots agree in proximity to the Jordan, but beyond this we are absolutely at fault as to their position.

**ZA'VAN.** [ZA'VAN.]

**ZE'BAH** and **ZAL'MUNNA**, the two "kings" of Midian who commanded the great invasion of Palestine, and who finally fell by the hand of Gideon himself (Judg. viii. 5-21; Ps. lxxxiii. 11).

**ZE'BAIM**, mentioned in the catalogue of the families of "Solomon's slaves," who returned from the Captivity with Zerubbabel (Ezra ii. 57; Neh. vii. 59).

**ZEB'EDEE**, a fisherman of Galilee, the father of the Apostles James the Great and John (Matt. iv. 21), and the husband of Salome (Matt. xxvii. 56; Mark xv. 40). He probably lived either at Bethsaida or in its immediate neighbourhood. It has been inferred from the mention of his "hired servants" (Mark i. 20), and from the acquaintance between the Apostle John and Annas the high-priest (John xviii. 15) that the family of Zebedee were in easy circumstances (comp. xix. 27), although not above manual labour (Matt. iv. 21). He appears only once in the Gospel narrative, namely in Matt. iv. 21, 22; Mark i. 19, 20, where he is seen in his boat with his two sons mending their nets.

**ZE'BOIM.** 1. One of the five cities of the "plain" or circle of Jordan. It is mentioned in Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; and Hos. xi. 8, in each of which passages it is either coupled with Admah, or placed next it in the lists. Perhaps represented by *Taldā Sebāan*, a name attached to extensive ruins on the high ground between the Dead Sea and *Kerak*. In Gen. xiv. 2, 8, the name is given more correctly in the A. V. **ZEBOIM**.

—2. **THE VALLEY OF ZEBOIM**, a ravine or gorge, apparently east of Michmash, mentioned only in 1 Sam. xiii. 18. The road running from Michmash to the east is specified as "the road of the border that looketh to the ravine of Zeboim towards the wilderness." The wilderness is no doubt the district of uncultivated mountain tops and sides which lies between the central district of Benjamin and the Jordan Valley. In that very district there is a wild gorge, bearing the name of

*Shuk ed-Dubba*, "ravine of the hyena," the exact equivalent of *Ge hat-tsebo'im*.

**ZEB'UDAH**, wife of Josiah and mother of king Jehoiakim (2 K. xxiii. 36).

**ZE'BUL**, chief man (A. V. "ruler") of the city of Shechem at the time of the contest between Abimelech and the native Canaanites (Judg. ix. 28, 30, 36, 38, 41).

**ZEB'ULONITE**, a member of the tribe of Zebulun (Judg. xii. 11, 12).

**ZEB'ULUN** (*a habitation*), the tenth of the sons of Jacob, according to the order in which their births are enumerated; the sixth and last of Leah (Gen. xxx. 20, xxxv. 23, xvi. 14; 1 Chr. ii. 1). His birth is recorded in Gen. xxx. 19, 20. Of the individual Zebulun nothing is recorded. The list of Gen. xlv. ascribes to him three sons, founders of the chief families of the tribe (comp. Num. xxvi. 26) at the time of the migration to Egypt. The head of the tribe at Sinai was Eliab son of Helon (Num. vii. 24); at Shiloh, Elizaphan son of Parnach (Ib. xxxiv. 25). Its representative amongst the spies was Gaddiel son of Sodi (xiii. 10). The tribe is not recorded to have taken part, for evil or good, in any of the events of the wandering or the conquest. Judah, Joseph, Benjamin, had acquired the south and the centre of the country. To Zebulun fell one of the fairest of the remaining portions. It is perhaps impossible, in the present state of our knowledge, exactly to define its limits; but the statement of Josephus is probably in the main correct, that it reached on the one side to the lake of Gennesareth, and on the other to Carmel and the Mediterranean. On the south it was bounded by Issachar, who lay in the great plain or valley of the Kishon; on the north it had Naphtali and Asher. The fact recognised by Josephus that Zebulun extended to the Mediterranean, though not mentioned or implied, as far as we can discern, in the lists of Joshua and Judges, is alluded to in the Blessing of Jacob (Gen. xlix. 13). Situated so far from the centre of government, Zebulun remains throughout the history, with one exception, in the obscurity which envelopes the whole of the northern tribes. That exception, however, is a remarkable one. The conduct of the tribe during the struggle with Sisera, when they fought with desperate valour side by side with their brethren of Naphtali, was such as to draw down the especial praise of Deborah, who singles them out from all the other tribes (Judg. v. 18). A similar reputation is alluded to in the mention of the tribe among those who attended the inauguration of David's reign at Hebron (1 Chr. xii. 33). The same passage, however, shows that they did not neglect the

arts of peace (ver. 40). We are nowhere directly told that the people of Zebulun were carried off to Assyria.

**ZECHARI'AH.** 1. The eleventh in order of the twelve minor prophets. He is called in his prophecy the son of Berechiah, and the grandson of Iddo, whereas in the Book of Ezra (v. 1, vi. 14) he is said to have been the son of Iddo. It is natural to suppose, as the prophet himself mentions his father's name, whereas the Book of Ezra mentions only Iddo, that Berechiah had died early, and that there was now no intervening link between the grandfather and the grandson. Zechariah, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (Zech. ii. 4), and must have been born in Babylon, whence he returned with the first caravan of exiles under Zerubbabel and Jeshua. It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. In this he acted in concert with Haggai. Both prophets had the same great object before them; both directed all their energies to the building of the Second Temple. To their influence we find the rebuilding of the Temple in a great measure ascribed. "And the elders of the Jews builded," it is said, "and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo" (Ezr. vi. 14). If the later Jewish accounts may be trusted, Zechariah, as well as Haggai, was a member of the Great Synagogue. The Book of Zechariah, in its existing form, consists of three principal parts, chaps. i.-viii., chaps. ix.-xi., chaps. xii.-xiv. I. The first of these divisions is allowed by all critics to be the genuine work of Zechariah the son of Iddo. It consists, first, of a short introduction or preface, in which the prophet announces his commission; then of a series of visions, descriptive of all those hopes and anticipations of which the building of the Temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts. II. The remainder of the Book consists of two sections of about equal length, ix.-xi. and xii.-xiv., each of which has an inscription. 1. In the first section he threatens Damascus and the Sea-coast of Palestine with misfortune; but declares that Jerusalem shall be protected. The Jews who are still in captivity shall return to their land. 2. The Second Section, xii.-xiv., is entitled "the burden of the word of Jehovah for Israel." But *Israel* is here used of the nation at large, not of Israel as distinct from Judah. Indeed the prophecy which follows concerns Judah

and Jerusalem. In this the prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save them, and all the nations which gather themselves against Jerusalem shall be destroyed. Many modern critics maintain that the later chapters, from the 9th to the 14th, were written by some other prophet, who lived before the exile. We must refer to the larger Dictionary for an account of the arguments both for and against the genuineness of the later chapters.—2. Son of the high-priest Jehoiada, in the reign of Joash king of Judah (2 Chr. xxiv. 20), and therefore the king's cousin. After the death of Jehoiada Zechariah probably succeeded to his office, and in attempting to check the reaction in favour of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned in the court of the Temple. He is probably the same as the "Zacharias son of Barachias," who was slain between the Temple and the altar (Matt. xxiii. 35). [**ZACHARIAS**, No. 2.]—3. The son of Jeberechiah, who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Is. viii. 2). He may have been the Levite of the same name, who in the reign of Hezekiah assisted in the purification of the Temple (2 Chr. xxix. 13). Another conjecture is that he is the same as Zechariah the father of Abijah, the queen of Ahaz.

**ZEDAD'**, one of the landmarks on the north border of the land of Israel, as promised by Moses (Num. xxxiv. 8) and as restored by Ezekiel (xlvii. 15). A place named *Siddad* exists to the east of the northern extremity of the chain of Antilibanus, about 50 miles E.N.E. of *Baalbec*. This may be identical with Zedad.

**ZEDEKI'AH.** 1. The last king of Judah and Jerusalem. He was the son of Josiah by his wife Hamutal, and therefore own brother to Jehoahaz (2 K. xxiv. 18; comp. xxiii. 31). His original name had been **MATTANIAH**, which was changed to Zedekiah by Nebuchadnezzar, when he carried off his nephew Jehoiachin to Babylon, and left him on the throne of Jerusalem. Zedekiah was but 21 years old when he was thus placed in charge of an impoverished kingdom (b.c. 597). His history is contained in a short sketch of the events of his reign given in 2 K. xxiv. 17-xxv. 7, and with some trifling variations, in Jer. xxxix. 1-7, lii. 1-11, together with the still shorter summary in 2 Chr. xxxvi. 10, &c.; and also in Jer. xxi. xxiv. xxvii. xxviii. xxxix. xxxii. xxxiii. xxxiv. xxxvii. xxxviii. and Ez. xvi. 11-21. From these it is evident that

Zedekiah was a man not so much bad at heart as weak in will. It is evident from Jer. xxvii. and xxviii. that the earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighbouring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whither he went on some errand, the nature of which is not named, but which may have been an attempt to blind the eyes of Nebuchadnezzar to his contemplated revolt (Jer. li. 59). The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxvii. 5-11, xxxiv. 21, and Ez. xvii. 15-20; but Josephus (x. 7, §3) relates it more fully, and gives the date of its occurrence, namely the eighth year of Zedekiah. It appears that Nebuchadnezzar, being made aware of Zedekiah's defection, either by the non-payment of the tribute or by other means, at once sent an army to ravage Judaea. This was done, and the whole country reduced, except Jerusalem and two strong places in the western plain, Lachish and Azekah, which still held out (Jer. xxxiv. 7).—In the meantime Pharaoh had moved to the assistance of his ally. On hearing of his approach the Chaldeans at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power over the king. How long the Babylonians were absent from Jerusalem we are not told. All we certainly know is that on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (Jer. lii. 4). From this time forward the siege progressed slowly but surely to its consummation. Zedekiah again interfered to preserve the life of Jeremiah from the vengeance of the princes (xxxviii. 7-13), and then occurred the interview between the king and the prophet, which affords so good a clue to the condition of abject dependence into which a long course of opposition had brought the weak-minded monarch. While the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The bread had for long been consumed (Jer. xxxviii. 9), and all the terrible expedients

had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. At last, after sixteen dreadful months, the catastrophe arrived. The wretched remnants of the army quitted the city in the dead of night; and as the Chaldean army entered the city at one end, the king and his wives fled from it by the opposite Gate. They took the road towards the Jordan, but were overtaken near Jericho, and carried to Nebuchadnezzar who was then at Riblah, at the upper end of the valley of Lebanon. Nebuchadnezzar, with a refinement of cruelty characteristic of those cruel times, ordered the sons of Zedekiah to be killed before him, and lastly his own eyes to be thrust out (B.C. 586). He was then loaded with brazen fetters, and at a later period taken to Babylon, where he died.—2. Son of Chenaanah, a prophet at the court of Ahab, head, or, if not head, virtual leader of the college. He appears but once, viz., as spokesman when the prophets are consulted by Ahab on the result of his proposed expedition to Ramoth-Gilead (1 K. xxii.; 2 Chr. xviii.).—3. The son of Maaseiah, a false prophet in Babylon (Jer. xxix. 21, 22).—4. The son of Hananiah, one of the princes of Judah in the time of Jeremiah (Jer. xxxvi. 12).

ZEEB. [OREB.]

ZE'LAH, a city in the allotment of Benjamin (Josh. xviii. 28), contained the family tomb of Kish the father of Saul (2 Sam. xxi. 14).

ZEL'EK, an Ammonite, one of David's guard (2 Sam. xxiii. 37; 1 Chr. xi. 39).

ZELOPH'EHAD, son of Hephzer, son of Gilead, son of Machir, son of Manasseh (Josh. xvii. 3). He was apparently the second son of his father Hephzer (1 Chr. vii. 15). Zelophehad came out of Egypt with Moses, but died in the wilderness, as did the whole of that generation (Num. xiv. 35, xxvii. 3). On his death without male heirs, his five daughters, just after the second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by divine direction (Num. xxvi. 33, xxvii. 1-11).

ZELO'TES, the epithet given to the Apostle Simon to distinguish him from Simon Peter (Luke vi. 15). [CANANITE; SIMON 5.]

ZEL'ZAH, a place named once only (1 Sam. x. 2), as on the boundary of Benjamin, close to Rachel's sepulchre.

ZEMARA'IM, a town in the allotment of Benjamin (Josh. xviii. 22), perhaps identical with MOUNT ZEMARAIM, which was "in Mount Ephraim," that is to say within the general district of the highlands of that great tribe (2 Chr. xiii. 4).

ZEM'ARITE, THE, one of the Hamites

tribes who in the genealogical table of Gen. x. (ver. 18) and 1 Chron. i. (ver. 16), are represented as "sons of Canaan." Nothing is certainly known of this ancient tribe. The old interpreters place them at Emessa, the modern *Hums*.

ZENAN', a town in the allotment of Judah, situated in the district of the Shefêlah (Josh. xv. 37). It is probably identical with ZANAN (Mic. i. 11).

ZE'NAS, a believer, and, as may be inferred from the context, a preacher of the Gospel, who is mentioned in Tit. iii. 13 in connexion with Apollos. He is further described as "the lawyer." It is impossible to determine whether Zenas was a Roman jurisconsult or a Jewish doctor.

ZEPHANIAH. 1. The ninth in order of the twelve minor prophets. His pedigree is traced to his fourth ancestor, Hezekiah (i. 1), supposed to be the celebrated king of that name. In chap. i. the utter desolation of Judaea is predicted as a judgment for idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (3-9). The prosperity, security, and insolence of the people is contrasted with the horrors of the day of wrath (10-18). Ch. ii. contains a call to repentance (1-3), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after the visitation (4-7). Other enemies of Judah, Moab, Ammon, are threatened with perpetual destruction (8-15). In chap. iii. the prophet addresses Jerusalem, which he reproves sharply for vice and disobedience (1-7). He then concludes with a series of promises (8-20). The chief characteristics of this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. The general tone of the last portion is Messianic, but without any specific reference to the person of our Lord. The date of the book is given in the inscription; viz. the reign of Josiah, from 642 to 611 B.C. It is most probable, moreover, that the prophecy was delivered before the 18th year of Josiah.—2. The son of Maaseiah (Jer. xxi. 1), and *sagan* or second priest in the reign of Zedekiah. He succeeded Jehoiada (Jer. xxix. 25, 26), and was probably a ruler of the Temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appealed to by She-maiah the Nehelamite to punish Jeremiah (Jer. xxix. 29). Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldeans (Jer. xxi. 1), and to implore him to intercede for

the people (Jer. xxxvii. 3). On the capture of Jerusalem he was taken and slain at Riblah (Jer. lli. 24, 27; 2 K. xxv. 18, 21).—3. Father of Josiah 2 (Zech. vi. 10), and of Hen, according to the reading of the received text of Zech. vi. 14.

ZEPHATH'. [HORMAH.]

ZE'PHATHAH, THE VALLEY OF, the spot in which Asa joined battle with Zerah the Ethiopian (2 Chr. xiv. 10 only).

ZE'PHO, son of Eliphaz son of Esau (Gen. xxxvi. 11), and one of the "dukes," or phylarchs, of the Edomites (ver. 15). In 1 Chr. i. 36 he is called ZEPHI.

ZER, a fortified town in the allotment of Naphtali (Josh. xix. 35 only), probably in the neighbourhood of the S.W. side of the Lake of Gennesareth.

ZE'RAH, a son of Reuel son of Esau (Gen. xxxvi. 13; 1 Chr. i. 37), and one of the "dukes" or phylarchs, of the Edomites (Gen. xxxvi. 17).

ZE'RAH. 1. Less properly, ZARAH, twin son, with his elder brother Pharez, of Judah and Tamar (Gen. xxxviii. 30; 1 Chr. ii. 6; Matt. i. 3). Their descendants were called Zarhites, Ezrahites, and Izrahites (Num. xxvi. 20; 1 K. iv. 31; 1 Chr. xxvii. 8, 11).—2. Son of Simeon (1 Chr. iv. 24), called ZOHAR in Gen. xlii. 10.—3. The Ethiopian or Cushite, an invader of Judah, defeated by Asa about B.C. 941. [ASA.] Zerah is probably the Hebrew name of Usarken I., second king of the Egyptian xxiind dynasty; or perhaps more probably Usarken II., his second successor.

ZER'ED (Deut. ii. 13, 14) or ZAR'ED (Num. xxi. 12), a brook or valley running into the Dead Sea near its S.E. corner, which Dr. Robinson with some probability suggests as identical with the *Wady el-Ahsy*. It lay between Moab and Edom, and is the limit of the proper term of the Israelites' wandering (Deut. ii. 14).

ZER'EDA, the native place of Jeroboam (1 K. xi. 26). Zeredah has been supposed to be identical with ZEREDATHIAH and ZARTHAN or ZARTANAH. But the two last were in the valley of the Jordan, while Zeredah was, according to the repeated statement of the LXX. on Mount Ephraim.

ZERE'DATHAH (2 Chr. iv. 17). [ZARTHAN.]

ZER'ERATH (Judg. vii. 22). [ZARTHAN.]

ZERUB'BABEL (*born at Babel*, i. e. *Babylon*), the head of the tribe of Judah at the time of the return from the Babylonish Captivity in the first year of Cyrus. He was appointed by the Persian king to the office of governor of Judaea. On arriving at Jerusalem, Zerub-babel's great work, which he set about im-



mediately, was the rebuilding of the Temple. After much opposition [see NEHEMIAH], and many hindrances and delays, the Temple was at length finished, in the sixth year of Darius, and was dedicated with much pomp and rejoicing. [TEMPLE.] The only other works of Zerubbabel which we learn from Scripture are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezr. vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (Neh. vii. 5); and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel. His apocryphal history is told in 1 Esdr. iii.-vii. The exact parentage of Zerubbabel is a little obscure, from his being always called the son of Shealtiel (Ezr. iii. 2, 8, v. 2, &c.; Hagg. i. 1, 12, 14, &c.), and appearing as such in the genealogies of Christ (Matt. i. 12; Luke iii. 27), whereas in 1 Chr. iii. 19, he is represented as the son of Pedaiah, Shealtiel or Salathiel's brother, and consequently as Salathiel's nephew. It is of more moment to remark that, while St. Matthew deduces his line from Jeconiah and Solomon, St. Luke deduces it through Neri and Nathan. Zerubbabel was the legal successor and heir of Jeconiah's royal estate, the grandson of Neri, and the lineal descendant of Nathan the son of David. In the N. T. the name appears in the Greek form of ZOROBABEL.

ZERUIAH, the mother of the three leading heroes of David's army—Abishai, Joab, and Asahel—known as the "sons of Zeruiah." She and Abigail are specified in 1 Chr. ii. 13-17 as "sisters of the sons of Jesse" (v. 16). The expression is in itself enough to raise a suspicion that she was not a daughter of Jesse, a suspicion which is corroborated by the statement of 2 Sam. xvii. 25, that Abigail was the daughter of Nahash. [NAHASH.] Of Zeruiah's husband there is no mention in the Bible.

ZIBA, a person who plays a prominent part, though with no credit to himself, in one of the episodes of David's history (2 Sam. ix. 2-12, xvi. 1-4, xix. 17, 29). [MEPHIBOSHETH.]

ZIB'EON, father of Anah, whose daughter Aholibamah was Esau's wife (Gen. xxxvi. 2). Although called a Hivite, he is probably the same as Zibcon the son of Seir the Horite (vers. 20, 24, 29; 1 Chr. i. 38, 40).

ZID'DIM, a fortified town in the allotment of Naphtali (Josh. xix. 35).

ZID'DON or SID'DON (Gen. x. 19, 15; Josh. xi. 8, xix. 28; Judg. i. 31, xviii. 28; Joel iii. 4 (iv. 4); Is. xxiii. 2, 4, 12; Jer. xxv.

22, xxvii. 3; Ez. xxviii. 21, 22; Zech. ix. 2; Matt. xi. 21, 22, xv. 21; Luke vi. 17, x. 13, 14; Mark iii. 8, vii. 24, 31).—An ancient and wealthy city of Phoenicia, on the eastern coast of the Mediterranean Sea, less than 20 English miles to the north of Tyre. Its Hebrew name, *Tsidôn*, signifies "Fishing," or "Fishery." Its modern name is *Saida*. It is situate in the narrow plain between the Lebanon and the sea. From a Biblical point of view, this city is inferior in interest to its neighbour Tyre; though in early times Zidon was the most influential of the two cities. This is shadowed forth in the Book of Genesis by the statement that Zidon was the first-born of Canaan (Gen. x. 15), and is implied in the name of "Great Zidon," or "the Metropolis Zidon," which is twice given to it in Joshua (xi. 8, xix. 28). It is confirmed, likewise, by Zidonians being used as the generic name of the Phoenicians, or Canaanites (Josh. xiii. 6; Judg. xviii. 7); and by the reason assigned for there being no deliverer to Laish when its peaceable inhabitants were massacred, that "it was *far from Zidon*;" whereas, if Tyre had been then of equal importance, it would have been more natural to mention Tyre, which professed substantially the same religion, and was almost twenty miles nearer (Judg. xviii. 28). From the time of Solomon to the invasion of Nebuchadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called "Zidonians" is mentioned, it sometimes seems that the Phoenicians of the plain of Zidon are meant (1 K. v. 6, xvi. 31, xi. 1, 5, 33; 2 K. xxiii. 13). There is no doubt, however, that Zidon itself, the city properly so called, was threatened by Joel (iii. 4) and Jeremiah (xxvii. 3). Still, all that is known respecting it during the epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves, in which the inhabitants did not shrink from selling inhabitants of Palestine; that the city was governed by kings (Jer. xxvii. 3 and xxv. 22); that, previous to the invasion of Nebuchadnezzar, it had furnished mariners to Tyre (Ez. xxvii. 8); that, at one period it was subject, in some sense or other, to Tyre; and that, when Shalmaneser king of Assyria invaded Phoenicia, Zidon seized the opportunity to revolt. During the Persian domination, Zidon seems to have attained its highest point of prosperity; and it is recorded that, towards the close of that period, it far excelled all other Phoenician cities in wealth and importance. It is very probable that the long siege of Tyre by Nebuchadnezzar had tended not only to weaken and im-

verish Tyre, but likewise to enrich Zidon at the expense of Tyre. Its prosperity was suddenly cut short by an unsuccessful revolt against Persia, which ended in the destruction of the town (B.C. 351). Forty thousand persons are said to have perished in the flames. Sidon, however, gradually recovered from the blow, and became again a flourishing town. It is about fifty miles distant from Nazareth, and is the most northern city which is mentioned in connexion with Christ's journeys.

ZIF. (1 K. vi. 37.) [MONTH.]

ZIK'LAG, is first mentioned in the catalogue of the towns of Judah in Josh. xv., and occurs, in the same connexion, amongst the places which were allotted out of the territory of Judah to Simeon (xix. 5). We next encounter it in the possession of the Philistines (1 Sam. xxvii. 6), when it was at David's request, bestowed upon him by Achish king of Gath. He resided there for a year and four months (ibid. 7; 1 Sam. xxxi. 14, 26; 1 Chr. xii. 1, 20). It was there he received the news of Saul's death (2 Sam. i. 1, iv. 10). He then relinquished it for Hebron (ii. 1). Ziklag is finally mentioned as being reinhabited by the people of Judah after their return from the Captivity (Neh. xi. 28). The situation of the town is difficult to determine, and we only know for certain that it was in the south country.

ZIL'LAH. [LAMECH.]

ZIL'PAH, a Syrian given by Laban to his daughter Leah as an attendant (Gen. xxix. 24), and by Leah to Jacob as a concubine. She was the mother of Gad and Asher (Gen. xxx. 9-13, xxxv. 26, xxxvii. 2, xlv. 18).

ZIM'RAH, the eldest son of Keturah (Gen. xxv. 2; 1 Chr. i. 32). His descendants are not mentioned, nor is any hint given that he was the founder of a tribe.

ZIM'RI. 1. The son of Salu, a Simeonite chieftain, slain by Phinehas with the Midianitish princess Cozbi (Num. xxv. 14).—2. Fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days in the year B.C. 930 or 929. Originally in command of half the chariots in the royal army, he gained the crown by the murder of king Elah son of Baasha. But the army which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched against Tirzah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire and perished in the ruins (1 K. xvi. 9-20).

ZIN, the name given to a portion of the desert tract between the Dead Sea, *Ghôr*,

and *Arabah* on the E., and the general plateau of the *Tih* which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle at the Dead Sea's southern verge, towards which also they slope. Kadesh lay in it, and here also Idumea was continuous with Judah; since Kadesh was a city in the border of Edom (see KADESH; Num. xiii. 21, xx. 1, xxvii. 14, xxxiii. 36, xxxiv. 3; Josh. xv. 1).

ZI'ON. [JERUSALEM.]

ZI'OR, a town in the mountain district of Judah (Josh. xv. 54). It belongs to the same group with Hebron.

ZIPH, the name of two towns in Judah.

1. In the south; named between Ithnan and Telem (Josh. xv. 24). It does not appear again in the history, nor has any trace of it been met with.—2. In the highland district; named between Carmel and Jutta (Josh. xv. 55). The place is immortalised by its connexion with David (1 Sam. xxiii. 14, 15, 24, xxvi. 2). These passages show, that at that time it had near it a wilderness (i.e. a waste pasture-ground) and a wood. The latter has disappeared, but the former remains. The name of *Zif* is found about three miles S. of Hebron, attached to a rounded hill of some 100 feet in height, which is called *Tell Zif*. In the A. V. its inhabitants are called in one passage the Ziphims (Ps. liv.), but more usually the Ziphites (1 Sam. xxiii. 19; xxvi. 1).

ZIPH'RON, a point in the north boundary of the Promised Land as specified by Moses (Num. xxxiv. 9).

ZIP'POR, father of Balak king of Moab (Num. xxii. 2, 4, 10, 16, xxiii. 18; Josh. xxiv. 9; Judg. xi. 25).

ZIP'PORAH, daughter of Reuel or Jethro, the priest of Midian, wife of Moses, and mother of his two sons Gershom and Eliezer (Ex. ii. 21, iv. 25, xviii. 2; comp. 6). The only incident recorded in her life is that of the circumcision of Gershom (iv. 24-26).

ZIZ, THE CLIFF OF, the pass by which the horde of Moabites, Ammonites, and Meunim, made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chr. xx. 16 only; comp. 20). It was the pass of *Ain Jidy*—the very same route which is taken by the Arabs in their marauding expeditions at the present day.

ZO'AN, an ancient city of lower Egypt, called Tanis by the Greeks. It stood on the eastern bank of the Tanitic branch of the Nile. Its name indicates a place of departure from a country, and hence it has been identified with Avaris, the capital of the Shepherd dynasty in Egypt. We read in the book of

Numbers that "Hebron was built seven years before Zoan in Egypt" (xiii. 22), which tends to establish the identity of Avaris and Zoan, since we know that Hebron was already built in Abraham's time, and the Shepherd-invasion may be dated about the same period. Supposing that the Pharaoh who oppressed the Israelites belonged to the Shepherds, it would be natural for him to reside at Zoan; and this city is mentioned in connexion with the Plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt (Ps. lxxviii. 42, 43). Tanis gave its name to the xixth and xxiii<sup>d</sup> dynasties, and hence its mention in Isaiah (xix. 13, xxx. 4). "I will set fire in Zoan" (xxx. 14), where it occurs among the cities to be taken by Nebuchadnezzar.

ZO'AR, one of the most ancient cities of the land of Canaan. Its original name was BELA (Gen. xiv. 2, 8). It was in intimate connexion with the cities of the "plain of Jordan"—Sodom, Gomorrah, Admah, and Zeboim (see also xiii. 10; but not x. 19). In the general destruction of the cities of the plain, Zoar was spared to afford shelter to Lot (xix. 22, 23, 30). It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Pisgah (Deut. xxxiv. 3), and it appears to have been known in the time both of Isaiah (xv. 5) and Jeremiah (xlviii. 34). These are all the notices of Zoar contained in the Bible. It was situated in the same district with the four cities already mentioned, viz. in the "plain" or "circle" "of the Jordan," and the narrative of Gen. xix. evidently implies that it was very near to Sodom (ver. 15, 23, 27). The definite position of Sodom is, and probably will always be, a mystery, but there can be little doubt that the plain of the Jordan was at the north side of the Dead Sea, and that the cities of the plain must therefore have been situated there instead of at the southern end of the lake, as it is generally taken for granted they were. [Sonox.]

ZO'BA, or ZO'BAII, the name of a portion of Syria, which formed a separate kingdom in the time of the Jewish monarchs, Saul, David, and Solomon. It probably was eastward of Coele-Syria, and extended thence north-east and east, towards, if not even to, the Euphrates. We first hear of Zobah in the time of Saul, when we find it mentioned as a separate country, governed apparently by a number of kings who owned no common head or chief (1 Sam. xiv. 47). Some forty years later than this, we find Zobah under a single ruler, Hadadezer, son of Rehob. He had wars with Toi, king of Hamath (2 Sam. viii.

10), and held various petty Syrian princes as vassals under his yoke (2 Sam. x. 19). David (2 Sam. viii. 3) attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chr. xviii. 4) horsemen, and 20,000 footmen. Hadadezer's allies, the Syrians of Damascus, were defeated in a great battle. The wealth of Zobah is very apparent in the narrative of this campaign. It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate a few years later, they were again in arms against David. The war was provoked by the Ammonites, who hired the services of the Syrians of Zobah. The allies were defeated in a great battle by Joab, who engaged the Syrians in person (2 Sam. x. 9). Hadadezer, upon this, made a last effort (1 Chr. xix. 16). A battle was fought near Helam, where the Syrians of Zobah and their new allies were defeated with great slaughter. Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, Rezon, son of Eliadah, made himself master of Damascus, where he proved a fierce adversary to Israel all through the reign of Solomon (1 K. xi. 23-25). Solomon also was, it would seem, engaged in a war with Zobah itself (2 Chr. viii. 3). This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the Inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus.

ZO'HAR. 1. Father of Ephron the Hittite (Gen. xxiii. 8, xxv. 9).—2. One of the sons of Simeon (Gen. xli. 10; Ex. vi. 15); called ZERAH in 1 Chr. iv. 24.

ZOHEL'ETH, THE STONE. This was "by En Rogel" (1 K. i. 9); and therefore, if En Rogel be the modern *Um-ed-Deraj*, this stone, "where Adonijah slew sheep and oxen," was in all likelihood not far from the well of the Virgin.

ZO'PHAR, one of the three friends of Job (Job ii. 11, xi. 1, xx. 1, xlii. 9).

ZO'PHIM, THE FIELD OF, a spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. xxiii. 14). The position of the field of Zophim is not defined. May it not be the same place which later in the history is mentioned as MIZPAH-MOAB?

ZO'RAH, a town in the allotment of the tribe of Dan (Josh. xix. 41). It is previously mentioned (xv. 33) in the catalogue of Judah, among the places in the district of the Shefelah (A. V. Zoreah). It was the residence

of Manoah and the native place of Samson. It is mentioned amongst the places fortified by Rehoboam (2 Chr. xi. 10). It is perhaps identical with the modern village of *Sār'ah*.

ZO'REAH. [ZORAH.]

ZOROB'ABEL. [ZERUBBABEL.]

ZU'AR, father of Nethaneel the chief of the tribe of Issachar at the time of the Exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).

ZUPH, THE LAND OF, a district at which Saul and his servant arrived after passing through those of Shalisha, of Shalim, and of the Benjamites (1 Sam. ix. 5 only). It may perhaps be identified with *Soba*, a well-known place about 7 miles due west of Jerusalem.

ZUPH, a Kohathite Levite, ancestor of Elkanah and Samuel (1 Sam. i. 1; 1 Chr. vi. 35). In 1 Chr. vi. 26 he is called ZOPHAI.

ZURISHADDA'I, father of Shelumiel, the chief of the tribe of Simeon at the time of the Exodus (Num. i. 6, ii. 12, vii. 36, 41, x. 19).

ZU'ZIMS, THE, an ancient people who lying in the path of Chedorlaomer and his allies were attacked and overthrown by them (Gen. xiv. 5). The Zuzim perhaps inhabited the country of the Ammonites, and were identical with the Zamzummim, who are known to have been exterminated and succeeded in their land by the Ammonites.

## THE JEWISH CALENDAR.

CORRESPONDING DATES FOR THREE YEARS.			JEWISH CALENDAR (In the Sacred Order of the Months).
A.M. 5623. A.D. 1863.	A.M. 5624. A.D. 1864.	A.M. 5625. A.D. 1865.	
Mar. 21 . . . Apr. 4, 5, 10, 11 Apr. 19 . . .	Apr. 7 . . . Apr. 21, 22, 27, 28 " . . .	Mar. 28 . . . Apr. 11, 12, 17, 18 " . . .	I. ABIB or NISAN. April. 1. New Moon. 15, 16, 21, 22. PASSOVER Days, 1, 2, 7, last. 30. New Moon.
Apr. 20 . . . Apr. 29 . . . May 1 . . . May 17 . . . May 19 . . .	May 7 . . . May 24 . . . " . . . " . . . " . . .	Apr. 27 . . . May 14 . . . " . . . " . . . " . . .	II. JYAR (Yiah). May. 1. New Moon. 10. Death of Elijah (Lag B' Omer). <i>Fast.</i> 12. 28. Death of Samuel. <i>Fast.</i> 30. New Moon.
May 19 . . . May 24, 25 . . . June 17 . . .	June 5 . . . June 10, 11 . . . " . . .	May 26 . . . May 31, June 1 . . . " . . .	III. SIVAN. June. 1. New Moon. 6, 7. PENTECOST or Sebuoth. 30. New Moon.
June 18 . . . July 5 . . .	July 5 . . . July 21 . . .	June 25 . . . July 11 . . .	IV. THAMMUZ. July. 1. New Moon. 17. Taking of Jerusalem by Titus. <i>Fast.</i>
July 17 . . . July 26 . . . July 31 . . . Aug. 15 . . .	Aug. 3 . . . Aug. 11 . . . " . . . " . . .	July 24 . . . Aug. 1 . . . " . . . " . . .	V. AB. August. 1. New Moon. 9. Destruction of Temple. <i>Fast.</i> 15. Tubeah. <i>Little Festival.</i> 30. New Moon.
Aug. 16 . . . Aug. 22 . . . Sept. 1 . . .	Sept. 2 . . . " . . . " . . .	Aug. 23 . . . " . . . " . . .	VI. ELUL. September. 1. New Moon. 7. Dedication of Walls by Nehemiah. <i>Fast.</i> 17. Expulsion of the Greeks.
A.M. 5624. A.D. 1863-4.	A.M. 5625. A.D. 1864-5.	A.M. 5626. A.D. 1865-6.	Beginning of Civil Year.
Sept. 14, 15 . . . Sept. 16 . . . Sept. 23 . . . Sept. 28, 29 . . . Oct. 1 . . . Oct. 4 . . . Oct. 5 . . . Oct. 6 . . .	Oct. 1, 2 . . . Oct. 3 . . . Oct. 10 . . . Oct. 15, 16 . . . " . . . Oct. 21 . . . Oct. 22 . . . Oct. 23 . . .	Sept. 21, 22 . . . Sept. 24 . . . Sept. 30 . . . Oct. 5, 6 . . . " . . . Oct. 11 . . . Oct. 12 . . . Oct. 13 . . .	VII. TISRI. October. 1, 2. NEW YEAR and New Moon. 3. Death of Gedaliah. <i>Fast.</i> 10. Kipur. DAY OF ATONEMENT. <i>Fast.</i> 15, 16. FEAST OF TABERNACLES. 18. Hosanna Rabba. 21. Feast of Branches or of Palms. 22. End of Feast of Tabernacles. 23. Feast of the Law.
Oct. 14 . . .	Oct. 31 . . .	Oct. 21 . . .	VIII. CHESVAN (Marchesvan). November. 1. New Moon.
Nov. 12 . . . Dec. 6 . . .	Nov. 30 . . . Dec. 24 . . .	Nov. 19 . . . Dec. 13 . . .	IX. CHISLEU. December. 1. New Moon. 25. Hanuca. Dedication of Temple.
Dec. 11 . . . Dec. 20 . . .	Dec. 30 . . . 1865. Jan. 8 . . .	Dec. 19 . . . Dec. 28 . . .	X. THEBET. January. 1. New Moon. 10. Siege of Jerusalem. <i>Fast.</i>
1864. Jan. 9 . . .	Jan. 28 . . .	1866. Jan. 17 . . .	XI. SEBAT. February. 1. New Moon.
Feb. 8 . . . Feb. 21 . . .	Feb. 27 . . . " . . .	" . . . " . . .	XII. ADAR. March. 1. New Moon. 14. Little Purim.
Mar. 9 . . . Mar. 21 . . . Mar. 22, 23 . . . Apr. 6 . . .	Mar. " . . . Mar. 9 . . . Mar. 12, 13 . . . " . . .	" . . . " . . . " . . . " . . .	XII* VEADAR (Intercalary). Latter part of March and beginning of April. 1. New Moon. 13. Feast of Esther. 14, 15. Feast of Purim and Shushan Purim. Last Day of the Year.

MEM.—The Jewish year contains 354 days, or 12 lunations of the moon; but in a cycle of 19 years an intercalary month (*Veadar*) is seven times introduced to render the average length of the year nearly correct.

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